

The Complete  
EEBO-TCP  
*Unformatted*  
Puritan *and*  
Non-Conformist  
Collection v-2.0  
Vol. 4  
Allestree pt.2 –  
Ambrose pt.1

*Compiled & Updated by  
David Jonescue, Logan West,  
& Alex Sarrouf 2022-23*

The Complete  
EEBO-TCP  
*Unformatted*  
Puritan *and*  
Non-Conformist  
Collection *v2.0*  
Vol. 4  
Allestree pt.2 –  
Ambrose pt.1

*Compiled & Updated by David Jonescue,  
Logan West, & Alex Sarrouf 2022-23*

Project Note – V2

This Work is Licensed Under 4.0 International (CC BY-NC-SA 4.0)

The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. *\*\*\*All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

David Jonescue  
Source Retrieval /  
Document Preparation

Logan West  
Programming /  
Word Replacement List

Alex Sarrouf  
Initial & Eventual  
Word Replacement List

Table of Contents

Richard Allestree, 1619-1681.....6

P-RA-13. The art of contentment by the author of The whole duty of man, &c. - Allestree, Richard, 1619-1681.....6

P-RA-14. The beauty of holiness Written by the author of The whole duty of man, &c. To which is added holy devotions upon several occasions, fitted to the main uses of a Christian life. - Allestree, Richard, 1619-1681., Hove, Frederick Hendrick van, 1628?-1698, engraver.....74

P-RA-15. The causes of the decay of Christian piety, or, An impartial survey of the ruins of Christian religion, undermin'd by unchristian practice written by the author of The whole duty of man. - Allestree, Richard, 1619-1681. .... 155

P-RA-16. The divine aut[h]ority and usefulness of the Holy Scripture asserted in a sermon on the 2 Timothy 3, 15 by R. Allestree ... - Allestree, Richard, 1619-1681.....337

P-RA-17. The gentlemans calling - Allestree, Richard, 1619-1681., Henchman, Humphrey, 1592-1675., Pakington, Dorothy Coventry, Lady, d. 1679., Sterne, Richard, 1596?-1683., Fell, John, 1625-1686. ....354

P-RA-18. The government of the thoughts a prefatory discourse to The government of the tongue- Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679., Fell, John, 1625-1686., Sterne, Richard, 1596?-1683.....427

P-RA-19. The government of the tongue by the author of The whole duty of man, &c. - Allestree, Richard, 1619-1681., Fell, John, 1625-1686., Sterne, Richard, 1596?-1683., Pakington, Dorothy Coventry, Lady, d. 1679., Henchman, Humphrey, 1592-1675.....506

P-RA-20. The ladies calling in two parts - Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679., Sterne, Richard, 1596?-1683., Fell, John, 1625-1686., Henchman, Humphrey, 1592-1675. ....576

P-RA-21. The lively oracles given to us. Or the Christians birth-right and duty, in the custody and use of the Holy Scripture. By the author of the Whole duty of man, &c. - Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679, attributed name., Sterne, Richard, 1596?-1683, attributed name., Fell, John, 1625-1686, attributed name., Henchman, Humphrey, 1592-1675, attributed name., Burghers, M., engraver. ....681

P-RA-22. The practice of Christian graces, or, The whole duty of man laid down in a plain and familiar way for the use of all, but especially the meanest reader : divided into XVII chapters, one whereof being read every Lord's Day, the whole may be read over thrice in the year : with Private devotions for several occasions...- Allestree, Richard, 1619-1681., Fell, John, 1625-1686.....769

P-RA-23. The vanity of the creature by the author of The whole duty of man, &c. ; together with a letter prefixed, sent to the bookseller, relating to the author. - Allestree, Richard, 1619-1681.....976

P-RA-24. The whole duty of divine meditation described in all its various parts and branches : with meditations on several places of scripture - Allestree, Richard, 1619-1681. .... 1008

P-RA-25. The whole duty of man epitomiz'd: for the benefit of the poor. With select prayers suited to every partition. By Edm. Stacy, a minister of the Church of England. - Allestree, Richard, 1619-1681., Stacy, Edmund, b. 1657 or 8. .... 1066

P-RA-26. The whole duty of man laid down in a plain way for the use of the meanest reader divided into XVII chapters : one whereof being read every Lord's day, the whole may be read over, thrice in the year, necessary for all families : with private devotions. - Allestree, Richard, 1619-1681., Fell, John, 1625-1686., Sterne, Richard, 1596?-1683., Henchman, Humphrey, 1592-1675., Pakington, Dorothy Coventry, Lady, d. 1679. .... 1101

P-RA-27. The whole duty of mourning and the great concern of preparing ourselves for death, practically considered - Allestree, Richard, 1619-1681. .... 1307

P-RA-28. The whole duty of prayer containing devotions for every day in the week, and for several occasions, ordinary and extraordinary - Allestree, Richard, 1619-1681. .... 1361

Isaac Ambrose, 1604-1664 ..... 1423

P-IA-1. Looking unto Jesus a view of the everlasting gospel, or, the souls eying of Jesus as carrying on the great work of man's salvation from first to last - Ambrose, Isaac, 1604-1664. .... 1423

P-IA-2. Media: the middle things, in reference to the first and last things: or, The means, duties, ordinances, both secret, private and public, for continuance and increase of a godly life, once begun, till we come to Heaven. Wherein are discovered many blessed medium's or duties, in their right method, manner and proceedings; that so a Christian (the spirit of Christ assisting) may walk on in the holy path, which leads from his new birth to everlasting life. - Ambrose, Isaac, 1604-1664. .... 2132

Richard Allestree, 1619-1681

**P-RA-13. The art of contentment by the author of The whole duty of man, &c. -  
Allestree, Richard, 1619-1681.**

[illustration]

The ART of Contentment.

By the Author of THE WHOLE DUTY OF MAN, &c.

It is but lost labor, that ye hasten to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep. *Psal.* 127. 3.

At the THEATER in OXFORD. M. DC. LXXV.

Imprimatur,

RAD. BATHVRST. *Vice-Cancell.* Oxford.

Feb. 24. 1675.

**THE PREFACE.**

THE desire of happiness is so coessential with our nature, so interwoven and incorporate with it; that nothing but the dissolution of the whole frame can extinguish it. This runs thro the whole race of mankind, and amidst the infinite variety of other inclinations, preserves its self entire. The most various contradictory tempers do yet conspire in this, and men of the most unequal fortunes, are yet equal in their wishes of being happy.

But this concurrence as to the end is not more universal then the disagreement about the way. Every man would have happiness, but wherein that consists, or how it is to be attained, has been very diversely opin'd. Indeed the ultimate supreme happiness as it is originally inherent in God, so it is wrapped up in those clouds and darkness, which, as the Psalmist says, are *round about him* *Psal.* 18. 11. And we can see nothing of it, but in those gleams and rays he is pleased to dart out upon us; so that all our estimates as to our final felicity, must be mesur'd by those revelations he has made of it.

But one would think our temporal happiness were as much a mystery as our eternal, to see what variety of blind pursuits are made after it. One man thinks tis seated on the top pinnacle of honor, and climbs till perhaps he falls head-long. Another thinks it a mineral, that must be digged out of the earth, and toils to *lade himself with thick clay*, *Hab.* 2. 6. and at last finds a grave, where he sought his treasure. A third supposes it consists in the variety of pleasures, and wearies himself in that pursuit, which only cloies, and disappoints. Yet everyone of these can read you lectures of the gross mistake and folly of the other, whilst himself is equally deluded.

Thus do men chase an imaginary good, till they meet with real evils; herein exposing themselves to the same cheat *Laban* put upon *Jacob*, they serve for *Rachel*, and are rewarded with *Leah*, court fancied beauty, and marry loath'd deformity. Such delusive felicities as these are the largesses of the Prince of the Air, who once attempted to have enveigled *even Christ himself*, Mat. 4.

But God's proposals are more sincere: he knows how sandy, how false a foundation all these external things must make, and therefore warns us not to build so much as our present satisfaction upon them, but shows us a more certain, a more compendious way to acquire what we gasp after, by telling us that as Godliness in respect of the next, so *contentment* for this world is *great gain* 1 Tim. 6. 6. It is indeed the *unum necessarium*, the one point in which all the lines of worldly happiness are concentred, and to complete its excellence, tis to be had at home: nay indeed only there. We need not ramble in wild pursuits after it, we may form it within our own breasts: no man wants materials for it, that knows but how to put them together.

And the directing to that skill is the only design of the ensuing Tract, which coming upon so kind an errand, may at least hope for an unprejudic'd reception. Contentment is a thing we all profess to aspire to, and therefore it cannot be thought an unfriendly office to endeavor to conduct men to it. How far the ensuing considerations may tend to that end, I must leave to the judgment, and experience of the Reader, only desiring him that he will weigh them with that seriousness which befits a thing wherein both his happiness and duty are concerned: for in this (as in many other instances) God has so twisted them together, that we cannot be innocently miserable. The present infelicities, have an appendant guilt, which will consign us to a more irreversible state of dissatisfaction hereafter.

## THE ART OF CONTENTMENT.

### SECT. I.

#### Of the necessary Connection between Happiness and Contentment.

1. GOD who is essentially happy in himself, can receive no accession to his felicity by the poor contributions of men. He cannot therefore be supposed to have made them upon intuition of increasing, but communicating his happiness. And this his original design is very visible in all the parts of his Economy towards them. When lapsed man had counterplotted against himself, defeated the purpose of the Divine goodness, and plunged his whole nature into the opposite state of endless misery; he yet reinforc'd his first design, and an expedient as full of wonder as mercy, the death of his Son, recovers him to his former capacity of bliss. And that it might not only be a bare capacity, he has added all other methods proper to work upon a rational creature. He has shown him his danger, set before him in perspective that eternal Tophet, which he is advised to shun. On the other side he has no less lively described the heavenly Jerusalem, the Celestial country to which he is to aspire: nay farther has level'd his road to it, leads him not as he did the Israelites thro the wilderness, thro intricate mazes to puzzle his understanding; thro *a land of drought wherein were fiery Serpents and Scorpions*, Deut. 8. 15. to discourage and affright him: but has in the

Gospel chalkt out a plain, a safe, nay a pleasant path; as much superior both in the ease of the way, and in the end to which it leads, as heaven is to Canaan.

2. BY doing this he has not only secured our grand and ultimate happiness, but provided for our intermedial also. Those Christian duties which are to carry us to heaven, are our refreshments, our viaticum in our journey: his yoke is not to gall and fret us, but an engine by which we may with ease (and almost insensibly) draw all the clogs and incumbrances of human life. For whether we take Christianity in its whole complex, or in its several and distinct branches, tis certainly the most excellent, the most compendious art of happy living: its very tasks are rewards, and its precepts are nothing but a divine sort of Alchymy, to sublime at once our nature and our pleasures.

3. THIS may be evidenc'd in every particular of the Evangelical law: but having formerly made some attempt towards it in another tract, I shall not here reassume the whole subject. I shall only single out one particular precept, wherein happiness is not (as in the others) only implied, and must be catched at the rebound by consequence and event; but is literally expressed, and is the very matter of the duty; I mean the precept of acquiescence and *Contentment*. Happiness and this true genuine Contentment, being terms so convertible, that to bid us be content, is but another phrase for bidding us be happy.

4. TEMPORAL enjoyments, such as are pleasure, wealth, honor, and the rest, though they make specious pretences to be the measure of human happiness, are all of them justly discarded by the Philosopher in his Ethics, upon this one consideration, that coming from abroad they may be withheld or taken from us: and our tenure being precarious, we even for that reason are unhappy in our most desirable possessions, because we still are liable to be so. And therefore he concludes, that felicity must be placed in the mind and soul, which stands without the reach of fortune; and in the practice of virtue, which in its own nature, and not in its contingent use is truly good, and therefore certainly renders the possessors such.

5. BUT this practice being diffused thro the whole extent of Moral duty, Epictetus thought he had deserved well of human nature, when he drew it up in two short words, to *sustain* and *abstain*: that is to bear with constancy adverse events, and with moderation enjoy those that are prosperous. Which complexure of Philosophy is yet more fully, as well as more compendiously expressed in the single notion of *Contentment*: which involves the patient bearing of all misadventures, and generous contempt of sensual illectives. This state of mind the Greeks express by calling it 〈 in non-Latin alphabet 〉 or self-sufficiency, which, we know properly speaking, is one of the incommunicable attributes of the divine nature: and the Stoics expressly pretend, that by it mortal men are enabled to rival their God's; in Seneca's phrase, to make a controversy with Jupiter himself. But abating the insolent blasphemy of an independent felicity, Christianity acknowledges a material truth in the assertion: and St. Paul declares of himself, that having *learnt how to want and how to abound, and in whatever state he happens to be in, therewith to be content: he is able to do all things thro Christ that strengthens him*, Phil. 4. 11. 12, 13. and *having nothing, to possess all things*. 2 Cor. 6. 10.



6. WHICH great event comes about, not only because all good things are eminently in the divine nature, and he who by Virtue and Religion possesses Him, thereby by, in a full equivalence has everything; but also upon human measures, and the principles of Philosophy: the compendious address to wealth, as Plato rightly observed, being not to increase possessions, but lessen desires. And if so, twill follow that the contented man must be abundantly provided for, being so entirely satisfied with what he has, as to have no desires at all. Indeed tis truly said of covetous men, and is equally verified of all who have any desire to gratify, that they want no less what they have, then what they have not: but the reverse of that Paradox is really made good by *Contentment*, which bestows on men the enjoyment of whatever they have, and also whatever they have not; and by teaching to want nothing, abundantly secures not to want happiness.

7. ON the other side this one grace being absent, it is not in the power of any success or affluence to make life a tolerable thing. Let all the materials of earthly happiness be amast together and flung upon one man, they will without contentment be but like the fatal prize of Tarpeia's treason, who was pressed to death with the weight of her booty. He that has the elements of felicity, and yet cannot form them into a satisfaction, is more desperately miserable then he that wants them: for he who wants them has yet something to hope for, and thinks if he had them he might be happy; but he who insignificantly possesses them, has no reserve, has not so much as the Flattery of an expectation: for he has nothing left to desire, and yet can be as little said to enjoy.

8. HE therefore that would have the extract, the quintessence of happiness, must seek it in Content. All outward accessions are but the dross and earthy part: this alone is the spirit, which when tis once separated, depends not upon the fate of the other; but preserves its vigor when that is destroy'd. St. Paul whom I before mentioned, is a ready instance of it, who professes to be *content in what ever state*. Contentment being not so inseparately link'd to external things, but that they may subsist apart. That those are often without it we are too sure, and that it may be without them is as certainly true; though by our own default we have not so many examples of it. A heart that rightly computes the difference between temporals and eternals, may resolve with the Prophet, *Altho the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herds in the stall; yet I will rejoice in the Lord, I will joy in the God of my Salvation*. Hab. 3. 17. 18. He that has God need not much deplore the want of anything else: nor can he that considers the plenty and glory of his future state, be much dejected with the want or the abjectness of his present.

9. YET so indulgent is God to our infirmities, that knowing how unapt our impatient natures are to *walk only by faith, and not at all by sight* 2 Cor. 5. 7. he is pleased to give us fair antepasts of satisfaction here, dispenses his temporal blessings though not equally, yet so universally, that he that has least, has enough to oblige not only his acquiescence, but his thankfulness. Tho every man has not all he wishes, yet he has that which is more valuable then that he complains to want; nay which he himself could worse spare were it put to his option.

10. AND now from such a disposure of things who would not expect that mankind should be the cheerfullest part of the creation: that the *sun should* not more *rejoice to run his course* Psal. 19. 5. then man should to finish his: that a journey which has so blessed an end, and such good accommodation by the way, should be past with all imaginable alacrity, and that we should live here practicers and learners, of that state of unmix'd interminable joies to which we aspire. But alas if we look upon the universality of men, we shall find it nothing so; but while all other creatures gladsomly follow the order of their creation, take pleasure in those things God has assigned for them, we with a fullen perverseness quarrel at what we should enjoy, and in everything make it our business, not to fit it for our use, but to find out some concealed quality which may render it unfit. We look insidiously upon our blessings, like men that designed only to pick a quarrel, and start a pretence for mutining. From hence it is that man who was designed the Lord of the world, to whose satisfaction all inferior beings were to contribute, is now the unhappiest of the creatures: nay as if the whole order of the universe were inverted, he becomes slave to his own vassals, courts all these little sublunary things with such passion, that if they prove coy and fly his embraces, he is mad and desperate: if they fling themselves into his Arms, he is then glutted and satiated; like Amnon *he hates more then he loved* 2 Sam. 13. 15. and is sicker of his possession, then he was of his desire.

10. AND thus will it ever be till we can keep our desires more at home, and not suffer them to ramble after things without our reach. That honest Roman who from his extraordinary industry upon his little spot of ground received such an increase as brought him under suspicion of witchcraft, is a good example for us. God has placed none of us in so barren a soil, in so forlorn a state, but there is something in it which may afford us comfort; let us husband that to the utmost, and tis scarce imaginable what improvements, even he that appears the most miserable may make of his condition. But if in a sullen humor we will not cultivate our own field, because we have perhaps more mind to our neighbors, we may thank ourselves if we starve. The despising of what God has already given us, is sure but a cold invitation to farther bounty. Men are indeed forced sometimes to reward the mutinous: but God is not to be so attacked, nor is it that sort of violence which can ever force heaven. The Heathen could say that Jupiter sent his plagues among the poorer sort of men, because they were always repining: and indeed there is so much of truth in the observation, that our impatience and discontent at our present condition, is the greatest provocation to God to make it worse.

11. IT must therefore be resolved to be very contrary to our interest, and surely tis no less too our duty. It is so if we do but own ourselves men, for in that is impli'd a subordination and submission to that power which made us so; and to dispute his managery of the world, to make other distributions of it then he has don, is to renounce our subjection, and set up for dominion. But this is yet more intolerable as we are Christians, it being a special part of the Evangelical discipline, cheerfully to conform to any condition: to *know how to be abased, and how to abound, to be full and to be hungry*, Phil. 4. 12. *to be careful for nothing* ver. 6. Nay so little do's Christ give countenance to our peevish discontents, our wanton out-cries when we are not hurt, that he requires more then a contentment, an exultancy and transport of

joy even under the heaviest pressures, under reproaches and persecutions. *Rejoice ye in that day, and leap for joy* Lu. 6. 23. And sure nothing can be more contrary to this, then to be always whining and complaining, crying in the Prophets phrase, *my leanness my leanness, woe is me*. Isa. 24. 16. When perhaps Moses's simile do's better fit our state, *Iesurun waxed fat and kicked*. Deut. 32. 15.

12. AND as this querulous humor is against our interest and duty, so is it visibly against our ease. Tis a sickness of the mind, a perpetual gnawing and craving of the appetite without any possibility of satisfaction: and indeed is the same in the heart which the *Caninus appetitus* is in the stomach, to which we may aptly enough apply that description we find in the Prophet, *he shall snatch on the right hand and be hungry, and he shall eat on the left and not be satisfied*, Isaiah. 9. 20. Where this sharp, this fretting humor abounds, nothing converts into nourishment: every new accession do's but excite some new desire; and as tis observed of a trencher-fed dog, that he tastes not one bit for the greedy expectation of the next; so a discontented mind is so intent upon his pursuits, that he has no relish of his acquests. So that what the Prophet speaks of the Covetous, is equally applicable to all other sorts of Malecontents: *he enlarges his desire as hell, and is as death, and cannot be satisfied*, Hab. 2. 5. And sure if the *desire accomplished* be as Solomon says *sweet to the soul*, Prov. 13. 19. it must be exceedingly bitter, to be thus condemned to endless unaccomplishable desires; and yet this is the torture which every repining uncontented spirit provides for itself.

13. WHAT a madness is it then for men to be so desperately bent against their interest and duty, as to renounce even their ease too for company? One would think this age were sensual enough to be at defiance with the least shadow of uneasiness. It is so I am sure where it ought not, everything is laborious when tis in compliance with their duty, a few minutes spent in prayer *Oh what a weariness is it!* Mal. 2:13. If they chance but to miss a meal, they are ready to cry out, *their knees are weak thro fasting*. Psa. 109. 23. yet they can without regret, or any self-compassion, macerate and cruciate themselves with anxious cares and vexations, and as the Apostle speaks 1 Tim. 6. 10. *pierce themselves thro with many sorrows*. That proposal therefore which was very rashly made by St. Peter to our Savior, *Master pity thyself*, Mat. 16. 22. which we render *be it far from thee*, would here be an advised motion to the generality of mankind, who are commonly made unhappy not by anything without them, but by those restless impatiencies that are within them.

14. IT may therefore be a seasonable office to endeavor the appeasing those storms, by recalling them to those sober rational considerations, which may show as well the folly, as uneasiness of this repining unsatisfiable humor. Tis certain that in true reasoning, we can find nothing whereon to found it, but a great deal to enforce the contrary. Indeed tis so much against the dictate of reasonable nature to affect damage, sin, and torment, that were there nothing else to be said but what I have already mentioned, it might competently discover the great unreasonableness of this sin.

15. BUT we need not confine our appeal to reason, as it is only a judge of utility and advantage; but enlarge it to another notion, as it is judge of equity and right: in which respect also it gives as clear and peremptory a sentence against all murmuring and

impatience. To evince this I shall insist upon these particulars. 1. that God is debtor to no man, and therefore what ever he affords to any, it is upon bounty not of right, a benevolence not a due. 2<sup>lie</sup>. that this bounty is not straight or narrow, confined to some few particular persons, and wholly overskipping the rest, but more or less universally diffused to all. So that he who has the least, cannot justly say but he has been liberally dealt with. 3<sup>lie</sup> that if we compare our blessings with our alliaies, our good things with our evil, we shall find our good far surmounting. 4<sup>lie</sup> that we shall find them yet more so, if we compare them with the good we have don, as on the contrary we shall find our afflictions scarce discernible if balanced with our sins. 5<sup>lie</sup> that as God is Rector of the universe, so it appertains to him to make such allotments, such distributions, as may best preserve the state of the whole. 6<sup>lie</sup> that God notwithstanding that universal care, has also a peculiar aspect on every particular Person, and disposes to him what he discerns best for him in special. 7<sup>lie</sup> if we compare our adversities, with those of other men, we shall always find something that equals if not exceeds our own. All these are certain irrefragable truths, and there is none of them single but may, if well pressed upon the mind, charm it into a calmness and resignation; but when there is such a conspiracy of arguments, it must be a very obstinate perverseness that can resist them: or should they fail to enforce a full conviction; will yet introduce those subsidiary proofs which I have to allege, so advantagiously, as will being put altogether, amount unto perfect and uncontrollable Evidence.

## SECT. II.

### Of God's Absolute Sovereignty.

1. THE first proposition that God is debtor to no man, is too clear and apparent to require much of illustration: for as he is a free agent and may act as he pleases, so he is the sole proprietary and can wrongfully detain from none, because all original right is in himself. This has been so much acknowledged by the blindest Heathens, that none of them durst make insolent addresses to their God's, challenge anything of them as of debt, but by sacrifices and prayers owned their dependence and wants, and implor'd supplies. And sure Christianity teaches us not to be more saucy. If those Deities who ow'd their very being to their votaries, were yet acknowledged to be the spring and source of all, we can with no pretence deny it to that supreme power in *whom we live, move, and have our being*. Acts. 17. 28. For if it were merely an act of his choice to give us a being, all his subsequent bounties can have no other original then his own good pleasure. We could put no obligation upon God before we were: and when we began to be, we were his creatures, and so by the most indisputable right owe ourselves to him, but can have no antecedent title on which to clame anything from him: so that the Apostle might well make the challenge which he doth on God's behalf, *who hath given anything unto him, and it shall be recompenc'd to him again?* Rom. 11. 35.

2. Now ordinary discretion teaches us not to be too bold in our expectations from one to whom we can plead no right. It has as little of prudence as modesty, to press impudently upon the bounty of a Patron, and do's but give him temptation (at least pretence) to deny. And if it be thus with men, who possibly may sometimes have an interest, sometimes a

vanity to oblige us; it must be much more so towards God, who cannot be in want of us, and therefore need not buy us: *our good*, as the Psalmist speaks, *extends not to him*. Psal. 16. 2. He has a fundamental right in that little we are, which will stand good though it should never be corroborated by greater benefits. With what an humble bashfulness should we then sue for anything, who have no argument to invite the least donation? being already so preingag'd, that we cannot mortgage so much as ourselves in consideration of any new favor: and surely extravagant hopes do very ill befit people in this condition. We see the modesty of good Mephibosheth, who though he was by a slanderous accusation outed of half the estate David had given him, yet upon a reflection that he derived it all from his good pleasure, disputed not the sentence, but cheerfully resigned the whole to the same disposure, from which he received it, saying, *Yea, let him take all*. 2 Sam. 19, 30. A rare example and fit for imitation, as being adapted to the present case, not only in that one circumstance of his having received all from the King, but also in that of the attainder of his blood, which he confesses in the former part of the verse, for *all of my fathers house were but dead men before my Lord*. And alas may we not say the very same? was not our whole race tainted in our first Parent? So that if God had not the primary title of vassalage, he would in our fall have acquired that of confiscation and escheat. And can we think ourselves then in terms to capitulate and make our own conditions, and expect God should humor us in all our wild demands?

3. THIS is indeed to keep up that old rebellion of our Progenitor, for that consisted in a discontent with that portion God had assigned him, and coveting what he had restrain'd him. Nay indeed it comes up to the height of the Devils proposal, the attempting *to be as God*. Gen. 3. 5. For tis an endeavor to wrest the managery out of his hands, to supersede his Authority of dispensing to us, and to carve for ourselves. This is so mad an insolence, that were it possible to state a case exactly parallel between man and man, it would raise the indignation of any that but pretended to ingenuity. Yet this is, without Hyperbole, the true meaning of every murmuring repining thought we entertain.

4. BUT as bad as it is, who is there of us, that can in this particular say *we have made our heart clean*? Prov. 20. 9. Tis true we make some formal acknowledgment sometimes that we receive all from God's gift, custom teaches us from our infancy after every meal we eat to give him thanks (though even that is now thought too much respect, and begins to be discarded as unfashionable.) Yet sure he cannot be thought to do that in earnest, that has all the time of his eating been grumbling that his table abounds not with such delicacies as his neighbors. And yet at this rate God knows are most of our thanksgivings. Indeed we have not so much ordinary civility to God, as we have to men. The common proverb teaches us not too curiously to pry into the blemishes of what is given us: but on God's gifts we sit as Censors, nicely examine everything which is any way disagreeable to our fancies, and as if we dealt with him under the notion of chapmen, disparage it, as Solomon says buyers use to do, *it is naught, it is naught, saith the buyer* Prov. 20. 14. Nay we seem yet more absurdly to change the scene, and as if God were to make oblations to us, we as critically observe the defects of his benefactions, as the Levitical priests were to do those of the sacrifice, and (like angry Deities) scornfully reject, what ever do's not perfectly answer our wanton appetites.

5. AND now should God take us at our words, withdraw all those blessings which we so fastidiously despise, what a condition were we in? Tis sure we have nothing to plead in reverse of that judgment. There is nothing in it against justice: for he takes but his own. This he intimates to Israel Hos. 2. 9. *I will return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax:* in which he asserts his own propriety, my corn, my wine &c▪ and recalls them to the remembrance that they were but usufructuaries: and tis as evident that our tenure is but the same. Nay this proceeding would not be repugnant even to mercy, for even that is not obliged still to prostitute its self to our contempt. I am sure such a tolerance is beyond all the measures of human lenity. Should any of us offer an alms to an indigent wretch, and he when he sees tis Silver, should murmur and exclaim that it is not Gold, would we not draw back our hand, and reserve our charity for a more worthy object? Tis true indeed God's thoughts are not as our thoughts, nor our narrow bowels equal measures for the divine compassions, and we experimentally find that his longsuffering infinitely exceeds ours, yet we know he do's in the parable of the Lord and the servant Mat. 18. declare that he will proportion his mercy by ours, in that instance; and we have no promise that he will not do it in this: nay we have all reason to expect he should; for since his wisdom prompts him to do nothing in vain, and all his bounty to us is designed to make us happy, when he sees that end utterly frustrated by our discontents, to what purpose should he continue that to us which we will be never the better for?

6. BESIDES though he be exceedingly patient, yet he is not negligent or insensible, he takes particular notice, not only with what diligence we employ, but with what affections we resent every of his blessings. And as ingratitude is a vice odious to men, so it is extremely provoking to God: so that in this sense also, the words of our Savior are most true, *from him that hath not (i.e.) that hath not a grateful sense and value, shall be taken away even that he hath* Mat. 25. 29. But we may find a threatening of this kind yet more express to Israel, *because thou servedst not the Lord thy God with gladness and with joyfulness of heart for the abundance of all things, therefore shalt thou serve thine enemies, whom the Lord God will send among thee, in hunger and in thirst and in nakedness and in want of all things* Deut 28. 27. 28. a sad and dismal inversion, yet founded wholly in the want of that cheerful recognition which God expected from them. And if Israel the lot of his own inheritance, that people whom he had singled out from all the nations of the world, could thus forfeit his favor by unthankfulness, sure none of us can suppose we have any surer entail of it. In a word as God loves a cheerful giver, so he also loves a cheerful receiver. One that complies with his end in bestowing, by taking a just complacence in his gifts. But the querulous and unsatisfied, reproach his bounty: accuse him of illiberality and narrowness of mind. So that he seems even in his honor engaged to bring them to a righter apprehension of him, and by a deprivation teach them the value of those good things, which they could not learn by the enjoyment.

7. IF therefore ingenuity and gratitude cannot, yet at least let prudence and self-love engage us against this sin of *Murmuring*, which we see do's abundantly justify the character the Wise man gives when he tells us *tis unprofitable* Wis. 1. 11. he might have said pernicious also, for so it evidently is in its effects. Let us then arm ourselves against it, and to that purpose impress deeply upon our minds the present consideration, that God owes us nothing, and

that what ever we receive is an alms, and not a tribute. Diogenes being asked what wine drank the most pleasant, answered, that which is drunk at another's cost. And this circumstance we can never miss of to recommend our good things to us: for be they little or much, they come gratis. When therefore in a pettish mood we find ourselves apt to charge God foolishly, and to think him strait-handed towards us, let us imagine we hear God expostulating with us, as the householder in the parable, *Friend I do thee no wrong: is it not lawful for me to do what I will with mine own?* Mat. 20. 15. If God have not the right of disposing, let us find out those that have, and see how much better we shall speed, but if he hath, let us take heed of disputing with him: we that subsist merely by his favor, had need court and cherish it by all the arts of humble observance. Every man is ready to say how ill beggary and pride do agree. The first qualification we cannot put off; O let us not provide it of the other so inconvenient so odious an adjunct. Let us leave off prescribing to God (which no ingenuous man would do to an earthly benefactor) and let us betake ourselves to a more holy and succesful policy, the acknowledgment of past mercies, and our own unworthiness. This was Jacob's method, *I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands,* and with this humble preface he introduces his petition for rescue in his present distress, *Deliver me I pray thee from the hand of my brother, &c.* Gen. 32. 10. 11. An excellent pattern of Divine Rhetoric, which the success demonstrates to have been very prevalent. And we cannot transcribe a better copy, to render our desires as succesful. Indeed we are so utterly destitute of all arguments from ourselves, that we can make no reasonable form of address, if we found it not in something of God: and there is nothing even in him adapted to our purpose, but his mercy; nor can that be so advantageously urged by anything, as by the former instances, it has given of itself: for as God only is fit to be a precedent to himself, so he loves to be so. Thus we find, not only Moses, but God often recollecting his miraculous favors towards Israel, as an argument to do more: let us therefore accost him in his own way, and by a frequent and grateful recounting of his former mercies, engage him to future. Nor need we be at a loss for matter of such recollection, if we will but seriously consider what we have already received, which is the subject of the next Section.

### SECT. III.

#### Of God's Vnlimited Bounty.

1. IT is the known character of an unworthy nature, to write injuries in Marble, and benefits in dust: and however some (as Seneca well observes) may acquit themselves of this imputation as to man, yet scarce any do so in relation to God. Tis true indeed the charge must be a little varied; for God neither will nor can do us injury: yet we receive anything that is adverse with such a resentment as if it were, and engrave that in our memories with indelible characters, whilst his great and real benefits are either not at all observed, or with so transient an advertence, that the comparison of dust is beyond our pitch, and we may be more properly said to write them in water. Nay so far are we from keeping records and registers of his favors, that even those standing and fixed ones which sense can prompt us to (without the aid of our memories) cannot obtain our notice.

2. WERE it not thus, it were impossible for men to be so perpetually in the complaining Key, as if their voices were capable of no other sound. One wants this, and another that, and a third something beyond them both, and so on *ad infinitum*; when all this while everyone of them enjoys a multitude of good things without any remark. That very breath wherewith they utter their complaints, is a blessing, and a fundamental one too: for if God should withdraw that, they were incapable of whatsoever else they either have, or desire. Tis true that some men's impatiencies have risen so high, as to cast away life, because it was not clothed with all circumstances they wisht. Yet these are rare instances, and do only show such men's depraved judgment of things. A rich Jewel is not the less valuable, because a mad man in his raving fit flings it into the fire: but as to the generality of men, the devil (though a liar) gave a true account of their sense, when he said, *Skin for skin, and all that a man hath will he give for his life*. Job. 2. 4. And though perhaps in an angry fit many men have with Jonas Chap. 4. 3. *wisht to die*, yet ten to one should death then come, they would be as willing to divert it, as was the man in the Apologue, who wearied with his burden of sticks, flung it down and called for death, but when he came, owned no other occasion for him, but to be helped up again with his bundle. I dare in this appeal to the experience of those, who have seemed very weary of life, whether when any sudden danger has surprised them, it has not as suddenly altered their mind, and made them more desire life, then before they abhorred it. Tis the common saying, As long as there is life there is hope: there is so as to secular concerns, for what strange revolutions do we often see in the age of a man? from what despicable beginnings have many arrived to the most splendid conditions? Of which we have divers modern as well as ancient instances. And indeed tis admirable to see what time and industry will (with God's blessing) effect. *But there is no work, nor device, nor knowledge, nor wisdom in the grave*. Ecc. 9. 10. we can improve no more when we are once transplanted thither.

3. BUT this is yet much more considerable in respect of our spiritual state. Our life is the *day wherein we are to work*. Joh. 9. 4. (yea to work out our Salvation:) but *when the night comes* (when death overtakes) *no man can work*. Now alas when tis considered how much of this day the most of us have loiter'd away, how many of us have stood idle till the sixth or ninth hour, it will be our concern not to have our day close before the eleventh. Nay alas tis yet worse with us: we have not only been idle, but very often ill busied; so that we have a great part of our time to unravel, and that is not to be don in a moment. For though our works may fitly enough be represented by the Prophets comparison of a *spiders web*, Isaiah. 59. 5. yet they want the best property even of that; they cannot be so soon undon. Vices that are radicated by time and custom, lie too deep to be lightly swept away. Tis no easy thing to persuade ourselves to the will of parting with them. Many violences we must offer to ourselves, a long and strict course of mortification must be gone thro, ere we can find in our hearts to bid them be gone: and yet when we do so, they are not so tractable as the Centurions servants. They will indeed come whenever we bid them, but they will scarce go so: they must be expel'd by force and by slow degrees; we must fight for every inch of ground we gain from them: and as God could not assist the Israelites to subdue the Canaanites, at once Deut. 7. 22. so neither ordinarily do's he us to master perfectly our



corruptions. Now a process of this difficulty is not to be dispatched on a sudden. And yet this is not all our task, for we have not only ill habits to extirpate, but we have also good ones to acquire: tis not a mere negative virtue will serve our turns, nor will empty lamps enter us into the marriage chamber, Mat. 25. 10. *We must add to our faith virtue, and to virtue knowledge, and to knowledge temperance, &c.* 2 Pet. 1. 5. No link must be wanting of that sacred chain, but we must (as the same Apostle advises) *be holy in all manner of conversation.* 1 Pet. 1. 15.

4. AND now I would desire the Reader seriously to consider, whether he can upon good grounds tell himself that this so difficult (and yet so necessary) a work is effectually wrought in him. If it be, he is a happy man, and can with no pretence complain of any external want: (he that is fed with Manna, must be strangely perverse if he murmur for a belly-full of *leeks and onions.* Num. 11. 5.) But on the contrary he owes infinite thanks to God, that has spared him time for this important business, and did not put a period to his natural life, before he had begun a spiritual. For I fear there are among the best of us few of so entire an innocence, but they may remember some, either habits or acts of sin, in which it would have been dreadful for them to have been snatched away. And then how comprehensive, how prolific a mercy has life been to them, when it has carried eternity in its womb, and their continuance on earth has qualified them for heaven? Neither are such persons only to look on it as a blessing in the retrospect, as it relates to the past, but also in the present and future: which if they continue to employ well, do's not only confirm, but advance their reward. Besides God may please by them to glorify himself, make them instrumental to his service; which as it is the greatest honor, so it is also the greatest satisfaction to a good heart. He shows himself too mercenary that so longs for his reward, as to grow impatient of his attendances: he that loves God, thinks himself blest in the opportunity of doing work, as well as in receiving wages. Thus we see how life is under all these aspects a mercy to a pious man, and such as not only obliges him to contentment, but gratitude.

5. BUT supposing a man cannot give this comfortable account of his life, but is conscious that he has spent it to a very different purpose, yet do's not that at all lessen his obligations to God, who meant he should have employ'd it better, and that he has not don so is merely his own fault. Nay indeed the worse his state is, the greater mercy it is, that God has not yet made it irreversible, that he has not cut him off at once from the earth and the possibility of heaven too, but affords him yet a longer *day, if yet he will hear his voice* Psal. 95. 7. This longsuffering is one of the most transcendent acts of divine goodness, & therefore the Apostle rightly stiles it *the riches of his goodness and longsuffering and forbearance* Rom. 2. 4. and so at last we commonly acknowledge it, when we have worn it out, and can no longer receive advantage by it. What a value do's a gasping despairing soul put upon a small parcel of that time, which before he knew not how fast enough to squander? Oh that men would set the same estimate on it before, and then certainly, as it would make them better husbands of it, so it would also render them more thankful for it, *Accounting that the longsuffering of our Lord is Salvation.* 2 Pet. 3. 15.

6. INDEED did men but rightly compute the benefit of life upon this score, all secular encumbrances and uneasinesses of it would be overwhelmed, and stand only as Cyphers in

the account. What a shame is it then that we should spend our breath in sighs and out-cries? which if we would employ to those nobler ends for which twas given, would supersede our complaints, and make us confess we were well dealt with, that *our life* (though bare and stripped of all outward accessories) *is given us for a prey*. Jer. 45. 5. And indeed he that has yet the great work of life to do, can very ill spare time or sorrow to bestow upon the regretting any temporal distress, since his whole stock is little enough to bewail and repair his neglects of his eternal concerns. Were our lives therefore destitute of all outward comfort, nay were they nothing but a scene of perpetual disasters, yet this one advantage of life would infinitely outweigh them all, and render our murmurings very inexcusable.

7. BUT God has not put this to the utmost trial, has never placed any man in such a state of unmixed calamity, but that he still affords many and great alliaies: he finds it fit sometimes to defalk some of our outward comforts, and perhaps embitter others, but he never takes all away. This must be acknowledged, if we do but consider how many things there are in which the whole race of mankind do in common partake. The four Elements, fire and water, air and earth, do not more make up every man's composition, then they supply his needs: the whole host of heaven, the Sun, Moon, and Stars, *Moses* will tell us, are by *God divided to all nations under the whole Heaven*, Deut. 4. 19. Those resplendent bodies, equally afford their light and influence to all. The sun shines as bright on the poor Cottage, as on the most magnificent Palace; and the stars have their benign Aspects, as well for him, that *is behind the Mill*, as for *him that sitteth on the Throne*. Ex. 11. 5. Propriety (the great incendiary below) breeds no confusion in those celestial Orbs, but they are every man's treasure, yet no man's peculiar (as if they meant to teach us, that our love of appropriation *descends not from above* Jam. 3. 15. is no heavenly quality.)

8. AND as they make no distinction of the ranks and degrees of men, so neither do they of their virtues. Our Savior, tells us God causes *his Sun to rise on the good and on the evil, and sendeth rain on the just and on the unjust*, Mat. 5. 45. If now we descend lower to the sublunary creatures, they equally pay their homage to man, do not disdain the dominion of the poor, and submit to that of the rich, but show us that that their instinct extends to the whole nature. An horse draws the poor man's plough, as tamely as the Princes chariot, and the beggars hungry cur follows him with as much obsequiousness and affection as the pamper'd lap-dogs of the nicest Ladies. The sheep obey a poor mercenary shepherd as well as they did the Daughters of the wealthy *Laban* Gen. 29. 9. or of *Jethro* a Prince Exod. 2. 16. and as willingly yield their fleece to clothe *Lazarus*, as to make purple for *Dives*. And as animals, so vegetables are as communicative of their qualities to one man as another. The corn nurishes, the fruits refresh, the flowers delight, the simples cure the poor man as well as the rich.

9. BUT I foresee it will be objected, that these natural privileges are insignificant, because they are evacuated by those positive laws which bound propriety, and that therefore though one man could use the creatures as well as another, yet every man has them not to use. I answer, that for some of the things I have mentioned, they are still in their native latitude, cannot be enclosed or monopoliz'd. The most ravenous oppressor could never yet lock up the sun in his chest: *he that lays house to house and land to land, till there be no place* Isaiah. 5. 8.

cannot inclose the common air: and the like may be said of divers of the rest, so that there are some (and those no mean) blessings, which continue still the indefeisible right of mankind in general.

10. As for those other things which are liable to the restrictive terms of *meum* and *tuum*, tis not to be denied but there is vast difference in the dispensing them; as great as *Nathan's* parable describes, when he speaks of the numerous flocks of the rich man, and the *single ewe lamb of the poor*, 2 Sam. 12. 2. yet there is scarce any so deplorably indigent, but that by one means or other, he has or may have the necessary supports of life. Perhaps they fall not into his lap by birth-right and inheritance, yet they are acquirable by labor and industry, which is perhaps the better tenure. They cannot it may be arrive to *Sodom's fullness of bread*: yet if they have not her *abundance of Idleness*, Ez. 16. 49. they commonly need not want that, which was the height of *Agurs* wish, *food convenient*, Pro. 30. 8. Tis true indeed, if they will fold their hands in their bosom, if with *Solomon's Sluggard*, *they will not plough by reason of the cold*, they must take his fate in the summer, as they have his ease in the winter, *they may beg in harvest, and have nothing*, Prov. 20. 4. But then tis visible they are the Authors of their own necessities. And indeed to men of such lazy careless natures, tis hard to say, what degree of God's bounty can keep them from want, since we often see the fairest fortunes dissipated as well by the supine negligence, as the riotous prodigality of the owners. And therefore if men will be idle, they are not to accuse God, but themselves if they be indigent.

11. BUT then there is one case wherein men seem more inevitably exposed, and that is when by age, sickness, or decrepitness, they are disabled from work; or when their family is too numerous for their work to maintain. And this indeed seems the most forlorn state of poverty: yet God has provided for them also, by assigning such persons to the care of the rich; nay he has put an extraordinary mark of favor on them, given them the honor of being his proxies and representatives, made them letters of Attorney (as it were) to demand relief in his name, and upon his account. And though tis too true, that even that Authority will not prevail with many of the rich to open their purses, yet even in this Age of frozen charity, there are still some who remember upon what terms they received their wealth, and employ it accordingly. And though the number of them is not so great as were to be wisht, yet there are in all parts some scattered here and there like *Cities of refuge* in the Land, Deut. 19. 2. to which these poor distressed creatures way flee for succor. And I think I may say, that between the legal provisions that are made in this case and voluntary contributions, there are not very many that want the things that are of absolute necessity: and we know *St. Paul* comprises those in a small compass, *food and raiment*, and proposes them as sufficient materials of Content. 1 Tim. 6. 8. I say not this to contract any man's bowels, or lessen his compassions to such poor wretches. For how much soever they lend, I wish as *Joab* did in another case to *David*, the Lord *increase it a hundred-fold*, 2 Sam. 24. 3. I only urge it as an evidence of the assertion I am to prove, that no man is so pretermitted by God or his disposal of temporals, but that even he that seems the most abandoned has a share in his providence, and consequently cannot justly murmur, since even this state which is the highest instance of human indigence, is not without its receipts from God.

12. BUT the number in this form are but few, compared to those in a higher, for between this and the highest affluence, how many intermedial degrees are there, in which men partake not only of the necessaries, but comforts of life; that have not only food and raiment, but their distinction of holy-day and working-day fare and apparel? He that is but one step advanced from beggary has so much, he that has got to a second has more then is necessary, and so every degree rises in plenty till it comes to vanity and excess, and even there too there are gradual risings, some having so much fuel for luxury, that they are at as great a loss for invention, as others can be for materials, and complain that there are no farther riots left for them to essay. How many are there who have so cloi'd and glutted their senses, that they want some other inlets for pleasure, and with the rich man in the Gospel, are in distress where to bestow their abundance?

13. AND sure such as these cannot deny that they have reciev'd good things, yet generally there are none less contented, which is a clear demonstration that our repinings proceed not from any defect of bounty in God, but from the malignant temper of our own hearts. And as it is an easier thing to satisfy the cravings of an hungry, then to cure the nauseous recoilings of a surfeited stomach; so certainly the discontents of the poor, are much easier allai'd then those of the rich; the indigence of the one has contracted his desires, and has taught him not to look farther then a little beyond bare necessaries, so that a moderate Alms satisfies, and a liberal transports him: but he who by a perpetual repletion has his desires stretched and extended, is capable of no such satisfaction: when his enjoyments forestall all particular pursuits, and he knows not upon what to fasten his next wish; yet even then he has some confused uniform'd appetites, and thinks himself miserable because he cannot tell what would make him more happy. And yet this is that envi'd state which men with so much greediness aspire to, every man looks on it as the top of felicity to have nothing more to wish in the world. And yet alas even that when attained, would be their torment. Let men never think then that contentment is to be caught by long and foreign chaces; he is likliest to find it who sits at home, and duly contemplates those blessings which God has brought within his reach, of which every man has a fair proportion, if he will advert to it.

14. FOR besides these external accessions (of which the meanest have some, the middle sort a great deal, and the uppermost rather too much) man is a principality within himself, and has in his composure so many excellent impresses of his Makers power and goodness, that he need not ask leave of any exterior thing to be happy, if he know but aright how to value himself: the very meanest part of him, his body is a piece of admirable workman-ship, of a most incomprehensible contrivance, as the Psalmist says, he is fearfully and wonderfully made; and tis astonishing to think of what a symmetry of parts this beautiful fabric is made up. Nor are they only for show, but use: every member, every limb is endowed with a particular faculty to render it serviceable to the whole; and that admirable contexture of veins and arteries, sinues and muscles, nerves and tendons, none are superfluous, but some way or other contributes to vegetation, sense, or motion, nay the most noble and most useful parts are all of them double, not only as a reserve in case of misadventure of one part; but also as an instance of the bounty of the Donor. And indeed it is observable of *Galen* in his writings, that after he had taken great care to exemt himself and all of his Profession from

taking notice of the Deity, by saying that to discourse concerning the God's, was the task of speculative Philosophers; yet coming to write *de usu partium*, and considering the frame of human bodies, and therein discovering the wonderful contrivance of every part in reference to its self, and also to the whole; their strength, agility, and various movement, infinitely surpassing the powers of all Mechanic engines; he seems to have had the fate we read of *Saul* in holy Scripture, and against his genius and purpose, to become a Prophet; breaking frequently out into Hymns and sacred raptures; saying, these Mysteries are more divine than the *Samothracian* or *Elusinian*; and confessing they both strictly require, and infinitely excel the low returns of human praise. But beyond the fabric of parts as organic, what an extract of wonder are our senses, those *five operations of the Lord* as the son of *Sirach* rightly (and by way of eminence) stiles them, *Ecclus. 17. 5*? By these we draw all outward objects to ourselves; what were the beauties of the universe to us, if we had not sight to behold them, or the most melodious sounds, if we had not hearing? and so of the rest. And yet these are not only generally given, but also preserved to the greater part of men, and perhaps would be to more, did not our base undervaluing of common mercies, force God sometimes to instruct us in their worth, by making us feel what it is to want them.

15. MULTITUDE of refreshments also God has provided for our bodies, particularly that of sleep, of which he has been so considerate, as in his distributions of time, to make a solemn allotment for it: yet who almost when he lies down considers the mercy, or when he rises refreshed, rises thankful also? But if our rest at any time be interrupted by the cares of our mind, or pains of our bodies, then, (and not till then) we consider, that tis *God who gives his beloved sleep* *Psal. 127. 2.* and think it a blessing worth our esteem. Thus it is with health, strength, and everything else, we despise it whilst we have it, and impatiently desire it whilst we have it not; but in the interim sure we cannot complain, that God's hand is shortened towards us, when in the ordinary course of his providence we commonly enjoy these mercies many years, which we find so much miss of, if they be withdrawn but for a few hours. And indeed there is not a greater instance of human pravity then our senseless contempt of blessings, merely because they are customary; which in true reason is an argument why we should prize them the more. When we deal with men, we discern it well enough, he that gives me once a 100. pounds, I account not so much my benefactor, as if he made it my annual revenue; yet God must lose his thanks, by multiplying his favors; and his benefits grow more invisible by their being always before us.

16. BUT the body (with its enjoyment) is but the lowest instance of God's bounty, tis but a decent case for that inestimable Jewel he has put in it: the soul, like the Ark, is the thing for which this whole tabernacle was framed, and that is a spark of Divinity in which alone it is that God accomplished his design of *making man in his own image* *Gen. 1. 26.* Twould be too long to attempt an exact survey of its particular excellencies, the mere intellectual powers wherewith it is endued, have exercised the curiosity and raised the admiration of the great contemplators of nature in all ages, yet after all, of so subtle composure is the soul, that it is inscrutable even to itself: and though the simplest man knows he has the faculties of Imagination, Apprehension, Memory, Reflecting; yet the learnedst cannot assign where they are seated, or by what means they operate. Tis enough to us that we have them, and many

excellent uses for them; one whereof (and a most necessary one) is a thankful reflection on the goodness of God who gave them. He might have made us in the very lowest form of creatures, insensible stocks or stones; or if he had advanced us a step-higher, he might have fixed us among mere animals, made us perhaps of the noxious, at best of the tamer sort of beasts; but he has placed us in the highest rank of visible creatures, and not only given *Dominion over the works of his hands* Psal. 8. 6. but has given us reason wherewith to manage that sovereignty, without which we had only been the more masterful sort of brutes.

17. YET still the soul is to be considered in a higher notion, that of its immortality and capacity of endless bliss: and here indeed it owns its extraction, and is an image of the first being, whose felicity is coexistent with himself; this as it is the most transcendent accomplishment of our nature, so it is most universal. Whatever disparity there may be between man and man in other respects, yet in this all are equal, the poor beggar at the gate has a soul as capacious of eternal happiness, as he whose *crumbs* he begs for (nay sometimes better prepared for it, as that parable shows Luke 16. 21.) And though the dignities of earth are the prize of the rich and noble, the subtle and designing; yet heaven is as easily mounted from the dung-hill as the throne, and an honest simplicity will sooner bring us thither, than all the Machiavelian policy. Nay God has not only designed us to so glorious an end, but has don all on his part to secure us of it, sent his Son to lead us the way, his spirit to quicken us in it. We need not dispute how universal this is; tis sure it concerns all to whom I am now speaking, those that are within the pale of the church: and if it should prove confined only to them, the more peculiar is their obligation, that are thus singled out from the rest of the world, and the greater ought to be their thankfulness. The heathen Philosopher made it matter of his solemn acknowledgment to fortune, that he was born a Grecian and not a Barbarian: and sure the advantages of our Christianity are of a much higher strain, and ought to be infinitely more celebrated. The Apostle we find often applauding this glorious privilege, as that which makes *fellow citizens with the Saints, and of the household of God*, Ephes. 3. 19. nay which elevates us to a higher state, *the adoption of sons*, Gal. 4. 5. nor only Sons, but *Heirs also of God, and joint Heirs with Christ*, Rom. 8. 17. And what ambition is there so greedy which this will not satisfy? yet this is our common state, the birth-right of our regeneration, if we do not degrade ourselves, and with *Esau* basely sell our title.

18. AND now methinks every man may interrogate himself in the same form, wherein *Jonadab* did *Amnon* 2 Sam 13. 4. *why art thou, being the Kings son, thus lean from day today?* Why should a Person who is adopted by the King of Kings, thus languish and pine? What is there below the sun worthy his notice, much less his desires, that hath a Kingdom above it? Certainly did we but know how to estimate ourselves upon this account, twere impossible for us with such sordid condescensions to court every petty worldly interest, and so impatiently vex ourselves when we cannot attain it. Alas how unworthily do we bear the name of Christians, when that which carried the Forefathers of our Faith thro the most fiery trials, cannot support us under the disappointment of any extravagant desire? They had such *respect to the recompense of the reward*, Heb. 11. 26. as made them cheerfully expose their Fame to ignominy, their Goods to rapine, their Bodies to the most exquisite tortures, and their Lives to death. Yet the same hopes cannot work us to any tolerable degree of patience,

when we suffer but the smallest diminution in any of these. What shall we say? Is Heaven grown less valuable, or Earth more then it was then? No surely, but we are more infatuated in our estimates: we have so long abetted the rivalry of the hand-maid, that the Mistress, like *Sarah*, appears despicable. Like *Jonah* we sit down sullen upon the withering of a gourd, never considering that God has provided us a better shelter, *a building of God eternal in the Heavens*. 2 Cor. 5. 1. Indeed there can be no temporal destitution so great, which such an expectation cannot make supportable. Were we in *Job's* condition sitting upon a dunghill, and scraping ourselves with a potsherd, yet as long as we can say with him *our Redeemer liveth*. Job. 19. 25. we have all reason to say with him also, *blessed be the name of the Lord*. Chap. 1. 21. What a madness is it then for us to expose ourselves to be pierced and wounded by every temporal adversity, who have so impenetrable an armor? nay what an ungrateful contumely is it to that goodness of God, to show that we cannot make him a counterpoise to the most trivial secular satisfaction? on which account sure he may again take up that exprobrating complaint we find in the Prophet, *A goodly price that I was valued at by them*. Zac. 11. 13.

19. BUT how mean soever he is in our eyes, though *Christ* seem the same to us in his glory which he did in his abjection, to have no beauty that we should desire him; yet he puts another rate upon himself, and tell us that he *that loves Father or Mother, Son or Daughter more than me, is not worthy of me*. Mat. 10. 37. Now our love and our joy are passions coincident, and therefore whatever we joy more in then we do in him, we may be presumed to love better; and if he cannot endure the competition of those more ingenuous objects of our love he there mentions, how will he suffer that of our vanities, our childish wanton appetites? And yet those are the things after which we so impatiently rave. For I believe I may truly affirm, that if there were a scrutiny made into all the discontents of mankind, for one that were fastened upon any great considerable calamity, there are many that are founded only in the irregularity of our own desires.

20. BY what has been said we may justly conclude in the Prophets phrase, *God hath not been to us a wilderness, a land of darkness*, Jer. 2. 31. but has graciously dispen't to us in all our interests. Yet the instances here given are only common, such as relate to all, or at least the far greater part of mankind: but what volums might be made, should every man set down his own particular experiences of mercy? In that case twould be no extravagant Hyperbole we find Joh. 22. 25. *That even the world itself could not contain the books which should be written*. God knows our memories are very frail, and our observations slight in this point: yet abstracting from all the forgotten or neglected favors, what vast catalogues may every man make to himself, if he would but yet recollect, what effects he has had of God's bounty in giving, of his providence in protecting, of his grace in restraining, and exciting, of his patience in forbearing? And certainly all these productions of the divine goodness were never designed to die in the birth. The Psalmist will tell us, *the Lord hath so don his marvelous works, that they ought to be had in remembrance*. Ps. III. 4. Let every man then make it his daily care to recount to himself the wonders God hath don, as for the children of men in general, so for himself in particular. When the Israelites murmured under their bondage, *Pharaoh* imputes it to their idleness, and prescribes them more work, as the readiest cure: a piece indeed of inhuman

Tyranny in him, but may with equity and success be practiced by us upon ourselves. When we find our appetites mutinous, complaining of our present condition, let us set ourselves to work, impose it as a task upon ourselves to recollect the many instances of God's mercies. And surely if we do it sincerely, and with intention, we cannot have past thro half our stages, before our sullen murmurs will be beat out of countenance, and retire with shame, when they are confronted with such a cloud of witnesses, such signal testimonies of God's goodness to us: for when we have mustered up all our little grievances, most critically examined all our wants, we shall find them very unproportionable to our comforts, and to our receipts; in which comparative notion, the next Section is to consider them.

#### SECT. IV.

##### **Of the Surplusage of our Enjoyments above our Sufferings.**

1. TO regulate our estimate of those things which we either enjoy or suffer, there are three precedent queries to be made: the first of their number or plenty, the second of their weight, the third of their constancy and continuance; for according as they partake more of these properties, every good is more good, and every evil is more evil. It will therefore be our best method of trial in the present case, to compare our blessings and our calamities in these three respects.

2. AND first in that of plenty, the mercies of God are the source of all our good, are set out to us in holy scripture in the most *superlative* strain, They are *multitudes*, Psal. 102. 20. *Plenteous redemption*, Psal. 130. 7. *as high as the heaven*, Psal. 103. 11. *He fills all things living with plenteousness*, Psal. 145. 16. His mercies indeed are such as come not within the compass of number, but stretch themselves to infinity, and are best represented by such a calculation as God made to *Abraham*, when he showed him the numerousness of his posterity by the innumerableness of the stars, Gen. 15. 5. Were there but a single mercy apportion'd to each minute of our lives, the sum would arise very high: but how is our Arithmetic confounded, when every minute has more then we can distinctly number? for besides the original stock mentioned in the last section, and the accession of new bounty, the giving us somewhat which we had not before; what an accumulative mercy is it, the preserving what we have? We are made up of so many pieces, have such varieties of interests, spiritual, temporal, public, and private; for ourselves, for our friends, and dependants; that it is not a confused general regard that will keep all these in security one moment. We are like a vast building, which costs as much to maintain, as to erect. And indeed considering the corruptibleness of our materials, our preservation is no less a work of omnipotence, then our first forming: nay perhaps tis rather a greater. Our original clay though it had no aptness, yet it had no aversions to the receiving a human form; but was in the hand of the potter to make it what he pleased: but we now have principles of decay within us, which vehemently tend to dissolution; we want the supplies of several things without us, the failing whereof returns us again to our dust. Nay we do not only need the aid, but we fear the hostility of outward things. That very air which sometimes refreshes us, may at another starve and freeze us: that which warms and comforts us, has also a power of consuming us. Yea that very meat which nurishes, may choke and stifle us. In a word, there is no creature so despicable, so



inconsiderable, which may not sometimes serve us, and which may not at any time (if God permit) ruin us. Now whence is it that we so constantly, so frequently find the good, the benign efficacy of these things, and so seldom, so rarely the evil? whence I say is it, but from the active unwearied providence, which draws forth the better properties of the creatures for our use, and restrains the worsers for our security? which with a particular advertence watches not only over every Person, but over every several concern of that person. And how astonishing a contemplation is this? If the mere ebbing and flowing of the sea, put the Philosopher into such an ecstasy, that he flung himself into it, because he could not comprehend the inscrutable cause of it; in what perpetual raptures of admiration may we be, who have every minute within us, and about us, more and greater wonders, and those too in our favor, when we deserve rather the divine power should exert itself in our destruction?

3. BUT alas our danger from the visible creatures, is little compared with those from the spirits of darkness. *We wrestle not only with flesh and blood, but with Principalities and Powers, with spiritual wickedness, &c.* Eph. 6. 12. So inveterate is the enmity between the Serpent and the seed of the Woman in general, that he watches all advantages against us, not only in our souls, but even our bodies, our goods, and in every part of our concerns. Thus we see he not only assaulted *Job's* soul by the wicked insinuations of his Wife, but (with more effect) his body with boils and sores, his possessions by the *Chaldeans* and *Sabaeans*, and the images of himself, his dearest Children, by a wind from the wilderness. Job. 1. And can we think his malice is now worn out? no surely he still wishes as ill to mankind as ever, and we should soon see the woeful effects of it, did not the same power which let him loose for *Job's* trial, restrain him for our safety. Nay had he but power to affright, though not to hurt us, even that would make our lives very uncomfortable. We cannot hear the relation of Sprights or apparitions, but our blood chills upon it, and a horror runs thro our veins: what should we then do if he should make his night-walks thro our chambers, and with his illusory terrors disturb our rest? Yet all this and much more he would do, if God did not chain up this *old Dragon*, Rev. 20. Nay if he were not at the expense of a guard about us, and those no less than Angels. I shall not dispute whither every person hath not his peculiar Guardian: for though many have not improbably asserted it, we have ground enough of acquiescence in the general affirmation of the Apostle, *that they are all ministering Spirits, sent forth to minister for them, who shall be heirs of Salvation*, Heb. 1. 14. And now if the Reader please to sum up how many are his concerns, and how many are the dangers which await him in them all, he cannot sure render the account of those mercies which preserve the one, and divert the other, in any other phrase than that of the Psalmist. *They are more then I am able to express.* Psa. 40. 7.

4. WE may now challenge the most miserable, or the most querulous man living, to produce causes of complaint, proportionable to those of thanks-giving. He that has the greatest stock of calamities, can never vye with the heaps of benefits; the disproportion is greater then that of the Armies of *Ahab* and *Benhadad*. 1 Kings. 20. 27. whereof the one was like *two little flocks of Kids, the other filled the country*. God has told us that he *afflicts not willingly, nor grieves the children of men*. Lam. 3. 33. whereas on the contrary, he *delighteth in mercy*. Mich. 7. 18. We

may judge by ourselves which he is likeliest often to repete, those acts which he doth with regret and reluctancy, or those which he do's with pleasure and delight. But we need no inferences where we have the attestation of experience. Let every man therefore make this his judge in this case, let him every night recollect, how many things within and about him he is concerned in, and consider how many of those have been preserved entire to him, still accounting everything so continued as a new donation. If he begin with his Spiritual state, tis too possible he may sometimes find he has lost his innocence, committed some, perhaps many sins: but even in these he will find cause to justify God, if he do but recollect with what inward checks and admonitions, and outward restraints, God has endeavored to bridle him. If he will break thro those fences, that do's not at all derogate from the mercy of God which so guarded him, but it rather illustrates his goodness, that after so many quenchings of his Spirit, do's yet continue its influence. So that even he that has the most deplorably violated his integrity, is yet to confess that God's purpose was to have preserved it entire: and he might really so have kept it, had he compli'd with those aids which were afforded him. But in temporal concerns we are not so apt to undermine ourselves, and therefore shall much more rarely find we have suffered detriment in them, then in our spiritual; but are there ordinarily like to meet with a better account. Let a man therefore consider what is lacking to him of all the secular good things he had in the morning, and tell me whither for the most part he may not give such an account, as the *Israelitish* officers did of their men after the slaughter of the *Midianites*, *that he hath not lost one*. Num. 31. 39. Or if sometimes he do suffer a diminution, yet at the worst he will find that many more good things have been preserved to him, then have been taken from him. A man may perhaps meet with some damage in his estate, yet tis manifold odds that that damage is but partial, and that he has still more left then is lost. Or if it be more entire; yet if he have his health, his limbs, his senses, his friends, and all things beside his estate left him, so that for one thing he has lost, he still retains a multitude, he may say of it as the Disciples of the few Loaves, *what is this among so many?* Mat. 14. 17. *Aristippus* being bemoan'd for the loss of a Farm, repli'd with some shaprness upon hsi Condoler, you have but one field, and I have yet three left, why should I not rather grieve for you? intimating that a man is not so much to estimate what he has lost, as what he has left. A piece of wisdom which if we would transcribe, we might quickly convince ourselves, that even in our most adverse estate there are as *Elijah* speaks, *more with us then against us*, 2 King. 6. 16. that our enjoyments are more then our sufferings, and God's acts of grace, do far outnumber those of his severity.

5. AND as they do out-number, so also do they out-weigh them. The mercies we receive from God are (as the last Section has showed) of the greatest importance; the most substantial solid goods, and the greatest of all, I mean those which concern our eternal state, are so firmly fixed on us, that unless we will voluntarily quit our clame, tis not in the power of men or devils to defeat us. Light bodies are easily blown away by every gust of wind, but this *weight of glory*, as the Apostle calls it, 2 Cor. 4. 17. continues firm and stable, is proof against all storms, like the *shadow of a great rock in a weary Land*. Isai. 32. 2. Those dark adumbrations we have of it, might have served to refresh and deceive the tediousness of our pilgrimage, and therefore the most formidable calamities of this life are below all measures of

comparison with this hope of our calling, this *riches of the glory of our inheritance*. Eph. 3. 16. The heaviest and most pressing of our afflictions are to that, *but like the small dust of the balance*: Esa. 40. 15. so that if we should here stop our inquisition, we have a sufficient resolution of the present question, and must conclude, that God has given us an abundant counterpoise of all, we either do or can suffer here.

6. IF therefore there be any so forlorn as to temporals, that he can fetch thence no evidence of God's fatherly care of him, yet this one consideration may solve his doubts, and convince him that he is not abdicated by him. We read of no *gifts Abraham gave Isaac*, yet to the sons of the concubins tis said he did Gen. 25. 6. It had been a very fallacious inference, if *Isaac* should have concluded himself neglected, because his far greater portion was but in reversions. And it will be the same in any of us, if we argue an unkindness from any temporal wants who have the entail of an eternal inheritance. But surely *God do's not leave himself without witness*, Act. 14. 17. even in secular things; there is no man breathing but has some blessings of his left hand, as well as his right, as I have already mentioned: and unless it be some few prodigies of Calamity in whose punishment or patience God designs signally to glorify himself, there are none who enjoy not greater comforts of life then those they want, I mean such as are really greater, though perhaps, to their prejudicate fancies they do not appear so. Thus in point of health, if a man be disaffected in one part, yet all the rest of his body may be (and often is) well; or if he have a complication, and have more then one disease, yet there is no man that has all, or half so many as are incident to human bodies, so that he is comparatively more healthy then sick. So again it is not very common for a man to loose a limb, or sense, the generality of men keep them to their last; and they who do, have in that an overbalance to most outward adversities; and even they who are so unhappy to loose one, yet commonly keep the rest; at least the Major part: or if at any time any man is left a mere breathing trunk, yet it is by such stupefying diseases as dead the sense, or such mortal ones as soon take them away; and so the remedy overtakes the Malady. Besides it pleases God very often, to make compensation for the want of one member or faculty by improving the use of another. We have seen feet supply all the necessary uses of hands to those who have had none; and it is a thing of daily observation that men that are blind, have the greater internal light: have their intellects more vigorous and active, by their abstractions from visible objects.

7. THUS also it is in the matter of wealth, he that is forced to get his bread by the sweat of his brows, tis true he cannot have those delicacies wherewith rich men abound; yet his labor helps him to a more poignant, more savory sauce then a whole College of Epicures can compound. His hunger gives a higher gust to his dry crust, then the surfeited stomach can find in the most costly, most elaborate mixtures: so verifying the observation of *Solomon, the full soul loatheth the honey comb, but to the hungry soul every bitter thing is sweet*, Prov. 27. 7. He cannot *indeed stretch himself upon his bed of Ivory*, Am. 6. 4. yet his sleeps are sounder then those that can. The wiseman tells us, and experience dos so too, that *the sleep of a laboring man is sweet*. Eccles. 5. 12. He is not clothed Gorgeously, has not the splendor of glittering apparel, so neither has he the care of contriving it, the fears of being forestal'd in a new invention, or any of those unmanly sollicitudes which attend that vanity. He has the proper

genuine use of clothing; the preventing shame and cold, and is happily determined to that which the wiser men of the world have voluntarily chosen. To conclude, he has one advantage beyond all these; his necessities rescue him from idleness, and all its consequent temptations; which is so great a benefit, that if rich men be not their own taskmasters as his wants are his, if they do not provide themselves of business; that one want of theirs is infinitely more deplorable than all his: and he is not only happy comparatively with himself, in having better things than he wants, but with them also.

8. IF we come now to reputation and fame, the account will be much the same, he that is eminent in the world for some great achievement, is set up as an object of every man's remark; when as his excellencies on the one hand are visible, so his faults and blemishes are on the other. And as human frailty makes it too probable these later will be really more, so human envy makes it sure that they shall be more precisely, more curiously observed, and more loudly blazon'd. So that upon the whole, a good quiet security, though it be not the road to glory, yet is the likeliest fence against infamy. And indeed he that can keep up the repute of a sober integrity within his own private sphere, need not envy the triumphant sallies of others, which often meet with a fatal turn at the later end of the day. But twill be said that even that more moderate sort of reputation is not every man's portion, but that many lie under great ignominy and scandals. I shall here ask whither those be just or unjust: If they be just they belong not to our present subject, which relates only to those inflictions which are the effects of God's immediate providence, not of our own crimes; for I never doubted but that by those we may divest ourselves of any, nay of all the good things God has designed us. But if the obloquy be unjust, tis probable that tis taken up only by ill men, and that the good pass a more equitable sentence; and then surely the attestation of a few such, is able to outweigh a multitude of the others. And in this case a man may not only find patience but pleasure in reproaches. Socrates looked with trouble and jealousy on himself when ill men commended him, saying what ill have I don? and sure a Christian has a farther reason to be pleased with their revilings, they being his security againsts the woe pronounced to those *whom all men speak well of*, Luke 6. 26. But sometimes it happens, that even good men are seduced, and either by the artifices of the wicked, or their own too hasty credulity, give credit to unjust reports. And this I confess is a sharp trial to the injured person, yet even this cannot often be universal, there can scarce be any innocence so forlorn but that there may be opportunities of clearing it to some or other, and by them propagating it to more, and if the cloud ever come to be dispers'd, their fame will appear with the brighter luster. But if none of this happen, they have yet a certain and more blessed retreat, even an appeal to the unerring judge, who never beholds us with more approbation, than when we are under the unjust condemnation of men. Indeed we have then a double tie upon him, not only his justice but his pity is concerned in our cause. God particularly owns himself as the refuge of the oppressed, and there is scarce a sharper and more sensible oppression than this of Calumny: yet even this proves advantage, whilst it procures God's immediate patronage, makes us the objects of his more peculiar care and compassion, who can *make our righteousness as clear as the light*, Psa. 37. 6. if he see it fit; but if in his wisdom he choose not that for us, tis comfort enough for us that we have approved it to him. Twas

*Elkanah's* question to *Hannah* in her disconsolation, *Am not I better to thee than ten Sons?* I Sam. 1. 8. And sure we may say the like of God's approbation, that tis better to us I say not than ten, but ten thousand Eulogies of men. The very Echo of it in the testimony of a good conscience is an unspeakable comfort, and this voice sounds more audibly, more sweetly, among the loudest, the harshest accusations of men. So that we see even this assault too is not without its guard, and these *waters of Marah*. Exod. 15. 23. may be rendered not only wholesome but pleasant.

9. I have now instanced in the three most general concerns of human life, the Body, Goods, and Fame, to which heads may be reduced most of the afflictions incident to our out-ward state, as far as immediately concerns ourselves. But there is no man stands so single in the world, but he has some relations or friends in which he thinks himself interested, and many times those oblique strokes which wound us thro them, are as painful as the more direct: yet here also God is ordinarily pleased to provide some alliaies, if we would but take notice of them. He who has had one friend die, has ordinarily divers others surviving; or if he have not that, usually God raises him up others. Tis true we cannot have a succession of Fathers and Mothers, yet we often have of other friends that are no less helpful to us: and indeed there are scarce in anything more remarkable evidences of Providence, then in this particular. *He that is able out of stones to raise up children to Abraham*, Mat. 3 9. do's many times by as unexpected a production supply friends to the desolate. But we do sometimes loose our friends while they are living, they withdraw their kindness which is the soul of friendship: and if this happen by our own demerit, we can accuse neither God nor them for it: nor can we rationally expect that God shall provide supplies, when we willfully despoile ourselves. But when they are unkind without provocation, then is the season for his interposition, who uses to take up *those whom Father and Mother forsake*, Psa. 27. 10. and we frequently see signal proofs of his care in exciting the compassions of other friends and relatives, or perhaps of mere strangers. Nay sometimes God makes the inhumanity of a man's relations, the occasion of his advantage. Thus the barbarous malice of *Joseph's* brethren was the first step to his Dominion over Egypt. And it is a common observation in Families, that the most discountenanc'd child oft makes better proof, then the darling.

10. WE are yet liable to a third affliction by the calamity of our friends, which by the Sympathy of Kindness presses us no less (perhaps more) sensibly than our own: but then tis to be considered, that theirs are capable of the same allaying circumstances that ours are, and God has the same arts of alleviating their burdens; so that we have the same arguments for acquiescence in their sufferings that we have in our own, and shall do a more friendly office in impressing those upon them, then in the most passionate adopting their sorrows.

11. THE last and greatest discomfort from friends, is that of their sin: and if ever we may be allowed that disconsolate strain of the Prophet, Esa. 22. 4. *Turn away from me, I will weep bitterly, labor not to comfort me; this seems to be the time: yet even this valley of Achor is not without a door of hope*, Hos. 2. 15. A vicious person may be recalled, multitudes have been; so that as long as God continues life, we ought no more to deposit our hope, then to quit our endeavor. Besides there are few that make this complaint that have not something to

balance, or at least to lighten it. I shall instance in that relation which is the nearest and most tender, that of a Parent. He that has one bad child may have divers good. If he have but one virtuous tis a very great mercy, and tis another that he may be the better taught to value it by the opposition of the contrary. But if any be so unhappy as to have many children, and *all to consume his eyes and grieve his heart*, 1 Sam. 2. 33. it may be a seasonable reflection for him to examine how far he has contributed to it either by *Eli's* fond indulgence, or by a remiss and careless education: or which is worst of all, by his most impious example. If any, or all of these be found the cause, he is not so much to seek for alliaies to his grief, as for pardon of his sin: and when he has penitently retracted his own faults, he may then have better ground of hope that God may reform those of his children. In the mean time he may look on his own affliction in them as God's discipline on him, and gather at least this comfort from it, that his heavenly Father has more care of him, then he had of his; and do's not leave him uncorrected.

12. THUS we see in all the concerns (which are the most common and important of human life, and wherein the justest of our complaints are usually founded) there is such a temperature and mixture, that the good do's more then equal the ill, and that not only in the grosser bulk, when our whole state is weighed together, but in every single branch of it. God having herein dealt with this little world Man, as he has don with the greater, wherein he is observed to have furnished every country with Specific remedies for their peculiar diseases. I have only given these short hints by way of essay and pattern for the Readers contemplation, which when he shall have extended to all those more minute particulars wherein he is especially concerned, more curiously compared his sufferings with his alliaies and comforts; I cannot doubt but he will own himself an instance of the truth of the present Thesis, and confess, that he has much more cause of thankfulness then complaint.

13. THIS I say supposing his afflictions to be of those more solid and considerable sorts I have before mentioned. But how many are there who have few or none of such, who seem to be seated in the land of *Goshen*, in a place exemt from all the plagues that infest their Neighbors? And those one would think should give a ready suffrage to this conclusion, as having no temptation to oppugn it; yet I doubt tis far otherwise, and that such men are of all the most unsatisfied. For though they have no crosses of God's imposing, they usually create a multitude to themselves. And here we may say with *David*, *it is better to fall into the hand of God, then into the hand of man*, 2 Sam. 24. 14 tis easier to bear the afflictions God sends, then those we make to ourselves. His are limited both for quantity and quality, but our own are as boundless as those extravagant desires from which they spring.

14. AND this is the true cause why contentment is so much a stranger to those who have all the outward causes of it, they have no definite measure of their desires; tis not the supply of all their real wants will serve their turn, their appetites are precarious and depend upon contingencies. They hunger not because they are empty, but because others are full. Many a man could have liked his own portion well enough, had he not seen another have something he liked better. Nay even the most inconsiderable things acquire a value by being another's, when we despise much greater of our own. *Ahab* might well have satisfied himself with the

Kingdom of Israel, had not *Naboth's* poor plot lain in his eye: but so raving were his desires after it, that he disrelishes all the pomps of a Crown, yea the ordinary refreshments of Nature, *can eat no bread* till he have that to furnish him with Sallads. 1 King. 21. 2. And how many are there nowadays whose cloths sit uneasy if they see another have had but the luck to be a little more ingenuously vain; whose meat is unsavory if they have seen but a greater rarity, a newer cookery at another's Table: in a word who make other people's excesses the standard of their own felicities.

15. NOR are our appetites only excited thus by our outward objects, but precipitated and hurried on by our inward lusts. The proud man so longs for homage and adoration, that nothing can please him if that be wanting. *Haman* can find no gust in all the sensualities of the Persian Court, because a poor despicable Jew denies his abaisance, Est. 5. 13. The lustful so impatiently pursues his impure designs, that any difficulty he meets in them, makes him pine and languish like *Amnon*, who could no way recover his own health but by violating his sisters honor. 2 Sam. 13. 14. The revengeful labors under an Hydropic thirst till he have the blood of his enemy: all the liquor of *Absalom's* sheep-sheering could not quench his, without the slaughter of his brother, 2 Sam. 1•. 29. And thus everyone of our passions keeps us upon the rack till they have obtained their designs. Nay when they have, the very emtiness of those acquisitions is a new torment, and puts us upon fresh pursuits. Thus between the impetuosity of our desires, and the emtiness of our enjoyments, we still *disquiet ourselves in vain*, Psa. 39. 7. And whilst we have such cruel task-masters, tis not strange to find us groaning under our burdens. If we will indulge to all our vicious or foolish appetites, think our lives bound up with them, and solicit the satisfaction of them with as impatient a vehemence, as *Rachel* did for children, Gen. 30. 1. *give me them or I die*: no wonder that we are always complaining of disappointments, since in these the very success is a defeat, and is but the exchanging the pain of a craving ravenous stomach, for that of a cloi'd and nauseated. Indeed men of this temper condemn themselves to a perpetual restlessness, they are like phantastic mutineers, who when their superiors send them blanks to write their own conditions, know not what will please them: and even Omnipotence itself cannot satisfy these till it have new molded them, and reduced their desires to a certainty.

16. BUT in the mean time how unjustly do they accuse God of illiberality, because everything answers not their humor? He has made them reasonable creatures, and has provided them satisfactions proportionable to their nature; but if they will have wild irrational expectations, neither his wisdom, nor his goodness is concerned to satisfy those. His supplies are real and solid, and therefore have no correspondence to imaginary wants. If we will create such to ourselves, why do we not create an imaginary satisfaction to them? Twere the merrier frenzy of the two, to be like the mad *Athenian* that thought all the ships that came into the harbor his own: and twere better *Ixion* like to have our Arms filed with a cloud, then to have them perpetually beating our own breasts, and be still tormenting ourselves with unsatisfiable desires. Yet this is the state to which men voluntarily subject themselves, and then quarrel at God because they will not let themselves be happy. But sure their very complaints justify God, and argue that he has dealt very kindly with them, and afforded them all the necessary accommodations of life: for did they want them, they would not be so

sensible of the want of the other. He that is at perfect ease may feel with some vexation the biting of a flea or gnat, which would not be at all observable if he were upon the rack. And should God change the scene, and make these nice people feel the destitution of necessaries; all these regrets about superfluities would be overwhelmed. In the mean time how deplorable a thing is it, that we are still the poorer for God's bounty, that those to whom he has opened his hand widest, should open their mouth so too, in outcries and murmurs? For I think I may say that generally, those that are the farthest removed from want, are so from content too; they take no notice of all the real substantial blessings they enjoy, leave these (like the ninety nine sheep in the wilderness) forgotten and neglected, to go in quest after some fugitive satisfaction, which like a shadow flies still faster in proportion to their pursuit.

17. AND now would God they could be recalled from this unprofitable chace, and instead of the Horsleeches note, *Give give*, Prov. 30. 15. take up that of the Psalmist, *what shall I render to the Lord for all the benefits he hath don unto me?* Psa. 116. 12. Let them count how many valuable or rather inestimable things, they have received from his mercy▪ and then confront them with those corrections they have found from his justice; and if they do this impartially, I doubt not they will find wherewithal to check their highest mutinies; and will join with me in confessing, that their good things abundantly outweigh their ill.

18. IF now we carry on the comparison to the last circumstance, and consider the constancy, we shall find as wide a difference. Let us take the Psalmists testimony, and there will appear a very distant date of his mercies and punishments. *His mercies endure forever* Psal. 136. whereas his wrath *endures but the twinkling of an eye* Psal. 30. 5. And accordingly God owns his acts of severity as his *strange work* Isa. 28. 21. that which he resorts to only upon special emergencies; but his mercies *are renewed every morning*, Lam. 3. 25. and doubtless we may all upon trial affirm the same. There are many of the most necessary comforts of life which do not only sometimes visit us as guests, but dwell with us as inmates and domestics. How many are there who have lived in a perpetual affluence from their cradles to their graves, have never known what it is to want? And though the goods of fortune are perhaps less constant to some, yet the refreshments of nature are usually so to us all. We eat and drink, we sleep, we recreate, we converse in a continued circle, and go our round almost as constantly as the sun do's his. Or if God do's sometimes a little interrupt us in it, put some short restraint upon our refreshments, yet that comparatively to the time we enjoy them, is but proportionable to the stop he has sometimes made of the Sun, Jos. 10. 13. 2 Kings 20. 8. or of the sea, Exod. 14. 21. which as they were no subversions of the course of nature, so neither are those short pauses he sometimes makes, a repeal of those fixed and customary benefits his providence usually allots us. But who is there can say that any one of his afflictions has been of equal continuance, or has pressed him with so few intermissions? Perhaps he may have mist some few nights sleep: but what is that to a twelve-months, or perhaps a whole lives enjoying it? Tis possible his stomach and his meat have not always been ready together; but how much oftener have they met to his delight? and generally those things that are most useful, are but rarely interrupted. Nay to a great many even the delicacies of life are no less constant, and their luxuries are as quotidian as their bread: whereas unless their vices or their fancies create uneasinesses to them, those that come



immediately from God's hand, make long intermissions and short stays. Yet for all this they that should measure by the uncessantness of men's complaints, would judge that the scene was quite reversed, and that our good things are as *Job* speaks, *swifter then a wavers shuttle*, *Job. 7. 6.* whilst our ill, like *Gehazies Leprosy*, *cleave inseparably to us. 2. King 5. 10.*

19. THE truth is we will not let ourselves enjoy those intervals God allows us, but when a calamity do's retire we will still keep it in fiction and imagination; revolve it in our minds, and because tis possible it may return, look upon it as not gone. Like Aguish patients we count ourselves sick on our well-day, because we expect a fit the next. A strange stupid folly thus to court vexation, and be miserable in Chimera. Do's any man or indeed any beast desire to keep a distasteful relish still in his mouth, to chew the cud upon gall and wormwood? yet certainly there are a multitude of people whose lives are embitter'd to them merely by these fantastic imaginary sufferings. Nor do we only fright ourselves with images and Ideas of past calamities, but we dress up new bugbears and mormoes, are Poetic and aerial in our inventions, and lay Romantic scenes of distresses. This is a thing very incident to jealous natures, who are always raising alarms to themselves. A suspicious man looks on everybody with dread. One man he fears has designs upon his fortune, another on his reputation, perhaps a third upon his life: whilst in the mean time, the only ill design against him is managed by himself; his own causeless fears and jealousies which put him in a state of hostility with all the world; and do often betray him to the very things he groundlessly suspected. For it is not seldom seen that men have incur'd real mischiefs by a fond solicitude of avoiding imaginary ones. I do not question but this is a state calamitous enough, and shall acknowledge it very likely that such persons shall have little or no truce from their troubles, who have such an unexhausted spring within themselves; yet we may say to them as the Prophet did to the house of *Jacob*, *Is the spirit of the Lord straitened? are these his doings?* *Mich. 2. 7.* Such men must not cry out that God's hand lies heavy upon them, but their own; and so can be no impeachment to the truth of our observation, that God's blessings are of a longer duration, keep a more fixed steady course then his punishments. The result of all is, that the generality of mankind have good things (even as to temporals) which do in the three respects fore-mentioned exceed the ill. I mean the true and real ills which God sends, though not those fanciful ones they raise to themselves.

20. AND now why should it not appear a reasonable proposition that men should entertain themselves with the plesanter parts of God's dispensations to them, and not always pore upon the harsher: especially since the former are so much a fairer object, and perpetually in their eye, why should we look on the more sadening spectacles of human frailty or misfortune, thro all the magnifying optics our fancies can supply, and perversely turn away our eyes from the cheerfuller? Yet this God knows is too much the case with most of us. How nicely and critically do we observe every little adverse accident of our lives? what tragical stories of them do our memories present us with? When alas a whole current of prosperity glides by without our notice. Like little children our fingers are never off the sore place, till we have picked every light scratch into an Ulcer. Nay like the leuder sort of beggars, we make artificial sores to give us a pretence of complaint. And can we then expect God should concern himself in the cure? Indeed in the course of his ordinary providence there is no cure

for such people, unless it be by revulsion, the making them feel the smart of some very great and pressing affliction. They therefore put themselves under an unhappy dilemma, either to continue their own tormentors, or to endure the severest course of God's discipline. Tis true the last is the more eligible, but I am sure the best way is to prevent both, by a just and grateful sense of God's mercies, which will be yet farther illustrated if we compare them with our own demerits.

## SECT. V.

### Of our Demerit towards God.

1. IT is the common fault of our nature, that we are very apt to be partial to ourselves; and to square our expectations more by what we wish, than by what we deserve. Something of this is visible in our dealings with men. We oft *look to reap where we have not sowed*, Mat. 25. 25. expect benefits where we do none: yet in civil transactions there are still remaining such footsteps of natural justice, that we are not universally to unreasonable: all traffic and commerce subsisting upon the principle of equal retribution, giving one good thing for another equivalent; so that no man expects to buy corn with chaff, or Gold with dross. But in our dealings with God, we put off even this common equity; are vast in our expectations, but penurious and base in our returns; and as if God were our steward not our Lord, we require of him with a confidence proper only to those who ask their own: whilst in the interim, what we offer to him is with such a disdainful slightness, as if we meant it rather an alms than an homage.

2. GOD indeed is so munificent, that he *prevents us with his blessings*, Psal. 21. 3. gives us many things before we ask: had he not don so, we could not have been so much as in a capacity of asking. But though the first & fundamental mercies are absolute and free, yet the subsequent are conditional: and accordingly we find in scripture, that God makes no promise either concerning this life or a better, but on condition of Obedience. The jews who had much larger proposals of temporal happiness than Christians have, yet never had them upon other terms. God expressly articed for the preformance of his commands, and made all their enjoyments forfeitable upon the failure, as we may see at large in the book of Deuteronomy. And under the Gospel St. Paul appropriates the *promises as well of this life as of that to come unto godliness*, 1 Tim. 4. 8. It will therefore be a material inquiry for every man, whether he have kept his title entire, and have not by breach of the condition forfeited his clame, even to the most common ordinary blessings; for if he have, common reason will tell him he can challenge none: and that the utmost he can hope for, must be only upon a new score of unmerited favor.

3. And here certainly *every mouth must be stopped, and all the world become guilty before God*, Rom. 3. 19. For alas who is there that can say his obedience has been in any degree proportionable to his obligation? Tis manifest we have all received abundantly from God's hand, but what has he had from ours? I may challenge the best man, to cast up the account of his best day, and tell me whether his receipts have not infinitely exceeded his disbursments: whether for any one good thing he has don, he has not received many. Nor is

the disparity only in number, but much more in value. God's works are perfect, all he do's for us like the first 6 days productions, *are all very good*, Gen. 1. but alas our very *righteousness is as filthy rags*, Isaiah. 64. 6. we offer *him the blind and the lame*, Mal. 1. 9. a few yawning drowsy prayers perhaps, wherein he has the lest share: the fuller current of our thoughts running towards our secular or sinful concerns. We drop it may be a scanty Alms, wherein tis odds our vain-glory scrambles for a share with him, if it do not wholly ingross it. We sit an hour at a sermon, but tis rather to hear the wit or eloquence of the preacher, then the word of God. Like the duller sort of animals, we like well to have our itching ears scratcht, but grow sturdy and restive when we should do what we are there taught. In a word all our services at the best are miserably maim'd, and imperfect; and too often corrupt and unsound. So that God may well upbraid us as he did *Israel*, *Offer it now to thy governor, will he be pleased with it?* Mal. 1. 8. These very iniquities of our holy things, are enough to defeat all our pretences to any good from God's hand; yet God knows this is much the best side of us: tis not everyone that can make so fair an appearance as this amounts to. With many, there is no place to complain of the blemishes of their sacrifices, for they offer none; of whom we may say in the words of the Psalmist, *God is not in all their thoughts*, Psal. 10. 4. I fear there want not those who drive away the day, the week, nay the year, without remembering in whose *hand their time is*, Psal. 31. 18. or paying him any solemn tribute of it; who enjoy the services of all inferior creatures, without considering that theirs are more due to the supreme Lord: in a word, who live as if they were absolutely independent; had their existence purely from themselves, and had no Creator to whom they owed their being, or any consequent duty. And sure men who thus discard themselves from God's family, have very little reason to expect the provisions of it: yet even such as these have the impudence to complain, if anything be wanting to their needs (shall I say) or to their lusts; can ravingly profane God's name in their impatiencies, which they know not how to use in their prayers: as if the Deity were considerable in no other notion, then that of their caterer or steward.

4. IF now we seriously reflect, what can be more admirable then that infinite patience of God; who notwithstanding the miserable infirmities of the pious, and the lewd contempt of the impious, still goes on resolutely in his bounty, and continues to all mankind some, and to some all his temporal blessings? He has no obligation of justice to do so, for it is no part of his compact; he has none of gratitude, for he is perpetually affronted and disobliged. Surely we may well say with *David*, *Is this after the manner of men, O Lord?* 1 Chro. 17. 17. Can the highest human indulgence bear any proportion with this divine Clemency? no certainly, no finite patience but would be exhausted with the thousandth part of our provocations.

5. BUT is not our dealing too as little after the manner of men? I mean of reasonable creatures: for us who have forfeited our right to all, and yet by mere favor are still kept in the possession of many great blessings: for us to grow mutinous, because there is perhaps something more trifling which is denied us, is such a stupid ingratitude, as one would think impossible to human nature. Should a Tenant with us have at once forfeited his lease and maliciously affronted his Landlord, he would sure think himself very gently dealt with, if he were suffered to enjoy but a part of his first estate; but we should think him not only insolent, but mad, who when the whole were left him, should quarrel and clamor if he might

not have his Cottage adorned with marble floors, and gilded roofs. Yet at this wild rate we behave ourselves to our great Landlord, grow pettish and angry if we have not everything we can fancy, though we enjoy many more useful, merely by his indulgence. And can there be anything imagined more unreasonable? Let us therefore if not for piety, yet at least to justify our claim to rationality, be more ingenuous; let us not consult only with our fond appetites, and be thus perpetually soliciting their satisfaction; but rather reflect on what tenure we hold what we already have, even that of superabundant mercy; and fear, least like insolent beggars by the impudence of our demands we divert even that charity which was designed us. In short let every man when he computes what he wants of his desires, reckon as exactly how much he is short of his duty; and when he has duly ponder'd both, he will think it a very gentle composition to have the one unsupplied, so he may have the other remitted; and will see cause contentedly to sit down and say with honest *Mephibosheth*, *What right have I to cry anymore unto the King?* 2 Sam. 19. 28. But if it be thus with us upon the mere score of our imperfections or omissions, what an obnoxious state do our innumerable actual sins put us in? If the spots of our sacrifices are provoking, what are our sacrileges and bold profanations? If those who neglect or forget God are listed among his enemies, what are those who avowedly defy him? Indeed he that soberly considers the world, and sees how daringly the divine Majesty is daily affronted, cannot but wonder that the perversions of our manners, those prodigies in morality, should not be answered with as great prodigies in calamity too; that we should ever have other ruin than that of *Sodom*, or the earth serve us for any other purpose than to be, as it was to *Korah*, Num. 16. our living sepulcher.

6. NOR is this longanimity of God observable only towards the mass and collective body of mankind, but to every man in particular. Who is there that if he ransack his conscience, shall not find guilts enow to justify God in the utmost severities towards him? so that how much soever his punishments are short of that, so much he evidently owes to the lenity and compassion of God. And who is there that suffers in this world the utmost that God can inflict? We have a great many suffering capacities, and if those were all filled up to the height, our condition would scarce differ from that of the damned in anything but duration. But God is more merciful, and never inflicts at that rate on us here. Every man's experience can tell him, that God discharges not his whole quiver at once upon him, but exemts him in many more particulars than he afflicts him; and yet the same experience will probably tell most of us, that we are not so modest in our assaults upon God; we attacque him in all his concerns (as far as our feeble malice can reach) in his Sovereignty, in his honor, in his relatives, nay sometimes in his very essence and being. And as they are universal in respect of him, so also in regard of ourselves: we engage all our powers in this war, do not only *yield* (as the Apostle speaks) *our members instruments of unrighteousness*, Rom. 6. 18. but we press them upon the service of sensual and vile lusts, even beyond our native propensions. Nor are only the members of our body, but the faculties of our souls also thus employed; our understandings are busied first in contriving sins, and then excuses and disguises for them; our wills are yet more sturdy rebels, and when the understanding is beat out of all its out-works, yet sullenly keep their hold in spite of all conviction; and our affections madly rush

on *like the horse into the battle*, Jer. 8. 6. deterred by nothing of danger, so there be but sin enough in the attempt.

7. AND now with what face can people that thus pursue an hostility, expect that it should not be returned to them? do's any man denounce war, and yet expect from his adversary all the caresses, the obligations of friendship? self-defense will prompt even the meekest nature to despoil his enemy at least of those things which he uses to his annoyance; and if God should give way even to that lowest degree of anger, where or what were we? for since we employ our whole selves against him, nothing but destruction can avert our injuries. But tis happy for us we have to do with one who cannot fear us, who knows the impotence of our wild attempts, and so allai's his resentment of our insolence, with his pity of our follies. Were it not for this, we should not be left in a possibility so oft to iterate our provocations; every wicked imagination and black design, would be at once defeated and punished by infatuation and frenzy: every blasphemous Atheistical speech would wither the tongue, like that *arm of Jeroboam* which he stretched against the Prophet, 2 King. 13. 4. and every impious act would like the prohibited retrospect of *Lots Wife*, fix us perpetual monuments of divine vengeance.

8. AND then how much do we owe to the mercy and commiseration of our God, that *he suffers not his whole displeasure to arise*, Psa. 78. 39. that he abates anything of that just severity he might use toward us? He that is condemned to the Gallows, would think it a mercy to scape with any inferior penalty: why have we then such mean thoughts of God's Clemency, when he descends to such low compositions with us? corrects us so lightly as if twere only matter of ceremony and punctilioe, the regard of his honor, rather than the execution of his wrath. For alas let him among us that is the most innocent, and undeservedly afflicted, muster up his sins and sufferings, and he will see a vast inequality: and (had he not other grounds of assurance) would be almost tempted to think those were not the provoking cause, they are so unproportionably answered. He sins in innumerable instances, and is punished in few; he sins habitually and perpetually, and suffers rarely and seldom; nay perhaps he has sometimes sinned with greediness, and yet God has punished with regret and reluctancy, *How shall I give thee up O Ephraim?* Hos. 11. 8. And when all these disparities are considered, we must certainly join heartily in *Ezras* confession, *Thou O God has punished us less then our iniquities deserve*, Ezra. 9. 13.

9. NAY besides all our antecedent, we have after guilts no less provoking, I mean our ungracious repinings at the light chastisements of our former sins, our out-cries upon every little uneasiness, which may justly cause God to turn our whips into scorpions; and according as he threatened *Israel* Lev. 26. 18. *to punish us yet seven times more*. And yet even this do's not immediately exasperate him. The Jews were an instance how long he could bear with a murmuring generation; but certainly we of this nation are a greater, *yet let us not be high-minded but fear*, Rom. 11. 20. for we see at last the doom fell heavy though it was protracted, a succession of miraculous judgments pursued those murmurers, so that not one of them entered Canaan. And tis very observable that whereas to other sins God's denunciations are in scripture conditional and reversible; this was absolute and bound with

an oath, *He sware in his wrath that they should not enter into his rest*, Psa. 95. 11. And yet if we compare the hardships of the Israelites in the wilderness, with most of our sufferings, we shall be forced to confess our mutinies have less temptation, and consequently less excuse; from whence tis very reasonable to infer, as the greatness of our danger if we persist, so the greatness of God's long suffering towards us, who yet allows us space to reform: and sure new complaints sound very ill from us, who are liable to so severe an account for our old ones. I fear the most resigned persons of us will upon recollection find, they have upon one occasion or other out-vied the number of the Israelites murmurs, therefore unless we will emulate them in their plagues, let us fear to add one more, lest that make up the fatal sum, and render our destruction irrevocable.

10. UPON all these considerations it appears how little reason any of us have to repine at our heaviest pressures; but there is yet a farther circumstance to be adverted to, and is too applicable to many of us, that is, that our sins are not only the constant meritorious cause of our sufferings, but they are also very often the instrumental cause also; and produce them not only by way of retaliation from God, but by a natural efficacy. *Solomon* tells us he that *loves pleasure, shall be a poor man*, and that *a whorish woman will bring a man to a piece of bread* Prov. 6. 26. *that he that sits long at the wine shall have redness of eyes*, Chap. 23. 29. 30. *that the slothful soul shall suffer hunger*, 19. 15. and all these not by immediate supernatural infliction from God, but as the proper genuine effects of those respective vices. Indeed God in his original establishment of things, has made so close a connection between sin and punishment, that he is not often put to exert his power in any extraordinary way, but may trust us to be our own Lictors, our own *backslidings reprove us* Jer. 2. 19. *and our iniquities are of themselves enough to become our ruin*, Exod. 18. 38.

11. It may therefore be a seasonable question for every man to put to himself, whether the troubles he labors under; be not of this sort; whether the poverty he complains of, be not the effect of his riot and profusion, his sloth and negligence? whether when he cries out that *his comeliness is turned into corruption*, Dan. 10. 8. he may not answer himself, that they are his visits to the harlots houses which have thus made *rottenness enter into his bones*, Hab. 3. 16. whether when he is beset with contentions, and has wounds without cause, *he have not tarried long at the wine*; when he has lost his friend, whether he have not by some *treacherous wound* Eccle. 22. 22. forced him to depart: or when he lies under infamy, whether it be not only the Echo of his own scandalous crimes. If he find it thus with him, certainly his mouth is stopped, and he cannot without the most disingenuous impudence complain of any but himself. He could not be ignorant that such effects did naturally attend such causes, and therefore if he would take the one, he must take the other also. No man sure can be so mad, as to think God should work miracles (disunite those things which nature hath conjoin'd) only that he may sin at ease, have all the bestial pleasures he can project, and none of the consequent smart. We read in deed God divided the sea, but it was to make *the way for the Ransomed of the Lord to pass over* Isa. 51. 10. those who were his own people, and went in at his command; but when they were secured, we find the waters immediately returned to their channel, and overwhelmed the Egyptians, who ventured without the same warrant. And sure the case is alike here, when any man can produce God's mandate for him to run into all

excess of riot, to desecrate the temple of the holy Ghost, *and make his body the member of an harlot*, 1 Cor. 6. 15. In a word when God bids him do any of those things, which God and good men abhor, then and not before he may hope he may sever such acts from their native penal effects; for till then (how profuse soever some Legendary stories represent him) he will certainly never so bestow his miracles.

12. But I fear upon scrutiny there will appear a yet farther circumstance upon which to arraign our mutinies, for though it be unreasonable enough to charge God with the ill effects of our own leudness, yet tis a higher step to murmur because we have not materials to be wicked enough. And this I fear is the case with too many of us, who though they are not so dispoil'd by their sins, but that they can keep up their round of vicious pleasures, yet are discontented because they think some others have them more exquisite, think their vices are not Gentile enough, unless they be very expensive, and are covetous only that they may be more Luxurious. These are such as *St James* speaks of, *who ask amiss, that they may consume it upon their lusts*. Jam. 4. 3. and sure to be mutinous on this account is one of the highest pieces of frenzy. Would any man in his wits tell another he will cut his throat, and then expect he should furnish him with a knife for it? And yet to this amount our murmurs against God, for his not giving us those things wherewith we only design to wage war with him. For surely if the discontents of mankind were closely inspected, I doubt a great many would be found of this kind. It concerns the Reader therefore to make the inquisition in his own breast, both in this and all the former particulars, and I doubt not, if he do it with any ingenuity and uprightness, he will be abundantly convinced that for his few mites of obedience he paies to God, he receives talents of mercies (even temporal) from him: and that on the other side, that God as much underpaies his sins, as he overpaies his services: by which God do's sufficiently attest how little he delights in our affliction, how gladly he takes any light occasion of caressing and cherishing, and over-skips those of punishing us. Which sure ought to make us convert all our displeasures against our sins, which extort those acts of severity from him, to which his nature is most averse. And here indeed our resentments cannot be too sharp, but towards God our fittest address will be in the penitential form of the prophet Daniel, *O Lord, to us belongeth confusion of face, but to the Lord our God belong mercies and forgiveness, though we have rebelled against him*, Dan. 9. 8. 9. And as his justice is to be revered in his inflictions, so is his wisdom also, in so disposing of events to particular persons, as may best consist with the universal Economy and managery of the world, the consideration whereof is the design of the next Section.

## SECT. VI.

### Of God's general Providence.

1. WHEN God made the universe, he intended not only to glorify himself in one transient act of his power, and then leave this great and wonderful production of his, as the *Ostrich her eggs* in the wilderness, Lam. 4. 3. but having drawn it out of its first Chaos, he secured it from returning thither again, by establishing as a due symmetry of parts, so also a regular order of motion: hence it is that the heavens have their constant revolutions, the earth its succession of determinate seasons, animals their alternate course of generation and

corruption: and by this wise Economy, the world after so many thousand years, seems still in its spring and first beauty. But it had been in vain to have thus secured the defection of the creatures, if man for whose sake they were made had been excluded from this care. His faculty of reason would have made him but the more fatal instrument of confusion, and taught him the more compendious ways of disturbing the world. *Job* compares him to *the wild asses colt*. *Job* 11. 12. which takes its range without adverting to anything of the common good. God has therefore doubly hedged in this unruly creature, made a fence of laws about him (both natural and positive) and besides has taken him into the common circle of his providence, so that he, as well as the rest of the creation, has his particular station assigned him; and that not only in reference to other creatures, but himself; has put a difference between one man and another, ordained several ranks and Classes of men, and endowed them with special and appropriate qualifications for those stations wherein he has set them.

2. THIS, as it is a work of infinite wisdom in God, so it is of unspeakable advantage to men. Without this regular disposure, the world would have been in the same confusion which we read of in the host of the Midianites, *every man's sword against his fellow*, *Jud.* 7. 22. Nothing but force could determine who should do, or enjoy anything; and even that decision also would have been repelable by a greater force: so that we have all reason to confess the utility of that order God has set among men: and even he that bears the lowest and most despicable place in it, is certainly infinitely more happy by contributing to that general Harmony, than he could be in any state of discord.

3. WERE this now well considered, methinks it should silence all our complaints, and men should not be so vehemently concerned in what part of the structure it pleases the great Architect to put them: for every man is to look on himself only as a small parcel of those materials which God is to put into form. Every stone is not fit for the corner, nor every little rafter for the main beam: the wisdom of the Master builder is alone to determine that. And sure there cannot be a more vile contempt of the divine wisdom than to dispute his choice. Had God wisdom enough to contrive this vast and beautiful fabric, and may he not be trusted with one of us poor worms? Did he by his *wisdom make the heavens, and by his understanding stretch out the clouds*, *Pro.* 3. 19. and shall he not know where to place a little lump of figur'd earth? this is certainly the most absurd distrust imaginable, and yet this is really the true meaning of our repining at the condition he has placed us in.

4. THE truth is, we are so full of ourselves, that we can see nothing beyond it: every man expects God should place him where he has a mind to be, though by it he discompose the whole scheme of his providence. But though we are so senselessly partial, yet God is not so: he that comprehends at once the whole concern of mankind, applies himself to the accomodating those, not the humoring any particular person. *He has made the great and the small and careth for all alike*, *Wisd.* 6. 7. He is the common Father of mankind, and disposes things for the public advantage of this great family, and tis not all the impatient cravings of a froward child that shall make him recede from his designed method. We are apt enough, I am sure, to tax it not only as a weakness, but injustice too in a Prince, when he indulges



anything to a private favorite to the public disadvantage; yet so unequal are we, that we murmur at God for not doing that, which we murmur at men for doing.

5. BESIDES a man is to consider, that other men have the same appetites with himself. If he dislike an inferior state, why should he not think others do so too? and then as the wise man speaks, *whose voice shall the Lord hear?* Ecclus. 34. 24. Tis sure great insolence in me to expect that God should be more concerned to humor me, then those multitudes of others who have the same desires. And the more impatient my longings are, the less in reason should be my hopes; for mutiny is no such endearing quality as to render any man a dearling to God. But if all men should have equal satisfactions, we should puzzle even Omnipotence itself. Every man would be above and superior, yet those are comparative terms, and if no man were below, no man could be above. So in wealth, most men desire more, but every man do's at least desire to keep what he has; how then shall one part of the world be supplied without the diminution of the other, unless there should be as miraculous a multiplication of treasure for men's avarice, as there was of Loaves for their hunger, Mat. 16. 9. It was a good answer which the Ambassadors of an oppressed Province made to *Antony*, If O Emperor, thou wilt have double taxes from us, thou must help us to double Springs and Harvests. And sure God must be at the expense of a new Creation, make us a double world, if he should oblige himself to satisfy all the unreasonable appetites of men: and if he satisfy not all, why should any particular person look that his alone should be indulged to?

6. YET as unreasonable as it is, the most of us do betray such a persuasion. No man is discontented that there are lower, as well as higher degrees in the world, that there are poor as well as rich, but all sensible men assent to the fitness of it: yet if themselves happen to be set in the lower form, they exclaim as if the whole order of the world were subverted; which is a palpable indication that they think that Providence which governs others, should serve them, and distribute to them not what it, but themselves think good. This immoderate self-love is the spring and root of most of our complaints, makes us such unequal judges in our own concerns, and prompts us to put in Caveats and exceptions on our own behalf, as *David* did on his sons, *See that thou hurt not the young man Absalom?* 2 Sam. 18. 15. as if God were to manage the government of the world with a particular regard to our liking, and were like the Angels at *Sodom*, Gen. 19. 22. to do nothing till we had got into *Zoar*, had all our demands secured to us.

7. IT would indeed astonish a considering man to see, that altho the concerns of men are all disposed by an unerring Wisdom, and acknowledged by themselves to be so, yet that scarce any man is pleased. The truth is, we have generally in us the worser part of the Levelers principle, and though we can very contentedly behold multitudes below us, yet are impatient to see any above us; not only the *foot* (to use the Apostles simile) *complains that it is not the hand, but the ear because it is not the eye*, 1 Cor. 12. 15. 16. Not only the lowermost, but the higher ranks of men are uneasy, if there be any one step above them. Nay so importunate is this aspiring humor, that we see men are forced to feed it though but with air and shadows. He that cannot make any real advance in his quality, will yet do it in effigie, in all little gaities and pageantries of it. Every degree in these respects not only emulates, but

imitates its superior, till at last by that impatience of their proper distance they make it greater, and sink even below their first state by their ridiculous profusion. Indeed the world seems to be so over-run with this vanity, that there is little visible distinction of degrees, and one had need go to the Heralds office to know men's qualities, for neither their habit nor equipage do nowadays inform us with any certainty.

1. BUT by all these it appears that men look on themselves only as single persons, without reference to the community whereof they are members. For did they consider that, they would endeavor rather to become the places wherein they were set, by doing the duties belonging to them, then be perpetually projecting for a change. A tree that is every year transplanted will never bear fruit, and a mind that is always hurried from its proper station, will scarce ever do good in any. This is excellently expressed to us by *Solomon*, *As a bird that wandereth from his nest, so is a man that wandereth from his place.* Pro. 27. 8. 'Tis easy to divine the fate of those young ones from whom the damn wanders, and 'tis as easy to guess how the duties of that place will be performed, whose owner is always upon the wing and making towards another. I wish we had not too costly experiments both in Church and State of the truth of this observation. Alas we forget that we are all servants to the same Master, and that he is to appoint in what office we shall serve him. How should we like it in any of our own families, to have an inferior officer leave his work undon, because he has more mind to be Major-Domo? Yet this insolence we every day repete towards God, sullenly dispute his orders, and unless we may choose our own employments, will do nothing.

9. 'TIS evident this perverse temper of mankind breeds a great deal of mischief and disturbance in the world, but would breed arrant confusion and subversion, if it were suffered to have its full range. If God permit but one ambitious spirit to break loose in an age as the instrument of his wrath, what destruction do's it often times make? How do's it *cause the whole earth to tremble, and shake Kingdoms* as is said of *Nebuchadnezzar*, Isa. 14. 16. and may be said of many others of those whole-sale robbers who have dignified the trade? But if every aspiring humor should be as prosperous, where would it find fuel to maintain the flame? No doubt every age produces men of as unbounded desires as *Alexander* or *Caesar*, but God gives them not the same opportunities to trouble the world. And accordingly in the more petty ambitions of private men he often orders it so, that those soaring minds can find no benign gale to help their mounting. He that sets bounds to the sea, saying, *hitherto shalt thou come and no farther, and though the waves thereof toss themselves yet can they not prevail, though they roar yet can they not pass over*, Jer. 5. 22. do's also depress the swelling pride of men, hangs clogs and weights upon them that they cannot rise to their affected height. For though we are all willing to forget it, yet God remembers that he is the Rector of the Universe, and will assert his Dominion. The subtlest contrivance cannot circumvent him, the most dareing pretender cannot wrest anything out of his hand, the *Lord will still be King, be the people never so impatient*, Psa. 99. 1. 'Twill therefore sure be as well our prudence as our duty to *be still and know that he is God*, Psal. 46. 10. with an humble dereliction of our own wills acquiesce in his, and not by ineffective strugglings provoke, whom we are sure never to subdue. We may like unmanaged horses foam and fret, but still God has the bridle in our jaws, and we cannot advance a step farther then he permits us. Why should we then create

torment to ourselves by our repinings, which only sets us farther from our aims. Tis God's declared method to exalt the lowly, and tis observable in the first two Kings of Israel who were of God's immediate election, that he surprised them with that dignity when they were about mean and humble employments, the one searching his fathers Asses, the other keeping his fathers sheep: and would men honestly and diligently exercise themselves in the business of their proper calling, they might perhaps find it a more direct road to advancement, then all the sinister arts by which ambitious men endeavor to climb. *Solomon* sets it down as an Aphorism, *seest thou a man diligent in his business he shall stand before Kings, he shall not stand before mean men* Pro. 22. 29. But whether it happen to have that effect or no, it will have a better, for it will sweeten his present condition, divert his mind from mutinous reflections on other men's height, and his own lowness, for tis commonly men who mind not their work that are at so much leisure to gaze. He that carefully plies his own business will have his thoughts more concentred: and doubtless tis no small happiness to have them so, for tis their gadding too much abroad, looking on other men's conditions that sends them back (like *Dianah* deflowered) to put all in uproar at home. The son of *Sirach* speaks with transportation of the state even of him that labors and is content, and calls *it a sweet life*, Ecclus. 40. 18. And certainly tis infinitely more so then that of the greatest Prince whose mind swells beyond his territories.

10. UPON all these considerations it cannot but appear very reasonable that we should leave God to govern the world, not be putting in like the sons of *Zebedee* for the highest seats; but contentedly rest ourselves where he has placed us, till his providence (not our own designs) advance us. We can nowhere be so obscure as to be hid from his eyes, who as he valued the widows mite above the great oblations of the rich; so he will no less graciously accept the humble endeavors of the mean, then the more eminent services of the mighty; himself having declared, that he accepts *according to what a man hath, and not according to what he hath not*, 2 Cor. 8. 12. so that in what rank soever a man is set, he has still the opportunity of approving himself to God, and though in the eye of the world he be a vessel of dishonor, yet in the day when God comes to *make up his Jewels* Mal. 3. 17. there will be another estimate made of him who regularly moves in his own sphere. And sure he that sits down in this acquiescence is a happier man, then he that enjoys the greatest worldly splendor: but infinitely more so then he who impatiently covets but cannot attain them; for such a man puts himself upon a perpetual rack, keeps his appetites up at the utmost stretch, and yet has nothing wherewith to satisfy them. Let therefore our ease if not our duty prompt us to acquiescence, and a ready submission to God's disposals, to which we have yet a farther inducement from that distinct care he hath over every man's peculiar, by which he proportions to him, what is really best for him; of which we are farther to consider in the next Section.

## SECT. VII.

### Of God's particular Providence.

1. IT is the imperfection of our finite nature that we cannot at once attend to divers things, but the more vehement our intention is upon one, the greater is our neglect of the rest. But

God's infinity cannot be so bounded; his eyes at once see, and his providence at once orders all the most distant and disparate things in the world. He is not such an Epicurean Deity, as to sequester himself wholly to the enjoyment of his own felicity, and to despise the concerns of poor mortals; but though he have his *dwelling so high, yet he humbleth himself to behold the things in heaven and earth*, Psal. 113. 5. Nor do's his providence confine itself to the more splendid and greater parts of managery, the conduct of Empires and states, but it descends to the lowest parts of his creation, to the *fowls* of the air, to the *lilies* of the field, and then sure our Saviors inference as to mankind is irrefragable, *are ye not much better then they?* Mat. 6. 26. If a sparrow (as he elsewhere tells his disciples) cannot fall to the ground without God's particular notice, surely no human creature is less considerable to him; nay if our very hairs are numbered, we cannot think the excrescence is of more value then the stock, but must conclude that God with a particular advertence watches over the concerns of every man.

2. NOW God being infinitely good, cannot thus attend us upon any insidious design of doing us mischief, he watches over us as a guardian not as a spy; and directs his observation to the more seasonable adapting his benefits: and as he is thus gracious in designing our advantage, so is he no less wise in contriving it. All things says the *wiseman are not profitable for all men* Eccus. 37. 28. Indeed nothing is absolutely good but God, all created things are good or ill in reference to that to which they are applied. Meat is good, but to a surfeited stomach tis not only nauseous but dangerous. Fire is good, but if put in our bosoms, not only burns our cloths but flesh.

And as human wisdom directs the right application of these and the like, so the supreme and divine orders events according to the disposition of the person concerned; *he knows our frame* Psal. 103. 14. and discerns what operation such or such things will have upon us, while we who know neither ourselves nor them can make but random guesses, and worse choices. And sure he that do's but thus in the general acknowledge God's providence, goodness and wisdom (which he is, no Christian who do's not) has a sufficient amulet against all his solitudes, much more his repinings. He cannot think he suffers unawares to him who sees all things. He cannot think his sufferings are designed for ill to him because they are disposed by him who intends and projects his good. Nor can he fear those intentions can miscarry, which are guided by an infinite and unerring wisdom, and backed by an uncontrolable power. And sure this is as the Apostle speaks Heb. 6. 18. *strong consolation* if we would but duly apply it.

3. YET because general notions do often make but light impressions on us, it may not be amiss to make a little more inspection, and to observe how applicable they are to the several kinds of our discontents. Now those may be reduced to two, for either we are troubled at the want of something we desire, or at the suffering of something we would avert; so that the two notions of privative and positive, divide between them all our affliction.

4. THE first of these is usually the most comprehensive, for there are few who have not more torment from the apprehension of somewhat they want, then from the smart of anything they feel. And indeed whilst our desires are so vagrant and exorbitant, they will be sure to

furnish matter enough for our discontents. But certainly there is not in the world such a charm for them, as the consideration that God is more wise to discern, and more careful to provide what is really good for us than we ourselves. We poor purblind creatures look only on the surface of things, and if we see a beautiful appearance, somewhat that invites our senses, we court it with the utmost earnestness; but God penetrates deeper, he sees to the bottom both of us and those things we desire, and finds often that though they may please our appetite, they will hurt our health: and will no more give them to us, than a careful father will to his child those gilded poisons he cries for. Perhaps this man is taken with the enchanting music of fame, likes not his own obscure station, but would fain present himself upon a more public Theater, come into the eye and crowd of the world; but how little do's he know how he shall act his part there: whither he shall come off with a plaudite or a hiss? he may render himself but the more public spectacle of scorn; or if he do not that, he may by a better success feed up his vain glory to such a bulk as may render him too great a weight for that tottering pinnacle whereon he stands: and so after he has made a towering circle, he may fall back with more ignominy to his first point. Another it may be no less eagerly desires wealth, thinks (as once *Cresus* did) that he that abounds in treasure cannot be empty of felicity; but alas how knows he how he shall employ it? There are two contrary temptations that attend riches; riots, and covetousness: and he is sure a little too confident, that dares promise himself that when there is such odds against him, he shall certainly choose the one just mean, and if he do not, he do's only inflame his account at the great Audit: Besides the more wealth he has, the fairer booty he is to the avarice of others; and it has been often seen, that many a man had not died so poor, if he had lived less rich. Another perhaps thinks not himself so much to want wealth as children to heir it, and complains *with Abraham, Lord what wilt thou give me seeing I go childless?* Gen. 15. 2. yet how knows he whether that child he so much desires *shall be a wise man or a fool*, Eccle. 2. 19. a comfort or a vexation to himself if he live to see his proof? and if he do not, he do's but project for an access to his dying cares in what hands to leave him. *Rachel* solicited this satisfaction with the greatest impatience, *give me children or I die*, Gen. 30. 1. and tis observable that the grant of her wish proved the loss of her life.

5. THUS in these and innumerable other instances we drive on blindfold, and very often impetuously pursue that which would ruin us: and were God as shortsighted as we, into what precipices should we minutely hurry ourselves? or were he so unkind as to consider our importunity more than our interest, we should quickly sink under the weight of our own wishes; and as *Juvenal* in his tenth Satyr excellently observes, perish by the success and grant of our Prayers. I suppose there is no man that soberly recollects the events of his life, but can experimentally say, he has sometimes desired things which would have been to his mischief if he had had them, and that himself has after looked on the denial as a mercy: as on the other side when he has prosper'd in his aims, and had what his soul lusted after, it has been but like the quail to the *Israelites*, a conviction and punishment, rather than a satisfaction. And now surely God may complain of us as he did of *Israel*, *How long will it be ere you believe me?* Num. 14. 11. After all the attestations he has given of his care and Providence over us, after all the experiments we have had of the folly of our own elections, we cannot

yet be brought either to distrust ourselves, or rely upon him. We will still be choosing and look on him as no farther concerned, then as the executioner of our designs.

6. THIS is certainly a strange perverseness, and such as no sensible man would be guilty of in any other instance. In all our secular affairs we trust those whom we have cause to think understand them better then ourselves, and rely upon men in their own faculty. We put our estates in the Lawiers hand, our bodies into the Physicians, and submit to their advice though it be against our humor, merely because we account them more competent judges. Yet this deference we cannot be persuaded to pay to God, but will still be prescribing to him, and are very angry if his dispensations do not exactly answer our fancies. And can we offer him a greater affront then thus to distrust him? What is it but interpretatively to deny either his wisdom, or his goodness, or both? and so derogate from him in two of his essential attributes. For there can be no rational account given by any who believe those, why they should not remit their whole concerns to him. So that the short account is, that in our distrusts we either deny him to be God, or ourselves to be men, by resisting the most evident dictates of that reason which distinguishes us from brutes. For certainly there is not in human discourse a more irrefragable Maxim, then that we ought for our own sakes, to resign ourselves to him, who we are infallibly sure, can, and will, choose better for us, then we for ourselves.

7. THIS was so apparent by mere natural light, that *Socrates* advised men to pray only for blessings in general, and leave the particular kinds of them to God's election, who best knows what is good for us. And sure this is such a piece of divinity, as extremely reproaches us Christians, who cannot match a Heathen in his implicit faith in God. Nay indeed tis the vilest defamation upon God himself, that we who pretend to know him more, should trust him less. So that we see our repinings do not terminate in their own proper guilt, but do in their consequences swell higher, and our discontents propagate themselves into Blasphemy. For while we impatiently complain of our wants, we do tacitly tax God to want either that wisdom, power, or love, whereby he should supply us. And sure he must be very Atheistical to whom this will not give a competent prejudice against this sin.

8. AND this very consideration will equally prejudge the other branch of our discontents, I mean those which repine at the ills we suffer. And not only our privative, but our positive afflictions may by it have their bitterness taken off: for the same goodness and wisdom which denies those things we like, because they are hurtful for us, do's upon the very same reason give us those distasteful things which he sees profitable. A wise Physician do's not only diet, but if occasion be purge his patient also. And surely there is not such a purifier, such a cleanser of the soul as are afflictions, if we do not (like disorderly patients) frustrate their efficacy by the irregular managery of ourselves under them.

## SECT. VIII.

### Of the Advantage of Afflictions.

1. IT were the work of a volume to give an exact and minute account of the benefit of afflictions. I shall only point at some of the more general and obvious. And first it is one of

the most awakening calls to repentance; and to this end it is that God most usually designs it. We see the whole scene of it, Hos. 5. 15. *I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early:* and in the very next verse we find this voice of God echoed forth by a penitential note, *Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten, and he will bind us up.* Thus we find the Brethren of Joseph, though there had a long interval passed betwixt their barbarous usage of him, and his feigned rigor to them, yet when they saw themselves distrest by the one, then they begin to recollect the other, saying, *We are verily guilty concerning our brother,* Gen. 42. 21. Prosperity is an intoxicating thing, and there are few brains strong enough to bear it; it lays us a sleep, and amuses us with pleasant dreams, whilst in the mean time Satan rifles our treasures, and spoils us, by the deceitful charms of sin, of our innocence and real happiness. And can there be a more friendly office don for a man in this condition, then to rouse him, and bring him to apprehend the designs that are laid against him? And this is the errand on which afflictions are sent: so that we have reason to look on them as our friends and confederates that intend our rescue, and to take the alarm they give us, and diligently seek out those intestine enemies of which they warn us. And he that instead of this, quarrels at their interposing, thinks them his *enemies because they tell him the truth,* Gal. 4. 16. do's miserably pervert *the counsel of God against himself,* Luk. 7. 30. and may at last verify his own jealousies; and by so provoking an ingratitude, convert those into the wounds of an enemy, which were originally meant as the corrections of a Father.

2. AND as afflictions do thus in general admonish us of sins, so it pleases God most frequently so to model and frame them, that they bear the very image and impress of those particular guilts they are to chastise, and are the dark shadows that attend our gay delights, or flagrant insolencies. The wise man observes that the turning the Egyptian waters into blood, was a manifest reproof of that cruel commandment for the murdering of the Hebrew infants, Wisd. 12. 5. And surely we might in most if not all our sufferings, see some such corresponding circumstances; as may lead us to the immediate provoking cause of it. God who do's all things in number, weight, and measure, do's in punishments also observe a symmetry and proportion, and adapts them not only to the heinousness, but even the very specific kind of our crimes. The only fixed immutable rule he has given for his Vice-gerents on earth to punish by, is that in the case of murder, which is we see grounded on this rule of proportion, *He that sheddeth man's blood, by man shall his blood be shed,* Gen. 9. 6. And though he have now rescinded the inferior retaliations of the *eye for the eye, the tooth for the tooth,* Exod. 21. 24. (probably for the hardness of our hearts, because he saw our revengeful natures would be too much pleased with it) yet he has not precluded himself from acting by those measures, but we see it do's very often signally make men feel the smart of those violencies or injustices they have used to others. Of this the Sacred story affords several examples (as *Adonibezek,* Jud. 1. 6. and *Ahab,* 1 King. 21. 19.) and profane many more, and daily experience and observation most of all. And though this method of retaliation is not always so evident and apparent to the world, because men's sins are not always so, yet I believe if men would duly recollect, it would be for the most part discernible to their own consciences, and they would apparently see, that their calamities did but trace the footsteps of their sins.

3. NOW if we rightly weigh this, we cannot but think it a very advantageous circumstance. We are naturally blind when we look inward, and if we have not some adventitious light to clear the object, will be very apt to overlook it. Therefore since the end of all our afflictions is our repentance, it is a wise and gracious disposal, that they do thus point to us those particular sins of which we are to repent. The body of sin will not be destroyed in the whole entire bulk, but must be dismembered, pulled to pieces limb by limb. He that attacks it otherwise, will be like *Sertorius's* soldier, who ineffectively tugg'd at the horses tail to get it off at once, when he that pulled it hair by hair, quickly did it. Therefore as it is a great part of our spiritual Wisdom to know in what especial parts the *Sampson-like* strength of our corruptions lie, so is it a great instance of God's care of us, thus by his corrections to discipline and instruct us in it.

4. In all our afflictions therefore it is our concern, nicely and critically to observe them. I mean not to enhance our murmurs and complaints, but to learn by them what is God's peculiar controversy against us. This is indeed *to hear the rod, and who hath appointed it*, Mic. 6. 9. Let him therefore that suffers in any of his concerns, examine whether he have not some corresponding guilt which answers to it, *as face answers face*, Prov. 27. 19. He that is impoverished in his estate, let him consider first how he acquired it, whether there were not something of fraud or injustice, which like a cancrus humor, mixed in its very elements and constitution, and eat out its bowels: or whether some sacrilegious prize, some coal from the altar have not fired his nest. Or if nothing can be charged upon the acquist, let him consider how he has used it; whether he have not made it the fuel of his lusts, in riot and excesses, or the object of his adoration in an inordinate value of it. In like manner he who is afflicted in his body, groans under the torment of some grievous disease, may very seasonably interrogate himself, whether it have not been contracted by his vice, whether *his bones be not* (in a more literal sense than *Job* meant it) *full of the sins of his youth*, Job. 20. 11. and his *furfeting* and drunkenness be not the cause, *that his soul*, as the Psalmist speaks, *abhors all manner of meat, and is even hard at deaths door*, Psal. 107. 18. or at least whether the not employing his health and strength to those purposes for which twas given, is not the reason of its being withdrawn. He also that is invaded in his reputation, that lies under some great infamy, is to consider whether it be not deserved; whether some part if not the whole guilt of which he is accused, stick not to him: or if he be clear in that particular instance, whether some concealed sin of his would not if it were known, incur as great scandal: for in that case he has in right forfeited his reputation, and God may make the feizure as well by an unjust, as a just accusation. Or if his heart accuse him not here, yet let him farther reflect, whether his vain-glorious pursuits of praise and high conceits of himself, have not made this an apt and necessary humiliation for him. Or lastly let him recollect how he has behaved himself towards others in this kind: whether he have had a just tenderness of his neighbors fame, or have not rather exposed and prostituted it. In these and many other instances such a particular scrutiny, would (in all probability) discover the affinity and cognation between our guilts and our punishments, and by marking out the spring and fountain head, direct us how to stop or divert the current. And he that would diligently employ himself in this inquisition, would find little leisure and less cause to condole his afflictions, but would



divert all his complaints upon himself, *accept of the punishment of his iniquity, and thank the Lord for thus giving him warning*, Psal. 16. 8.

5. A second benefit which God designs us in our afflictions is the weaning us from the world, to disentangle us from its fetters and charms, and draw us to himself. We read in the story of the *Deluge*, that so long as the earth was covered with waters, the very *Raven* was contented to take shelter in the Ark, but when all was fair and dry, even the *Dove* finally forsook it, Gen. 8. 12. And tis much so with us, the worst of men will commonly in distresses have recourse to God (the very heathen mariners in a storm could rebuke *Jonah* for not calling upon his God, Jon. 1. 6.) when yet the very best of us, are apt to forget him amidst the blandishments and insinuations of prosperity. The kind aspects of the world are very enchanting, apt to inveigle and besot us, and therefore it is God's care over us, to let us sometimes see her more averting countenance in her frowns and storms; that, as children frightened by some ugly appearance, we may run into the arms of our father. Alas were all things exactly fitted to our humors here, when should we think of a remove? and had not death some harbingers to prepare us or him, what a surprising guest would he be to us? Tis storied of *Antigonus*, that seeing a soldier in his camp of so daring a courage that he always courted the most hazardous attempts, and observing him also of a very infirm sickly habit, he took a particular care of him, and by medicines and good attendance recovered him; which no sooner he had don, but the man grew more cautious, and would no longer expose himself as formerly; and gave this reason for it, that now he was healthy his life was of some value to him, and not to be hazarded at the same rate, as when it was only a burden; and should God cure all our complaints, render us perfectly at ease, I fear too many of us would be of the soldiers mind, think our lives too good to resign to him, much more to hazard for him, as our Christianity in many cases obliges us. The son of *Sirach* observes how *dreadful death is to a man that is at rest in his possessions, that hath abundance of all things, and hath nothing to vex him*, nay he descends much lower; and puts in him *who is yet able to receive meat*, Ecclus. 14. 1. The truth is we do so passionately dote upon the world, that like besotted lovers, we can bear a great deal of ill usage, before we quit our pursuit. Any little slight favor atones us after multiplied affronts, and we must be disciplined by repeated disappointments, ere we can withdraw our confidence. But how fatally secure should we be, if God should permit this Siren always to entertain us with her music, and should not by some discordant grating notes, interrupt our raptures, and recall us to sober thoughts?

6. INDEED tis one of the highest instances of God's love, and of his clemency also, thus to project our reducement. We were all in our Baptism affianced to him, with a particular abrenunciation of the world, so that we cannot without the greatest disloyalty cast ourselves into its embraces; and yet when we have thus *broken the covenant of our God*, Prov. 2. 17. he do's not pursue us with a jealous rage, with the severity which an abused rival'd kindness would suggest, doth not give us a bill of divorce and disclame his relation; but contrives how he may reclame and bring us back to himself. The transcendency of this lenity God excellently describes by the prophet in the case of Israel *They say if a man put away his wife, and she become another man's shall he return unto her again? but thou hast played the harlot with many lovers, yet return unto me saith the Lord*, Jer. 3. 1. And this though a great height of

indulgence, is no more then he daily repetes to us. After we have basely adulterated with the world, converted our affections from God to it, he do's not give us over, abandon us to our lewd course, and consequent ruin; but still invites our return, and lest that may not serve, he do's with a great deal of holy artifice essay to break that accured League into which we are entered, pulls off the disguise in which the world courted us, and makes us see it as it is itself, a scene of *vanity and vexation of spirit*, Eccles. 1. 14.

6. AND as he do's this in general, so also with a particular application to those temporal satisfactions wherewith we were most transported; the things to which we are more indifferent do not so much endanger us, tis those upon which we have more vehemently set our hearts which become our snares, and awake his jealousy; and accordingly we frequently see that tis in those he chooses to cross us. How often do's it happen that those which are enamored of themselves, dote upon their own features, do meet with some disease or accident which blasts their beauty, withers that fair flower, and makes their winter overtake their spring? So in our friends and relations tis usually seen, we soonest loose those for whom we have the greatest, the most immoderate passion. If there be one fondling among our children, tis odds but that is taken away, or made as much the object of our grief and sorrow, as ever it was of our joy and love. When God sees our hearts so excessively cleave to any transitory thing, he knows tis necessary to sever them, for whilst we have such clogs upon us, *our souls will cleave to the dust*. Psa. 119. 1. will not be able to soar up to the higher region for which they are designed.

7. IN a word God so loves us, that he removes what ever he sees will obstruct that intimate union which he desires with us, and sure this is so obliging, that though he should bid us to our loss, though he could not recompense us for what he takes from us, yet we must be very ill natured if we can be angry at so much kindness. But when to this is added that all this is principally, nay solely designed for our advantage, that God takes from us all these empty delusory contentments merely that he may instate us in solid and durable joies; we betray as much ignorance of our interest, as insensibleness of our obligation, if we repine that God makes us so much his care. Tis true indeed, the things to which we have so inordinately adhered, do stick so close, that they cannot be pulled away without some pain: yet for our corporal security we can endure the sundring of parts that do not only cleave, but grow to us. He that has a gangrend member suffers it to be cut off to save his whole body, and do's not revile, but thank and reward the Surgeon. Yet where our souls are concerned, and where the things have no native union with us, but are only cemented by our passions, we are impatient of the method, and think God deals very hardly with us, not to let us perish with what we love. The sum of all is this, God though he be abundantly condescending, yet he will never stoop so low as to share his interest in us with the world: if we will devote ourselves to it, tis not all our empty forms of service will satisfy him, if he cannot divorce our hearts from it, he will divorce himself eternally from us. And the case being thus, we are sure very ill advised if we do not contentedly resign ourselves to his methods, and cheerfully endure them how sharp soever. The only expedient we have for our own ease, is to shorten the cure by giving our assistance, and not by strugglings to render it more difficult and painful, let us entirely surrender our wills to him, and when we have don that, we may without much pain

let him take anything else. But the more difficult we find it to be disentangled from the world, the greater should our caution be against all future engagements to it. If our escape hath been as the Apostle says, *so as by fire*, Jud. 23. with much smart and hazard, let us at least have so much wit, as the common proverb allows children, and not again expose ourselves: let us never glue our hearts to any external thing, but let all the concerns of the world hang loose about us: by that means we shall be able to put them off insensibly when ever God calls for them, or perhaps we shall prevent his calling for them at all, it being for the most part, our too close adhesion to them which prompts him to it.

8. A third advantage of afflictions is, that it is a mark and signature of our adoption, a witness of our legitimation. *What son is he* (saith the Apostle) *whom the Father chastiseth not? but if ye be without chastisement whereof all are partakers, then are ye bastards and not sons*, Heb. 12. 7. 8. *Jacob* clad his dearling *Joseph* in a party-coloured Coat, and God's favorites do here wear a Livery inter-woven with a mixture of dark and gloomy colors; their *long white robes* are laid up for them against they come to the *marriage of the Lamb*, Rev. 19 7. Indeed we much mistake the design of Christianity, if we think it calls us to a condition of ease and security. It might suit well enough with the votaries of the Golden Calf, to *sit down to eat and drink and rise up to play*, Exod. 32. 6. but the disciples of the crucified Savior are trained to another discipline, our profession enters us into a state of warfare, and accordingly our very Baptismal engagement runs all in military terms, and we are not only servants of Christ's family, but soldiers of his camp. Now we know in a war men must not expect to pass their time in ease and softness, but besides all the dangers and difficulties of the combat, have many other hardships to endure; hunger and thirst, heat and cold, hard lodgings and weary marches: and he that is too nice for those, will not long stick to his colors. And it is the same in our spiritual warfare, many pressures and sufferings are annexed to it, and our passive valor is no less tried then our active. In respect of this it is that our Savior admonishes his Profelytes to compute first the difficulties incident to their profession, and that he may not ensnare us by proposing too easy terms, he bids us reckon upon the worst, and tells us, that *he that forsakes not all that he hath, shall not be his disciple*, Luk. 14. 26. *and that we must thro much tribulation enter into the kingdom of God*, Act. 14. 22. Indeed twere very absurd for us to expect easier conditions, when these are the same to which our Leader has submitted, the *Captain of our Salvation was perfected by sufferings*. Heb. 2. 10. *and if it behooved Christ to suffer before he entered into his glory*, Luk 24. 46. it were insolent madness for us to look to be carried thither upon our beds of Ivory, of from the noise of our harps and viols, be immediatly wrapped into the Choire of Angels.

8. THIS has been so much considered by pious men, that they have looked upon their secular prosperities with fear and jealousy, and many have solemnly petition'd for crosses, as thinking them the necessary attestation of their son-ship, and means of assimilation to their elder brother. Why then should that which was so desirable to them, appear so formidable to us? or why should we so vehemently deprecate, what they so earnestly invited? If we indeed think it a privilege to be the sons of God and fellow-heirs with Christ, why do we grudge at the condition? The Roman Captain tells St. *Paul* that he obtained the immunities of a Roman *with a great sum*, Act. 22. 28. and shall we expect so much a nobler

and more advantageous adoption perfectly *gratis*? look that God should change his whole Economy for our ease, give us an eternal inheritance discharged of those temporal incumbrances himself has annexed to it This were sure as unjust a hope as it would be a vain one. When *David* had that ensnaring proposal made him of being the Kings son in law, 1 Sam. 18. 21. he set such a value upon the dignity, that he despised the difficulty of the condition: and sure we must have very low abject souls, if when so infinitely a higher advancement is sincerely offered us, we can suffer any apprehension of hardship to divert us. In a word let us remember that of the Apostle, *if we suffer, we shall also reign with him*, 2 Tim. 2. 12. And though our afflictions be in themselves not joyous but grievous, yet when they are considered as the earnest of our future inheritance, they put on another face, and may rather enamour than fright us.

9. A fourth advantage of afflictions is, that they excite our compassions towards others: there is nothing qualifies us so rightly to estimate the suffering of others, as the having ourselves felt them: without this our apprehensions of them are as dull and confused, as a blind man's of colors, or a deaf man of sounds. *They that stretch themselves upon their couches, that eat the lambs out of the flock, and the calves out of the midst of the stall: that chaunt to the sound of the viol, drink wine in bowls, and anoint themselves with the chief ointments, will not much be grieved with the afflictions of Joseph.* Am. 6. 4. Nay so necessary is our experience towards our commiseration, that we see twas thought a requisite accomplishment of our high Priest (that highest example of unboundded compassion) and therefore saith the Apostle, *It behooved him in all things to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered being tempted, he is able also to succor them that are tempted*, Heb. 2. 17, 18. But if he whose mere sense of our miseries brought him down to us, chose this expedient to advance his pity, how necessary is it to our petrified bowels? And since God has assigned our mercies to our brethren, as the standard by which he will proportion his to us, tis more ours then their advantage to have them enlarged: so that when by making us taste of their cup, acquainting us with the bitter relish of their sufferings, he prepares us to a Christian sympathy with them, tis but a remoter way of obliging and qualifying us for a more ample portion of his mercy. Nay besides the profit there is honor accrues to us by it; compassion is one of the best properties of our nature, and we unman ourselves when we put it off; nay more tis an attribute of the Divinity, and the more we advance in it, the closer approaches we make to him. And therefore we have all reason to bless him for that discipline by which he promotes us in so excellent, so necessary a grace.

10. A fifth benefit of afflictions is that it is an improvement of devotion, sets us with more heartiness to our prayers. Whilst prosperity flows in upon us we bath ourselves in its streams, but are very apt to forget its source; so that God is fain to stop the current, leave us dry and parched that our needs may make us do what our gratitude would not, trace our blessings up to the original spring, and both acknowledge and invoke him as the Author of all our good. This effect of afflictions is observed by the prophet, *Lord in trouble have they visited thee, they poured out a prayer when thy chastening was upon them*, Isa. 26. 16. And I believe I may appeal to every man's experience whether his prayers be not more frequent and more

hearty too, when he is under some distress. Then how importunate are we in our petitions? how profuse in our vows and promises? saying with Israel *deliver us only we pray thee this day: and they put away the strange God's from among them, and served the Lord.* Jud. 10. 15. I confess tis no good indication of our temper that we need thus to be put in the press ere we will yield anything? yet since we are so disingenuous, tis a mercy in God to adapt his methods to us; to extort when we will not give, and if he can have no free will offerings, yet at least to exact his tribute. Nor do's he design the effect of this should cease with the calamity that raised it, but expects our compelled addresses should bring us into the way of voluntary ones, and happily ensnare us into piety. And indeed herein are we worse then brutish if it do not. We think it a barbarous rudeness to engage a man in our affairs, and as soon as we have served our own turns, never take farther notice of him. Nay indeed the very beasts may lecture us in this piece of Morality, many of them paying a signal gratitude where they have received benefits, and shall we not come up at least to their pitch? shall not the endearment of our deliverance bring our deliverer into some repute and consideration with us, and make us desire to keep up an acquaintance and intercourse with him? Yet if ingenuity work not with us, let interest at least prevail, and the remembrance how soon we may need him again, admonish us not to make ourselves strangers to him. God complains of Israel *wherefore say my people we are Lord's? we will come no more at thee,* Jer. 2. 31. A very insolent folly to renounce that dependence by which alone they subsisted, and no less will it be in any of us if we stop our recourse to him because we have had advantage by it. We have no assurance that the same occasion shall not recur, but with what face can we then resume that intercourse which in the interval we despised? So that if we have but any ordinary providence we shall still so celebrate past rescues as to continue in a capacity of begging more, and then we cannot but also confess the benefit of those first calamities which inspirited our devotion, and taught us to pray in earnest, and will be ashamed that our thanks should be uttered in a fainter accent then our petitions; or our daily spiritual concerns should be more coldly solicited then our temporal accidental ones.

11. NOR is it only our devotion that is thus improved by our distresses, but many other Graces; our faith, our hope, our patience, our Christian sufferance & fortitude. It is no triumph of faith to trust God for those good things which he gives us in hand, this is rather to walk by sense then faith, but to rely on him in the greatest destitution, *and against hope to believe in hope,* this is the faith of a true child of *Abraham,* and will *be imputed* to us (as it was to him) *for righteousness* Rom. 4. 23. So also our patience owes all its opportunities of exercise to our afflictions, and consequently owes also a great part of its being to them, for we know desuetude will loose habits. What imaginable use is there of patience, where there is nothing to suffer? In our prosperous state, we may indeed employ our temperance, our humility, our caution; but patience seems then a useless virtue: nay indeed for ought we know may be counterfeit, till adversity bring it to the test. And yet this is the most glorious accomplishment of a Christian, that which most eminently conforms him to the Image of his Savior, whose whole life was a perpetual exercise of this grace; and therefore we love our ease too well if we are unwilling to buy this pearl at any price.

12. LASTLY our thankfulness is (at least ought to be) increa'st by our distresses. Tis very natural for us to reflect with value and esteem upon those blessings we have lost, and we too often do it to aggravate our discontent: but sure the more rational use of it is to raise our thankfulness for the time wherein we enjoyed them. Nay not only our former enjoyments, but even our present deprivations deserves our gratitude, if we consider the happy advantages we may reap from them. If we will perversely cast them away, that unworthy contempt paises no scores, for we still stand answerable in God's account for the good he designed and we might have had by it, and we become liable to a new charge for our ingratitude in thus *despising the chastisement of the Lord*, Heb. 12. 5.

13. AND now if all these benefits of afflictions (which are yet but imperfectly recited) may be thought worth considering, it cannot but reconcile us to the sharpest of God's methods; unless we will own ourselves such mere animals, as to have no other apprehensions then what our bodily senses convey to us; for sure he that has reason enough to understand that he has an immortal soul, cannot but assent that its interests should be served, though with the displacency of his flesh. Yet even in regard of that, our murmurings are oft very unjust, for we do many times ignorantly prejudg God's designs towards us even in temporals, who frequently makes a little transient uneasiness the passage to secular felicities. *Moses* when he fled out of Egypt, probably little thought that he should return thither a *God unto Pharaoh*, Exod. 4. 16. and as little did *Joseph* when he was brought thither a slave, that he was to be a ruler there: yet as distant as those states were, the divine providence had so connected them, that the one depends upon the other. And certainly we may often observe the like over-ruling hand in our own distresses, that those events which we have entertained with the greatest regret, have in the consequences been very beneficial to us.

14. To conclude, we have certainly both from speculation & experience abundant matter to clam all our disquiets, to satisfy our distrusts, and to fix in us an entire resignation to God's disposals, who has designs which we cannot penetrate, but none which we need fear, unless we ourselves pervert them. We have our Saviors word for it, that *he will not give us a stone when we ask bread, nor a scorpion when we ask a fish*, Mat. 7. 9. Nay his love secures us yet farther from the errors of our own wild choice, and do's not give us those stones and scorpions which we importune for. Let us then leave our concerns to him who best knows them, and make it our sole care to entertain his dispensations with as much submission and duty, as he dispences them with love and wisdom. And if we can but do so, we may dare all the power of earth and hell too, to make us miserable: for be our afflictions what they can, we are sure they are but what we in some respect or other need; be they privative or positive, the want of what we wish, or the suffering of what we wish not, they are the disposals of him who cannot err, and we shall finally have cause to say with the Psalmist, *It is good for me that I have been afflicted*, Psal. 119. 71.

## SECT. IX.

### Of our Misfortunes compared with other men's.

1. WE come now to impress an equally just and useful consideration, the comparing our misfortunes with those of other men's: & he that do's that, will certainly see so little cause to think himself singular, that he will not find himself superlative in calamity; for there is no man living that can with reason affirm himself to be the very unhappiest man, there being innumerable distresses of others which he knows not of, and consequently cannot bring them in balance with his own. A multitude of men there are whose persons he knows not, and even of those he do's, he may be much a stranger to their distresses; many sorrows may lie at the heart of him who carries a smiling face, and many a man has been an object of envy to those who look but on the surface of his state, who yet to those who know his private griefs appears more worthy of compassion. And sure this confused uncertain estimate of other men's afflictions, may divert us from all loud out-cries of our own. *Solon* seeing a friend much oppressed with grief, carried him up to a town that overlooked the City of *Athens*, and showing him all the buildings, said to him, consider how many sorrows have, do, and shall in future ages inhabit under all those roofs, and do not vex thyself with those inconveniencies which are common to mortality, as if they were only yours. And sure twas good advice: for suffering is almost as inseparable an adjunct of our nature, as dying is: yet we do not see men very apt to embitter their whole lives by the fore-sight that they must die, but seeing it a thing as universal as inevitable, they are more forward to take up the *Epicures* resolution, *Let us eat and drink, for tomorrow we die*, 1 Cor. 15. 32. And why should we not look upon afflictions also as the common lot of humanity, and as we take the advantages, so be content to bear the incumbrances of that state?

2. BUT besides that implicit allowance that is thus to be made for the unknown calamities of others, if we survey but those that lie open and visible to us, the most of us shall find enough to discountenance our complaints. Who is there that when he has most studiously recollected his miseries, may not find some or other that apparently equals, if not exceeds him? He that stomachs his own being contemned and slighted, may see another persecuted and oppressed. He that groans under some sharp pain, may see another afflicted with sharper: and even he that has the most acute torments in his body, may see another more sadly cruciated by the agonies of his mind. So that if we would but look about us, we should see so many foreign occasions of our pity, that we should be ashamed to confine it wholly to ourselves.

3. IT will perhaps be said that this cannot be universally true, for that there must in comparative degrees be some lowest state of misery: I grant it, but still that state consists not in such an indivisible point, that any one person can have the inclosure; or if it do, twill be so hard for any to discern who that one person is; that I need desire no fairer a composition, then to have every man suspend his repinings, till he can evince his title. But alas there are but few that can make any approaches to such a pretenec: for though if we advert to men's complaints, we should think all degrees of comparison were confounded, and every man were equally the greatest sufferer; yet certainly in the truth of things tis nothing so: for (not to repete what was before mentioned, that probably no man is miserable in any proportion to the utmost degree of possibility) the remarkably unhappy are very far the less number. And how passionatly soever men exaggerate their calamities, yet perhaps

in their sober mood, they will scarce change states with those whom they profess to think more happy than themselves. It was the saying of *Socrates*, that if there were a common bank made of all men's troubles, most men would rather choose to take those they brought, than to venture upon a new dividend. And indeed he had reason for his supposition; for considering how great a part of many men's afflictions are of their own making, fictitious and imaginary, they may justly fear least they should exchange feathers for lead, their own empty shadows for the real and pressing calamities of others, and cannot but think it best to sit down with their own, which serves their declamations as well, and their ease much better. We oft see men at a little mis-shaping of a garment, a scarce discernible error in their cook, or their shortest interruption in their sports, in such transports of trouble, as if they were the most unfortunate men in the world; yet for all that you shall hardly persuade them to change with him whose course clothings supersedes all care of the fashion, whose appetite was never disappointed for want of sauce, and whose perpetual toil makes him insensible what the defeat of sport signifies.

4. NAY even where the exchange seems more equal, where the afflictions are on both sides solid and substantial, yet a prudent man would scarce venture upon the barter. 'Tis no small advantage to know what we have to contest with, to have experimented the worst of its attacks, by which we become better able to guard ourselves: but a new evil comes with the force of a surprise, and finds us open and disarmed. It is indeed almost a miraculous power that custom has in reconciling us to things otherwise displeasing; all our senses are taught to remit of their aversion by familiarity with ungrateful objects: that ugly form which at first makes us start, by use divests its terror, and we reconcile ourselves to harsh-sounds & ill relishes by long custom. And sure it has the very same effect upon our minds, the most fierce calamities do by acquaintance grow more tractable; so that he that exchanges an old one for a new, do's but bring a wild Lion into his house instead of a tame: it may for ought he knows immediately tear him in pieces, but at least must cost him a great deal of pains to render it gentle and familiar, and certainly no wise man would wish to make such a bargain.

5. BY all this it appears that how extravagantly soever we aggravate our own calamities and extenuate other men's, we dare not upon recollection stand to our own estimate, and what can be said more in prejudice of our discontents? 'Tis a granted maxim that every man must have afflictions, *man that is born of a woman, says Job, is of few years, and full of trouble* Job. 14. 4. and we must reverse God's fundamental law, before we can hope for a total exemption. All that any man can aspire to, is to have but an equal share with others, and the generality of men have so, at least none can prove he has not so; and till he can, his murmurs will sure be very unjustifiable, especially when they have this convincing circumstance against them, that he dares not upon sober thoughts change his afflictions with most of his neighbors. He is an ill member of a community, who in public assessments would shuffle off all payments: and he is no better who in this common tax God has laid upon our nature, is not content to bear his share.

6. AND truly would we but consider that in all our sufferings nothing befalls us but what is common to our kind, nay which is extremely exceeded by many within the verge of our own



observation, we must be senselessly partial to be impatient. The Apostle thought it a competent consolation for the first Christians that *there had no temptation befallen them but what was common to men*, 1 Cor. 10. 13. and we betray very extravagant opinions of ourselves if it be not so to us. Indeed twas scarce possible for us to be so unsatisfied, as the greatest part of us are, did we in the comparing ourselves with others, proceed with any tolerable ingenuity.

7. BUT alas we are very fallacious and deceitful in the point, we do not compare the good of others with our good, not their evil with our evil; but with an envious curiosity we amass together all the desirable circumstances of our neighbors condition, and with as prying discontent we ransack all our grievances, and confront to them. This is so insincere a way of proceeding, as the most ordinary understanding can detect. If I should wager that my arm were longer than another man's, and for trial measure my arm with his finger, he must be stupidly silly, that should award for me; and yet this were not a grosser cheat, than that which we put upon ourselves, in our comparisons with others. And tis a little strange to observe unto what various purposes we can apply this one thin piece of Sophistry, for when we compare our neighbors and ourselves in point of morality, we do but reverse the fallacy, and presently make his vices as much exceed ours, as our calamities did his in the other instance. They are indeed both great violences to reason and justice, yet the later is sure the pleasanter kind of deceit. A man has some joy in thinking himself less wicked than his neighbor, but what imaginable comfort can he take in thinking himself more miserable? certainly he that would submit to a cozenage, had much better shift the scene, and think his sufferings less than they are, rather than more; for since opinion is the thing that usually sets an edge upon our calamities, it might be a profitable deceit that could steal that from us.

8. BUT we need not blindfold ourselves if we would but use our eyes aright, and see things in their true shapes; and if we did thus, what a strange turn would there be in the common estimates of the world? How many of the gilded troubles of greatness, which men at a distance look on with so much admiration and desire, would then be as much contemned as now they are courted? A competency would then get the better of abundance, and the now envied pomp of princes, when balanced with the cares and hazards annexed, would be so far from a bait, that men like *Saul* 1 Sam 10. 22. would *hide themselves* from the preferment; and he that understood the weight, would rather choose to wield a Flayle than a Scepter: yet so childishly are we besotted with the glittering appearance of things, that we conclude felicity must needs dwell where there is a magnificent Portico, and being possessed with this fancy we overlook her in our own humbler Cottages, where she would more constantly reside, if she could but find us at home: but we are commonly engaged in a rambling pursuit of her where she is seldomest to be found, and in the interim miss of her at our own doors.

9. INDEED there is scarce a greater folly or unhappiness incident to man's nature, than this fond admiration of other men's enjoyments, and contempt of our own. And whilst we have that humor, it will supplant not only our present, but all possibilities of our future content: for though we could draw to ourselves all those things for which we envy others, we should have no sooner made them our own, than they will grow despicable and nauseous to us. This

is a speculation which has been attested by innumerable experiments, there being nothing more frequent, than to see men with impatient eagerness, nay often with extreme hazards pursue those acquets, which when they have them, they are immediately sick of. There is scarce any man that may not give himself instances of this in his own particular: and yet so fatally stupid are we, that no defeats will discipline us, or take us off from these false estimates of other men's happiness. And truly while we state our comparisons so unequally, they are as mischievous as the common proverb speaks them odious: but if we would begin at the right end, and look with as much compassion on the adversities of our brethren, as we do with envy on their prosperities, every man would find cause to sit down contentedly with his own burden, and confess that he bears but the proportionable share of his common nature, unless perhaps it be where some extraordinary demerits of his own have added to the weight; and in that case he has more reason to admire his afflictions are so few, than so many. And certainly every man knows so many more ills by himself, then it is possible for him to do by another, that he that really sees himself exceed others in his sufferings, will find cause enough to think he do's in sins also.

10. BUT if we stretch the comparison beyond our contemporaries, and look back to the generations of old, we shall have yet farther cause to acknowledge God's great indulgence to us. *Abraham* though the friend of God was not exempted from severe trials; he was first made to wander from his Country, and betake himself to a kind of vagrant life, was a long time suspended from the blessing of his desired offspring, and when at last his beloved *Isaac* was obtained, it caused a domestic jarre, which he was fain to compose by the expulsion of *Ishmael* though his son also. But what a contest may we think there was in his own bowels when that rigorous task was imposed on him of sacrificing his *Isaac*? and though his faith gloriously triumpht over it, yet sure there could not be a greater pressure upon human nature. *David* the man after God's own heart is no less signal for his afflictions then for his piety, he was for a great while an exile from his Country, and (which he most bewailed) from the Sanctuary by the persecutions of *Saul*: and after he was settled in that throne to which God's immediate assignation had intitled him, what a succession of calamities had he in his own family? the incestuous rape of his Daughter, the retaliation of that by the as unnatural murder of *Amnon*, and that seconded by another no less barbarous conspiracy of *Absalom* against himself, his expulsion from *Jerusalem*, the base revilings of *Shimei*, and finally the loss of that dearling son in the act of his sin. A cluster of afflictions in comparison whereof the most of ours are but like the gleanings (as the Prophet speaks) *after the vintage is don*. It were indeed endless to instance in all the several Fore-fathers of our Faith before *Christ's* incarnation, the Apostle gives us a brief, but very comprehensive compendium of their sufferings, *They had trial of cruel mockings and scourgings; yea moreover, of bonds and imprisonments: they were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented: they wandered in deserts, and in mountains, and in dens, and caves of the earth*, Heb. 11. 36. 37. 38. And if we look on the Primitive Christians, we shall see them perfectly the counrerpart to them, their privileges consisted not in any immunities from calamities; for their whole lives were scenes of sufferings. *St. Paul* gives us an account of his own, *in labors more abundant, in stripes above*

*measure, in prisons more frequent, in deaths oft: of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeying often, &c.* 2 Cor. 11. 23. and if his single hardships rose thus high, what may we think the whole sum of all his fellow-laborers amounted to together, with that noble Army of martyrs who sealed their faith with their blood; of whose sufferings Ecclesiastic history gives us such astonishing relations?

11. AND now being compassed about with so great a cloud of witnesses, the Apostles inference is very irrefragable, *let us run with patience the race which is set before us*, Heb. 12. 1, 2. But yet it is more so, if we proceed on to that consideration he adjoins, *Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame*, verse 3. Indeed if we contemplate him in the whole course of his life, we shall find him rightly styled by the Prophet *a man of sorrows*, Isai. 51. And as if he had charged himself with all our griefs as well as our sins, there is scarce any human calamity which we may not find exemplified in him. Do's any complain of the lowness and poverty of his condition? Alas his whole life was a state of indigence: he was forced to be an inmate with the beasts, be laid in a stable at his birth, and after himself professes that he *had not where to lay his head*, Luk. 9. 58. Is any oppressed with infamy and reproach? he may see his Savior accused as a *glutton and a wine-bibber*, Luke 7. 34. a *Blasphemer*, Joh. 10. 33. a *sorcerer*, Mat. 12. 24. a *perverter of the nation*, Luk. 23. 2. yea to such a sordid lowness had they sunk his repute, that a seditious thief and murderer was thought the more eligible person, *not this man but Barabbas*, Joh. 18. 40. And finally all this scene of indignities clos'd with the spiteful pageantry of *mockery* acted by the soldiers, Mat. 27. 28. and the yet more barbarous insultings of Priests and Scribes, verse 41. Is any man despised or deserted by his friends? he was contemned by his countrymen, thought frantic by his friends, betrayed by one of his disciples, abandoned by all, unless that one who followed him longest, to renounce him the most shamefully by a threefold abjuration. Nay what is infinitely more than all this, he seemed deserted by God also, as is witnessed by that doleful exclamation, *My God, my God, why hast thou forsaken me?* Mar. 27. 64. Is any dissatisfied with the hard-ships or laboriousness of his life? let him remember his Saviors was not a life of delicacy or ease, he was never entered in those Academies of luxury, where men are *gorgeously appareled and live delicately*, Luk. 7. 25. but he was brought under the mean roof of a Carpenter, and consequently subjected to all the lowness of such an education. His initiation to his Prophetic office was with the miraculous severity of a 40. days fast, and in his discharge of it, we find him in perpetual labors, *going about doing good*, Act. 10. 38. and that not in triumph (like a prince bestowing his largesses) but in weary peregrinations, never riding but once, and that only upon a borrow'd beast, *and to fulfil a prophecy*, Mat. 24. Do's any man groan under sharp and acute pains? let him consider what his redeemer endured, how in his infancy at his circumcision he offered the first fruits, as an earnest of that bloody vintage when *he trod the wine-press alone* Isai. 63. 3. Let him attend him through all the stages of his direful passion, and behold his arms pinion'd with rough cords, his head smote with a reed, and torn with his crown of thorns, his back ploughed with those *long furrows* (Psal. 120. 3.) the scourges had made, his macerated feeble body oppressed with the weight of his cross, and at last racked and

extended on it; his hands and feet, those nervous and consequently most sensible parts transfixt with nails, his whole body fastened to that accursed tree, and exposed naked to the air in a cold season; his throat parched with thirst and yet more afflicted with that vinegar and gall wherewith they pretended to relieve him; and finally his life expiring amidst the full sense of these accurate torments. Lastly do's any man labor under the bitterest of all sorrows, importunate temptations to, or a wounded spirit for sin? even here also he may find that he has an *high Priest who hath been touched with the sense of his infirmities*, Heb. 4. 15. He was violently assaulted with a succession of temptations, Mat. 4. and we cannot doubt but Satan would on him employ the utmost of his skill. Nor was he less oppressed with the burden of sin, (ours I mean though not his own.) What may we think were his apprehensions in the Garden, when he so earnestly deprecated that which was his whole errand into the world? What a dreadful pressure was that which wrung from him that bloody sweat? and cast him into that inexplicable agony, the horror whereof was beyond the comprehensions of any, but his who felt it? and finally how amazing was the sense of divine wrath, which extorted that stupendous complaint, that *strong cry* on the cross, Heb. 5. 7. the sharp accent whereof, if it do aright sound in our hearts, must certainly quite overwhelm our loudest groans? And now certainly I may say with Pilate, *Ecce homo* behold the man, or rather with a more divine Author, Behold *if ever there were sorrows like unto his sorrows*, Lam. 1. 12.

12. AND sure it were but a reasonable inference, that which we find made by Christ himself, *if these things be don in a green tree, what shall be don in the dry?* Luk. 23. 31. If an imputative guilt could nurish so scorching a flame, pull down so severe a wrath, what can we expect who are merely made up of combustible matter; whose proper personal sins cry for vengeance? Sure were we to judge by human measures, we should reckon to have more than a double portion of our Saviors sufferings entailed upon us: yet such is the efficacy of his, that they have commuted for ours, and have left us only such a share, as may evidence our relation to our crucified Lord: such as may serve only for badges and cognizances to whom we retain. For alas, let the most afflicted of us weigh our sorrows with his, how absurdly unequal will the comparison appear? And therefore as the best expedient to baffle our mutinies, to shame us out of our repinings, let us often draw this uneven parallel, confront our petty uneasinesses with his unspeakable torments; and sure tis impossible but our admiration and gratitude must supplant our impatiencies.

13. THIS is indeed the method to which the Apostle directs us, *Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds: ye have not yet resisted unto blood*, Heb. 12. 34. Was he contradicted, and shall we expect to be humor'd and compli'd with? Did he resist to blood, and shall we think those pressures intolerable, which force only a few tears from us? This is such an unmanly niceness, as utterly makes us unfit to follow the Captain of our Salvation. What a soldier is he like to make, that will take no share of the hazards and hardships of His General? Honest *Uriah* would not take the lawful solaces of his own house upon the consideration that his *Lord Joab* (though but his fellow subject) *lay incamped in the open fields*, 2 Sam. 11. 11. yea though he was sent by him from the Camp. And shall we basely forsake ours in pursuit of our ease? He is of a degenerous spirit, whom the example of his superior will not animate. *Plutarch* tells us that *Cato* marching thro the

deserts, was so distressed for water, that a small quantity was brought to him in a helmet as a great prize, which he refused because he could not help his soldiers to the like, they were so transported with that generosity, that it extinguished the sense of their thirst, and they were ashamed to complain of what their Leader voluntarily endured for their sakes. And surely we extremely discredit our institution, if we cannot equal their ingenuity, and follow ours with as great alacrity thro all the difficulties he has traced before us, and for us.

14. NOR let us think to excuse ourselves upon the impotency of our flesh, which wants the assistance which his divinity gave him: for that plea is superseded by the fore-mentioned examples of the Saints, men of like passions with us, who not only patiently, but joyfully endured all tribulations, by which it appears it is not impossible to our nature, with those aids of grace which are common to us with them: for certainly the difference between them and us, is not so much in the degrees of the aids, as in the diligence of employing them. Let us therefore, as the Apostle advises, *lift up the hands which hang down, and the feeble knees*, Heb. 12. 12. and with a noble emulation follow those heroic patterns they have set us: and since we see that even those Favorites of heaven, have smarted so severely, let us never dream of an immunity, but whenever we find ourselves inclining to any such flattering hope, let everyone of us upbraid ourselves in those terms the Jews did our Savior, *Art thou greater than Abraham, and the Prophets, whom makest thou thyself?* Joh. 8. 52. Nay we may descend lower and take in not only all the inferior Saints of former times, but all those our contemporaries in sufferings, which are most within our view, and may ask the Apostles question, *what then are we better than they?* Rom. 3. 9. If we think we are, tis certain we are so much worse by that insolence; and if we confess we are not, upon what score can we pretend to be better treated? To conclude, let us not pore only upon our peculiar evils, but attentively look about us, and consider what others endure: and since in frolics we can sport ourselves with many uneasinesses for company sake, let us not be more pusillanimous in our soberer moods, but every man cheerfully take his turn in bearing the common burden of mortality, till we put off both it and its appendages together, when this mortal shall put on immortality, 1 Cor. 15. 54.

## SECT. X.

### Of particular Aids for the gaining of Contentment.

1. WE have now past thro all those considerations we at first proposed, and may trust the considering Reader to make his own collections: yet because impatience is the vice that has been all this while arraign'd, I am to fore-see it possible, that those who have the greatest degree of that, may be the least willing to attend the whole process, and therefore I think it may not be amiss, for their ease to suit and reduce all into some short directions and rules for the acquiring contentment.

2. THE first and most fundamental is, the mortifying our pride, which as it is the seminary of most sins, so especially this of repining. Men that are highly opinion'd of themselves are commonly unsatisfiable: for how well soever they are treated, they still think it short of their merits. Princes have often experimented this in those who have don them signal

services; but God finds it in those who have don him none, and we expect he shall dispence to us according to those false estimates we put upon ourselves. Therefore he that aspires to Content, must first take truer measures of himself, and consider that as he was nothing till God gave him a being, so all that he can produce from that being, is God's by original right, and therefore can pretend to nothing of reward; so that whatever he receives, is still upon the account of new bounty; and to complain that he has no more, is like the murmurs of an unthankful debtor, who would still increase those scores which he knows he can never pay.

3. IN the second place, let every man consider how many blessings (notwithstanding his no clame to any) he daily enjoies: and whether those he so impatiently raves after be not much inferior to them. Nay let him ask his own heart, whether he would quit all those he has, for them he wants, and if he would not (as I suppose no man in his wits would, those wits being part of the barter) let him then judge how unreasonable his repinings are, when himself confesses he has the better part of worldly happiness, and never any man living had all.

4. IN the third place therefore let him secure his duty of thankfulness for those good things he hath, and that will insensibly undermine his impatiencies for the rest, it being impossible to be at once thankful and murmuring. To this purpose it were very well, if he would keep a solemn catalogue of all the bounties, protections, and deliverances he has received from God's hand, and every night examine what accessions that day has brought to the sum: and he that did this, would undoubtedly find so many incitations to gratitude, that all those to discontent would be stifled in the crowd. And since acknowledgment of God's mercies is all the tribute he exacts for them, we must certainly look on that as an indispensable duty: and therefore he that finds that God shortens his hand, stops the efflux of his bounty towards him, should reflect on himself, whether he be not behind in that homage by which he holds, and have not by his unthankfulness *turned away good things from him*, Esa. 59. 8. And if he find it so (as who alas is there that may not) he cannot sure for shame complain, but must in prudence reinforce his gratitude for what is left, as the best means to recover what he has lost.

5. BUT his murmurs will yet be more amazingly silenced, if in the fourth place he compares the good things he enjoies with the ill he has don. Certainly this is a most infallible cure for our impatiencies, the holiest man living being able to accuse himself of such sins, as would according to all human measures of equity forfeit all blessings, and pull down a greater weight of judgment then the most miserable groan under. Therefore as before I advised to keep a catalogue of benefits received, so here it would be of use to draw up one of sins committed. And doubtless he that confronts the one with the other cannot but be astonished to find them both so numerous, equally wondering at God's mercy in continuing his blessings, in despite of all his provocations, and at his own baseness in continuing his provocations, in despite of all those blessings. Indeed tis nothing but our affected ignorance of our own demerits, that makes it possible for us to repine under the severest of God's dispensations. Would we but ransack our hearts, and see all the abominations that lie there, nay would the most of us but recollect those barefac'd crimes which even the world can witness against us, we should find more then enough to balance the heaviest of our

pressures. When therefore by our impatient strugglings we fret and gall ourselves under our burdens, let us interrogate our souls in the words of the Prophet, *Why doth a living man complain, a man for the punishment of his sin?* Let us not spend our breath in murmurs and outcries, which will only serve to provoke more stripes: but *let us search and try our ways, and turn again to the Lord*, Lam. 3. 39. diligently seek out *that accursed thing* which has caused our discomfeiture, Jos, 6. 18. and by the removal of that, prepare the way for the access of mercy. But alas how preposterous a method do we take in our afflictions? We accuse everything but what we ought, furiously fly at all the second causes of our calamity, nay too often at the first by impious disputes of providence, and in the mean time, as *Job* speaks, *the root of the matter is found in us*, Job. 19. 28. We shelter and protect in our bosoms the real Author of our miseries. The true way then to allay the sense of our sufferings, is to sharpen that of our sins. The prodigal thought the meanest condition in his fathers family a preferment, *Make me one of thy hired servants*, Luk. 15. 19. And if we have his penitence, we shall have his submission also, and calmly attend God's disposals of us.

6<sup>lie</sup>. As every man in his affliction is to look inward on his own heart, so also upward, and consider by whose providence all events are ordered. *Is there any evil (i. e. of punishment) in the city, and the Lord hath not don it?* Am. 3. 6. and what are we worms that we should dispute with him? Shall a man contend with his Maker? Let the *potsherd strive with the potsherds of the earth*, Isa. 45. 9. And as his power is not to be control'd, so neither is his justice to be impeach'd. *Shall not the judge of all the earth do right?* Gen. 18. 25. And where we can neither resist nor appeal, what have we to do but humbly to submit? Nor are we only compel'd to it by necessity, but induced and invited by interest, since his dispensations are directed not barely to assert his dominion, but to evidence his paternal care over us. He discerns our needs, and accordingly applies to us. The benignity of his nature permits him not to take delight in our distresses, *he doth not afflict willingly, nor grieve the children of men*, Lam. 3. 33. and therefore when ever he administers to us a bitter cup, we may be sure the ingredients are medicinal, and such as our infirmities require. He dares not trust our intemperate appetites with unmixed prosperities, the lushiousness whereof though it may please our palats, yet like St. Johns book Rev. 10. 9. that *honey in the mouth may prove gall in the bowels*, ingender the most fatal diseases. Let us therefore in our calamities *not consult with flesh and blood*, Gal. 1. 16. (which the more it is bemoan'd, the more it complains) but look to the hand that strikes; and assure ourselves, that the stripes are not more severe, then he sees necessary in order to our good: and since they are so, they ought in reason to be our choices as well as his; and not only religion, but self love will prompt us to say, with old *Eli*, *it is the Lord, let him do what seemeth him good*, 1 Sam. 3. 11. But alas we do not understand what is our interest, because we do not rightly understand what we are ourselves. We consider ourselves merely in our animal being, our bodies and those sensitive faculties vested in them, and when we are invaded there, we think we are undon, though that breach be made only, to relieve that diviner part within us, besieged and oppressed with the flesh about it (for so God knows it too often is;) or if we do not consider it in that notion of an enemy, yet at the utmost estimate, the body is to the soul but as the garment to the body, a decent case or cover: now what man (not stark frantic) would not rather have his clothes cut then his flesh?

and then by the rate of proportion, we may well question our own sobriety, when we repine that our souls are secured at the cost of our bodies, and that is certainly the worst, the unkindest design, that God has upon us; and our impatient resistances serve only to frustrate the kind, the medicinal part of afflictions, but will not at all rescue us from the severe. Our murmurings may ruin our souls, but will never avert any of our outward calamities.

7. A seventh help to contentment is to have a right estimate of the world, and the common state of humanity: to consider the world but as a stage and ourselves but as actors, and to resolve that it is very little material what part we play so we do it well. A Comedian may get as much applause by acting the slave as the conqueror, and he that acts the one today, may tomorrow reverse the part, and personate the other. So great are the vicissitudes of the world, that there is no building any firm hopes upon it. All the certainty we have of it, is, that in every condition it has its uneasinesses: so that when we court a change, we rather seek to vary than end our miseries. And certainly he that has well imprest upon his mind the vanity and vexation of the world, cannot be much surprised at anything that befalls him in it. We expect no more of anything but to do its kind, and we may as well be angry that we cannot bring the lions to our cribs, or fix the wind to a certain point, as that we cannot secure ourselves from dangers and disappointments in this rough and mutable world. We are therefore to lay it as an infallible maxim, that in this vale of tears every man must meet with sorrows and disasters: and then sure we may take our peculiar with evenness of temper, as being but the natural consequent of our being men. And though possibly we may everyone think himself to have double portion, yet that is usually from the deceitful comparisons we make of ourselves with others. We take the magnifying glasses of discontent and envy when we view our own miseries and others felicities, but look on our enjoyments and their sufferings thro the contracting optics of ingratitude and incompassion: and whilst we do thus, tis impossible but we must foment our own dissatisfactions. He that will compare to good purpose must do it honestly and sincerely, and view his neighbors calamities with the same attention he do's his own, and his own comforts with the same he do's his neighbors; and then many of the great seeming inequalities would come pretty near a level.

8. BUT even where they do not, it in the 8<sup>th</sup> place deserves however to be considered how ill natured a thing it is, for any man to think himself more miserable because another is happy: and yet this is the very thing, by which alone many men have made themselves wretched: for many have created wants, merely from the envious contemplation of other men's abundance. And indeed there is nothing more disingenuous, or (to go higher) more Diabolical. *Lucifer* was happy enough in his original state, yet could not think himself so because he was *not like the most high* Isa. 14. 14. And when by that insolent ambition he had forfeited bliss, it has ever since been an aggravation of his torment, that mankind is assumed to a capacity of it; and accordingly he makes it the design of his envious industry to defeat him. Now how perfectly are the two first parts of this copy transcribed, by those who first cannot be satisfied with any inferior degree of prosperity, and then whet their impatiencies with other men's enjoyments of what they cannot attain? And tis much to be doubted, that



they who go thus far may complete the parallel, and endeavor when they have opportunity to undermine that happiness they envy. Therefore since Satan is so apt to impress his whole image, where he has drawn any of his lineaments, it concerns us warily to guard ourselves, and by a Christian sympathy with our brethren, *rejoice with them that do rejoice*, Rom. 12. 15. make the comforts of others, an allay not an improvement of our own miseries. Charity has a strange magnetic power, and attracts the concerns of our brethren to us, and he that has that in his breast can never want refreshment, whilst any about him are happy, for by adopting their interest, he shares in their joys. *Jethro* though an alien *rejoiced for all the good God had don to Israel*, Exod. 18. 9. and why should not we have as sensible a concurrence with our fellow Christians? And he that has so, will still find something to balance his own sufferings.

9. Let him that aspires to contentment set bounds to his desire. Tis our common fault in this affaire, we usually begin at the wrong end, we *enlarge our desires as hell, and cannot be satisfied*, Hab. 2. 5. and then think God uses us ill, if he do not fill our insatiable appetites: whereas if we would confine our expectations to those things which we need, or he has promise'd, there are few of us who would not find them abundantly answered. Alas how few things are there which our nature (if not stimulated by fancy and luxury) requires? And how rare is it to find them who want those? Nay who have not many additional for delight and pleasure? And yet God's promise under the Gospel extends only to those necessaries, for where *Christ* assures his disciples that *these things shall be added unto them* Mat. 6. 33. the context apparently restrains *these things* to meat and drink and clothing. Therefore take *no thought for the life what you shall eat, or what you shall drink, nor yet for the body what you shall put on*, verse 25. now what pretence have we to clame more then our Charter gives us? God never artiled with the ambitious to give him honors, with the covetous to fill his bags, or with the voluptuous to feed his luxuries. Let us therefore, if we expect to be satisfied, modestly confine our desires within the limits he has set us: and then every accession which he superadds will appear (what it is) a largess and bounty. But whilst our appetites are boundless, and rather stretched then filled with our acquist's, what possibility is there of their satisfaction? And when we importune God for it, we do but assign him such a task the Poets made a representation of their Hell, the filling a sieve with water, or the rolling a stone up a precipice.

10<sup>lie</sup>. A great expedient for contentment, is to confine our thoughts to the present, and not to let them loose to future events. Would we but do this, we might shake off a great part of our burden: for we often heap fantastic loads upon ourselves by anxious presages of things which perhaps will never happen, and yet sink more under them, then under the real weight that is actually upon us. And this is certainly one of the greatest follies imaginable: for either the evil will come or it will not, if it will, tis sure no such desirable guest that we should go out to meet it, we shall feel it time enough when it falls on us, we need not project to anticipate our sense of it: but if it will not, what extreme madness is it for a man to torment himself with that which will never be, to create engines of tortures, and by such aerial afflictions, make himself as miserable as the most real ones could do? And truly this is all that we usually get by our fore-sights. Prevision is one of God's attributes, and he mocks at

all our pretences to it, by a frequent defeating of all our fore-casts. He do's it often in our hopes: some little cross circumstance many times demolishes those goodly machins we raise to ourselves: and he do's it no less in our fears, those ills we solemnly expected often baulk us, and others from an unexpected coast suddenly invade us. And since we are so blind, so short-sighted, let us never take upon us to be scouts, to discover danger at a distance (for tis manifold odds we shall only bring home false alarms) but let us rest ourselves upon that most admirable Aphorism of our blessed Lord, *Sufficient unto the day is the evil thereof*, Mat. 6. 34. apply ourselves with Christian courage to bear the present, and leave God either to augment or diminish, as he sees fit for the future. Or if we will needs be looking forward, let it be in obedience not contradiction to our duty: let us entertain ourselves with those futurities which we are sure are not Chimera's, death and judgment, heaven and hell. The nearer we draw these things to our view, the more insensible will all intermedial objects be; they will deceive our sense of present, and much more fore-stal the apprehension of future evils: for tis our neglect of things eternal, that leaves us thus at leisure for the transitory

11. IN the last place let us in all our distresses supersede our anxieties and sollicitudes by that most effectual remedy the Apostle prescribes, *Is any man afflicted let him pray*, Jam. 5. 14. And this sure is a most rational prescription: for alas what else can we do towards the redress of our griefs. We who are so impotent, that we have not power over the most despicable excrescence of our own body, cannot make *one hair white or black*, Mat. 5. 36. what can we do towards the new moulding our condition, or modelling things without us? Our sollicitudes serve only to bind our burdens faster upon us, but this expedient of Prayer will certainly relieve us. *Call upon me*, says God, *in the time of trouble, and I will hear thee, and thou shalt praise me*, Psal. 50. 15. Whenever therefore we are sinking in the floods of affliction, let us thus support ourselves by representing our wants unto our gracious Lord, cry unto him as St. Peter did, Mat. 14. 30. and he will *take us by the hand, and be the winds never so boisterous or contrary*, preserve from sinking: the waves or billows of this troublesome world, will serve but to toss us closer into his arms, who can with a word appease the roughest tempest, or rescue from it. O let us not then be so unkind to ourselves, as to neglect this infallible means of our deliverance! but with the Psalmist take our refuge under the *shadow of the divine wings till the calamity be over-past* Psal. 57. 1. And as this is a sure expedient in all our real important afflictions, so is it a good test by which to try what are so. We are often peevish and disquieted at trifles, nay we take up the quarrels of our lusts and vices, and are discontented when they want their wisht supplies. Now in either of these cases, no man that at all considers who he prays to, will dare to insert these in his prayers, it being a contempt of God to invoke him in things so slight as the one, or impious as the other. It will therefore be good for every man when he goes to address for relief, to consider what of his pressures they are, that are worthy of that solemn deprecation: and when he has singled those out, let him reflect, and he will find he has in that prejudg'd all his other discontents as frivolous or wicked. And then sure he cannot think fit to harbor them, but must for shame dismiss them, since they are such, as he dares not avow to him, from whom alone he can expect relief. God always pities our real miseries, but our imaginary ones dare not demand it. Let us not then create such diseases to ourselves, as we cannot declare to our Physician: and when those are

precluded, for all the rest St. Paul's recipe is a Catholicon, *Be careful for nothing, but in everything by prayers and supplications, with thanksgiving, let your requests be made known to God.* Phil. 4. 6.

## SECT. XI.

### Of Resignation.

1. AND now amidst such variety of receipts, twill be hard to instance any one sort of calamity which can escape their efficacy, if they be but duly appli'd. But indeed we have generally a compendious way of frustrating all remedies by never making use of them: like fantastic patients we are well enough content to have our disease discourst, and medicines prescribed, but when the Physic comes, have still some pretence or other to protract the taking it. But I shall beseech the Reader to consider, that counsels are not charms, to work without any cooperation of the concerned person: they must be adverted to, they must be ponder'd and considered, and finally they must be practic'd, or else the utmost good they can do us, is to give us a few hours divertisement in the reading: but they do us a mischief that infinitely out-weighs it, for they improve our guilts by the ineffective tender they make of rescuing us from them, and leave us accountable not only for the original crimes, but for our obstinate adhesion to them in spite of admonition.

2. I say this because it is a little too notorious, that many take up books only as they do cards or dice, as an instrument of diversion. Tis a good entertainment of their curiosity to see what can be said upon any subject, and be it well or ill handled, they can please themselves equally with the ingenuity or ridiculousness of the composure, and when they have don this, they have don all they designed. This indeed may be tolerable in Romances and Play-books, but sure it ill befits Divinity. And yet I fear it oftneft happens there: for in the former some do project for some trivial improvements, as the embellishing of their style, the inspiriting of their fancies; and some men would scarce be able to drive their pedling trade of wit, did they not thus sweep the stage: but alas how many books of piety are read, of which one cannot discern the least tincture in men's conversations, which sure do's in a great measure proceed from the want of a determinate design in their reading, men's practice being not apt to be less rovers then their speculation. He that takes a practical subject in hand, must do it with a design to conform his practice to what he shall there be convinced to be his duty, and he that comes not with this probity of mind, is not like to be much benefited by his reading.

3. BUT one would think this should be an unnecessary caution at this time, for since the intent of this tract, is only to show men the way to contentment, tis to be supposed the Readers will be as much in earnest as the writer can be, it being every man's proper and most important interest, the instating him in the highest and most supreme felicity that this world can admit: yet for all this fair probability, I doubt many will in this instance have the same indifference they have in their other spiritual concerns.

4. TIS true indeed that a querulous repining humor, is one of the most pernicious, the most ugly habits incident to mankind, but yet as deformed people are oft the most in love with

themselves, so this crooked piece of our temper, is of all others the most indulgent to itself. Melancholy is the most stubborn and intractable of all humors; and discontent being the offspring of that, partakes of that inflexibility: and accordingly we see how impregnable it often is, against all assaults of reason and religion too. *Jonah* in a sullen mood would justify his discontent even to God himself, and in spite of that calm reproof, *dost thou well to be angry?* Jon. 4. 9. *aver he did well to be angry even to the death.* And do we not frequently see men upon an impatience of some disappointment, grow angry even at their comforts? Their friends, their children, their meat, their drink, everything grows nauseous to them, and in a frantic discontent, they often fling away those things which they most value. Besides this peevish impatience is of so aerial a diet, that tis scarce possible to starve it. Twill nurish itself with Phantasms and Chimeras, suborn a thousand surmises & imaginary distresses to abet its pretences: and though everyone of us can remonstrate to another, the unreasonableness of this discontent; yet scarce any of us will draw the argument home, or suffer ourselves to be convinced by what we urge as irrefragable to others. Nay farther this humor is impatient of any diversion, loves to converse only with itself. In bodily pains, men that despair of cure are yet glad of alliaies and mitigations, and strive by all arts, to divert and deceive the sense of their anguish; but in this disease of the mind, men cherish and improve their torment, roll and chew the bitter pill in their mouths, that they may be sure to have its utmost flavor; and by devoting all their thoughts to the subject of their grief, keep up an uninterrupted sense of it: as if they had the same Tyranny for themselves which *Caligula* had for others, and loved to feel themselves die. Indeed there is not a more absurd contradiction in the world, then to hear men cry out of the weight, the intolerableness of their burden, and yet grasp it as fast as if their life were bound up in it; will not deposit it, no not for the smalest breathing time. A strange fascination sure, and yet so frequent, that it ought to be the fundamental care of him that would cure men of their discontents, to bring them to a hearty willingness of being cured.

5. IT may be this will look like paradox, and every man will be apt to say he wishes nothing more in earnest, then to be cured of his present discontent. He that is poor would be cured by wealth, he that is low and obscure by honor and greatness: but so an Hydropic person may say he desires to have his thirst cured by a perpetual supply of drink: yet all sober people know, that that is the way only to increase it: but let the whole habit of the body be rectified, and then the thirst will cease of itself. And certainly tis the very same in the present case, no outward accessions will ever satisfy our cravings, our appetites must be tam'd and reduced, and then they will never be able to raise tumults, or put us into mutiny and discontent: and he (and none but he) that submits to this method, can truly be said to desire a cure.

6. BUT he that thus attests the reality of his desires, and seeks contentment in its proper sphere, may surely arrive to some considerable degrees of it. We find in all ages men, that only by the direction of natural light have calmed their disquiets, and reason'd themselves into contentment even under great and sensible pressures; men who amidst the acutest torments, have still preserved a serenity of mind, and have frustrated contentments and

reproaches by disregarding them: and sure we give a very ill account of our Christianity, if we cannot do as much with it as they did without it.

7. I do not here propose such a Stoical insensibility as makes no distinction of events, which, though it has been vainly pretended to by many, yet sure was never attained by any upon the strength of discourse. Some natural dullness or casual stupefaction must concur to that, and perhaps by doing so, has had the luck to be canoniz'd for virtue. I mean only such a superiority of mind as raises us above our sufferings, though it exemt us not from the sense of them. We cannot propose to ourselves a higher pattern in any virtue then our blessed Lord: yet we see he not only felt that load under which he lay, but had the most pungent and quick sense of it, such as prompted those earnest deprecations, *father if it be possible let this cup pass*: yet all those displacencies of his flesh were surmounted by the resignation of his spirit, *nevertheless not what I will, but what thou wilt*, Luk. 22. And certainly he that in imitation of this pattern, do's in spite of all the reluctancies of his sense, thus entirely submit his will, however he may be sad, yet he is not impatient; nor is he like to be sad long, for to him that is thus resigned, *light will spring up*, Psal. 97. 11. some good Angel will be sent like that to our Savior to relieve his disconsolation. God will send either some outward allaies, or give such interior comforts and supports, as shall counterpoise those afflictions he takes not off.

8. INDEED the grand design of God in correcting us is (the same with that of a prudent parent towards his child) to break our wills. That stubborn faculty will scarce bend with easy touches, and therefore do's require some force: and when by that rougher handling, he has brought it to a pliantness, the work is don. Tis therefore our interest to cooperate with this design, to assist as much as we are able towards the subjugating this unruly part of ourselves. This is that *Sheba* 2 Sam. 20. the surrendering of whom is God's expectation in all the close sieges he lays to us. Let us then be so wise, as by an early resigning it to divert his farther hostilities, and buy our peace with him.

9. AND truly this is the way not only to gain peace with him, but ourselves too: tis the usurpation of our will over our reason which breeds all the confusion and tumults within our own breasts, and there is no possibility of curbing its insolence, but by putting it into safe custody, committing it to him who (as our Church teaches us) alone can order the unruly wills of sinful men. Indeed nothing but experience can fully inform us of the serenity and calm of that soul, who has resigned his will to God. All care of choosing for himself is happily superseded, he is tempted to no anxious forecasts for future events, for he knows nothing can happen in contradiction of that supreme will, in which he hath sanctuary: which will certainly choose for him with that tenderness and regard, that a faithful-Guardian would for his pupil, an indulgent father for his child that casts its self into his arms. Certainly there is not in the world such a holy sort of artifice, so Divine a charm to tie our God to us, as this of resigning ourselves to him. We find the Gibeonites by yielding themselves vassals to the Israelites, had their whole army at their beck to rescue them in their danger Jos. 10. 6. and can we think God is less considerate of his homagers and dependents? No certainly, his honor as well as his compassion is concerned in the relief of those who have surrendered themselves to him.

10. FARTHER yet, when by resignation we have united our wills to God, we have quite changed the scene, and we who when our wills stood single were liable to perpetual defeats, in this blessed combination can never be crossed. When our will is twisted and involved with God's, the same omnipotency which backs his will, do's also attend ours. God's will, we are sure, admits of no control, can never be resisted, and we have the same security for ours, so long as it concurs with it. By this means all calamities are unsting'd, and even those things which are most repugnant to our sensitive natures, are yet very agreeable to our spirits, when we consider they are implicitly our own choice, since they are certainly his, whom we have deputed to elect for us. Indeed there can be no face of adversity so averting and formidable, which set in this light will not look amiable. We see daily how many uneasiness and prejudices men will contentedly suffer in pursuit of their wills: and if we have really espoused God's, made his will ours, we shall with as great (nay far greater) alacrity embrace its distributions, how uneasy soever to our sense; our souls will more acquiesce in the accomplishment of the Divine will, than our flesh can reluct to any severe effects of it.

11. HERE then is that footing of firm ground, on which whosoever can stand, may indeed do that which *Archimedes* boasted, move the whole world. He may as to himself subvert the whole course of sublunary things, unvenem all those calamities which are to others the gall of Asps; and in a farther sense verify that Evangelical prophecy, of *beating swords into ploughshares, and spears into pruning hooks*, Isaiah. 2. 4. the most hostile weapons, the most adverse events, shall be by him converted into instruments of fertility, shall only advance his spiritual growth.

12. AND now who can choose but confess this a much more eligible state, than to be always harrassed with sollicitudes and cares, perpetually either fearing future defeats, or bewailing the past. And then what can we call it less than madness or enchantment, for men to act so contrary to their own dictates, yea to their very sense and experience, too see and acknowledge the inexplicable felicity of a resigned will, and yet perversely to hold out theirs, though they can get nothing by it, but the sullen pleasure of opposing God, and tormenting themselves? Let us therefore if not for our duty or ease, yet at least for our reputation, the asserting ourselves men of sobriety and common sense, do that which upon all these interests we are obliged; let us but give up our wills, and with them we shall certainly divest ourselves of all our fruitless anxieties, and cast our burdens upon him who invites us to do so. He who bears all our sins, will bear all our sorrows, our griefs too: if we will but be content to deposit them, he will relieve us from all those oppressing weights, which make *our souls cleave to the dust*, Psal. 119. 25. and will in exchange give us only his *light, his pleasant burden*, Mat. 11. 33. In a word there will be no care left for us, but that of keeping ourselves in a capacity of his: let us but secure our love to him, and we are ascertain'd that *all things shall work together for our good*, Rom. 8. 28.

To conclude, Resignation and Contentment are virtues not only of a near cognation and resemblance, but they are linked as the Cause and the Effect. Let us but make sure of Resignation, and Content will flow into us without our farther industry: as on the contrary

whilst our wills are at defiance with God's, we shall always find things at as great defiance with ours. All our subtiletes or industries will never mould them to our satisfactions, till we have molded ourselves into that pliant temper that we can cordially say, *It is the Lord, let him do what seemeth him good.* 1 Sam. 3. 18.

### The Close.

1. THIS short institution of the *Art of Contentment*, cannot more naturally, or more desirably draw to a conclusion, then in the resort we have given it, in the bosom of divine *Providence*. The Roman conquerors as the last pitch of all their triumphs, went to the Capitol, and laid their Garlands in the lap of *Jupiter*: but the Christian has an easier way to Triumph, to put his crown of thorns (for that is the trophy of his victories) within the arms of his gracious God; there lodge his fears, his wants, his sorrows, and himself too, as in the best repository.

2. THE Gospel command of *not caring for the morrow*, Mat. 6. 34, and being *careful for nothing*, Phil. 4. 6. nakedly proposed, might seem the abandoning of us to all the calamities of life: but when we are directed to *cast all our care* upon a gracious and all-powerful Parent, and are assured that *he cares for us*, 1 Pet. 5. 7. that *though a woman may forget her sucking child, that she should not have compassion of the son of her womb, yet will he not forget his children*, Isa. 49. 15. this will abundantly supersede all cavil and objection. Whilst worldly men trust in an arm of flesh, lay up *treasure on earth*, a prey for *rust and moth*, Mat. 6. 19. and a *torment* to themselves, Jam. 5. 3. the Christian has Omnipotence for his support, and a *treasure in heaven, where no thief approaches, nor moth corrupts*, Mat. 6. 20. Whilst bold inquirers call in question God's secret will, oblige him to their sub or supralapsarian schemes, their absolute or conditional decrees, their grace foreseen or predetermin'd; the pious man with awful acquiescence submits to that which is revel'd: resolves forever to obey, but never to dispute; as knowing that the beloved Disciple lean'd on his Masters bosom; but tis the thieves and traitors part to go about to rifle it.

3. TIS surely a modest demand in the behalf of God Almighty, that we should allow him as much privilege in his World, as every Pesant clames in his Cottage; to be Master there, and dispose of his household as he thinks best: to *say to this man, Go, and he goeth: and to another, Come, and he cometh: and to his servant, Do this, and he doth it*, Mat. 8. 9. And if we would afford him this liberty, there would be an immediate end put to all clamor and complaint.

4. WE make it our daily prayer that the *will of God may be don in earth as it is in heaven*, with a ready, swift, and uninterrupted constancy. As tis Giantlike rebellion to set up our will against his, so is it mad perverseness to set it up against our own; be displeas'd that our requests are granted, and repine that his, and therewith our will is don. It were indeed not only good manners, but good policy, to observe the direction of the Heathen, and *follow God*: not prejudg his determinations by ours; but in a modest suspension of our thoughts, *hearken what the Lord God will say concerning us, for he will speak peace unto his people, and to his Saints that they turn not again*, Psa. 85. 8.

5. OR however upon surprise we may indulge to a passionate affection, and dote upon our illegitimate offspring, our dearling guilts or follies, as *David* did upon that Child, who was the

price of Murder and adultery: yet when the brat is taken from us, when the *Child is dead*, it will become us to do as he did, rise from our sullen posture on the earth, and *worship in the house of the Lord*, 2 Sam. 12. 20. It will behove us, as he says in another place, to *lay our hand upon our mouth, because it was his doing*, Psal. 30. 10. and with holy *Job Chap. 40. 4.* when charged with his murmurings, *Behold I am vile, what shall I answer? Once have I spoken, but I will not answer: yea twice, but I will proceed no farther.*

6. *Socrates* rightly said of Contentment, opposing it to the riches of fortune and opinion, that tis the wealth of nature; for it gives everything that we have learnt to want, and really need: but Resignation is the riches of Grace, bestowing all things that a Christian not only needs, but can desire, even Almighty God himself. He indeed, as the Scholemen teach, is the objective happiness of the Creature; He who is the fountain of being, must be also of blessedness: and though this be only communicable to us, when we have put off that *flesh which cannot enter into the kingdom of God*, and laid aside that *corruption which cannot inherit incorruption*, 1 Cor. 15. yet even in this life, we may make approaches to that blessed state, by acts of Resignation and denial of ourselves. It was the generous saying of *Socrates* being about to die unto his friend; O *Crito*, since it is the will of God, so let it be: *Anytus and Melitus* may kill me, but cannot hurt me. But such a resignation as tis infinitely a greater duty to a Christian, so it is also a more firm security. In that case tis not the *Martyr*, but *Jesus of Nazareth* who is thus persecuted, and he who attacks him will find it *hard to kick against the pricks*, Act. 9. 5.

7. *THERE* could not be a greater instance of the profligate sensuality of the Israelites, then that they murmured for want of leeks and onions, Num. 11. 5. when they ate Angels food, and had bread rain'd down from heaven. Tis impossible for the soul that is sensible of God Almighty's favor, to repine at any earthly pressure. The Lord is my shepherd, saith David, therefore can I lack nothing, *Psa. 23. 1.* And, thou hast put gladness into my heart, more then when their corn, and wine, and oil increased, *Psa. 4. 7.* and in passionate rapture he cries out, *Psa. 73. 25.* Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee? my flesh and my heart faileth: but God is the strength of my heart, and my portion forever. *And likewise Psal. 46. 1.* God is our hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea. Tho the waters thereof rage and swell, and though the mountains shake at the tempest of the same. *If God be in the midst of us*, we shall not be removed, he will help us, and that right early. *Let us therefore possess ourselves of this support, and as the Prophet advises Isa. 8. 12.* neither fear, nor be afraid, *in any exigence how great soever; but be still and quiet, and sanctify the Lord of hosts himself, and let him be our fear, and let him be our dread.*

FINIS.

THE CONTENTS.

SECTION

- 1. Of the necessary Connection between Happiness and Contentment. p. 1.



- 2. Of God's Absolute Sovereignty. p. 17.
- 3. Of God's Unlimited Bounty. p. 28.
- 4. Of the Surplusage of our Enjoyments above our Sufferings. p. 56.
- 5. Of our Demerit towards God. p. 86.
- 6. Of God's general Providence. p. 107.
- 7. Of God's particular Providence. p. 121.
- 8. Of the Advantage of Afflictions. p. 130.
- 9. Of our Misfortunes compared with other men's. p. 156.
- 10. Of particular aids for the gaining Contentment. p. 178.
- 11. Of Resignation. p. 196.
- The Close. p. 209.

**P-RA-14. The beauty of holiness Written by the author of The whole duty of man, &c. To which is added holy devotions upon several occasions, fitted to the main uses of a Christian life. - Allestree, Richard, 1619-1681., Hove, Frederick Hendrick van, 1628?-1698, engraver.**

[illustration]

**Sir Joseph Cop·ley Ba·**

[woodcut, coat of arms]

[illustration]

**Without holiness no man shall see the lord**

**Heb: 12:14**

*Sold by R: Sollers at y<sup>e</sup> kings Arms & Bible in S<sup>t</sup> Paul's C yard*

F. H. Van Houe. Sculp

[woodcut frontispiece]

THE BEAUTY OF HOLINESS.

WRITTEN By the Author of the *Whole Duty of MAN*, &c.

To which is Added *HOLY DEUOLIONS UPON* Several Occasions, Fitted to the Main Uses of A *Christian Life*.

*1. Chron. 16.29.*

Worship the Lord in the Beauty of Holiness.

*Heb. 12.14.*

Without Holiness no Man shall see the Lord

*The Fourth Impression.*

LONDON, Printed for *Benjamin Crayle* at the *Lamb* in *Fleetstreet*, next *White-Friars-Gate*. 1684.

THE CONTENTS.

CHAP. I.

*OF the Nature of Holiness.* page 7.

CHAP. II.

*Of the Rule of Holiness.* 11

CHAP. III.

*Motives and inducements to the practice of Holiness.* 48

Sect. 1.

*The noble pattern of Holiness.* 49

Sect. 2.

*Holiness the condition of future happiness.* 74

Sect. 3.

*Holiness the only safe way to escape the wrath to come.* 82

Sect. 4.

*Holiness the main design of the Gospel, and the end of all Christ's sufferings.* 87

Sect. 5.

*Holiness the most proper and effectual means for obtaining length of days.* 91

Sect. 6.

*Holiness that which makes men honorable; Vice rendering men mean and ignoble.* 96

Sect. 7.

*Holiness attended with the most solid and real Pleasures.* 106

Sect. 8.

*Holiness accompanied with peace.* 114

Sect. 9.

*Holiness the best evidence of true Wisdom and real Worth and Courage.* 119

Sect. 10.

*Holiness universally profitable, and above all things most advantageous.* 124

CHAP. IV.

*Fivolous Cavils and Objections removed.* 142

**THE INTRODUCTION.**

MAN in his original condition, when he first came out of the hands of his Maker, was a very noble and venerable Creature, adorned with many peculiar excellencies; and as the Psalmist observes, *Only made a little lower than glorious Angels:* But of all his perfections, *Holiness*, as it

was the principal and most oriental, so did it also give a beauty and luster to the rest; It made his Authority and Power lovely and desirable, his Wisdom and Knowledge venerable, and every other attribute, which without this is terrible and dreadful, to be comely and praise-worthy. *This* was that single perfection that raised Man above the beasts that perish, and made him Heavens great favourite and darling; which if it had been carefully preserved, had undoubtedly secured our first Parents in Paradise, and prevented that dreadful calamity that hath seized upon their Posterity.

*But* alas! how are we fallen from Heaven to Earth? from a Paradise of pure pleasures, to a miserable and painful Prison? We have lost that divine Image that was impressed upon Man in his primitive state, which indeed completed, and alone preserved its beauty and comeliness; and with it have also lost everything that did then contribute to make us happy; and are now become vile and abominable, and as miserable as we were formerly happy.

*How* much a serious view of that primitive felicity Man in his innocent state enjoyed, would contribute to plant in us a holy life, I know not: but I am sure it could not but mightily inhaunce the value of *Holiness*, and make it lovely and desirable. *That* man that reflects upon the dismal miseries he is exposed to in this lapsed estate, to what an infinite number of inexpressible evils, of insupportable pains he lies upon; how he is hurried from a state of perfect bliss, to a woeful hell of extreme torments: How exceedingly amazing is this? The very Poet could say, *Miserum est suisse heatum*.

*But*, God knows, this is out very seldom (and if ever, but faintly) reflected upon: we are (to our sharow) become contented slaves, and satisfied to bear Fetters and Chains; we continually live in the midst of all evil, never enjoy a moments solace or comfort: notwithstanding of which, like mad-men we are content with our state, and like the Sow take pleasure to puddle in the mire.

*And* although that same diffusive and boundless goodness that first breathed in us the breath of life, and framed us in his own likeness and image, again pitied us in our low estate, and provided the most valuable and Sovereign remedy to recover us from this mortal disease; though he has procured a complete Ransom to liberate us from the insupportable slavery and tyranny of sin; has offered to restore our former beauty, to repossess us of that happiness we had lost, and to make us again Favorites and Freemen; yet how insolently have we rejected this kind offer? how impiously have we cut those cords of love asunder, and refuse to be healed?

'*Tis*, indeed, matter of great sadness to consider the lofty and intolerable affronts that are now cast upon *Holiness*; how men are arrived at that pitch of impiety, to scorn and deride Religion, which former ages were at some pains to advance; as if *Holiness* were inconsistent with the principles of Generosity, and only becoming mean and morose spirits.

*How* transcendent a folly and madness this is, will easily appear by what I shall afterwards lay down. Methinks the naked representation of *Holiness*, should be motive enough (if not to court it, yet) to engage men to correct their unreasonable prejudices they entertain against it; and even force its greatest Antagonists to become its Advocates. *But* alas! vice hath cast

such a dark shadow upon men's Judgments, that they are become as unfit Judges of its beauty, as blind men are of colors; otherwise we might yet expect to see contemned Virtue much more in vogue than ever Vice was.

To excite our desires, Scripture has represented it under the most comely dress, has discovered its beauty and excellency, and recommended it by the most endearing motives which are apt to work both upon our hope and fear: *Upon our hope*, by proposing an infinitely valuable reward to the righteous, besides the present advantages that attend it. *Upon our fear*, by opening to our view *the powers of the world to come*, and discovering the insupportable misery that the damned suffer *day and night*; so that if men would but so far actuate their Reason, as soberly to consult their own interest and happiness, I doubt not but this alone should be motive enough to excite them to the practice of Holiness, and scare them from those ways of sin *that lead down to the chambers of death*.

It would make (one would think) the greatest Sensualist to relinquish the momentary pleasures he enjoys here, to be possessed of those eternal joys that the pure in spirit shall reap *in the Kingdom of their Father*: and the most hardened and impregnable sinner tremble, to think of *dwelling with devouring flames*.

Now the only infallible way to attain those coelestial felicities, and to evite the miserable consequences of vice, and those pains and tortures that it exposeth its votaries to, is to abandon every lust, be it never so impetuous, and to *cleanse ourselves* (as the Apostle adviseth us) *from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God*.

For the better directing our present inquisition, I shall *first* briefly represent the *nature* of true *Holiness*, and show the *beauty* and excellency of it. *Secondly*, I shall discourse of its *rule*, and more parricularly discover the several branches of *Holiness*. *Thirdly*, I shall propound several *motives* and *inducements* to engage blen to the practice of *Holiness*; and indeed, this is what I chiefly intend to insist upon. *Fourthly*, I shall remove all those *Cavils* and *Objections* that are urged against *Holiness*. And *Lastly*, conclude with some short *Reflections* and *Inferences*.

#### **CHAP. I. Of the nature of Holiness.**

I Intend not here to descend to the consideration of every particular branch of *Holiness*, but to discourse of it in the general, as it is the *combination of all Christian virtues*: and as it is thus considered, I need not, I think, in the description of it, accurately study all those Logical rules Philosophers require in a good definition. For may part, it fully enough satisfies me to know, that *holiness is a conformity to the Divine Law, and a hearty and sincere compliance with those original dictates of human nature, and the Commands revealed in sacred Writ*.

So long as Man remained obedient to the Laws of his Maker, his *holiness* was untainted, and his *Beauty* and primitive congenite comeliness continued; but by his woeful apostasy he lost that noble embellishment of his nature, which did indeed give a grace to all his other accomplishments, and is now become ugly and deformed *Holiness* and *purity of Spirit* are different words, but of the same signification, and are promiscuously used in Scripture to

express the same thing. Opposite to which are *Sin* and *Uncleanness*: *Sin* being that which contaminates the Soul, and robs it of that beauty which formerly did of right belong to it.

*Although 'tis not one particular good action that denominates a man holy; yet every willful aberration from, and transgression of the Law, constitutes man a sinner, and makes him liable to the demerit of the offense. Whosoever therefore intends to perfect holiness, must (according to the Apostle's advice) cleanse himself from all filthiness of the flesh and spirit, abstain from every appearance of evil, and sincerely endeavor to perform all good actions.*

*In a word, Holiness in its general notion, is the comprehensive sum of the moral Law; and may be very aptly described to be a ceasing from evil, and doing good; which in this lapsed estate consists in the sincerity of our intentions and actions, and shall be perfected when mortality is swallowed up of life, when those imperfections and spots that attend our natural state, shall be quite removed and done away. So long as our souls actuate their impure bodies, sins and infirmities will cleave to the best: an absolute innocence and perfect holiness is reserved for that state, where all things are become new. But yet so far as the frailty of our nature, and the imperfection of our present state will suffer, we ought sincerely to study to walk (as it is said of Zacharias and Elizabeth) in all the Commandments of God blameless; the general course and tenor of our lives should correspond and keep a conformity with the divine precepts, which, as I shall just now show, are the rule of holiness.*

*Almighty God, who well considers the nature of man, does not esteem men to be either vicious or holy, from the performance of some particular acts: There is not a just man who liveth and sinneth not. It is the peculiar motto of our Lord Christ, That he did no sin, neither was there guile found in his mouth. But the imperfect obedience of good men, who in the general course of their life sincerely study an universal conformity and respect to the divine Laws, is esteemed by him who judgeth righteously to be sufficient in order to our acceptance with him, upon the account of the merits and perfect obedience of our blessed Savior. The wise God, who considers the frailties and imperfections that attend our present state, expects not more from us than we are able to perform. He is not so rigorous a Lord, to require Brick where there is no Straw: the terms of the Gospel are accommodated to our capacities, and only require a holiness which is possible for the Creature to attain; at least it exacts and expects no more, but that we endeavor sincerely and unfeignedly to obey all those precepts he has enjoined; that we habituate ourselves to perform good actions; that the general propension and inclination of our wills and appetites be towards the doing of what is imposed upon us, and abstaining from all kind of evil.*

*By what hath been said, it may appear, that holiness consists not in Speculation, but in Practice: 'Tis not the knowledge of duty, but the actual performance of it that entitles men to be holy; and that too, not superficially, or in a good mode, and rarely performed; but sincerely, and throughout the whole course of our lives. For men to know their duty and not perform it, is to inhaunce their own misery, and to secure to themselves double stripes: and to perform some good actions, and abstain from the grosser pollutions of the world, and yet to be vicious in the general course of their lives, this is such a holiness that will never profit*

any man. The *rule of holiness*, to which we must heartily study an actual conformity, does not dispense, no not with the commission of the least sin, nor omission of the smallest duty.

But because general descriptions of things are frequently overlooked, I shall not think it unnecessary to descend to a more particular survey, and consider *Holiness* in its several branches, as they are plainly described by the Christian rule of Holiness.

## CHAP. II. *Of the Rule of Holiness.*

Although the whole *Canon* of Scripture is useful to instruct us in our duty; yet because many things, if not approved, yet dispensed with under the old dispensation, are now quite antiquated and abrogated, I shall therefore at present confine my discourse to the Gospel Economy, and by the *rule* discover wherein the Nature of true *Holiness* and undefiled Religion before God consists.

I am a little confident, it will not be expected I should prove that the New Testament is of Divine Authority, and consequently an infallible *rule* to direct us in the way of *holiness*: the numerous late Discourses, which have excellently well performed this task, against the prodigiously profane Atheists this impure age hath to its lasting reproach hatched, makes me without the least fear of censure supersede this undertaking.

I shall take it then for granted, (it being acknowledged by all rational men) that the Gospel is the great and certain Standard whereby we may truly judge of any man's *holiness*; and never doubt to conclude, that he who in the general course and tenor of his life walks contrary to the *Rule*, can lay no claim, plead no interest to the title of *Holiness*; this being no other thing (as I have already shown) but a combination of those virtues the Gospel-precepts enjoin.

Now the precepts of Christianity which point us our duty, may, for brevity, be reduced to these three general Heads. For *first*, they are either such as enjoin Piety towards God. *Secondly*, or such that require the good government of ourselves. Or *thirdly*, those that prescribe our carriage and be haviour towards others. Of these I shall take a brief survey; and as I go along, excite men to the practice of every particular duty, by rational motives and inducements; and withal discover the perfection and completeness of the *Christian Rule*, above all the Institutions that ever were or can be devised.

*First*, amongst those Laws of Christianity which enjoin Piety towards God, we find Love to him standing in the front, and claiming the precedency. This is (as our blessed Savior informs us) *the first and great Commandment*, it being indeed the source and original of all acts of obedience.

To excite our *Love*, let us but present to our view his infinite and transcendent perfections, the undeserved favors he every minute bestows upon us, the innumerable dangers and accidents we are daily preserved from: Arguments forcible enough to draw Love from the most rocky and obdurate heart. 'Tis indeed an amazing thing, to see those into whom he has breathed the Breath of Life, on whom he has rained so many floods of favors, to remain notwithstanding as frozen, as ground which the Sun-rays never touch. 'Tis an odd and strange operation, that streams of Love only meet with contempt and disdain.

*Sure* I am, there is a concurrence of all sorts of motives and arguments to engage us to love God; and those indeed so charming and endearing, that it is strange anybody should fail in it. Methinks the work itself is so sweet and delectable, so ravishing and lovely, that men need not be courted to it by persuasion. O what a great deal of satisfaction, of ineffable delight, does the devout soul find in those actings of love towards God! And if the Voluptuous and Sensualist would but abandon those sinful delights he now finds so charming and bewitching, and betake himself to the practice of holiness: If he would change the object of his love, and place it where it ought to be; I doubt not but he should quickly perceive there is more pleasure, more contentment and satisfaction in the love of God, than in the enjoyment of all carnal pleasures.

*That* man that shall make a just estimate of things, shall be easily convinced there is nothing worthy of love in comparison of God. Alas! the pleasures of this world are but shadows and fancies, which will soon disappear. Its beauty and splendor is but gilded and delusory: and is it reasonable, nay, is it not extreme madness, to place the strength of our affections on such uncertain and quickly-removed vanities?

*The* usual arguments of love amongst men, are Relation, Interest, or the Beauty and Excellency of the Object. Now all these lay much stronger obligations upon us to love God. For Relation, is he not our Lord and Maker, who gave us life and being, who as a tender Father kindly compassionates our condition, and in our low estate has carefully minded us, when our other Relations have accounted us aliens and strangers? This the Royal Psalmist experimented; and I make no question but many good men have been, and are living instances of this truth.

*And* indeed, that man that consults his own interest, cannot but be strongly excited to love that God who is the best benefactor, and equally willing and able to bestow favors upon him. It is an argument of a very base and mean spirit, to despise our benefactors: but thus have we requited God, who daily loadeth us with mercies, and reneweth his blessings every morning: we have, God knows, most insolently carried ourselves, even then, when he has been displaying a banner of love over us.

*As* for Beauty and Excellency, what in the world can compete with him, *who is glorious in holiness, and whose Name is excellent in all the earth?* How quickly are all created beauties winked into darkness? At the best they are but streams derived from this glorious being; and is it not hugely reasonable, that he who is the original of these, should be the chief object of our love, and make us with the Psalmist say, *Whom have I in the heaven but thee; and there is none upon the earth I desire besides thee?*

*I* know there is no man would take it well, nay who would not be highly incensed, and think himself much wronged, to have his Love called in question; but God knows how little reason the far greater part of Mankind have to pretend love, who stand not to break his Laws, to cast behind them and lightly esteem his precepts, the obedience of which is made the best and surest character of Love.



Would God it were as easy to persuade as it is to propose our duty. But how hard is it to convince men of the folly, the extreme and strange madness, of being *lovers of pleasures more than lovers of God*? But the truth is, there is such a mire and puddle of pollution in our hearts, that it quite choaks & extinguisheth all sparks of Love, makes us violate the principles of humanity, and become more unguete than the beasts who have no understanding.

But if this Divine flame be kindled in our Hearts, if it be sincere and superlative as it ought to be, it will easily employ all the faculties of our Soul in his service; it will engage, and enable us too, to perform the several Duties of Piety the Laws of Christianity enjoin: which because they are some of the particular branches of *Holiness*, I shall briefly mention, with their encouragements; and for method and order reduce to four Heads. *First*, it will instruct and enable us to trust and depend upon God. *Secondly*, to submit and obey his Will. *Thirdly*, to honor and reverence his great and sacred Name. And *Lastly*, to worship and adore him according to the method he hath himself prescribed.

*I begin* with the first, namely, That Love where it is sincere, is a noble and generous passion, apt to excite and enable us to depend on God. This is, I confess, a duty very useful, and never out of season: the Psalmist wisely adviseth us, *to trust in him at all times*, when we are in the midst of all trouble, as well as when our condition is serene, and wholly exempt from outward fears. When the divine Providence hath placed us in the most dismal circumstances, even in this sad and comfortless state, our fears ought to give place to faith; we would do well to repose a special confidence in him, who is hereby become engaged to secure and defend us. This method the excellent Psalmist observed, and resolved constantly to heed in times of imminent danger: *What time I am afraid I will trust in thee*, Psal. 56.3. and we find that faithful men in former times took this course also: *We know not what to do, only our eyes are to thee*, 2 Chron. 20.12.

*In this lapsed state* we lie open to a multitude of accidents; every place is attended with dangers; our enemies are as subtle and cunning, as they are strong and numerous. The Prince of the power of the Air has his wit always upon the rack, in inventing stratagems and devices to undo us; and his Emissaries slip no opportunity of our ruin: and is there a safer course than to *trust in Jehovah, who is everlasting strength*? who is indeed, as the Psalmist says, *a present help in time of need*. Sure I am, it is man's greatest interest to flee to the Divine Providence, which is the best guard against all dangers; for we need not doubt to conclude with the Apostle. *If God be with us, who can be against us?*

'Tis also the Law of Heaven, that in times of want we confide in God, 1 Pet. 5.6. *Cast all your care upon him, for he careth for you*. I confess, we must not expect to be fed miraculously, to have the Ravens to bring bread and flesh to us morning and evening, or that the meal in our Barrel should increase and never waste, but be multiplied as the Loaves and Fish were by our Savior: We must not foolishly dream that Manna shall fall about our Tents, when we may use the lawful means; this sure were rather a tempting of, than trusting in God But yet, after we have experimented all lawful means and probable ways, and find it utterly impossible for us to help ourselves; then may we safely repose our confidence upon him, who *feeds the young ravens when they cry unto him*. Therefore (says our Lord) *I say unto you, Take no thought for your*

*life, what you shall eat, or what you shall drink; neither for your body, what ye shall put on: Is not the life more than meat? and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? &c. Matth. 6.25, 26. 'Tis rejected and condemned as a Pagan & Heathenish sin, to be querulons and solicitous of what we shall eat, or what we shall drink, or wherewithal we shall be clothed: for after all these things do the Gentiles seek, v. 31, 32.*

*I confess, as I cannot sufficiently enough pity the madness of some men, who will trust God with their Souls, but not with their secular Concerns; so could I never yet project what may be the reason why better men than the former are so apt to distrust God in times of danger and want. I wish such men would consider how shrewd a presumption this is of Atheism, at least of establishing the Epicurean notion of a Deity who is quite unconcerned about inferior beings, and sequestered from the care of sublunary affairs. For if we did indeed think that he takes notice of us, we could not but confidently rely upon his care.*

*Secondly, we are by the perfect rule of Piety and Holiness instructed to submit to the divine Will, and comply with the Gospel precepts, which concerning all things are right. Perhaps the lot infinite Wisdom has carved out to us, is no ways relishing to flesh and blood. Whilst others are walking amongst roses, enjoy all seoular advantages, and are placed in the sunshine of prosperity; may be we are forced to hang our harps upon the willows, and spend our few days in sorrow and grief. However, let us not, even under these sad circumstances, charge God foolishly, or be impatient under the severity of his correction; for this is no argument of the hatred of a Father. Let us rather in this case view the unspeakable reward, and the divine promises, which are sufficiunt arguments to revive our s••ing and most languishing hopes, and able to form our souls to true patience.*

*Philosophers, if ever they attained to a perfection in any virtue, it was in their patience under the instability of worldly things; and yet their grounds and motives to patience were sandy and ineffectual, and no ways comparable to the arguments and inducements laid down in the Scheme of Christian Religion. Epicurus his calling to mind his former pleasures, was but a weak plea to form him to patience under the tormenting pains of the Gout. And the Stoics notion that sufferings were no real evils, was really a fancy easily conquered by the extremity of pain.*

*And as we are thus obliged to submit to the severest dispensation of Providence, so we ought to comply with the divine will exhibited in his Precepts. Obedience is undoubtedly the best evidence of Love; for hereby is our love manifested, that we do his will: and indeed the divine injunctions are so natural, so equitable and just, that we can allege no impossibility in performing them. His Commands, as the Apostle informs us, are not grievous, 1 Joh. 4.3. they require not things incommodious and burthensome, as the most of other Religions do.*

*The third duty we are instructed in, is to reverence and honor his sacred Name, to have apprehensions and affections suitable to his glorious perfections. When we seriously reflect on the purity of his nature, and the infinity of his cognizance; our esteem and veneration of him should be truly elevated, and raised as high as possible, and make us with Moses (in a*

holy rapture) say, *Who is like unto thee, O Lord, among the God's! who is like thee, glorious in holiness, fearful in praises, doing wonders?* Exod. 15.11.

How impious then and unlawful is it, to profane and violate the sacred Name of that God we should adore, by a multitude of rash and customary oaths! Sure those who own any relation to that God who is so dishonored, will be so generous as to express their displeasure, when in company with those who thus revile him. But if God be so friendless as to have none to appear thus for him, yet such profane wretches may know, that God himself will resent those injuries and affronts put upon him; he will vindicate his own glory of which he is so jealous, and surely *will not hold them guiltless that take his Name in vain.*

Of all sins, this of Swearing is the most unreasonable, and cannot pretend the ordinary incentives of Pleasure or Profit, that most of Vices lay some claim to. How desperate a frenzy then is it, for men without any probability of allurements, to draw down upon themselves the vengeance of an incensed God? 'Tis sure but a mean Apology, to allege an habit and custom, while this is the very thing that enhances their guilt: neither will it, I think, a whit lessen the Crime, that Great persons have given it such a vogue in the world.

The Name of God is a sacred thing, which must not be appealed to, but in the most weighty and serious cases: *Thou shalt swear* (says the Prophet) *that the Lord liveth, in truth, justice, and judgment.* If we either affirm or promise anything by oath, it must be after mature deliberation, after we have ascertained ourselves of the truth and lawfulness of it: this the very Poet could dictate,

*Nec Deus intersit, nisi dignus vindice nodus Inciderit—*

It were to be wished, that the Hectors of this age would learn of the very Heathens more reverence; and that those men that pretend to good breeding, would be so civil, even sometimes for the companies sake, as to forbear those Oaths that tender ears cannot hear without offense.

In the last place, the Divine Love, if scattered in our Hearts, will excite us to worship God after the method himself hath prescribed: It will direct us to the rule of Piety, where we shall find everything that relates to our immediate intercourse with God in Divine Ordinances and Worship exactly ordered. I confess, the Heathen world, as they were confused in their notions of a Deity, and almost quite ignorant of the eternal reward; so were they superstitious in their Worship, and sometimes ignorantly erected Altars to *an unknown God.* Their Worship was attended with a great deal of external pomp, was very grateful to their external senses; but it reached not the Heart. But the Christian rule instructs us to worship God in Spirit, and prescribes the best method of devotion: It requires that *We worship and bow before the Lord our maker,* with all possible humility and reverence; that we possess our Hearts with the greatness and glory of that Majesty we adore; that we be intent in our devotion, and not suffer s•nlar concerns to intrude and interrupt us; that we act faith upon him, and believe that *he is a rewarder of those that diligently seek him;* and that we approach the throne of grace *in the Name of the Lord Jesus Christ.*

If Devotion were not a duty, yet methinks the advantages thereof should invite us to the performance: But since God has coupled our duty and interest together, how amazing is it to think we should so neglect it? How many attractives are there to approach his presence, *who dwells in light unaccessible*? Have we not a multitude of sins to confess? many wants we would fain have suppli'd? How many temptations does every place present? How numerous are the dangers and accidents to which we lie open? and should not all these excite us to render homage to that omnipotent power, which alone can guard us from inconveniences? But besides our dangers we are freed from, the mercies and favors he daily confers upon us, the fresh communications of his bounty every morning, nay minute, require at least a return of praise, and a grateful acknowledgment. But yet alas! in spite of all these inducements, how is Devotion contemned by some, and neglected by most?

But I dare not enlarge now on the particular Branches of *Holiness*, nor insist in the recommendation of every particular duty, lest I seem to digress from my proper subject. I shall therefore proceed to the other two Branches of *Holiness*, namely, those duties that respect ourselves and others.

As to the first, we are by the perfect *rule of Holiness* instructed to live soberly, to be moderate in all things, and to shun every kind of excess, as equally hurtful to Soul and Body: it forbids complacency in those lusts that war against both; restrains all irregular and impetuous inclinations; retrenches all inordinate desires, the first motions to forbidden objects, and, in a word, enjoins all those virtues which respect either our *Bodies* or *Souls*.

For those that respect our *Bodies*, how straitly is chastity commanded? *For this is the will of God, even your sanctification, that ye should abstain from fornication*, 1 Thes. 4.3. We are urged with the most affectionate earnestness, to abstain from the very first motions to forbidden objects, from the polluted glances and wanton lascivious speeches that are windows at which uncleanness enters; and that by such invincible and cogent arguments, as might prove effectual with men who but consider what they do; Lust being a Vice mischievous to the body, *Prov. 7.26.* hurtful to the Soul, *Prov. 6.32.* casting an everlasting stain upon a man's good Name, *Prov. 6.33.* undoing his Substance, *Prov. 6.26.* *Job 31.12.* and that which finally excludes from the Kingdom of Heaven, where nothing that pollutes can enter, *2 Cor. 6.9.* *Rev. 21.27.*

'Tis indeed no wonder though the Religion of the Gentiles, which contained a prodigious mixture of vanity and impiety, gratified the inclinations of uncleanness: for if we consult their writings, we shall observe, that the most abominable vice wanted not a Deity to patronize it amongst them; which upon the matter was *an establishing iniquity by Law*, and an argument more sufficient to encourage than to correct vice: And although the Writings of some Philosophers have been more refined, yet the Lives even of such were full of the foulest actions. Nay, the rules which the best Masters of Morality amongst them prescribed, never reached to the purifying of the Heart.

*I confess*, that man that shall take notice (and who, having eyes in his head, can avoid this, when men proclaim their sin like *Sodom*?) of the prodigious uncleanness this profane age has

arrived at, shall be strongly tempted to suspect the purity of the Christian Rule, if he make no farther enquiry than to the practices of most that are called Christians. We may indeed very aptly write to the professors of this age, as the great Apostle did to the Church of *Corinth*: *It is reported commonly that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles*, 1 Cor. 5.1. And I am a little afraid, if the Church should strictly observe that charge that the Apostle gives there, and excommunicate all such wicked persons, that our Church should not need to brag much of the number of Christians.

'Tis indeed matter of great sadness, to consider how much the Christian Religion has suffered, upon the account of the scandalous practices of Titular Christians; and I make no doubt but this age has been at more pains than any that precedes it, to increase the scandal: but sure 'tis but a silly artifice to challenge the exactness of the *Rule*, and with *Celsus* impudently allege that the Christian Religion encourageth men to the practice of immorality and vice; since of all Religions, the Christian only can produce the strictest Laws against *all filthiness of flesh and spirit*. 'Tis a *Doctrine*, as the blessed Apostle tells us, *according to godliness*, and lays undispensible obligations upon its followers, both to think upon, and to do, *whatsoever things are honest, whatsoever things are just, whatsoever things are of good report*, and suchlike things, which being general, include all particulars; and yet it doth not only prescribe general rules, but descendeth to the commanding of all particular virtues, and the equal prohibition of particular vices.

Next to *Chastity*, we might discourse largely of the commendation of *Moderation* in eating and drinking, and show that the excess of both is condemned, as being mean and ignoble; that it is the true cause of many loathsome diseases, is attended with a prodigious multitude of temporal evils, *Prov. 23.22*. and threatened with lasting & eternal torments hereafter. Hence our Royal Master fails not to exhort his Disciples, to *Take heed to themselves, lest at any time they be overcharged with surfeiting and drunkenness*, Luke 21.34. And one of his blessed Apostles tells us, that *Drunkards shall not inherit the Kingdom of God*, 1 Cor. 6.10. And indeed, daily experience puts it beyond all doubt, that those ignoble sins naturally tend to impoverish men, and fully verify the wise man's prediction, *That the drunkard and the glutton shall come to poverty*, *Prov. 23.21*.

But passing those virtues that concern our *Bodies*, I come now to consider those that adorn our *Souls*; and I shall confine my discourse to those which are the peculiar graces of Christians, and which the Christian rule does more particularly recommend: Such as *Humility*, *Meekness*, *Contentment*, and *Self-denial*.

If we enquire narrowly into the Lives of Heathen Philosophers, we shall find their *pride* and *vain-glory* stained the best of their actions. *Self-denial* was a virtue never taught in their Schools; and for *Contentment*, the rules they prescribed were but ineffectual to recommend it.

But the Gospel couples our Duty and Interest together; it commands *Humility*, and recommends its advantages and alluring attractives. It discovers the dangers that attend *Pride*; and the great folly of being vain of Beauty, Strength, Wit, Riches, Honors, or Preferments: Of all these I may use the Apostle's phrase, *'Tis not expedient doubtless for men to*

*glory*, 2 Cor. 12.7. Are not these the free gifts of Divine goodness? and what can be more unreasonable than for dependent creatures to be proud?

*Humility* is indeed so amiable, so endearing dearing a quality and so noble an embellishment of our nature, that where this is wanting, all other advantages are little regarded; and not only men, but the great God also *resists the proud*, it being a vice which, besides Christianity, Morality also condemns, as universally unbecoming to Humane nature; and that which not only disturbs ones self, but also disquiets whole societies: But *God gives grace to the humble*; he takes such persons into favor, as being more pliable to receive the impress of his love.

And as a humble, so also a *meek* and quiet spirit is in the sight of God of great price. And can there be a more convincing motive than this, to recommend meekness to Christians? And indeed we cannot pretend to be the Disciples of holy Jesus, if we refuse to learn that lesson he hath copied out to us, *Matth. 11.29. Learn of me, for I am meek and lowly in heart.*

Although a calm and quiet spirit is a reward to itself, as every virtue is; yet it wants not a claim to a temporal felicity also, *Matth. 5.5. Blessed are the meek, for they shall inherit the earth.* These be the persons to whom by right of promise this stately Fabric of earth belongs. And if we now view that unpleasant vice of *Anger* opposite to it, this will yet add more to its luster, and help to recommend it the more effectually. *Anger* being such an unpleasant humor, that it makes those men it possesses unfit for human society, it being not unfitly defined by the Poet to be a *short madness*; which indeed agrees very well with the Wise man's verdict of it, *Eccl. Anger rests in the bosom of fools.* If then men would but compare the calm and happy serenity of Meekness, with that inward and outward trouble and disquietment that is the effect of Anger, they could not but esteem the one, and declaim against the other.

In the next place, our *Christian rule* recommends *Contentment* as the most precious Jewel in the Saints Diadem; 'tis that noble ingredient that makes the most bitter cup sweet and pleasant: it renders things, otherwise unsavory and burthensome, to be indeed relishing and easy. This is it that seasons the meanest meal; makes a dish of herbs a feast, and a cup of cold water please the palate: This is that virtue which makes men in the midst of storms represent a calm, and in the saddest circumstances to sing sweetly. He who has learned St. Paul's lesson *how to want, and how to abound*, is not discomposed either by Prosperity or Adversity; but in both cases can behave himself like a man in reason. This is it which is inseparably connected with Godliness, is the same thing expressed by different names. This is a virtue so lovely and desirable, attended with so many advantages, that we have all imaginable encouragements to hearken to the Apostles advice, *Heb. 13.5. Be content with such things as ye have*; and in the evil day to heed that advice Christ gives his Disciples, to *possess our souls with patience.*

But how disquieting and tormenting are its contraries? *Ambition* makes men restless in raising their own value and esteem above others; it prompts them to be always in dislike with their own present condition; the least advancement of others above them, gnaws and torments their spirits, and oftentimes hurries them headlong to the greatest dangers. *Murmuring* is a most fretting evil, a most painful distemper, a sin attended with the most

dangerous consequents, and which imbittereth the happiest state of life here. *Envy* is a vice nothing less criminal, attended with as dismal effects as any, as the Apostle St. James tells, *Jam. 3.16. Where envying and strife is, there is confusion and every evil work.* And lastly, *Covetousness* is so mean and ignoble a vice, that I think although it were not (as the Apostle describes it) *the root of all evil*; yet gallant spirits should dislike it, as being base and contemptible.

In the last place, the Gospel recommends *Self-denial* as the Christians peculiar Character: *If any man (says our Master Christ) will come after me, let him deny himself, and take up his cross and follow me:* And this precept he backs with the most powerful incitement; *For whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it,* Mat. 16.24, 25. I doubt not but flesh and blood will cry out, as once Christ's own Disciples did in another case, *This is a hard saying, who can bear it?* 'Tis indeed no small matter to bring down the carnal part of man to submit to the loss of Relations, Interest, and Life: But since the advantage and danger of both cases is so clearly revealed, what fools will men prove, if to gain this life, they lose the recompense of a better reward?

As *the rule of Holiness* does thus instruct us in those duties that concern ourselves; so it also teacheth us how to carry towards others. And in the first place, it recommends the *Royal Law of love*, as the spring and source of all other duties, *Rom. 13.9. If there be any other commandment, 'tis briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.* This, for its excellency and comprehensiveness, is said to be *the fulfilling of the Law*, as those who neglect it are said to *sin against the Law*.

Now if this rule of Charity were well• observed, it would help to correct, first all undue Thoughts and Wishes. Secondly, all injurious Words and Speeches. And thirdly, all unjust Actions and Dealings towards our Neighbors.

First, it would very much conduce to the regulating of our *wishes*, and to the keeping of our minds in a meek and peaceable temper towards others. Charity, if sincere, is a noble and generou• virtue, which believeth and hopeth the best of all men: *It thinketh no evil*, as the Apostle amongst many of its other good properties observeth, *2 Cor. 13.5.* It eradicates and supplants all censoriou• thoughts, and is incompatible with those tormenting passions of Malice and Revenge, which, as the Wise man describes, *suffer not men to sleep except they have done mischief*, Prov. 4.16.

And indeed this is but the least part of a Christians duty, 'tis but an evidence of the lowest degree of Charity, to retrench those irregular and undue wishes, which oftentimes do more prejudice to ourselves than others: If it be sincere, it will have a further and more important influence; it will help us to govern our tongues also, that we may, as the great Apostle adviseth us, *speak evil of no man*, Tit. 3.2. to *lay aside all malice, and all guile and hypocrisy, and evil speaking*, 1 Pet. 2.1. and according to this precept did primitive Christians walk.

But alas! we have degenerated in nothing more conspicuously from their practice than in this: In place of their love, we have substituted an industrious search into the iniquities of

others, *Psal. 64.4.* and have fully verified the Apostles description of the tongue, *Jam. 3.8.* that it is *an unruly evil which no man can tame, a world of iniquity that sets the whole creation on fire.*

Neither Majesty nor innocence can now guard against its darts; its malignity reacheth through all the earth; nay indeed it were good if it were bounded by this. May not the Majesty of Heaven resume that same complaint he expresseth *Mal. 3.14.* *Your words have been stout against me;* and charge the profane Atheists of this age, *for opening their mouths against the Heavens?*

As for *Innocency*, although it is truly in itself a strong fence, yet it cannot escape the assaults of a licentious tongue: but with the Psalmist may complain; *Behold, they belch out with their mouths, swords are in their lips,* *Psal. 56.7.* and I think there are few men so happy, who cannot with the same holy man regret, *They lay to my charge things I know not:* but how much this violates all the obligations of Charity, and Justice also, every man's reason will easily instruct him.

To secure men from being culpable in this, it were enough only to represent the meanness of it: but as a more noble enforcement, the Gospel prescribes the strictest rules against it, *Matth. 7.1, 2.* *Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged.* A sentence which methinks should even strike terror in the consciences of the guilty; and sure if men would but mind their own concern and interest, they should more attentively hearken to the counsel of the Apostle, *Eph. 4.31, 32.* *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

But our love must not consist in word only, but *in deed and in truth*, as the blessed Apostle exhorts the primitive Christians, *1 Joh. 3.18.* It is a vain thing to pretend love, when we refuse to evidence it by our deeds: *If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be you warmed, and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?* *Jam. 2.15, 16.* We must make our actions and dealings the test whereby we may evidence our love, otherwise the sincerity of it may be justly suspected; and therefore in the first place we must actually endeavor to supply the wants of our indigent Brethren: This is above all things recommended to Christians, *1 Pet. 4.8.* especially to those who have received a large allowance of outward blessings, *v. 10.* and it is noted as an evidence that *the love of God dwelleth not in those persons, who having this worlds goods, shut up their bowels of compassion from those that have need,* *1 Joh. 3.17.* Alas! little do men know how quickly the balance may change; how soon the richest may be in poverty, and stand in need of that supply that they now in the days of their plenty deny others: the instances to prove this, are more numerous than that they can be doubted, or need to be related.

Indeed the performance of this duty passeth not without a temporal reward; God, who accounts it a lending to himself, hath promised to repay it; and sure there cannot be better security than his promise. And I question not but all ages can attest the truth of what the



wise man observeth, *Prov. 11 24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

*I confess, I know no virtue more becoming a Christian than Charity, and scarce anymore scandalously neglected; and I am sorry to think that those good men who compassionate the wants of the indigent, should be so unworthily scandalized, as if they were but lukewarm Protestants, and established the Popish Merit: but this is a piece of madness I shall rather pity than inveigh against; and although I be no friend to merit, yet I cannot but speak honourably of those whose charity and good works make them lovely in the sight of God, who has accounted it *pure religion and undefiled, to visit the fatherless and widows in their affliction*, Jam. 1.27.*

*In the next place, the Christian rule requires Justice in our intercourse and commerce, and that in our dealings we be exactly conscientious, according to that great rule of equity, Matth. 7.12. All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.* Injustice is a vice so mean and ignoble, that I cannot but admire how great men should court it: and if men would but actuate their Reasons, I am sure they should never become guilty of that which, if charged with, they cannot patiently endure, nor be reconciled with the persons which freely reprove them. There is no man, I think, that would be satisfied to be called a Cheat; and is it not unreasonable to think they shall evite this character who practice injustice?

*The great bait and allurement to Injustice, is gain and advantage; but how visibly hath Almighty God by a wise providence defeated men's designs in this! There is (as Eliphaz observed) a fire that consumeth the tabernacles of bribery, Job 15.34. and as the wise man tells us, An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed, Prov. 20.21.*

*Thirdly, The Christian rule is a most compendious and complete directory to men in every station and place: Parents and Children, Masters and Servants, Husband and Wife may from hence learn their duty▪ As it gives no encouragement to Tyrants, so neither does it allow Rebellion in Subjects; but condemns it as a sin heinous and unnatural. But I cannot stand to enlarge upon every particular duty; only I shall infer, that from the accomplishment of those duties enjoined by the Christian rule, is formed that Holiness I would fain persuade men to follow.*

*To put a close to this Chapter, it will not, I think, be amiss to show, that the Christian rule of Holiness is the most noble and most excellent that was ever extant; that it far excels the Schemes of Morality drawn by the best and most celebrated Masters of Pagan Philosophy, and is more comprehensive and effectual to form men to true Holiness than the Mosaical Law.*

*I confess, the Heathen Religion does not in the least deserve to be compared with the Christian, no more (I may say, much less) than the light of the dimmest Candle should be compared with the Sun in its brightness, when all mists and clouds are dispelled. It were indeed too great an honor to name the Alcoran with the New Testament; the one being corrupt*

and imperfect, the other pure and perfect in its tendency, designing to make men truly virtuous and holy.

If we view the rules which the best and most refined Moralists prescribed, we shall find much Brass amongst their Gold, many things exceedingly faulty, which, instead of forbidding, encouraged many foul Vices. Thus concerning piety towards God, what unbecoming thoughts did they entertain of him? *They changed* (as the Apostle to the Romans observes) *the glory of an incorruptible God into an Image made like corruptible man*, Rom. 1.23. and in those moral duties that concerned themselves and others, it were easy to show how miserably they failed. The famous Peripatetick pleaded for the revenging of Injuries: The divine Plato allowed the community of Wives: The strict Stoics patronized the lawfulness of Self-murder; and thus *professing themselves to be wise, they became fools*.

And yet (to the shame of Christians) how conspicuous was the moral gallantry of the Romans! how famous and glorious are they esteemed for their Justice and Constancy in friendship by all succeeding ages! their virtue did conquer respect and esteem from their Enemies, and made them beloved by those who feared their power. And here I cannot but take notice of St. Augustine's commendation of the old Romans: *Because God* (says he) *would not bestow Heaven upon the Romans, they being Pagans, he bestowed the Empire of the world upon them, because they were virtuous*.

And yet the best rules those Illustrious Heroes and Law-givers taught, are not comparable to the Laws of Christianity, upon these three accounts. *First*, the Pagan Law is deficient in many things, and many particular Laws mightily tend to the promoting of vice; their Law-givers being ignorant of the introduction of sin, never made any precepts against the first motions to forbidden objects. *Secondly*, those good Laws they taught, are more clearly revealed in the Gospel, *Which hath brought life and immortality to light*. As the Gospel commands only such things that are good, and forbids only vice; so it more conspicuously manifests what is good, that we may do it, and what is evil, that we may evite it. The good Laws that Epaminondas in Thebes, Lycurgus in Lacedemon, and Aristides in Athens taught, are in the Gospel-Economy more excellently confirmed; and we are now undoubtedly secured, that we do well in observing what is commanded, and in abstaining from what is prohibited; which Numa Pompilius, Marcus Antonius, and all the Law-givers either of Greece or Rome, could never be fully ascertained of. *Thirdly*, we have better encouragements and inducements to obey the Gospel-precepts, than any other Religion prescribes. The best motive to virtue amongst the Heathens was, that *virtue is a reward to itself*; that it is the means to be celebrated by after-ages, and such-like; which were but insignificant encouragements, if compared with the eternal and unspeakably glorious reward which Christianity holds forth, and those severe threatenings by which it secures its Laws; of which I shall speak anon.

As for the Mosaical Law, which, next to the Christian, is the most exact and incomparable, there are three reasons why it is not to be compared with, it being so far exceeded by the Gospel. *First*, the Mosaical dispensation is not unfitly called by the great Apostle, *A law of a carnal commandment*, Heb. 7.16. and *A law which made nothing perfect*, v. 19. but the Gospel, which is there called *the bringing in of a better hope*, is more spiritual and refined; and Jesus is

said to be *a surety of a better covenant*, v. 22. So that we may argue as the Apostle in the 11th verse of that cited Chapter doth: *If therefore perfection were by the Levitical Priesthood, (for under it the people received the Law) what further need was there that another Priest should arise?* I confess, the legal Sacrifices did shadow forth the satisfaction of Christ's; but yet I make no doubt but we may now understand the intent and meaning of all those *Types* much better than they could. *Secondly*, the *Ceremonial Law*, as it was very burthensome, so did it chiefly tend to make the observers thereof externally righteous, and did not so strongly enforce the purifying of the heart. As for the *Moral Law*, the Christian rule as it does as strictly enjoin it, so it does much more powerfully excite men to the performance of it, promising not a temporal but a eternal reward. *Thirdly*, the Mosaical dispensation did indulge many practices which the Christian rule justly condemns; such as Polygamy and Divorce, and several Marriages allowed by no other Law: and indeed the whole contexture of the Jewish Religion seems to be only calculate as it did well correspond with the humor and genius of that people, and could not therefore be a general Law, agreeing with, and well temperate to the inclinations and humors of all Nations, as the Christian rule is.

Any man that shall compare the Jewish Religion with the Christian, shall be easily convinced that this does more effectually conduce to the *purifying of us from all filthiness both of the flesh and of the spirit* than the former; and that of all the Schemes of Religion that ever were published, none does deserve to be paralleled with Christianity; nor can adopt to them that noble character the great Apostle gives of the Gospel, Rom. 1.16. *That it is the power of God to salvation.*

### **CHAP. III. Motives and inducements to the practice of Holiness.**

AS the naked proposal and representation of an excellent and beautiful object, is motive enough to excite our love, and draw out our affections to it: so methinks *Holiness*, which of all things is the most noble, most excellent, and the most lovely, should, even abstracted from the considerations of its utility and advantages, conquer our esteem, But God knows how much our depraved natures in this lapsed estate stand in need of encouragements to excite us to our duty; and I wish common experience did not make it too certain, that all motives are little enough to form us to Holiness.

*In the former Chapters* I have only laid a foundation to this: for I thought it fit to tell men what I understand by *Holiness*, before I should excite them to it. In this dark age of the world we want not instances (God knows, too many) of men's too frequent mistaking vice for virtue; to prevent which error, it was thought necessary to show men their duty; and having done this, the next thing I proposed, was to lay down several motives and inducements to engage men to the practice of Holiness, founded solely upon this, that all those endearing arguments that prevail with us to perform any duty or action relating to our secular concerns, do more powerfully oblige us to be holy.

*This is*, I confess, a subject which for its nobleness deserves a better judgment, a more clear wit, and a more enlivened and quick fancy to handle it than I can pretend to: yet if I can but

prevail with others to perfect what I have begun, I shall not think I have much mis-employed my time in writing this Discourse.

This Chapter is like to be somewhat disproportionable to the rest in length, it being at first the only designed subject to be discoursed on; I shall therefore divide it into several Sections.

### SECT. 1. *The Noble Pattern of Holiness.*

The great inclination of Mankind to Imitation, gave ground (I doubt not) to that old Maxim, *Plus docent exempla quàm praecepta*; our depraved natures are very apt to contemn Precepts, and to court forbidden objects: The tie of a Commandment is become (by our increased guilt) too weak to bind us to our duty, & is made as light of as *Sampson* made of those ropes with which he was bound before his locks were cut. But O what a secret and powerful influence have Examples on the spirits of men! I have seen Servants and Children who have contemned Commands, yet shamed to their duty by the Example of their Masters and Parents. The courage and valor of a Captain, proves frequently more powerful to inspire inferior Soldiers, than the most forcible injunctions and helps to make even cowards stout; whileas a timorous Commander disheartens the bravest Soldiers, and by his flight will make them who feared no danger turn their backs.

Common experience makes it past doubt, that the patrociny and example of great men is enough to render anything fashionable. We daily have proofs of this before our eyes: nay, so powerful do examples sometimes prove, that not only the silly modes and gestures of men have been imitated, but also their natural imperfections, as *Nero's* wry Neck was at *Rome*. It is the Poets observation:

*Regis ad exemplum totus componitur orbis.*

Upon which account, I heartily wish the Nobles and Great men of this age would illustrate Holiness by their Examples; and I doubt not but contemned Holiness should be as fashionable as they have now made Vice by their patrociny. In sacred Writ we read, that when the Rulers of *Judah* and *Israel* were religious, and examples of Virtue, that the whole people imitated their footsteps, and worshipped the Lord God of their Fathers: But when the Rulers became patrons of Vice, then the whole people sacrificed in the high places, and worshipped their Calves at *Dan* and *Bethel*.

It is indeed a case that well deserves to be regretted with floods of tears, that the footsteps of those who transgress should prove more efficacious and effectual, and have a greater influence on men, than the presidents of good men: but more lamentable is it, that despised virtue lies like the contemned ashes on the level, and has so few to raise up its esteem by their examples.

And now, seeing Examples have so much force, methinks I hear the Captain of our salvation saying, as *Abimelech* said to the men that were with him, *Judge. 9.48. Make haste, and do as I have done.* Christ Jesus hath by his example taught us our duty, *1 Pet. 1.15, 16. As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy as I am*

*holy*. Upon which account we are seriously exhorted in Scripture to look unto Jesus, and to walk as he walked; and can any consideration more abundantly serve to inspirit and excite us to live holy, than this? Methinks our having so brave an example should provoke us to follow his footsteps, *who did no sin, neither was guile found in his mouth*.

There are two chief reasons that greatly prevail with us to imitate other examples. *First*, the dignity and greatness of the person. *Secondly*, Interest and advantage. Now both these motives should most powerfully prevail with us to make Christ the copy of our lives: For *first*, if we consider the *dignity* and worth of his person, is he not the Son of the living God, who in the days of his humiliation *thought it no robbery to be called equal with God*? He was not a person of a mean and low extraction, how meanly soever he lived here, but one of extraordinary worth, who by partaking of human nature elevated it to the highest degree of honor: He was not only *the chiefest among stten thousands*, but the delight of Heaven and Earth, before whom the Princes of the Earth must appear, and the great men, to give him an account of their works. And as for *Interest*, I shall afterwards make it plain, that we in nothing more cross our advantage, than in walking contrary to Christ.

But alas! how little are we moved by this noble president to mind Holiness? how seldom do we express in our actions the virtues of our spiritual King? although there is nothing more rational, more equitable and just, than to follow his footsteps who hath called us to his Kingdom and Glory; nothing more honorable, nor can advance our happiness more, than to be *conform to the image of Christ*; yet in opposition to the most endearing encouragements, we have as much set at naught his example, as *Herod* and his men of war did his person, *Luke 23.11*. Alas! what tears are sufficient to express and set forth this exceeding great madness and insolvency?

*Methinks* I hear our blessed Prince speaking thus in his own vindication: Ye unwise and foolish sons of men, how long will ye prefer imperfect and ignoble patterns to one that is every whit perfect and complete? In your secular concerns ye judge more rationally, prove a thousand times wiser; for who amongst you does not make diligent enquiry for the most exact pattern, that ye may conform what ye design according to it? but in matters of everlasting moment, how careless, how negligent and foolish do ye prove? If I had not been held forth as the most desirable copy, as a pattern most accommodate to your state, your case had been more tolerable; but since you can pretend no rational excuse for your rejecting of me, *Behold, ye despisers, wonder and perish*.

*I confess*, our blessed Prince performed many extraordinary and miraculous actions, which could have no other author but one invested with omnipotency; and although we cannot, are not required to set Christ as our president in these, as likewise in many other special actions he performed, as his fasting forty days, &c. yet even these we are called to admire; and must in so far imitate, as they were expressions of his great charity and kindness to men, and of his trust and dependancy upon his Heavenly Father. But as for those moral actions he performed, we are extremely culpable if we do not make him our pattern, if we walk not as he walked: And it is sure the most unaccountable thing that can be, to profess ourselves to be his Disciples, and to despise the lessons he hath copied out to us.

The whole life of Christ being one continued lecture of Holiness, presents to our view a large field to discourse upon: but my intended brevity will not allow me to mention all those particular actions and virtues of his, which we ought to imitate. I shall therefore contract my discourse to those more remarkable instances, wherein we should industriously endeavor to imitate the holy Jesus in his spirit and actions: and sure there cannot be a more powerful motive to form us to holiness than his most excellent life, which is a pattern absolutely perfect, and designed as a fair copy after which we should write.

In the first place, our blessed Leader (for so he is called, *Isa. 55.4.*) hath by his precept, as well as his practice, enjoined us to learn meekness and humility of him, *Mat. 11.29. Learn of me, for I am meek and lowly in heart.* Throughout the whole course of his life he did evidence a spirit full of calmness and quietness. If we trace his footsteps from the Cradle to the Cross, we shall not find him either by his words or actions discovering the least expression of wrath, or revenge; but the most admirable disposition of gentleness and meekness, even then when his insulting Enemies endeavored to cast upon him the most ignominious affronts. We read, *Numb. 12.3.* of Moses his great meekness; but how was he once and again transported with passion! but never did our meek Jesus, by the most insufferable abuses he received, ever discover a discomposed spirit. *Isa. 53.7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.* He did indeed frequently meet with extraordinary provocations to anger; but yet how sweet were his reproofs? when the Samaritans refused to receive him. *Luke 9.53.* he did not treat them with contumelious speeches, nor revenge himself upon them, although he could have done it with ease; but being desired by his exasperated Disciples to call for fire from Heaven to consume them, he rebuked their revengeful motion with *The Son of man is not come to destroy men's lives, but to save them.* It would be too prolix a business to instance the several examples of his Gentleness and Meekness; only let us view the last scene of his life, where we shall behold lively instances to confirm this. When he did find his three Disciples, whom he had commanded to watch, sleeping, he did not upbraid them for their negligence, but gently asks them, *What, could not ye watch with me one hour?* and when he was treacherously accosted by his own Disciple, who became leader to a great multitude who came out with Swords and Staves to apprehend him, with what astonishing mildness did he entertain this Traitor, who had the impudence to betray him with a kiss? *Friend, wherefore art thou come? Mat. 26.50.* or, as another of the Evangelists expresseth it, *Judas, betrayest thou the Son of man with a kiss?* This was all the hard language he treated him with. And after he was apprehended, with what horrid contumelies and affronts did his barbarous Enemies entertain him? they did spit in his face, and buffet him; (the highest affronts imaginable) they stripped him of his ordinary clothes, and put upon him a fools robe, and a Crown of Thorns; and being thus disguised, they expose him to the mockery and contempt of the Spectators. Notwithstanding of all which, he *opened not his mouth;* but with a most sedate and serene temper he received all these abuses, as the Apostle Peter expresseth it, *1 Pet. 2.23. When he was reviled he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously.*

*Meekness*, I confess, is so noble a virtue, accompanied with so many admirable and charming advantages, that it needs (as one would think) but few words to recommend it to men; but no argument is like to prevail more with generous minds, than the example of so excellent and perfect a Pattern. Sure I am, it is the most unaccountable thing imaginable, for the Disciples of so meek a Master to be of a disposition and temper quite opposite to his.

But as his meekness, so is his *humility* also recommended to our imitation: As he was of a meek, so also of a lowly spirit. His first appearance upon earth was but mean and despicable; he was born (as the Scripture informs us) in a low estate, more fit for the meanest of his Disciples, than for so great a Prince. He was not brought forth in some stately Palace, nor born in a Chamber curiously decked, but in a vile Stable where the brute beasts had their residence. Nay, after he had discovered himself by his illustrious works to be a great Prophet, the *true Messiah who enlighteneth everyone that cometh into the world*, yet how humbly did he walk! his Companions he did choose were but mean Fishermen; his Occupation and Employment was no ways honorable; and his Revenues were but small, as he himself did testify, *The foxes have holes, and the birds of the air nests, but the Son of man hath not where he may lay his head.*

Although his descent and extraction was incomparably great, yet he rather endeavored to conceal than to brag of it; and so humble was he, that he chose rather to attribute the praise of his admired works to his Father, than take the honor of them to himself, *Joh. 8.28. I do nothing of myself, but as my Father hath taught me I speak these things.*

He was not ambitious of Rule and Government, but modestly refused to be a Ruler and Judge. Nay, when the multitude thought to make him a King, he shunned their society by an invisible removal, it being quite contrary to his design in coming into the world, (as he tells us, *Matth. 20.28.*) *he came not to be ministered unto, but to minister.* And to correct the insolent pride and ambition of his followers, how did he stoop to wash his Disciples feet! a most admirable evidence of his lowliness of spirit.

And now since our great Lord and Master did so wonderfully debase himself to the form of a Servant; since in all his actions he did manifest that he was meek and lowly, how prodigiously incongruous is it for those who profess themselves to be his Disciples to be proud and lofty?

I confess, Humility is a grace well becoming our state as creatures; we are but dependent beings, having life and motion, and all those endowments we are proud of, *from the Father of spirits, from whom every good gift cometh.* The fresh communications of his love we constantly participate of, are freely bestowed; which he may therefore, when he thinks fit, with an equal freedom and ease remove, without being guilty of injuring us.

*Humility* is that peculiar grace that qualifies and fits us to receive the divine aid and assistance; as the Apostle St. James tells us, *he gives grace to the humble.* Upon which account we may with the Wise man well conclude: *Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud,* Prov. 16.19.

*I doubt not but every considering man will find his own Reason suggest a sufficient store of arguments to confute the imperious assaults of Pride and Ambition: but methinks none can more powerfully prevail with ingenuous spirits, than the consideration of Christ's humility: with this how effectually may he repel every temptation to pride, by saying, Was my Master lowly of spirit, and does it become me to be proud?*

*Thirdly, Christ is also set forth as our Pattern in his sufferings: If when ye do well (saith the Apostle) and suffer for it ye take it patiently, this is acceptable with God; for even hitherto were ye called: for Christ also suffered for us, leaving us an example, that we should follow his steps, &c. 1 Pet. 2.20, 21. &c. Heb. 12.1, 2. His patience under his sufferings was very admirable: for although he was flouted and contemned by his unworthy creatures, was exposed to the base outrages of scandalous sinners, was made a spectacle, set at naught, spit upon, and smitten by unworthy worms, whom with a word he could have easily dashed into nothing; in a word, though he endured all that malice could invent, suffered the worst of temporal evils, and became obedient to the cursed death of the cross; yet notwithstanding, how patiently did he endure the contradiction of sinners? how entirely did he submit to his Fathers Will? Although he was extremely sensible of the weight of his sufferings, yet he did not in the least evidence any revengeful mind in the midst of his extreme tortures, but sweetly recommended his soul into his Fathers hands. And now can any motive more effectually convince us to suffer patiently?*

*But God knows how much we set at naught this president: fain would we enjoy a continual prosperity, a life of ease, without the least mixture or allay of trouble. When we meet with anything that imbitters our condition, like the murmuring Israelites, we fret and repine, and our spirits begin to boil with rage and discontent; we cannot endure to have our pleasures impaired, but Jonah-like we are discontented, and ready to say, we do well to be angry: we aggravate the most minute trouble with imagined circumstances, and are ready to say, Come, behold and see if there be any affliction like mine. And although we are assured that our repinings cannot remove or lighten our burden, cannot give us the least ease or relief; yet we never rest till those puddled streams be stirred up. Our grumblings are almost inseparable concomitants of our sufferings; and if our Father smite us, we begin to accuse his love and tenderness, notwithstanding he hath instructed us that whom he loveth he chasteneth.*

*If we meet with reproaches, our revenge is on the wing; the least affront kindles this unsanctified fire: No arguments can tame our Fury; no president proves effectual to form our Souls to true patience. If we drink of the waters of Marah, we complain of their bitterness, & like foolish Children, think we are hardly dealt with.*

*And although impatience enflames rather than allays the distemper, though it augments the degrees of our trouble, and disables us to bear the stroke of Adversity; yet we will not be persuaded to a calm and quiet submission to the Divine Will. Though impatience exasperates the pain, yet we think we do well to be angry. If we meet with injuries, our appetite of revenge is stirred up; flesh and blood we say cannot endure such affronts; we imagine it stains our Reputation and Honor in the world, and is degenerate and servile.*



Thus do we sew Fig-leaves to cover our nakedness; but the all-seeing God knows that all these repinings are arrows directed against his Providence; otherwise we should with the Royal Psalmist say, *I will not open my mouth, for thou didst it.* To this impregnable Fortress he had his recourse, when causelessly cursed and reviled by *Shimei*: it was this that silenced old *Eli*, *It is the Lord, let him do what seemeth him good*: he durst not quarrel at the message, but quietly he submits. There is a secret Providence which doth overrule the most terrible accidents, and is not accountable to human Reason. All those calamities and sufferings we undergo, are ordered by infinite Counsel; and in repining at such dispensations, we indirectly blame Almighty Goodness and Wisdom.

Is it fit and congruous that God should take measures from men in his Economy of the World? is it reasonable that the whole course of things should be put out of order, to satisfy every private man's humor? can there be any greater madness, than to prescribe rules of Government to infinite Wisdom? Why then are we dissatisfied with our adverse state? why do we repine and complain?

If we did indeed compare our Mercies with our Sufferings, our Receipts with our Merits, or our Condition with that of some others, we could not but be convinced of our folly: but we still pore upon the sore; all our thoughts are taken up and in exercise about our affliction: if we would deal rationally, let us view the sufferings of our blessed Redeemer, and see if we dare make a contrary conclusion to that of the Apostle, *1 Pet. 4.1. Forasmuch then as Christ hath suffered for us in the flesh, let us arm our selves likewise with the same mind*: He suffered patiently and calmly for us; and it is but reasonable that Servants imitate their Master, and suffer the disasters they meet with, with the same *mind* that he did; that being thus made conform to our head, we may be also partakers with him of his joy.

'Tis indeed an unchild-like behavior, to quarrel at the dispensations of our Heavenly Father: Alas! all we merit by our sins, is stripes and chastisements; and *it is of the Lord's mercy that we are not consumed*: sure many who have offended less, have been justly sent to *everlasting burnings*, do now *dwell with devouring flames*; and *why should a living man complain?* it were certainly more rational to be humbled for the evil that occasioned the rod, that our present misery may not be the prelude to more lasting torments. Nay, there is nothing that more offends God, that is more contrary to the pattern set before us, than to murmur and repine; let us therefore study to bear the resemblance of our eldest Brother, that our Heavenly Father may acknowledge us for his Children.

In the next place, Christ's *obedience* to the Will of his Father, is set forth as our president; and can anything more powerfully persuade us to *obedience* than his *example*? which not only discovers our duty, but also inspirits and enables us to perform it. If the marvelous pattern of Christ's entire obedience does not form our wills to do what God enjoins, I scarce know any argument that will prove effectual.

And now, how serious was our Lord Christ in dispatching that business his Father entrusted him with? *The work that his Father gave him to do he finished it, Joh. 17.4.* and he testifieth of himself, *That he did always those things that pleased his Father, Joh. 8.29.* and that he might more

emphatically express this, he tells us, *Joh. 4.34. My meat is to do the will of him that sent me, and to finish his work:* and indeed, in that he so entirely resigned the whole power of his Will to his Father, *Not my will, but thy will be done*, we have the most unquestionable proof of his perfect obedience. He was, as the great Apostle tells us, *Obedient to the death of the Cross*, submitted to the most dreadful sufferings, that he might instruct us *to keep his commandments, even as he kept his Fathers commandments*, *Joh. 15.10.* and *that the same mind be in us that was in him.*

But God knows how little we regard either his Precepts or Examples: for although our great Master has made his obedience our rule, yet how ready are we to despise it, if in the least it cross our humors or carnal interest? Alas! little do we consider, that obedience is essentially necessary in order to our supreme happiness; and that torments, as severe and intolerable as they are lasting, are the lot of the disobedient.

It were to be wished that the rebellious posterity of *Adam* would but seriously ponder what they will be able to say in the great day of Audit. Sure I am, the whole Contexture and Harmony of the divine Precepts and Doctrines are equitable and just, and therefore call for our hearty compliance with them. The wise God never issued out any Command which could not be obeyed; He is not like the *Egyptian Task-masters*, to require *Brick while there is no Straw*. Nay, indeed, our duty and interest are coupled together so closely, that if we disobey and rebel, we may thank ourselves for the misery we have chosen.

And as his obedience is set before us for imitation, so is his *Love, Charity, and Compassion* also. His whole life was spent in *doing good* to men: how transcendent is, his love in pitying us in our degenerate and forlorn estate? when we were at odds with Heaven, and incapable to help ourselves, then, even then, did he commiserate our case, and by his *own Blood* reconciled us to the Father. It is the greatest demonstration of love imaginable, for *a man to lay down his life for his friend*, *Joh. 15.13.* and yet more wonderful was the love of our Redeemer in passing through so many cruel sufferings for us, who were but Rebels and Enemies. O how should the remembrance of his boundless compassions transport and ravish us with love! how strange is it, that the highest endearments of Love have not inflamed our spirits, and made Love mutual and reciprocal!

Love is a most excellent affection, of a noble original, by which we resemble the best of beings; the great God being by the beloved Disciple described to be *Love*: and indeed well does this description suit with his dealings with men. But alas! how unlike are we to God in this! there is scarce any duty more frequently inculcated by our Savior than *Love*, *John 15.12.* *This is my commandment, that ye love one another as I have loved you:* and yet how little efficacy has either his precept or example with us?

Blessed Redeemer! how unworthy do impure Earth-worms require thy love? thou hast not been wanting to conquer our affections, and to inflame our frozen hearts with love to thee, and to our Neighbors also: Thy life and Death comprehend the most endearing arguments imaginable; and yet well mayest thou ask us as once thou didst *Peter, Love you me?* but God knows there are but a very few who can unfeignedly say as this Disciple did, *Lord, thou*

*knowest that I love thee.* We can remember all thy sorrows without tears, and look upon thy agonies with an unconcerned eye: We can view thee in the *Garden*, when grief and pain made thee sweat *drops of blood*, and behold thee as thou stoodst accused as a Malefactor before *Pilate*, as thou wert contemned, scourged, and derided by impure worms, and most spitefully represented in a fools habit: we can ascend *Mount Calvary*, and contemplate thee as enduring the most shameful *death of the Cross*, and hanging betwixt two Thieves, and all this time have Adamantine hearts, which receive no impression. *Blessed Redeemer!* come, touch these hearts of ours, that they may be overcome with love, that our wills and affections may be perfectly molded according to thy pleasure.

*Sure* if we had any sparks of Generosity or common Ingenuity, we could not thus despise so much love: The very *Publicans* (who were reputed the worst of men) yet loved those that loved them: And it hath even in the most degenerate times been reckoned the highest baseness to contemn Benefactors; yet more brutish are we become than these, and may very fitly be ranked in a Category inferior to that of bruits: *For the Ass* (as sacred Writ tells us) *knoweth his masters crib, and the Ox his owner*, Isa. 1.3. The very beasts in their own manner express a kind of love to their Benefactors; and yet although our Redeemer hath made our peace by his blood on the Cross, and hath reversed that sentence of Damnation passed upon us; although he hath endured the greatest dishonor and pain imaginable, that we might be delivered *from the wrath to come*, yet this unparalleled kindness, the greatest endearment of love, hath not had the kindly effect to quicken our dead and benumbed hearts, but like a lifeless carcass we remain insensible without the least return of love.

*And* indeed it can scarce be well expected that the example of his love to us should engage us to love one another, since it hath produced so little love in us to himself. But however, I need not take much pains to prove that hereby we demonstrate ourselves to be of all men the most ungrate, and justly liable to the severest punishment ever inflicted upon the greatest criminal.

*It* would be too prolix to enumerate the several instances wherein Christ is set forth as our *Pattern*: sure I am, he hath by his example taught us the exercise of all virtues; and I may say (as himself said in another case) *If we know these things, happy are we if we do them.*

*To* sum up this Section, it will not be amiss to obviate an Objection, which is indeed but very trivial, although it be too commonly urged: the Objection is, *How is it possible for men to conform to Christ, and be holy as he is holy?* *Ans.* I have already told, that it is not expected that we should imitate our blessed Redeemer in all and every of those actions he performed; but in all those moral duties which he hath enjoined by his righteous precepts, and encouraged us by his example to perform, these we must by no means neglect: and to manifest the possibility of doing these, we may satisfy ourselves by viewing the pious and devout lives of primitive Christians. It is a great mistake to think we are commanded to a rigorous and strict conversation which cannot be attained; the faithful in former ages have run the same race that is set before us; they have fully enough cleared the possibility of our duty: *Wherefore seeing we also* (as the Apostle argues) *are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race*

*that is set before us, Heb. 12.1. For shame, let us rather imitate the excellent holiness of primitive Christians, than the impure practices of those who are strangers from the sacred Covenant.*

*O the perfect love and imitable kindness of the first professors of the Gospel! what purity, what integrity and innocence appeared in their lives? how ravishing and splendid were their virtues and graces; their Patience in suffering, their Courage and Magnanimity in death, their Temperance and Moderation, their Charity and Compassion, their Equality and Justice, and their Contempt of this World and all earthly concerns for the sake and honor of their Master? These were the virtues they were adorned with, which made the Heathen world, who hated the Doctrine they professed, yet esteem and reverence them. Bonus vir Cajus Sejus, nisi Christianus.*

## **SECT. 2. Holiness the condition of future Happiness.**

*The desire of Happiness is so natural to all that partake of human nature, that it can no more be separate from it than heat can be from fire. 'Tis true, the mistakes concerning happiness are as numerous as dangerous; everyone in this corrupt state is apt to frame a happiness which best suits his inclinations: but yet there is no man so devoid of reason, who doth not desire to be happy; although indeed there be but a few who make use of the right means to attain to true felicity.*

*Daily experience puts it beyond doubt, that a carnal and fictitious felicity is by the unwise sons of men pursued with the most indefatigable pains and industry possible. Now how strange, to amazement, is it to think, that men should be so sedulous in hunting after a fancied felicity, and yet so negligent, so careless and unconcerned about a real happiness which is both satisfying and lasting?*

*But not to digress; that which I am now to urge, is: since happiness is that which excites men to perform anything cheerfully in order to the attaining of it, how mightily should the expectation of a future felicity induce them to the practice of Holiness? for betwixt the two our blessed Savior has made an inseparable connection, Matth. 5.8. *Blessed are the pure in spirit, for they shall see God:* and indeed it is the height of folly and madness, for impure wretches to expect they shall be partakers of *the inheritance of the Saints of light;* for as the Apostle tells us, *There shall in no wise enter into it anything that defileth,* Rev. 21.27. Holiness is the established condition of happiness, Heb. 12.14. *Without holiness no man shall see God.* Hence is it that all the promises concerning our future felicity are only made to those men who *purify themselves from all filthiness of the flesh and spirit;* and the great design of them is to encourage us to Holiness; upon which account St. Paul draws a very pressing inference, 2 Cor. 7.1. *Having therefore these promises, (of which he spake in the foregoing Chapter) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**

*There is nothing more certain, than that only holy souls are in a capacity of participating of that future felicity; and these may without the least charge of presumption claim an interest in it: But for those vicious wretches, who are wholly polluted, who have devoted themselves to commit sin with greediness, and take pleasure in doing evil; how utterly incapable are*

they (if they continue such) to dwell in his presence, *who is not a God that taketh pleasure in wickedness?*

And now seeing there is such an inseparable connection between Happiness and Holiness, it cannot be amiss if we take a short view of the excellency of this coelestial felicity, that it may more plainly appear what a notable encouragement and motive it is to holiness.

There be two things that forcibly recommend the excellency of that future state of bliss. *First*, A perfect freedom and immunity from all evils. And *Secondly*, a perpetual enjoyment of the chief good.

*First*, it is a blessedness wholly exempt from evils whether of sense or loss; 'tis a happiness attended with no inconveniencies, nor dismal circumstances, as the happiest state here is: we now walk in the midst of perplexing doubts and fears; temptations increase our inquietudes, and dangers our continual fears: our complaints are by far more numerous than our joys; nay, what is our whole life, but a scene where sorrow and fears act their parts! *Man that is born of a woman is of few days, and full of evil.*

But our future blessedness quite excludes all those evils; there is nothing admitted to embitter that pleasant state, *Rev. 21.4. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain; for the former things are passed away.* The holy soul shall then no more complain of any dolorous hours; the heavenly *Jerusalem* is a place unacquainted with everything that is uneasy and troublesome.

And yet this is but the least part of the Saints felicity: for as they shall enjoy a perfect freedom from evil, so shall they also be advanced to the fullest fruition of that God, where all the streams of goodness do finally empty themselves: *Blessed are the pure in spirit, for they shall see God*, *Matth. 5.8.* They shall see him, not as now *through a Glass darkly*, but then *face to face*, *1 Cor. 13.12.* they shall, as the *Angels in Heaven, always behold the face of their Father*, *Matth. 18.10.* in whose *presence* (as the Psalmist assures us) *is fullness of joy, and at whose right hand are pleasures for evermore*, *Psal. 16.11.* O the unspeakable delectability of the Saints future state! where the most blessed God shines forth in his Glory, where the beams of beauty ravish the beholders, who stand continually in his presence receiving the manifestations of his Glory!

Sure if the faint expectation of enjoying the company of virtuous men in their fancied *Elyzium*, did instigate some Heathens to imitate their virtues; how much more persuasive should the heavenly *Jerusalem*, and the City of the living God be? where the holy Soul shall be admitted to converse with an innumerable company of holy Angels, and taken into the blessed Society and Church of the first-born; where all those imperfections that embitter our communion here, are removed; where the holy Soul shall see *Jesus the blessed Mediator of the new Covenant*, *Heb. 12.* who suffered so much for sinners, now sitting in glory and majesty; not crowned (as once he was) with *thorns*, nor wearing a *purple robe*; but having on his head the most transplendent Diadem, and clothed with Majesty and Beauty. Methinks the thoughts of beholding this glory, and participating of so much felicity, should excite the most lazy to follow Holiness, and to walk worthy of him who hath called us to his Kingdom and glory.

But I confess I am not able to express half of the glory of that future felicity: The blessed Apostle seems to intimate, that all Hyperbolical expressions fall short in describing it, 2 Cor. 4.17. where he stiles it, *A far more exceeding and eternal weight of glory*: and 1 Cor. 2.9. he tells us, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those that love him*. For although we may be assured that the reward is of infinite value, and that *the righteous shall shine forth as the sun in the kingdom of their Father*: yet the most glorious part is hid from the eyes of viators; 'tis only those who taste the Honey-comb that can best discover its sweetness.

And yet it is prodigiously strange, that the imperfect glance of future Glory that men may here behold, is so ineffectual to form them to Holiness; that men who know they may be forever happy, if they would study and endeavor to be holy in all manner of conversation, yet live as if they thought such a happy state not worthy to be noticed.

I confess, if the faithful and true God had not promised this state of blessedness, and discovered by revelation the truth and reality of it, we could never have dreamed of partaking of so much happiness. The Heathen world could never be ascertained (by Nature's dim light) that the Soul is beyond all doubt immortal, and that there is a future state of rewards and punishments. The wisest of their Philosophers, by their most laborious search, were exceedingly confused in their thoughts about it, and could at the most only entertain some probable guesses and conjectures, founded upon moral arguments, which could never perfectly conquer their doubts: They did indeed think it was very reasonable to believe that God (who is holy, just, and good) would in another life (since he did it not in this) reward good men, and punish the bad; but they could not be, beyond all doubt, ascertained that it would be so. The most celebrated Socrates, who parted with this life in expectation of a better, plainly told his Friends, it was God only who knew whether there were a future felicity or not; much less could either he or any other, without revelation, discover the nature and quality of the blessedness of that future state. And indeed, although they entertained some imperfect notions of a future life of bliss for the Soul, yet they never thought of the resurrection of the Body: although 'tis true, the felicity they formed, was more congruous by far to satisfy sensual appetites, than rational Souls: The Poets *Elyzium* being much of the same nature with the *Mahometan Paradise*, exactly accommodated to their flesh and senses.

In these thick clouds of darkness and ignorance did the wisest of the Heathens walk: Exceedingly perplexed they were what to think, their doubts being greater than their hopes. But the arising of the *Sunshine of Righteousness* hath wholly dispelled all that darkness; the Gospel hath *brought life and immortality to light*, 2 Tim. 1.10. and hath undoubtedly assured us that there is a reward for the Righteous, and that Holiness shall be crowned with Happiness.

### **SECT. 3. Holiness the only safe way to escape the wrath to come.**

*Fear* is a passion so extremely violent, and repugnant to Humane nature, that nothing imaginable is of more force to conquer the unruly wills of men to duty. Hence is it, that even human Laws are much more secured by punishments than rewards: Therefore if the promise

of Heaven be not forcible enough to work upon our rebellious Wills, we have a Map of eternal and intolerable torments to excite our fear, and to affright us from the commission of those sins *that lead down to the chambers of death*; and that drawn so exactly, that it is the greatest miracle, that men will notwithstanding slight *Holiness*, which is the only means to evite these lasting tortures.

*In sacred Writ*, the torments of the damned are represented by such terrifying expressions, that it is a wonder they impress not a fear and terror upon the most daring sinner. The Apostle St. Jude describing Hell, calls it, *The vengeance of eternal fire*, and *the blackness of darkness forever*, Jude 7, 13. And the Apostle St. John calls it, *A lake of fire and brimstone*, Rev. 20.10, 15. Our Savior more emphatically describes it to be *A fire that can never be quenched*, and *where the worm dieth not*, Mark 9.46. All which phrases do most significantly express the severity and intolerableness of the torments: for what punishment is so terrible as that of *Fire*? and how unspeakably does it inhanse the misery, in that it is *eternal*? and that too, as inflicted by an offended God, who is executing his vengeance upon sinners.

*Would* God sinners would seriously consider whether they are able to endure the eternal pains of a gnawing Conscience? or can patiently dwell with devouring Flames? Whether the momentary pleasures of sin, are to be balanced with those furious reflections, those horrid stings and intolerable tortures the damned suffer day and night, where nothing of life remains but the sense of pain? Alas! will no argument prevail with men? how amazing is it to think that the everlasting God has used all the methods of love to excite men to *Holiness*, and to reclaim them from sin, and all to no purpose? May I not well say to such men, as St. Paul said to the *Galatians*, *Unwise sinners, who hath bewitched you?*

*Did* men seriously believe the threatenings of the Gospel, I am sure they would not, for the fullest enjoyment of carnal felicity, run the hazard of *dwelling with everlasting burnings*. That man that soberly considers, *that the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men*, will, I think, easily be scared into reformation, and be thereby excited to be diligent in the pursuit of substantial *Holiness*, which is the safe course to escape that wrath.

*Alas!* that men who are so wise and diligent in their secular concerns, should prove so foolish, so remiss and careless in matters of the greatest weight, and which require the utmost diligence! That rational creatures should so willingly purchase their own misery, and be at so much pains to damn themselves! 'Twill surely be an aggravating circumstance of their misery, to think that they might have been happy, if they had but taken as much pains to live holily, as they took in the pursuit of sinful pleasures. How astonishing a consideration will it be to the damned, to think of their *treading underfoot the Son of God*, and *their counting the blood of the Covenant whereby they were sanctified, an unholy thing?* Heb. 10.29. to think, that the time was, when they enjoyed not only a possibility, but a fair probability also of escaping the fury and indignation of God!

*But* men will not believe that a merciful God will thus torment his creatures; that he who delights not in the death of sinners, will execute his vengeance upon them. Alas! what

delusory imaginations are these? for although *fury is not in God*, yet his honor calls for the execution of Justice upon ungodly sinners, *who obey not the Gospel of our Lord Jesus*. He has waited long upon sinners, and has fully testified that he is a God long suffering, and slow to wrath: He has not instantly resented every injury offered to him; but day from day has been entreating sinners to turn from the evil of their ways: and now seeing *they set at naught all his counsel, and will not hearken to his reproof*, what wonder is it though he *laugh at their calamity, and mock when their fear cometh?* Prov. 1.25.26. How heavy is that threatening, Deut. 28.63. As *the Lord rejoiced over you to do you Good: so the Lord will rejoice over you to destroy you?*

To complete the misery of the damned, besides the intolerable and eternal pains they endure, we may also add that celestial felicity they are forever excluded from. How tormenting will it be to think of an everlasting separation from the divine Presence, and instead of a holy Society, to keep a continual correspondency with impure Spirits?

*Would God that this brief discovery of the powers of the world to come, might prevail with men to be holy in all manner of conversation.*

*But methinks I hear the over zealous Professor too ignorantly objecting, that it is servile, mercenary, and legal, to be holy for love of Heaven, or fear of Hell. Truly if it were so as these men teach, I know not what can be the intent and design of all the promises and threatenings of the Gospel. And although I question not but it is a generous and Christian principle, to serve God out of pure love; yet I can never be induced to think, that to be holy for love of Heaven and fear of Hell, can be separate from that principle of love to God.*

*God knows how much in need men stand, both of arguments to work upon their hope and fear, to excite them to duty. And since he who knows our natures, has used promises to allure us, and threatenings to awaken us, we must not pretend to be wiser than God, and reject those motives he has thought fit to prescribe: and indeed, if it were not for the fear of evil, and the hope of good, 'tis to be feared, the pressing of other motives should be but a mere beating of the Air.*

*But that this is not servile and mercenary, needs no other argument to prove it, but our Savior's enduring the Gross, and despising the Shame, for the joy that was set before him; a Scripture sufficient enough to stop the mouths of all opponents.*

#### **SECT 4. Holiness the main design of the Gospel, and the end of all Christ's sufferings.**

*Subjects who know the intent and design of those Laws issued forth by their Prince, will be loath to condemn his Authority, especially when the whole intent of these is to make them by their obedience the more happy; and sure 'tis the most unaccountable thing that can be, if they notwithstanding despise his Laws, and quite counter-act his design.*

*Now the main design of the Christian precepts, is the promoting of Holiness, and planting a good life in men: This also was the only intent of our Sovereign and Law-giver; and it is certain the whole advantage redounds to us. How impious then is it to despise the Authority of Heaven! If God had made Holiness a matter of indifferency, the want of such a qualification had not been criminal: but since sacred Writ has declared, *That this is the will of**



God, even our sanctification, and that we must be holy as he is holy; if we rebel, the indignity and contempt we cast upon him, is insufferable.

*I have already shown, that it is the great design of the Gospel-Precepts, Promises, & Threatings, to exalt Holiness. Hence the Apostle very aptly calls it, A doctrine according to godliness: and he tells us, that the design of it is, to teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world: and the Character of its nature is, to turn men from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith in Christ.*

*I wish the effect were answerable to the design. I doubt not but the Gospel has had a kindly influence upon some, to form them to Holiness, I would fain wish upon all: But alas! the perverse and corrupt conversations of men plainly tell us, that there are but a few who have answered its design.*

*In the next place, it were easy to demonstrate, that to plant Holiness amongst men, was the end of Christ's descending from Heaven to Earth, and of all that he suffered. This the Apostle plainly enough holds forth, Tit. 2.14. He gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works. Now what argument should be so powerful and prevalent to engage Christians to be universally holy, as the due consideration of Christ's redeeming them for that end?*

*Men who are endu'd with any sparks of ingenuity, cannot but be inspirited to be separate from the pollutions of this world, when they reflect what their Redeemer hath suffered in order to the purchasing of their pardon and reconciliation: For when poor Man had cast himself headlong from Heaven to Earth, had lost his pristine purity, and subjugated himself to the cruel tyranny and dominion of sin; in this deplorable state being utterly unable to help himself, our blessed Lord redeemed us from our captivity, by offering up himself a ransom to satisfy divine Justice; and all this, that we might walk in newness of life. And now what ingratitude is it to despise so much love? Sure, *If he that despised Moses law died without mercy, of how much sorer punishment shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified an unholy thing?* Heb. 10.28, 29.*

*He must certainly be of a very base and disingenous spirit, who takes pleasure in sin, when he considers how dearly Christ paid for it. Hath he been at so much pains, undergone such dismal sufferings to purchase our peace, and will we notwithstanding frustrate his design? how strange to astonishment is this, that men should prefer captivity to freedom!*

*Alas! is it not enough that our blessed Master was so barbarously and despitefully used by the Jews and Roman Soldiers, but must we be also Actors in the Tragedy, and by our sins crucify him again?*

*Did he not die that we might live? and shall we spend our life in offering despite unto him? Strange, that so much madness should lodge in the breasts of any into whom God hath breathed the breath of life!*

*I might* here also add, that it is a contemning, and offering of the greatest despite to the *Holy Spirit*, to despise Holiness: for upon this account is the third person of the blessed Trinity called *the Holy Ghost*, because his peculiar office is to enable us to perform holy actions: now if we continue in our rebellion, if we reject the offers of grace, and the internal motions of the Spirit to Holiness, we do hereby become guilty of quenching the Spirit of God, and offering despite unto him; which is so horrid a piece of villainy, that Heaven threatens it with the severest torments.

**SECT. 5. Holiness the most proper and effectual means for attaining length of days.**

Of all outward and temporal blessings, *length of days* hath justly the precedency, since without this, all others can afford little or no comfort: The possession and enjoyment of other mercies, can bestow no satisfaction to men lying on their beds of languishing: nay, there is no comfort, be it never so great, but men would willingly quit with, to acquire this. Now since this is above all things so universally desired, it cannot but very much enhance the value of Holiness, to demonstrate that there is nothing so proper, nor more effectual to procure length of days than this.

*In order to my proving of this*, I shall first make it plain from Scripture, that length of days is due to holy men by virtue of the many true and faithful promises; and secondly, I shall appeal to common experience to determine the case.

*First*, there is nothing more evidently asserted in Scripture, than that Holiness hath the promise of length of days annexed to it, *Prov. 3.1, 2. My son, forget not my law, but let thine heart keep my commandments; for length of days and long life shall they add unto thee.* This encouraging motive is pressed very effectually by Moses, in his exhortation to obedience, *Deut. 4.40. Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth.* Upon this account we also find that there are many promises of this nature to obedient Children, *Exod. 20.12. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

*And as Righteousness tendeth to life*, (as the Wise man observes) so *he that pursueth evil pursueth it to his own death*, *Prov. 11.19.* There is nothing more evident from Scripture, than that sin hath a natural tendency to shorten men's lives; nay, the great God, who is serious in his threatenings, hath assured us it is so: upon which account we may well conclude with the Wise man, *Prov. 10.27. The years of the wicked shall be shortened.*

*The whole tenor of the Scripture* abounds with many such promises and threatenings; and the thing is so plain, that I need not stand to transcribe many texts.

*But besides Scripture*, this truth is also plainly attested by common experience: for if we examine who are the men who for ordinary are most obnoxious to diseases, and live shortest; we shall find it true enough, that the vicious are the men, *who live not out half their days*, *Prov. 23.29, 30. Who hath woe? who hath sorrow? who hath wounds without cause? they that tarry long at the wine, &c.* Holiness is repugnant and inconsistent with excess, which naturally

puts a period to the lives of men: It forbids all manner of vice, which *leads down to the chambers of death*; and keeps men within due bounds in their eating and drinking.

*Before* mankind had corrupted themselves by their notorious and impudent vitiousness, we read of their great length of days; but the increase of sin multiplied diseases, which hurry men to untimely deaths.

*I deny* not but the great Lord and Master of the Universe may, for holy and wise ends known unto himself, cut short the lives of the righteous; yet surely if we consult either Experience or Reason, we shall find it certain beyond doubt, that virtuous men enjoy, for ordinary, far the longest lives.

*Some* good men may be naturally of a brittle constitution, yet how strangely has their life been protracted by their moderation and sobriety? and how many strong men have had their days shortened by their intemperance and excess?

*Indeed*, he that considers this well, shall find, that Holiness is the most effectual means to promote long life, both upon a moral and natural account. Upon a *moral* account, long life is the reward which the divine promises do secure to such men; and on the contrary, wickedness is threatened with shortness of days. Upon a *natural* account, the fire doth not more naturally produce heat, than Holiness does procure health and length of days; and there is nothing more evident, than that the most of vices have a physical efficacy in the shortening of human life. That this is the necessary product and genuine effect of intemperance and lasciviousness, needs no other argument to prove it, but the daily examples of multitudes, whom those sins have hurried to their graves. And truly there is not any vice which does not like fire in men's bosoms torture and consume them; and so disorders and discomposes them, that they even neglect the necessary means of their health. See *Period of Humane life*, pag. 111, 124, Edit. 2.

**SECT. 6. Holiness that which makes men honorable; vice rendering men mean and ignoble.**

*Honor* is an ornament so noble and venerable, that he is but very sottish, if not quite brutish, who doth not court and caress it. Upon this account it is nothing strange, that ancient Philosophers, who wanted the assistance of revelation, placed man's happiness in it.

*How* many brave and gallant actions have been performed, which if they had wanted the bait of Honor had never been attempted! Gallant souls, who despise all other rewards, have been hereby excited to undergo the greatest dangers.

*Now*, since honor is so highly esteemed, especially by those who pretend to generosities; I shall, to encourage such to befriend Holiness, endeavor to prove, that the most effectual means to procure Honor, and to be in esteem both with God and man, is *to live* (as the Apostle adviseth men) *soberly, righteously, and godly*.

*Only* before I proceed to prove this, I shall premise one Caution, namely, that by *Honor* I do not chiefly understand one dignified with any extrinsical honor arising either from his Birth or Office; though both these are to be highly esteemed, and must not be denied that external

respect due unto them: but by *Honor* I understand that esteem and reputation that the best and wisest men do give to any whose Moral honor is conspicuous; and under this notion the Stoic-Moralist hath very well expressed it,

*Nobilitas sola est atque unica virtus.*

which upon the matter disagrees not much from that sacred position of the Wise man, *Prov. 22.1. A good name is rather to be chosen than great riches.*

*Having* premised this, I come now to prove that Holiness is the path-way to Honor. And indeed, this is so plainly asserted in Scripture, that it is needless to insist. The God of Heaven hath assured us, that those that *Honor him, he will honor; and those that despise him shall be lightly esteemed*, 1 Sam. 2.30. Much like to this, is that inducement to Holiness urged by our Lord Christ, *Joh. 12.26. If any man serve me, him will my Father honor.* Now men cannot honor God more, than by being holy: for the word is comprehensive, and includes all those duties that God hath enjoined; but every vice is a despising of his sacred Authority. If then holy men are those only whom God will honor, and vicious men those whom he will contemn, we may easily conclude, who are the honorable, and who are the base and ignoble. Sure those men must be honorable, whom the Fountain of Honor esteems such.

'Tis upon this account that the Saints are called (in Scripture) *the excellent of the earth, and the worthies of the world*, (how meanly soever men esteem them) *of whom the world is not worthy:* And the righteous is said to be *more excellent than his neighbor.* And indeed, Holiness doth not only promote the honor and esteem of private persons, but of public Communities and Kingdoms also, *Prov. 14.34. Righteousness exalteth a nation; but sin is a reproach to any people.*

*This* is a truth which the wisest of the Heathens, who yet wanted Revelation, constantly taught, namely, That *Honor is the reward of virtue.* Hence the large Lectures they have written in the commendation thereof: it would be too tedious to transcribe even the Elogies that they have written in the praise of Virtue; and indeed it is well worthy of our observation, that as they have illustrated Virtue by their large Encomiums of it, so Virtue (which they courted) hath made them venerable to posterity, and transmitted to us their memories under the most amiable Encomiums imaginable: And however their birth was but mean and almost regardless, yet their virtues have made them more famous than Princes and Emperors. The virtues of *Aristides, Socrates, Seneca, Marcus Regulus*, and many others, have made their renown glorious; whileas many Emperors and great men have had their names buried in silence.

*Let* a man be as rich as ever any of *Adam's* posterity was, or (that I may extend it farther) as high as his ambitious thoughts can wish; let him be wise as *Solomon*, and endued with all other perfections and advantages; yet if he want virtue, how insipid will his Name be to posterity? It is Virtue alone that conduceth to same. 'Tis true, some wicked men (called in Scripture vile, notwithstanding their authority) have been set in high places, and honored for fear, when alive; yet they never received that honor which hath in all ages accompanied the Righteous. They have had the external, (which is indeed due to men by virtue of their Descent or Office) but wanted that internal reverence and honor which is only due to good

men: and I doubt not to say, that there is nothing more incongruous and unsuitable, than to see Honor given to such men. *As snow in summer, and as rain in harvest; so honor is not seemly for a fool*, Prov. 26.1.

*Vice* is in the judgment of all considering men so mean and base, that it casts a stain and reproach upon men; makes their names unsavory, and stink in the nostrils of after-ages: but Holiness forces a veneration from men, and makes posterity raise Elogies in their memory; *but the memory of the wicked shall be forgotten*.

*Virtue* was that alone whereby many Kingdoms and Empires have been raised; was that which made them so flourishing and potent, and prevailed more to their establishment and advancement, than Strength or Policy. Thus it was with the old *Romans*, (for their virtues are a shame to the present state of that Empire) their Clemency and Justice conquered Kingdoms, and made *Rome* renowned and glorious beyond all other Kingdoms and Commonwealths: and as *Virtue* hath raised *Kingdoms*, so hath it also particular *Persons*; whileas *Vice* hath cast Emperors from their Thrones, and made them as unfortunate as they were wicked.

Many of the primitive Martyrs, who were renowned by Kingdoms and Commonwealths (who keep Festivals in honor of their memories) were but of an inferior degree, and had nothing to recommend them to posterity but their Holiness and Sanctity; and indeed, any man that consults Reason, will easily find himself constrained to reverence and esteem virtuous men.

'Tis a wonder that any man who pretends to generosity should be vicious, there being nothing so mean and base as *Vice*, which like to cowards always lurketh, and dares not approach the light. I doubt not but this present age hath arrived at as high a confidence in proclaiming their sins as *Sodom*, as ever any former age acquired; and it may (to the reproach of it) be said, as ever any is like to reach to: yet till men cast quite off humanity, it cannot be expected that *Vice* shall have Advocates to plead in its defense. 'Tis a noble saying of the great Moralist *Seneca*; *Licet Deus nesciret nec homo puniret peccatum, non tamen peccarem ob peccati vilitatem*.

'Tis no wonder then though *Vice* appear (as the Devil in *Samuel's* mantle) under the cloak of *Virtue*; though *Lust* mask itself with the pretence of Love, and Cruelty of Zeal: but by this means it proclaims its timorousness, not daring to own publicly what it really is.

It were a large field, to descend to the consideration of every particular virtue and vice, and to show that there is not any virtue but tends to the advancement of a man's honor and fame, and no vice which is not ungentile, mean, and base: But the brevity I have designed will not allow me to enlarge; only in brief I shall demonstrate the truth of this by some few Instances.

*Justice* is so gallant a virtue, that it advanced the renown of those whom it adorned, beyond what riches or preferment could ever bestow. The *Romans* were more famous, and (where they were Enemies) more formidable for their Justice than their Power: it was this virtue which in a peculiar manner made Scepters and Kingdoms submit to their Governments. But

*Injustice* is so base and contemptible a vice, that it hath made those who are captivated by it, despised as the unworthiest of men, not deserving to be taken into friendship, but to be excluded from human Societies. How unsavory hath the name of unjust Judges been to posterity, while everyone is ready to strew some Elogies in honor of the just!

To this I may annex *Constancy in friendship*, as a virtue as noble as amiable: For who will not admire and celebrate the man who remains fixed to his friend, whatever alterations or changes there may be in his condition? And sure whosoever fails in his friendship, lays himself open to the most merciless condition, and needs expect to be left to befriend himself when the wheel of Providence lays him below those he thought unworthy of his favor.

Of all virtues, *Liberality*, *Charity*, and *Compassion* are so noble, that common speech adapts this Elogie to them by way of emphasis; and indeed, I think I need not say much to raise an estimate of these: for no man can be so base as to despise those who bestow favors upon him. Sure there is no virtue that makes men more famous, that wins the hearts and affections of people more, than *Liberality*: but *Avarice* is ungentile and sordid; and so odious a vice, that it ever lessens all other virtues, and makes those it possesses the most hateful of men.

*Charity* is an obliging virtue; and as it hath its original from, so doth it also necessarily produce *Love*, and *esteem* too: he who prefers the necessities of others before his own superfluities, and who does supply the wants of others, does so cheer the languishing hearts of the needy, that nothing can be more generous, nor generally meets with a greater recompense of honor and esteem.

To compassionate the case of the *Fatherless*, of the *Poor* and *Needy*, is so noble a virtue, that the *Apostle* makes this qualification alone the evidence of *pure and undefiled religion*. It is a most unnatural and more than brutish sin, to slight and forget such.

*Meekness* and *Humility* are such noble embellishments of human nature, as I have formerly shown, that none but proud and insolent spirits, who have been always condemned as insufferable, durst ever disesteem them.

To these I may join *Affability* or *Courtesie*, as a virtue near allied to *Humility* and *Meekness*; which being noble in its causes and effects, cannot but denominate the person it illustrates both noble, and amiable, and lovely: 'Tis indeed an evidence of a very base and abject spirit, to be sullen and morose. Persons of a noble education and original, are frequently known by their condescending and obliging behavior; and I am sure *Reputation* and *Esteem* are the apparent effects of *Courtesie*.

*Temperance* and *Moderation* are virtues more noble than that they need eloquence to advance their value, as its contraries are too mean and beastly to be inveighed against. How brutish and contemptible is a drunken man, who is rather an object of pity, (as mad-men are) than reproach! who being a more apt resemblance of a beast than a man, deserves as little Honor, as he is ignorant what Honor means.

**SECT. 7. Holiness attended with the most solid and real pleasures.**

In all things that concern practice, there is scarce any motive more forcible than Pleasure; and of all pleasures, those that entertain the Soul are the most excellent. We indeed need no argument but experience, to demonstrate how ravishing sensual pleasures and delights are, how much they are caressed and courted, till men be glutted and filled with them. But alas! how inconsiderable are all sensitive delights? the enjoyment of these cannot raise us above *the beasts that perish*; but those pleasures which are fitted for the rational nature, are noble and lasting; and such are all those delights that arise from a holy conversation; no joy, without this, being able to make a man's life pleasant and delightful.

There is in Holiness an internal delectability, that is better felt, than it can be expressed; but how loathsome and odious is Vice? it is compared in Scripture to the most ugly and unpleasant things: But Holiness is so comely, so delightful, and ravishing, that it is very fitly (according to the Scripture-Epithet of it) called, *the Beauty of Holiness*. It is this alone that produces a calm and serene Conscience; from which necessarily results acquiescence and delight: and indeed, this is no fantastick and imaginary joy, (as the Atheists of this Age would make men believe) but a true and real one, affording much more complacency and satisfaction, than all the pleasures of sense. To the truth of which, I doubt not but those men who question it should assent, if they would but make the experiment; and till they do this, they give us too evident an instance of their folly, in denying the reality of those raptures of joy resulting from a holy conversation.

But besides Experience, this truth is likewise confirmed by Reason: For who is in more probable circumstances to participate of Pleasures, than he who is Master of his Passions, who hath subdued his appetites, and freed himself from those imperious Lord's, who denied him the liberty of tasting and relishing pleasures? The pious Soul may have no large allowance of temporal mercies; yet having Contentment, he is richer than the wicked man whose coffers are full.

But we need not doubt of the reality of those pleasures; the Wise man hath long since put this out of question, *Prov. 3.17. Her ways are ways of pleasantness*. There is here a concurrence of all those circumstances that contribute to make anything delectable: 'tis a way pleasant for its plainness, and desirable for its end. There is not indeed anything wanting in it, that usually draws out men's delight.

All beauty falls inconceivably short of this; it being Holiness alone, that makes the righteous *shine forth as the sun in the Kingdom of their Father*: without this, all natural comeliness is imperfect, and, as the Wise man expresses it, *is deceitful and vain*, *Prov. 31.30*.

And yet what an universal Empress is external beauty become? nothing being of equal force to attract the eye of beholders as it doth. How hath she conquered the mighty, and made the Nobles of the Earth Vassals to lacquey after her? There is an almost irresistible power and force in her charmings, which conquereth the hearts of men insensibly.

Now if Beauty mixed with so much deformity, accompanied with so much attendance and slavery, be so enchanting and attractive; how much more powerfully should the Beauty of

Holiness, which is every whit perfect and unspotted, and attended with no dismal accidents, raise our admiration, and make us say (as *David of Goliath's Sword*) *There is none like it?*

*Alas!* all earthly beauty will be quickly laid in the dust! a little time will deface the fairest face, and make its beauty consume like a Moth: an unexpected accident may disfigure it, and mar the most lovely features; and there is no doubt but old Age, which draws on a pace, will make wrinkles in the smoothest face, and make it wither as a flower: But the Beauty of Holiness is lasting; it fades not with time, nor can it be impaired by the most loathsome and nauseating disease.

Since then Pleasure is so ready to excite our affections, and draw out our complacency, 'tis pity that the noblest, the most satisfying, and the most lasting should be so much contemned. *Eccl. 5.10. He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase.* All the caresses of this World are unable to satisfy the Soul; but how ravishing are the joys of a holy conversation! The pleasures of this world are short and momentary, are only (as the Apostle phraseth them) for a *season*, which quickly passeth; but the joy of the Holy Ghost is as lasting as unspeakable; and *this joy* (saith Christ to his Disciples) *no man shall take from you.* It is without the reach of the malice of men and Devils too.

*Alas!* how diminutive does it make the pleasures of the wicked, to say they are short? how exceedingly does this one circumstance diminish them? But indeed this were not so very considerable, if there were a concurrence of no worse circumstances: but that which mostly is an allay and damp to temporal pleasures, is the consequence, a painful and lasting eternity of the severest punishments. 'Tis this life that puts a period and conclusion to the joys of wicked men; whileas the pious have Rivers of pleasures for evermore to delight and ravish them: 'tis at Death that they *enter into the joy of their Lord.*

*This* is a subject so ravishing and pleasant, that I cannot without reluctancy conclude it. O how unsatisfactory are all the delights of Sense, if compared with those Spiritual Joys the holy Soul partakes of! The delights that the Drunkard hath in his Cups and Companions, the Covetous in his Riches, the Ambitious in his Preferments, &c. fall all incomparable short of that joy that is the lot of the righteous.

*The* delights that the holy man enjoys do upon a double account far over-poise the transitory pleasures of the wicked. *First*, the present satisfaction that the holy Soul tastes of in this valley of tears, is incomparably greater than the delights that arise from sense. The soul that hath once tasted of the love of God, finds more pleasure in the very acts of mutual love, than in all the feasts of delight that sense is capable to enjoy. Food is indeed sweet to the hungry, and drink to those who are languishing with thirst: the taste does without doubt find some meats sweet and relishing, even where there is no extremity of hunger, much more where it is: for, *to the hungry every bitter thing is sweet.* Beauteous Sights ravish the Eye, melodious Music the Ear, and Odoriferous things please the Smell: But alas! how far beyond these is the delight which the devout soul receives in Ordinances! the antipasts of joy which their Heavenly Father bestows upon them, are more delightful than the concurrence of all sensual



pleasures. The soul that is in trouble can fetch more consolation from the promises of the Word, than the carnal man can from his pleasures: *Unless thy Law had been my delight* (saith the Psalmist) *I had perished in my affliction*. Other things could not avail him, they could afford no relief: but to have access to God in prayer, and to pour out our complaints to our willing God, this is more ravishing than I can express. And I am sure there is no man who hath tasted these joys, who would part with them for sensual pleasures; and no man dare inveigh against those spiritual delights, but *strangers who intermeddle not with this joy*.

*The very Heathens have taught us, that Virtue is a reward to itself; they experimented more real satisfaction in moderation and temperance, than in Drinking and Whoring. But Christianity gives us more uncontrolable evidences of the reality of that joy that good men even in this state of absence taste of. Into what a rapture and inexpressible ecstasy of joy did the abundance of revelation St. Paul met with put him! and the Apostle St. Peter was so transported with joy when he did see Christ in his Transfiguration, that he could not forbear crying, Master, it is good being here. How full of joy have Martyrs been in the midst of the flames! what comforts have they even then expressed! And is not all this evidence, that the joy of holy men is more real, more sweet and ravishing, than the transitory pleasures of the wicked, which in several seasons can afford no delight? a little pain or disease is such an ally and damp to their pleasures, that it quite extirps them.*

*But besides those foretastes of joy that the holy Soul experiments here, which, as I have shown, infinitely overwhelms all trouble and pain; that which contributes most to advance the joy of good men, are those felicities above, which are prepared for them; and to these wicked men can lay no claim, their farthest prospect being confined to temporal delights.*

*What abundance of delights and inexpressible pleasures are laid up for the holy Soul above! How delectable will it be, to be constant residents in the Heavenly Jerusalem, whose Streets are pure Gold, and whose Gates are Pearl! how ravishing will it be, to be always in his presence, where there are Streams and Rivers of perpetual pleasures? How sweet will it be, to be a member of that blessed Society of the first-born in Heaven, where there is a perfect concord and agreement? But I confess, I am not able to express half the joy of this future felicity: *Eye hath not seen, nor ear heard, neither hath it entered into the hearts of men to conceive, what a store of happiness God hath laid up in Heaven for those who are holy in all manner of conversation.**

#### **SECT. 8. Holiness accompanied with Peace.**

*There is nothing more suitable to, and agreeable with Humane nature, than Peace; as those who endure trouble and vexation can fully attest: Amongst earthly blessings it deserves not the last place, it being a mercy which crowns all others, and without which, the fullest fruition could not prove satisfactory.*

*Those languishing, and much to be pitied, Kingdoms, which now lie bathed in blood, can attest the evils and mischiefs of War, much more pathetically than words can express. How sweet and acceptable would Peace (a word always sounding sweetly) be to them?*

Now the Apostle St. *James* hath given us a brief, but unquestionably true, account of the real causes of Wars and Fightings, *Jam. 4.1. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?* From these sinful causes have all the disorders and jars in Kingdoms and private Societies had their real (I speak not of their pretended) original. How impetuous are the lusts of turbulent spirits! like the raging waves of the Sea, they are still in motion, casting forth filth and dirt. *Ambition* is so unquiet and restless a passion, that no man is ignorant what desolations it hath wrought in the earth: How many famous Kingdoms hath it ruined and destroyed? what inquietudes and disorders are occasioned by *discontentment*? All these are things so evident, that I need not enlarge upon them: but how repugnant are these vices to Holiness? and can it be rationally imagined that their genuine and proper effects can be more reconcilable with it?

*I confess*, Religion hath too frequently been pretended as a Cloak to dover the greatest Villanies, Confusions, and Rebellions: but sure I am, nothing imaginable contains a greater contradiction, than to say these impieties have a warrant from the sacred Laws of the Gospel, the combination of which is the rule of Holiness, as I have formerly explained. Is not Christ called *the Prince of Peace*, and the Gospel *the Gospel of Peace*? And it is certain, if men would be ruled by the Laws of so peaceable a Prince, they should be of a calm and quiet spirit: then should we indeed see *Righteousness and Peace kissing each other*.

When ever therefore we read in ancient prophesies of the great peace that shall be in the *Messiahs* reign, we must thereby understand, that the nature of the Gospel and its precepts are such, that if men would conform their lives to them, there should be an universal Peace. How strictly are all the causes of Envy, Contention, Ambition, and Rebellion, prohibited? and sure if these causes were removed, their effect should have no place: Then should the *Bow* be broken, and the *Spear* cut in sunder: *Swords* should be turned into *Plough-shares*, and the Instruments of War into more necessary uses: *War should cease unto the ends of the earth*, and *Peace should be within each wall*.

By this it is apparent how much holiness conduceth to the establishment of public peace. But that which I would more especially take notice of, is, the internal serenity and calmness of Conscience, which is the only effect of holiness: and truly upon this account *there is no peace to the wicked*.

*I might* here appeal to every man's breast, whether Holiness does not calm and quiet the Consciences of men; whileas a natural horror results from the commission of vice, more heavy than the severest lashes ever inflicted by *Tityus* or *Rhadamanthus*. What unspeakable peace and ease does attend holiness of life! there is no jar nor contention, no check of Conscience, nor wound of spirit, to disturb the inward repose of the Righteous: but that remorse that results from the commission of sin, even after men have acquired what they sinfully lusted after, is like that hand-writing, *Dan. 5.5.* which made the stout heart *Belshazzar* to tremble, and his knees to smite one against another: It troubles the thoughts of the most daring sinner, and makes him a terror to himself. There is no imaginable torment that can equal the terrors of an awakened guilty Conscience; it hath put men to choose strangling

and death rather than life: all which is fully verified by the Word of truth: *The spirit of a man can sustain his infirmity; but a wounded spirit who can bear?*

O the secret pangs and fears that possess the spirits of wicked men! the severe checks and lashes of Conscience that seize upon transgressors, which all imaginable divertisements cannot quite stifle and suppress! All the attendance of the most dear Relations cannot give ease and comfort to them. How dismal and inconsolable was *Spira's* condition? how amazing are the very thoughts of those gnawings and horrors of Conscience he suffered? The fears and apprehensions of a future misery, mar all the joy and mirth of carnal men. In their most flourishing state it continually haunts them, and so fills them with horror and inquietude, that they cannot quietly enjoy themselves. Whilst the Soul acts within the Body, it cannot but present those horrid and disquieting reflections.

*Hi sunt qui trepidant, & ad omnia fulgor a pallent.*

These are the men who in the midst of outward felicity are amazed with tormenting fears, which cannot be eradicated but by a sincere repentance.

But the holy Soul, in the extremity of outward troubles, enjoys an internal calmness and quiet of mind: the very Pagan, who could not be beyond doubt assured of the certainty of a future reward, could yet say,

—*Hic murus athenaeus esto,*

*Nil conscire sibi, nulla palescere culpa.*

But the Word of truth hath made this more unquestionably sure: *Psal. 119.165. Great peace have they that love thy Law, and nothing shall offend them.*

#### **SECT. 9. Holiness the best evidence of true Wisdom, and real Worth, and Courage.**

*Wisdom* and *Courage* having their rise and source from nobler Principles than external helps, have therefore in all Ages been esteemed excellent and venerable virtues, and much preferable to those others which depend upon external advantages. *Wisdom* is (as the Wise man speaks) *the principal thing*, *Prov. 4.7*. It is that virtue which in a peculiar manner raiseth the Humane nature above that of Brutes, who act without consideration and counsel. And *Courage* is that which subdueth that ignoble passion of fear, which hindereth men from attempting actions praise-worthy. Hence it is, that to be called a Fool, or Coward, are such reproachful denominations, that nothing imaginable is more shameful.

That Holiness is an infallible evidence of true Wisdom, is more plain than it can be doubted. In sacred Writ, *Wisdom* and *Religion* are used as convertible terms, as words expressing the same thing. *And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding, Job 28.28*. Hence the impious and wicked are frequently called *Fools*, and men void of understanding and wisdom. And however this profane Age of ours hath accounted those men great *Wits*, who have cast off all Religion, and who Burlesque Scripture; who think it the greatest folly to be kept in awe by the fears of future danger, and

to be kept in thralldom by the apprehension of an invisible being: yet men who consider things aright, have in all ages accounted those Atheists both fools and mad-men.

*Fools*, in condemning that which all wise men have assented to. But 'tis no wonder, since sin is that which overclouds and stupifies the judgment, and deprives them of those intellectual abilities whereby men acquire a right judgment of things. Alas! why should such be accounted wise, who cast themselves in the dirt and puddle, who contaminate and pollute their Souls, who prefer a temporal to an eternal felicity, who blindly and inconsiderately expose themselves to the wrath of a God-revenging sin? Sure the greatest Idiots are not comparably so unwise as these men, who venture their Souls upon such hazards.

*There* is nothing that doth so much debase Humane nature, as sin: the Psalmist, who but upon a surprisal vented his impatience and envy, yet characterizeth himself a fool for doing so, *Psal. 73.22. So foolish was I, and ignorant: I was as a beast before thee.* 'Tis Religion alone that is the most certain and uncontrovertable difference betwixt men and bruits. The very Pagan Satirist could say,

—*Separat haec nos*

*A grege brutorum—*

*Reason* will easily convince every man that will but take pains to consider, that those men who neglect their greatest interest, can never shun to be esteemed fools. Now to be serious and careful about the Soul, to be ascertained how it shall go with us in the other world, this is the greatest concern of man, about which the greatest care and diligence possible is little enough: and sure those men who design happiness (a thing implanted in the natures of men) must either make use of the right means in order to their acquiring of it, otherwise they too plainly proclaim their folly: but the holy Soul makes Religion its whole business; he knows that it is his greatest interest to be holy, and that without this he can never expect to be happy hereafter. And indeed, whatever may be the present apprehensions and thoughts of men, yet they shall ere long pass this verdict of circumspect walkers, That they were the only wise men: and the God of wisdom, who can give the best judgment in the case, does account the Saints to be wise men. Let us then hearken to the Apostles advice, *Eph. 5.15. See that ye walk circumspectly, not as fools, but as wise.*

*But* as Holiness doth thus entitle men to *wisdom*, so doth it also promote true *valor*; it mightily conduceth to inspirit men with courage and magnanimity: *The righteous are bold like a lyon; but the wicked flee when no man pursueth.* And the reason of both is plain: the one hath secured his future state; but the other expects no better inheritance. And however wicked men may be very daring, yet they cannot be said to be truly valiant; for this is always rational and deliberate: but if wicked men should soberly consider the unspeakable hazard they run upon, they durst not be so daring; for what considering man would thus expose himself to danger to be esteemed gallant, who knows if he miscarry he is everlastingly miserable? If this merits the Encomium of courage, why may not those mad-men who inconsiderately expose themselves to danger, be also accounted valiant? Nay, the Horse that undauntedly, but inconsiderately, runs so many dangers, encounters so many perils in

battle, may be as truly said to be valiant, as those men: But this is to mistake quite the true notion of courage.

*That man that is affrighted with a small danger because it is present, but nothing amazed with a future danger which is certain and intolerable, is certainly both Fool and Coward. A Fool, in judging so badly, and mistaking his own interest and well-being: A Coward, in being afraid for a danger because it is present. He who runs from his Colours in time of Battle, proclaims himself to be a coward, although thereby he exposeth himself to a greater danger if he be apprehended, even the severe Sentence of the Martial Law justly inflicted upon Fugitives. How then can those men be accounted valiant, who for fear of some small danger they may run the hazard of here for Holiness, expose themselves to those vials of fury which is the portion of ungodly men hereafter?*

**SECT. 10. Holiness universally profitable, and above all things most advantageous.**

*In all secular affairs that concern practice, Gain and Advantage is the great argument and attracting inducement that prevails upon men; it is like oil to the wheel, making its motion more easy and swift. There is no danger so terrifying, but men have hazarded on, who have had this motive to animate them: this is it that prompts the Mariner to expose himself to the dangers of the merciless Ocean, that excites Servants to toil so industriously, and encourageth Soldiers to fight battles.*

*That men may also be inspirited and allured to court Holiness upon the account of its utility and profit, I shall (abstracting from those advantages I have already instanced) now briefly discover that Holiness is, *first*, positable to men in every condition and state. *Secondly*, that it is attended with all outward blessings, and wants not a claim to a temporal felicity. *Thirdly*, That without it all other mercies are useless, and unable to quiet the Soul. *Fourthly*, That it is the most incomparable blessing, and frees the Soul from the worst of evils. *Fifthly*, That it is the best evidence of our being in favor with God, and of our adoption to God's Family. And *Lastly*, That it is the best cordial against the fears of death, and affords the greatest satisfaction to men lying on their beds of languishing.*

*That Ho••ness is proficable and advantageous to men in every condition and state, seems to be clearly enough asserted by the Apostle, when he says, *Godliness is profitable for all things*. But besides Scripture, Experience and Reason do jointly agree in the proof of this. That man that is advanced above others in riches, has no ground to expect honor and reverence from men, if he walk not according to the rule of Holiness; that is, if he be not moderate and compassionate, if he restrains not his ambition and pride: And sure, without this love and reverence from others, his condition is not very happy, he lies exposed to infinite dangers.*

*Again, if a man be exposed to a mean and adverse estate, is environed with an infinite number of perplexing difficulties; yet this case is not altogether hopeless; for if he be not vicious, but on the contrary religious, besides the divine aid that is engaged for his relief, the circumstances he is stated in are apt motives to stir up bowels of compassion towards such a person.*

Unless the Magistrate, who is invested with Supreme Power and Authority, imitate God in goodness as well as in greatness, his Authority will produce fear rather than love. The very Moralist could say, *Sine bonitate nulla majestas*. Those who will be at the pains to consult Experience, shall find that good Princes have always been in the greatest esteem; and sure it is the most unpardonable villainy, to attempt any evil against religious Kings.

Holiness is also profitable for Subjects to teach them obedience, and to submit, not merely upon the account of wrath, but for Conscience sake; which is certainly the only safe expedient to secure the obedience of Subjects: And, I confess, I know not how that man can be a true Subject to his earthly Prince, who stands not to offend the God of Heaven. I know some who have pretended to much Holiness, have been the greatest villains; but this proves not that the rule of Holiness gives a Supersedeas or allowance to any to disobey Authority.

Art thou a Parent? the rule of Holiness (to which holy men conform) will instruct thee to be gentle and tender to thy Children, and not to *provoke them to wrath*, which is the only thing that lessens their affection. Art thou a Child? it will teach thee to reverence and honor thy parents; in doing of which, thou entitlest thyself to the promise annexed to the fifth Commandment. In a word, it is profitable to make all manner of Relations live in quietness and peace, and to bestow mutual offices of love upon each other. It instructs men to be faithful in every calling and employment: and certainly the good man is to be trusted far rather than the wicked; for Religion lays an awe and restraint upon the one, but the other pretends no such motive to engage him to fidelity, especially if he may deceive and not be noticed. To this purpose *Plutarch* hath a notable saying: *Pietate* (saith he, *Nat. Deor.* lib. 1.) *sublata, fides etiam & Societas humanae generis, & una excellentissima virtus justitia tollitur.*

There are several things useful for some men, but altogether unprofitable for others; but Holiness is equally profitable for all; there are none exempt from tasting its utility, but those who exclude themselves by a vicious conversation.

Secondly, Holiness is attended with all outward blessings, and wants not a claim to a temporal felicity, *Matth.* 6.33. *Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.* The promise of inheriting the Earth (by which all temporal felicity is meant) is made to the meek: *Matth.* 5.8. *Blessed are the meek; for they shall inherit the earth.* And indeed, we find this blessing even promised to the posterity of those that fear the Lord, *Psal.* 25.13. And to put this beyond all doubt, we find the Psalmist repeating this five times in one Psalm, *Psal.* 37.9, 11, 22, 29, 34. And the great Apostle tells us, that it is *Godliness* that *hath the promise of the life that now is, and of that which is to come*, *1 Tim.* 4.8. The God of Heaven hath also assured us, that he will *withhold no good thing from them that walk uprightly*. Upon this account well might Wisdom say, *Prov.* 8.18. *Riches and honor are with me:* a plain instance of which, we have in *Solomon*, who because of his asking Wisdom to govern his Subjects, when he might as freely have asked Riches and Honor, he receives this answer from God, *I have also given thee both riches and honor*, *1 King.* 3.13.

But however this discriminating providence doth not so discernedly appear here, yet there is no man but can attest Vice hath impoverished thousands; there being several sins that have

a natural tendency to poverty. *By means of a whorish woman, a man is brought to a piece of bread, Prov. 6.26. The like we may truly enough say of several other sins. I have seen (saith the Psalmist) the wicked great in power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not: yea, I sought him, but he could not be found, Psal. 37.35, 36. I confess, good men may be reduced to great wants, may be destitute of necessary provisions; nay, how frequently is this the lot of the most excellent and gallant Souls? yet this may be safely said, That a little that a righteous man hath, is better than the riches of many wicked.*

*But then those things that best deserve the name of riches, because of their enriching the Soul, which being more excellent than the Body, must upon that account be of greater value than these things that only respect the Body, these are only peculiar to holy men: and such are the graces of the Holy Spirit, the combination of Christian virtues, the price of which is above that of Rubies. These are riches which are of a more lasting nature than those which the ignoble of the world call riches; they are not subject to the casualties which Gold and Silver and precious Stones are; which upon that account cannot be called a man's own, as Pagan Moralists have largely and excellently confirmed: And if we will not dispute with God, and contest his determination, we shall find one single virtue receiving a more ample commendation than ever riches did; 1 Pet. 3.4. The ornament of a meek and quiet spirit is in the sight of God of great price.*

*Although the holy and devout Soul may be reduced to our Savours straits, not to have where to lay his head; yet how can he be said to be poor, since he possesses him who is All? The most adverse chances that befall such a Soul, cannot denominate it poor; there is a Crown and Princely Inheritance which belongs to it. Nay, besides that glorious reversion, we have express promises that such Souls shall not be altogether destitute of necessaries to sustain and support them in this their pilgrimage.*

*I have already shown, that Honor and Pleasures are the attendants of Holiness: What in the world is more glorious, than for a man to conquer those lusts and inordinate appetites that seek the mastery over him? what pleasure is able to contest with those ravishing joys which result from a holy conversation? There is nothing imaginable that so exhilarates and revives men, as a calm and quiet Conscience. But I pass this.*

*In the next place I come to show, that the enjoyment of all other blessings can never profit that man that wants Holiness. This is plainly attested by our Savior, saying, What hath a man profited if he should gain the whole world, and lose his own soul? To have an affluence of temporal mercies, cannot so much as contribute to a present felicity, where the forementioned qualification is lacking. Outward favors, not attended and chained with real Holiness, contribute only to enhance the misery of their possessor; they being proper fuel to increase the flame of inquietude and restlessness, but unfit to allay it. The greatest plenty of riches cannot satisfy the covetous mind, which like the Grave cries Give, give. The whole world could not satisfy Alexander's insatiable ambition; but, as the Poet speaks,*

*Aestuat infoelix angusto limite mundi.*

'Tis indeed impossible for a man to enjoy that earthly felicity he designs, if he want Holiness: For, suppose he be possessed of it, yet the secret acknowledgement of a superior power, impairs the delights that do arise from such a state, and makes him in the height of his fancied felicity startle and quake. Conscience, upon the apprehension of guilt, and the vengeance due to it, recoils upon the sinner, and disturbs his quiet enjoyment of the pleasures he might otherwise freely enough delight in. O how does it molest and torment him

*Nocte dieque suum gestare in pectore testem,*

to have an inward principle of Fear haunting the sinner in his most retired enjoyment of pleasures, which cannot be silenced by his utmost endeavors! This, this is it that torments him with anguish and confusion, that allays the imaginary pleasure of the most charming Lust, and *in the midst of laughter makes his heart heavy*: which fully verifies the truth of what I said, that the enjoyment of all other blessings can never free a man from torment, nor a whit profit him that is destitute of Holiness.

*Fourthly*, Holiness is the most incomparable blessing, and frees the Soul from the worst of evils. What *David* said of *Goliath's* Sword, I may more safely say of Holiness, *There is none like it*; nothing in the world so apt to remove those disasters and turmoiling fears that inwardly work upon and damp the minds of men with severe checks and lashes, as Holiness, which being diametrically opposite to sin, which is the worst of evils, must therefore by a necessary consequence be the best of blessings.

Now seeing contraries placed near to other are the more discernible, I shall therefore take a short view of the evil and malignity of sin, that hereby the beauty and excellency of Holiness may appear the brighter, and have the greater force to conquer our affections.

To express the evil and malignity of sin, Scripture represents it by the most ugly and abominable things, by the most dangerous and terrible Diseases: Nay, the great Apostle seems to want language and comparisons too, to express the evil of it, when he calls it *exceedingly evil*, as if he had said, it infinitely transcends all other evils; the malignity of which, no Pen can fully delineate and describe, either in its nature or consequences.

*In its Nature*; the Scripture-character of it is, it is *an enmity against God*; a *transgression* and voluntary violation of his most holy and righteous Law; a disobedience of his Authority, and a wicked contempt of all the divine Attributes: 'tis the woeful stain and blemish of our Natures, the disease of our Souls, and the reproach of our Reason.

*The* consequences of sin are fearful and fatal. So bad a cause can never fail to produce the worst effects; for besides all the temporal calamities and mischiefs that befall Mankind, those unspeakable miseries and extreme torments that accompany men to the other world, are also the dreadful and sad effects of sin. I have already shown, that every vice is naturally attended with some particular punishment: but that indeed which is most terrible, which should mightily amaze and startle the sinner, are the dreadful miseries of another world: Alas! how dismal is the condition of those men who have lost the divine Image, and



consequently his love and favor, and are liable to his fury and wrath? who are possessed with a *legion* of impure lusts, which lead them captive, and hurry them headlong to perdition, where they must have their everlasting abode with impure spirits and devouring flames.

How impossible is it to give a just List and Catalogue of the sad and dreadful consequences of sin, or fully describe the evil and malignity of it! But yet this imperfect glance may in part satisfy and inform us, that a holy and virtuous life, which excludes all those mischiefs and inconveniencies which both in this and the next life attend sin, is the best of blessings, and frees us from the worst of evils.

*Fifthly*, Holiness is the best evidence of our being in favor with God, and of our adoption to God's Family. How sedulous and inquisitive are many good Christians to understand their spiritual state and condition, that they may know into which of the two regions of the other world they shall be stated after death? This is certainly a matter of the greatest consequence, and deserves every man's most serious consideration; a mistake here being so exceedingly dangerous, like a wound in the vital parts, it proves mortal and incurable if continued in. Now the most infallible mark and character of our being in favor with God, and that which comprehends all others, is that which the beloved Apostle sets down, 1 Joh. 3.7, 8, 9, 10. *Little children, let no man deceive you: he that doth righteousness is righteous. (And everyone that doth righteousness is born of God, Chap. 2.29.) He that committeth sin is of the Devil—Whosoever is born of God doth not commit sin—In this the children of God are manifest, and the children of the Devil: Whosoever doth not righteousness, is not of God.* Let men pretend what they will, if they be destitute of righteousness, they are of their Father the Devil, and can claim no interest in God as their Father; seeing it is purity of Spirit that gives us a title to be the Children of the most high; 2 Cor. 6.17, 18. *Be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* The whole tenor of the Scripture abounds with so many such instances, that I shall supersede a tedious citation of texts.

*This* then being so infallible and certain a character, methinks every rational man may quickly come to the knowledge of his spiritual estate. A bad man may certainly enough know whether he breaks the divine Laws, and goes in a continued course of sin; and a good man may sufficiently know whether he obeys the divine Laws, and is sincere in his actions. These are things so plain and undeniable, that all doubts of this kind are ridiculous. Now 'tis no difficulty to draw these plain inferences: *I break the divine Laws, therefore I am not of God: or, I obey them, therefore I am a Child of God.* And thus every considering man, who impartially considers, and exactly examines his life and actions, may be fully enough ascertained whether he be a Child of God or not. Alas! how useless and dangerous is it to ascend unto Heaven to search the secret and eternal Decrees of God, which belong not to us to pry into, that we may know whether our Names be written in the Book of Life or not? He that doth righteousness needs not fear any latent Decree concerning his reprobation; and it is the vainest thing imaginable, for impenitent and obstinate sinners to dream that God hath from eternity elected them to life. The pure nature of God is so perfectly opposite to sin, that it is

quite impossible there can be any agreement betwixt him and sinners, no more than there can be betwixt light and darkness. The Psalmist acquaints us, *That he is not a God that hath pleasure in wickedness.* And the Apostle hath told us, *That the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.* But yet *the righteous Lord loveth the righteous:* These are the men whom he esteems his Children, to whom the promises of eternal life belong.

In the last pace, there is nothing in the world that will prove so effectual to comfort men at the hour of death, as the sweet thoughts of their being separated from the pollutions of the world. How unspeakably comfortable is it for men, when they are just stepping into the other world, to reflect upon the good life they have led, and that they carry in their bosoms Consciences void of offense both towards God and towards man? This is indeed that noble and Sovereign Cordial that revives the spirits of good men, *in their passage through the valley and shadow of death,* and makes their comforts abound and overflow.

*Death* is not so small a matter as some men think; in Scripture it is not unfitly called *the King of terrors:* Now nothing can free men from the terror of it, but a good Conscience; and this cannot be had without Holiness, which makes all calm and serene within. It will afford men little pleasure when they come to die, to reflect upon the earthly pleasures they have enjoyed: these things profit not *in the day of wrath;* but the Conscience of well doing makes men salute death without dread and astonishment, and lift up their heads with joy, because *the day of their redemption approacheth.*

But with the ungodly and wicked it is not so; then their sins stare them in their face, and so terrify and affright them, that no wonder though in the extremity of their agony they prefer strangling and death to life. If holy *Job* doth so heavily complain of the terrors of God, how much more terrifying shall the apprehensions of a severe and terrible judgment be to the unsanctified and polluted? To think how shortly he must be everlastingly separate from the good things he enjoyed here, and be cast into utter darkness, to have his portion with the damned in devouring Flames, to be an everlasting resident in the Lake of fire and brimstone, where he shall be continually tormented with that gnawing worm that never dies: These are the amazing thoughts that will seize upon the sinner: his Conscience then will not sleep; nothing will be able to allay those Storms and Tempests that are raised by the fearful expectation of the reward due to sin. At death, men are generally wiser than at other times; then they begin to consider what they have been doing, and call themselves fool a thousand times for their disobedience and wickedness. The smoke of worldly cares that formerly blinded their eyes, are now dispelled; they see their folly, when it is too late to mend it; and if they do no more, yet *Balaam-like,* they will cry, *O that I might die the death of the righteous!*

#### **CHAP. IV. Frivolous Cavils and Objections removed.**

The former Chapters having discovered the *Beauty of Holiness,* and the mighty power and force of Arguments that excite to the practice of it; one who weighs all this by the measures of equity, cannot (as any man would think) but look upon it as the strangest prodigy, that so just a Cause should miss of its effect, and find the sons of men, who pretend to be such

Masters of Reason, so monstrously foolish in rejecting it upon the account of some frivolous and very fallacious cavils: But the truth is, resolute Impiety is set upon the Bench and made Judge; and no wonder though it pass an unjust sentence, and condemn Holiness because of its opposition to Vice.

The common imputations and prejudices which wicked men load Holiness with, I shall reduce to the four following Heads, *First*, Holiness lays upon men heavy burdens, and grievous to be born: which makes human life joyless and uneasy, they being so inconsistent, first, with Peace; and secondly, with Pleasure and Satisfaction.

*Secondly*, Experience informs us, that wicked men enjoy pleasure and satisfaction in their ways, there being no men so jovial and merry as they; and that men who pretend to Holiness are sullen and melancholy, and are exposed to heavy sufferings and trials.

*Thirdly*, 'Tis singularity and ambition that prevail more with men than any other motive to be holy.

*Fourthly*, 'Tis the greatest piece of folly, ignorance, and impudence, for men to quit with present pleasures for mere uncertainties.

The first being the most material Objection, I shall therefore more largely and distinctly examine it; and in doing of this, I shall desire these four things may be considered. *First*, that the divine Laws are not grievous and uneasy. *Secondly*, that Vice is much more troublesome and difficult than Virtue. *Thirdly*, that Holiness conduceth both to the Peace and Happiness of human Societies, and to the temporal Advantage of private persons. And *Fourthly*, that there is a great deal of more pleasure in the ways of Holiness, than in the commission of sin.

That the divine Laws are not grievous and uneasy, but extremely reasonable and wise, is a truth I have already made plain, when I discoursed of *the rule of Holiness*. The whole tenor of the Laws of Christianity being so exceedingly suitable to the very nature of men, it cannot be rationally supposed that they can be grievous to them. St. Paul to the *Philippians*, gives us a brief and compendious, but very full and comprehensive, account of what things the Laws of our Christianity enjoin, viz. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report*: all which are so agreeable to Reason, that even the light of Nature prompts men to the doing of them, and fully discovers itself to be an irreconcilable Enemy to all kind of vices.

'Tis not then Reason, but the impetuous Lusts of men, that determines a holy Law to be grievous and uneasy: and indeed, no wonder though this unjust Judge make Holiness appear formidable, and represent it as grievous to Mankind; it being so much the interest of this partial Judge to condemn it as criminal, and to decry it as a yoke intolerable and grievous to be born. 'Tis not probable that the most innocent shall pass uncondemned, when an Enemy is set up in the Judgment seat to pass Sentence: our blessed *Savior* must be pronounced guilty by *Pilate*, although even this unjust Judge openly professed, *he found no fault in him*. And

seeing our great Law-giver met with so severe a sentence, who can expect anymore upright verdicts should pass upon his Laws?

*But that the divine Laws are not indeed grievous to be born, may easily appear from plain Texts of Scripture (which is the only infallible rule.) Our great Lord hath himself taught his Disciples, That his yoke is easy, and his burden light. And one of his inspired Disciples has assured us, that his commands are not grievous: two Texts sufficient methinks to remove all those prejudices that are cast upon a holy life, as if it were full of fatigue and trouble.*

*But besides Scripture, Reason and Experience too, come in to witness this truth. First, Reason bears witness that the divine Commands are extremely reasonable and natural; and is it not against the common vote of Mankind, to say, What is natural, is uneasy and difficult? Men who impose hard and grievous tasks upon others, are by all men condemned as unreasonable; which certainly implies, that whatever is reasonable, is not grievous and difficult. 'Tis true, sinners, who by their many-repeated acts of disobedience have contracted a habit of sin, do indeed commit it with less trouble than those who first engage to this Tyranny; as Slaves, who by custom look upon that as easy, which at their first entrance upon such a slavery was very difficult and grievous: And yet whatever ease the most daring sinner may pretend is to be found in the acts of sin, I durst appeal to his own breast, whether he might not with a great deal of more ease, and less fatigue, have kept the divine Laws, than he met with in breaking of them.*

*I confess, the Laws of Christianity are not natural in a strict and confined sense; but only in so far as they correspond with, and are suitable to, the nature of Mankind: hence some sins are said to be *unnatural*; not because all sins may not adopt to themselves that title, but because upon a more peculiar and special account, all men are sensible that they are brutish, and unbecoming any who carry in their bosom a rational Soul. There is not any vice, but it infests and prejudges Nature. *Anger* is a degree of Madness, that violently transports men, and quite mars their inward ease and repose. *Revenge*, a more lasting and deliberate fury, preys upon the Soul where it resides, and so distracts and hurries it with inquietude and restlessness, that nothing imaginable can be supposed a greater Enemy to Nature, how sweet soever and luscious it may seem to depraved nature. *Intemperance*, and *Uncleanness*, are sins which debase Humane nature below that of beasts, and are the cause of many intolerable pains and Diseases, which make Humane life but an uneasy burden. But besides all these troubles, we may add that horror of Conscience that haunts the sinner with fear and astonishment. All which contribute to clear the truth of what I assert.*

*Again, Reason tells a man, that it cannot be grievous to him to perform that which is so much his interest and advantage. Men in their secular concerns find no difficulties in any undertaking wherein their interest is concerned; and sure it is man's greatest interest to keep the divine Precepts, as I have already at some length discovered. 'Tis an excellent saying, of as excellent an Author: Reason (says he) must first cease to be Reason, and commence Phrenzie, before 'tis possible it can set itself in defiance of those Laws of Christ, which are accommodated to its greatest interest. Causes of the decay of Christian Piety, Chap. 5.*

But besides Reason, Experience bears also witness to this truth, that the divine Laws are not grievous. But before I proceed to prove this, I shall premise two Cautions: *First*, when I say that Experience makes it plain, that the Laws of Christianity are not grievous; I do not mean that a sinner when he first forsaketh his sins, and betakes himself to a holy and virtuous life, shall encounter with no difficulties; no sure, this cannot reasonably be expected: for his former habit in sin will at the first give him work enough; he has an old custom to oppose and struggle with, which will cost him no small pains to overcome. *Secondly*, far less must we fondly imagine that the Law of Christianity is so easy, as supersedes and gives a discharge to human industry, vigilancy, and care: they are but strangers to a holy life, and never knew what it is to obey God's Commands, who never were at any pains, nay who are not very industrious and careful to observe them. When our Savior says, *his yoke is easy*, he does not hereby intend to persuade men to be like *Solomon's* sluggard; sure Heaven was never designed for loiterers in God's Vineyard: but his intent there, is to remove a common prejudice men were like to entertain against Christianity, as if it were an intolerable yoke, and insupportable task: now this Christ forewarns his Disciples is not true.

*These* two things being premised, I now appeal to Experience (which often corrects error in speculation) whether the Laws of Heaven or Hell are most grievous. And to condescend as far as possible, I shall not here call in the Experiences of good men, who all unanimously assent that there is more ease and less fatigue in obeying, than in breaking the divine Laws; but I shall submit to the sinners own testimony, when he is in his most sober state; I mean, when he is under the extremity of some pain inflicted by his sins, or when he lies upon his death-bed: at other times, when he is in the pursuit of some Lust, no wonder though he pass as unjust a sentence as sick men do of tastes, who having their palates infected with some venomous and filthy humor, judge everything, be it really never so pleasant, to be bitter and harsh.

Go then to sinners when they come to themselves (as it is said of the Prodigal, *He came to himself*, as if he had been before mad or distracted) and ask them whether they sinde more trouble in their doing or omitting of sin? Ask the Drunkard, who by his intemperance lies smarting under the tormenting pains of the Gout, whether he had been wiser, and suffered less trouble, if he had been temperate, and abstained from excess? Nay, besides the diseases that many, if not most of vices bring upon men, there are some sins that make men sensibly in the time find pain and trouble. Go to the Lascivious and Wanton person who is tormented with the Pox, and ask whether his sin be grievous to him or not? There are few sins which are not attended with grievous concomitants. But I shall not insist.

*I confess*, no men's Experiences are so likely to demonstrate this truth, nor are more pertinently appealed to, as theirs who have once experimented the pleasures and pains of both states: Ask therefore those who were once Drunkards and Adulterers, but are now sanctified and settled in a course of Holiness; and I am sure they shall verily testify, that it is only Satan's Yoak that is uneasy and burthensome.

*But* granting that there is some difficulty in the exact observation of the Laws of Christianity, (as sure any man who consults the corruption of his own nature, and the depraved

inclinations thereof, against which they are levelled, will never deny) yet if this shall be judged a good Argument to cancel the Laws of Christianity, all Laws whatsoever shall be quite dashed out, and banished the world; for who shall be guilty, if he may have the liberty to use this for a relevant excuse?

*This* being then so unreasonable to imagine, (and if it should be admitted, should yet never a whit excuse the sinner, who to his experience finds sin to be so uneasy and troublesome) yet I shall add two Considerations that demonstrate, the Laws of Christianity are more easy than any other Laws that ever were invented; and that they are not (as carnal men represent them) *hard sayings which none can bear*. First, the Author of the Gospel-precepts hath offered to us an assistance, able to conquer all the difficulties that can be supposed to attend the keeping of his Mandates. 'Tis true, if Christ had enjoined his followers to obey a Law which could not possibly be kept; I confess, in that case, his Commands had been grievous, and his Yoak insupportable: Or if he had been satisfied with no less than perfect innocence, and unsinning obedience, I do not see how this prejudice and cavil could have been removed. But he who prescribed those Precepts, considered the frailties of our nature, and the weakness of man in this lapsed estate; and therefore he has provided help for us, if we will but be at the pains seriously to implore it; *For he giveth his Spirit to them that ask it*. And upon this account the beloved Apostle encourageth Christians to obey the precepts of the Gospel, because, *Greater is he that is in you, than he that is in the world*.

*Secondly*, The excellency of the Reward that is promised to the obedient, is a most noble consideration to make men (as the Psalmist speaks) run the way of God's Commandments. The promissory part of the Gospel, renders the preceptive part easy. Methinks the holy Soul should with comfort thus express itself, when the greatest difficulties offer: Good God! shall I be discouraged to obey the hardest (if anything proceeding from infinite Wisdom and Goodness can be said to be difficult) of thy Commandments, when so glorious a prize is the reward thereof? If a terrene and temporal felicity animates others to encounter the most Giant-difficulties, how much more unconcernedly should I slight all hazards, and contemn by a fearless courage all dangers, for that *blessed hope that is set before me*? Can I remember there is a Kingdom promised, and yet be terrified from it by supposed difficulties, or complain that the way is inaccessible? Do I really know that it is indeed a good Land, and am yet discouraged to attempt the taking of it, because it will require some violence? Shall I, like the *Reubenites* and *Gadites*, set up my rest on this side of *Jordan*, notwithstanding this proposal of *Canaan*? No sure, eternal Life is too noble a prize to be lost, for fear of fighting the Good fight. I regard no difficulties while I eye the Crown; I cannot think those Precepts grievous, that are enforced by so many excellent promises. So great a recompense of reward should, methinks, inspire the dullest Heart, and sweeten the hardest Service; should make any one willing and content to sacrifice his most beloved lusts, to cut off the right Hand, and pluck out the right eye, which stand in the way, and hinder him from entering into Heaven.

*Having* thus endeavored to explain upon what account the Laws of Christianity are not grievous, I hope I shall not need to insist long upon the following particulars. At first sight it seems plain, that since the case is so, Vice must certainly be more troublesome than Virtue;

and that it is easier for men to live holily, than wickedly: and yet, I know not by what strange artifice, Holiness has had the bad luck to be represented as being extremely difficult. I confess, I intend not to inveigh against the sacred Tribe of *Levi*, who have represented Heaven almost as unaccessible, as the Israelitish *Spies* did the good Land of *Canaan*; knowing they thereby only design to raise men's endeavors: although I could have wished that they had considered better, how readily men of corrupt minds and vicious practices lay aside all care of God's Commandments, upon this suggestion, that they are grievous; and are deterred from a holy and virtuous life.

But that Vice is more troublesome and uneasy than Virtue, will (besides what I have formerly said) appear to be so, from the following Considerations. First, Sacred Records represent sinners as men who *wear themselves with sin*; and the Prophet *Isaiah* describes their trouble by a very apt similitude, *Isa. 57.20. The wicked is like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* The ways of sin are frequently called *crooked paths*, and wicked men are said *to walk astray*; whileas the way of Holiness and Virtue is said to be a *straight and high way*: All which Phrases plainly enough imply, that the former is full of intricacy and perplexities, and the latter plain and easy.

*Experiences* to prove this, are every day so multiplied, that they may abundantly serve to silence all doubts. The *Drunkard* can experimentally tell the costliness of his sin, and the tormenting diseases that are frequently the effect of an overcharged Stomach; the uneasy belchings and overturnings within, the grievous pains of Head and Joynts. The *Wanton* and *Lascivious* can produce his painful boils and sores, to witness the uneasiness of Lust; at best, he can only produce an hectic Body. But besides those loathsome diseases that are the effects of Lasciviousness, how restless and uneasy is the condition of such persons? But how impossible is it to give a just list of those miseries that Wantonness and Intemperance hurry men to? To what a multitude of amazing difficulties does *Pride* expose men! what mischiefs, jars and contests does it raise? *Envy* and *Revenge* torment men's spirits, and so disquiet and perturb them, that men may as well take fire into their bosom, and pretend they perceive no torment, as lodge those horrid lusts in their breasts without the sense of their extreme misery and pain. The *Covetous* mind is never at rest, but is ever craving and desirous of more. But to show how troublesome the practice of every sin is, requires a larger discourse than I can well allow.

But how easy is Virtue, if compared with Vice? At what trouble and pains are men, to invent a lie? and when they have contrived it, they cannot but be afraid lest it be discovered. But how easy is it to speak the truth? With how much art and pains do men trouble themselves to conceal their vices? The *Adulterer* is wearied with watching convenient opportunities, and afraid lest he be discovered; whileas the chaste person enjoys himself quietly, and is troubled with no such attender. The *covetous Miser* is cruciate and tormented with a desire of what he cannot expect; is extremely tormented by an incessant care, lest he lose what he hath, and ever toiling to acquire more; whileas the virtuous Soul is contented with what he enjoyeth, and grudgeth not to bestow a part of what is his to others.

*There* is no man who is not quite given up to commit all manner of wickedness, and whose conscience is not seared as with a hot Iron, but can tell by his experience, how perplexing and uneasy Vice is. And to make this yet more plain, I shall add these few following Reasons. *First*, the nature of Vice is so reproachful, that men are even troubled to coin shifts to avoid the owning it; and sure this cannot but be uneasy to men. *Secondly*, the most viciously inclined persons, who will not practice, yet are forced for their interest to pretend Virtue, and usually indeed become greater Zealots than those who are really virtuous: But this cannot but be exceedingly troublesome to them, it being against their inclinations, and contradictory to the internal sentiments of their minds. And besides, at what pains are they to make other men believe that they are real in what they only pretend? *Thirdly*, Vice is very perplexing and difficult, upon the account that it requires hard, if not impossible performances: the Covetous mind is prompted to attempt many difficulties to obtain what it craves, and after all is disappointed. Nay, indeed, Covetousness is a vice so uneasy and troublesome, that it proposeth what can never be acquired: for after it hath got what is designed, it is restless, and as ready to say *Give, give*, as ever. But *Lastly*, that which contributes most to render Vice uneasy, are those after-pangs of Conscience which fill the Soul with horror and amazement; the consciousness of guilt stings and torments it, and makes the sinner a terror to himself. 'Tis impossible either to *gag* or corrupt Conscience, that it shall never give any check. But now how quieting and solacing is Virtue? no man ever yet complained that terrors haunted him for living holily. O how do the thoughts of a virtuous life refresh men in the midst of greatest dangers? Let us go to sinners on their deathbed, and then we shall find this truth preached to the full; an evidence valid enough to condemn sin as the uneasiest thing imaginable.

*And* thus we have seen how many difficulties attend sin, both before, and after it is committed. And now what reason can any man allege for the pretended easiness of sin? I confess, I know not anything, except it be *custom*, that can be pertinently adduced; but how weak is this Plea? for although Custom, which is a second nature, may contribute very much to stupefy the Judgment, and harden the Conscience, and so consequently make Vice the more easy; yet we can hardly suppose that ever Humane nature will so far assimilate the nature of mere Animals, as to be deprived of Reason and Conscience: And sure, so long as any of these remain, Vice must needs meet with opposition. But *Secondly*, if men will compare the easiness of Virtue and Vice, they must put them in equal circumstances; and then I doubt not but Vice shall stand condemned, as the great troubler of peace and quietness. For instance, let us suppose that a man is accustomed to a holy life, and is habituate to live soberly, righteously, and godly; in this case, let any man make but the experiment, and I am sure he shall ingenuously acknowledge, that a good life affords more tranquility and peace, than Vice dares lay claim to.

*And* yet, I know not by what bad luck, Holiness has been represented as opposite to men's present welfare, and hurtful to their peace and tranquility. How groundless this prejudice is, I have already endeavored to show. I shall therefore now only in a few words make it plain, that Holiness is the most effectual method that can be taken, to exalt the public peace and happiness of a Nation. And *Secondly*, that it infinitely conduceth to the happiness, peace, and



tranquility of particular persons; and that nothing is so inconsistent with, and hurtful to both, as sin.

How much Holiness tends to the advancement of public peace in a Kingdom and Nation, appears very plainly from the Wise man's observation, *Prov. 14.34. Righteousness exalteth a nation; but sin is the reproach of any people.* And the Apostle St. James gives us a true account of the causes of public jars, *Jam. 4.1. From whence come wars and sightings amongst you? are they not hence, even from your lusts that war in your members?* If mankind had not corrupted their ways, and degenerated from their pristine purity, how peaceable and happy had human societies been? but in this lapsed state, Ambition, Pride, and Injustice act their tragical parts, and so tend to the destruction of human societies, that if there did not remain some sparks and remainders of Religion, 'tis not possible that human society could evite an utter ruin. And he that well ponders the settled course of divine Providence, shall easily assent, that in all Ages Righteousness and Virtue have been rewarded with a temporal tranquility and happiness; and that *fruitful lands have been turned into barrenness, for the wickedness of them that dwell therein.* And indeed 'tis very reasonable to think that the divine Justice will reward a righteous Nation, and punish a rebellious People. 'Tis true, he may defer his Judgments for a while, yet his Justice will not always give place to mercy and forbearance; but a Nation that continueth and increaseth its provocations, must expect to be punished in this world, (which is the only proper place) as a righteous Land may expect a present reward.

That Holiness doth also conduce to the peace and quietness of particular persons, is nothing less evident from Scripture: *Psal. 119.165. Great peace have they that love thy Law, and nothing shall offend them: but the wicked is like the troubled sea when it cannot rest, whose waters cast up mire and dirt,* *Isa. 57.20.* I have once and again shown, that there can be no inward tranquility and peace, where Holiness is wanting: the very thoughts of God, which above all things are most sweet, are notwithstanding troublesome to wicked men. But because Humane nature is in this degenerate state extremely sunk down into Sense, and more apt to be wrought upon by temporal advantages, than what only concern the Soul, and have a prospect to things that are future; I have also in the former part of this Discourse endeavored to make plain, how advantageous Holiness is upon the foresaid account; and *that length of days are in her right hand, and in her left hand riches and honor: That her ways are ways of pleasantness, and all her paths peace: That Godliness is great gain, having the promises of the life that now is, as well as of that which is to come.* And indeed, any man, who considers the nature and reason of the thing, cannot but be inclined to think it must be so: For how can that man be exposed to trouble and disquietment, who hath gotten the mastery over his Passions? And I dare appeal to the sinners own experience, whether vices have not been prejudicial to his health, macerated his Body, and filled him with tortures and pains? whether some sins have not brought him to poverty and disgrace, ruined both his estate and fame? Can any man produce any good effect that ever sin caused? sure, if men would speak impartially, they should acknowledge all this to be true.

That there is a great deal of more pleasure in the ways of Holiness than in the commission of sin, (which is the fourth thing proposed to be considered) needs not puzzle any man to

prove it. How delightful are all acts of Piety and Virtue? how inexpressible is that comfort that the devout Soul finds in conversing with God? Well might the Psalmist say, *Light is sown for the righteous, and gladness for the upright in heart*, Psal. 97.11. he often experienced that sweetness and satisfaction that is the result of obedience; whileas *Solomon*, who could pass the best verdict of sensual pleasures, yet concludes them to be but *vanity and vexation of spirit*.

There be two things that allay the pleasures of sin: *First*, the unruliness of immoderate passions, which fret and vex the minds of men, and hinder the sinner from tasting its pleasure. *Secondly*, the fear of an invisible being, armed to punish them for their misdemeanors: Conscience, upon the apprehension of guilt, recoils upon the sinner, and mars all the pleasure he promised himself to enjoy: This made *Belshazzar*, a King, and environed with his Nobles, tremble and quake in the midst of his cups. But supposing vices did bring as much pleasure along with them as they pretend, yet upon two accounts they are not half so delicious as the pleasures that spring from a good life. *First*, the pleasures of sin are so interrupted, of a short duration, or, as the Apostle expresseth them, they are but *for a season*: how quickly will a period be put to all these pleasures, which now make so much noise? They are very fitly compared by *Solomon*, to *the crackling of thorns under a pot*, which are scarce sooner in a blaze, than they vanish; but the joys that spring from a good conversation, are at their lowest ebb here: they do indeed continue, *for no man taketh away this joy*; but Heaven is the designed place for the good Soul to feed upon those *Rivers of pleasures that are at God's right hand for evermore*. *Secondly*, sensual pleasures do soon cloy men's appetites: we cannot enjoy long any sensual delight, but we are quickly weary of it: but it is not so with spiritual delights; 'tis only the absence of them, when suspended for our sins, that troubles and molests us. 'Tis impossible that sensual pleasures can satisfy the soul of man, which was never framed for a Mahometan Paradise; nor can it be rationally expected, that he who is conscious to himself of guilt, should be free from fear; which being so tormenting, can never permit men to enjoy pleasure freely.

But let us descend to sensual pleasures, and we shall find, that he who is temperate and moderate, is more likely to relish the pleasantness of Meat, Drink, and Pastime, than the intemperate and immoderate. He who relieves the Poor, and refresheth the Needy, cannot but find more real sweetness and satisfaction in doing so, than he who drinks away his Estate. He who speaks the truth, finds not those tormenting checks of Conscience which are the just reward of lying. But all this will more plainly appear, by the Solution of the next Objection.

*The second Imputation* is brought from Experience; namely, that wicked men are for ordinary very jovial and cheerful, and enjoy a great deal of satisfacton in their ways; whereas men who pretend to Piety and Holiness, are very sad and disconsolate.

To this I answer; That the Question is not, whether wicked men have some pleasure in their sins, or not? but, whether that pleasure that ariseth from a good life, be not infinitely preferable to these? Alas! the most promising sensual pleasure (supposing it to be lawful) is much inferior to the satisfaction and comfort that springs from a good Conscience. How

much more inconsiderable must sinful pleasures be, which are attended with so black and dismal consequences? *Indignation and wrath, tribulation and anguish upon every soul of man that doth evil.* Sinful pleasures are at the best but short; and sure this, consideration contributes very much to lessen their value; But that which makes them so mean, and not worth the enjoying, is the painful Eternity that succeeds to them.

*However* then the wicked may appear jovial and merry, yet their inward thoughts (if we could discover them) cannot be at quiet and ease: Whatever pleasure they may reap in the present act, yet they cannot afterwards look unto themselves without horror and amazement: The after-stings of sin are so painful, that he buys those present pleasures at a rate no reasonable man would purchase them.

*But* that wicked men cannot really enjoy that pleasure and contentment they pretend to, seems very plain from Reason. For *first*, How can any man be satisfied with those actions which are so cross to his very nature, and opposite to Reason, as every sin is? Can a man find pleasure in doing that which he knows he ought not to do? sure the reboundings of Conscience, upon the apprehension of doing amiss, will soon rase out any pleasure that sin affords; and a sick man may more rationally expect rest, than those men pleasure and contentment. *Secondly*, it can afford little pleasure to men, to act quite contrary to their own interests; it is rather like the laughter of fools and mad men, than a real pleasure, that such men can pretend to. Now every sinner quite ruins his interest and happiness, while he runneth headlong to destruction; and for a present pleasure, which is only grateful to the sensual appetite, loseth those lasting Rivers of pleasure, which, though future, are yet certain, and which are calculated for the Soul. *Thirdly*, What pleasure can any man enjoy, who is sure to be eternally tormented? *As there is no peace, so no pleasure to the wicked, who are at odds with God, whose favor is better than life.*

*But* what reason have good men to be sad and disconsolate, since all the causes of grief are removed from them? *Light is sown for the righteous, and gladness for the upright in heart;* so that the Apostle had good reason to double that Exhortation, *Rejoice in the Lord, again I say rejoice.* O how satisfying and pleasant is it for men to act reasonably, and to be assured that they have done their duty, and have acted for their own interest! *Our rejoicing is this, (saith the Apostle) the testimony of our consciences, that in all simplicity and godly sincerity we have had our conversation in the world.*

*Sure* there was never any man who was troubled for living holily, there being no reason why any should: 'Tis true, good men may be of a melancholy disposition, and naturally inclined to sadness; but this can be no reflection on Holiness, as if it were the cause of that melancholy temper: nay, the best of men have their own failings, and no wonder though these breed some trouble and disquiet: But this is not to be disconsolate for being good, but for doing evil. And indeed, I may add, that the great abominations and profanity, the contempt of Religion, and dishonor that is done to God that abounds, may very rationally make good men with the Psalmist say, *Rivers of tears run down my eyes, because men observe not thy Law.*

And thus this imputation cast upon Holiness, is easily wiped off. Grief and sadness are not the effect of a good life; but of an imperfect obedience: And while our sins call for mourning and fasting, it were a piece of madness for men to be jovial and merry, and entertain themselves with those deceitful melodies, which will end *in weeping and gnashing of teeth*.

And yet the sorrow of truly good men is not so obvious to the eye of men, as it is to him who is *the searcher of the heart*; it is rather the artifice of the formal Penitent, and hypocritical Professor, than the character of the Righteous, to *disfigure their faces*, and appear sad and demure. A good man chooseth rather, with *David*, to mourn in secret, and when he appears in public to wash his face, than with those Hypocrites of whom *Isaiah* speaks, who *bow down their head like a bull-rush*, who have *chosen affliction rather than innocence*.

The next imputation cast upon Holiness is, that it is but a piece of *singularity*, and a vain ambition to walk alone. Ans. I am heartily sorry that the universal deluge of Impiety should make good men say as once *Elijah* did in another case, *I am only left*: the few number of good men, compared with the vast multitude and Armies of transgressors, makes them to be esteemed singular and precise; and brings upon them the wrath and fury of ungodly sinners, because *they will not run with them to the same excess of riot*, and wallow in the mire as they do. But truly this charge is not more rational, than if a company of mad men should call one a singular fool, because he does not comply with them in all their extravagant actings, which do really rather require pity and compassion than imitation.

*I doubt* not but Singularity in some cases is a very intolerable temper, and unbecoming any man who pretends wisdom: but yet, if it be universally condemned, and in no case admitted as reasonable, I do not see but the charge will rebound upon the sinner, who in this degenerate age thinks the worse of himself, if he exceed not others in wickedness.

But since Holiness is so conformable to Humane reason, so advantageous and beneficial to every man; what madness is it to condemn it as singular? Sure, he who intends to walk as a man who is *of a good understanding*, (as good men are said to be) who intends to mind his interest and happiness, will never be frightened from Holiness, because may be it is not in vogue, nor become the mode of the Kingdom. If a whole Kingdom (excepting a few) should rebel against their Prince, would it be any blot upon these sew Loyal Subjects, that they affected Singularity?

But this cavil is so insignificant and silly, that I need not enlarge. Sure, since Holiness is the peculiar excellency and noble embellishment of Humane nature; since it is so venerable and lovely, and of all perfections the most excellent; he must be degenerate to the brutal nature, who condemns Singularity in Holiness; for this is in truth a condemning a man because he is *more excellent than his neighbor*, as the righteous is said to be in Scripture.

The last heavy Charge is, that it is folly and madness for men to quit with their present pleasures, and expose themselves to grievous troubles, for a future reward which is uncertain, and which nobody ever saw. To this I Answer, First, it is a great mistake to think that Holiness exposeth men to relinquish temporal and sensual pleasures; there being no men in the world so qualified to experiment the sweetness of these, none who live in so

happy and flourishing condition, who are more healthful, and enjoy a greater measure of peace and quietness, than good men. The only inconveniency they are exposed to, is affliction upon the account of Religion; which when Christianity did commence, was no rare thing, but now is not so ordinary. But supposing good men were exposed to greater afflictions than other men, yet there is a great deal of satisfaction in submitting to them, since they are but *light afflictions*, and *momentary* too, *which work for us a far more exceeding and eternal weight of glory*. These small evils are rather to be endured, than lasting pains and torments. Sure, Of two evils, the least is to be chosen.

*Secondly*, Although the reward of Holiness be future, yet 'tis not uncertain. We have as great assurance that there will be a reward for the Righteous in another world, as the nature of the thing is capable of: and sure he is an unwise man that asks any other demonstration or proof. Now that there is a reward laid up for good men, which though unseen, is yet as certain as if it were obvious to sense, we have the greatest rational evidence, and the best moral arguments to confirm it. For *first*, if there be a God; *Secondly*, if the Scriptures be the Word of God, then there is not anything more certain, than that there is a state of rewards and punishments after this life. *First*, if there be a God, then we can have no reasonable scruple about the future reward: for since God is *holy* and *just* (perfections essential to a Deity) then certainly he will, as the great Governor of the World, reward Virtue, and punish Vice. But this doth not always fall out so here; therefore it is reasonable to conclude, that he hath reserved the wicked till that great day of wrath, and prepared a reward for the righteous. *Secondly*, if the Scripture be the Word of God, then he who runs may read this truth.

We have then the greatest moral assurance possible, that there is a future reward; which may sufficiently encourage men to hazard all they enjoy here, for the expectation of it. But I shall only suppose that the future reward is possible; (which I think few will deny, or can prove it to be impossible) yet even upon this supposition, good men who part with the transitory things of this life, prove a great deal wiser than those who condemn them: For if there be no life after this, all the loss a good man suffers, is that of temporal conveniency; he hath denied himself the enjoyment of sensual pleasures, so far as he judgeth them sinful; he is not so intemperate as other men, and perhaps is exposed to some hazards for his Religion; at the most, *all* that he is to hazard is but very small. But if there be a future reward, in what a dismal state are the wicked, who shall everlastingly be deprived of it, and be irrecoverably plunged into a state of lasting and severe torments?

But since we are assured of a future reward, and know certainly, that *the righteous shall shine forth as the sun in the Kingdom of their Father*, and that the wicked *shall be cast into utter darkness*; What folly and madness is it to be careful for the Body, and careless what becomes of the Soul; to provide for Time, and neglect Eternity? Sure 'tis no wonder though the Wise man does so frequently characterize the sinner a *fool*, and represents him as one that *lacketh understanding*: And indeed, we may rationally say, *This their way is their folly*; their foolish choice proclaims, *that those workers of iniquity have no knowledge*.

**The Conclusion.**

WE have now seen the Excellency and Beauty of Holiness, have discovered the absolute Perfection of its Nature, and the Compleatness of its Rule; have taken a view of its Allurements and powerful Motives, and have discovered the weakness of those Cavils that are urged against it: and what remains, but that we set about this work with the greatest seriousness imaginable; that *we give no sleep to our eyes, nor slumber to our eye-lids*, till we forsake our sins, and enter upon a course of Holiness?

*If God had imposed upon us a heavy and intolerable yoke; if he had commanded us to perform some grievous and uneasy service, had we not been obliged to have obeyed? But since he only commands us to wash and be clean, requires only our consent to what is so much our own interest, only exacts that we separate ourselves from those lusts that pollute and defile us, that vex and torments our minds, and which (if continued in) will certainly ruin and undo us; what fools and mad-men are we if we refuse to hear his voice?*

*Almighty God has been drawing us with the Cords of Love; has presented to us the most charming motives to excite our love and esteem; has carried us (as it were) to the Pinnacle of the Temple, and discovered to us all the glory and beauty of this world; has taken us to Pisgah, and given us a view of the good Land of Canaan, of the City of the living God, of which glorious things are spoken; and promised, that all these things shall be ours, if we will but be holy in all manner of conversation: And to excite our fear, he has opened to our view, the powers of the world to come; has plainly told us of the pains and torments that the damned suffer day and night, and that indignation and wrath, tribulation and anguish, remains as the due portion of those that do evil. And now may he not take up that same protestation that he used to his ancient People the Jews; What more can I do for you? But alas! we have in the most insolent manner despised all these charms of Love, and, like the mad-man in the Gospel, have broken to pieces the strongest Fetters and Chains. We are, God knows, as deeply sunk into sensuality and brutishness, as those to whom the Grace of God that bringeth salvation hath never appeared. 'Tis not credible, (I may say possible) that men could have been more wicked than they now are, supposing they had never heard of Heaven or Hell.*

*'Tis a wonder (as any one would think) that those very men who profess they believe in Christ, should so grossly and openly contradict his plain Precepts; that those who believe, that without holiness no man shall see the Lord, and that the wrath of God is revealed from Heaven against all ungodliness, yet persist in their abominable wickedness, and are neither awed with fears, nor animated with hopes. What is all this, but for men to expose themselves to the contempt rather than pity of discerning men?*

*We have surveyed the several advantages which attend Holiness; have discovered how much man's temporal as well as his eternal welfare and happiness depends upon it: We have explained how in her right hand is length of days, and in her left hand are riches and honor: that her ways are ways of pleasantness, and all her paths peace. And now may we not give the same testimony of it which Joshua and Caleb did of Canaana, Numb. 14. The land which we passed through to search, it is an exceeding good land? The Sons of Anak (I mean the pretended difficulties) are not so strong as some men represent them to be; we need not be discouraged to encounter with them; greater is he that is in you, than he that is in the world. Alas! what*

Objection can men possibly make against a Duty that is so excellent, useful, and necessary, that is founded upon such mighty motives, as may prevail with any who is not quite petrified in desperate Impiety? Good God! what stupid folly is this, that men *hide their hands in their bosom*, and will not so much as stretch them out to this *tree of Life*, that they may eat of this fruit, *which is pleasant to the eye*, and profitable both to our present and future happiness.

'Tis indeed pity, that men should be thus permitted to run headlong to destruction. Alas! is perdition so lovely and desirable, that, like *Rachel*, a double servitude is *thought light for it?* and shall wise and discerning men be Eye-witnesses of the bad bargain those men make, and not warn them of their folly? I know this is a duty chiefly incumbent to our spiritual Watchmen to discharge; I doubt not but many of them stand upon their watch, and warn men of their danger. It were to be wished that all and every of them were thus faithful; but sure every man is in some manner concerned to be *his brothers keeper*; and he is highly criminal, who should see a mad man running upon danger, and not stop him in his course.

*I wish* some new-coined Doctrines had not an inauspicious influence upon the bad practices of many, had not too much countenanced and authorized vice: but my present design is so far from controversial, that I shall rather think myself concerned to inveigh against needless disputes, than start any. If I may speak from my own experience, I ingenuously confess, I find Disputes so insipid and fruitless, and in the review so unsatisfactory, that I am resolved henceforth to bid an eternal adieu to them, and to condemn them as the great underminers of Christian Piety: And if any shall after this fair warning assault any Doctrine I have elsewhere owned, I hope discerning men will neither esteem me nor the Cause the worse, that I draw not my Sword in its defense.

And now what shall I say more, but conclude with *Moses's* passionate Exhortation, *Deut. 32.46. Set your hearts to the words which I testify to you this day: for it is not a vain thing, because it is your life. Let us no longer delay and put off this duty; while it is called today, let us not harden our hearts through the deceitfulness of sin; but seriously search and try our ways, and turn to the Lord: this is the proper season for so necessary a work; ere long, there will be no time left us to consider our ways: O that in this our day we did understand the things that belong to our peace, before they be hid from our eyes!* If men would but be induced to imitate the Psalmists Example, *Psal. 119.59. I thought on my ways*, I doubt not but they should also imitate the course he did take, *I made haste and delayed not to keep thy commandments*: But men consider not what they are doing, and so no wonder though they perish, no wonder that they prefer darkness to light, and despise Holiness as a thing of no value. Let us therefore humbly and heartily invoke the Father of Lights to open the Eyes of men, whom the God of this world hath blinded, that they may *flee from the wrath to come, by cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

Holy Devotions: OR, A COLLECTION OF PRAYERS AND THANKSGIVINGS, Fitted to the main uses of a *Christian Life*.

PHILIP. 4.6.

Be careful for nothing: but in everything by Prayer and Supplication, with thanksgiving, let your requests be made known unto God.

London: Printed for Rob. Sollers, at the Kings Arms and Bible in St. Paul's Church-yard. 1683.

**HOLY DEVOTIONS: OR, A Collection of Prayers.**

**A Prayer for Families on the Lord's day in the Morning.**

O Most holy and eternally blessed, *The heavens and the heaven of heavens is thine, the earth also, with all that therein is.* Thou art everywhere, and canst not be excluded from any place; but art present to the greatest secrets of our Souls, and seest the closest and most retired thoughts of our Hearts. Thou knowest very well with what designs and Affections we now bow ourselves before thee, and canst not be deceived by any words that we are able to speak in thy praise, whilst our Hearts are far from thy fear and love.

Behold, O Lord, our Hearts are full with desires to be possessed with a mighty reverend sense of thee, and all the benefits thou hast bestowed on us; and be lifted up to Heaven in Love to thee, and Joy in thee, whilst we bless and praise thee, and speak good of thy Name. We here remember with all humility and thankfulness that thou art our Creator, and acknowledge thy care and providence over thy ancient People, in blessing and Sanctifying a day, wherein thou thyself restedst from thy works, that they might cease from all other employments, and admire thy wonderful works, extol thy Power, bless thy Goodness, and be astonished at thy Wisdom, in making, preserving, adorning and governing this excellent frame of the World. *The Heavens declare thy glory, O God, and the Firmament showeth thy handy-work.* The Sun, the Moon, and all the Host of Heaven, proclaim the greatness and splendor of thy Majesty: *The whole Earth is full of thy rich goodness, so is the great and wide Sea, wherein are things moving innumerable, both small and great living Creatures.* There is nothing but what speaks of thee; and above all, the Children of men, whom thou hast wonderfully made, curiously wrought, and impressed with thy own Image; that they might understand thee, and love thee, in all, and above all things.

The variety, the order, the stedfastness of all thy works in this great World, abundantly utter thy adorable perfections. But thou, O Lord, by thy goodness in giving thy Son for us, and then raising him up from the Dead, and setting him at thy right hand, hast given us new matter of wonder and praise; and consecrated a better rest, and holy day of rejoicing: wherein we should behold the glories of another World, and have before our Eyes the happiness thou intendest for us there, together with all the excellent means which lead unto it. Thou givest us occasion not only to reflect upon all the good things thou hast provided for our bodies; (which we can never acknowledge enough, the very Health and Ease of one day deserving the thankfulness of many) but we must also remember, that we are thy redeemed ones, and that thou hast done great things for our Souls in thy Son Jesus, who is entered into the Heavens for us, and gone to prepare a resting place for all those that follow him. This



exceeding riches of thy grace infinitely surpasses all our acknowledgments; since all the praises we are able to render thee, are less than is due for thy temporal blessings.

To this Love we owe the knowledge of thee, the true and only God; our freedom from Idolatry, and a vain Conversation; the true principles of Holy living; the benefit of repentance; the promise of a pardon; the assistance of thy Holy Spirit; the ministry of thy Angels; the hope of immortal Life; and the pledges our Lord hath left us of his endless love. To this we owe thy forbearance in the days of our ignorance, thy unwearied patience towards us in a continued Rebellion, and thy earnest entreaties of us, when we were passionately bent upon our own destruction. Thou hast sent us, in much love, many Holy Instructors and Guides to blessedness; we have had the benefit of sundry Pious Sermons, good Examples, holy Admonitions, and serious Councils, of the Power of the Holy Ghost, and divers restraints of Fear, and Shame, and Love; and thou still pursuest us with thy merciful kindness, and beseechest us to attend to thy gracious invitations, and receive thy blessings, and make thee our choice, and be Eternally happy in thy divine favor and likeness. What shall we render to the Lord for all his benefits towards us?

O help us to manifest our real and unfeigned desires to make some worthy returns to thee, by our careful improvement of the Holy opportunity which thou this day putttest into our hands.

O that our minds may be more enlightened to understand the Truth as it is in Jesus; that our wills may be more steadfastly resolved to cleave unto it; that our Affections may be excited to a stronger and more ardent Love to thee, and a greater delight in thee; and all the powers of our Souls disposed to serve thee at all other times, more cheerfully and readily, in all the Duties of Piety, Soberness, Righteousness, and Mercy. So that every day may become an Holy rest to the Lord, by ceasing to do Evil, and constantly doing well: that we may Glorify thee throughout our whole life, in all our actions *showing forth thy praise, who hast called us out of Darkness into thy marvelous Light*. And enlighten, good Lord, the whole World with the beams of thy Glorious Gospel, and dispose the Hearts of all Christian People, among whom the Son of righteousness hath shone so long, to walk as Children of the Light: that so they may offer unto thee this day most acceptable Sacrifices for themselves and for all mankind; and be fitted and prepared by serving thee in Righteousness and true Holiness here, to shine forever in his Heavenly Kingdom, with Christ Jesus our Savior, by whom thou hast given us good hope in thee, that thou will hear our Prayers, and do for us above all that we can ask or think; which we humbly beg, in those Holy words which he hath taught us, saying,

*Our Father, &c.*

### **Another for the Lord's-day at Night.**

O Most blessed for evermore, the Father of mercies, and the God of all comfort. *How precious are thy promises to us-wards, how great is the sum of them!* Thou renewest thy favors continually, and art still pouring upon us innumerable benefits; of which, this is not the least, that thou givest us leave to come into thy Presence, to call thee Father, and to make known our requests to thee, by prayer and supplication with thanksgiving. We accept, O Lord, with all

thankfulness this thy great Grace and Loving kindness to us; and are here again prostrate before thee this Evening, to acknowledge thy goodness in making us such excellent Creatures, capable to know thee, and acknowledge thee, and love thee; and by being made like thee, to be Eternally happy with thee.

Blessed be thy Name, that we are now alive, and that we have lived so long in health, and strength, and peace, and plenty of all good things; whereas our Eyes might have been consumed with grief, our Bones sore vexed, and, we might have mingled our Drink with continual weeping. We are bound unto thee for the free use of our understandings, for the good inclinations we find in our will, for any devout affections which are stirring in our Hearts; for all the advantages we have had by our educations, good company, and holy Examples: and more especially, for the Illuminations of the Holy Ghost, by thy blessed Gospel; the breathings of it frequently into our Spirits; the importunities thou hast used to draw us to thee, and the great and precious promises whereby thy love in Christ Jesus constrains us to resign ourselves entirely to the Obedience of thy Precepts.

We ought likewise to admire and praise thee, for thy Goodness to all thy Creatures, who live daily upon thy bounteous allowance. *The eyes of all wait on thee, and thou givest them their Food in due season; thou diffusest thy blessings in several Streams to everyone of them, according to their needs. That thou givest them, they gather: thou openest thy hand, they are filled with good.* We give thee the Glory of thy plentiful provision thou hast made for them: and more particularly admire thy great liberality to the Children of men, under whose Feet thou hast put in subjection *all Sheep and Oxen, yea, and the Beasts of the field, the Fowl of the Air, and the Fish of the Sea, and whatsoever passeth through the Paths of the Waters.* O Lord, we praise thee for thy Goodness to those who praise thee not themselves. Be thou adored and acknowledged in thy bounty, which bestows so many blessings unasked and unsought, and continues them notwithstanding abundance of provocations, and most high Offences that they have given to thy merciful kindness. And let thy Goodness to thy Church be never forgotten by us, which thou hast in all Ages Protected and defended, in a marvelous manner propagating the Gospel of our Savior, confounding its opposers, and spreading it by the power of the Holy Ghost over the face of the Earth. We thank thee for thy singular favor to these Countries wherein we live, to whom these glad tidings of Salvation have reached, and who have long enjoyed a more glorious light than many other places, and been delivered from the Darkness of Popish superstition, and from sundry attempts that have been made to bereave us of this Happiness: and are again settled after many Confusions in a peaceable enjoyment of thy true Religion; which thou hast also continued to us, though we have not brought forth Fruit worthy of the Gospel of thy Grace.

O that all thy undeserved Goodness may have this effect upon us, to make us heartily love thee, and devoutly worship thee, and zealously obey thee, and steadfastly trust and hope in thee forever. That by a careful improvement of *the knowledge of thee our God, and our Lord Jesus Christ, by whom thou hast given us all things that pertain unto life and goodness,* we may still enjoy this inestimable treasure, and all thy love to us may at last be finished in those eternal Joys, which he hath promised to the Faithful. And as we have been taught, exhorted and

encouraged this day out of thy holy word, and have likewise publicly acknowledged our obligations to thee, and made profession of Love and Gratitude, and Durifulness to thy Divine Majesty: So help us all the Week following openly to testify the Truth and Honesty of our Hearts, in all this, by a blameless conversation; in all Humility, Meekness, Temperance Righteousness, Charity and Peace, *with all them that call on the Lord out of a pure Heart.*

Bless our Sovereign, the defender of the Faith we profess, and all employ'd under him, in their several Offices: that they may be Instruments of continuing to us these Holy opportunities, with all other good things that may make these Kingdoms happy.

O that all our friends may be thine; and if we have any Enemies, Father, forgive them: comfort and support the Sick, the Needy, and all other distressed persons, with an immovable belief of thy wise and good Providence; to which give them Grace patiently and obediently to resign themselves. And when all our senses this Night shall be bound up with sleep, be thou, O Lord, our keeper: and after the refreshment of that repose, and this Holy rest from our Labors, raise us in the Morning to return unto them with cheerful minds, and ready wills; Praising still and Magnifying thy multiplied Mercies to us in Christ Jesus, by whom we present ourselves and petitions to thee, saying farther as he hath taught us.

*Our Father, &c.*

#### **A Prayer for a Family on any Morning.**

O Most holy, most glorious, and eternal Lord God; we thy poor and unworthy Servants, in all humility of Soul and Body, and unfeigned acknowledgements of our duty, prostrate ourselves before the throne of thy Mercy, praising & magnifying thy Fatherly goodness for the abundance of thy blessings, and for the multitude of thy Mercies heaped upon us; beseeching thee for Christ his sake, to be merciful to all our sins committed against thy Divine Majesty; upon the consideration of which, we confess we are not worthy to appear in thy presence, much less to ask a blessing at thy hands: for, by reason of our corrupt Nature in us, derived from our first Parents, our inclinations have been prone to commit all manner of sin and wickedness against thy Goodness. Thy Laws and Precepts we have broken, both in thought, word, and deed; out of our hearts proceed evil and wicked imaginations which defile the soul and body. Yet, O Lord, thou art our Creator, thou hast sent thy dear Son Jesus Christ to die for us, and thy Holy Spirit to sanctify us; and many are the benefits and blessings which thou hast bestowed upon us, and which by thy goodness we enjoy both of soul and body: and therefore by the Testimony of our own Consciences, we stand convicted; and the thoughts of our great sins and transgressions do much astonish us. What shall we say therefore, or wherein shall we open our mouths! who shall deliver us from the misery due unto us for our transgression! nothing can be expected in this life, but misery and confusion; and in the world to come, eternal condemnation. But yet, O Lord, in obedience to thy command, and in confident assurance of thy endless and unspeakable mercy, promised in Jesus Christ to all sinners which come unto thee with sorrow in our hearts, shame in our faces, and in all humility of spirit. And we would appeal from thee, a just Judge, to thee a merciful Father; from the Throne of thy Justice, to the Seat of thy Mercy; beseeching thee, O

Lord, to have mercy upon us, and to turn away thy face from all our sins, and to blot out all our transgressions, for the only meritorious Death and Passion of Jesus Christ, who so abundantly shed his Blood on the Cross, to take away the sin of the world: and be pleased now to reform our affections, transform us out of sin, into the glorious liberty of thy own Children, to live in newness of Life, in a holy conversation, and continual obedience to thy divine Majesty.

And now we further entreat thee, O Lord, for a blessing upon the Church universal: more especially we beseech thee, to continue the peace and prosperity of these Churches wherein we live, and every member thereof; and in a more especial manner, bless, with the chiefest of thy blessings, our King, Queen, Duke, and the rest of the Royal Family; bless our Counselors, Ministers, and Magistrates; bless our Friends; Kindred and Acquaintance; bless the whole Church, & every afflicted member of it: accept of our morning-sacrifice of praise and thanksgiving, for all thy mercies and favors, comforts and deliverances, which from time to time thou hast afforded and continued to us. We thank thee for thy last mercy, in preserving us from the dangers of this night past; for refreshing our bodies with seasonable rest, and bringing us safe to the beginning of this day. Lord, what is man, that thou art so mindful of him, and the Son of man, that thou shouldst thus visit and remember him? Give us grace, O Lord, to remember thee, and to be mindful of thy mercies, that we may praise thee for all the truth and faithfulness which thou showest to us in the land of the living; that as thou hast brought us to the comforts of this day, so thou mayst go along with us in the same, to enable us for the Duties of those callings wherein we are placed, and to deliver us from those dangers to which we are exposed, even for Jesus Christ his sake; in whose most blessed name and words, we conclude these our weak and imperfect prayers, saying as he himself hath taught us in his holy Gospel,

*Our Father, &c.*

### **A Prayer for a Family at Night.**

MOST glorious, and everlasting Lord God, which inhabitest eternity, and dwellest in that light which no mortal Eye can attain unto; the God in whom we live, and move, and have our being; we thine unworthy Servants do here in all lowliness and humility present our Persons and Prayers before thy Divine Majesty; confessing and acknowledging, that we were conceived in sin, and brought forth in iniquity; and as if that had been but a small matter, we have heaped up our Actual transgressions, as the sand upon the Sea-shore, and as the Stars in the Firmament for number: we have broken thy Commandments, we have profaned thy Sabbaths, we have dishonor'd thy Name, we have abused thy Creatures, we have neglected the day of our Visitation, and turned thy Grace into wantonness, whereby we have most justly provoked thy wrath and everlasting displeasure; we have wounded our own consciences, weakened our assurance of Salvation, and grieved thy good Spirit, which seaeth us up unto the day of our Redemption. And now, O Lord, if thou shouldst deal with us after our deservings, thou mightest pour upon us the deluge of thy wrath and fury, to sweep us out of the Land of the living, into that place of torment prepared for the Devil and his Angels. But thou hast revealed thyself to the Sons of men, to be the Lord, the Lord merciful

and gracious, longsuffering, and of great goodness, who pardons sins, and passeth by the transgressions of thy People; this is thy Name forever, and thy Memorial throughout all Generations. We beseech therefore, for Jesus Christ his sake, to be merciful unto us, in the free pardon and forgiveness of all our sins, that we have ever committed against thee: Accept of his obedience, for our disobedience; of his righteousness, for our unrighteousness; of his sufferings, for all our sins: wash them away in his blood, nail them to his Cross, hide them in his Wounds, and bury them in his Grave, that they may never rise up for our confusion here, or for our condemnation hereafter. O Lord, be unto us a Father of mercy, and a God of consolation; speak peace unto our Souls and consciences, and say unto us, that thou art the God of our Salvation. And give us Grace, for the time to come, to die daily unto sin, by virtue of thy Sons death, and to rise up to newness of life, by the power of his resurrection. Wean our Hearts, and take off our Affections from the things of this world, which endure but for a season; and raise them up unto those things which are at thy right hand for evermore. Enlighten the darkness of our understanding, subdue the stubbornness of our wills, rectify the disorder of our affections, and bring into obedience whatsoever exalteth itself against thy will; that at last we may become such as thou wouldest have us to be.

Continue and enlarge thy blessings upon the Church and Land wherein we live, upon the Person and Government of our King: bless all the Royal family, together with his Majesty's Councils; the Nobility, Magistracy, Clergy, and Gentry of the Land: Be merciful to all those who are afflicted with any cross or calamity, all our relations and acquaintance, and all others whom we are bound to pray for.

O Lord accept our thanksgivings this Evening, for all the mercies and favors which thou hast afforded for our Souls or Bodies, for this Life, or a better; more especially, that thou hast preserved us and our Family this day, in health and happiness. Now, holy Father, seeing the Night is upon us, and we are ready to take our rest, in thy hands we commit our Souls, and Bodies, and all that we have; beseeching thee, who art the keeper of Israel, that neither sleepest nor slumberest, to take care of us; for if thou protect us not, Satan will devour us; yea, we shall sleep a perpetual sleep, and never arise up to praise thee: we pray thee therefore to be good to us this night, defend us from danger, refresh us with comfortable rest, and raise us up to glorify thee in the duties of the day following; that thou mayst still be our God, and we may be thy People. Hear us and graciously answer us in these our requests, and what else thou knowest needful and expedient for us, and that for Jesus Christ his sake, in whose most blessed Name and words, we conclude these our imperfect prayers, saying as he himself hath taught us,

*Our Father, &c.*

#### **A Morning-prayer for a private person.**

O Lord my God, merciful and loving to all thy servants, pitiful and patient to me thy child, gracious and favorable to all those that meekly come unto thee; I dare not with the proud *Pharisee* justify myself, or say, I have not sinned: I dare not press into thy presence with hope

or confidence through mine own merits to be saved; but, with the poor *Publican*, laying my Soul upon the work of Repentance, and with an unfeigned sorrow casting myself down at the footstool of thy Majesty, I cry, and say, *O Lord, be merciful to me a sinner.*

O my God, the horn of my Salvation, and my refuge, my stony Rock, and my defense, in whom only I trust, and to whom alone I flee for succor; miserable wretch that I am, how have I provoked thee! I have done evil in thy fight, I have stirred up thine anger, I have deserved thy displeasure. I have sinned, I have offended, yet thou bearest with me. *One deep calleth to another*, the depth of misery to the depth of mercy.

I feel, O Lord, (but it is thy Spirit that giveth me this feeling) that mine Understanding is darkened, Conscience seared, Memory decayed, Will bewitched, Heart hardened, Affections disordered, Conversation corrupted; my thoughts, desires, & best actions are abominable in thy sight. Mine eyes cannot see thee in thy Creatures, mine ears cannot hear thee in thy Word, my mouth cannot praise thee in thy Works, my hands and feet cannot serve thee in my Calling: destruction and calamity are in all my ways, and the way of peace I have not known. Unto whom now shall I come for comfort, unto whom now shall I sue for succor, but to thee, O Lord, whom I will look up to, as unto the *Brazen Serpent!* If I repent, thou sparest; if I return, thou embracest: yet beside all this, though I defer, thou waitest. Thou teachest the ignorant, thou comfortest the pensive, thou liftest up from destruction after a fall, thou givest to him that asketh, thou reclaimest him which wandereth, thou invitest him that resisteth, thou lookest for him that sleepeth, and him thou embracest which returneth.

Now, O Lord, what to answer for my disobedience I am ignorant; for what am I not subject to, by reason of my sins! I cannot hide myself from thy presence: I could not abide it, if thou shouldst enter into Judgment.

O Father of mercies, and God of all comfort, pierce my flesh with thy fear, so that by fearing I may escape such things as thou dost threaten; and restore to me the Joy of thy Salvation, that by loving I may taste the felicity which thou hast promised. Put thou into my remembrance, O Lord, the things I should conceive of thee; teach me by what words I may call upon thee, instruct me with what good works I may please thee. Cover thou mine head in the day of battle: Let me not be of that number which *for a time believe*, but, *when temptation cometh, go back.*

Grant me, I beseech thee, the gifts of regeneration, to become thy child of Faith, to believe thy promise; of obedience, to do thy will; of prayer, to seek thy presence; of comfort, to endure thy trials; and of strength, to continue thy servant to my life's end.

Open my blind eyes, to see the sins I am most given to: give me grace to sigh and groan under the burden of them: and give me spiritual understanding to discern and judge betwixt good and evil.

Thou hast been good unto me, O Lord, many ways, in my creation, redemption, vocation, sanctification, in preserving me all the days of my life hitherunto, and in opening thy hand continually, and filling my mouth with good things. Thou hast preserved me from all

dangers of this night past, and brought me safe to the beginning of this day: whereas thou mightest have made my bed my grave; thou mightest have turned my sleep into death unto me, but thou lendest me a longer and a larger time to repent. Lord, increase my zeal, further my repentance, make me sincerely to embrace thy mercies. *I will take the Cup of Salvation, and call upon thy Name.* Receive, O Lord, this early sacrifice both of my soul and body. I offer them up into thy hands to be disposed at thy pleasure, and with them unfeigned sighs for offending thee. Go on with thy favors towards me thy humble servant; go along by me and with me all this day, and all the days of my life, that I may not step into the path of sin, but that thy Law may be my delight all the day long.

Thou, O Lord Christ, art risen from the dead. Let the power of thy resurrection make me rise unto newness of life: And that which is impossible to flesh and blood, make it possible by the virtue of thy blood. And so in thy Name I shut up my imperfect prayers, both for myself and others, in that manner and form of prayer which thou hast taught me;

*Our Father, &c.*

#### **An Evening-prayer for a private person.**

O Lord my God, who aboundest in all good things, and art a liberal bestower of the dainties of heavenly safety; I praise and glorify thee for thy love and bounty towards me this day past, having bestowed upon me all things necessary for the day, with-holding nothing from me that might be beneficial to me. The night now stealeth upon me like a thief, and I am nearer to old age than I was in the morning, though not nearer to goodness. I know not whether thou wilt this night make my bed in the dark, and the hour of my visitation be this present evening. A wake me then out of that slumber of sin, remove from me that sloth that hath all this while hindered thy Grace: Forgive me my sins, which are more infinite than the stars, and more heavy than if mountains lay upon my bosom: but thy mercy and the merits of my Redeemer do I trust in; in his Name do I sue for a pardon.

Let my mind, O Lord, fly from the parching heat of worldly cares, under the shadow of thy wings; that being hid in temperate coldness, it may joyfully sing and say, *I will lay me down, and also sleep in peace.* Let my memory sleep, O Lord my God; let it sleep from all evil. Suffer not unclean thoughts this night to pollute my body and soul; but keep my cogitations chaste. Let not the Sun go down upon my wrath; but if any man this day have done me wrong, grant that I may freely and heartily forgive him, as I desire at thy hands to be forgiven. Keep me from the adversary, who sleepeth not, but seeketh how he may devour me. Anoint me, O Lord, with the Oil of thy Spirit, that of thy fullness I may be filled with Grace, even that Grace, which may further my Salvation. Keep me, O Lord, in my old age, forsake me not when I am gray-headed. And whensoever it shall please thee to cast me upon my sick bed, grant that I may take my sickness patiently; and at the last gasp let not either sin or Satan take such hold upon me, that I depart this life with cryings, and screechings, and words of despair; but that, believing thy word, and yielding to thine ordinance, my last hour may be my best hour, and I may say with the Psalmist, *Lord into thy hands I commend my Spirit; for thou hast redeemed me, O Lord God of Truth.*

Pardon, O Lord, my misspending the time, my unprofitableness, my unthankfulness for thy goodness. Supply what is wanting in me; through the fire of compunction make me at all hours to seem a living sacrifice in thy sight. Continue towards me thy love, and make me to love thee again. Without thee, alas! I die; but when I think on thee, I revive again. To thee therefore be ascribed all honor and glory world without end.

*Our Father, &c.*

#### **A Prayer before the receiving of the Sacrament.**

O Most gracious and merciful Lord God, thou hast called all those that are weary and heavy laden with their sins to come unto thee, and hast promised to ease and refresh them; thou hast invited all those that hunger and thirst after thy Kingdom and the righteousness thereof, to come to thy Table, to taste of thy supper, and hast promised that thou wilt satisfy them: in assurance therefore of these promises I come to thee, blessed Lord Jesus, beseeching thee to ease me, to refresh me, to satisfy me with thy mercy; for my Soul hungers and thirsts after thee and thy Salvation. I confess and acknowledge that my daily sins have made me unworthy of my daily Bread, much more of this Manna, this Bread of Life that came down from Heaven. I confess, O Lord, I am not prepared according to the preparation of thy sanctuary; yet for as much as this day I have set my Heart to seek to thee, thou, O God, be merciful unto me: and though I cannot bring with me a clean Heart, (for who can say his Heart is clean?) yet behold, O Lord, I bring with me a contrite Heart and a broken Spirit; despise not, O God, this Sacrifice. As for the sins that I have committed against thee, bind them up in one bundle, and cast them into the bottomless Sea of thy mercy; bury them in thy Wounds, and wash them away in the blood of that immaculate Lamb Christ Jesus: and for the time to come sprinkle my conscience with the same blood, that being cleansed from dead works, I may serve thee the Living God in righteousness and true holiness all the days of my life. That so this blessed Sacrament may be a means to quiet my conscience, to increase my Faith, to inflame my Charity, to amend my life, to save my Soul, and to assure me that I am of the number of those blessed ones who shall eat at thy Table, and be called to the Marriage-supper of the Lamb. Grant this, O Lord, for Jesus Christ his sake, in whose Name and words I conclude these my imperfect prayers, saying as he himself hath taught me.

*Our Father, &c.*

#### **A Prayer after the receiving of the Sacrament.**

O Most gracious God, from whose bounty every good and perfect gift is derived; I and all that is within me praise and magnify thy holy Name for all thy mercies and favors which from time to time thou hast bestowed upon me. But especially I thank thee for Jesus Christ thy Son, the fountain and foundation of all blessings and benefits; that thou hast sent him into the World to take our nature upon him, and to die for us; and that thou hast fed me, who am unworthy of the least of thy favors, with the precious merits of his death and passion. Blessed Lord God, thou hast been pleased this day to set thy Seal to the Pardon and forgiveness of all my sins: Oh, let me not lose it again by unthankfulness, or relapsing into



my old sins from which thou hast purged me, lest my last end be worse than my beginning. But if hereafter I shall be tempted by the Devil, allured by the World, or provoked by my own flesh, then set before mine eyes, by the remembrance of thy Spirit, how dear the expiation of my sins cost my Lord and Savior Jesus Christ, even the effusion of his most precious and holy blood; that in the contemplation of his death, and application of his most bitter passion, I may die daily unto sin, and so may show forth the Lord's death till he come and bring his reward with him; I may receive the Crown of Righteousness which he hath purchased and prepared for all those that love and expect the day of his appearing, with the precious price of his incorruptible blood. And whereas I have this day renewed my covenant with thee my God in vows and purposes of better obedience, assist me by thy grace, and strengthen me by thy power, that I may pay the Vows which I have made unto thee, and that by virtue of thy heavenly nourishment I may grow up in grace and godliness, till at last I come to be a perfect man in Christ Jesus.

Preserve and maintain always this thine Ordinance, that it may be a note and a badge of my public profession: and give unto all of us that have been partakers of thy body and blood, one heart and one mind in the unity of Spirit, for the worthy and reverend receiving of the same whensoever we shall come to thy holy Table again. And for this thy mercy towards me, do I yield unto thee all praise, and glory, and power, and might, and majesty, through Jesus Christ our Lord, in whose most blessed Name and words I further pray,

*Our Father, &c.*

#### **Another Prayer before the Sacrament.**

DEpart from me, for I am a sinful man, O Lord. I am not worthy that thou shouldst come under my roof. For the house of my Soul, which thou hast made a fit Temple for thy holy Spirit to inhabit in, I have defaced and defiled with all manner of pollutions and abominations. It is become a den of ravenous Beasts, and a cage of unclean Birds, and every corner so crowded with filthiness, that thou wilt not find where to lay thy head, *Luk. 9.58.*

But thou, O Lord, which despisest not a penitent sinner, but hast promised to dwell with the humble and contrite Spirit, I beseech thee cast me not away from thy presence, but cast out all profaneness and uncleanness out of my Heart, and remove everything that may offend the pure Eyes of thy glory, and the holiness of thy presence: and then, O Lord, vouchsafe to come and enter in, and dwell there, and abide with me forever.

Behold, O Lord, I am before thee in my sins, clothed with filthy garments, and Satan standing at my right hand, accusing me, and bringing my transgressions into remembrance before thee, with loud clamours for justice against me. O Lord, I acknowledge and confess myself guilty, and that I have deserved the utmost of thy wrath and indignation. But, O Lord, I appeal from thy seat of judgment to thy throne of Grace and Mercy, humbly beseeching thee to rebuke and repel the malicious accuser of thy servants, and hearken to the intercession of our advocate in thine own bosom: for his sake have mercy upon me, and pardon my offenses, and blot out the hand-Writing that is against me, and put away all mine iniquities, and drown them in the depth of the Sea.

Wash me thoroughly from all my pollutions in that Fountain which thou hast opened for *Judah* and *Jerusalem* to purify in; and then cloth me with that white robe of thy Son's righteousness, the Wedding-garment requisite at this feast, and admit me to thy Table which thou hast prepared for thy Children.

And grant, O Lord, that when I have tasted of these thy Heavenly dainties, I may no more return like the Dog to his vomit, or the Sow that was washed to her wallowing in the mire; but I may keep myself unspotted from the World, and walk before thee in all purity and holiness.

And now, O Lord, thou invitest and exhortest me to come to thy holy Table.

O my God, I know mine own unworthiness, yet in the multitude of thy mercies I will humbly approach to thine Altar, beseeching thee to behold me not with a severe, but a gracious eye.

Thou knowest the earnest desire of my Soul: be thou pleased to pass by the weakness of the flesh, and accept the willingness of the Spirit, and grant that I may now receive this holy Sacrament to the honor and glory of thy Name, and the good and comfort and Salvation of my own Soul.

The Good Lord pardon everyone that prepareth his heart to seek God, the Lord God of his Fathers, though he be not purified according to the purification of the Sanctuary. *Amen.*

#### **After the Sacrament.**

LORD, what is man that thou art mindful of him, or the son of man that thou visitest him?

What is thy servant, that thou shouldest look upon such a dead Dog as I?

The Dogs eat of the crumbs that fall from their Masters Table, but thou hast fed me with the bread of thy Children, and given me to drink of thine own cup.

Thou hast fed me in a green Pasture, and leadest me forth beside the waters of comfort.

O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

What reward shall I render unto the Lord for all his benefits toward me?

Lord, I offer up unto thee myself, my soul and body, and all that I am and have; beseeching thee graciously to receive me for thy servant, to dwell in thy House, and praise thy Name for evermore.

Thou art worthy, O Lord, to receive Glory, and Honor, and Power; for thou hast created all things, and for thy pleasure they are and were created.

Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to our God, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God Kings and Priests.

Salvation to our God which sitteth upon the Throne, and to the Lamb. *Amen.*

Blessing, and Glory, and Wisdom, and Thanksgiving, and Honor, and Power, and Might, be unto God forever and ever. *Amen.*

**An Admonition after Receiving.**

AND now you have thus solemnly devoted and *consecrated* yourself to God and his *Service*, beware that you do not fall *back*, and return to your former course of sin, like the *dog* to his *own vomit*; or as the Serpent, which casts up his Poison when he goes to drink, and when he hath quenched his thirst, returns and sucks it up again. And thus some are content to leave their sins at the Churchdoor, but with an intent to take them up again when they come out.

But God will not be so mocked.

And know this, that if you have well and worthily performed this Duty today, yet if you do not persevere in Piety, as you have promised and begun, not only your former sins, but even the *Piety* of this day shall one day rise up in Judgment against you.

But a diligent watching and wariness over your ways after this, will be the best *preparation* against the next time.

**A Prayer for one that is troubled in mind.**

O Lord, *the Father of mercies, and the God of all comfort*, I acknowledge and adore thy eternal Power, and Wisdom, and Goodness. I render thee my most hearty thanks for all the benefits thou hast bestowed on me, from my first coming into the world until this time. *Many, O Lord my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.* Above all, I bless thee for that great demonstration of thy Love and Goodwill to Mankind by Christ Jesus, whom thou hast sent into the world to save sinners; and for bringing me to the clear knowledge of him, and unfeigned affection to thy holy Will declared to us in his blessed Gospel.

O God, thou hast taught me from my youth up, and hitherto been marvelously gracious to me. Hide not, I beseech thee, thy face now from me, and put not thy Servant away in displeasure. Thou hast been my help, leave me not; neither forsake me, O God of my Salvation. But for Jesus Christ his sake, I humbly entreat thee to pardon and pass by all my neglects of thee, and unthankfulness to thee, and offenses against thee. And as I here sincerely devote and dedicate my whole self, soul and body to thy service; so help me, O my God, and further me in the performance of my duty, by the grace of thy holy Spirit. To thee all hearts are open, and from thee no secrets are hid: deal with me according to the earnest desire and full purpose of my soul, to conform myself in all things to thy holy Will.

Settle in me an immovable faith in thy infinite Mercies, a constant love and cheerful affection to my duty, and a readiness of heart to obey thee, and to submit to thy wise appointments in every condition. The whole Earth is full of thy Mercies. That I may rejoice and be glad all my days, compose my broken and disturbed thoughts, quiet my troubled and

disordered spirit, and appease all the ragings and tumults there, by a sweet sense of thy most tender mercies, which have been ever of old, and endure continually.

Banish from me all causeless fears and jealousies; deliver me from all unprofitable sadness and dejections of spirit: keep me from charging thee foolishly. Bestow upon me a cheerful spirit, by an humble hope in thee, and by referring myself wholly to thee. Endue me with such wisdom and uprightness, that I may neither neglect my duty, nor suspect thy gracious acceptance of me. Give me an hearty zeal to do the best that I am able; and a settled persuasion that thou requirest no more of me.

Defend me, O my gracious God, from dishonoring thee, and my Religion, by distrusting thy goodness, and calling thy loving kindness in question towards those that are sincerely bent to please thee. Remove all troublesome imaginations from me, and give me a clear understanding of thee, and of myself; or when I am in darkness and confusion of thoughts, grant me so much light and judgment, as not to conclude myself forsaken by thee, but to reflect upon thy long-continued favors to me, and many deliverances of me; that so I may resolve still to hope in thee, to bear my present trouble patiently, and to resign my will absolutely to thy good pleasure. And good Lord, enable me to look beyond these clouds, to that blessed state whither my Savior is gone, in which there is no darkness at all: and in an humble hope of coming to the same place where he is, to content myself with any condition whilst I am here, so far remote from that Region of light and glory.

Hear me most loving and merciful Father, I most humbly beseech thee; Pity my great dullness and deadness of heart. Strengthen my weak and feeble endeavors, support my fainting spirit, and cause it humbly to hope in thee forever. Confirm and establish every good thought, desire and purpose which thou hast wrought in me; perfect that which thou hast begun; make me to grow in wisdom, faith, love, and willing obedience: conduct me hereafter so evenly and steadily, so peaceably and quietly, so cheerfully and sincerely in thy ways, that I may Glorify thee whilst I live, by encouraging others to accompany me in thy service; and when I come to die, may resign my Soul unto thee with an undisturbed mind, and in an holy hope also of a joyful resurrection of the body, at the great day of the Lord Jesus, to whom be glory and dominion forever. *Amen.*

### **The Prayer for a Woman with Child.**

MOST merciful and gracious God, who wilt not turn away thine ear from those that call upon thee in sincerity and truth; look down with an Eye of pity and compassion upon thy unworthy Servant. I must confess, my sins are very great, and so is my danger which is at hand; my pains to come will be grievous, and my life is now most uncertain. Assure me, I beseech thee, of the forgiveness of all my sins, mitigate my fear and sorrows, strengthen me with the comforts of thy Spirit, confirm me in the faith of my Savior, and bless all good means appointed for my comfort; that in due time I may be a joyful Mother, and see the fruit of my Body, safe, sound, and perfect, without blemish or deformity.

O Lord, I know not how soon my travel will steal on me, when I must fight that battle of Life and Death: one drop of thy mercy hath sovereign power to cure all the Wounds of those

sorrows; shed therefore, O holy Father, that drop of grace upon me, in that minute when I am to encounter with so stern an adversary; strengthen me with patience; bless me that I perish not: bless the work of my Midwife; let not the Child yet unborn, the Babe in my womb, be punished for mine offenses; but give it growth, give it flourishing, and form; and when the time is come, that thou wilt call it out of this close House of flesh, where it now inhabiteth, to dwell in the open World, sanctify thy Creature, make it by Baptism, a member of thy Church, a Lamb of thy flock, and direct it in the ways of Godliness to its lives end. And all through Jesus Christ our Lord, in whose blessed words I continue to pray,

*Our Father, &c.*

**A Thanksgiving by the Woman after safe deliverance, to be used when she is able.**

*MY Soul doth magnify the Lord, and my Spirit rejoiceth in God my Savior. He hath given me my Hearts desire, and not denied me the request of my lips. Children are his heritage, and the fruit of the Womb is his reward.*

Glory be to thee, O Lord God eternal, who hast now delivered me from the great pains and peril of Child-birth, who hast taken away my reproach, and made me an instrument to increase thy Kingdom. It is in thy power to strike death into my Womb, but thou hast given me a double life: all mine anguishes thou hast sweetened with gladness. Continue thy mercies and favors to me thy servant; put strength into my blood, blood into my Veins, and courage into mine Heart; that my lips may render thee deserved thanks.

Thou that art the Father of love and life, look upon this mine Infant, which thou hast given me; preserve it in health, quicken it with grace, crown it with long life, that it may grow up to be a servant in thy household. Send the Father of it and me much comfort by it, that it may be a staff to our old age. Bless it with store of friends in this World, and be thou the chief friend to it for evermore: and for the better growth in godliness, feed it with the Milk of thy Word, defend it from all dangers, and all enemies Bodily and Ghostly.

And whereas it is written, *that the great red Dragon stood before the Woman which was ready to be delivered, that he might devour her Child when she had brought it forth;* so guard me, and regard this my birth, that Satan rule not nor reign within us; but deliver us still out of his Jaws, as a Bird out of the Snare of the Fowler. Let thy blessing, O Lord, be upon me and my Children, strongly to help, keep and defend us, from this time forth for evermore. *Amen.*

**A Prayer to be used by one that is sick.**

O Eternal and most merciful Father, look down I beseech thee upon thy poor servant, who is punished and afflicted in Body with the smart of my pain and sickness; and who is also troubled with the fear of thy heavy displeasure for my many sins and iniquities, wherewith I have provoked thy holy Majesty in the time of my health. I confess that of very faithfulness and goodness to me, thou hast laid this scourge upon me, to the end that by the stripes of my flesh, my Spirit might be healed, and saved in the day of the Lord Jesus. I valued not the benefit of health as I should have done, and therefore thou hast made me sensible of it by the want of it: in prosperity I remembered not the afflictions of my Brethren, and therefore

thou hast afflicted me like unto them. I was in a kind of Spiritual lethargy, till thou didst awake me with the stroke of thy hand. And because I know that it is good for me to be thus disciplined by thee, I humble myself under thy mighty hand, and kiss this thy rod, which I trust through thy grace shall make my Soul appear fair and beautiful in thine Eyes. Comfort O Lord, my fainting Spirit, and strengthen my feeble knees, and support my weak hands, and revive my deaded heart; and so powerfully assist me with the Spirit of strength, that I may with confidence call upon thee, with patience endure this trial, with hope expect thy good pleasure, with wisdom make use of this thy visitation, and with thankfulness ever praise thy goodness and mercy for my safe recovery, if it may be with thy sacred will, whereunto I submit and wholly resign now and forever, through Jesus Christ my blessed Lord and Savior, in whose most holy words I further pray,

*Our Father, &c.*

**A Prayer to be said by them that visit the sick.**

O Eternal God, who in thy holy word by the Apostle hast promised, that the *Prayer of faith shall save the sick, and thou wilt raise him up; and if he have committed sins, they shall be forgiven him*; We come unto thee in the behalf of our diseased and distressed friend, visited under thine hand. Speak comfortably, O Lord, unto his Soul; seal in his heart by thy holy Spirit the forgiveness of all his sins. Have mercy upon him, and according to the multitude of thy mercies do away all his offenses: blot all his sins out of thy remembrance.

Grant him thy grace to bear willingly this *Cross*, the Cross of sickness; to drink heartily of this *Cup*, the Cup of affliction; to endure patiently this *Yoak*, the Yoak of tribulation; and to suffer meekly this *Rod*, the Rod of correction. He hath received good things of thee, make him willing to receive evil also: as heretofore he rejoiced in his health, so teach him now to rejoice in his sickness: and as he was not ashamed to live, so let him not be afraid to die, because *his life is hid with Christ in Heaven*.

Let the sweet feeling and taste of a lively faith distaste all the filthy corruptions that are in him; and after the example of the good *Samaritan*, after the sharp wine of grievous tribulation, instill also the suppling Oil of comfort, whereby he may be able to endure those troubles which otherwise would be intolerable unto him. Strengthen his memory, whereby to call upon thy glorious Name. Settle his Spirits, that they may not wander and fly out into any unruly motions. Lay thy finger upon his lips, that they may not fall into cursing or blaspheming thy Deity, or into any vain language. Take from his Eyes all delight of this frail world, and let his Soul make ready only for a voyage to Heaven. Set thy saving mark upon his Soul, and give order to the destroyer that he hurt it not. But having fought a good fight, let him now triumphantly exult and say, *O Death, where is thy sting; O Hell, where is thy victory? I thank thee, O Lord, who hast given me victory by Jesus Christ*. Be merciful unto us here present, who as feeling members of one body, adore thy holy Name, and implore thy Divine help, for this thy servant; grant him assistance of thy Spirit to the last gasp, and us assurance to be heard of thee for him, and all others upon the like occasion We could wish that thou shouldst speak to this our friend, as thou didst unto thy servant, when thou saidst, *Arise, take*

*up thy bed, and walk:* but yet alas! we know not whether we ask aright or not; *thy will be fulfilled;* we know that he shall but change this life transitory for Eternity, cast off mortality, and be clothed with immortality; and this light affliction, which is but for a moment, shall cause unto him a far more excellent and eternal weight of glory. Wherefore make us all wise to salvation; *and teach us so to number our days aright, that we may apply our hearts unto wisdom.* Give both this thy servant and all of us grace, willingly to forsake this present evil world, and so to live in thy fear, that we may die in thy favor, and so reign with thee forever hereafter. Grant this for Jesus Christ his sake, our only Lord and Savior. *Amen.*

### **A Thanksgiving after Sickness.**

O Most merciful Lord God, I thy late sick and sorrowful servant do with bended knees, and a thankful heart, prostrate myself before thee at this time, acknowledging that thou hast been a loving Father unto me, not only before I was yet born, but ever since I hung upon my Mothers breast.

Manifest experience have I had of thy manifold mercies many times, but never more than in my late and last visitation. I offer now unto thee a sacrifice of praise. Because I employed not the faculties of my Soul and members of my Body as I should have done, thou didst bereave me of the strength, and vigor, and use of them for a season; but now because thy compassions fail not, thou hast returned them to me again: wherefore I consecrate and devote them perpetually to thy service; and as I am in the state of my Body, so by the power of thy renewing grace I will become in the estate of my soul a new man. My broken heart which thou hast healed, shall now entirely love thee; my feeble knees and weak bones which thou hast settled, shall night and day bow to thee; my weak hands which thou hast strengthened, shall continually be lifted up unto thee. I confess unto thee, O Lord, that in my health I often read and heard that worldly delights and comforts were vain, and much like Flags and Bulrushes, which men in danger of drowning catch to bear them up, but they sink down under water with them; yet did I not learn till I suffered, till thy rod had imprinted it even in my flesh. Now O Lord I beseech thee to knit my heart unto thee, that I may fear thy Name: create in me a new heart, and renew a right Spirit within me. I asked life of thee, and thou gavest it me. I now desire and crave thy salvation; O my God, with-hold it not: make me to repent of my sins (the cause of my sickness) and to depend upon thee, the giver of all good things; and make me in the time of prosperity to think of adversity, in health to think of sickness, in sickness to think of death, and at all times so to think of judgment, that whether I wake or sleep, eat or drink, or whatsoever I do else, I may ever have this sounding in mine ears, Arise ye dead and come to judgment Give me grace, O Lord, to make this use of mine affliction past, and to cleave and stick fast unto thee in all holiness for the time to come, through my Lord and Savior Jesus Christ, in whose Name and words I further pray,

*Our Father, &c.*

### **Of DEATH.**

AND now I cannot think any conclusion more *fit* and proper for a devout life, than a short meditation on that which shall be the conclusion of life itself. First therefore, consider the

*shortness and miseries of this life; That our days consume in vanity, and our years in trouble; That our whole life is but a Dream, and when Death awakes us, we find our hands empty of all that which hath cost us so much labor, and travail, and sorrow, and sin.*

Remember the swiftness and *suddenness* of Death; That *our days are but a span-long*, and our *flourishing* but a *flower of the field*, which though it be not plucked up, yet soon withers of itself, and falls away.

The young may die soon, but the old cannot live long.

Remember that in this short life, we are yet to provide for an *Eternity* either of weal or woe; and therefore cannot be too careful how we spend every minute of that upon which depends a matter of so great, so lasting importance.

There is but one way of Birth, but many ways and means of Death: and our life hangs by so small a thread, that every little chance is ready to break it off.

After Death we are immediately called to *judgment* before the high Court of Heaven, to give a severe account how we have performed that duty to which we were Created; and accordingly to receive an *irrevocable* sentence of eternal happiness or misery.

The Judge, before whom we shall stand, is infinite both in *Knowledge* and *Power*; so that it is impossible either to hide anything from his all-seeing Eye, or to escape out of the reach of his Almighty hand.

*The Lord cometh in a day when we look not for him, and in an hour when we are not aware.* Let us therefore *watch*, and wait for his coming, *that when he knocketh, we may open unto him immediately.*

How dangerous and deplorable a condition would it be, to be found and *taken away* in the midst of any *sin*, or in a continued course of sinful life.

On the contrary, how happy, and blessed, and joyful a thing would it be, to be found practicing and persevering in that which is good!

Blessed is that servant, whom his Lord when he cometh shall find so doing.

### **A Prayer preparatory to Death.**

O Eternal Lord God, who hast Created the world and all Time, who hast made my days as it were a span-long, and mine Age even as nothing in respect of thee: Teach me so to number my days, that I may apply my heart to thy Heavenly wisdom, and so carefully employ this short time which thou hast appointed me to spend here, so make up my reckonings before that great day come, that whensoever thou shalt call me hence, I may give such an account of the Talent where with thou hast entrusted me, that I may receive that joyful sentence, *Will done, good and faithful servant.*



Grant that I may be always provided with Oil in my Lamp, and ready to enter in with the wise Virgins whensoever the Bridegroom shall come, and receive a blessing among those which watch and wait for thy coming: so come Lord Jesu, come quickly. *Amen.*

**Grace before Meat.**

HUMble our Souls before thee, O Lord, and cause us to see the smallness of our desert, even in respect of the least of thy mercies; and bless these thy Creatures to us at this time, to the rejoicing of the Soul of thy servants, through Jesus Christ. *Amen.*

**Grace after Meat.**

O Lord, we return thee most hearty thanks for the mercy we have enjoyed in receiving these thy Creatures for our Bodily relief, and let us also labor for the meat that perisheth not, for the sake of our Savior Jesus Christ. *Amen.*

**Grace before Meat.**

WE look up unto thee, O Lord, who givest us life and breath, and all things; beseeching thee to forgive us all our sins, and to make us such thankful partakers of these thy good Creatures, that by a moderate use of them our Bodies may be refreshed, and made more fit to accompany our Souls in hearty endeavors to do thee faithful service, through Jesus Christ our Lord. *Amen.*

**Grace after Meat.**

WE return unto thee, O Lord, our hearty thanks for these and all other the like mercies bestowed upon us, even since we had a being; especially for the promises thou hast given us of eternal life, by thy Son Christ. Enable us, we beseech thee, to continue so patiently in all good works, that at last we may attain it. And bless thine Universal Church, these Realms, the King, the Queen, and all the Royal Family; and grant us thy grace, mercy and peace, through Christ Jesus. *Amen.*

FINIS.

**BOOKS Printed for, and are to be Sold by Robert Sollers, at the Kings Arms in Ludgate-street.**

*SErmons preached upon several occasions before the King at Whitehal.* By the Right Reverend Father in God *John Wilkins*, late Lord-Bishop of *Chester*; to which is added *A discourse concerning the beauty of Providence*, by the same Author.

*Rome a-la-mode: or the Sentiments of the Court and Cardinals there, concerning Religion and the Gospel*, as they are delivered by Cardinal *Palavicini* in his *History of the Council of Trent*.

*Syncrisis*, or the most natural and easy method of learning Latin by comparing it with English. Together with the holy *History of Scripture-war: Or, the sacred Art Military*, Illustrated in fourteen Copper-plates; with the rude Translation opposite, for the exercise of those that begin to make Latin. By *E. Coles*.

*Cocker's Arithmetic: the second Impression.*

*Cocker's Morals, fitted for the use of all Grammar and Writing-schools: For the Scholars of the first to turn into Latin, and for those of the other to transcribe into all their various and curious Hands.*

*Nugae venales: or, the complaisant Companion; being new Jests Domestic and Forrain, Bulls, Rhodomontado's, pleasant Novels and Miscellanies.*

*Asteria and Tamberlain; or, the Distressed Lovers: a Novel.*

*Madam Wheadle: or, the fashionable Miss discovered: with all her modest Pretences, and subtle Stratagems.*

*Scaramouch, a Philosopher, &c. Acted at the Theatre Royal: A Comedy, written by Edward Ravenscroft, Gent.*

*A Treatise of the nature of a Minister in all his Offices. To which is annexed, an Answer to Dr. Forbes, concerning the necessity of Bishops to ordain; which is an Answer to a Question proposed in these late unhappy times to the Author, What is a Minister? By William Lucy Lord Bishop of St. David's.*

**P-RA-15. The causes of the decay of Christian piety, or, An impartial survey of the ruins of Christian religion, undermin'd by unchristian practice written by the author of The whole duty of man. - Allestree, Richard, 1619-1681.**

**IMPRIMATUR,**

Hic liber vere Christianus qui si Primaevam spectes pietatem, Summam Eloquentiam, Rationum pondus nihil in eo deest quo minus possit nos Omnes quales tam accurate describit, vere Christianos efficere; Puriori aevo sane dignissimus est nisi quod tam potens sit qui vel nostrum Saeculum transformaret in melius. Benedicat Deus Operi & Authori.

THO. TOMKYNS.

R. Rmo. in Christo Patri ac Domino Dno. *GILBERTO* Divina Providentia Archiepiscopo Cantuariensi à Sacris Domesticis.

THE CAUSES OF THE *Decay of Christian Piety*.

OR AN IMPARTIAL SURVEY Of the Ruines of *CHRISTIAN RELIGION*, Undermin'd by Unchristian Practice.

*Written by the Author of THE WHOLE DUTY OF MAN.*

INIMICVS HOMO FECIT HOC.

*MATH: 13.*

[illustration]

LONDON, Printed by *R. Norton* for *T. Garthwait*, in *S. Bartholomews Hospital*, near *Smithfield*, 1667.

**THE PREFACE.**

THOUGH this be the first appearance this Tract has made in the world, yet its Being is of somewhat a more ancient date; it having received its lineaments and perfect form some years since: when the Author not having partiality enough to think it worthy public view; had adjudg'd it, if not to perpetual darkness, yet at least to a long indefinite suspension from seeing light. In this interval, 'tis more than probable some passages may have lost much of their propriety to the present state of affairs, they having been adapted to circumstances which may since have received some change: and herein I must be speak the Readers candor, to make such allowances as the matter shall require; of which yet I suppose there will not occur very many, or very important occasions.

BUT would God I were to apologize for a yet far greater absurdity, that our scene were so shifted, that the whole design of the ensuing discourse, might become one entire impertinence, and that our more eminent conformity to the rules of our Christian institution, might supersede these disquisitions above our failances and aberrations. But alas, I find I have pitched upon a subject not like to be out-dated; vice daily gaining not only

strength, but impudence: nay we are not only become witnesses against ourselves by declaring our Sin as *Sodom*, but we have forced God also to attest against us by punishing us in a manner no less conspicuous and manifest. And surely then 'tis more than time for us to take the Prophets advice, *Hag. 1. 7. to consider our ways*, to reflect not only on those robust, giant-like provocations which have thus bid defiance to Heaven; but also to sift out those secret incendiaries that have inflamed us to this mad daring; to examine what that 〈 in non-Latin alphabet 〉, that inflammable *bitumen*, the untemper'd mortar is with which we build our Babel, by discovering those misperswasions and false confidences, wherein many of our other guilts are founded: in order to which this slight Tract offers its feeble, yet well meant aids; being forced out of its retirement, and like *Croesus* his dumb Son, compel'd to speak by impulse of the present exigent: and how despicable soever the Mite contributed be in its self, yet if it may provoke the more wealthy to cast in richer gifts, it may prove no unprofitable agent for the *Corban*. 'Tis evident this is a season which not only warrants, but exacts the most importunate endeavors of persuading men to those things that belong to their Peace.

FOR although 'tis true that every state of sin, sets us also in a state of hostility with God, yet our present condition seems to have advanced us beyond the common degrees even of that. 'Tis we know, high insolence against a Prince to despise and violate his laws, but when to that are superadded contumelies, and designed affronts to his person, this is such an accumulated outrage, as will vanquish the most resolved Patience. And this alas appears to be our case: we have long indulged to ourselves the breach of all Divine laws, gratified every appetite, every passion and lust with the forfeiture of our allegiance, and as if this would not serve to render us irreconcilable enough to God, we are now grown to subjoin malice to licentiousness; project not so much to please ourselves, as to displease him; profess a contempt not only of his commands, but himself; and seek no less to dethrone Him, than abrogate those. Thus have we made it a kind of personal quarrel, and by those impious blasphemies we daily dart against Heaven, do as it were dare the Divine Majesty to vindicate its self. Whether his great longanimity may have given our *Hectors* a fancy, that they had vapor'd God (as they are used to do men) into a tameness, I shall not examine: but his late proceedings with us sufficiently testify that he means no longer to decline our challenge. He now appears to avow the enmity as openly as we have done; and has already given us competent essays, how *fearful a thing it is to fall into the hands of the living God, Heb. 10. 31.*

'TIS true indeed that he has formerly owned his controversy with our Land, and by a long series of great and heavy calamities attested himself the *God to whom vengeance belongeth, Psal. 94. 1.* Yet as great Monarchs use to quell lesser insurrections by their Lieutenants, and subordinate Officers, but when the rebellion grows high and desperate, then to encounter it in their own persons; so is it here observable that God then Chastised, and tried to reduce us by inferior instruments, found us out *Lictors* among ourselves, and made one man's sin the punishment of another's: but now as if he had the same jealousy for his honor which *Joab* had at the siege of *Rabba* for *David's*, *2 Sam. 12. 28.* as if he feared to be rival'd in the glory of our ruin, he takes us into his own hand, marks us out, as he did *Pharaoh*, to be the Trophies

of his own peculiar vengeance, appearing signally against us in all the dreadful solemnities of an enraged enemy.

FOR first, has he not as *Moses* speaks, *Deut. 32. 41.* whet his glittering *Sword*? Nay, has he not moreover (in the Scripture style) made it drunk with blood? by sweeping away multitudes of us in a raging PESTILENCE, which Marcht from one part of the Nation to another in a kind of Triumphant progress, as if it had received the same mandate God gave *Abraham, Gen. 13. 17.* *Arise walk through the land, in the length thereof and in the breadth thereof, for unto thee will I give it.* Whether it may not thus fatally complete its course, notwithstanding the halt it seems to make, and pass from our *Dan* to our *Beersheba*, is a question that can with no probability be resolved in the negative; for as it is not to be doubted but there were in *Judea* as great sinners as those on whom the *Tower of Siloam* fell, *Luke 13.* that those who have hitherto escaped have an equal share in the provoking cause of the Judgment: So also that great *unsensibleness* many of us show of what others groan under, is a very ominous abode; it being not only a dangerous symptom, but a probable means of drawing that calamity to ourselves. When God sees we will suffer nothing by way of consent and sympathy with others, 'tis but equal we have our part in a more direct and immediate infliction, and feel what we would not compassionate. *Thucydides* mentions it as the effect of the great Plague at *Athens* that it had extinguished humanity; brought in a kind of ferity and barbarousness among them, rendering them openly villanous to men, and blasphemous against God; 〈 in non-Latin alphabet 〉, there was no restraint of law or religion, one part being desperate upon prospect of their danger, the other presumptuous upon the contemplation of their Escape; and sure if we look impartially, ours will appear to have had somewhat of the same operation. Those compassions which the novelty it seems at first gave us to sufferers in this kind, seems now quite extinct; so unconcerned are we grown to everything that touches us not in our individuals, as if we owned no relation to the *species* of mankind, though backed also with that closer tie, which the spiritual consanguinity has superadded. A pregnant indication of this may, I doubt not, be collected (as from many other circumstances, so particularly) from the great hast has in many places been made, to lay aside those public *Humiliations* & intercessions which were recommended to us as well by the command of Authority, as the common distress; but have been cast off without the subtraction of either of those motives. Whether we are duly *mindful of the afflictions of Joseph*, that cannot afford one day in a month for a solemn reflection on them, I must leave to every man's conscience to discuss. But sure we are no less wanting to ourselves than them in this neglect; the office being no less designed for Antidote than cure, to prevent the Judgment where it is not, than to remove it where it is: and if we will neither deprecate on our own behalfs, nor intercede on others; we are sure as improvident, as uncharitable, and may justly expect the fatal event of both.

IN the interim, although the present respite from destruction, and our own deceitful hearts flatter us and say Peace, Peace; we have all reason to conclude that God is not attoned, the quarrel and hostility goes on, and his *hand is stretched out still, Es. 5. 25.* And so indeed we find it in other dismal events. Slaughter we know is not the only effect of War; which as it destroys the lives of many, blasts the supports and Joys of more. This consequence of

hostility we find well expressed by the Prophet Joel 2. 3. *The land is as the Garden of Eden before them, and behind them a desolate wilderness,* and herein also hath the Lord of Hosts, the great God of battle shown himself mighty against us, he has invaded us not only with Sword, but FIRE: and in so stupendous manner desolated the glory of our Land, that no human fury, could have procured, or even have wisht the like vastation and ruins. *That City which was great among the Nations, and Princess among the Provinces,* Lam. 1. 1. *lies buried in her own Ashes,* and is both Funeral-pile and Urne to herself, and what neither foreign nor domestic enemies could in a succession of many ages effect, one blast of the breath of his displeasure, *Psal. 18.* has performed in a moment. So verifying even in a literal sense the Apostles affirmation, *Heb. 12. 29. that our God is a consuming fire.* Plutarch tells us when Fabius sacked Tarentum, he took not away their Images, but said, 〈 in non-Latin alphabet 〉 *let us leave the Tarentines their God's that are offended with them.* 'Tis our Calamity to be signally under the indignation of our incensed God, which in that great Captains judgment, was somewhat more dreadful than the worst inflictions of War: for what industry soever has been used to entitle either the negligence or designs of men unto our overthrow, yet sure never any judgment had more legible marks of God's immediate hand: such as show he meant to revenge the abuse of his former gentle methods: that those who would not be reformed by the slighter corrections wherein he dallied with them, might find *a judgment worthy of God,* *Wisd. 12. 26.* And sure such was this, which both for its greatness and irresistibleness does well own its Author, and shows his wrath was accended to a very excessive heat, that thus poured out its self not only like, but in Fire, *Lam. 2. 4.*

I shall not here assume the Politicians part, and weigh the detriment we have sustained by it in our civil interest, of which perhaps nothing but time and experience can give us a full estimate; it rather suits my design to observe what relates to our spiritual concerns, whilst God's *dwelling places* were involved in the same ruin with ours; his own peculiar portion not exempted, but as the Prophet complains, *Es. 64. 11. Our holy and beautiful houses where our fathers praised him are burnt with fire:* this though perhaps least considered, is sure not the least sad circumstance, had only the scenes of our luxury, or our fraud been destroyed, it might have sent us with more fervency to the places of our devotion, and we might have frequented God's houses the better, for being destituted of our own; but when these also are made parts of the common heap, 'tis a sad testimonial that our very religion was provoking; That that pageant-like piety which we deposited in our CHURCHES, only to make a show with on holy-days, served only to defile those holy places, and rendered them so polluted as required no slighter purgation than that of FIRE. 'Tis we know-not long, since those mansions sacred to the Prince of Peace, were even in the vulgar obvious sense, made magazines for War; but yet more so in reference to that Pulpitwild-fire, which set the Nation in combustion; whether that strange Fire which some of our *Nadabs* and *Abihu's* introduced there, may not (even at this distance) have done its part to the drawing down this FIRE from Heaven, I leave to their serious reflection. But neither the *Hypocrite* nor the *Seditious* must ingross the guilt of this ruin: The *Atheist* vies with both; for alas what should God do with Temples among those, who pay him no worship? or why should he let those sacred monuments remain among them, to whom all memorials of him serve but as occasions, and

incentives to blaspheme him? They have long said with those in *Job*, *Depart from us, for we desire not the knowledge of thy ways*; and now 'tis but equitable (I had almost said *Civil*) to take them at their word, and no longer reside among those who so avowedly disclaim him.

AND this, 'tis much to be feared, may be the portent of this dismal vastation: we know men use not to deface those houses, where they intend to inhabit: and sure *this abhorring his Sanctuary*, and *casting off his Altar*, *Lam. 2.* is a dreadful sign, that he means no longer to continue his residence among us; indeed we find in Scripture that his promise of cohabiting is always limited to those who own themselves his people; and therefore when so many of us have openly renounced that relation, we can with no justice expect the blessing appendant to it.

BUT perhaps this will seem to such no formidable thing; God's so withdrawing of himself is but agreeable to their wishes, a kind of quitting the field to them, and so rather matter of complacency than regret: but 'tis to be considered that there is another presence of God that will infallibly succeed this; when he removes that of his grace, 'tis to make way for that of his anger; like the *Philistines* we shall know the God of *Israel* is among us by his Plagues, *1 Sam. 5.* or to make a yet more dreadful comparison, we shall like the damned in hell, discern his presence only in the punitive effects of it, and read his nearness in our sufferings. And sure this will be but an ill exchange, even to the profanest of us, those that have most despised or loathed the soft breathings of his Word and Spirit; will find it yet harder to endure the whirlwinds of his wrath, which will snatch from us those secular advantages for whose pursuit we have neglected *the better part*, *Luke 10. 42.* and leave us as little of worldly enjoyments, as we desired to have of spiritual.

OF this our late Calamities have given us a sad *Preludium*, and God knows how soon we may see the last scene of the fatal Tragedy, it being too probable that this is God's last Experiment upon us, like the Causticks and Scarifyings to a Lethargick patient; if this bring us not to sense we are like to sleep on to destruction: And alas what uncomfortable symptoms appear even in this point also. Who is there that (unless awakened by his personal concernments) seems at all to startle at the noise of public ruin? When God in displeasure threatened the *Israelites* that he would remit their conduct to *his Angel*, and not go himself with them. The text says, *they mourned and no man put on his ornaments on him*, *Exod. 33. 4.* or as the *LXX*, 〈 in non-Latin alphabet 〉, and the Syriac, 〈 in non-Latin alphabet 〉, *they stripped themselves of their Armor, their ruffling garb of War, and appeared in the penitential dress of sackcloth and ashes*: but now that we are given up not to a conducting but destroying Angel, what signs of remorse do we show? What vanity (I fear I may ask what vice) have we substracted, upon the sense of God's anger? What nicety in clothes or diet have we cut off in sympathy with the nakedness and hunger of our afflicted brethren? Nay, do not the unreasonable Iollities of too many among us, look as if we triumpht in their miseries, found Music in the discordant sounds of their groans, and our own laughter; and emulated that infamous barbarity of *Nero*, who played while *Rome* burned? 'Tis mentioned by the Prophet as a most preposterous thing, a kind of impious Solecism to revel under the menace of judgments. *Thus saith the Lord, A sword, a sword, it is sharpened to make a sore slaughter, it is*

*furberish that it may glitter, should we then make mirth? Ezek. 21. 9, 10. and certainly it less befits us against whom God has not only prepared, but used his sword; who are not only under the threats, but actual Execution of his vengeance, and what is it but interpretatively to prompt him, to yet sharper inflictions, by showing him that these have not edge enough to penetrate us? With how much indignation God resents this perverse, this contumelious behavior, we may read, Isaiah 22. 12, 13, 14. In that day did the Lord call to weeping, and mourning, and to baldness, and to girding with sackcloth, and behold joy and gladness, slaying Oxen and killing Sheep, eating Flesh and drinking Wine; eating and drinking for tomorrow we shall die: Upon which follows, that severe denunciation: Surely this iniquity shall not be purged from you till you die. Of so deep a tincture is this guilt, that 'tis as lasting as our lives, and like the fretting leprosy in the house, Levite. 14. 45. can be removed by nothing but its dissolution.*

O then let us not add this to the heap of our other provocations, mistake impudence or desperation for courage; and frantically defy that omnipotence which we are sure we cannot resist: but since it has pleased God even in wrath to remember mercy, let us transcribe his copy, be as kind to ourselves as he has been to us, and stop in our career as he has done in his; not so madly affect a full parallel with *Sodom* and *Gomorrah*, as to force him to destroy that remnant, *Es. 1. 9.* which alone distinguishes our case: but rather take pattern from *Nineveh*; cry, and cry mightily to God, join humiliation to our prayers, and reformation to both. And could we be persuaded to do this with the same sincerity, and universality, we might hope it may be with the same success also: would everyone who has contributed to the accending, as industriously contribute to the appeasing of God's wrath: would all who have brought their fire-brands bring also their tears to quench them, as there would be no dry Eyes in the Nation at the present, so might it prevent as great a Generality of weeping ones for the future; secure us such a tranquility here, as may calmly convoy us to that impassible state, *where all tears shall be wiped from our eyes, where there shall be no more death, nor sorrow, nor crying, nor pain, Rev. 21. 4.*

#### THE TABLE OF CONTENTS.

##### Chap. 1.

The character of Christian Religion, demonstrating its aptitude to plant exemplary Virtue and Sanctity.

##### Chap. 2.

The character of Christian-men's practice, showing their multiplied failance, both from the rule of that holy Profession, and its genuine effect.

##### Chap. 3.

A survey of the mischiefs arising from Inconsideration.

##### Chap. 4.

From partial Consideration.



Chap. 5.

From carnal Consideration.

Chap. 6.

From partial Obedience.

Chap. 7.

From mistakes concerning Repentance.

Chap. 8.

From mistakes concerning Almighty God, and the methods of his Providence.

Chap. 9.

From *disputes* in general.

Chap. 10.

From its supplanting Charity.

Chap. 11.

From its engaging upon ill Arts and Scandalous practices to sustain the espoused cause and party.

Chap. 12.

From its ill effects on Civil peace.

Chap. 13.

Of the causes of disputes. First, Pride.

Chap. 14.

Secondly, Curiosity.

Chap. 15.

Thirdly, Interest.

Chap. 16.

Fourthly, Passion.

Chap. 17.

Fifthly, Zeal.

Chap. 18.

Sixthly, Idleness.

Chap. 19.

The Conclusion drawn from all the Premises.

Chap. 20.

The Close.

**CHAP. I. The Character of Christian Religion, demonstrating its aptitude to plant exemplary Virtue and Sanctity.**

THE holy *Psalmist* gives it as part of the Character of Pious persons, and therewithal a description of their felicity, *Psal.* 92. 13. *That they shall bring forth more fruit in their Age:* and what he thus observes of the members disjunctively and apart, reason suggests to be in a higher, and more eminent manner applicable to the whole body united: And it being as well the mark as duty of every single Christian *to grow in grace,* *2 Pet.* 3. 18. we may by all rules of Proportion, conclude that the collective mass of such, the whole Church is by this time near *attained to the measure of the stature of the fullness of Christ,* *Eph.* 4. 3. And indeed this is so regular an inference, that whilst the premises stand firm 'tis impossible to shake the conclusion, the entire body must necessarily augment answerably to the growth of its several parts. And if we should so far let loose to speculation as to forget our experience: If we measure the effect only by the power and energy of the cause, we should surely be as far from doubting the premises also. Christianity is in its self of so prolifick a nature, so apt to impregnate the hearts and lives of its proselytes, that it is hard to imagine, that any branch should want a due fertility that is engrafted into so vigorous a stock.

FOR first, in its spring and original it is most supernatural and divine, derived immediately from him, who had nothing more of man than he purposely assumed to draw us the nearer to him as God. He it was that disseminated this doctrine, and that in order to the *purifying to himself a peculiar people zealous of good works;* and certainly his choice abundantly justifies its propriety to that end, and his descent from Heaven on that errand puts so venerable a solemnity upon it, that though his descent were very astonishing, yet it will be much more so, that it should fail of the designed effect.

AND indeed did our Faith give us no clue to lead us to the author, yet its composition would speak it to be of no human extraction, its precepts are so excellent and refined, so agreeable to the more spiritual part of our temper, and so apt, as to forestall, so to cleanse and sublimate the more gross and corrupt, as shows flesh and blood never revealed it. Nay farther, so effectually providing for all those advantages to mankind, which the wisest of men's laws have in vain attempted, that methinks they all stand before it like the *Magicians* before *Moses*, and by their impotence tacitly confess it to be the finger of God. 'Twere too large a Theme to confront them in the several instances, let it suffice to observe one which has a common influence on all; and that is the immaculate *cleanness* of heart, which Christ's, and only Christ's law requires. This is the only proper basis on which to superstruct, first *innocence*, and then *virtue*, and without this the most rigid exactors of outward purity, do but

transcribe the folly of him, who Pumps very laboriously in a Ship, yet neglects to stop the Leak: or the worse tyranny of *Pharaoh* in *requiring Brick without Straw*: so far is it from a severity in our law-giver, thus to limit and restrain our thoughts, that it is an act of the greatest indulgence: by no means the laying on a new burden, but the furnishing us with an Engine to bear with ease that weight which otherwise the stoutest *Atlas* must sink under. And were but this one precept sincerely conformed to, it would not only facilitate but ascertain the obedience to all the rest. If the *first sparks* of ill were quenched within, what possibility is there they should ever break out into a flame? How shall he *kill* that dares not be angry? Be *Adulterous* in act, that did not first transgress in his desire? How shall he be *perjured* that fears an oath? Or *defraud* that permits not himself to covet? In the like manner all *positive acts* of virtue, are but the natural effects of the interior habit. Where the love of God is seated in the Heart, 'twill operate in all the faculties, keep them in a busy endeavor of doing acceptable service: when *fear* is planted there, it will break forth in outward reverence and duty; and so proportionably 'twill be in every other instance. 'Tis therefore an advice well becoming the wisdom of *Solomon*, *Prov. 4. to keep the heart with all diligence*: but then it is withal the work of him who is greater than *Solomon*, to teach us how to do this: for *unless he keep that City the watchman waketh but in vain*. If he instruct not to secure those issues of life, they will betray and ruin, appear indeed *the savor of death unto death*. Now of this divine art of *Tactics* and defense, Christianity is the only School, and therefore most fitly qualified for the producing all those supernatural excellencies to which the timely prepossession of the heart, is the rudiment and principle.

AND as the *preceptive* part enjoins the most exact, and elevated virtue, so is it most advantageously enforcit by the *Promissory*, which both in respect of the kind and value of the rewards; and also the manner of proposing them, is most exquisitely adapted to the same end.

FOR first, if we consider the nature of the things promised, we shall find they are not gross and *carnal*, such as may court and gratify the bestial part of us; but such as are proportioned to the supreme and leading principle, as feast a *Soul*, and suit with the capacities of an *intelligence*. All the beatitudes the Gospel tenders to its votaries, either relate to the *purity* or peace of the mind in this life; or else to its completer *felicity* hereafter. And though 'tis true, the body is not wholly unconsidered, though the addition of all temporal necessities be promised, yet even those are for the Souls sake, either to secure it from the sin of solicitude and distrust, or to preserve it a useful instrument for the others service. And as for the future glory in which the body is to partake, 'tis to be observed, that flesh and blood cannot inherit it; that load of earth which now engages to corruption must be put off, must be calcin'd and spiritualiz'd; and thus made glorious, be clothed upon with Glory. So that in all the Gospel dispensation, there is no *provision for the flesh*, its lusts and sensualities. And then sure there cannot be a more unanswerable argument against our providing for it, than to see it left out of God's care. Indeed had we proposals of a *Mahumetan* Paradise, were we to expect our bliss only in the satiating our appetites, it might be reasonable here to whet them before hand, to stretch them to the utmost wideness, or in the Prophets phrase, *to enlarge our desires as Hell*, and by frequent antepasts excite our gust for that profuse perpetual meal. Or were

we only to have our portion in this life, to enjoy an uninterrupted affluence of outward comforts, 'twere but good husbandry to improve them to the height, and the Wise man's advice would then cease to be Eirony, *Eccles. 11. 9. Rejoice O young man, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and the sight of thine Eyes.* Had we only the prospect of a *Canaan*, such an eternal inheritance as a conquering Sword could give, as the salvation of a *Joshua*, and the affluence of milk and honey could produce. 'Twould be no wonder, if we never voluntarily endured the thirst and famine of the wilderness, but be always as they desiring meat for our lust, projecting the gratifying those desires in whose repletion we placed our happiness. But when our Religion makes us no such tender, when all its hopes are of another make, invite to those Diviner joys of which sensuality has no capacity or taste. What pretence can we have to cherish that *here*, which we must wholly be divested of *hereafter*, those immaterial felicities we expect, do naturally suggest to us, the necessity of preparing our appetites, and hungers for them, without which Heaven can be no Heaven to us: for since the pleasure of anything results from the agreement between it and the desire, what satisfaction can *Spiritual* enjoyments give unto a *Carnal* mind? Alas, what delight would it be to the Swine to be wrapped in fine Linnen, and laid in Odours: his senses are not gratified by any such delicacies, nor would he feel anything besides the torment of being withheld from the mire. And as little complacency would a brutish Soul find in those purer and refined pleasures, which can only upbraid, not satisfy him. So that could we by an impossible supposition fancy such a one assumed to those fruitions, his pleasure sure would be as little as his preparation for it was. Those *Eyes* which have continually beheld vanity, would be dazzled, not delighted with the *Beatifick vision*; neither could that *Tongue*, which has accustomed its self only to Oaths and Blasphemies, find Harmony or Music in a *Hallelujah*. 'Tis the peculiar privilege of the pure in heart, *that they shall see God*; and if any others could so invade this their enclosure, as to take Heaven by violence, it surely would be a very joyless possession to these men, and only place them in a condition to which they have the greatest aversion and Antipathy. So that holiness here, is not only necessary to the acquiring, but the enjoyment of Bliss hereafter: and therefore unless men will contrive to annihilate their joys, and affect the monstrous riddle of being tormented in Heaven, they cannot but from this Spirituality of the promises, infer a necessity of purifying themselves, and being capable at least of innocent Celestial joys: and since that only can be done by virtuous practice here on Earth, the Obligation thereto must needs be very pressing and indispensable. And as the *nature* of the promises directs to this, so does the great transcendent *value* encourage and animate. *Hope* is the grand exciter of industry, and as the object of Hope is more or less *desirable*, so is the endeavor more *intense* or *remiss*; and upon this ground we must conclude the Christian has all reason to be the most indefatigable, seeing his expectations are the noblest and most encouraging. That they are so, we cannot but acknowledge, if we admit of the description which the *Spirit* gives: that *Spirit* which as he seals us to it, so is himself the earnest of that Inheritance. He in the Sacred *Scriptures* has drawn us a Map of the Country which we are to enter: and sure we may say of it as *Caleb* and *Joshua* did of *Canaan*, *Numb. 14. 7. the land is an exceeding good land.* For first, if we consider the Negative advantages it has, we shall find there is an absence of all the Ills, destructive or affrightful unto human Nature. *There shall be no more death, nor sorrow, nor crying, nor*

*pain, Revel.* 21. 4. Here alas we are infested by all these. *Sorrow* and *Pain*, prey and insult on all the comforts of our lives; leave us not a *Gourd*, which is not like that of *Jonah*, smitten with these *Worms*: and then comes *death*, the grand devourer, and spares not *life* itself. Nay, those little *respites* which we have from these, are so embittered by unpleasant expectations and *Presages*, that we are sad before we are *afflicted*: in *pain* without a *disease*, and in *death* in the midst of *life*: and then a *State* exempted, not only from the *Calamities* but the *Fears* of these, may well deserve to be looked upon with appetite.

BUT Heaven is designed for our reward, as well as rescue, and therefore is *adumbrated* by all those *positive excellencies* which can endear or recommend. It is a *Crown*, and that not of *thorns*, such as our *Savior's* was, and such as the more affected *Diadems* of the world oft prove unto the wearer, *but one of Glory*: nor is that *Crown*, nor that *Glory* like our *sublunary* splendors, which suddenly vanish, and leave the possessors to the greater obscurity and contempt: but 'tis *permanent*, such as *fades not away*, 1 *Pet.* 5. 4. or in *St. Paul's* phrase, *an eternal weight of Glory*. But to give you its more comprehensive Character, 'tis *a being with the Lord*, 1 *Thess.* 4. 17. Nay, 'tis *a possessing even God himself*. *He shall be their God*, *Rev.* 21. 3. and what can he want who possesses him who is all things? How can he fail of of the most ravishing delight, that stands before him *in whose presence is the fullness of Joy*, and *at whose right hand are pleasures*, and those not short or transient, *but for evermore*? So indefeasible is our estate in those *Joy*s, that if we do not like mad prodigals sell it in reversion, we shall when we are once invested, be beyond the possibility of ill husbandry, not have it in our power to undo ourselves. Now surely these are great and precious *promises*, such as may well sustain the weight of that inference the *Apostle* builds upon them; and engage us to *cleanse* ourselves from all *filthiness* both of *flesh* and *spirit*, and *to perfect holiness in the fear of God*, 2 *Cor.* 7. 1. for they address to that *Principle* which is confestly *Predominant* in our *Nature*; so that if the love of *Christ* cannot, yet the love of our *selves* may constrain us. How must it then affront and baffle the enticements of sin, when we compare its empty vanishing *pleasures* with those solid and durable *joys*? What a forestalling will it be of *Satan's* markets, that *God* bids so much fairer for us: offers us that to which his 〈 in non-Latin alphabet 〉 *all this will I give* (could he make such a whole-sale) can bear no proportion, and how then shall we ever barter it away for those little petty commodities he retails to us; or make any other reply to his proffers, than a *get thee behind me Satan*? For alas! can we remember that we are *candidates* for a *Kingdom*, and yet retain the abject spirits of *slaves*? Do we expect to reign hereafter, and yet depose ourselves before hand here? Suffer every the vilest lust to rule over us? Is so glorious a prize annexed to the victory, and will it not animate the faintest heart, and feeblest hands to the combat? What *Lions* can we fear in the way which this hope is not *Sampson* enough to encounter? How *light* are our heaviest, how *momentary* our most lasting *Afflictions*, if balanced with that *eternal weight of Glory*? Are we spoiled of our goods, here is a reserve of treasure which no *Thief*, neither the slye, nor the avowed, the pilferer, nor the sequestrator can invade. Are we reduced to our *Savior's* destitution, not to have *where to lay our head*, yet we have *a building of God*, *an house not made with hands eternal in the Heavens*. Are we reproacht for the name of *Christ*, that *Ignominy* serves but to advance our future *Glory*, every such *Libel* here, becomes *Panegyric* there. Nay, are we persecuted to death,

that sends us but to take possession of the Crown of Life. Upon such sure grounds does our Christianity set us. While we make good its condition it pulls out the sting of all that is most deadly. And in a more comprehensive sense, possesses us of the privilege promised the *Disciples, that nothing should by any means hurt them, Mar. 16.* The most adverse chances being but like the ploughing and breaking the ground, in order to a more plentiful harvest. And yet we are not so wholly turned off to that reversion, as to have no supplies for the present; for besides the comfort of so great and certain an expectation in another *life*, we have promises also for *this*. Even of all those internal and spiritual satisfactions which attend the *practice of piety*. The feast of a good Conscience is the true *Christians* daily diet, and sure whatever the rich men of the world think, he only can be said to fare deliciously: nay, he has yet more *supernatural* food, *Manna* rain'd down immediately from Heaven: the *Holy Spirit* sent on purpose to refresh and support him: those Joys which differ rather in degree than kind, from those which are to be his final portion. And that the *Soul* may not be too much incommoded in her house of clay, there is provision made for that also, such necessaries secured to the body, as may keep it in *Tenantable* repair: we have *Christ's* express promise for it, that *to those that seek the Kingdom of God, and his righteousness, all these things shall be added:* not that superfluity which may oppress and load, (render the *body* rather the Tomb than Mansion of the *Soul*) yet such as may sustain and support us: and sure 'tis easy to decide which is the happier lot. In short, we are sure of enough to defray the charge of that voyage, which lands us at *Eternal Bliss*: and certainly he must be of a very sluggish or querulous humor, that shall *demur* upon setting out, or demand higher encouragements.

AND as the *nature* and value of the *Promises* render them most proper engagements and incentives to all *virtue*; so if we consider the *manner* of proposing, we shall find them in that respect also highly contributive to the same end. For first, they are clear and express, not wrapped up in dark *enigmatical* insinuations, wherein men must exercise their *sagacity* as well as their *faith*: but revealed with that plainness, that 'tis impossible for any who knows but the letter of the *Gospel* to be ignorant of the Eternal rewards it proposes. And herein the difference belongs to *Christianity* above all other *Religions*, some whereof have left men so much in the dark, that many *Sects* among them have denied the immortality of the *Soul*, and sure they were but faint encouragements they could propose unto that *virtue* which was to perish with them. What should animate them to the rugged severe tastes of restraining appetites, subduing passions, eradicating habits who discerned no rewards for blameless *Souls*. 'Tis true indeed *virtue* is in herself perfectly amiable, though she brought no dowry, but experience shows us she has not many *Platonic* lovers: and when so few are ambitious to wed Her, when she brings an Eternal inheritance with her, we may easily guess how little she will be sought without it. When men once conclude that their *Spirits* shall vanish into the soft Air; the inference is very obvious, *Come on, let us use the creatures as in youth*; as we find it elegantly pursued, *Wisd. 2.* But of those who acknowledged a future being, their preceptions were very misty and obscure. The *Heathens* had such confused notions of their *Elysium*, that the *Epithet* of *shades* belonged more properly to the darkness than the refreshment, and was a reward fit for the votaries of those ambiguous *Oracles* they consulted. And proportionably to the obscurity of their hopes were the Exercises of their *virtue*: their *Piety* was even

overwhelmed and confounded by the multitude of their *Deities*; nay, which is yet stranger, their *God's* themselves seem to have been lost in their own crowd: else sure the *Athenians* would never have inscrib'd an Altar to the unknown *God*: and indeed their offices were generally such, as if they had been devoted to no other, they having as little discerning of their *Worship* as of their *God*. 'Twas wrapped up in clouds and darkness; had mysterious recesses to which the common worshipper had no admittance; such as were to acquire a veneration only by not being understood: and though this must needs deprive their services of that spirit and quickness, which constitutes the *virtue* of devotion, yet alas their *Religion* had more than that negative contrariety to *Virtue*. Many of their *worships* being nothing but a solemnity of the foulest *vices*: and their *Divinity* taught them to violate *Morality*. A deceit *Satan* could not probably so long have triumpht in, had they had the Gospel notion of Heaven, for sure they could not have supposed their *God's* of such mutable inclinations, as to affect *purity* in their cohabitants, and *pollution* in their Votaries: or such incongruous dispensers of rewards, as to apportion an impeccable state hereafter to the most flagitious criminals on Earth.

AS to the *Jews* 'tis true, they derived their light from a clearer Fountain, were under the *Economy* of immediate Revelation, and therefore might be supposed to have had a freer prospect into that Heaven, from whence their *Law* descended, yet even they were in this, as in many other particulars, under *Moses* his veil, had rather dark *adumbrations*, and those too overwhelmed with the multitude of express temporal promises. The earthly *Canaan* lay so fair and open to their prospect, as easily intercepted their view of the *Heavenly*; and their *faith* must remove, at least overlook, that *mountain* before it could come to any sight of the *Horizon* and extended *Sky*. Nay, when 'tis remembered that the *Sadducees* a great and learned part of their Doctors denied all future being, we must think the intimations of it were very obscure; it being scarce imaginable, that any considering men should think the *Souls* expired with the *Body* upon any other ground, but that they knew not what after State to assign it. So that though they wanted not *figures* and *shadows*, or as the Apostle calls them, *patterns of Heavenly things*, Heb. 9. 23. yet they seemed not to have been well understood, and the generality of men were not only in their Persons, but their Understandings denied entrance into the *holy of holies*; penetrated not that mystical representation, which was within the Veil: and answerable to this dimness of their perceptions, was the whole *system* and *body* of their *Religion*, which rather entertained its self in those *external bodily* performances, which affected the *sense*, than in those *Divine* and *Spiritual* raptures, which purified and elevated the *Soul*. 'Tis the *Apostles* affirmation, Heb. 9. that the sacrifices there offered could not make him that did the service perfect, as pertaining to the conscience, and he gives the reason in subjoyning, that they stood only in *meats and drinks*, and *carnal ordinances*. Alas what propriety had all their legal purifications towards the cleansing of the mind? That might be in the *Mire* while the body was in the *Laver*: and while the surface of the man was sprinkled with blood, the heart might be more bestial than those creatures who lent the *ablution*. And indeed if we consider their morality, we shall find that outside formal ceremony had proceeded to infect and poison that also. The outward restraint, the bare forbearance of an actual commission, being by them thought a full compliance with all the Negative precepts: so that we see *Christ* is fain

to assert the Internal part of the Obligation, and extend the duty to the thoughts and inclinations. Besides, those acts of *virtue* they performed were commonly such as had an Aspect, rather on their temporal well-being, than distant and unseen rewards their Justice, and Charity confined to their own *Nation*, directed to the flourishing of their own *Commonwealth*: whereas *Aliens* were devoted to their rapine and despite; so that if they were *virtues*, they were rather *Political* than *Moral*, and indeed while they placed so much of their hopes on *Earth*, looked on *secular* plenty and tranquility as their reward, 'twas but consonant they should square their endeavors by that measure, and consider things not simply in their native properties of good or ill, but according to their tendency towards that they esteemed their *felicity*.

BUT God has provided, as the *Apostle* says, *Heb. 11. 40. better things for us*, has not only made a better Covenant with us, but has *established it upon better promises, Cap. 8. 6.* given us clearer revelations, not only of our *duty*, but our *recompense*, the veil in *Christ* is done away, and we all with open face, *Behold as in a glass the glory of the Lord, 2 Cor. 3. 18.* The Gospel puts the evidences of our inheritance into our own hands, sealed by his explicit and direct promise, who cannot lie: and that not only engaged by way of *munificence*, but bargain and contract, as the purchase of that *price*, which our *Redeemer* fully paid in our behalf. And sure this is in the *Apostles* phrase *strong consolation*; and if so, it must be forcible excitement likewise, he cannot but run alacriously, who has the prize in his Eye, nor can *S. Paul* use a more pressing argument to his *Corinthians*, *To be steadfast, unmovable, always abounding in the work of the Lord*, than this assurance, *That their labor shall not be in vain in the Lord, 1 Cor. 15. 58.*

AND as this clear proposal of the *promises* is most proper to encourage and inspirit our endeavors, so is the conditionality most efficacious to necessitate and engage them. Had *Heaven* been only promise'd as a largess, and with a blind promiscuous bounty dispenc'd without discrimination, how much it might have raised our *gratitude*, I know not, but sure it would not have excited our *industry*, which in all instances we find is whetted by interest: and where that is otherwise secured, men generally estimate it a part of the benefit that their labor is superseded; and please themselves no less in a lazy bequest, than a full enjoyment. So that indeed it is this circumstance of the *promises* that must give life to all the rest, and make them operative toward the producing of *good life*; for admit the *joys* we expect never so *Divine* and *Spiritual* for their kind; never so great and transcendent for degree, and these also represented to us in the most clear and convincing manner, yet if they be tendered not as objects of our choice, but the certainty of our fate, *felicities* which we are only concerned to enjoy, but not to acquire, they may make us glad, but surely not diligent; it being but a cold inducement to any undertaking to be assured 'tis perfectly needless: we have therefore all reason to confess it our greatest advantage towards *virtue*, that God has so linked our *hopes* and our *duty* together: and indeed when we consider the great disproportion between the one and the other; the infinity of the *reward*, with the despicableness of the *service*, we must resolve that he had no other design in making his *promises* conditional, than to engage us by our interest to that *holiness*, to which he saw our inclinations did not bind us: that it was an artifice of his *love* to ensnare us into two *felicities*



by proposing of one, enforce us to take one good in the way to another, *virtue* in passage to *glory*.

AND indeed who would not think this method so invincibly efficacious, as might supersede the necessity of any other, but God who understands our thoughts, long before, *Psal.* 139. 1. foresaw, that notwithstanding this proposal of a *Canaan*, there would be *Rubenites* and *Gadites*, who would set up their rest on this side of *Jordan*; so intent on the commodity of their Cattle, as to be content themselves to be part of the Herd, and *become like the Beasts that perish*: That there would be men of so ignoble, disingenuous tempers, as none of these cords of a man would be able to draw; and therefore there is another part of the *Gospel-Economy* fitted to their capacities; the *threats* and *interminations*, those terrors of the *Lord*, which as Goads may drive those brutish Creatures who will not be attracted: that those who think themselves perfectly unconcerned in *David's* question, *who shall ascend unto the hill of the Lord*, *Psal.* 24. 3. may yet startle at *Esays*, *who among us can dwell with everlasting burnings?* Of so formidable a kind are those menaces, as is sufficient to awake the most drowsy stupid *Soul*, and are most apt to operate upon that part of their temper, which evacuated the gentler method: that very sensuality which made them despise *Heaven*, may help to enhance the dread of *Hell*; the lack of a *drop of water* will be most insupportable to him who fared deliciously every day; those *flames* will be yet more scorching to those bodies, who by studious effeminacies and softness have superadded an artificial tenderness to the natural; nor will the *gnawing of the worm* appear more intolerable to any, than those who here make it their business to tie up its *Jaws*, gag or stupefy that *Conscience* which would now admonish, but will there torment. And when to this is added the *perpetuity* of these *pains*, that *the worm shall never die, the fire never be quenched*, certainly this puts such an edge upon the terror, as may well make it in the *Apostles* phrase, *quick and powerful, searching even to the dividing asunder of the Soul and Spirit, the joints and marrow*. When we are assured that *the Axe is thus laid unto the root of the tree, and that every tree that brings not forth good fruit must be hewn down and cast into the fire*, we shall sure be warned to *bring forth meet fruits of repentance, and fly from the wrath to come*.

BUT because neither invitations nor threats can avail with those who are any way invincibly impeded to apply them to their benefit: since the most *glorious prize*, the most formidable danger, is insignificant to him, who wants power to run unto the one, or from the other; it has pleased God to inspirit and actuate all his *Evangelical* methods, by a concurrence of *supernatural* strength, makes it not only eligible but possible, I may say easy and pleasant for us to do whatever he commands us: and notwithstanding our natural debility, makes us through *Christ* which strengthens us, *able to do all things*: by his Spirit he prevents, assists, restrains, excites, comforts, convinces; gives grace and adds to that the happier largess of a will to use it, and knowledge to discern the want of more: infusing to the *Soul* an ardent thirst of greater powers, and readier means of service, which the performance actuates to greater strengths, and yet enflames to new desires, and more importunate pursuits, whilst God at once bestows and crowns his own donations; still giving unto him that has, till that at last he gives himself; and *grace is swallowed up in glory*. And to assure us of this aid, he has been pleased to oblige himself: descends to the solemnity of a *Pact and Covenant*; has

indented with us, and constituted it a principle part of the new and everlasting *Covenant made with mankind in the blood of the Son of God, to send the comforter, his Holy Spirit, to be with us till the end of the world*, and do all this. So that the Gospel is at once the assigner of our tasks, and the *Magazeen* of our strength; so much Spirit goes along with that Letter; so much internal grace is annexed to its outward administration, as will to all, who do not resist it, infallibly render it *the power of God to salvation*. For 'tis not the sole privilege of a *S. Paul*, but the common portion of all *Christians, That God's grace shall be sufficient for them*; which is sure a more Gospel-like promise, than that it should be too strong for them: so violent and irresistible as to commit a rape upon their *Spirits*; such a mighty wind as drives them headlong upon *duty*. Indeed this competency is of all other proportions the most *incentive* to industry; we see in *Temporals*, too little makes men desperate, and too much careless; and certainly 'twould be the same in *Spirituals*: but now when we have stock enough to set up with, and that too of so improvable a nature, that is capable of infinite advancement, and yet on the other side no less capable of total decay also, it being given with this express condition, that upon neglect it shall be withdrawn: so that our own sloth may make us *poor*, but nothing else can keep us from being abundantly *rich*: what can be imagined more animating to diligence and endeavor? And this being the condition wherein our *Christianity* has placed us, added to the former considerations, will beyond exception or *subterfuge*, evince its perfect *aptitude* and *fitness* for the End to which it was aimed, *the Planting and nourishing all true Virtue among men*, the introducing the tree of life into the world again, and so forming us a *Paradise* even amidst the briers and thorns of our Exil'd state.

**CHAP. II. The Character of Christian-men's Practice, showing their multiplied failance both from the rule of that holy profession, and its genuine effect.**

AND now who can suspect that a *cause* so rightly disposed, should miss of its *effect*? That this so *auspicious Planet* should be counter-influencit by any *malevolent Star*? Or that what has so many tenures in us, should be finally disseis'd? For, admit we have not the *Piety* to be prevailed upon by the reverence of the *Author*; yet the excellency of its *composition* does so much recommend it to our reason, that we must put off the best part of our *Nature* to evacuate the force of our Religion: nay, supposing us to have done that too, to have struck ourselves out of the list of *Rationals*, yet if we keep but the rank of *Animals*, if we have not extinguished passion and sense, it descends even to them; addresses to our hopes and fears with most importunate sollicitations, and convincing motives: So that unless we have the absurd ill luck to have much of the *Stoic*, and nothing of the *Philosopher*, 'twill be impossible to resist its impressions, and sure he that comtemplates *this*, will be apt with some confidence to conclude *Christendom* to be the *Goshen* of the world, not only in respect of its *light*, but of its *immunity* from all those *Locusts* and *Caterpillars*, those swarms of mean and sordid Vices which both cover and devour the rest of the *Earth*.

BUT this must be the inference of a mere *contemplative*, a Recluse that converses only with his own meditations: for let him be so much *secular*, as once to look abroad, the most *transient* glance will serve to unravel all this hopeful *speculation*, & show him that *Christendom* may be as much *Heathen* as *America*: whereas 'tis usually said, that ill *Manners* produce good

Laws, we have reversed the *Aphorism*, and our good Law has introduced the most corrupt manners. Our holy *faith* which like a foundation should *support* good works, has like a gulf *swallowed* them up. And so universal a depravation is there among us, that we have scarce anything left to distinguish us from the most barbarous people, but a better name and worse vices.

AND here, what terms of wonder or of grief can be significant enough to express or to bewail, so strange and so perverse degeneration, that the *light* of the world should thus darken it: the *salt* of the *Earth* be the means of putrifying and corrupting it: that those who were by God drawn out from the *Heathen* world should so outvie the *Gentiles* crimes, as if they had forsaken them, only because they were too *innocent*. This indeed is one of *Satan's* subtlest stratagems, to fill *Christ's Camp* thus with his *Soldiers*, by whose intestine treacheries, he has been more *triumphant* than by all his open assaults and avowed hostilities. What a late *States-man* said (*Prophetically*, if we may judge by the event) of *England*, that *it was a vivacious animal that could never die except it killed itself*, is no less true of the *Church*, which has always been *invulnerable* against all darts, but what have been taken out of its own *quiver*. Of *this* the *Primitive* times were *pregnant* testimonies, where all the most witty cruelties, the most bloody persecutions, never made any breach in her: but she stood firmer for all those batteries, and like an Arch'd Building, became more strong and compact, by that weight which was designed to crush her: but the *Vice* of *Professors* undermines her very foundation, and does as much exceed the *destructiveness* of the most hostile assaults, as intestine *treachery* is more ruinous and fatal, than foreign *violence*.

AS long as the *lives* of Christians were the *transcripts* of their doctrine they rendered it venerable to all, and gave a presumption there was something more than *human* in it, that could work such signal *effects*, that could so transform *men* as to make the *adulterer* chaste, the *drunkard* temperate, the *covetous* liberal, the *contentious* peaceable. *This*, this was the way to *adorn the doctrine of God our Savior in all things*, as the Apostle speaks, *Tit. 2. 10*. And then the *rule of contraries* directs us to conclude very distant *effects* from our now so distant *practices*, that our very *religion* should partake of the *infamy* of our lives, and be thought rather a *mystery of iniquity* than *godliness*.

THUS is *Christ* wounded in the house of his *friends*, and has more *reproach* cast on him by those that *profess* his name, than by the loudest blasphemies of those that *oppose* it. For when those who have not opportunity to examine our *faith*, see the enormousness of our *works*, what should hinder them from measuring the *Master*, by the *disciples*? it being scarce imaginable that any one *Sect* of men should so universally run counter to all the rules of their profession: For let any *sober* Heathen look upon *Christendom*, as it is at *this day* weltering in the blood, not of *Martyrdom* but *War*, and will it be possible for him to think it owns a Gospel of *Peace*; or that those who so perpetually do those outrages they are unwilling to suffer, profess obedience to the the *Royal Law* of *love thy neighbor as thyself*, *Jam. 2. 8*. Can he see the *violence* and oppressions, the *frauds* and underminings, the busy *scramblings* for little parcels of *Earth*; and yet believe we count ourselves *strangers* and pilgrims in it, and have laid up our treasure in *Heaven*? Can he observe the strange and almost universal distortion of

speech, whereby it has lost its native property of being *interpreter* of the mind, and under *intelligible* words so far exhibits the *Babel* confusion, that no man understands another's meaning? And can he *imagine* we have any such *Precept*, as *lie not one to another*, or any such *penalty* upon the infringer, as *exclusion from the new Jerusalem*? Shall he *hear* our *God* mentioned more frequently and earnestly in our *imprecations* than our *prayers*, and every part of our crucified *Savior*, recrucified in our horrid *oaths*; and shall he not *think* that his *second* executioners bear him as little reverence as his *first*: or that *he* has given no such *command* as *swear not at all*? When he discerns *self preservation* bow'd to as the *Supreme Law*, can he ever *dream* of another so inconsistent *obligation* as that of *taking up the cross*? Or that *suffering for righteousness sake* is one of our greatest *felicities* when he sees us run so affrighted from it, that no crime, perjury, rebellion, murder, is block enough in our way to stop our flight? In *fine*, when he considers how much of our business it is, first to excite, and then to cloy the flesh, to spur it on to riots even beyond its own propensions, that the whole year is but one mad carnival, and we are *voluptuous* not so much upon *desire* or appetite, as by way of *exploit* and bravery: when I say he considers this, can he possibly guess our *institution* directs us to beat down the body, to *mortify the flesh with the affections and lusts*, interdicts us all *rioting and drunkenness, chambering and wantonness, and all provision for the flesh to fulfil the lusts thereof*. Certainly all rules of discourse will direct him to the quite contrary conclusion. And when he sees a Set of men that have enhans'd the common human pravity, he will be apt to infer their Principles have taught them the improvement: And upon that supposal he wanted not temptation to his Option that said, *Let my soul be with the Philosophers*.

AND while we thus misrepresent our holy profession to *others*, it will be no wonder if we finally do it to *ourselves*, that we forget its *native shape*, and look on her only in the *ugly dress* ourselves have put on, and that effect seems already too visible among us: our lives have so long confuted it that we triumph over it as a baffled thing; and like *Amnon* loath it because we have ravished and defiled it. Many of us take notice of the better *Morals of Turks and Infidels* not in reproach of ourselves but our Religion, and because we have so many *Lepers*, think *Abanah and Pharphar*, better than all the waters of *Israel*, this is openly in the *mouths* of many, but is so prodigiously *irrational* as well as *unjust*, that one can scarce think it possible to be in their *hearts*, unless they be pursued by the fate of habitual liars, that at last come to persuade themselves.

CERTAINLY there is no other parallel instance wherein men conclude so perversely: he that shows a man that precipice upon whose brink he stands, that intreats, yea importunes him to retire from the *danger*; nay bribes him with the greatest rewards to choose *safety*, has done all that can be expected from a friend, or charitable man: and if after all, the wretched person so advised, shall cast himself headlong upon ruin; assuredly no *Inquest* would return his murder in any other *form* than that of *Felo de se*. And why then should our Christianity be accused of those ills which it would infallibly averr, if our obstinacy would permit it: indeed the charge is so wild, that it seems rather designed as an artifice of diversion, a sprout of that first fig-tree which was to hide the nakedness of lapsed *Adam*. Men think it policy to transfer their guilts, and are willing, the *violence* of their lusts should pass for the *impotence* of their religion. Like irregular *patients* blaming their *Physician* for those ill accidents which

they know owing only to their own unruliness. A pregnant testimony of the reproachful nature of sin, that men are content to betake themselves to the most forlorn shifts to avoid the owning it: but the consciousness is so pressing and intolerable, that with many it drives on to yet higher outrages: 'tis not enough for men to decry their *Christianity* as a feeble *insignificant* thing, but they load it even with contradictory *imputations*, and that which sometimes they call *the foolishness of preaching*, to bring it in scorn and contempt,, shall at another be stiled an *Art* and *trick* to bring it into suspicion and hatred, be arraign'd for imposture and deceit, a project of imposing upon credulous souls, and gaining real advantages to the managers while they feed the silly *Proselyte* with imaginary ones. How groundless a calumny this is, as it appears from the sanctity, and eminent simplicity of Christian Religion, which above all things excludes fraud and falsehood; so also from the designments and aims of its first promulgators, who as they cannot be supposed dextrous enough to lay such a scene of taking Pageantry; so all their visible acquests were scourgings and imprisonments, persecutions and death. If this were the case it would indeed go near to reconcile the before mentioned contradictory *imputations*, whilst the imposing upon credulous souls at this dear rate, would be in very deed *the foolishness of Preaching*, the greatest madness in the world. Men of common reason would be ashamed to use such frivolous cavils: but who can without horror hear them from professed Christians? that while *Infidels* are modest in their reproaches, look upon our Doctrine only as erroneous, *Disciples* should be bitter and charge it as insidious and treacherous. Thus does the *Church* experiment the truth of her blessed *Lord's Predictions*, and finds her *foes are those of her own house*: and though she be Christ's *Dove*, yet is subjected to the fate of the *Viper*, and has her bowels torn out by those that spring from them.

THESE are the growing consequences of *resolute impiety*, he who will not be kept within the bounds of *duty*, seldom contents himself with that bare violation: he not only *breaks the bonds in sunder*, but *casts them away* too; is impatient they should keep a reputation to upbraid him, when he has robbed them of the power of restraining him: and *this* sure is the bottom of all that deep reasoning, by which men have learnt to argue themselves and others out of their *Creed*: And though this be indeed the great *Arcanum* the *Philosophers Stone* they aim at; yet they have met with another good experiment by the way: and have, by I know not what *Chimistry*, extracted a reputation out of these most unapt *materials*. He passes for a considering man that disputes principles, and is thought most to own his *reason* that least owns his *faith*: and then 'twill be no wonder if this success animate, and give them not only confidence, but vanity to avow what is thus creditable.

Indeed Satan is too subtle a manager to lose this advantage, and the event sadly shows, he has not neglected to improve it, as appears not only by the number of such pretenders unto reason, but even by their advancing to higher degrees. The *voluptuary* who *likes* his portion in this world, and *fears* that in another, is at first only prompted by his interest to quarrel the *last Articles* of the *Creed*, and so in his own defense denies the *life everlasting*: but when he finds his necessity made a virtue, and himself struck into the repute of a wit; upon that account he doubts not, his fame will increase with his irreligion, and so proceeds still to unravel farther, till at last he leaves not so much as *I believe in God*, that many have advanced

so far is too evident: and by some so owned that they will not thank his charity, that shall hope better of them.

'T'WAS once the *triumph* of infant Christianity, that it silenced all the *Heathen Oracles*, and within a while demolish'd even the *Synagogue* too: but alas its mature age gives us that effect in a most inverted sense, it now has served to suppress even the common notions of a *Deity*, turned out the *one* as well as the *many* God's, and instead of *Polytheists* and *Idolaters* has made *Atheists*, and *that* which Christ tells us was designed to *perfect and fill up the Law*, has by the strange pravity of its professors at once obliterated both *Law* and *Law-giver* out of men's minds, thereby exemplifying the old Axiom, *Corruptio optimi est pessima*; and the Saint as well as the *Angel*, if he desert his innocence, commences *Feind* and *Devil*. These are such sad, such direful transmutations as excite not so much wonder, as grief and lamentation; and what rivers, what Oceans of Tears are competent to bewail such unutterable evils.

THE removal of the *Candlestick* is so formidable a *judgment* that the threatening of it, is used by Christ as the most awaking menace to the Seven Churches *Revel. 2. 3.* but the removing it by our own hands is yet an enhansment of that highest calamity; when men are come to such an insensate obduration, that they court their *Plagues*, become their own *Lictors* and make that their *choice* which is their extremest *punishment*, they are certainly too secure of that ruin they call for; And may we not fear it may prove *general*, and involve us all: that while so *many* cry out to be delivered from their Christianity as their load and pressure, and so *few* express their dissent to that demand: God may in judgment grant it, hearken to those that cry loudest, rescue his Gospel from our profane and impious violations and give it to others that may bring forth the fruits of it.

NOR is this to be feared only from the *explicit* importunities of the blasphemous, for it is interpretatively the vote of many others; whoever give themselves up to the dominion of any lust, do *implicitly* renounce their obedience to Christ, and say *we will not have this man to rule over us*. And when he is thus depos'd from his *regal* and directive power, we have reason to believe he will despise a mere *titular* sovereignty, not suffer the Scepter of his Word to remain as an Empty *Ceremony* among those, who pay it no real obedience: nor be again clothed with Purple, crowned, and saluted King to advance the triumph of his scorn and crucifixion.

Nor will the fawning Professions of the demure hypocrite *avert*, but *accelerate* this Fate: He that makes the *Golden Scepter* in Christ's hand, a *rod of iron* in his own, that thinks his *Sainthood* licenses him to all the severe censures, and the yet severer (because more effective) *oppressions* of others, he is certainly to be looked on not only as a Rebel, but an Usurper too, and is of all others the highest provoker. He that *tramples* underfoot the Son of God, does not so much violate him, as he that *pretends* to erect him a Throne upon blood and rapine, on perjury and sacrilege: nor does he that accounts the Blood of the *Covenant* an *unholy* thing, so much profane it, as he that uses it as a *Varnish* to paint over his foulest lusts. The Apostle has long since told us, *there is no concord between Christ and Belial*, and can we think he will be patient thus to be made subservient to his enemy: or suffer his *Ark* to be set for the *support*, which should be the *confusion* of *Dagon*. Do we find him so severely upbraid the hypocrisy of

the Jews, that stole, murdered, committed adultery, and swore falsely, and yet came and stood before him in his house, Jer. 7. 9. and shall we hope he will connive at it in Christians? Was it intolerable profanation in them to *account* his house a den of robbers, and shall we be permitted to *make* it so: they are sent to *Shiloh* to read their own destiny, and surely we are as likely to find ours there too; to be deprived of those advantages which we have so unworthily abused: nor can we expect, that though God cause the natural *Sun to rise still as well on the evil as the good*, yet that the *Sun of righteousness* shall continue to shine on those who will only bask themselves in his Rays, grow *Aethiops* from his *neighbourhood*; but will not work by his *light*.

WHEN all this is considered, what a sad abode does it make? When the *blasphemies* of the Profane, the *sensualities* of the Voluptuous, and the *mockeries* of the Hypocrite, send, as it were, daily challenges to Heaven, we cannot but look it should at last *overcome* its longsuffering, *awake* God to vindicate the honor of his Name, and not suffer it any longer to be thus prostituted and polluted: that when he sees his light serve only to aid us the more subtly to contrive our deeds of darkness, he should withdraw it, smite us with blindness like the *Sodomites*, whom he finds in such impure pursuits: and were that *blindness* such as our Savior speaks of, *Io. 9. 41.* that infer'd the *no sin*, 'twere a desirable infliction, but alas it has none of that property: That which is designed for the punishment can never be the extenuation of our guilt; but as in Hell there is an happy Separation of *effects*, the scorching of the *flame* without the light, and the blackness of *night* without the rest: so in this nearest approach to it; this Portal to those Chambers of death, there is the ignorance without the excuse, the darkness divested of its native quality of hiding: and when we are entered among *Heathens* here, we must yet expect the sadder portion of *Apostatiz'd* Christians hereafter.

AND O that this *consideration* might at last have its proper *operation*, rouse and awake us timely to prevent those evils which it will be impossible to cure. That by bringing forth some more *genuine* and kindly fruits, we may avert that *dismal* sentence, *Cut it down, why cumbreth it the ground*. That men would generally lay to heart both the *sin* and infamy of being *promoters of public ruin*; and quench that *fire* with their tears which their sins have kindled, that the fasting and prayers, the sighs and groans of the *Primitive* Christians may supplant the profane luxuries, the carnal Jollities of the *Modern*: and that Sackcloth and Ashes may become the *universal mode*, the only *fashionable* dress among us. *This* both Reason and Religion suggest as matter of our most importunate wishes; would God our hopes were but half as pregnant.

BUT the *less appearance* there is of this universal reformation, the *more jealousy* ought every single person to look on himself, lest he be one that obstruct it: for so he does who stays till it be a *fashion*, but neglects to contribute his part to the making it so. Men are willing to discourage themselves from attempts of this kind, and with an unseasonable modesty can reflect what a nothing one man is to so many millions, when alas all that vast Empire Vice has got in the world, is founded in the pravity of single persons, & would certainly be ruined by their reformation. The more reasonable Collection would be, that he who considers

himself but as *one*, should not suffer himself to grow into *less*; to fall from that *Unit* to a *Cypher*, by permitting sloth or cowardice to enfeeble and Emasculate him, but on the contrary should recollect his spirits, actuate all his strength, and therefore be sure to do his utmost, because that *utmost* is but a *little*.

AND to this certainly there want not encouragements, we see in common affairs the wonders that industry and resolution are able to effect, and a *single* courage being exerted has often without *Romance*, overcome *giantly* difficulties. 'Tis a great prejudice is cast upon virtue by the pusillanimity of those that *like*, but dare not *abet* her. When most men commit all impieties daringly▪ and openly, and those few that do mourn for it, do it but in secret, the example of the *one* is contagious, but the *other* has no means to diffuse its self. Would men stoutly own *duty*, and not like *Peter*, follow *Christ afar off*, they might yet hope to make a party and *gain ground* in the world. And how noble an attempt were this, thus to encounter Satan in his highest triumph, and recover a *lost field*: and methinks those who have any *warmth* of Piety glowing within, may easily thus improve it into a *flame*, 〈 in non-Latin alphabet 〉 *add to their faith virtue*, as that signifies *courage*: and then readily would succeed, that train of Christian excellencies reckoned up by *St. Peter*, 2 Ep. 1. 5. *knowledge, temperance, patience, godliness*, and superstruct on these, as it there follows, *brotherly kindness*, and the most comprehensive *charity*. We should be not only devout towards *God*, but zealous towards *Men*, endeavoring by all prudent means to recover them out of those snares of the Devil, whereby they are taken captive. And since among all those snares there is none more entangling, than the creditableness and repute of customary vices, to set themselves especially against that overgrown covering and ornament; those *Locks* wherein its great, its *Sampson-like strength* lies: and strive to render it as contemned as it is base: and to this purpose nothing is so apt, as the exalting its competitor, fetching virtue out of the Dungeon, that darkness and obscurity wherein it has long lain forgotten, and by making it illustriously visible in their *own* practice, put it into the possibility of attracting *others*. Indeed there only it appears in its true splendor, they are but dead colors the Sublimest speculation can put on it, he that would draw it to the life, must imprint it upon his own. And thus every pious person may, nay ought to be a *Noah*, a preacher of righteousness: and if it be his fortune to have as imperswasible an Auditory, if he cannot avert the *deluge*, it will yet be the providing himself an *Ark*, the delivering, yea advancing his *own soul*, if he cannot benefit *other men's*.

NAY, this being a *Noah* may qualify him to be a *Moses* too, give him such an *interest* with Heaven, that he may be sit to stand in the gap, to be an *intercessor* and Mediator for a provoking people. And God knows never any generation more needed that *office*: nor any part of this more than our sinful Nation, which having long been in the *furnace*, is indeed now come out, but so unpurified, that we have all reason to expect a return, and that not upon the former frustrated design of *refining*; but upon that more infallible and fatal one of *consuming* us. This is so dreadful, but withal so just an expectation, that if there be any *Jacob's* among us; any, *who can wrestle and prevail with God*, there never was so pressing need of their intercession. O let all that are thus fitted for it, vigorously undertake this pious work, let no *Moses's* hands ever wax heavy, but be always held up in a devout importunity, let them transcribe that holy Oratory, which he so often effectually used, plead to God his own cause,



with a *what wilt thou do to thy great Name*, and when there is nothing in us that can pretend to anything but vengeance, ransack God's *bosom*, rifle his *bowels* for arguments of *compassion*, repeat to him his own *titles*, that he is *longsuffering and of great mercy, forgiving iniquity, transgression and sin*, Numb. 14. 18. And by these solicit, yea, conjure him to pity. And how great an ardency is required to this intercession? What *strong* cries must they be that shall drown so *loud* a clamor of impieties. And how does it reproach the slightness of our sleepy heartless addresses? Can we hope to bind God's hands with *Withs and Straws*? To arrest his vengeance with such faint and feeble assaults? And when *nature* and *danger* suggest to Heathen *Nineveh*, not *only* to cry, but cry *mightily* to God, shall the superaddition of our Religion damp ours into a *whisper*, a soft *unaudible* sound. A storm will teach the profane Mariner to pray in earnest, and alas, we have not wanted that discipline. 'Tis not long since we might have said with those, *Acts 27. No small tempest has long lain on us, neither Sun nor Stars in many days, nay in many years appearing*, nothing but black and dismal portents of a final *wreck* to a poor *weather-beaten Church*, and then sure 'twas time to be importunate, to learn so much of instruction from the waves that tossed us, as to make our prayers keep pace with them, in swift uninterrupted succession, in loud and not to be resisted violence. That we did so *then* I dare not affirm, but sure I am the necessity of it is not yet out-dated; for though the Sky however black with clouds carry no thunder in it, though the impetuous winds that blow from every quarter, should not break out in tempest, and bring shipwreck to us; yet we too fully exemplify the truth of the *Prophets Axiom, That the wicked are like the troubled Sea, that cannot rest*: we have *within* us a principle of ruin, which can operate though nothing from *without* excite it. A tempest is not always necessary to sink a Ship, one treacherous leak may do it in the greatest calm, and what security can there then be to our torn Vessel, whose rents our continued divisions do still keep open. Indeed our *preservation* must be as our *restoration* was, the work of Omnipotence; thither therefore let us address with St. *Peters* pathetick Prayer, *Save Lord or we perish*. O that all who are concerned in the grant of that Petition, would qualify themselves to present it. Lift up such pure hands, *that God who hears not sinners*, Io. 9. may yet hear them, afford a gracious ear, and give an answer of *Peace*.

### CHAP. III. A survey of the Mischiefs arising from Inconsideration.

THE last Section having defeated all the promising hopes of the former, by showing us how sadly we have frustrated all the designs and engagements of our profession, enervated all those apt and powerful methods, and how perfectly contrary our *practices* are to our *rules*, mere curiosity would more prompt us to enquire what are the hidden *causes* of those so strange *effects*, what unhappy propriety there is in the *soil*, that after so much *culture* and husbandry it should produce nothing but *wild Grapes*: and by what arts and wiles Satan has not only evaded, but even retorted those blows which were aimed at him. But as in *diseases* the *pains* and languishings are obvious to the grossest sense, but the *springs* and originals of them most frequently lie deep, and are so complicated and interwoven, that they require much art to search and to distinguish them: nay, do often mock the most subtle inquisitor, and send him back with mere conjectures and uncertain guesses: so in this *Epidemick* Spiritual distemper, the *malady* is notorious and visible, but the *causes* of it not so easily determined, yet that not so much from the darkness as the number of them; so many do

pretend, and that with very good color, to this unhappy, this monstrous birth, that a *Solomon* himself must have made the proposal of dividing it, as not being able to have assigned it entire to any one Mother.

INDEED so many are the concurrents towards it, that it would far exceed the limits of this little Tract, but to point at them: I shall not therefore undertake any such *exact* enumeration, but shall only take notice of those which either for the generality or degree of their efficacy appear the most *eminent*.

AND first the great and stupid *Inconsideration* which most men have concerning their Religion, may well pass for a main cause of its frustration. *Christianity* may make *Archimedes* his *challenge*, give it but where it may set its foot, allow but a sober advertence to its proposals, and it will move the whole *world*: it comes with most invincible and controuling arguments, but still they are arguments, and those must first obtain *attention*, before they can force *assent*; they will most infallibly weigh down the *scales*, though the whole world were the *counter-balance*, but then that must presuppose their being put into those Scales: being entertained with so much of deliberation, as may try and examine their weight. In a word, they address to us as men, that is *creatures* endued by God, with *rational* Souls and discursive faculties, but if we will suppress these, and set up only the *brute* to give audience, we must not expect *Balaam's* prodigy shall be every day repeated, that the *beast* should be wiser than the *rider*, and consequently cannot wonder if the Success vary with the Auditors.

AND 'tis to be feared, this is the state of most of us, that all the convincing *Logic*, that *demonstration of the Spirit*, as *St. Paul* calls it: and all the persuasive *Rhetoric* of the Gospel, find us so stupid and unconcerned, that they can make no impression: all the *avenues* are so blockt up, that they can find no way of approaching us. We are like the *Indian Serpents* *Phylostratus* mentions, proof against all charms, but such as with their glittering splendor assault our Eyes: nothing moves us but what courts our Senses, and what is not *gross enough* to be seen, we think *too nice* to be considered. The form and name of *Christianity* men find ready to their hands, and it costs them no labor to put it on: but should they be interrogated of the import and significance of it, I fear many would be at a loss what to answer. Men call themselves *Christians* as they do *French* or *English*, only because they were born within such a territory, take up their *Religion* as a part of their *fate*, the temper of their *Climate*, the entail of their *Ancestors*, or anything most remote from their choice, the profession of it descends to them by way of inheritance, and like young careless Heirs, they never are at the charge to survey it, to inform themselves either of the Issues, or Revenues of it; what burdens it lays or what advantages it promises. Every man sees they are vast multitudes that have entered the *Baptismal* vow, and I fear no small numbers of them, that weigh it as little when they should *perform* it, as they did when they *made* it. Have no other notion of *Baptism*, but as a *custom* of the place, or a *time* of festivity: consider no farther significance in these spiritual bands, than they do in the Swadling-clothes of their infancy, and can give no better account why they took on them *Christ's livery*, than why they wear such *garments* as the *common fashion* of their Country prescribes them.

THIS is in many the effect of gross ignorance, that really know nothing that borders upon Religion: and where that is the *principle*, we cannot think it strange to see their *practices* proportionable; this returns them into the state of *Heathenism*, and while they walk in that darkness, it is no wonder if they often fall: the only matter of admiration is, that there should be any such darkness among us; that *the glorious light*, as St. Paul terms it, *of the Gospel of Christ*, should not long ere this have dispel'd it out of our *Horizon*, and certainly that it has not, must be owing to some very great guilt, so that concerning such persons the Disciples question, *Jo. 9.* is very pertinent, *Who did sin, this man or his Parents?* Where men are so ignorant it must necessarily infer their *Parents* negligence in infusing, or their *own* stubborn perverseness in resisting instruction, but 'tis more probable to conclude the former, since if Children were early instituted, knowledge would insensibly insinuate its self, before their years had armed them with obstinacy enough to make head against it: but when by the Parents remissness the proper Seeds-time is lost; the soil grows stiff and intractable; the *labor* of learning averts their Childhood, and the *shame* of it their Manhood, and so they grow old in their ignorance, are ready to *leave* this world before they come to *know* anything of that which is to succeed it. This is a *common*, but certainly a most *deplorable* case, and as it loudly accuses those Parents, who thus wretchedly hazard their Children's greatest concernments, so certainly it reflects not very laudably upon those, who by slighting that excellent Order of *Confirmation* in this Church, have besides all other advantages of it, robbed them of that happy reserve, which the care of their *Spiritual* Parent, had provided to repair the negligence of their *Natural*; but guilt has a miserable kind of infinity, and lessens not by being communicated; and therefore though these unknowing persons may with justice enough *accuse* others, yet can they never the more *absolve* themselves. Indeed they cannot tax others omissions towards them, without a tacit reproach of their own: for if it were a fault in the *Parent*, to let their infancy want those necessary infusions, 'tis surely so in *themselves*, to let their riper years continue in that destitution. And sure 'tis not probable there could be a more irrational motive to the *former*, than that which prevails with the *later*; to wit, the fear of shame, which certainly much more properly belongs to him that lies stupidly under his want, than he that industriously sets to cure it: so that while they go thus preposterously to *avert* reproach, they *invite* it; nay, and do besides betray one of their most important secrets, discover themselves more solicitous about *appearances* than *realities*; to be *thought* knowing than to *be* so. A strange kind of *speculative* Hypocrisy, which yet leads to all the *practical* profaneness incident to those, *who live without God in the world.*

BUT would God the unchatechiz'd were the only persons we had to complain of in this matter: There is another sort as *ignorant*, who have not that plea; who by a wretchless *Inconsideration*, have made a shift to *unlearn* what they had once been *taught*. That this is naturally very possible no man can question, that observes how *desuetude* will rob a man of any Science, or other habit. But in this case there is yet a farther concurrent towards it, Christ's parable tells us of *Fowls that devoured the Seed*, which himself interprets to be the *wicked one*, which catcheth away the word sow'n in men's hearts: When that spiritual seed lies loose and scattered upon the surface, and is not by deep and serious meditation, harrowed as it were into the ground, it offers itself a ready prey to the devourer, and God

knows the *event* is too ready to attest the *truth* of the observation: For do we not see *many* whose childhoods have wanted nothing of Christian nurture, that have had all advantages to the making them *wise unto salvation*, yet suffer their manhood to wear out and obliterate all those *rudiments* of their youth; and that not only out of their *practice*, but even out of their *memory* too: this (would we be patient to have the experiment made) would, I doubt not, be found too true in divers, and they would appear less able to approve themselves not only to the *Confessor*, but even to the *Catechist* in their *adult age*, than they were in their *Minority*: as having scarce ever thought of the principles of their religion, since they conn'd them to avoid correction; and then 'tis no wonder if they pass into the same *forgetfulness* with other the occurrences of that *slippery age*.

BUT if with some the *memory* have been so invincibly *faithful*, as not to have resigned its *depositum*: if it do happen obstinately to retain those early impressions which were made on it. Yet alas that alone will be of little avail: 'tis true that is the storehouse, and 'tis good to have that well replenisht; but if its *plenty* be only within its self uncommunicated, if the *granary* though never so full, be sealed up, it gives no security against a *famine*: a man's remembrance of his *Creed* may tell him there is a *God*, and that he is Almighty; but if his reason be so much a sleep, as not to infer from thence the necessity of reverencing and obeying him who is all powerful to revenge our contempts: he may repeat the *Article* every day and yet never the less *Atheistically*. In like manner he may go on to the Birth, Death, and Resurrection of Christ, but if he weigh not the obligations to gratitude and duty which devolve on him from thence he may remember his *Birth*, and yet never be *regenerate*: his *Death*, and yet not *die to sin*: and his *Resurrection*, and yet *lie rotting* in his own *corruption*, and not rise with him to *newness of life*. So he may proceed to his *coming to Judge the quick and the dead*, but if he reflect not on his own particular concernment in it, if he consider not that *for every the secretest thing*, Eccl. 11. *God will bring him*, as well as others to *judgment*: he may talk of *Dooms-day* as men do of such *Assizes* as they have no trial at, but it will never set him a trembling, or give him the providence to anticipate his sentence; so judge himself here, that he may not be judged of the Lord. And so proportionably in all the parts of our Christian Faith: he that does not extract from them their proper and just inferences, shall never feel their efficacy. He has indeed in that excellent *System*, a most infallible *Catholicon*, against all his spiritual Maladies, but 'tis a *Medicine*, not a *Charm*; to be taken, not laid by him; and if he fail in *application*, he will as certainly miss of the *cure*: and this gives us one too clear a reason, why *so many*, in the most fatal sense, *are weak and sick among us, and fallen asleep*; are first *lethargick*, and then stark *dead in trespasses and sins*. Men do not by sober consideration suck out the virtue which would heal them: they look on the *Creed* as *Christ's badge*, and so long as they bear that they think none must question their *Christianity*: whereas 'tis indeed more properly his *Military Symbolum*, or recognition of the cause, and General they fight for; an engaging them to all the obedience, fidelity and constancy of resolute soldiers: and to this purpose it is that we *stand up* at the recital of the *Creed*, as owing our *Baptismal promise* to *fight manfully* under our *Savior's Banner* against *Sin*, the *World*, and the *Devil*; and if we do not thus, 'tis not material what professions we make, we are the same desertors whether we *stay* in our own *Camp*, or *run over* to the enemies; *throw away* our *Arms*, or *not use* them; *renounce*

our Christian faith, or not *improve* it. Sloth is as mischievous in war as treachery or cowardice, and he that keeps his sword in the *sheath*, is as unformidable an enemy, as he that brings *none* into the *field*.

AND how many such insignificant *combatants* are there in the Christian Camp: that only lend their *Names* to fill up the *Muster-roll*: but never dream of going upon *service*. 'Tis certain there are as many such, as there are careless unconsidering Professors: and these 'tis to be feared make so great a number, that were the Church put to estimate her *forces*, and examine what effectively her *strength* is, she would find the deceit of *false musters* as great among the *Spiritual* as the *Civil* Soldiery. It is indeed a most amazing thing to see, that that which is the one great and important interest of all men, should of all other things meet with the least regard. If we make a proposal of worldly profit, though encumbered with many difficulties and liable to many uncertainties, we shall not only have an attentive hearing, but active care and diligent pursuit of the design, it will be driven to the last glimpse of hope and if the first attempt miscarry, the next occasion is laid hold of; but here where the *prize* is so rich, the *conditions* so easy, the *acquest* so certain, yet (as if these were deterring, averting qualities) we cannot be got to take the matter into our deliberation. Alas, what stupid folly has possessed men? and by what *measures* do they make their *estimates*? how are their precious Souls become so vile in their eyes, that they are the only part of them, which they think below their regard? In an *Epidemick* disease every man looks out for *Antidote* or Medicine for his own peculiar, and does not acquiesce in that silly confidence that he shall do as well as other men: yet in this greater danger, that is their avowed comfort, and keeps them as cheerful as if they had the most solid grounds of security. Alas, can numbers *out-face* damnation, or do men hope that by going in troops to hell they shall *master* the native inhabitants, *subdue* those legions of tormentors, and become *conquerors* instead of *sufferers*? This is sure too wild an imagination for any to entertain, yet what more sober one can any pretend, in favor of so stupendous an improvidence?

BUT 'twill be much more seasonable to *reform* than *Apologize* or *Rhetoricate*; and therefore 'twill import those men, who like the inhabitants of *Laish*, dwell *careless*, quiet, and secure, to look about them: to enter into *serious* consultation how they may avert that ruin which waits upon such a supine temper, not to suffer themselves to perish in the midst of such possibilities, nay solicitations to be saved: but at last afford an audience to that Embassy which is sent them from Heaven. Ponder well those *easy* terms of reconciliation which are proposed: the *inestimable advantages* consequent to the embracing that amity; and the as *inestimable detriment* of refusing it: in a word, not to please themselves with the *empty title*, but to penetrate the *full purport* and significancy of their Christianity, and when they have done this soberly and attentively: having removed this first and most general obstruction to piety, they will find themselves assaulted by such force of *reason* that they must either be very ill *Logicians*, or very good *Christians*.

#### CHAP. IV. A Survey of the Mischiefs arising from Partial Consideration.

NEXT to the *stupid* and merely vegetable state of total incogitancy: we may rank that *partial* and piece-meal consideration, by which Christianity is mutilated and deformed, deprived of

all its force to attract and subdue men's hearts: for as in *artificial* Movements, there is such a dependence of one part upon another, that the subtracting of any one destroys the whole frame: so in this *spiritual* Machin designed to raise our dull mortality to heaven; the divine wisdom of its maker has combined its several parts, that he who severs ruins, he that applies it not in its united strength will find no aid from its unjoynted scattered particles. S. Paul tells us 1 Cor. 12. that in the natural body the making it all Eye, or Hand, the reducing the many members to one is destructive to its being (if they were all one member where were the body v. 20.) and we in reason must expect the same event will follow here. If we advance one part of our Christian Faith to the annihilation of the rest, 'tis impossible that should supply the place of the whole; but the more that member is swoln above its native size, the more *unwildy*, not the more *strong* it grows: and loses that active vigor, which it received by a social communication with the other parts.

'TIS God's charge against the *Priests, Mal, 2.* that *they have been partial in the Law,* 〈 in non-Latin alphabet 〉 lifters up of faces in it; prefer'd *some* more agreeable parts, and discountenanc'd *others*; were not *only* judges of the Law, but *unjust* judges too. And I fear the enditement may now run more generally against the People also; that they have been partial in the Gospel: culled and chosen out those softer and more gentle dictates which should less grate and disturb them: like well the *Oil* that makes them have a cheerful countenance, but are not so forward to deal with the *Wine* which should search and cleanse their sores. We make all our addresses to the *promises*, hug and caress them, and in the interim let the *commands* stand by neglected. A *divinity* indeed fitly apportion'd to the devotion of *these times*, which loves to make an *offering to God of that which costs them nothing*, and yields a preference to that way of *worship* which assures Salvation *best cheap*, and at the *easiest terms*; but would men consider, they would find, that the *commands* are the supreme and most eminent part of the *Evangelical Covenant*, the *promises* come but as *hand-maids* and attendants: an honorable retinue to invite the more respectful entertainment, and it should be remembered that of this *sort* are the *threatenings* too; and therefore they have surely an equal right to our regard especially when many of them have the accession of God's *Oath*, to bind and strengthen their *performance*. And what a scandalous and absurd partiality is this, that when the precepts come with this solemnity the more to command our reverence, we single out this one part of the Train and pay our homage unto it; lay hold on the *Promises*, not those that speak *damnation* to impenitence, but the other half of them which give *assurances* of favor. And like the *Benjamites* to the daughters of *Shiloh*, run away with them, possess ourselves of these by rape, in spite of all the incapacities we lie under; though God has sworn, that no disobedient provoker, shall enter into his rest.

THAT this is really the case of many is more than probable, for by what other artifice is it possible for them to reconcile their large hopes, with their no purifying, their confident expectations of heaven, with their greedy rapacious pursuits of Earth: their secure dependence on the Blood of their *Savior* with their remorseless effusions of that of their *Brethren*? did they consider the inseparable *connection* between the Precepts and the Promises, 'twere hard for them to be so *wicked*, but impossible to be so *sanguine*. Did the *unclean* person believe that none but *the pure in heart shall see God*, if he could be so much

Swine, as still to choose the *mire*: yet sure he could not expect to be Rapt from thence into heaven. Did the *Drunkard* consider the sentence of the Apostle *excluding all such from the Kingdom of God*, 1 Cor. 6. 10. if he can be content so sadly to oberbuy his sin; as to pay that Kingdom for his shot: yet certainly even he cannot be sot enough to expect the possession of what he has so sold, or hope that from one of his drunken *trances*, he shall *awake to glory*: did the *Covetous* extortioner observe that he is involved in the same sentence, remember that such *Violents shall take not heaven*, but hell, *by force*; if the terrors of the Lord could not have force enough to melt his bowels, to unclutch his griping hand, or disseize him of his prey: yet sure it must discourage him from grasping of heaven too, from hoping to defraud *God* as he has done *men*, and striking himself into an estate in the land of the living; and in like manner all other hoping sinners if they would ruin, yet must cease from flattering themselves, must choose *damnation* bare-faced, and not fancy that their posting on in the broad way shall ever bring them to *life*. And sure this discovery of their estate, were a very good step to the curing it: for though 'tis possible some few may be of so *sturdy* an impiety as to choose their *sin* with all its consequents, yet sure all sinners are not of that strong complexion, and therefore *Satan* is put to his wiles and artifices, is fain to *hoodwink* those that are apt to *start*: and disguises the danger when he sees the true appearance of it will terrify and avert. This was his *old* policy with our *first* parents; he dazzles their eyes with the *glorious* but *abusive* proposal of becoming like *God's*, that they might not discern how near they were approaching to become like *Devils*: and this under the pretence of confidence and friendship, discovering as it were a secret to them, that God envied them that promotion, which his greater kindness was solicitous to procure for them. And as if the ruin of mankind, *in Massa* had been too slight a *Trophy* for that one Stratagem, he repeats it again to the individuals, persuades men that the path of obedience which God has chalkt out is strait, and narrow, rugged and encumbered; that there is a shorter cut, an easier passage to life: that they may be led into *Canaan* a nearer way, step into it immediately from the flesh pots of *Egypt*, and scape the tedious weary March in the Wilderness: never so much as call at Mount *Sinai*, or be affrighted with the *Thunders of the Law*. In a word, they need not *work out their Salvation*, but be they never so slothful *they may inherit the promises*, Heb. 6. 12. this is his one grand *Conclusion*, though he has several *mediums* to infer it by: wherewith as with so many *tools* and *Engines* he furnishes men for the *filing* or breaking of that sacred link between duty and reward; and of these he has great variety fitted to the hands, and skill of those that manage them. I shall not undertake to ransack his *workhouse*, or give an inventory of his *utensils*, but shall rather in general beseech all those, who have made this unhappy separation to remember from whose *Forge* they took their *Instruments*: and then consider whether his officiousness in supplying them, can argue anything but that 'tis his work they are about. Can any think that he whose eternal pastime it will be to torment men, can really be solicitous of their ease that he would choose out for them the *pleasantest paths*, were it not that he knows they lead to the *chambers of death*? when *Christ* whose sole business it was to save men's souls, has prescribed us a *course* which shall assuredly conduct us unto *happiness*, what can it be but frenzy to resort to *Abaddon*, the destroyer for an easier *method*, or expect more *gentleness* and compassion from the *roaring Lion* than from the *Lamb of God*.

NAY indeed this is not only to attribute to him more tenderness, but fidelity too: to believe him in opposition to all the express affirmations of God; and when he who is truth its self has told us, that *except we repent we shall all perish*, Luk. 13. 5. and that *without holiness no man shall see the Lord*, Heb. 12. 14. to disbelieve this only upon his bare credit, who was a liar from the beginning: This indeed is a prodigious composition of blasphemy and folly: a strange contumely to God, but fatal treachery to our selves: For alas Satan entertains us all this while but with a trick of *Leger de main*, and as *Iuglers* make us believe we have cut the *string*, which yet presently after they show us *whole*: so he persuades us he has thus sever'd the *Condition* from the *Promises*, when to our grief it will finally appear their union was *inviolable*. 'Tis not all our vain confidence that can reverse the immutable divine Law, we may, 'tis true, delude ourselves, keep up our spirits high; in a secure jollity *eat and drink, and rise up to play*, and so not only loiter, but revel out our *day*, till the *night* overtake us *wherein no man can work*, but we shall never be able to propagate the deceit, where only it could avail us, to persuade God to pay the *hire* to those that have been no laborers, or give the *prize* to any who have not run to obtain it. Let every man therefore in a just tenderness to his own Soul, strictly examine his hopes, try not how *high* they tower, but how *deep* they are founded; whether on the *sand* or on the *rock*; the flattering delusions of Satan, and the dreams of his own Phancy, or on the Promises of God: for though all pretend to build on the latter, yet God knows, a multitude of foolish *Architects* there are, which mistake their ground, take that for assurance that is not: and this truly is a thing deserves to be soberly considered, they that most greedily catch at the Promises, do often embrace a *cloud* instead of the *Deity* which they so eagerly grasp, and thereby think to enjoy. But *faithful* obedience, and not *insolent* hopes, commend us unto God. The Gospel indeed describes to us great and inestimable *felicities*, but he that can think this gives him *Title* to them, may as well pretend to the whole *World*, because he has the *Map* of it in his house: for though it mentions them to all, yet it promises them to none but the obedient. And those *Israelites* which fled from the sight of *Goliath*, 1 *Sam.* 17. 25. might as reasonably challenge the reward proposed to the victor, as men can pretend to enter into life without keeping the Commandments: this then is the one *Criterion*, by which a man may judge of his hopes; if they be but proportionable to his obedience, they are then regular, and such as will not make him ashamed, but prove incentives and engagements to every good work. Let him obey as much as he can, and then he need not deny himself the comfort of hoping as much as he can too. But if his *hopes* exceed this measure, and square themselves only by his *wishes*; if he look for Heaven, not because he is *qualified* for it, but because he wants or *covets* it; this is rather to dream than hope, and such *whimsies* will as soon invest the beggar in *wealth*, the defam'd in *honor*, the sick in *health*, or any man in anything he has but a mind to, as compass *Heaven* for the bold *Fiduciary*.

IT is indeed like those *Lunacies* wherein men's fancies adopt them Heirs to those Kingdoms, they know nothing more of, than the names: and sure the Analogy holds as well in the *cure* as the *disease*; let these *Patients* awhile be kept dark, taken from the dazzling contemplations of their imaginary privileges, to the sad reflection on their sins: and as God expostulates with *Israel*, Ezek. 33. 26. *Ye stand upon the sword, ye work abomination, and ye defile every man his neighbors wife, and shall ye possess the land?* So let them recite to themselves the Catalogues of



their impieties, and then ask their own hearts, whether these be the qualifications of those that shall rest in God's holy hill? Whether these marks of the *Beast* can ever rank them among the followers of the *Lamb*? And let these Considerations be pressed home, reiterated so often, till by repeated strokes they have made good the other part of the method, made their Souls bleed, and by that Spiritual *Phlebotomy*, tempered their swelling veins, allayed the over-sanguiness of their constitution: and then there remains but one thing more to complete the course, and that is bringing them into the *Work-house*, setting them really to *work out their salvation with fear and trembling*, which they had so near played away by confidence and presumption: And when they have done thus, they have verified their hopes, and then may safely reassume them: They are returned again with advantage to their first point, and are that in *soberness* and *reality*, which they then were only in *fiction* and *imagination*.

AND now would God men would once be content to be thus disabus'd, that they would not be so in love with deceit, as in the Prophets phrase, *Ier. 8. 5. to hold it fast*: that they would not choose *Chymaera's* and *fantastic* Images before *real* and *substantial* Felicities: and prefer that hope which will be sure to *ship-wrack* them, before that which will be *an Anchor of the Soul, sure and steadfast, Heb. 6. 19.* and if this so reasonable a proposal may be embracit; if the World should, as the *Spaniard* said, but *rise wise one morning*, what a deal of dead merchandize would Satan have upon his hands: Many of those they call the comfortable Doctrines would want vent, which are now the staple commodity of his Kingdom. What those are, 'tis no part of my design to examine, it will be every man's particular concern to do it for himself; which he may do by this one test; whether they more animate men to *hope* well, than to *live* well? Whether they bring *Alexanders* sword to cut asunder the *Gordian* knot, to sever between the promise and the condition? Or the sword of the *Spirit* to subdue all to the obedience of Christ? If the former, we may expect the fruits of such will be all that licentiousness which *St. Paul* describes, as *the works of the flesh, Gal. 5. 19.* it being not to be imagined, that the *precepts* of the Gospel, which they divide from the *promises* only, that they might fall off, shall then be *voluntarily* taken up in mere good nature and heroic Generosity; that those who are so industrious to avoid the necessity of *Christian practice*, will make it their *free-will-offering*. If there should happen to be some few of so ingenuous a gratitude; yet 'tis certain, that is not our common mould; few men will be better than they think their interest bids them be, and therefore such principles are dangerous Seminaries of *Libertinism*: and 'tis men's very important concernment not to admit them. Let not then their cheerful *aspect* recommend them to our *embraces*; men may be killed with too much *Cordial*; that which seems to refresh the *Spirits* may enflame the *Blood*, and though *cold poisons* have gotten the fame of being the most *malignant*, yet there are *hot* that are as infallibly *mortiferous*. Let it be our care in opposition to both, to keep ourselves in that moderate, equal temper, which belongs to *healthy* Souls: and since that is the vitallest heat which is gotten by exercise, set to our business, employ ourselves diligently in all those duties the Gospel exacts, and then we shall not want such an hope as may warm our hearts, keep us in a cheerful expectation, till we come to the glorious fruition of that *Eternal Salvation which God has promised to all them, and only them that obey him*. And till we do thus, till we consider as well what we are to *do*, as what

we are to *receive*: there will be no hope of restoring Christianity to its native vigor; we shall make it evaporate all its strength in *unsignificant hopes*, convert it into Air, to bear up our Bubbles, instead of that *firm ground*, whereon we should build *virtue* here, and *glory* hereafter.

**CHAP. V. A survey of the Mischiefs arising from Carnal Consideration.**

AFTER the disadvantages of *partial* Consideration, may fairly be subjoin'd the ills of that advertency, which is impregnated by *sensuality* and sloth, and makes pretence unto right *reason*, but tends indeed as much as anything to the frustrating the design, and enfeebling the force of our Religion: such close *reserves* of deceit and malice have men to their own Souls, that when they quit *one* strong hold of Satan's, 'tis only to retreat to *another*. When they are not so *brisk* and Aerial, as lightly to skip over those precepts, that lie in their way: they are so *gross* and unwary as to fall at them; if they may not pass for Straws and Chaff, such as every blast of vain confidence may blow away, they shall then be improved into Heaps and Mountains, become stones of stumbling and rocks of offense; and when they are called upon to Consider them, they do it in so perverse a manner, as if they meant to revenge themselves on that unwelcome importunity: their *consideration* is worse than *neglect*. They look into them insiduously, not as *Disciples*, but as *Spies*, not to weigh the obligingness, but to quarrel the unreasonableness or difficulty of the injunctions, not to direct their *practice*, but excuse their *prevarications*.

FROM this unsincere kind of inspection it is, that the *Precepts* have got so formidable appearance with many, that they have fallen under such heavy prejudices, as to resolve them intolerable yokes, insuperable tasks: that this *Canaan* is a land that eats up its inhabitants, wherein there is so little of *enjoyment* that it scarce affords a *being*. Men count a *life* under such restraints, so joyless and uneasy, that it differs from *death* only, by being more *passive*. They think *Zeal* like a *Hectick Fever*, in a slow but certainly fatal *Fire* exhausts and consumes the *Spirits*. Mortification and *self-denial* macerate and decay the *body*; and *liberality* dissipates and wastes the *estate*: and with these Apparitions which themselves have conjur'd up; men run frighted from duty, resolve the burden is unsupportable, or at least grievous to be born, and therefore, as our Savior says of the *Pharisees*, *will not touch it*, no not so much as *with one of their fingers*, Mat. 23. 4. never make any attempt to try what indeed they are; but take their measures from their own, or perhaps other men's prejudicate opinions, and thence take out an *Authentic Record* and *Patent* for sloth, fancy the journey too long for them, and therefore sit still; first call Christ's commandments *grievous*, and then improve that slander into a *manumission*; absolve themselves from obeying them. And unless they may have the Gate to life cut wider, made capacious enough to receive them with all their lusts about them, will never essay to enter it.

BUT if the *Prince of darkness* have enacted it a *Law*, that difficulty shall pass for excuse, yet if *real* uneasiness may be admitted to be as deterring as *imaginary* ones, his own decree will retort the most ruinously on himself, and men may plead it as their discharge, from all those base drudgeries, those tyrannous impositions wherewith he loads them. The *Drunkard* may experimentally tell him, the *pain* of an aking head, of an overcharged stomach, the *ruin* of a

wasted Estate, and claim a dispensation from pursuing that uneasy and costly sin. The *Wanton* may bring his macerated body like the *Levites Concubine Iud*, and urge it as an evidence how cruel a Master he serves; and from thence emancipate and free himself: and indeed every sin carries in it so much of visible toil, or secret smart, as would by force of this rule supplant and undermine its self; and sure *Satan* would never have armed men with so dangerous a *weapon*, had he not discerned them so in love with *slavery*, as secures him it should never be used against him; for if it should, nothing could give him a more mortal wound, more irrecoverably shake his Kingdom. Nor would only that *infernal Region* feel the force of that *destructive* principle; it would make as strange confusions in *secular Regiments*.

FOR if such *pleas* as these may be admitted, they will easily cancel all *Humane*, as well as *Divine Laws*, and every *malefactor* will transfer his *guilt* on the severity of the *Legislator*: the *Thief* may say it is too great a difficulty for him to resist the temptation of an apt *opportunity*; a rich prize that his fingers are too slippery even for himself, and he cannot restrain them, and then quarrel the strictness of the *Law*, which has raised so high a fence about men's properties, that he who climbs it must endanger his *neck*. The *Rebel* may complain that the bands of *Allegiance* are too strait, the yoke sits too close, galls and frets his tender flesh, exclaim loudly at the *Tyranny* of those that laid it on, and in that out-cry drown the noise of his own *Treason*. And so every other transgressor may accuse the rule, as accessory to his swervings, till at last the *Laws* be made the only *Criminals*.

I leave every man to judge both of the equity and consequences of such discourings in *Civil* matters, and shall only desire he will apply them to *Spiritual* also, where certainly they are neither more just, nor less ruinous; and whilst such absurd *pretences* as these pass curreant, no wonder if *Christianity* languish and grow impotent, want strength to impress its self on the lives of its *professors*. The most infallible receipt can work no cure on him, who upon the suspicion of its bitterness, refuses to taste it. The most excellent *Laws* must look their regulating *power*, where the *execution* of them is obstructed; and we may as reasonably look for the efficacy of *Christianity* among those who never heard the *name*, as among those, who owning the *name*, do yet disclaim its *precepts*; and so all those interpretatively do, who by accusing them of too great rigor, avert both themselves and others from their Obedience.

THAT the Charge is scandalously unjust will appear to any, who shall allow themselves the just means of information; but alas the way of *Process* men take in this affair is so inequitable, as certainly presages the partiality of the *sentence*, what Person ever was there so innocent, so excellent, who if arraign'd at the *Tribunal* of his mortal enemy could be acquitted, *Christ* himself shall be pronounced a *Blasphemer*, when a *Caiaphas* is to examine him: and no wonder if his *precepts* find proportionable dealing, if they be decried as *impossible*, *tyrannical*, perhaps *ridiculous* too, where the scanning of them is refer'd to those, whose interest it is to defame them. Men enthrone their *lusts*, set them up in the *judgment seat*, and none can expect they shall pass such a *sentence*, as shall include their own *condemnation*: if they own the *Commandment* to be *holy*, *just* and *good*, they must tacitly accuse *themselves* to be *impure*, *unjust* and *wicked*, and as such to be consign'd to wrath and judgment.

HERE then we have the true account how Christ's *commands*, which are in themselves so far from grievous, have gotten so unkind a *reputation* among us; this is so direct a course for it, that we may cease our *wonder*, though not our *grief* to see it, for we behold them stand to the award of those with whom they have a professed enmity: the *Goal* gives sentence on the Bench; the *Bar* arraigns the Judgment Seat. Certainly when that Law which is *Spiritual* is submitted to the arbitriments of gross *carnality*, the Law of liberty is taxed and rated by those worst *bondmen who are sold under sin*; 'tis impossible to find any fairer treatment. That which comes on purpose to dethrone sin, dispossess it of the Empire it has usurpt, will certainly be entertained with the same *exclamation* the Devils used to Christ, *Why art thou come to torment us?* But as if this *general Antipathy* were not enough to ascertain the rejection of Christ's command; as if the *National feud*, as I may call it, between Heaven and Hell were not thought irreconcilable enough, men offer yet harder measure, call in the aid of *personal quarrels*, and when the precepts come to be considered, refer each of them single to that *particular Vice* to which it has the directest *contrariety*.

THUS when Christ's command of *meekness and forgiveness, of loving enemies, and turning the cheek, bearing the Cross, or self-denial* calls for audience; they consult (as *Rehoboam* did with his young hot-spurs) with their anger and malice, their rankor and revenge, and they soon give their *Verdict*; that to be meek is to be *servile*, a temper fit only for the object. That to forgive enemies is a principle of *cowardice* that would emasculate the world; to love them a piece of *Spaniel-like fawning*; but to turn the Cheek; not only to hazard, but invite new injuries by owning them as benefits, paying blessing for curses, kindness and good-turns for hatred, is such a *ridiculous patience*, as must expose to the insolence of many, and the scorn and derision of all men. And then the *resolution* is ready they will be no such *fools* for Christ's sake. So when the precept of humility and lowliness comes to be considered, their *Pride* is deputed to hear its plea, and then though it bring the authority of Christ's *example* as well as his *command*, it will be judged invalid: *Christ indeed took upon him the form of a Servant*, and to that humility was a proportionable *Adjunct*; but what is that to them whose aspiring humor abhors subjection, 'tis not calculated for their *Meridian*, they are of another manner of Spirit, and would not have it embased by the admission of so mean a quantity: and though Christ have put *poverty of Spirit* among his Beatitudes, they resolve he shall not ensnare them with that *artifice*, they will not take his *measures* of felicity; or resign that pleasure they have in valuing themselves, for anything he proposes in exchange. In like manner the precepts of temperance, sobriety and chastity, are not permitted to the judgment of sober *reason*, nay, nor of mere natural *desire*; but to *appetites* vitiated and inflamed, by radicating *habits*; and then the *Glutton* thinks to eat moderately, is to be starv'd; and will as soon *put a knife*, Prov. 23. *to his throat*, in the vulgar sense of cutting it, as in *Solomon's* notion of restraining his excess. Thus the *Drunkard* with his false thirsts looks on sobriety as a kind of Hell, where he shall want *a drop to cool his tongue*, and thinks the abandoning his debauched jollities is an implicit adieu to all the comforts of life. The *Unclean* person when his blood is high scoffs at Chastity as a religious kind of impotence, and only so far considers the *precept of pulling out the Eye*, as to infer that it were as easy literally to part with it, as to restrain its lustful range: not look at all, as not look to lust. And proportionably it fares with Charity and bounty,

which though our *Savior* recommend, *Mammon* arraigns of robbery, and stigmatizes as a *Thief* that picks the Purse, and riffles Coffers. But amidst all these *the taking up the Cross, suffering for righteousness sake, and the doctrine of self-denial*, fall under the heaviest prejudice. These are opposed not by someone single vice, but the confederate arms of all; even those whose interests are flatly opposite do here unite: *Herod and Pilate, Sadducees and Pharisees* accord against Christ, and all are freely suffered, nay invited to exhibit their *complaints* against these *Mandates*. *Covetousness* cries out that this is the most ruinous prodigality, casts away an estate in a lump, and lays all open to forfeiture and confiscation: and *Prodigality* takes it as ill to be forestall'd, and have nothing left for it to dissipate. *Profaneness* avows a contempt of it as a folly, and most open madness to part with *real* pleasure for an *empty* name, or profit for that *Bankrupt thing* called Conscience: and *Hypocrisy* has a more secret hatred of it, as its detector; that which will bring it to a Test which it cannot pass. *Malice* puts in a *Caveat*, that this is to gratify enemies, and lose the satisfactions of revenge: and *Self-Love* puts in another, that it is to destroy ones self. In short, every *limb* of the body of sin discharges a *blow* at this innocent and Divine Sanction; as if they meant it should exemplify its own doctrine by assuming that passive temper it recommends.

BUT alas, who can expect anymore *upright* verdicts from such *pact*, such *corrupt* Juries, and why may not Christ be permitted to claim the common *benefit* of our *Laws*, to make his challenge and exceptions against this so incompetent *impanel*. 'Tis the counsel of the Wise man, not to advise in common affairs with those whose tempers may be supposed to bias them, *consult not*, says he, *with a coward in matters of war, nor with a sluggard of much business*, Eccl. 37. 11. and sure if they be ill *Counsellors*, they must be worse *Judges*: but why then do we set pride to judge of humility, lust of purity, covetousness of liberality: and make our *vices* the *arbitrators* of those *Laws* which should restrain them? This is such a gross *injustice* as common *humanity* abhors; we deal by other measures with men, the most notorious and flagitious criminals: and reserve this way of process for those things only wherein our God may be concerned. 'Tis a severe exprobration of a profane people, *Malachi*. 1. 8. Where God accuses them for treating *him* with less reverence than they would do a *mortal* Prince. *Offer it now to thy Prince*: but alas we shall force him to descend far lower in his expostulation, so far we are from paying him the *duty* and regard belonging to a *Prince*, that we yield him not the rights of *common* men: force him to stand to those measures which we think too unequitable to press upon a murderer, a thief, or rebel at the Bar.

BUT this waving of common rules is a plain confession that we need more indulgence, than those will allow: when men's *lusts* thus usurp the *Tribunal* and judge in their own cause, 'tis a palpable discovery they dare not remit themselves to anymore equal determination. And indeed in this point of their interest, they pass a right judgment: for 'tis certain were the *case* refer'd to any competent Judge, indeed to *any* but *themselves* they would inevitably be cast; and sure 'tis high time that some should assist *oppressed* virtue in its appeal; find it out some *Court of equity* where its plea may be heard: and we need not travel *far* for that purpose, every man may do it in his own *breast*, where in his little *Common-wealth* he shall find a *Court* of God's erecting: let him but draw the Cause *thither*, discuss the matter in his own conscience; and he will soon find the former unrighteous sentences reversed: let him but

seriously reflect on his *violations* of those sacred Precepts of Christ; and observe what a *sting* and secret remorse every such *breach* leaves within him: and that will be a competent attestation of the *equity* and obligingness of those Mandates: for from whence else can the regret arise? those things that are either impossible in their nature, or unconcerning to us cannot beget it. No man accuses himself for not flying in the *air*, or walking upon the *water*: nor owns himself *guilty* in the non-observance of any *Laws*, but such as have *power* to oblige him: and therefore these close pangs and checks of *Conscience* are an irrefragable evidence, that men do *inwardly* assent to the justice and authority of those divine *rules*; which their *actions*, yea often their *words* too, do most oppugn.

BUT over and above the throws and afterpains of conscience, when sin is brought forth, the self-accusation of the *Criminal*, when none beside controuls, nay many flatter and commend: I say beyond this secondary and reflex *Apology*, for Christ's Law, owed to the foregoing prevarication of it; there is an early and immediate *verdict* past in its behalf, in the esteem and liking which those documents command, where ere they pass: creating an assent and veneration not only when obeyed, but from professed despisers; who cannot choose to think well of that virtue they desert, and the necessity of their affairs compel them to speak ill of. An event *visible* in the condemnation of our Savior, where the *Judge* who gave *Sentence* against him, at the same moment *washed his hands*, and openly professed *he found no fault in him*.

AND indeed this very reflection on the *Author* of these precepts, if well considered would supersede all other arguments. The *Mandates* of the Gospel on this one score, that they are Christ's, are certainly both *pure* in themselves, and *possible* to us: and so most worthy not only of all *Obedience*, but all *Love* too. He who is our *Lord* upon both the titles of *Creation* and *Redemption*, may certainly with all justice impose what laws he pleases on us. Yet he, who laid down his life for the redemption of the transgressions which were under the first Testament, cannot be imagined so inconsiderate of our frailty which himself had smarted for, as to introduce another of equal rigor, or be so prodigal of his blood, as to pour it out for those who by a new set of impossible commands should infallibly forfeit themselves again: and if this cannot be supposed, the contrary may be concluded, that he hath so far condescended to our imbecility, as not to *prescribe* us anything which he either finds or makes us not able to *perform*. 'Tis true indeed, his *Laws* are above the reach of our corrupt and debased *nature*; and they were unfit to be his, were they not so: but when he by his grace offers to elevate and refine this nature, bring it up to the pitch and purity of those *Laws*, this is a far greater mercy than if he had descended to our corruption; so he might have contaminated himself, given laws unworthy of him: but alas what advantage would it be to us, to have the *Blasphemy* mentioned, *Psal.* 50. so verified to have our *God* in this sense, *such a one as ourselves?* but by this other *Method* he purifies, and exalts us: puts us in a capacity of being *like unto him*, in which is sum'd up at once, all both *virtue* and *felicity*.

AND on this glorious *end* every particular *command* of his, has a direct aspect, everyone of them tending to *re-impress* on us some part of that divine *image* which was raz'd out by the *first sin*: and this one would think enough to recommend them to our highest value.

Certainly, if *Conscience* may be *Judge*, it will be so: there being in this case no middle between *devout reverence*, and *horrid blasphemy*; for he that despises such an *assimilation*, must necessarily also despise *him* who is so *resembled*: he who thinks meekness, purity, humility, &c. *unamiable qualities*, can have little esteem for him, in whom they are so *transcendently eminent*, but will take the Prophet at his word, and say, *there is no form nor comeliness in him*, Es. 53. But this sure can never be the *Verdict* of *Conscience*; he that can thus *pronounce*, must be supposed to have suppressed and *silenced* that. It being one of the most indelible *notions* there, that *all that is in God, is sublimely excellent*. But because 'tis indeed too possible that *conscience* may be put under such an undue restraint, suffer the violence of a *Prisoner*, when it should sustain the place of a *Judge*: because many men dare not permit their consciences to speak, lest they should say more than they are willing to hear. And lastly, since these persons make their appeal to reason, pretend the aids, and boast in the advantages of that, it may not be amiss to bring the *Cause* unto that *Bar*: whose *Empire* and *Authority* none must disclaim that own the *Style*, and least of all those *Skeptics* in Religion with whom we have to do: who will allow of no conviction but from it.

AND *God*, who as the Apostle says, *leaves not himself without witness*, has so tempered and disposed his *Precepts* as to qualify them to pass even this Test also, they being not the *contradictions* but *improvements* of natural Reason: and so most apt to recommend themselves to all that is *Man*, not *Brute* about us. Indeed they have the very same aim and design with that. It has ever been the grand business of *sober reason* first to discover, and then to attain that *one supremegood*, which would give rest and felicity to the soul: in this inquisition have the *Philosophers* and greatest Masters of Reason, laid out their most serious studies and deepest contemplations; and in their indefatigable pursuits seem jointly to sigh out *David's* question, *Who will show us any good?* and now the *Gospel* comes a solution of this so important a Query, *brings these glad tidings of joy* to all people, and that not only in its *credenda*, by informing us what that *Good* is: but in its *agenda* too, by tracing us out the *Way* to it: beating us a path which will certainly lead us to that *summum bonum* which our very *Nature* implicitly gasps after; and sure *Reason* can never jar with *this*, which comes thus as a happy *Auxiliary* to succor its impotence: as an infallible *Guide* to conduct its steps: and as a glorious *Light* to give it a clear view, of what it before blindly groped after. 'Tis a certain Indication of *Madness*, to *tear* and mischief those things that would be useful to us, to curse and revile a friend, or fly in the face of those whose charity brings them to our aid; and therefore 'tis most evident that *Reason* must first cease to be reason, and commence *Frenzy*, before 'tis possible it can set its self in defiance of those Laws of Christ, which are thus accommodated to its greatest Interests.

AND as the accord is thus observable in the *ultimate*, so is it in the *intermediate* design also. *Reason* had by its twilight discerned that, that Sovereign *Bliss* it aimed at, would never be hit by an unsteady hand; by him who was perpetually tossed and agitated by his turbulent inordinate appetites. Therefore young men, yet in the heat and ferment of their blood were solemnly proscrib'd and banished from the Schools and Lectures of *Philosophy*; therefore lustrations and *Catharticks* of the mind were sought for, and all endeavor used to calm and regulate the *fury*, if not extirpate (which some contended for) the very *being* of the Passions:

that so a preparation might be made *first* for the knowledge and *then* the attainment of felicity: Now the *Gospel Precepts* have visibly the same *end* and purpose: everyone of them expressly singling out some irregular affection to combat and subdue: so that *right Reason* and *They* are evidently of a *Sect* and *Party*, insomuch that several of the ancientest Fathers of the Church attributed the excellent documents of *Heathen Philosophers* to the *Divine* 〈 in non-Latin alphabet 〉, the reason and essential *Word of God* which after was *incarnate* upon earth; and brought auxiliary strengths of *Grace*, to aid the weaknesses of *Nature*. The blessed *Jesus* whose bare word *Checkt the Sea* in its highest fury, and by that *Miracle* attested his *Divinity*; as much exerts himself in silencing the louder *Tempests*, and calming the intestine storms within our breasts. And certainly *Reason* will not quarrel to have been thus reliev'd, it being the *property* only of proud *Folly* to choose rather to *lose* a victory than owe it to the aid of an *Allie*.

FROM this general view, it were easy to descend to observe the exact concurrence of particulars. God loves a *reasonable service*, and has so tempered his commands, that every Act of obedience we perform may be so qualified: and gain unto its votaries the *Elogium* promise'd in the Law of *Moses*, Deut. 4. 9. *Surely this people is a wise and understanding People*. And first that the command of *Meekness* is a most *rational* Precept can never be doubted by any who remember but the common definition of *Anger*, that it is *Furor brevis*, and sure 'tis very reasonable not to be mad, and he that has observed the unmanly transportations of that wild passion, how that the first violence it offers is to the man within him, will certainly think it the interest, not only of his *Religion*, but common prudence, and *right Reason* to suppress it. And the like is to be said of the more solemn *Frensy* of deep malice and deliberate *Revenge*, where the fury wants the alloy of being transient and short lived, is embodied into *Complexion* and *temper*, and grows inveterate into *Nature*. *Anger* indeed is a *fire*, and he that touches it though but lightly, will find it *scorch* him: but the *Malicious* lays himself as it were to *roast* at it; prolongs and spins out his own *Torment* as if he meant to anticipate his *Punishment* in his very crime, and commence his *Hell* here, in *unquenchable fire*. Truly no *sin* does more represent that state of horror to which it tends; it gives a man not only a certain *Title*, but an ample *Earnest*, pays him part in hand of those dismal wages. This was so well understood even by the *Heathens* that we see the *Poets* knew not how more *Emphatically* to describe the future *torment* of an envious and malicious person, than by the representation of his *sin*. *Prometheus Vultur* begins her quarry in this life; every malignant *Thought*, every spiteful *Wish* preys upon his *Heart* that harbours it: every revengeful project puts him in the pangs of labor till it be brought forth; and when it is, it commonly rebounds so mischievously upon the Parent, that the birth seems like that of *Agrippina* when she bare *Nero* that murder'd her. And surely not only *reason*, but common *sense*, will say this is a state to be detested, and consequently must give its suffrage to those Laws of *Meekness* and *Charity* which are the only expedients to prevent it. *Peace* is deservedly reckoned among the *highest blessings* of communities, and sure it has a proportionable value, in every single member of those greater bodies, it being that which is indispensably requisite to the enjoying of any other good. A *War* we know interrupts at once all the *profits* and *pleasures* of a Nation: and this hostile *Temper* in a man's mind does the very same, and like *Choler* in the



stomach, takes off all *gust* of the most delightful things, and so becomes a *Hell* in the *poena damni*, as well as that of *Sense*: and then how absurd an impatience is it, for men to think every the slightest injury from another insupportable, and yet heap such heavy pressures upon themselves, like froward *Children* roar out for the least touch from *another* hand, yet knock and batter *themselves* without complaint: as if their only contention were, that they may be the sole *Authors* of their own *Calamity*. And that which adds yet more, if it be possible, to add to so vast a folly, is, that *Revenge* never repairs any *Injury*: if I have been reproacht or defam'd, 'tis not the wounding of my enemies body that will heal my fame, I may by that means help to spread the Libel by inviting many to enquire the cause of our quarrel: but that is no *Medium* to prove him a slanderer, the world being too well acquainted with the nature of revenge to imagine it an argument of his innocence that acts it: so far it is from being such, that it gives a most violent presumption of guilt, according to that notable *Observation* of the *Historian*, *Convitia spreta exolescunt, si irascare agnita videntur*. In like manner suppose me hurt in my body, *Retaliation* brings no *balm* to my sores: my pains abate not by his having the like or greater; nor would my Wounds *fester the less* though his should *Gangrene*. So if I am endammag'd in my goods, I may contrive to repay him that ill turn, and yet not recover my own loss; and generally the spiteful spoils that are made, are of that nature. 'Tis true, the Law may in some cases repair the injured person: but then that is owing to the Justice of the Law, not to the malice of the *Plaintiffe*: for he that sues upon the naked intuition of recovering his *Right*, without any aspect of *Revenge* on the invader, has as fully the benefit of the Law (and indeed none can innocently have it otherwise) and then to what serves the vindicative humor, what increment or advantage can the superaddition of his revenge bring him in? 'Tis sure in all these instances it often does the quite contrary: plunges him in farther troubles and dangers, and when all this is considered, we may certainly pronounce *Christ's* precept of Meekness, partakes as well of the *Serpent* as the *Dove*, is as well *prudent* as *innocent*: nor is this *Conclusion* at all shaken, by that *Objection* which men make from the danger of inviting more injuries and affronts by this tameness: for first suppose there were truth in it; that hazard could not balance the many certain mischiefs which have been evinced inseparably to follow the contrary temper: and it were certainly less penal to endure multitudes of light and transient *Abuses*, than those far more uneasy ways of *Redress*, which men's revenges suggest to them: and then 'twill be perfectly reasonable, *of these two evils to choose the less*. As for the greater and more important violations, there are legal ways which may prove redress in some cases, or prevention in others: He that is slandered or impoverished, may take a course to clear his *Innocence*, or recover his *Goods*: he that is hurt or maim'd, though he is incapable of reparations, yet the Law provides for his future security, by awarding such *Penalties*, as may discourage the *Offender* from repeating the *violence*: and to these aids, a man may resort with these *Proviso's*, *first*, that he abstract from all design of *Revenge*; and *secondly*, that the matter be of *Weight*; and certainly he that by these *legal means* cannot be secured, can be much less so by any *private attempt* of his own: For he that despiseth the coercive *power* of Laws, will much more condemn the *enmity* of a single person. The only difficulty in this case is, when a state is in such a confusion that there is no lawful *Judicature* to appeal to, but that implies so many sadder miseries, than the want of such a redress amounts to, that every man may patiently

enough cast this into the heap of greater evils; and not consider that one pressure, when so much weightier calamity exacts his grief: But sure the *Suspension of Law* in this particular does no more *qualify* a private person to be his own *Revenger*, than it invests him in any other part of *Authority*, and he may with as good right place himself on the Bench, and become a *Judge* in *other* men's causes, as thus become both *Judge* and *Executioner* in his own.

BUT in the *last* place, the ground of this objection seems weak and sandy; for that meekness is not the way to expose a man, generally speaking, to more suffering: 'tis possible indeed through the barbarity of some few insulting cowards, who love to vapor *good cheap*, that they may trample on those who give least resistance; but this is not the common bent of *human Nature*, (which ought to be the measure in this case) we find men usually exasperated by *Opposition*, who are calm'd and appeas'd by *Gentleness*. *Anger* is not of the nature of that monstrous *Fire* the *Historian* tells us of, which *nothing but blows could extinguish*. It is the *Observation* of the wisest of Men, that a *soft answer turneth away wrath*, and men's *Passions* are like *Bullets* which batter the walls which stand inflexible, but fall harmlesly into Wool or Feathers; and I doubt not common experience will attest it, that none do generally fall under fewer of these storms than they, who are thus prepared to bear them. Let a meek and an angry person cast up their *Accounts* together, and compare the number of affronts and contumelies they have met with, and I believe the *Odds* will be as *great*, as between *Saul's* thousands and *David's* ten thousands. 'Tis certain that the return made to the first injury provokes a new one; men being so partial to themselves, that he who receives a harm by way of *Retaliation*, never reflects on his own first guilt, but looks on it as a naked *Injury*, and so pursues his *Revenge*, which has again the same effect on the other, and so this *wild-fire* runs round, till it have set all in a *flame*; made the saddest vastations, not only in men's *Minds*, but their outward *Concernments* too, in the many fatal outrages, which these eager contentions occasion, all which would be avoided by a meek disregard of the first provocation: So that although some injuries may fall upon the *Passive* man, yet infallibly there would be no broils and quarrels, which are alone the great accumulators and multipliers of injuries; which alone demonstrates how unjustly *Meekness* is charged with so much as an accidental production of them; and vindicates that *precept* of *Christ* which has fallen under so much, not only *Cavil* but *Scorn*; it appearing that to abstain from revenge, and refer the hazards of that to God's providence (which is the importance of his command to *turn the Cheek*) is the greatest even moral *Security* against *Violence*, and so approves our *Lawgiver* (in this so decried particular) to be as well the *wonderful Counselor*, as the *Prince of Peace*.

IN the next place, if we weigh the *precept* of humility and lowliness in the *balance* of sober discourse, we shall certainly find it hold a *just weight*. Indeed *Pride* is nothing but *Deceit*, a mere cheat and delusion, and so every man can discern it in another, we *there* are able to trace the windings of this *Serpent*, and say *this* man thinks himself more wise, *this* more learned, a *third* more holy than he is: yet alas in our own breasts we discern not the *Abuse*, suffer him to persuade us what he but promise'd to our *first Parents*, that we are as *God's*, something so super-excellent, that all must reverence and adore: And herein we take him at his word, never suspect these glorious *Attributions* may be no more than *Complement* or *Flattery*; or what is no less obvious, *Derision* and *Scorn*. To a considering man 'twould be a

shrew'd *presumption* against whatever *Pride* suggests, that 'tis attended always by *self-love*, which is, as it were, the *common setter* to all those cheats which circumvent and fool us: But there want not also more convincing proofs of its deceit and unsincerity. When e're we overween and believe well of ourselves, it is in contemplation of some *imaginary* or else *real* good; somewhat a Man has not, or somewhat that he has: If we do it upon the former account, that is undeniably a gross *Delusion*; a kind of *deceptio visus*, a filling the Eye with fantastic *Aerial Images*, which have no *solid Being*: And God knows, such *Phasmes*, such Apparitions are most of those *excellencies* which men applaud in themselves; things conjur'd up by the *Magic* of a strong imagination, and are only seen within that *Circle* in which the *Enchanter* stands: And though *Satan* be the *grand Master of this black Art*, yet his *Pupils* are now grown so dextrous, that he seldom needs to be called in; our own partialities and fondnesses to ourselves, are abundantly sufficient for the purpose. But if in the *second* place we suppose the things to be *really* existent in us, yet *Pride* runs us upon an *other error* no less dangerous than the *former*, for it betrays us to mistake the true *Owner* of them, emboldens us to set our own mark upon those *rich Wares*, in whose acquist we have not been so much as *Factors*; God is the one great Author and proprietor of all that is or can be valuable in us; to his Providence or his Grace we owe all the accomplishment of our outward or inward man, and though he allows us the *use* and benefit of them, yet the *Glory* is a special *Royalty*, which (as the Gold or Silver Mines of a Nation) is reserved to his *Crown*, an incommunicable piece of his *Regality*. And how woefully does our *Pride* befool us, when it brings us in such false *Inventories* of our goods, makes us dream ourselves rich by another's wealth; like *Children* that call *everything theirs which looks splendidly*, or the mad *Athenian* celebrated by *Horace* for his happy frenzy, that *resolved all the Ships and Wares his own that came into the Cities harbor*: But how more sadly does it betray us, when it thus puts us upon the invasion of *his* propriety, who is not as the impotent *Monarchs* of the earth, unable to assert his own *Rights*, but can certainly *Vindicate* himself to our *Confusion*, against whom no rebellion can be any longer prosperous than he willingly permits it, and who has solemnly avowed *he will not give his glory to another*: And when our *Pride* makes us thus both ridiculous and miserable, when it seduces us not only into the folly of *Children* and extravagancies of *Lunaticks*, but at once into the guilt of bold, and punishment of improsperous *Rebels*: Certainly *Reason* can never become its *Advocate*, or put in any *demur* to that *Sentence* which excludes so treacherous a *guest* out of men's hearts; which is the sole aim of those *laws of humility* which *Christ* has given us.

NOR will the Precepts of *Temperance* and *Purity* find any *worse doom* at this *Bar*, the contrary *Vices* being such indignities and contumelies unto human nature, as can never find any *countenance* from this Supreme part of it: 'Tis the prerogative of our Reason, that it discriminates us *from*, and elevates us *above* beasts: Nor can it ever be brought to resign this so glorious a privilege, assent to the admission of those brutish appetites which would overrun the *Soul*, level its *superior* with its *inferior* faculties; confound the distinction of *Rational* and *Sensitive*, and in a word, render the *Beast* so ravenous as to eat up the *Man*. Yet *thus* it is in those sordid Sins of *Intemperance* and *Uncleanness*, unless perhaps they are so much worse than *Beastial* that I wrong the generality of the Brutes in the comparison, it being only some few of them, the very *Beasts* of the *Beasts* that are guilty of any such *Excesses*, for generally

their *Appetites* do not transgress the *regular ends* of *Nature*, they know no such disease as *Surfetting*, but eat to satisfy *Hunger*, and couple at such seasons as best tend to preserve their kind; and then 'tis to be considered how base, how *degenerous* a descent it is for us to stoop, not only below our *own nature*, but *theirs*; what a *solitude* these vices reduce us to, that not so much as the nobler sort of *Beasts* will bear us *company*, we must wander upon the *mountains* to court a *Goat*, we must rake the *mire* to find a *Swine*, before we can furnish ourselves with any *Associates*: And sure all this so open an *Hostility* against-Reason, that it can by no means be her *interest* to abet it. Ask her whether she would be *pressed to death* with *loads of meat*, whether she would be *drowned in floods of drink*, whether she would be *suffocated* with the *noisome vapors of putrefaction* and rottenness, and the *answer* she gives to these tells you her sense of *Gluttony*, *Drunkennes* and *Uncleanness*: Alas she suffers from them the most barbarous outrages, is invaded not only in her *Authority*, but her very *Being*, and therefore even upon the so celebrated principle of selfpreservation, must muster all her forces to vindicate the injury and defend herself. And then certainly *Christ's Commands* of *Sobriety* and *Purity* must needs be entertained with all *Alacrity* and *Gladness*, as an accession of *strength* to her party, an *aid* to assist her in that just and necessary *War*.

AND as *Reason* thus pronounces against the sins of the *Flesh*, so in the next place does it certainly against those of the *World*. *Mammon* himself will not be able to bribe this *Judge*, but when *Christ's Precept* of *Charity* and liberality comes before this *Tribunal*, it will infallibly be not only *acquitted* but *magnified* and applauded, be called from the *Bar* to the *Bench*, Commissioned like the *Jews*, *Hest. 9. To bear rule over them that hated them*, to dissipate at once the wealth and the covetousness of the *Worldling*; have the *Keys* put into its hand, that it may have free access to his *Coffers*; this certainly must be the event of this trial, for 'tis confessedly the part of *Reason* to *dispose* everything to those *uses* which are most *proper* and *advantageous*, such as may bring in most *real benefit* to the owner. Now what other employment of *wealth* is there (after competent accommodations are provided) which can contribute to a man's *Felicity*? If it be laid out like the *Rich man's* in the Gospel in *delicious Fare*, or *Purple* and *fine Linnen*; certainly it makes no least approach towards it. First, for excessive *Fare*, if a man be *not excessive* too in the eating, what does he *enjoy* of it? *Meat* has no natural propriety to the *Eye*, and can make no impressions of pleasure there; but if he be *voracious* and intemperate, 'tis then so far from making him *happy*, that it dejects him into the *forlorn condition*, even now mentioned, sets him at odds with his *reason*, his very *manhood*, nay, I may add with his very *sense* too; the displacencies that he receives by the consequences of his excess, far outweighing all that is grateful in it. This is well described by the *Wise man*, *Ecclus. 31. 19.*

AS for the *gayety of Apparel* that can never in sober judging be thought any *advantage*, 'tis that which only *Youth* and *Folly* puts a value upon, and as we out-grow the *one*, so we do the *other*: All that is convenient in *Cloaths* is as well, nay, better provided for without it: A *rich suit* is only *heavier*, not *warmer* than a plain; and it is a kind of prodigy to see *how heavily vanity*, which is in its self so *light*, sits upon some men; who are content even to make themselves *Porters*, so their *Tailors* may lay on the *burden*: And thus in many other instances the fineness of *Cloaths* destroys the ease, so that it often *helps* men to pain, but can never *rid* them of any;

the body may be languishing and infirm under the most splendid cover: *Herod's royal apparel* secures him not from being *eaten with Worms*; and *Lazarus his Ulcers* would have been never the less *painful*, though they had been *wrapped in Dives his fine Linnen*.

OR if the *Wealth* be laid out on any other part of *that* the world calls *greatness*, as an *Honourableretinue*, *Troops of attendants*, and the like; the return will be no less *empty*: Multitudes of unprofitable *Servants* being a *geat burden*, but no degree of *advantage*; alas does my *Meat* relish ever the better, because my *Table* is surrounded with *Waiters*; or when I go out, does my *train of followers* make the *Air* the *more refreshing* to me, does not rather the *Dust* they raise make it *less*, annoy and stifle me? As for *matter of business*, the number of *Servants* tends rather to *hinder* than *advance* it; daily experience attesting, that in crouds of domestics everyone of them thinks his idleness will be hid: The care of *doing* and the guilt of *omitting* is transferr'd from one to another, and none has any farther *thought*, than how he may *quit* himself either of the *burden* or the *blame*; so that upon the final account all that accrues to a *Master* by the *greatness of his family* is the *increase of his care* in the regiment of it: A great deal of vigilance and circumspection being required, to keep it in any tolerable *order*, and if it be not so kept, his *House* becomes a *wilderness*, and himself a *prey* to the *Beasts* he feeds: The licentiousness of the *Servant* redounding more ways than one to the damage of the *Master*.

IF we should now proceed more *minutely* to every other *single expense* which *vanity* and *pride* suggests, we should certainly find the like success of our inquest; nothing of *real felicity*, but on the contrary the *vanity* so interwoven and incorporate with *vexation of Spirit*, that 'tis impossible to sever them: So that *thus* to employ ones riches is rather to *suffer* than *enjoy* them; but if we suppose a man on the other side such a *Reverer of his wealth*, that he dares not *employ* it at all, unless it be at the *bank*, for the bringing in of more, that keeps it as men do beasts reserved for breed, manumit them from all work but that of propagation. Such a person is surely of all others, the farthest from receiving any advantage by it: he converts it from a *Servant* into a *Tyrant*, and sad experience shows us the calamity of such a transmutation. It has been always hold the *severest treatment* of *Slaves* and *Malefactors damnare ad Metalla*, force them to dig in Mines; now this is the *Covetous man's lot*, from which he is never to expect a *release*, as being his own remorseless and more than *Egyptian task-master*: and the parallel holds too, in the gainlessness as well as laboriousness of the work; Those wretched *creatures* buried in *Earth* and darkness were never the *richer* for all the *Ore* they dig'd, no more is the *insatiate Miser*, he has no power to *dispose* of any of his *acquests*; and though he calls them *his*, yet alas he *possesses* them no otherwise than a *Prisoner* does his *Goal*, a *Mad-man* his *Chains*, they are only *Instruments* of his *Thraldom*, and the getting more serves only to add more weight to his *Shackles*; and certainly *Wealth* can be no way worse disposed, than thus to buy so base a *Servitude*.

AND now since neither the *luxurious* spending, nor the *covetous* keeping can *advantage* us one step towards anything that can be called *happy*; but do on the contrary *engage* us upon toil and *misery*: *Wealth* seems to be a very oppressive *burden*, such as we can neither *cast off*, nor safely *bear*; and truly so it is till *Charity* comes into our Aid; which as the proper *Element of Wealth*, renders that *light* which gravitates elsewhere, and as the *Elixir* unto *Metals* transforms

them into *Gold*, stamps *purity* and *price* upon them: by freely giving, endows the *Donor* with what ever he bestows; enriches *him*, and what is more, enriches *wealth* its self. Without this *Art of using*, and disposing our estates, we are those *Indians* who change their *Gold* for *Glass*: that silly *Fisher-man*, who having found a *Mass of Ambergreece*, employd it to the *liquoring of his boots*; are foolish to the height of *Midas* in the Fable, who being promise'd to have what ever he would *wish*, made his *demand* that everything he touched might presently be *Gold*, and run the hazard that he did of being *starv'd* by our unhappy affluence: men say indeed that *Gold* by *preparation* becomes a *sovereign Cordial*, but certainly it never does rejoice the heart so much as when *Charity* is the *Chymist*, the *poor man's hand* is the best *Limbeck* to extract this *Magistery* and *tincture*, the *flames of love* will really perform those *Miracles*, they of the *Furnace* boast of, and would they employ themselves in this *laboratory*, they would find the *omnipotent efficacy* they dream of, sooner in this way of *dissipating*, than in all their *Arts*, or rather *Fancies* of generating *Gold*. 'Tis certainly a most generous and enlivening *pleasure* which results from a *seasonable liberality*: When I see a man struggling with *want*, his very spirit as well as body stooping under the pressure; if I then relieve him, the *human nature* within me which is common to us both, does by a kind of *Sympathetick motion* exult and raise up its self, but if I have any *piety* that must do it much more; for as the *former* showed me *my own image* in my poor *brother*, so *this* shows me *God's*; and how transcendent a satisfaction must it be, to have thus rescued him who bears so divine an impress, to have paid some part of *gratitude* to my Creator for my own *being*, by making myself in my low sphere the giver or preserver of that life, which he first breathed into another. *This*, and this only is the way to raise a *felicity* out of *wealth*; and surely since the attaining of *happiness*, is the one grand *pursuit* of our *Reason*, that must even before it has subjected its self to the *Faith of Christ*, give assent to the *Prudence of his Command* in *this* as well as the *former* instances.

BUT there remains a *Precept* of our *Savior's* allied to this; which seems by no means to *comport* and *hold a correspondence* with the dictates of *right Reason*: the *taking up the cross*, and *suffering for righteousness sake*; which contradicts the fundamental law of self preservation; and the great end of being, *felicity* and *happiness*. But this *suggestion*, how specious soever it appear, is utterly *fallacious*; for 'tis no good consequence, that because *Reason* aims at our being *happy*, therefore it forbids us all *voluntary sufferings*, since that the case may be so set, that *such a suffering* may be the *fairest medium* left us to our *happiness*. 'Tis a known rule that of *two evils*, the *least is to be chosen*; and the election of the lesser ill, though it be no *absolute*, yet is a *comparative good*; and its *attainment* as far as the necessity of our affairs permit, is our *felicity*: and reason can provide no farther. Now this is the estate of the present instance: *two evils* are proposed, a *Natural* and a *Moral*; the *Natural*, though in its self to be averted, yet much inferior to the *Moral*, and then *Reason* soon resolves the *Dilemma*, that the *Natural is to be chosen*: all that can be questioned in this affair, is *whether Reason* define the *moral evil to be the greater*, but this can bear no long dispute with any who consider but the *Nature of Reason*, which being seated in the *upper soul* of a man, is no way concerned in those *Ills*, which make their impression on the *sensitive part*, but *Moral* ill's strike higher, invade the *mind*, cloud the *reason*; nay, often depose it from its regiment, as is too frequently exemplified in the force of vicious habits, and therefore by how much our *reason* is superior to our *sense*, so much are

those to be accounted the *greatest evils*, which assault that *nobler part* of us. This certainly will now be the *determination* of Reason, if she may be permitted the freedom of her vote: for thus was it formerly where she bare the most sway, and uncontrolled rule: The wisest and best considering of *human*, as well as *divine Authors* having established it as an undoubted *Aphorism*, that *honest is to be prefer'd before both gainful and pleasant*: so that nothing renders a man so *deplorable*, as that which violates his *integrity*; nay they have generally gone higher, exhorted men to *become volunteers in virtues warfare*, not to *suspend their sufferings till they were forced out by the competition of a crime*; but *offer themselves free oblations*. Thus to suffer for ones *Country* or ones *Friend*, was thought so *worthy*, so *heroic* a thing, that *noble* and *ingenuous spirits* were *aemulous* of it: and it was so stated a case that *Epictetus* forbids a man, on such an occasion to consult with the *Oracle*, whether he should do it or no, it being *necessary* to be done, what ever ill success or ruin be predicted, 〈 in non-Latin alphabet 〉, and how serious they were in these *persuasions*, some of them have *practically* evidenced, as having *suffered* very inconsiderable pressures, nay *death* its self rather than they would bow to the *praedominant vices* of their Age, or omit the occasion of *eminent virtue*. *Aristides* would be just in spite of *Ostracism*. *Regulus* observant of his *Oath* made to a *faithless Enemy*, though *Death* and *Torment* attended the *Performance*. *Lycurgus* to perpetuate to his *Citizens* the benefit of his *good Laws*, as subtly designs *perpetual Banishment* unto himself, as others use to contrive for *Honor* and for *Empire* there. *Codrus* redeems the safety of his *Army* with his own *Death*: *Curtius* makes himself a *Martyr* for his *Country*, and *Socrates* in the stricter sense becomes one for his *God*: laid down his *life* in attestation of that most *fundamental truth* and leading *article of Faith*, 〈 in non-Latin alphabet 〉, the *belief of one God*. And yet we find not that *those Times*, which were so *ill* as to shed his *Blood*, were yet so *bad* as to defame his *Memory*, he's not recorded either as *fool* or *hypocondriack*; nor have his *sufferings* struck him out of the list of *Philosophers*: but he stands there the more conspicuously in those *bloody Characters*; and however the credit of the *Oracle* may be otherwise disparaged, it never was on this account, that it had declared *Socrates* to be the *wisest of Men*. And yet both he and the rest, had either *none*, or very *imperfect* confused apprehensions of a future *reward*, when they engaged on present *Suffering*, and *death* its self: So that we might be tempted to imagine, that some strange change and *transmutation* has now befallen *Virtue*, that it has put on so much a *distant* appearance from its *ancient self*, that the accession of new obligations, and higher hopes, should absolve, avert and utterly dispirit us; insomuch that what was *Constancy* in a *Heathen*, should be *Folly* in a *Christian*. Certainly this is a *Metamorphosis* of our own making, we look through deforming *optic glasses*, such as our *Avarice* or effeminate *Sensualities* convey into our hands, which give not only *strange* and *gastly*, but withal *ridiculous shapes*; but if we would consult our *Reason*, that would show us things in their *proper forms*. *Virtue* and *Reason* are both the same they were so many hundred years ago, and where the *Object* and the *faculty* admit of no *mutation*, 'tis impossible there should really be any such *variable appearance*. If *Socrates* were so zealous for the *one God*, that he chose rather to relinquish his *life*, than to consent to, or but connive at the *profane rivalry of Polytheisme*, and yet be no *Fool*; certainly we may as surely transcribe his copy: and though the particular *Article* may not be the same; yet if it be anything wherein *virtue* is concerned, the cause is no less warrantable: he that suffers for a *practical Point*, is no more a prodigal of his pains, than he that lays them

out on the highest *Speculative*. The *Commandments* may have as good *Martyrs* as the *Creed*; for the same *Authority* has required our *Obedience* to the *one*, that exacts our *Faith* of the *other*. Nor is there any necessity of *Heathen* or *Jewish* Tribunal, to convert our sufferings to *Martyrdom*; we may receive that crown from the hands of those that own the same faith with us. Those that say with the most seeming vehemence *let the Lord be glorified*, may yet hate and cast out their brethren for his name sake, *Isa. 66. 5*. He that tells me I fear not *God* so much as he, may yet persecute me for honoring the *King* more; and my *Blood* poured out upon that account, becomes an *acceptable Sacrifice* to him, who has commanded my *Subjection* to the *Higher Powers*. He who calls *Christ* his *Head*, may yet rend and tear his *Body*; and if I love its communion so well, as to take my share in the *Massacre*, I approach toward that dignity and comfort *S. Paul* so glories in, of *filling up that which is behind, of the afflictions of Christ in my flesh, for his bodies sake which is the Church*, *Col. 1. 24*. He that mulcts the more *Indeliberate* Oaths, may yet enjoin a *solemn* Perjury: and if I choose he should rather make havoc of my *Goods* than my *Conscience*; my *Spoils* become not more monuments of his *rapine*, than my *piety*; they plead my *Innocence* before him who *will not hold him guiltless that taketh his name in vain*: and how profanely soever my *Wealth* is disposed by him that seizes it: 'tis accounted to me as cast into the *Treasury*; and so 'tis possible I may at once vie with the *Rich-men* in the greatness of the oblation, and with the *poor Widow* too in that higher circumstance of its being all. In sum, the opportunities of *Martyrdom* are not restrained to those points wherein *Christians* differ from *Jews* or *Heathens*, but extend to all wherein we *Christians* differ from our rule, the commands of our blessed Master. If I suffer for my *Constancy* to any of them, I have certainly my place in *God's Martyrology*, as well as if I had fallen under any of the *ten Persecutions*. *God* was not so partial to the *primitive Christians* as to allow them the *Monopoly* and enclosure of that dignity; if they as our *elder Brethren* had a *double portion*, yet there is still a *child's part* left, for everyone of us enough to testify our *Legitimation*, and secure us from the brand of *Bastardy*, *Heb. 12*. 'twas *S. Paul's* indefinite Affirmation, and all times since have born witness to the truth of it. That *all that will live godly in Christ Jesus shall suffer persecution*. Some *unfashionable Virtues* there have been in every Age, which have whetted, if not the *Swords*, yet the *Tongues* of men: and those that happen not to fall under *Abel's* persecution, must not hope to escape that of *Isaac*: if they meet with no *Cain* to kill, they will undoubtedly with an *Ishmael* to mock them. But in what dress soever our *Sufferings* appear, a *good Cause* divests them of their *frightful shape*, pulls off the *ugly vizard*, and shows us a *Beauty* that lay there concealed; and that not only to the *Eye* of our *Faith* but our *Reason* too. *Fortitude* was a *Virtue* before *Christianity* had a name in the world; and the very instinct of our *Nature* whispers within us, the *baseness* of being baffled out of a *Truth* or *Virtue*; yet such a despicable *Coward*, is every man that wants this *passive Valour*, without which the *active* must find another name, *Rage* or *Frensy* it may be, in some perhaps natural *Courage*, or sanguineness of temper in others, but true *Valor* it is not, if it knows not as well to *suffer* as to *do*. That *mind* is truly great, and only that which stands above the *power* of all *extrinsic violence*; which keeps its self a distinct *principality* independent upon the outward man, so that it is not subjected to its fate, that can be *free*, when the body is fast *bound* in *Misery* and *Iron*, *sound* and *healthy* when that *groans* under torture, and is never more *strong* and *vital*, than when that *languishes* and *expires*; and this is so desirable, so transcendent a *privilege*, as



*Reason* cannot but *aspire to*: and this is it to which this excellent *Precept* of Christ advances us when we thus *suffer for righteousness sake*, our Minds are all *light* what *darkness* soever involve our exterior part, and is like *Goshen* exempt and secure, when that falls under all the *Plagues* of *Egypt*.

'AND what reason thus embraces for its self, 'tis not imaginable that it should reject, because 'tis richly clad, that the *Race* should seem the more tedious, because there is a *Crown* within view; or that the glorious *Rewards* our Christianity proposes to our constancy, should be esteemed as *Menaces* and *Threats*, Temptations to desert or turn Apostates. No certainly, *Reason* cannot dispute, and make an *Inference* so utterly *Illogical*, but will rather use it as an *enforcement* of its former *Conclusion*, establish it the more *firm* and immovable by having the *Basis* thus enlarged, having *Reward* added to *Virtue*, and *Happiness* entailed on *Duty*. If in the competition between two Evils, *Reason* pronounce the *lesser eligible*: Much more will she resolve, when the contest is 'twixt *good and evil*, the greatest Evil and the greatest Good; and choose that *Excellence* which though *Superlative* in its self, is more endeared and heightened by *Comparison*. If I violate my *Reason*, if I renounce *Virtue*, though bare and naked, then surely I do it yet more when she is thus *accomplisht* and adorned; when *beautified* on purpose to allure the *eye* and take the *Heart*. When over and above the positive donation of *Happiness*, she adds a rescue and release from *Misery*, and equally obliges by the distant prospects of a *Hell* and *Heaven*. So that not only the *Gospel promises*, but even *menaces* and *threats* become a *Weapon* in the hand of *Reason*, when she stands upon her *guard*, and fights for *Virtue*. If *sin* present its self as my *Protector* from a *temporal* Calamity, *Reason* will tell me hence, that the profer is insidious, it exposes me to that which is *infinitely worse* than what it pretends to save me from; and that not only in the former respect of *Guilt*, but in that of *Punishment* also. What a cheat is it to keep me out of the *Dungeon*, and send me to the *bottomless Pit*, to save me from a *temporary Fire*, and thereby mark me out as *Fuel* for *eternal Flames*; to take me out of *their hands* who can *kill the Body*, to put me into *his* who can *destroy both Soul and Body in Hell*. *Reason* tells me I am to abhor the *Turpitude* and *foulness* of a *Crime*; and it tells me too, I am to dread the *Misery* and *Smart* of it also. It would not have me wallow in the *mire*, though it were *safe*, much less when it is full of *Asps* and *Vipers*, which will infallibly sting me to death. It cries out with *Joseph*, *How shall I do this great wickedness, and sin against God?* And it cries out with *Isaiah* too, *Who can dwell with everlasting Fire?* In a word, by the domestic native *light* of the *Candle of the Lord* set up within our *breast*, it shows the ugliness of *Sin*; and shows it too by the affrightful dismal *blaze* of those *unquenchable flames* it kindles: Thus by the different *Arguments* of terror and endearment, of love and fear, of interest and duty, *Reason* asserts this scorned, decried, neglected *Precept*: Take her as mere *Paynim* abstracting from the expectation of reward or punishment; or take her as a *Proselyte* to Christ, contemplating his promises and threats, if there be *Honesty* or if there be *Religion*, in either instance the Soul must still conclude, that *Affliction is to be chosen rather than Iniquity*.

AND if it be reasonable thus to *resist even unto blood striving against sin*, if *Reason* blow the *Trumpet*, sound the *Alarm* to this solemn *War*, then surely it prescribes something of *Martial discipline* to prepare and dispose us for those *Combats*. No expert *General* will bring a company of raw untrain'd men into the *Field*, but will by little bloodless skirmishes instruct them in

the manner of the *Fight*, teach them the ready managery of their *Weapons*; and of this sort are all those *voluntary Self-denials*, and lighter austerities which Christianity commends to us, which become necessary not simply for themselves, but as instruments towards a higher end. The Military fame the *Romans* had in the world was achieved by the exact discipline of their *Camps*, enuring their *Soldiers* to labor and hardship. And, as *Tacitus* tells us, when a *long Peace* had slackned the reins of discipline, that *active Humour*, which was wont to be spent on the *Enemy*, recoil'd, and flew in the face of their *Commanders*, begat nothing but *Mutinies* and disorders; and certainly 'twill be the same in our *Christian warfare*, if we abandon ourselves to *Ease* and *Sloth*, never attempt to wrestle with a difficulty, but keep ourselves in the posture the *Israelites* Camp was in at *Moses's* descent from the *Mount*, *eating and drinking, and rising up to play*; our appetites will grow licentious and insolent, past our control and guidance. If we treat them with such an indulgence as is recorded of *David* to *Adoniah*, never say so much as *why hast thou done this*; 'tis not to be expected but they will Rebel though a *Solomon* sit in the *Throne*. For alas, how is it imaginable, that he who never denied himself any the *smallest* or *most trifling pleasure* he had a mind to, shall on a sudden deny *all in the gross*; he who has projected *many*, but never wav'd *one* Opportunity of showing his *Wit*, how shall he find in his heart to become a *Fool for Christ*. He that has gratified his *Palate* with all that pretends to be gustful to it, how shall he descend to the *bread of Affliction*; or he that never tried to miss a *Meal*, how will he entertain the unwelcome contrariety of not knowing where to get one. He who has never abated anything of the utmost *Pomp* he could reach, how will he brook the *want* of *necessaries*; or from his *House* seil'd with *Cedar*, and painted with *Vermilion*, be content with his *Savior's* Lot, *not to have where to lay his head*. In short, how shall he who never could pare off any of the *Excrescencies*, the mere *Vanities* and *Gaieties* of an estate, part with it *all*; or lay down that *life for Christ's sake*, from which he never substracted one smallest *Pleasure*. *Suffering* is a thing to which the *sensitive* part of us has an *Innate Aversion*, and *Aversions* are not to be subdued at *once*, but by gentle and easy *degrees*; and custom must have introduced a second nature, before that original part of our temper will be supplanted. As 'tis therefore highly reasonable for every man to aspire to the *Dominion* of himself, to keep his *Affections* within his own *Power* and *Command*; and though he have no *Interest* at all in the *greater*, enjoy a sovereignty in the *lesser* World: So in order to that, 'tis as reasonable to discipline and tame them by some voluntary *Acts of restraint*, like *Hannibal*, sometimes to *pass by that water to which his thirsts do most importunately invite him*. To try by little *skirmishes* what *strength* and skill he has, before he runs the fatal *hazard* of a *Battle*. To deny himself in the *lesser* instances, that so when the *greater* come, they may not have the *disadvantage* of *Uncouthness* and perfect *Strangeness* to inhance their *Difficulty*; and this must certainly be acknowledged *reasonable*, or else we must condemn almost all the received *Rules of human transactions*, which generally have this for their *ground-work*, that men must pass through the *first Principles* and *lowest Rudiments* of any *Art*, before they can arrive at its height. Men serve *Apprentiships* to *Trades*, and think not themselves the first day *Masters* of their craft; we advance in *Learning* by leisable and slow *steps*, and skip not from the *ABC* to the *Metaphysics*: And certainly the skill of *Christian suffering* is not the easiest of all *Trades* or *Sciences*; but will require some time of *Initiation*, many repeated *Trials* and *Essays* to bring us into an acquaintance with it: To convince our *Understandings*, and persuade our

*Wills, that to lose our lives is to save it; and to be faithful unto the death, is the best way to gain a Crown of life.*

IF I should now proceed to every other *Precept* of Christ, and examine it by the *Rules* of sober *Discourse*, we should infallibly find them so *rational* as befits the *Laws* of *him* who is the *eternal Reason*, but having made these *Essays* in some of the most opposed *Instances*, I shall presume these may pass as the *Representatives* of *all* the rest; and the acquittal these have received at the *Tribunal* of Reason virtually involve them all.

AND now since both *Conscience* and *Reason* have pronounced the same of Christ's *Laws* that *Pilate* did of his *Person*, that *they find in them no fault at all*; methinks *Judges* should have the same *privilege* that is allowed to *private Men*, that *in the mouth of two every word may be established*: But if any man be so scrupulous as not to rest in the sentence of *less than a Triumvirate*, let him *in God's name* bring in a *Third*, and when his vicious *Appetites* (which were before excepted to as parties) are set aside, he cannot be distracted in his *Choice*, there being but *One* more that can possibly be called in, and that is *Experience*, which being a *Judge* that himself must create, he cannot fear it should be prejudic'd against him; so that he may entertain full confidence of its *Integrity*: And no less may he do of its *Ability*, this being the most infallible of human determinations, such as often corrects the *error* of *Speculation*; and shows us the vanity of *concluding* what is *practicable in matter* from being *demonstrated in the Scheme* or *Diagram*: The *guidance* of an *illiterate Traveler* in the way that he has gone, being far more useful to a *Stranger* in his journey, than the best *Maps* and most exact *Descriptions* of *Geographers*. But then it must be indeed *Experience*, and not only some slight and transient *Essay*. We call not him an *experienc'd Physician* that has had *one Patient*, or a *Lawyer* that has pleaded *one Cause*. *Experience* is the *daughter* of *Time*, and is made up of many *successive Trials*, as a *Habit* is of *multiplied Acts*: And to the *Verdict* of such an *Experience* Christ's *Precepts* will not fear to *stand*; let a man put himself into a settled course of *Obedience* to them, abstain so long from all *prohibited Commissions*, as may wear out the *rank Taste* wherewith his *Palate* has been seasoned, and leave it free and disengag'd, and then infallibly he will find such a *savor* and *sweetness* in those *virtues*, that he will wonder how he came to be cheated into an *opinion* of their being *bitter* and *unsavory*; and will have no *appetite* to *return to his Onions and his Garlic* after he has thus been fed with *Quails* and *Manna*. That this will be the *event* of this *experiment* there is all *ground of certainty*, and when the *trial* is once made, so irrefragable an *evidence* will follow, that it will not leave a man the *power to doubt*: Only in the *interim* so much *belief* is requisite, as may let him in to the *demonstration*, make him set to *that Practice* from whence he is to reap all *this*: And if any man be so much a *Sceptic*, as not to have *faith* enough to put him on the *adventure*, I should at once for his *conviction* and *punishment*, wish but that he might a while extend the same *distrust* to *Affairs of common life*: Let him doubt whether his *meat* be *savory* and *refuse to eat*; whether his *clothes* be warm and so *go naked*; whether his *house* be firm and *lie without doors*: and when he has a while thus smarted under his own *discipline*, let him but apply the *wisdom* he has thus bought to the present *instance*, and it will unquestionably resolve his *scruple*; or if he be still too *Impatient* to attend the ripening of his own *Experience*, let him make use of *other men's*. Let him appeal to any who has inur'd his *neck* to Christ's *yoke*, and ask him whether it be *galling* and *pinching*, or whether it be not *easy*,

nay *gracious*. Let him ask one who by repeated restraints hath subdued and tamed his *natural rage* or *pride*, how he likes the *change*, and undoubtedly he will tell him, 'tis no less *happy* than a *calm* is after the noise and danger of a violent *Tempest*, or the ease of a broken *Imposthume*, after the painful gathering and filling of it. Let him ask one who has divested himself of all his *sensual sins*, whether by their *absence* he now discern not their *necessity*, and he will tell him, 'tis but the same the *primitive Christians* had of those *Beasts skins* wherein their *persecutors* had clad them, whose only use was by *deforming* to fit them for *devouring*. Let him come to the converted *Mammonist*, and ask him which he finds the better *Treasury*, his own *Coffer* or the *poor man's Bowels*, and he will be able to assure him, he is become *much richer* by having *less in store*. Let him come to the devout *Ascetick*, and ask him what *taste* he finds in *Daniel's unpleasant bread*, Dan. 10. 3. and he will tell him *infinitely more* than ever he did in *Dives delicious fare*, that cloy'd and surfeited the *flesh*, this nourishes and supports the *spirit*. Nay finally, let him come to him that is actually *suffering for righteousness sake*, and he will exemplify to him the *Beatitude* which Christ has pronounced of such: Let him visit *Paul* and *Silas* in the *prison* and he shall hear them *singing*; *Peter* and the other *Apostles* after their *stripes* and beating, and he shall find them *rejoicing*: And *Stephen* amidst the Throng of his *murderers* and *Tempest* of their *stones*, and he shall observe him overlooking them all, and entertaining himself with a more *pleasant prospect*, seeing the *Heavens opened* and *Jesus standing at the right hand of God*; and why should not other men's successes animate our endeavors here? In temporal affairs it seldom misses to do it. The *Trophies of Miltiades* at *Marathon* disturbed *Themistocles* his sleeps, till he had raised unto himself and Country more glorious ones at *Salamine*: *Caesar* while he views *Alexanders Image* upbraids his own slackness with the memory of his conquests, and inspirits himself to great attempts. He that returns with a *rich freight* from a *new-found-Land* encourages others to *Trade thither* also: Nay, even a *beggar* speeds not well at an *Hospitable door*, but he is able to send *sholes* upon the like hopes: Much less does he that has found a *treasure* need to use his *Oration* to invite *partakers*; and why then should those *few* that have made this more precious *discovery* be forced to *monopolize* it, as not being able to *draw in partners*; yet God knows, thus it is, those that hear of no *rarity* but they long for it, as *David* after the waters of *Bethlehem*, can yet hear the same *David* cry out, *how sweet the Lord is!* and yet have no curiosity to taste it: Those whom the very name of *Liberty* so captivates, that they sacrifice all that is really valuable to that *Chimaera*; can hear the *Apostle* speak of the *glorious liberty of the sons of God*, and yet like hardened *Gally-slaves* despise the *Manumission*. Those that hunt after *pleasures* till the very *pursuit* become an unsupportable *pain*, can be told of those *rivers of pleasures* wherewith God offers to quench their thirst, and yet inflict on themselves the *rich man's torment*, and deny so much as to *dip the tip of their finger* toward the *cooling* their own *flames*. Good God what strange *infatuation* is this, that while there is so much of *vicious envy* in the world, there should be nothing of *virtuous emulation*: That men's heat and vigor should all spend its self in childish pursuits, and leave them thus cold and stupid to their great and *serious* concernments. And what remains to him that ponders this *Epidemick folly*, but to breath out *Moses's Wish*; *O that men were wise*; or if that be too hopeless a vote, *O that men were not so destructively foolish*; that their rashness and Error might be confined to their lower interests: And as *fools* are treated, *be kept from dealing in things of consequence*; that they would not govern their Souls by such an

absurd kind of managery, as they will not trust with the meanest of their outward concerns. And if this might but be obtained, if this *fatal Oscitancy* which has benumm'd and frozen them were but *cast off*, they would then from the report of the *good Land* be animated to their *journey*; and rather choose to make the concurrent Testimonies of others arguments to encourage them, than *leave* them as Hand-writings to *appale*, or Witnesses to *condemn* them. And he that shall thus borrow other men's *experience* with this *design* of *copying it out*, and lays it as a foundation for his own, thereby possesses himself of one of the greatest *advantages* of the *communion of Saints*; kindles himself at their *fire* till he grows bright and high as it; combines his *flame* with theirs, and so increases the *Ardors* of them both; follows Example till himself grows exemplary, and in one Act *receives* and *gives*. But he that thus sets out, must remember, that it is more than the *Journey* of one day he has to go; he must not think (as I said before) that every little *superficial attempt* is that *Experience* which he is in quest of: He that thus fancies will be exposed to a very dangerous deceit, for 'tis sure there is in all *habits* such a *force*, that they are not to be dispossessed but by a contrary violence, and therefore he that has been under the power of any vicious *custom*, enters at first into a state of *hostility*, has such a tough *opposition*, as rather finds him *Work* than *Pleasure*: Now if he shall upon this first *Essay* pronounce, he is like to pass a very *unjust sentence*: Let him fight on a while till he have got some ground, and then though the *War* afforded him *little* pleasure, the *Victory* will yield him *much*. Every repeated defeat he gives his *Adversary* will be a new triumph to him, and what the *Romans* courted as so great a *Dignity* he may every day *enjoy*. But then as he advances farther to the completing of his *victories*, so he does of his *Pleasures* too: when his irregular *appetites* are so subdued, that they rarely make *insurrection*, this is such a state of *tranquility* as gives him leisure to discern, and enjoy the delights of *Christian* virtue, and will teach him to reproach the highest *Panegyric* he ever heard of it as flat and imperfect: so infinitely will he find it exceed the utmost *description*, that he will say with the *Queen of Sheba*, *the one half was not told him*. This is the rich prize which they shall obtain that *run* the race, but it is not awarded to the *first step*; and hence it is so many fail of it, that when they find the uneasiness which attends the breaking off a *custom*; this is such a *Giant*, a son of *Anak*, as turns them back discouraged from the *Canaan* they went to view. But alas this discovers how small a stock of *Resolution* they carried out with them; for where men set out with *heart* and *appetite*, 'tis not such little *difficulties* that will dismay them: if it be but their *sports* they are engaged in, it serves to deceive the sense of many uneasinesses, nay often dangers, he that is but in chase of a silly *Hare* is so keen upon it, that he feels not the weariness of a whole days motion, and if he meet with a *hedge* in his way will rather leap it with *hazard* than be diverted from his *Game*. But 'tis sure in their sins they suffer far greater hardships without discouragement. The puny *drunkard* is not disheartened by the *first qualm*, but repeats his *excesses* till he have overcome his *queasiness*. The cast *Litigant* sits not down with one *cross verdict*, but recommences his *suit*, passes it through all *Courts*, and considers not his own *pains*, so he may either weary or force the other out of his *right*. The *Unclean person* falls not out with his sin, how sadly soever it hath macerated him, but steps out of the *hot-house* into the *Stews*, and shall men be so indefatigable in their pursuits of *Infelicity*, buy one *Torment* with another, and drive on the year in a circle of such woeful *Traffick*, and shall *virtue* and *pleasure* be thought not worth the smallest *labor*? Can they keep themselves in a

*perpetual contention* with their *ease*, their *reason*, and their *God*; and can they not endure a short *combat* with a sinful *custom*, which if it have some *uneasiness*, yet its both infinitely short of what they have suffered in the contrary compliance, and besides carries its *remedy* in its hand: For if the *Difficulty* arise only (as doubtless it does) from the confirm'dness of the *Habit*, every Act of resistance as it weakens the *Habit*, so it abates the *Difficulty*. It is therefore a most *unreasonable inference*, from the *trouble* of the first opposition, to conclude the *Impossibility* of the future; for if the *first* were but troublesome and not impossible, the *second* will have yet less of the trouble, and so be yet farther removed from impossibility, and the *third* than the *second*, and so on till the difficulty vanish and disappear. And if men would but assume such a *moderate courage*, as but to *keep the field*, and not to run away upon the first gun-shot, they would soon find how impotent *Assailants* they had to deal with, who can never subdue any man by *strength*, who is not first Emasculated by his own *fears*. Let us therefore to shun the reproach of so dishonorable a Defeat awake and rouse ourselves, put us in a *posture of defense*: And *Satan*, who is as cowardly as anything in the world but we, will as St. *James* assures us, *fly from us*. Let us upbraid ourselves with our unseasonable hardness and resolution in our impieties, till we have changed the *scene*, grow impatient of those *servile drudgeries*, and ambitious of these *honorable adventures*. And to animate us the more, let us fix our *eyes* upon the glorious *prize* of the *victory*; and that not only the *final* and *eternal* in future *Glory*; but that *Intermediate* which offers its self as the *earnest* of *That*, the calm and pleasure of a conquering piety. The *Roman* story tells us that the *Flavianists* had so possessed their minds with the *spoils of Vienna*, that they grew insensible of all *dangers* in the way to it, and even forced their General *Antonio* to put them upon those hazards, which his wiser conduct would have declined. And why should not our more worthy *Hopes* excite as great an earnestness? why should not we have as great an *Appetite* to the pillaging of *Satan's Camp*, plundering that infernal *Magazine* of all its *Engins* both of *Mine*, and *battery*, its stores of *arms* and *Ammunition*, leaving him naked and defenceless, unable to make any impression upon us? and this he certainly does, who by a steady *practice of virtue*, comes to discern the *contemptibleness* of those baits wherewith he allures us. He that seeks only the *praise* of *God*, looks upon the *applause* of *men* as a *blast* of *Air*, which possibly may demolish and destroy a *glorious building*, but cannot give *foundation* or *Materials* to it; and therefore will not seek for, or solicit its unhappy courtships. He who desires to be *great* only in the *Kingdom of Heaven*, laughs at the busy *Aspirings to secular greatness*, and wonders at the force of that *enchantment*, which engages men with so extreme toil, to climb a tottering *pinnacle*, where the standing is uneasy, and the fall deadly. He that covets to be *rich* towards *God*, and has inur'd his eyes to that *divine Splendor* which results from the *beauty of holiness*, is not dazzled with the *glittering shine* of *Gold*: considers it as a *vein* of the same *earth* he treads on, and despises that absurd *partiality* whereof the Prophet accuses *Idolaters*, to employ one part to the meanest uses, and fall down to the other. In a word, he that looks on the *eternal things that are not seen*, will through those *Opticks* exactly discern the *vanity*, and *inconsiderableness* of all that is *visible* and *temporary*; and so will be equally unmoved with the terrors or allurements of the world, and neither frightened nor flatter'd out of his duty. And he that is thus fortified discourages and wearies out his Tempter, deprives him not only of *weapons* but of *heart* too, and drives even *Satan* himself to desperation; and when the Enemy is thus beat out of the *field*, there

remains nothing but to enjoy the *victory*. When that *reluctance* and *resistance* of the *corrupt Appetite* is so weakened and subdued that a man acts with *freedom*, he acts with *pleasure* too. A *heart* thus *set at liberty*, alacriously *runs the ways of God's commandments*: it faring with it as with a *Patient* that is prescribed *exercise for health*; who at first perhaps finds *lassitude* and *trouble* in it: but when the *obstructions* are removed, and *nature* disburthened of those *noxious humors* that encumbered her, that which was at first his *task*, becomes his *recreation*. For we are not to think, that it is any *innate harshness* in *piety* that renders the first *essays* of it unpleasant, that is owing only to the *indisposedness* of our own *Hearts*. We are in the *Prophets* phrase *bullocks unaccustomed to the yoke*; and if we be galled and fretted by it, 'tis because of our impatient strivings, and irregular motions under it, the yoke is really no heavier than it is afterwards when it is more tamely born: and yet the *Ease* is very different and unequal. And this teaches us a short way to that *felicity* we now speak of, to wit, That we compose ourselves to such a *submiss* and *malleable* temper, that *Christ* may come only to govern us as *sheep*, not to be put to tame us as *Tigers*, let us withdraw all supplies from our *lusts*, and not by any secret reserved affection give them *clancular aids* to maintain their *Rebellion*, and then they will not be able long to make any *vigorous opposition*, nor consequently much to disturb the *tranquility* of those who have thus resigned themselves to the government of the *Prince of Peace*: and if this cannot be done in such an instant, but that there will be some previous *displacencies*, and *uneasy strugglings*, yet even those like the *Scorpion*, carry *Antidote* against their *stings*, when 'tis considered that they are but the *pangs* of the *new-birth*, they will become very supportable by the expectation of that *Joy* to which they tend. An enslaved people think themselves fairly advanced to happiness, if they can get but to make head against their oppressors, though they must expect many sore *conflicts* and sharp *engagements* before they become *Victors*: and certainly 'tis matter of *inestimable joy* to him, who has been under that sad *spiritual slavery* to be set thus upon even terms, with his sword in his hand against those, who once had him in such *vassalage* that he durst not lift up a thought against them; but especially when 'tis remembered with what *invincible aids* he is backed, such as will ascertain him of *victory*, if he do not treacherously defeat himself. And surely he must be of a strange *phlegmatic temper*, whom all these considerations will not enliven, convey into him so much spirit as to make an attempt, and engage him to do that upon so pressing, so great a concern which mere curiosity prompts men daily to in common affairs. And he that is not molded of this cold and stubborn clay, he that has not lost one of the *elements* of man's composition, and has but a *spark of fire* in his temper, will surely have some *warmth* towards this so inviting an *experiment*: and when he has once made it, I doubt not, it will then join with the suffrages both of reason and conscience in approbation of *Christ's Laws*, and will with *Solomon* pronounce of this *spiritual wisdom*, *her ways are ways of pleasantness, and all her paths are peace*, Prov. 3. 17.

AND now it must be a strange *Violence* of impiety, that must break this *threefold cord*, that shall disannul the joint *sentence* of all that are competent *Judges* in this matter. This is not the strength of *Samson* that *brake withs and cords*, but of the *Legion* that *pulled in pieces fetters and chains*; and though too many men make it their *own work*; yet certainly 'tis only the *Devils Interest*: he aspires to the rule and government of us; and to that end nothing can be more

contributive than these prejudices we take up against Christ's conduct. A *Soul* like a *Nation*, can neither bear *two Legislators*, nor be without *one*: And *Satan* having but that single competitor, our quarrelling with Christ's Laws, is virtually an embracing of his. When we send *Christ* that rebellious message, *Nolumushunc regnare*, we say to the other as the *Trees* to the *Bramble*, Jud. 9. 14. *come thou and reign over us*. And to this defiance of the one, and invitation of his opposite, he very nearly approaches, that thus defames Christ's commands as irrational or severe. The traducing of a government being, we know, the immediate *praeludium* to the casting it off; *libelling* the forlorn-hope to rebellion. But would God men would soberly weigh whither such a mutinous humor tends; and when our outward *Condition* has given us so many pregnant and costly *Proofs* of its ruinous *effects*, take caution that it make not the like wrack within us: that we do not madly exchange Christ's *gentle service*, and *glorious Rewards*; for Satan's *cruel bondage*, and crueller *Wages*: the *golden chains* of the one which do more adorn than tie us; for the *Iron*, the *Adamantine* links of the other, which bind us till they deliver us over to those *Chains of darkness*, where our captivity shall be irreversible. If this so reasonable, so necessary a care may be admitted; 'twill certainly confute the profane *sophistry* of our Age, silence our impious *Cavils*, and instead of providing us of the color of an austere *Master* to excuse our *sloth*: will engage us to that *diligence* that shall supersede the use of such *shifts*, and then we may hope to see *Christianity* have a *Resurrection day* again, assume a *Body* somewhat of solidity and substance; which now wanders about like a *ghost* or *spectre*, a *shade* or vanishing *apparition* which leaves no footsteps behind it: and to the re-union, O let us all emulously contribute, take up everyone of us his dry *Bones* and bring it to the *Prophet*, or rather to *Him* who spake by that *Prophet*, to breath upon them, till at last they be cemented and inspirited in active *Duty* to show forth the *Praises of that God who hath called us out of darkness into his marvelous light*, 1 Pet. 2. 9.

#### CHAP. VI. A survey of the Mischiefs arising from Partial Obedience.

ANOTHER sort of preposterous Considerers there are, by whom the *power and force of Christianity* is no less obstructed: and those are they that contrive not how they may most *comply with it*, but how they may best bend it to *comport with them*. That rebate its edge, or turn it only against such of their corruptions as they have least kindness for. That weigh the *Precepts* with no other design but that of taking the *lightest*: those to which their constitutions or other circumstances carry least repugnance; and come unto the *Gospel* not to as a *law*, but to a *Market*; cheapen what they best like, and leave the rest for other customers.

THAT thus it is with, many needs no other proof than the variety visible in the lives of several professors. *One* man behaves himself *modestly*, and tells you his *religion* commands him *humility*, yet at the same time transgresses the as strict precept of Justice, and will defraud him he bows to. On the contrary *another* is Just but Insolent, and though his Sentence do not bend, expects his *Clients* should. That man owns the purity of his religion in *visiting the fatherless and widows*, yet disclaims it again by not *keeping himself unspotted of the world*. This person is Abstemious but Uncharitable, will drink no *wine* but thirsts for *blood*. He prays much, yet curses more; whilst he is meek but indevout. Now while the Rule is one and



the same, how should it come, that men's Practices should so vary, were it not for the unequal Application: did they take it entire, though there might be difference in the *degrees*, yet sure not in the *kinds* of their Virtues, and as men would not differ so from one another, so neither would they from themselves, there would be then no such thing as a *charitable* Drunkard, a *devout* Oppressor, a *chaste* Miser; *Monsters* engendered by this unnatural commixture of *light* with *darkness*, but *Piety* would be uniform and extensive, and *bring into captivity every thought unto the obedience of Christ*, 2 Cor. 10. 5. And till it be thus, *Christianity* can never be thought to have atchiev'd any part of its design, which was not aimed against any one *single limb*, but against the *whole body* of sin. Alas, 'tis not the lopping off one of the remote *members*, that will render the remaining ones any whit the less vital, the having a *part* less to animate, will rather serve to concenter the spirits, and make them more active in the rest: as we see the *pruning* of Trees, makes them more *prolifick*. And this effect is very obvious among men: he who has no general dislike to vice, if he repudiate *one*, 'tis commonly that he may cleave closer to *another*; and what he defalks from some *dry, insipid* sin, is but to make up a *Benjamin's* Mess for some other more gustful. If the Wanton be *sober*, 'tis odds he thinks *excess* a Rival to his *lust*, if the Proud man be *liberal*, 'tis because *covetousness* is inglorious; such unevennesses are caused not by an *unkindness* to any Sin (unless possibly that aversion which natural constitution raises in some) but by a *partiality* to one or more favourite Vices, for whose better *accommodation*, and *securer reign*, not only Virtue, but other Vices also must give place.

AND this 'tis much to be feared will upon a true account, be found to be the *sum* of many men's *piety*, something they think they must pay to the *importunity* of their Religion, which upbraids them so loudly that they are willing to *stop its mouth*, but yet would do it with as much *frugality*, and good managery as may be, and so consider what 'tis they can best spare: what refuse Sin which brings them in little of satisfaction, and is perhaps in competition with some other more agreeable: and *this* they can be content to devote to the *slaughter*, set it to receive all the *impressions of the sword of the spirit*; and so use it as a *buckler* to their *darling lusts*, to ward off those blows which must else fall heavy on them; but alas this is not to *obey*, but to *delude*: to ransom a *greater* Sin with a *less*, and to transcribe in this matter the Counsel of *Caiaphas*: to *let one die for the People, that the whole nation Perish not*. To make one forlorn guilt a Patriot to the rest, whilst in the *tempest* which threatened a general *shipwreck*, the *precious wares* are preserved, by throwing the *less valuable* over board.

AND truly that is commonly the event, men are so jolly and triumphant when they have worsted a *trivial inconsiderable sin*, as if they had defeated the *whole army*: this poor despicable *spoil*, is set up as their *Trophe*, and must they think witness for them both to God and man, that they are *good soldiers of Jesus Christ*: they can like *Saul* with full confidence meet the *Prophet*, and tell him they have *fulfilled the Commandment of the Lord*, 2 Sam. 15. 13. though *Agag* and the best *cattle*, the reigning and fattest *sins* be spared: and while they are thus secure, their sins will certainly be so also, have no disturbance or disquiet from them, but lie at Ease and rest, feed like *Cannibals* upon their own kind, be nourished by the carcasses of those unlucky vices, on whom the exterminating lot happened to fall: and by that means grow to a prodigious bulk and corpulency. And upon these terms *Satan* himself will allow us

to *mortify some sins*, nay will himself *cast the first stone at them*: and like a rooking gamester purposely lose these *petty stakes*, that he may afterwards sweep the *board*.

FOR if men should give themselves up universally to *all sorts* of Ill, if they should set themselves in a total opposition to *all the documents* of their *profession*, he would lose one of his most useful *engins*; there could be no such thing as a false delusive hope: they might possibly by obstinacy *harden*, or by diversion *gag* Conscience, but they could not bribe and corrupt it, make it sit down well pleased and satisfied with its self. For when the *threats* against disobedience shall occur to the mind of one who has in all instances disobey'd, 'tis impossible he should find any *salve*, any way of Evading the Threats, they make so directly at him: but he who can allege for himself that he *obeys in some things*, confronts that to all Objections, and resolves he is not *in the list* of the *disobedient*: One or two such comfortable instances are as mighty; as God promise'd the *Israelites* should be, *Deut. 32. 30. one able to chase a thousand, and two to put ten thousand to flight*; all fears and misgiving thoughts are dissipated and fled before them: and as once the *French King* in his return to the numerous swelling titles of the *Spaniard*, thought the bare repetition of *France, France, France*, was a full balance to them all; so when *whole files* of great and scandalous Crimes present themselves, *one single virtue* is thought a sufficient counterpoize. He whose Conscience upbraids him with all Profaneness towards *God*, and in Sobriety towards *himself*: yet if he can but answer that he is *just to his neighbor*, he thinks he has *quit scores*, and fears no farther reckonings: he who is immersed in all the *filthiness* both of *flesh and spirit*, has abandoned his Mind to *pride and envy*, his Body to *lust and intemperance*; and so sacrificed both those to *Devils*: yet if he cast but *some grains* of this estate upon the Altar; devote any *small part* of that to God, for the uses of *Piety* or *Charity*; he concludes that *Incense* will send up a Cloud thick enough, to obscure the other from the *Eyes* of Divine Justice, and yield so sweet a savor as will perfume him in spite of all that Noisomness: so extending old *Tobits* words beyond his meaning, that *alms, though alone, delivereth from death, and cleanseth from all sin*. He who is deep in *sacrilege* and *rebellion*, that can daringly swallow repeated deliberate *perjuries*; yet if he can get but the demure tenderness, to *fear a sudden oath*, he is *Chymist* enough to extract a *confidence* out of that *fear*, and presumes that *formal Civility* to God's name, shall expiate all the *real Violations* and *Contempts* of him: and while men make such use of their *partial peecemeal* obedience, it can never be the *Devils interest* to disturb them *in it*, to awake them *out of their pleasant dream*, or to exact of them to deposit those poor insignificant *remains* of their Christianity, which serve only to make them more *Supine*, not more *Safe*.

NAY indeed his affairs are so stated, that to some he can and does, and without danger allow a yet far *greater indulgence*, he can permit them to bid much fairer than this for Heaven, and yet knows the purchase is far from being made; he can see them cashier not someone *single sin*, but *whole troops* together, and yet not fear the sinking of his Cause: He can trust them so far, that as the *young man* in the Gospel, they may be pronounced, *Not far from the Kingdom of God*: yet as long as there is but *one unmortified Lust*, that can send them away *sad from Christ*, his tenure is firm enough. *Herod may hear John the Baptist gladly*, nay do many things upon it, yet let him but keep *Herodias*, and she will soon be able to secure both *herself* and *Satan* against the danger of that Competition. This is indeed his main advantage that he

can hold fast by the *smallest thread*; and whereas to our bliss a conspiracy and union of all Virtues is required; our *ruin* can spring from any *one* solitary Crime: *many rounds* make that Ladder wherewith we must scale *heaven*: whereas *one step* serves to precipitate us into the *Abyss*; so sadly verifying the Poetical Axiom, *Facilis descensus Averni*. In sum, while there is but *any one single sin* indulged to: that is the *Devils tedder*; and though it should be imagined so loose, as to give men scope to range over *all other sorts* of Virtues, to taste the sweet and feed liberally on them; yet still the *beast* is in the power of him who has fixed the line, not only to be finally led away to *slaughter*, but also to have the *length shortened*, and be either put out of the *reach*, or quite removed from the *view* of those *pleasant pastures*.

FOR though the security raised by such an ununiform piety is in many so exactly apportioned to *Satan's interest*, that he has no cause to wish the change of his tenure; yet where the circumstances are such, as will make it useful, he can easily twist his *thread* into a *Cable*. When he thinks one *Monarch* Lust too mild a regiment, he can set up an *Athenian* Tyranny, or which is yet worse, let in the whole *populacy* of Sin upon the Soul, which like the *Egyptian Locusts* shall overrun and devour it, *not leave any green thing on the ground*, and that this is in his power we have too much reason to conclude. He is we know a cunning *sophister*, and if he has abused us so far as to impose *one sin* upon us, he may thence very regularly deduce *many more*, as *one false Premise* admitted, may be improved into *thousands* of false Conclusions. Indeed supposing a man resolute to adhere to one sin, he may with very good *Logic* persuade him to multitudes of others. There are but two *Objections* usually made to any Temptation; either the *offense*, or the *danger*; and these are usually objectable to one sin as well as to another; so that this *dilemma* readily offers its self: either it is reasonable to buy a *pleasure* at that price, or it is not: If it be, then contrive that the *crime* be pleasant, and that brings its *dispensation* with it: If it be not, then why doest thou live in this one sin in despite of both guilt and punishment; the *later* part of the Dilemma 'tis no part of *Satan's* business to press, but the *former* he has too much advantage of pursuing successfully; if he can but dress up a temptation to look invitingly, the business is done. So ridiculous a thing is an *uneven Piety*, that it even laughs itself out of countenance, and wants only temptation to become *uniform Vice*. How absurdly looks it, to see a man run away with *Joseph* from the embraces of his *Mistress*, and yet with full as great a speed accompany *Gehazi* in the pursuit of a *bribe*; and how obvious is it to conclude that the former assault was improsperous only because not managed with the *right weapon*; that he might have been *hir'd* that would not be *woed*? What a *mockery* is it for a man to be *zealous for God*, and *rebellious against his King*? as in the reverse, for a man to be *true to his King*, and a *rebel to his God*: and who can but think, that had either of the averted *Crimes* been cookt to their *Palats*, they might have changed *Messes*. Indeed 'tis not imaginable by what rules of discourse, he that embraces *one sin* should reject *another*: if it be done only upon *fancy* and *humor*, as the *repulst vice* will have reason to complain of great *partiality*, when as bad as its self is received and cherished; so it points out a way to attacque him more prosperously: let it shape its self to the fancy, and sure *Satan*, who can *transform himself to an Angel of light*, can soon work that easy *change*: let the *younger Brother* get on the clothes of the favourite *Esau*, transform its self into the shape and interest of the darling sin, and it need not doubt of a free *admission*. But all this while to pretend

*conscience* for such an *abstinence*, is of all other pleas the most absurd, for why should he scruple at one, that abandons himself to another. As S. James argues concerning the *guilt*, so may we for the act of Sin: He that said *do not commit adultery*, said also *do not kill*; and 'tis abusive mockery, the Soldiers *Ave Rex*, to bow to his *authority* in the *one*, and resist it in the *other*. Thus unhappy is the case of him who entertains one sin, his enclosure is broken down, and he's a common for all: he is left destitute of a reply to any temptation, and like a *bashful* person will be in danger of *yielding*, because he is ashamed to *deny*: and this I doubt not, many have found experimentally true, some sins have been committed not so much upon the force of inclination, as to be consentaneous to themselves, to silence the upbraidings of their understandings for acting so unevenly, it being impossible to give a reasonable account, why *this* and not *that*, or *that*; for when by *one bold willful sin* a man entered into a *state of hostility* with God, 'tis not a *tenderness in all others* will make up the *breach*: and then they think the rule of known enemies takes place, where all civilities are disclaim'd, and the quarrel managed to the most advantage. The resolved *Adulterer* could perhaps without much difficulty be just, but when he considers that that one *Helena* of his, will certainly make a war, he thinks 'tis an impertinent *niceness* to lose a good prize, or dismiss his *covetousness* while he resolves to retain his *lust*. The incorrigible *drunkard* could perchance easily enough be *chaste*, but when he remembers that *drunkenness excludeshim from the Kingdom of Heaven*: having made that sale of his eternal inheritance, he thinks 'tis but good husbandry to get as much as he can for it: So *treacherous a guest* is any *one Sin* admitted, and lodged in the heart, it despoils it of all its armor of defense, leaves it nothing wherewith to guard its self against any assailant; and be it *never so small* a one, 'tis like those *little thieves* which being put in at the window set the doors open to all the rest.

BUT perhaps this *danger* may be thought in some degree warded by the *natural temper* and constitution of men, which necessarily renders them unapt to *contradictory vices*, and so will secure them at least from so many as are disagreeable to their Temper: but if this should be granted, yet it confessedly leaves them open to all others, and that were certainly bad enough: he that is as *wicked*, as his *complexion* cannot only incline, but permit him to be, will not want much of the utmost number of sins: but whatever we can suppose that to strike off from the tale; yet in the second place, 'tis very much to be feared, that will defalk nothing of the weight; he that sins to the height of his *appetite*, perhaps *power*, shall he be ever the more *innocent* because there were some *nauseated sins* which he had not Self denial enough to commit. God absolves us in proportion to the *rectitude* of our Wills, not the *niceness* of our Complexions: he that wills to pursue whatever he can find *gustful*, how impious soever; shall it be *virtue* in him that some Sins are *unsavory* and disagreeing to his *Palate*; if it should, there may so many extrinsic things be by Analogy brought in, either to swell or abate the accounts of our sin, that we shall be much to seek in the estimate of it.

BUT in the third place, even these very aversions are no infallible preservative, for if they happen to be more moderate and remiss, than the love of some other sin; that *predominant inclination* will subdue those *dislikes*, when ever its *interest* is to be served, by those otherwise not *gustful commissions*. There is nothing more ordinary than to see one appetite pursued to the violation of another. A man perhaps hates *drunkenness*, not only as a *bestial*, but *uneasy*

vice; yet if his love to Gain exceed his dislike to that; when that is requisite to make up the price of a good bargain, that aversion must stoop, and give way. A man despises swearing, as an insipid impertinent Sin, yet if he set any great value upon being in the mode, and complying with the gentile Dialect, that will soon debase him to what he so much contemned: and truly there is scarce any other account to be given of that great and foolish sin. But in no other instance is this so notoriously visible as in that of duelling. I need not single out any one man's particular inclination, the nature of mankind doth certainly avert both killing and being killed: yet when that Phantasm, that Chimera honor, has once possessed the mind, no reluctance of humanity is able to make head against it: but it commands as uncontroul'dly, as the Centurion in the Gospel, says to this man go and he goes, to another come and he comes: nay as Tyrannically as the great Cham of Tartary, who as an Essay of his Sovereignty commands whole troops to ride down precipices; nay these Aversions are not only thus violently subdued by some foreign lust, but are many times destroyed even by force of that very vicious principle which gave them birth: for we mistake if we think they are always virtuous, or so much as innocently founded; Vice is often at civil wars with its self; and the vehement inclination to one, engenders a displacency to another; but yet such a riddle is this mystery of Iniquity, that upon the very same basis is built both the abhorrence and commission of the same Sin. For example, a Proud man as much hates to fawn and flatter others, as he loves to be flatter'd himself; yet let his pride but once work the other way, and set him upon an ambitious project, then all the mean condescensions imaginable are with ease digested, he can crouch and prostrate, and as the Psalmist speaks, fall down and humble himself, that by that descent he may rebound to the height he aims at: but still pride is the common cause of these so distant effects. In like manner the Riotous Prodigal detests covetousness, looks upon it as so sordid and base, that he brands even prudent frugality as approaching too near it; yet let him but once find the springs to grow dry which should feed his luxury; when he feels his Riot begins to exhaust and prey upon its self, then even that despised Covetousness shall be called in to its aid, to dig metal for the Furnace to melt, and so by a strange Antiperistasis, prodigality shall beget rapine. Thus unhappily prolifick is every Sin, that it carries in its bowels the seed and principle even of those that seem the most Heterogeneous; and then how shall a man that has admitted but any one such teeming lust be secured that it shall not thus propagate, till his Soul become a mere desert, filled with all sorts of wild and noxious creatures.

THERE is but one hope imaginable to interpose, and that is that God's grace shall prevent this exorbitant growth of impiety in him, and I acknowledge that is sufficient to do it, where it may have its kindly operation; but where it has so, it will uniformly suppress all sin, and therefore where any one continues in Force and Vigour, 'tis manifest that operation of Grace is obstructed, and such a man I should desire soberly to consider what assurance he has, that he who has so evacuated God's grace in one instance, shall not do so in another? If in spite of that grace he can be lustful, why shall he not be as able to resist it in favor of Drunkenness, Sacrilege, Rebellion, or any other crime to which he shall at any time have appetite. Can he imagine that God sends forth an irresistible strength against some sins, whilst in others he permits men a power of repelling his Grace? That were to transcribe the Syrians absurd Phansie, that he is a God of the hills and not of the valleys: No certainly, he who has his

own unhappy experience to attest the possibility of frustrating the Divine succors in one particular, has too sure grounds to infer the like in others. Nay alas, it does not only infer it by way of *argument* and *deduction*, but it is very apt to produce it by way of *cause* and *efficiency*: We gain a readiness to anything by custom and assuefaction, and he who has habitually opposed *Grace* in the defense of a *Lust*, has delivered himself from that modesty which makes the first defiance uneasy, and so runs on with ease and boldness to future resistance. It faring with men in this violation of *God's grace* as it does in that of his *Patrimony*, the first Sacrilege is looked on with some horror, and men are fain to devise *arguments* and colors to delude their reluctant *Consciencs*; but when they have once made the breach, their scrupulosity soon retires; one draught of that *impious gain*, has such a *stupefying effect*, that they can without check swallow on, till the Sin flame so fiercely, that nothing but mere want of Matter can extinguish it. But admit it were possible for a man to be secured of his own compliance with some parts of restraining grace whilst he impugnes it in others, yet who shall ascertain him of that grace? It being *God's*, implies 'tis not in our power, he may surely do what he will with his own, and though his *promise* has made a sure *entail* of it to all those, who *humbly seek* and *diligently use* it: yet it nowhere engages that it shall be the *portion* of any other; much less that it shall importunately and endlessly renew its assaults on those who have often repulst and put it to flight: In that case *God's resolution* concerning the *old world* becomes applicable, *My spirit shall not always strive with man*; and *Christ* who forbids us to *cast our pearls before swine*, will certainly never prostitute what is infinitely more precious, his *Grace* to those, who have so long trampled it under their feet; and so those must be concluded to have done, who have persevered in any one sin: for *Grace* is uniformly opposite to all, and therefore the cleaving to any is defiance and affront to it. But we need not the help of inferences and deduction, the threats of *God* are express in this matter: The *Talent* is decreed to be taken from the *unprofitable servant*, who has not employed it to the proper use, and such infallibly is *every man* who has not actuated the *Grace* given him to the subduing of every *reigning sin*; and the *reprobate mind* mentioned in Scripture as the most dismal of all Plagues, the 〈 in non-Latin alphabet 〉 which yields not to the melting and the purging force of Fire, and therefore does consign to that of Hell, is founded upon the voluntary rejection of *God* in particular instances, *Rom. 1*. How then can he, that in any one single thing so rejects him, assure himself that shall not be the event of it: That he who would not have *Christ* rule entirely in his *heart*, shall at once be put out of his *Government* and *protection*: have all those spiritual aids withdrawn, which should either assist him to *good*, or fortify him against *ill*; and like an outlaw'd person be exposed to the outrage of all that will assault him.

AND now would *God* this might be sadly pondered, that men would not be their own *Sirens*, and entertain themselves with those deceitful *melodies*, which will end in *howlings and gnashings of teeth*; that they would not think their having some few virtues, and but some few vices will serve to satisfy the design, or procure them the rewards of their Christianity: for if they should continue in this posture, and not be tempted to grow worse, they may certainly conclude 'tis because *Satan* finds they need not. And can they be *proud* of that *Virtue* which the *Devil* himself will allow them? And think themselves *good* enough when they are as bad as he wishes them? But even in this they have no other tenure than his Will. When he

pleases for his interest▪ or even for his divertisement and recreation he may hurry them to all that is most enormous; convert their *Hypocrisy* to *profaneness*, their *partial* Piety to *universal* Ungodliness; they have nothing to interpose in their own Defense, not so much as a reasonable Argument to oppose to him, they have made a voluntary sale of themselves for one or more beloved sin, and now as his *vassals* he may impose on them what others he pleases: and by their doting affection to their *Rachel* take advantage also to obtrude the despised *Leah* upon them. And how wretched, how deplorable is this state? What a *Piety* is this that we must owe to the *Devil*, while we can be no better than he will let us?

YET this is without *Hyperbole*, the condition of every man that is not sincerely uniformly Christian; every indulged sin gives *Satan* livery and seisin of his heart, and a power to dispose of it as he please. I know men are apt to flatter themselves with other hopes, and think that those obediences they pay to God shall like a pre-engagement disannul all after contracts made by guilt, and put them into the possession of Him who is able to *bind* that *strong man*. But God will not be accessory to such a fraud, even towards the Devil while they keep the price, enjoy that pleasure or profit wherewith he bought them, God will never interpose to defeat him of his purchase.

AND as God will not thus forcibly wrest them out of his hands, much less will he descend to a capitulation and composition with him. *God is a jealous God*, and what *jealous husband* did ever by compact divide his right with the *Adulterer*. Where he finds a persevering disloyalty he gives a bill of divorce and disclaims his relation. Yet so besotted are men, as to hope God will ratify that alienation they have made of one part of their heart, and contentedly enjoy the rest; and as competitors use sometimes to do, share with his Rival. But alas that immortal quarrel will not be thus taken up, the difference between these irreconcilable *Antagonists* will not be so compromised. God disdains such a Treaty, nor will ever come so much as to an interview with his enemy, within the lists and recesses of one Heart. And while men labor such an accord, they are but combining with *Satan* against *God* and their own *Souls*: he knows well that while he holds any part, God will have none, and so the whole falls to him, and then he may very safely be modest, and demand but moderately, and by that seeming difference and yielding, gain more than by all his most eager contendings. I suppose every man will disown the having this ridiculous design of compounding the strife between *Heaven* and *Hell*; but certainly it is the natural interpretation of such partial obediences, when two *Litigants* contend for something which I have in my keeping, if I divide it between them, is it not obvious to conclude I desire to compose the dispute and satisfy both parties, and is not this the very case here? 'Tis true indeed, it carries a very absurd sound, but then how more absurd is it for men to act at such a rate, that when 'tis represented to them in the truest colors, themselves are ashamed to own what they have done? And this calls loudly upon them to put themselves out of the lash of their own discipline: to recover such an innocence that they may not be forced with *David* to sentence themselves, when that their crimes appear in the light disguise of a *Parable*.

AND this indeed is the only proper use of all these considerations, the danger and folly are as *unuseful* as *unpleasant* speculations, unless it be in order to the reforming that wherein both

are founded. Let men consider themselves, as engaged in those wild projects which even themselves look on with scorn; as ensnar'd in that unhappy contract which has rendered them part of the *Devils* possession, and contrive how they may obliterate that reproach, and disentangle their Mortgag'd Souls.

AND for this there is but one way imaginable, and that is by quitting their hands of that which they took as the valuable consideration in that mad bargain; restoring *Satan's* coin to him, not only *principal* but *use* also: casting away the main sin and all the little appendages, which like offesets have shot out from that root; retaining nothing that has his mark and impress upon it, that so he may not pretend to anything of theirs by right of barter or exchange. This, and this only is the way to disseise him of his Estate, to cancel those fatal Indentures which bound them to him, and till this be done, as long as they keep any part of his *wages of iniquity*, his title remains in full force, they are still his *servants*, his *vassals*.

EVEN that *redemption of Christ* has no efficacy towards the enfranchizing of such, for though it proclaim a universal *Jubilee*, yet it forces liberty upon none, he that will nail his Ear to the door-post and defy a manumission, may continue his slavish state still, and indeed though *Christ's* death was designed to rescue us from the power of *Satan*; yet the first essay of that rescue was to redeem us from our vain conversation: And where that is not done, which is so essentially fundamental to all the rest, 'tis not possible any other part of that Redemption should be achiev'd, unless we will confound the order of *Nature* as well as *Grace*, and make the *consequent* precede the *antecedent*.

LET no man therefore upon any vain hopes delay the one only expedient to his security, but pay back the *earnest-penny* he has received from *Satan*, fling away his *sin*, how pleasant or profitable soever, with the greatest Abhorrence, as knowing 'tis the *price of blood*, and that not only his *Savior's*, but his *own* too; and this immediately, lest the forfeiture be irreversible. We know the danger of lapsing time in case of Mortgage, but here our danger is greater, because the time is so uncertain, for though God had nothing else to do in the whole transaction ('twas wholly our own work) yet 'tis he that assigns the time of forfeiture: he alone knows how far we may go in sin, before we pass the possibility of a retreat; how long he will be provoked before he suffer his whole displeasure to arise; and how many repellings of his Grace, and quenchings of his Spirit they are to which his desertions are apportion'd. *Pharaoh's* heart was hardened by God after the *Eighth resistance*, and we have no security but ours may be *sooner*: yet if that should be taken as the standing measure, how dreadful an abode would it make to many of us? Who is there that has espoused any one *beloved sin*, that has not much oftener repeated the *acts* of it, everyone of which is a resistance and a contumacy against God? Who is there that has not done it against so many express warnings and loud calls of God in his own *Conscience*, which renders it yet a fuller *parallel*, and 'tis to be feared, too many agree with it even in the last and highest circumstance, that of the *Plagues* too, by an obstinate persisting after so many *Judgments* sent to mollify and reclaim them; and then where the *premises* are the same, 'tis too likely the *conclusion* may be so also.

I SHALL not wish any Person so strictly to apply this case, as to conclude, that he is already in this state, but I should wish all men would apply it so far, as to infer how *possible*, nay how



*probable* it is, that the very next resistance shall put them in it. 'Tis not *Pharaohs* being a *Heathen* and they *Christians* that will give them any security; it being no part of the Gospel-Covenant, that men shall be ever the longer allowed to trample upon Grace. All the difference it makes is rather on the other side; the contempts are enhans'd to a higher guilt, and consequently, the fewer acts may now serve to fill up the measure. And if their experience testify to them, that in their particular God has used a greater long suffering, than he has given any grounds to expect, if the guilt of their Consciences testify that they have committed many more acts; and yet some remaining tendernesses and regrets witness also, that they are not yet given up to an utter hardness and obduration, O let them not presume themselves safe, because they are not utterly desperate; but lay their hearts open to be stamped and imprest by grace, before they grow utterly inflexible; timely consider what is the design of this *long animity*, and without anymore strugglings and resistance suffer it to attain its aim and *lead them to repentance*.

FOR though their Souls be not yet wholly petrified, yet how know they in what an instant that unhappy *Metamorphosis* may be wrought, or if it should not be so sudden, yet 'tis certain every act of sin makes gradual approaches towards it: so that if God should not inflict it by way of *punishment*, yet the mere force of Habit would produce it by way of *natural efficacy*: And to be convinced of this, I should require no more, but that men would reflect, and see what effects it has already wrought, how far it has advanced towards that fatal point. Let them send their thoughts back through every stage and period of their sin, and observe whether as that has grown, so their tenderness and reluctance of Conscience has not abated and decreas'd: Let them but recollect what regrets and disquiets they had, when they ventured upon the first unlawful commission, and compare it with their present, and I doubt not they will discern a great inequality; they will find that every act of sin hath allayed somewhat of the sharpness of those pangs, and proportionably to the frequency of the repetition they approach toward insensible: and then let him whose older Habit has multiplied those *Acts*, sadly consider how few *steps* he has to the end of his unhappy journey, though no extrinsic concurrent should hasten his pace. But when God's desertion shall, as for ought he knows, it may the next minute supervene: that as a full and violent *Wind* drives him in an instant, not to the *Harbour*, but on the *Rock* where he will be irrecoverably split.

NOR let any man fortify himself against these terrors, by hoping that his one *single* (perhaps small) *sin* shall not have this destructive force; for if it be *willful* it carries in it that which is properly the *malignity* of all sin, to wit, a resistance and opposition against God, and this is so *mortal* a Venome, that the least Dose of it is *deadly*, as a man may as certainly be poisoned by a *dram of Arsenick*, as with the *largest draught*.

THE more natural inference lies the other way, if it be but a single or petty sin, 'tis so much the easier to part with; he that is bound with a *strong Cable*, or with a multitude of lesser Cords, may pretend some *necessity* of his Captivity from the strength of his bonds; but he that is tied with *one slender string*, such as one resolute struggle would be sure to break: he is *prisoner* only to his own *sloth* or humor, and who will pity his *thralldom*, where 'tis so apparently his *choice*? Do not therefore say my sin is inconsiderable and therefore I need not

*relinquish* it, but my sin is inconsiderable therefore I need not *keep* it. So slight a pleasure I may part with and find no miss: this peddling profit I may resign and 'twill be no breach in my Estate. And if *Christ* require a renunciation of *those sins* which are as the *Hand and Eye*, shall I scruple to deposit *those* which are but as the *Hair or Nails*.

NAY he may yet argue higher, and from the smallness of the sin deduce the enhancement of the Guilt: great acquisitions carry some temptation in their face, but despicable prizes do rather avert than tempt. 'Twas the sign of a *common harlot* to be *hired with a Kid*, Gen. 38. and sure he must be of a strange prostitute Soul, that can adulterate for such low trivial wages. To dishonor God, though the *whole world* were to be acquired by it, were *great impiety*, but to do it for *handfuls of Barley* and *pieces of Bread*, Ezek. 13. 19. himself brands as a yet higher pitch. And sure it argues a very light esteem of God, when one poor contemptible lust shall be able to overpoize him in our hearts.

NOR is the *folly* less than the *profaneness*, when there is but one *Jonah* to be cast over-board, 'tis the greater madness to hazard a *wrack*; and let such a man pretend what he pleases in extenuation of his sin, make that appear never so minute and despicable, yet 'tis apparent all the love which other men scatter and distribute upon several, he has united and centred in this one lust. The most *doting affection* when it is summed up can amount to no more than *this*, that it makes a man expose himself to the greatest *pain*, the greatest *loss* for the thing beloved. And this is most visible here, *Hell* is as certainly acquired, and *Heaven* as certainly forfeited by *one sin* as *many*; and then though there may be odds in other respects, yet what is there in this, between this more *modest* and the most *licentious* Sinner, but that the *former* puts the same value upon one, that the *other* does upon many sins, and sells his Soul so much the cheaper.

AND now would God such men would review their *bargain*, soberly consider what there is in this *Idoliz'd sin* of theirs, which should exact such *costly sacrifices*. Let him whose long intimacy and experience has given him access to its most secret recesses, that has rifled its bowels, and knows the utmost whether of pleasure or profit that lies there concealed. Let him I say, that is thus qualified for it, make an exact inventory of its wealth, and then let him compare it with what he is to pay for it; weigh its flat and *momentary Pleasures*, with those most transcending and *perpetual Joys* which are *at God's right hand*; its base and perishing commodities, with those unfailing treasures in the Heaven; and then judge of his purchase in respect of that part of his prize: And if that be not convincement enough, let him weigh the other also; those sad *pains* which are too *intolerable* to be suffered, and yet so *eternal*, that they can never cease to be suffered, and think whether that be not too dear a rate for that pleasure, whose gust is so little, and whose duration is less: or what *profit* he will have in the revenue of his sin, that *Gold and Silver* which will finally *eat his flesh as it were fire*, Ia. 5. 3. and prove the unhappy *fuel of his flames*.

FROM all these *premisses*, certainly Reason and Religion do equally infer the same *conclusion*, to wit, that men should not tolerate themselves one minute in any known sin of how small a size soever it be; nor so impertinently betray their Souls to ruin for that which they call light and trivial; and is so indeed in respect of the *acquest*, but overwhelmingly ponderous in

regard of the *effects* and pernicious consequents. And O that men's practices might evince them to have made this just deduction, that those who have in many things preserved an *innocence*, would not be so ill husbands as to forfeit all the *advantage* of that Care for want of extending it a little farther, nor suffer the whiter parts of their Soul to be discolour'd or tinted by the reflection of one crimson sin; but rather let their tears wash that into a whiteness, that they may be uniform and of a piece. For though *Jacob* clad his darling *Joseph* in a party-color'd garment; yet God owns none either for favourite *Son*, or so much as *Servant* that he finds so arrayed. The *followers of the Lamb* are all clad in *white*, and in that attire we must be sure to put ourselves if we mean to go in with him to the *marriage*. And since the Gospel is the invitation to that feast, let none imagine he has complied with it till he have thus fitted himself: till then he affronts and *baffles* his Christianity, sends it away empty without its errand; nay, which is worse *prostitutes* and profanes it, makes it serve only for a *Gourd*, that he may sit under the shadow of it, and commit his sins the more undisturbed; but let him remember that he is all this while breeding that *worm*, which will smite this *Gourd*, and leave him unsheltred to that scorching *wrath* of God, which will make the improvement of *Jonah's* passionate Wish, that God would take away his life, his most rational Desire; render not Death only, but Annihilation also, as *eligible* as it will be *impossible*.

#### CHAP. VII. A survey of the Mischiefs arising from Mistakes concerning Repentance.

ANOTHER dangerous Underminer of Christian Practice is the many affected mistakes in the business of *Repentance*. Men look upon that as the grand *recipe* of the Gospel, an infallible *Catholicon* against all their spiritual *maladies*; and so far they judge right, for so indeed it is. But when they proceed to compound this sovereign *Medicine* for their own use, they do it most deceitfully; leave out the principal and most operative *ingredients*: and by being such ill *Apothecaries* defame the Gospel as the *Dispensatory*, and *Christ* as the *Physician*, and likewise ruin themselves as the *Patients*. But of those who make this imperfect and Defective *composition*, all do it not alike; some leave out one part, some another, and some so many that they retain nothing of its substance and reality. Eat out all the *heart* and virtue of it, and leave only an empty *shell*, the gilding as it were of the *Pill*, the Form and mere outside of *Repentance*.

IN this later rank I place those who suffer *repentance* to pass no farther than their Frontiers, and Outworks; assign it its quarters in the *superficies* of the man, the *Face*, or *Tongue*, or *Gesture*; but if it attempt to penetrate any deeper, if it send but one serious thought to alarm the heart, then like the *Edomites* against *Israel*, *Num.* 20. all the forces are mustered to impede its passage; such *formal* Penitents as these all ages have producit. Christ tells of those who *disfigured their faces*, *Mat.* 6. 16. put on as it were a vizard only to act this part: and *Isaiah* 58. 5. long before describes them, by the *bowing down the head like a bull-rush*, and certainly the race of them is not worn out in our days; a demure or rather a lugubrious *look*, a sad or whining *tone*, makes up, 'tis to be feared, the *sum* of many men's Humiliations. Nay as the world has of late gone, that alone were but a modest pretence: such theatrical *forms* stickle hard for the *prize*, not of that one part but of all religion: a *distorted countenance* is made the Mark of an *upright heart*, and none is thought to speak the Language of *Canaan*, that dresses it

not in an uncooth sound: and then what wonder is it that they are impatient others should worship God, as David invites, *in the beauty*, while themselves choose to do it in the Deformity of holiness.

BUT others make somewhat a fairer advance towards *repentance*, by taking in some of those things which are indeed its *necessary concomitants*; of this kind is in the first place *confession of Sin*: and this after some sort is stuck at by few; no man who hath not herded himself with the worst sort of *Fanatics*, imagines himself sinless, or pretends to be thought so by others, but will very readily acknowledge to all the world that he is a *sinner*: and as to *men*, so especially and more solemnly to *God*. Every man that but offers at praying at all, thinks confession a necessary Branch of his devotion: all public *forms* have ever carried that in the *front*, as supposing it the most principal, universal, and daily requisite to the lapsing state of human corruption: And perhaps 'tis the general innate persuasion of this, that hath secured that part of our *Liturgy*, from those impertinent cavils, which have particularly aimed at most other members of it. And I suppose this is as frequent in the *Closet* as in the *Church*: the only fear is, that there it is as loose and general too: that those private and particular guilts which are neither fit nor possible to be distinctly inserted in *public*, do many times lose their place even in *private* Confessions also. The shortness and the ease of general forms being very likely to recommend them to those whose numerous sins threaten too great a length, and whose confused snarl'd consciences render it difficult, thus to pull out thread by thread: but where *Sins* are thus molded up in a *lump*, they will like great *masses of Pills* or confections keep the more undecay'd, retain more of their *strength* and *vigor*. So that *such* Confessions are very indulgent to *Satan's interest*, who fears not the impressions that can be made upon him, while his *body* remains entire: the great execution then beginning when 'tis broken and scattered, and each sin is singled out for a particular pursuit: and where that is not attempted, the war can never be successful, nor thought in earnest.

BUT suppose this be done; and by exact enumeration, each sin is parted from its fellows, as when a *conqueror* pursues the *flying troops* of routed Enemies: yet if this be all, if *quarter* be allowed, and any mercy given, no *real prize* is gained by this achievement. He who recounts his sins with milder purpose towards them than utter excision, he makes no approach towards the essential part of *Repentance*. He may bring out large *Catalogues* of his sins, and call them *confessions*; but he may better express his own sense, if he term them rather *inventories* of his goods, for such 'tis apparent he reckons them, whilst he resolves to keep them. Indeed there is not a more absurd piece of *Pageantry*, than these *formal* Confessions, and such as shows how little, *God* is considered in his great Attribute *the searcher of hearts*. 'Tis certain no man would hope to atone an offended superior, by a submissive acknowledgment of his fault, did he know that his purpose of reiterating it were discerned: and what a tacit *blasphemy* is it then, to treat *God* at such a rate as presumes him as *deceivable* as a poor *Mortal*; and sure this were a strange Ingredient in *repentance*. We look on it as a high pitch of impiety boastingly to avow our sins, and it deserves to be considered whether this kind of confessing them have not some affinity with it. Should I tell a man I have injured and provoked you thus and thus, and so I resolve to do again at the next opportunity: I refer it to common construction, whether this were not to *justify*, not *retract* the unkindness. Now what

I suppose thus said to man, is in the secret purpose of our heart, no less articulately spoken to God, who needs not our words to discern our meaning. Therefore whoever intends to *repeat* his sins, nay does not seriously intend to *forsake* them, does in truth maintain and defend his vicious practice, how loudly soever his Tongue accuses it. And such *clamors* are but like the feigned Quarrels of combined *cheats*, in order to delude some third person. But alas, the scene is here unluckily laid, for God will not be mock'd, nor will the *Mercy* promise'd to him that confesseth and *forsaketh*, ever reach him that confesseth and *retaineth*. Confession is no farther acceptable than as it either flows from, or tends to beget an abhorrence of Sin, and abstracted from those qualifications it becomes loathsome and distasteful to God. Alas, can we think our *Historical* vein so pleasant, that he shall be delighted with the *narrative* of those crimes, whose perpetration he detested. Can it be *Incense* in his nostrils, to have our *Dunghils* displayed? or can his pure eyes be gratified with such polluted prospects? True indeed, he gladly descends to all this as a *Physician*; nauseats not our *foulest ulcers*, when we bring them for *cure*: but when like *beggars* we make them openly our form of address, and dread nothing more than their *healing*; certainly their View will only excite his *indignation*, not his *pity*. And this, 'tis to be feared abodes sadly to many of us, 'tis our vulgar Objection to the *Romanist*, that they make their confessions contributive rather to their *confidence* than to their *reformation*: what their share is in that guilt, I shall not here examine, but I may too truly pronounce they have not enclos'd it, that black circle of Sin and *confess*, Confess and *sin*, encompasses as well *Protestants* as *Papists*; if possibly not quite so many, the cause 'tis doubtful is (what we need not boast) not that More of us confess *aright*, but that Fewer confess *at all*. But of those that do, if we may but cross, examine, and interrogate their *actions* against their *words*, these will soon confess (and that not *auricularly*, but in a loud and audible voice) the *invalidity* of their solemnest Confessions. When we see a man that *yesterday* kept a Humiliation, *today* trampling on the necks, invading the possessions of his Brethren, we need no other proof how vainly and unprofitably, if not how hypocritically and provokingly, he confessed his Pride, or Covetousness; and the like we may infer when we see any man persevere in any gross willful sin. And of such, God knows there are such multitudes, as will give us instances more than enough, how wide a difference there is, between a *mere Confitent* & a *true Penitent*.

BUT in the next place, a *passionate regret* at Sin, a *grief* and *sadness* at its Memory, more speciously pretends to enter us into God's roll of *Mourners*: Sorrow has (in vulgar acceptance) so engrost the whole notion of repentance, that men are apt to secure themselves, that the Wind of a penitential *Sigh* is so mighty, as will blow away the guilt of the most mountainous *Sin*: that if they have but *wept* a little upon their crimes, they have quite *extinguished* the wrath they kindled: but alas these are vain dreams, *God* who *delights not to grieve the children of men*, does not project for our sorrow, but our innocence; and would never have invited us to the one, but as an expedient to the other. 'Tis natural even to mere *Animals* to shun that by which they have smarted, and therefore sorrow for sin is a very proper means to avert our appetite from it: but if we have learnt the unhappy skill of separating the *effect* from the *cause*, if our Grief abate not our Love; if we can cast kind looks

at our sins, even through those Tears wherewith our Eyes are glas'd, this will sure be as far from accomplishing our design, as God's: leave us equally unpardon'd, as unreform'd.

NAY alas, such Sorrows as these will rather serve to *enhance* than *Expiate* our guilts; they are loud witnesses against us that we know the malignity of those sins we commit; that we have pois'd them, and find them as a *talent of lead* upon our Souls, and yet prefer them before Christ's *light burden*: that we have outvied that perverse Election wherewith *Elihu* charges *Job*, and chosen *affliction* rather than *innocence*, Job 36. 21. and though we have felt the *gnawing of the Worm*, yet still resolve to cherish it, till it gain its woeful Concomitant of *unquenchable fire*, and sure this resolvedness, this high *fortitude* in Sin, can with no reason be imagined a preparative to its remission, 'twill rather serve to list us among Satan's *Martyrs*, than God's *Penitents*.

AND indeed if we examine the original of this kind of Sorrow, what is there that an with any face pretend to an acceptation? alas, 'tis apparent there is no dislike to the sin; for the natural effect of that, would be the abandoning it. If I have fallen into the mire, common reason directs me, not to sit down and cry that I am so defiled; but to cleanse and wash myself, and beware of such another misadventure. Now God's enmity is purely with the sin: and if we think to contract a league with him; we must espouse his quarrel, hate what he hates: But in this case 'tis quite otherwise, we dislike only the *consequence*, not the *crime*; are dissatisfied to see that what is so pleasant, will not be safe: detest those temporal or eternal miseries, which God has annexed to it: which is upon the matter to grieve, not because we are *guilty*, but God is *just*; and to avert only that part of the *evil*, of which he owns to be the author, that of *Punishment*: whilst that of *Sin*, as our own creature we dandle and caress. And can we think it sufficient to atone an incensed Majesty, that we love our own ease, while yet we love our sin so much better? is it a *virtue* to have some ineffective regrets to damnation, and such a *Virtue* too, as shall serve to balance all our vices? this were indeed a compendious course to block up Hell gates, and leave none a possibility of ever getting thither, but those who scaled the wall and desperately resolved to possess themselves of that place of *Torment*. But alas, they are other *fruits* of Repentance that must *deliver us from the wrath to come*: for though I deny not, that the *apprehension* of Danger, is extremely both reasonable and useful, yet 'tis only by way of *preparative*: 'tis like the *Trumpet* that gives the *Alarm*, and sets us to the *battle*, but it must not pretend to be like those of *Gideon* that atchiev'd the whole victory. To see our *danger*, may occasion, but does not cause, or necessarily infer an *escape*. I may madly leap into that pit which I see gaping to swallow me, and then my *fore-sight* serves only to render me my own *murderer*. In short, if that formidable aspect of our Sins, make us run from them, it has done us the happiest office; *plucked us as S. Jude says, out of the fire*: but if our love be so dotting, as to counter-charm our fear; if we be so bewitched with the *deceitfulness of sin*, that we will have its Embraces, though we know them *deadly*; if we weep that we have sin'd, and yet go on to sin; our willful *Guilt* will defile our *Tears*, but our tears will never cleanse our guilt. We only assist in the judicature against ourselves; and to God's condemnation add our own: and what we call our Penitence, becomes a sad Attestation of our Incurribleness.

AND as this *mere Sorrow* will never avail, so neither will a *partial and imperfect reformation*, and that whether it be defective in respect of the *kind*, or of the *Duration*: to the former we have spoken elsewhere, and shall not need to repeat: but of the later there will need no less caution; men being apt to obtrude fallacies on themselves in this as much as in the other. Every transient *gleam* of Piety is concluded to be that *flame* in which the Holy Ghost descended, and though it want the main circumstance of resting on them, yet serves to personate the Comforter. He that whilst the soreness of his late pangs of *conscience* remains, finds himself a little indispos'd for a new carier in sin, presently concludes *repentance* hath had its perfect work in him, made that *change* and transmutation, which certainly denominates him a *new creature*, and pronounces his *vicious appetites extinct and mortified*: when alas they are but strewed over with a little *penitential Ashes*, and will as soon as they meet with *combustible matter*, any apt temptation, *flame out* as fierce as ever, and God knows the event does too often actually attest this after all the ablutions, and purification of their repentance, their next work is to divest themselves of their white robe, and those whom yesterday you saw in the *laver*, today you shall find wallowing in the *mire*: and as with far the more *guilt*, so sometimes with much the greater *confidence*, for having been so washed: yet so strongly are some men's fancies possessed with their imaginary purity, that they are the last that take notice how the scene is changed: they comfort themselves, that sin and they have had some little *skirmishes*, though but preparatory to a closer *league*; that they had fixed good purposes, though there remain nothing visible but their violation; and so will call themselves Christ's *Sheep*, though their notorious impurities witness them to belong only to that *herd* into which the *Legion* entered.

THIS is a deceit which one would think should immediately detect its self, but 'tis strange to see, how our *wishes* can prescribe to our *faith*; and what a more than omnipotent power our self-love has in reconciling contradictions: yet I can scarce think this innate strength of corruption had been sufficient for the purpose, had it not had the auxiliary aid of some commodious doctrines. My present design is so far from controversial, that I am loath to point out any to which I must express unkindness: yet upon this occasion, I shall refer it to consideration, whether that method which has been used to quiet *some* Consciences, be not very apt to stupefy *more*. When I see one who from his present reigning sins, regularly infers the illness of his state; that is yet by his Casuist, diverted from that prospect, and bid look back to see, whether no part of his life afforded any Evidence of true Grace, and if he can but remember any such time; is warranted to make that his *Epocha*, from whence to date his *infallible assurance*; is told that that *immortal seed*, though it may be covered, yet cannot be choked; but will most certainly spring up unto *Eternal life*: When I say I see this easy remedy prescribed to his fears, 'twill be obvious for me to compound myself an *Antidote* from the same *Ingredients*: To fix my Eye upon some *mark* of Regeneration which at some time or other, I either have, or phancied to have had upon me, and with the steadfast beholding of that, as of the *brazen Serpent* be fortified against all the *venom of my fiery lusts*. Cast in this one stick, and with it sweeten all the waters of *Marah*, secure me against all the bitter effects of my present guilts. How fatal an influence such discoursings as these are apt to have on practice, is too obvious both in the cause, and effect: I need not examine the authority of

that grand Principle on which they are founded; since if that were admitted, yet it will not justify the before mentioned Superstructure: for suppose it received as an infallible truth, that grace if true can never be lost: yet 'tis, by the confession of all, so easy to be deceived in judging what is so, and our partialities to ourselves are so likely to betray us to that deceit; that these *Corallaries* men deduce thence for their personal assurance, can never partake of the supposed infallibility of those premises they derive from, and consequently are much too slight a *basis* for men to trust with so great a *weight*, as is that of their *present comfort* and *future state*.

SEVERAL other pernicious errors there are in the matter of *Repentance* which men fall into, shall I say, or rather aspire to; make it their ambition to be under their covert and patronage, and with extreme Violence to their *reason* as well as *religion*, climb up to those castles in the air, and there fortify themselves impregably against all the sacred Artillery of Divine threats. Their *false confidences* serve them as *feather-beds*, not only to sleep securely in, but to *dead all bullets* that are shot against them. But of all those deceitful *refuges*, there is none more treacherous, & yet more confidently and universally resorted to, than that of a *Repentance in reversion*, to commence nobody knows when, some months or years hence, when this business is dispatched, that lust satiated; or indeed to bear the same date (if not a later) with their last Will and Testament. This is that unhappy retreat to which *thousands fly* as the routed *Syrians* to *Aphek*, 1 *Kings* 20. 30. till they are entomb'd in that *wall*, whose shelter they solicited: How desperate the hazard of such procrastination is, hath been so convincingly demonstrated by better Pens; that *trumpet* hath been blowed so loud by all our spiritual *watchmen*, that there remains nothing seasonable, but to wonder whence men have got that *Lethe* which secures them their sleep in spite of that *Alarm*: and certainly 'tis matter of the greatest astonishment to observe the stupid, yet common boldness of men, who so fearlessly expose themselves to this most formidable of perils; who yet in things of far less danger and lighter consequence are so nicely timorous, that no security is thought enough, every the remotest danger to their outward concerns, excites their present vigilance to avert it: but here that order is most absurdly inverted, and the *present eminent danger* is assigned and put off to their *future care*. Let the *Physician* tell them he observes some Symptoms of a latent *Malady*, some aptitudes or first Causes of a *Disease*; what hast is there made to meet that Enemy *in the frontiers*, before it advance too far? All Arts of prevention are used, and such uneasy *remedies* submitted to, as perhaps out-bid the *pain* of the Disease. In like manner let a *Lawyer* tell them he has spied some defect in an *entail*, which may perhaps in the next age give some interruption to their design of having their houses endure forever, *Psal.* 47. how solicitous are they to repair that *error*, and leave nothing to the mercy of a *Law-quirk*? And in both cases thank the vigilant care of their informer that gave them notice of their danger: but let the *Divine* tell them he sees their Souls languishing under the most mortal diseases; that they have actually forfeited their *inheritance* in the land of the living, they can hear it unconcernedly; say, or at least think those cares are to be remitted to *Felix* his more convenient season, that when their *Bodies* are as infirm as their *Souls*, then care may be taken for both together. That 'tis enough for their *spiritual* Life to commence when the *natural* is expiring, and then to provide for *everlasting* Habitations, when they are putting



off their *Earthly* Tabernacle: as for the thanks they give their *Monitor*, 'tis generally the same that St. *Paul* received from the *Galatians*, to count him their *enemy for telling them the truth*, *Gal.* 4. 16. but alas he has no reason to resent the injury, since 'tis but the same they offer to their nearest and most intimate friend, that *Angel guardian* which God and Nature has placed within their own breasts, I mean their *Conscience*: let that at any time whisper the same admonition, and immediately they cry out as *Ahab* to *Elijah*, *Hast thou found me O my Enemy*. All arts are used to convey themselves out of its Reach, Business, or Company, or Drink, or anything is solicited to come in to their rescue, that in that throng they may deceive its pursuit, or at least in that louder noise drown its voice; and is not this to look on it as their Enemy, while they shun it as a *Malefactor* does the *Officer*. Yet I appeal to the breasts of those, who lean upon the broken reed of a late *Repentance*, whether this be not the case with them: let them tell me whether they dare trust themselves alone with their *Conscience*, give it opportunity of speaking freely to them, of laying before them the mad adventure they make of their precious *Souls*; which they do not only expose to as many hazards of a *swift damnation*, as there are accidents which may surprise their *bodies* with a *sudden death*; but do besides by this resistance repel and quench that *Spirit*, without which they can never hope to effect that so necessary, so difficult a *work*; nay, I may, I fear, ask some of them whether they have not so often shunned these parleys, that their *Consciences* like an *abused Friend*, has at last given them over, ceased to pursue them with more of those unwelcome importunities; and by its silence left them secured from all noise which may disturb that treacherous sleep into which they have lulled themselves. To those who are thus given up to the *spirit of slumber*, I cannot hope to speak loud enough to rouse them; but to those that are but of the former rank, that have not yet so prosper'd in their unkind design against themselves, as quite to have alienated their bosom friend, that are yet within the reach of those *amica verbera*, the stripes and reproofs of their own *Conscience*; to such I would address with this most affectionate *petition*, that they would not seek to remove themselves from that *wholesome discipline*; that they would not fly that *Surgeon* whose *Lancet* threatens none but the *imposthumated parts*; but rather choose to be shown the formidableness of their Danger, than by a blind embracing it, to perish in it. And if they have but any general confused inclinations to this so reasonable a request, I shall then put on more solemnity, assume to come as an *Envoy* from those dreaded *Consciences* of theirs, to *mediate* an interview, to propose the fixing some time of parley, and bespeak their *patience* to hear it out: And let them but grant this, let them but dare to do so much in order to their own safety, and I can scarce think it possible they should after retain that daring, which only tends to their ruin. In a word, let men seriously and attentively listen to that *voice* within them, and they will certainly need no other *medium*, to convince them either of the error or danger of thus procrastinating their *Repentance*, which themselves acknowledge must not upon their utmost peril be finally omitted, and yet nothing but an immediate dispatch can secure it shall not.

'TWILL be needless to descend to a particular view of more of these deceits, they will easily be detected by this one *general Rule*, that whatsoever falls short of a present, universal, permanent Change, falls as much short of *Repentance*. All the pretences that are made upon

any other score are but the Garments of the *elder brother* put upon the back of the *younger*, which though they might delude a blind *Isaac*, will never be able to deceive an all-seeing *God*. All that remains is to offer to the Readers consideration, how nearly he is concerned to guard himself against all delusions in this so important an affair. It was an ancient *Stratagem* of War to poison the waters in an Enemies Camp, that so they may drink their own deaths: but *Satan* has here far out-vied that *Policy*. Were but our Nourishment infected, we had still a recourse left us to *Medicine*, but here he has envonom'd our very *Physic*, and what *cure* remains for those whose very *remedies* are their *disease*: when that Bath which was designed to cleanse us, is its self polluted, we may well cry out as *Dyonisius* of the corrupted River of *Alexandria*, 〈 in non-Latin alphabet 〉 what Flood shall cleanse these Waters? Where can we be secure, when our *Repentance* (which the Apostle, *2 Tim. 2. 26.* supposes the Means of disentangling us) is its self become our Snare. This as it loudly proclaims our *danger*, so surely in all reason it should awake our *care*, teach us not to suffer ourselves to be abused with delusive appearances and shadows of *Repentance*, lest we finally find that *Ixion-like* we have embraced a Cloud. What an amazing defeat will it be to him, who presumes his Tears have blotted out the *hand-writing* against him; to find the full Bill brought in at the great Assize, and those he called his *penitential sorrows* here, to prove but the Prologue to that *Tragedy* which ends in *weeping and gnashing of teeth*. And therefore let everyone timely provide against that fatal surprise, use this excellent receipt, not as a *Cosmetick* only to beautify the face, give him some fair appearance to himself, but as *Medicine* to restore health; reduce him to such an *Athletick* vigorous Habit, as may evidence its self in all *vital* Actions, which will prove the best evidences in our last trial, where the inquisition will not be so much upon our Mouths or Eyes, as upon our Hands: not how many *confessions* we have made, or how many *tears* shed, but what *acts* of Virtue we have substituted in the room of our Vices: whether we have broke off our Sins by *righteousness*, and our Iniquities by *showing mercy to the Poor*, and without this 'tis infallibly certain, our Christianity will be as ineffectual to our *Bliss*, as it is to our *Piety*: if we will not permit it here to bring us to the *obedience* of Servants, it shall never instate us hereafter in the *inheritance* of Sons.

**CHAP. VIII. A survey of the Mischiefs arising from Mistakes concerning Almighty God, and the methods of his Providence.**

TO these Mistakes of ourselves and interests, we have added others also concerning God, which are no less destructive to Christian Practice, for as the *right knowledge of God* is by our *Savior*, *Jo. 17. 3.* put as the Epitome and sum of all that leads to *bliss*, so our misprisions and misapprehensions of him, are no less remarkable for the contrary effects; nor can we suppose it otherwise, when we remember that this is the grand work and *basis* of all Religion, and therefore if this *foundation* be deceitfully laid, the *superstructure* must necessarily sink and perish: and in this sense 'tis possible for us at once to build on the *Rock* and the *Sand* too, we may fix our faith intentionally on God, and yet by absurd notions and unwarranted conceits of him, defeat in the particulars what we established in the gross: represent him so utterly distant from what he is, that under that disguise he will not much appear, either an Encourager or Rewarder of our *Piety*, and then we may guess how 'tis like

to flourish, since the Apostle gives it as a *Fundamental Axiom*, Heb. 12. 6. That *he who comes to God must believe that he is a rewarder of them which diligently seek him.*

OF these Mistakes concerning God, there are divers; many more than the designed brevity of this discourse will admit me to examine. I shall only mention *three*, those are, First, concerning his *Decrees*, Secondly, his *Attributes*, Thirdly, his *Providence*.

BY his *Decrees*, I mean not those standing *rules* which he has in his Word set forth as the *measures* by which he will distribute rewards and punishments; but those secret *purposes of his Will*, which he neither commands us to search after, nor will permit us to know. That there are many Mistakes concerning these, the numberless Disputes that have been raised about them will sufficiently attest, it being impossible for two Contradictory Opinions to be both *true*, though in things of this abstruse nature 'tis very possible both may be *false*. 'Tis not my purpose to wade into those bottomless controversies, which like a Gulf have swallowed up so much time and industry of learned men: I shall only in *general* commend it to the Readers consideration, whether it be probable or indeed possible for those Opinions to be *true* which infer *falsehood* in God: And then let the second enquiry be, whether that be not too evidently the result of those discourses, which set an Opposition between his *revealed* and his *secret* Will, his Commands and his Decrees, making the one a blind for the better execution of the other, as if all the Transportation and Zeal he expresses *for us*, all the passionate enamoring invitations he makes to us, were only to sport himself with our credulity: like the divertisement of those Men, who court them for Wives, whom they would abhor to marry: nay, as if all the protestations and most solemn oaths of God, were designed but to advance the delusion, and raise expectations merely to defeat them. This is such a severe sort of *Irony*, as we would all think not only unkind but unjust in a man; and 'tis not possible that God, who appeals to us concerning the equality of his ways, should fall short of the strictest measures among us, or exemplify to us an unsincerity he forbids us to follow.

HOW very inauspicious influence such *doctrines* are apt to have on *practice* is too visible, for since 'tis as well the instinct as duty of our nature to aspire to an assimilation with God, even that most laudable and generous ambition shall by this means become our snare; for when God shall be thus misrepresented to us, drawn out by the black Lines, not only of *severity*, but *deceit*, rendered a Falsifier of his *Word*, nay *Oath*; 'twill give not only temptation but warrant to the like Practices: we shall easily swallow up all the particular commands of God, in that fundamental one of being like him; as we are taught himself has done both his commands and promises in his hidden Decrees. This is so natural a piece of *Logic*, that 'tis very unsafe men should be trusted with those *premises* whence 'tis derived. And though we are not over apt to transcribe that Copy God does really set us, yet this spurious one will not miss to be taken out: that pravity of our nature which hinders in the one, exciting and spurring us on in the other. This is a way to reconcile our Vices with our reputation, and *sin cum Privilegio*; and there is little doubt of men's aptness to use that advantage, we see it in lower instances. The *Vices* of a Prince draw shoals of followers, when his *virtue* leaves him the more eminent, because single, and renders him rather revered than imitated: And certainly 'twas none of the Devils slightest *stratagems* on the *Gentile* world, to give them such

God's as might exemplify to them all those *odious crimes*, wherein he desired to immerse them. Whether this may not be a *branch* of the same Illusion, I wish the Propugners of this doctrine would seriously consider.

AND as several *ills* are hereby countenanc'd and authoriz'd, so is all *virtue* in general discouraged and disheartened; this benumbs us in our Christian course, substracts that spirit and vigor, which should carry us through the weary stages of duty: indeed it cuts the very *sinews* of Industry, baffles and makes ridiculous all *purposes* of Labor; for what should invite a man to strive for that, from which he knows he is either irreversibly precluded, or else so infallibly ascertain'd, that his negligence cannot defeat him. These are such *extremes* as afford no *middle*, wherein the virtue of industry may exist, hope being equally out-dated by the desperateness or unnecessariness of an undertaking: and how necessary hope is to excite endeavor we may learn of St. Paul, 1 Cor. 15. 5. where he presses his *Corinthians* to the constancy of Christian Practice upon this ground, that their *labor shall not be in vain in the Lord*. But according to some men's doctrine, 'tis scarce possible for a man to know whether his labor be in vain or no; since the effect of it depends not upon the revealed *promise* but secret *purpose* of God, and who knows whether there may not lie some *dormant Decrees* against him, which when he thinks he has run his *race* shall yet defeat him of his *Crown*. Whether a reward thus stated will much animate men's diligence, I may leave every man to judge by the like circumstances in their *secular* concerns; and if they find they would there damp their courage, dispirit and dishearten them from attempting, there will be sure more reason to conclude it in these *spiritual* Affairs, wherein our industry is commonly much less indefatigable.

BUT I shall not farther insist on the ill consequences of particular mistakes; there is one *fundamental error*, which if it could be cured, would supersede all the rest, I mean our bold Folly in *meddling with God's Decrees*, which we call hidden, and yet ridiculously confute that Epithet by pretending to know them. This is so much an insolence as forfeits the comparison, which might belong to it as an error; we see *secular States* jealously reserve their *private Councils*, and shall we think God so scrutible, or ourselves so penetrating, that none of his secrets can escape us: or if we think him, as indeed he is, *unfathomable*, why do we thus madly attempt what we confess *impossible*; especially since we shall not only lose the thing we so vainly pursue, but others which we might else enjoy. 'Tis as if a man should be so transported with a busy earnestness of knowing his Princes *Secrets*, as quite to forget his *Laws*, and incur capital punishment. God has given us *rules of life*, which upon the severest penalties he requires us to study and practice; and we divert from these, and make it our business to trace his *Counsels*. We are gazing at the *Stars* to read our destiny, and look not to our *feet*; and by that negligence experiment the worst fate they could have portended: for I think we may say our wild *Phancies* about God's Decrees, have in event reprobated more than those *Decrees* upon which they are so willing to charge their ruin, and have bid fair to the damning of many, whom those left salvable. And indeed 'tis to be expected from Divine Justice, that such bold Inquisitors should find nothing but their own Destruction. That Ark which devoutly revered brought *blessings*, when curiously pried into diffus'd *Pestilence* and *Death*, 1 Sam. 6. 19. Nay the very *Poets* will tell us, that if we will have *Prometheus* his Fire,

we must take *Pandora's Box* also: and sure Industry cannot be worse laid out than thus to fetch home *Plagues*, and while so much of it runs waste to such unhappy purposes, 'tis no wonder if we want for better; forget our *calling* by contemplating our *predestination*; and let the Opinion of our *fate* be at once the Encouragement and Excuse of our *sloth*, than which nothing can more evacuate the purpose and design of our Christianity, which Divines have truly defin'd to be not a *contemplative* but *active* Science.

TO the same unhappy Effect concur our Mistakes of *God's Attributes*, if I may call them Mistakes, which seem to be rather willful Nescience, they being so delineated to us both in his Word and his Providences, that 'tis not want of light, but winking against it that must leave us ignorant. What the *speculative errors* are in this matter concerns not my present design to examine: but there seem to be some Misperswasions concerning the *Divine Attributes*, which do remarkably tend in their consequence and effect, to the corrupting *men's manners*; nay, look as if they were designed, and affectedly chosen for that purpose; I mean especially those concerning his *Justice* and *Mercy*, which being the *Attributes* in which we have the most immediate Concern, the Errors in them are the more noxious and destructive. Of this sort is that narrow scanty notion too many have of *God's Justice*, which we measure not by *him* but *ourselves*, and therefore proportion it not according to his *infinity*, but our own concerns. That is an Attribute from which we promise to ourselves no advantage, and therefore we are willing to contract and shrink it up, make it serve only as a *Cypher* to advance *mercy*, but are unwilling to understand it in its proper Extent; think it a *word of form* put in to complete the greatness of *God's Style*, rather than any *intrinsic part of his nature*, which he must deny himself to put off.

THUS do we sacrilegiously steal from God a part of his being, and while other Sacrileges invade only his *patrimony*, this commits a riot upon his very *nature*, yet as if we meant the Proverb should indemnify us, and *Exchange* extinguish the *Robbery*, we add to another attribute what we have default from this, and amplify and extend his *Mercy*, as much as we confine and limit his *Justice*; that is the one infinite Ocean, wherein not only we, but himself must be swallowed up. We will think of him under no other notion, nor allow him to be any other thing, but what shall be in subserviency to this: we will have him Powerful to *relieve* our Distresses, but not to *revenge* our Crimes; Wise to *defeat* the machinations of our Enemies, but not to *circumvent* our own indirect or impious Policies; All-seeing to *behold* our Wants and Grievs, but not to *discern* our closer Guilts; True to *perform* his Promises, but not his Threats. In short, we model all that is in God to our own wishes; and instead of believing him what he is, fancy him what we would have him. Like *Micah*, Jud. 17. 5. *making us a God* for our own peculiar use, and forming the Deity we mean to worship. A strange bold Inversion, for Creatures thus to fashion their Creator, put their own stamp and impress upon him, and shape him to their Phancies. And indeed 'tis nothing but *Phancy* that has to do in this Attempt, and accordingly it must vanish as the *operations* of that illusive Faculty use to do. We may represent God to ourselves as we please, but that has no more real *influence* on him, than a *deforming Optick-glass* has on the *Object* it disguises, he is still *the same* amidst all our wild conceits of him, and will always make good the *title*, by which he delivered himself to *Moses*, Ex. 3. 14. *I am that I am*. All that is in him is equally immense and infinite, his *mercy*

need not invade his *justice* to gain its self a larger field of action, which is already (as the *Psalmist* speaks) *over all his works*; neither his *justice* encroach upon his *mercy*, that having also a Province wide enough; all impenitent sinners being within its Verge, and God knows how much soever we straighten it in our *opinions*, we do ⟨◇⟩ indeed too much extend it in its *real force*, by rendering ourselves the proper objects of it. In short, God who is the author of *order* and peace, cannot be supposed to be in *confusion* within himself; the divine Attributes are not in *strife*, but perfect *harmony*; 'tis we only that have raised this more than *Gygantick war*, not only *against Heaven*, but *in it*. The several *Luminaries* pursue the regular motions of the *Spheres*; but we confound at once the *Laws* of their Creation, and their *Author* too, strive to eclipse and darken *the father of light*. But if the removing of an earthly Land-mark be a crime punishable both by God and man, what Thunder-bolts belong to those who thus attempt to set new Boundaries in heaven, to limit and measure out even the *divine Nature* by the proportions of their own *Phancies*, and indeed such temerity as this, is too like to confute its self, and feel that Justice it will not believe: yet as great and daring a crime as it is, I fear there are few that can totally acquit themselves of it: for though all avow it, yet he that shall narrowly search his own heart, will scarce find it clear from all degrees of it: We are all apt to cherish a *flattering hope*, that God is not so severe as he is represented, or that if in respect of his Justice he be *a consuming fire*, yet that Mercy will be sure to snatch us out of the *burning*; like the Angels to *Lot*, assist our Escapes, and provide us a *Zoar*, *that our souls may live*: and this Hope though founded only in our *wishes*, is very apt to slide into our *faith*, and make us believe what we would have: by which means this becomes a kind of *Epidemick Heresy*, the most frequent and common mispersuasion that occurs concerning the divine Attributes.

IT would be a work more long than useful to recite the several errors that have sprung from this one. That of *Origen*, that *the Devils should finally be saved*, is a noted and pregnant Instance, which could be derived from nothing but this unequal apprehension of God's Justice and Mercy: And besides all other ancient, we have many branches of a later growth, that spring from the same root, a set of plausible falsities, which would quench the *unquenchable Fire*, and kill the never *dying Worm*; I mean those allaying softening descriptions some of this age have made of Hell, some changing the *kind*, others abating the *intensness*, or at least the *duration* of those Torments, each substracting so much from this *Tophet*, that they have left *Atheism* an easy task to take away the rest: and may give suspicion they mean to visit that place, which they are so industrious to make easy.

BUT whatever they do *themselves*, 'tis sure this is the way to send *others* thither, to take off their fears of it, to make them think it not so dreadful a place as they once supposed, and consequently less careful to decline the ways that lead to it. 'Tis indeed too obvious that such persuasions do mightily impugn Christian practice, and embolden men in sin: and God knows we need no such encouragement; the more general fallacious hopes of Mercy being too sufficient for that purpose without these supernumerary deceits: but between the one and the other, *Libertinism* is like to outgrow all restraints, and the Opinion of *God's goodness* instead of *leading men to repentance*, will slacken those reigns wherewith our brutish Nature should be bridled and restrained, and we thus left unto the sway of lust and passion, must run headlong upon ruin, *as the Horse rusheth into the Battle*. For alas, we are not so *generous* as

to do well for Virtues sake, nay nor so *provident* as to do it for Reward, 'tis our fear that is the most prevalent incentive, and accordingly we find religion generally makes her first impressions there. They are *the terrors of the Lord* that do most usually, and most effectually *persuade men*, 2 Cor. 5. 11. our Hearts must be pricked, and at those Orifices piety enters. Now when all these terrors shall be superseded by the opinion of an overwhelming mercy, when *Hell* shall either be annihilated, or supposed so to annihilate us, that we shall lose our passiveness with our being, and be as incapable of suffering, as even *Heaven* its self can make us, what will be left to engage us to *virtue*, or deter us from *vice*: Alas, do we not often see a daring Lust bid *battle* to all the artillery of Heaven, meet *God* in his loudest Thunder, and venture on *damnation* in its dreadfulest form? and can we think it will be more modest, when it shall be told that they are only edgeless weapons it hath to encounter? that *God's* Thunder amidst all its noise carries no *bolt*? and that the Flames of the bottomless pit, are but a *painted fire*, that at a distance may fright but not hurt us, or at least so hurt us, that we shall not feel it? When those rubs which fear interpos'd are thus removed, there is nothing to stay the course of headlong riot, but precipiciously it will on, where ever *strong desire* shall drive, or *flattering lust* allure: he that loved his sin, even when it threatened him *ruin*, served it assiduously, when it promised no other wages than *death*, Rom. 6. 23. how will he hug this *viper* when he thinks 'tis stingless, and give up his ear to be bored by that *Master*, which affords him present pleasures without future stripes: we see even in Civil matters the *presumption* of Impunity is the great *nurse* of Disorders, and if it were not for the *coercive* power of Laws we should soon see how little the *directive* would signify; and doubtless 'tis the same in spiritual or rather worse, by how much we are more bent upon the breaking of *God's* Laws than men's, and consequently will be the more apprehensive of any Encouragement.

OF the truth hereof our experience gives too sad proof, none rushing so boldly upon *God's* justice, as those who have most fortified themselves against the *dread* of it, as if they meant their *practice* should experiment the truth of their *speculation*, and make the utmost trial whether *God* can be provoked or no. Indeed men use *mercy* as amazed Passengers sometimes do a *plank* in a shipwreck, lay so much weight upon it, as sinks both it and themselves; so perishing by too great a confidence of their rescue, and finding a *Gulf* where they expected an *Ark*: not that I suppose *Mercy* unable to support the weight of all the *Persons*, nay, and of all the *sins* in the world, which have not the one ponderous *adherent* of Impenitence superadded; but that is a burden which even the divine *Clemency* sinks under, refuses to plead such a cause, and refers it to *Justice* as its proper Court: And therefore to sin on, in hope of mercy, is to undermine ourselves, and commit a folly as absurd as ruinous, I wish I could say 'twere not also as frequent: but *God* knows 'tis everywhere too apparent; men openly avow it, so that 'tis become the vulgar Answer to every convicting Reproof, that *God* is *merciful*: And surely they that observe the growth of vice, since our new descriptions of *Hell* came abroad, will have cause to think the one has had no small influence on the other, and that while some have made it borrow the uneasiness of our human state to make up its torments; they have taken care it should be just, and lend us back sins of a greater magnitude: This miserable traffic have these Factors settled, between the present world and the infernal region, that *Hell* should have Earths *pains*, and Earth *Hells* *wickedness*; the later

alas we are too fully possessed of, which is like to send too many souls to discover the deceit of the other. In fine, our groundless confidences of mercy, and those other *Chimera's* we forge out of that, are certainly the most frequent and dangerous underminers of Christian practice: these like the *Sun* give heat and vigor to those inordinate lusts, which a just *fear of vengeance* would as a winters frost nip, and destroy: And till we lay by these easy slight thoughts of God, and consider him in those more awful attributes which exact our reverence, his *mercy* will only serve to ripen us for his judgment, that smooth and gentle property in God, which to all who abuse it not is indeed the *oil of gladness*, will thus perverted acquire the more fatal quality of Oil, serve only to intend our *flames*, and remove us as far from the *rewards* of Piety, as our bold *fancies* have done from the *practice*.

A third sort of mistakes there are by which Piety is obstructed, and those are such as concern *God's providence*, about which the world has long since had many disputes; some entirely denying it, as presuming God so wholly taken up with the contemplation and enjoyment of his own felicity, that he was utterly inconsiderate of that of his creatures, and an unconcerned *spectator* of human affairs; others limiting and restraining it to those things only which themselves were pleased to think worthy of the divine inspection and conduct: But these questions have been more bandied among *Philosophers* than *Christians*, and therefore are beyond our present enquiry. Yet give me leave by the way to express my fears, that these errors have yet some secret rooting in too many hearts; that there are many who rather formally *say*, then cordially *believe*, that God governs the World, and disposes as well of *human* as *divine* things; a suspicion that is rendered too probable by those indirect arts men use, to possess themselves of secular advantages; for did they seriously think that all those things are in God's hands, from whence they are neither strong nor cunning enough, either to wrest or pilfer them, 'tis scarce imaginable they should attempt such painful impossibilities, disquiet themselves in vain as the *Psalmist* speaks, and which is worse, forfeit all title to them as God's gifts, by thus assuming to make them their own. But this is a disquisition I must leave every man to make in his own heart; only let me say, that he that has there any doubt of God's universal or particular providence, has also in it the root of all *unchristian Sins*, of Distrust, Solicitude, and Fraud: there being nothing that can effectually supersede our own carkings and contrivances for ourselves, but the assurance that God cares for us. Men being still apt to scramble, where there is none from whom they expect an orderly and sufficient distribution, and therefore this error where ever it is found, may well be reckoned among the impeters of Christian duty.

BUT besides those who thus doubt of Providence, there are others liable to great mistakes, I mean those who to their *just belief* of God's Providence, superadd a *groundless confidence* of their own skill in fathoming it, that are not content to know it in its *product* and event, but pretend to discern it in its most secret *designments* and purposes; and do not so much *revers* God's dispensations, as *interpret* them: I do not here mean to condemn all *particular applications* of providential Events, which are sometimes so extraordinary and remarkable, that they are their own *expositors*, and point out the *construction* we are to make: and an humble advertence unto such, is not only innocent but necessary: but when men shall attempt to read every line in *God's hand*, to make their own inference from every efflux of



Providence; these pretenders to *divine Palmistry*, seem to differ only thus much from those who make a trade of the *natural*, that they Cheat *themselves* as well as *others*.

YET there want not some who have gone yet farther, and think not only to *understand* Providence, but *assist* it: not only trace it in all its intricate windings, and concealed *intendments*, but help it in the execution, and give birth to its *conceptions*: Of this sort especially are those, who having possessed their brains with some conjectural expositions of obscure prophecies, will administer to providence, and call out those events they expect: and as if they were conscious that God would not make good their dreams, endeavor to do it themselves. This Age has afforded too many instances of this, when the *fulfilling of Prophecies* has by some been made the solemn summons to *rebellion and blood*: and in order to the *hating and destroying the whore*, Rev. 17. 1. Men have been animated to hate and destroy all who were not infected with their own Frensy. This we know has been called the *helping of the Lord against the mighty*, and something more than votive Curses awarded to those who refused to assist. Thus have they first wildly mistaken, and then no less wildly out-run God's designs: as if like *Baal*, *Iud.* 6. he were unable to plead for himself, to vindicate his own cause, or effect his purposes without their help: and having resolved what he shall do, obtrude themselves upon him as his instruments; how repugnant such *anticipations* of Providence are to the *interests* of Christianity is too apparent from the many *detestable effects* they have produced.

BUT setting aside these, let us return to those we spake of before; who presuming to expound providential Events, make them the *Criterion* by which to judge both of *persons* and of *causes*, concluding the one loved or hated, the other approved or disallowed by God, according to their *prosperous* or *adverse* Success. The first of these was by our Savior exploded, as an undue way of process in the *Jews*, in the case of the *Galileans*, and before him *Solomon* had given it as a Maxim, that *no man could know love or hatred by all that is before him*: *Eccl.* 9. 2. And if under the *Jewish Economy*, where temporal Blessings made up so great a part of their Promises, it was so; much more is it under the *Gospel*, whose frame and composure is quite distant; which instead of proposing secular prosperities to its *proselytes*, assures them the contrary; sets up the Cross as the Standard under which they are to fight, and affords no temporal Hopes but with an allaying *proviso* of Persecutions and Afflictions; nay, the Apostle to the *Hebrews* goes farther, makes them not only *incident* but *necessary* to Christians, the badge and cognizance of Sonship, whilst the *no chastening* is the fatallest Sign, *a token of bastardy* and abdication, *Heb.* 12. 7, 8. And doubtless the experience of every Christian asserts the doctrine; we are all apt with the *Prodigal* to forsake our fathers house, and as long as we can have the riot and not the wants, shall never think of returning; we must be famished into consideration, and our *husks* alone will send us home to the *fatted Calf*. And can there be a greater indulgence in God, than thus to make our Iniquity our Punishment, that it may not be our Ruin; to embitter those sensualities whose lusciousness serves to intoxicate us, and to clip those wings which he sees carry us from him. Stories tell us that the *Trojan Wives* after the *destruction* of their Country, being wearied with their restless vagrant life, necessitated their Husbands to a *settlement* by *burning* their Ships. And the same kind stratagem God has upon us: he sees that our worldly accessions do rather enlarge than fill our appetites, and carry us on to farther pursuits, and by drawing us still more from him the Center of rest,

exposes us to endless wanderings, and then what can be kinder than to rescue us from such a condition, that Curse of *Cain*, to be a *fugitive, and a vagabond in the earth*, to deprive us of our treacherous prosperities, and fire those Ships wherein we are preparing like *Jonah*, to *fly from the presence of the Lord*: so by a happy necessity forcing us to fix ourselves on him. And this is the worst God designs us in every adversity: and did we mean but as well to ourselves, we should not miss of receiving the happiest Effects, even that *peaceable fruit of righteousness* the Apostle speaks of, *Heb. 12*. This holy men so well understood, that we find them dread nothing so much as an uninterrupted prosperity; they like the *Muscovite Women*, grew jealous of God's love when he forbore to strike, upon which score it is, that in the Ancient Fathers, there are so many solemn petitions for stripes; such importunate solicitations for those *medicinal corrections*, wherein they judged both God's *kindness* and their own *safety* to consist.

AND then how perverse, how preposterous are our measures, when we conclude quite the other way, estimate *God's love* only from *outward successes*, and think he is never angry but when he smites: a Perswasion, which as it is very false in its *grounds*, so very pernicious in its *effects*, and creates hopes and fears, as fallacious as its self. For first, if we apply it to ourselves, it produces mischiefs proportionable to the divers states under which we are. If a man be *full and prosperous*, it makes him *proud and secure*, for when he has not only the possession of those things the World values, but takes them as an attestation of God's peculiar kindness and approbation, what should make him either consider or reform his guilts? If he have sanctity enough to possess him of God's favor, and all these profitable effects of it, he will not easily be persuaded he needs more: and any man that shall tell him he does, shall be heard with the same indignation wherewith *Croesus* entertained *Solon*, when he found him *question* that happiness, which he expected he should have *admired*. Prosperity is in its self an emboldening thing, but when backed by this Opinion of it, grows into all insolence, till at last it even recoil in the face of the Donor, and *dare* God by all those enormous riots, to which it *enables* Men.

ON the other side, this Opinion presents a less *merry*, but not less *dangerous* Temptation to those in adversity; for when they shall look on *themselves* only as the *Anvil* for God's strokes, they will be too apt to complete the *parallel* by answering it in *hardness* and inflexibility; have the 〈 in non-Latin alphabet 〉 as the Father calls it, which reverberates the blow on him that gave it. Persevering wickedness is so naturally the issue of Desperation, that we find the *Jews* take up the one merely to countenance the other, pretend *hopelessness* to avoid *reformation*: Thus we find it, *Ezek. 33. 10. Our iniquities are upon us, and we pine away in them, how should we live?* And again more plainly, *Ier. 18. 12. There is no hope*, and then the Inference is ready, *let us walk everyone in his own ways*. Endeavour is the child of hope, and we attempt not to atone one whom we conclude implacable, so that Wrath may *consume*, but will never *melt* us, 'tis Love only that has that *softening*, dissolving Power, and unless we discern a mixture of that in God's *infections*, they will never render us *malleable* to his *impressions*. We kiss a Fathers hand and rod, when an Executioners stroke we suffer rather than bear. *St. John* tells us *we love God because he loved us*, *1 John 4. 19*. I wish all men would make good the Inference; but 'tis sure they are too apt to do it in the reverse, and will hate if they

apprehend themselves hated; a state which at once exemplifies, and anticipates the worst part of *Hell* to us, yet very incident to those who interpret every stroke of God's, as the effect of enmity and utter aversion. This is to do that to ourselves which the *Devils* so deprecated from Christ, to *torment us before our Time*, it being peculiar to the vengeance of the other World to be merely punitive, that here being rather *discipline* than *vengeance* designed to reduce, not destroy us: and indeed besides the *pain of sense* which this Error creates, it does (to perfect the *Hell*) give that *of loss* also; deprives us of one of the great Evangelical *felicities*, that of *rejoicing in Tribulations*, which our Savior thought so considerable, as to insert amongst his Beatitudes; and his Apostles frequently mention triumphantly as the great *privilege* and *prerogative* of a Christian. For if all adverse successes be a note of God's disfavour, there will be no place for joy even in the most pious sufferings. St. *Stephens* ravishing prospect will be intercepted, and a *Martyrs* death be as uncomfortable as a *Malefactors*. But if these were the only sufferings to which joy were annexed, there would be but too few concerned in the deprivation; those wherein we are more universally interested, are those Chastisements of God which our Guilts provoke; which though in respect of their *cause* they are Matters of the greatest sadness, yet in regard of their significancy and *effect*, they are Grounds of comfort, they signify that God (however displeased) yet has not abandoned the care of us; thinks us worth his *correction*, and designs our *reducement*: and the Effect will (if not obstructed by us) be answerable to that design: our *Chastening* here rescues us from the *sins*, and consequently the *condemnation of the world*, 1 Cor. 11. 32. and this is sure no slight motive of rejoicing; and we are very unjust to God and ourselves, if we will exchange it for the sullen murmurs of a desperate incorrigibleness.

AND as this persuasion is thus *pernicious* in reflection on *ourselves*, so neither is it more *innocent* when applied to *others*; for first, if we look on the men that prosper in the world, as the *Psalmist* speaks, *Psal. 73. 12.* we shall too often find them answer the *character* he gives them in the former part of the *Psalms*, and when from their temporal affluence, we shall conclude God's favor to them, 'twill be hard resisting the *temptation*, which (without that Argument) the *Psalmist* was under, of thinking it *vain to cleanse our hearts, or wash our hands in innocence*. Nay, we shall be apt to join our suffrage to those in *Malachi 3. 15.* and call the *proud, happy*: and if we esteem them so, 'tis natural to desire to be like them; so we shall quickly grow to despise a poor or *afflicted Innocence*, and embrace all thriving *prosperous sins*.

ON the other side, if we look on others in an adverse calamitous state, this Opinion suggests hard and severe sentences concerning them, inclines us to judge where we should succor, and how great an accumulation of Misery that is, we may learn from *Job*, whom we find not so often nor so passionately complaining of any of his *pressures*, as of the unkind *censures* of his Friends, who weighing in this deceitful balance of temporal successes, made very false judgments of him, and as if they were to Glean after Satan, endeavored to despoil him of that only comfort his malice had left, the Conscience of his Innocency. This is as the *Psalmist* speaks, *to persecute him whom God has smitten, and to talk to the grief of those whom he hath wounded*; a thing repugnant to the common temper of humanity, and much more to that

tenderness, those affections and bowels Christianity requires; and therefore in this respect also, we may reckon this persuasion very injurious to Christian duty.

NOR is it less so when applied to *Causes*, in which it is full as deceitful a Rule as it is in *Persons*: God has designed us another measure of our undertakings; his *word* and *law*, by the general proportions whereof, we are to square and accommodate our particular *actions*: he sends us not to his *providence*, and the various distributions of that, or allows us to judge of the *Justice*, by the *Success* of our *Attempts*. If that were the trial, 'twere impossible for any enterprize to be lawful, since that which should legitimate it, is subsequent to it, and can have no influence on it, to the making it good or bad: and as it does not make, so neither does it infallibly signify it to be either: and of those who presume it does, I should ask whence it came to do so? If by any assignation of God let them produce it; and if not thence, I'me sure it can make no pretence to certainty, God having nowhere obliged his *Providence* to make good our *fancies* and *conjectures*. Nay, if we look into Scripture examples, we shall find this irrefragably confuted; the same Cause having at several times differing success. Thus the *Israelites* were discomfited at their first assault upon *Ai*, and yet succesful after; 'twas something extrinsic to the cause that made the variation, that still continuing the same. The like we find in the case of the *Benjamites*, who though in as ill an engagement as can well be imagined, had yet two victories over the other Tribes, *Judge*. 20. But there is one instance that may serve for all, and that is the taking of the Ark by the *Philistines*, he that shall contemplate that, will sure never think fit to measure causes by success, unless he will give the difference also to *Dagon*, who then triumpht in the spoils of the God of *Israel*. In short, 'tis evident victories are not so entailed upon the justest causes, but that they may be, and often are cut off, either by the guilts of the undertakers, or by some other secret disposal of the Divine wisdom; but the former is so frequently the obvious cause of it, that we are not often put to resort to the later. 'Tis no strange thing to see all *Israel* troubled by an *Achan*, or have the *Ark* taken captive from off the shoulders of a *Hophni* and *Phineas*, nor will it ever be possible for the best cause to secure its self from the blasting influence of its Abettors crimes.

THIS is so clear and evident a Truth, that 'tis matter of some wonder, how the contrary persuasion should ever insinuate its self; and indeed it is not probable it ever had, if Interest, that grand *Sophister*, had not introduced it. Men engage in designs not on intuition of their *lawfulness*, but *profit*, and when they are such as nothing can warrant *à priori*, their only reserve is to make them good *à posteriore*; to bring a license after the fact, and justify their beginning by their end; which how ridiculous soever it may seem to sober reason, yet such is the natural shame, or secular inconvenience of owning an *unjust Act*, that men will wrap themselves, though in the thinnest and most *diaphanous veils*, make use of the absurdest *pretences*, and faintest *colors* to shadow their *Guilt*, and whilst consciousness bids them say somewhat for themselves, and the case affords no solid plea, they are driven to these deplorable sleights and subterfuges. Indeed this is an argument that stands single, and is seldom used but in those causes that admit of no better; which we may reasonably conclude to be the reason, why it was so much insisted on by our late disturbers, who in such *abundance of light*, as they owned, could not be supposed *ignorant* enough to believe

themselves: 'twas certainly the destitution of better arguments that cast them upon this, forced them to ransack the *Alcoran*, and rifle a piece of *Turkish Divinity* to make good their *Saintship*. They now discern the unskillfulness of that *plea*, which a little time has converted to an *accusation*. The great change it has pleased God to make among us, retorting their conquering *Syllogisms*, and making them need a new success to justify their vaunts of the old. God grant we may not here relieve them again, and by our personal sins, help them to that which the justice of their Cause never did, nor is like to acquire them.

BUT though this *plea* of success be frequently urged in *policy*, yet it prevails with many who know not that it is so; indeed the *vulgar* are so much subjected to their *senses*, that generally the conclusions drawn thence are easily embraced, when those from Reason and Conscience have a double difficulty, first to be understood, and next to be admitted, and the most *elaborate discourse* shall not convince them of the right of that *cause*, which in the last appeal to God's Tribunal by War, has been openly condemned; whilst the *spoils* of victory as much satisfy the Understanding of the *justice* of the Prize, as the Desire with the *wealth* or *glory* of it. And this is it which renders such kind of arguings very pernicious, they being so fitted to the common temper, that they seldom miss to be effectual; and engage the *heady multitude* in the Prosecution of the worst *designs*, that are recommended to them by the one *Catholic virtue* of Success. This is indeed as the *Prophet* speaks, *Ez. 13. 22. to strengthen the Hands of evil doers, that they turn not from their wickedness; to dazzle their Eyes so with the splendor of prosperous iniquity, that they can never come to take an exact view, and discern it in its true form: And doubtless this was none of the less-prevailing arts of seducement among us, and drew in many to abet those seditious practices, which all Laws of God and Man prohibited, and whereby Christian Religion has at once been violated and defam'd; has not only her precepts broken, but herself asperst with the foul consequences of that disobedience, and so buys one injury with another; the contempt of her Authority with the loss of her Reputation.*

WE have now seen the *ill consequences* issuing from these mistakes of God's *Providence*, but we must take notice that there remains yet as great or greater danger on the other side; and that a *total neglect* is worse than an *erroneous construction* of it. For though God have secluded us from that more exact minute discerning of his purposes, yet he means not his *dispensations* should be looked on as wholly *insignificant*, and therefore has given us the general scope and meaning of them, according to which we are to limit and restrain our *wandering guesses*, and also judge of *particular events*. Now as God's original and primary *design* in the creation of Man, was to render him a *subject capable of eternal happiness*; so also have all his *subsequent Acts* toward him aimed at the same end: and because there is nothing removes man so far from that grand purpose of his being as Sin; therefore God has made the suppressing of that, the universal intendment of his disposals concerning us: so that the most different dispensations do severally pursue that one end; *prosperity* and *adversity* in their successive changes are sent to reclaim us from the *error of our ways*, with this only difference, that the *one* leads, the *other* drives. This is asserted by *St. Paul*, who tells us, that *the goodness and longsuffering of God is to lead us to Repentance*, Rom. 2. 5. And also that when we are judged, *we are chastened of the Lord, that we may not be condemned with the World*, 1 Cor. 11.

32. And indeed the whole Scripture runs in the same strain; and both from prosperous and adverse successes urges the obligation to obedience. This is the notice God expects we should take of all his dealings towards us. And the want thereof we find often sharply upbraided by God to the *Jews*: how often does he recount his redeeming them from *Egypt*, his enstating them in *Canaan*, and all his wonderful works for them, with an accusing reflection upon their ingratitude; and that we may know his *Judgments* are no less to be accounted for than his *Mercies*, we find him, *Amos 4.* making a *Catalogue* of them, and closing every period with this *Pathetick reproof* of their obstinacy, *Yet have ye not returned to me saith the Lord.* In short, God requires that we should observe every turn of his *hand*, in order to the reforming our own *lives*, and by the several *mediums* of Gratitude or fear, infer that *necessary Conclusion* of a sincere *universal Obedience*; and the neglect of this is the crime the *Psalmist* mentions, *Psalm 28. 5.* with so severe a menace. *They regard not the works of the Lord, nor the operation of his hands.*

AND as this is required from single persons, so also from societies and communities, which as they are in their public capacities the most eminent subjects of *Judgments* or *Mercies*, so are they the most eminently accountable for both. And though the Neglect and Abuse of God's methods be a very provoking *guilt* when 'tis only *personal*, yet is it much more so, when it becomes *national*: And therefore as it is every man's concern for his own *peculiar* to examine how he has answered God's methods towards him, so is it an enquiry very pertinent in relation to the *Public* also; especially where the dispensations have been remarkable and extraordinary; in which respect the *Inquisition* cannot appear more necessary for any than *this Nation*; upon which consideration I hope the Reader will think it no unpardonable digression, if we awhile turn aside after it.

IT is the *affirmation of our Blessed Savior*, that *where much is given, there shall be much required*; a thing so consonant with natural Equity, that we all give our suffrage to it, by making it the measure of our expectations in secular things, wherein every man looks for *returns* proportionable to his *expense* or *Industry*. The Husbandman expects a *Crop* answerable to his *Seed* and *Labor*: and in the nobler *cultures* of the Mind, we justly exact of our Pupils to let their *manners* attest the *discipline* they have been under: According to which estimate we must resolve▪ that God's expectations from us of *this Nation* cannot but be very high, there being no people under the Sun, whom he has more signaliz'd as *his own* immediate care, on whom the *Divine Economy* has more constantly and even solicitously attended in all the variety of seasonable and powerful *applications*.

I SHALL not assume the work of a *Chronicle*, by giving a series of all those mercies, we received in the loins of our Ancestors; and of which we have provided one unhappy memorial, I mean our nauseating and despising them; it having been the business of our days, to disentail those two most inestimable Blessings, of a *pure Religion* and *outward Peace*, which our immediate Progenitors left us; and to derive to our posterity the contrary mischiefs of impiety and confusion.

BUT not to ravel so far back, I shall confine my reflections to so late a date, that I shall not need to bespeak the faith afforded to *Historians*; scarce any that can be my *Reader*, but is

qualified to be my *witness* too; and must acknowledge that there has on God's part been no Method wanting, that might purify us to himself a *Peculiar people zealous of Good works*. To that end of refining and cleansing us it was, that he kept us so long in the *furnace*, permitted us to those many *Fiery trials* of our late calamitous days. 'Twere impertinent here to give a Description of *those sufferings*, which every man's Memory can so readily represent to him; or to paint that *Flame* whose scorchings we have felt; 'tis enough to say, that *God* appeared in them, earnestly industrious to have reduced us; like a *skilful Captain* besieg'd us closely, straitened us so in all our interests, that it was scarce possible for us to fly anywhere but to himself. Indeed he that would make up an exact Catalogue of our Calamities must calculate in how many instances human nature may be passive; there being scarce any of our suffering capacities, to which they were not liberally apportioned, our *Estates*, our *Persons*, our *Friends*, and which is more than all our *Consciencences*, all groaning under the weight of that *Yoke*, which our own Sins prepared, and other men's sins put on. Which way soever we looked, we saw nothing but that which might consume our *Eyes* and grieve our *Heart*: If on the Church, we saw that torn by *Schism*, spoiled by *Sacrilege*; the abomination of desolation standing in the Holy place, and the *house of Prayer* made in the most literal sense a *den of Thieves*. If on the State, we saw the *breath* of our Nostrils, the *Anointed of the Lord* taken in their *Pits*, *Imprison'd*, and *Arraign'd*, and barbarously *Murder'd*, by those who slew him like the *Heir* in the Gospel, that they might seize on his *Inheritance*. We saw this and all other Mischiefs established by a *Law*, and made as irreversible as powerful malice could render them. And now in such a distress, who would not think that such a necessity should have become our virtue? And so perfect a destitution compel'd our resort to the Divine aid. And as little oppressed States used to make themselves homagers to the *Romans*, to engage their protection; so we should have made an entire surrendry of ourselves to *God*, that we might have gained a title to his rescues and deliverances.

THIS genuine and kindly effect I doubt not but it had in *some*, I would fain think in *many*; but we are not now considering *particulars*, but the *community*; and therefore how sincere soever such personal reformations were, they must not come under the account of public and general, unless for their Number and Eminency they had been sufficient to have overwhelmed the contrary perverseness: Many there might be whose hearts (as 'tis said of *Iosiahs*, 2 *Chron.* 34. 27.) did melt, and yet the far greater number of the obdurate, still justly denominate us a *stiff neck'd people*; an Epithet wherewith God often reproaches the *Jews*, and sure we have no less evidenced our title to it; for alas, as if we had meant to revenge the inexorableness of our oppressors towards us, in our obstinacy to God; as if when we could keep nothing else, we had yet reserved this sullen comfort, of having our hearts impregnable, we made a shift to hold out against all these batteries; there was little *appearance*, and less *reality* of Repentance; and if some of our *lusts* were at all less raging, 'twas only because they were starved into a little tameness, the *supplies* cut off which should maintain our Riot: but when any recruits could be had, they were devoted that way, and even in the worst of times we mist not to be as luxurious as we were able: and as though we resolved that *vice* like the *Sea*, should gain in one part what it lost in another; we took order that what was thus inevitably defalkt from those *expensive Sins*, should be made up in the

*cheaper*: we could curse, and swear, & blaspheme in spite of *Sequestration*, and this wretched Immunity we made abundant use of, till we even became *Proverbial* for it; and gave our enemies pretence, to fasten it on us as our distinctive Character. Yet to show ourselves generous sinners, there was *one vice* we bought at a dear rate, I mean our as imprudent, as unchristian animosities, and *picques* among ourselves; a sin that helped to revenge all the rest: and was as well upon a human, as divine account a grand instrument of our *ruin*. To these we may add our impatient murmurs at our sufferings, which did in some work so preposterously, as to reconcile them to the inflictors, made them unworthily desert that cause, they found chargeable to maintain, and contrary to the advice of *Solomon*, Choose the ways of those oppressors whose prosperity they envied, *Prov. 3*. But of these *real Apostates* the number I hope was not great, I wish I could say so also of those *seeming desertors*, whose knees bowed to *Baal*, though their hearts did not: who belied their own *loyalty*, and in a show of compliance prostituted *conscience* in several Engagements as inconsistent with each other, as they all were with duty; and such as they pretended no excuse for their *taking*, but their resolutions of *breaking*. I was indeed a sad spectacle to see what shouls every menacing Edict brought in; while men ran in as much haste to take the opportunity of *Perjury*, as the primitive Christians were wont to do of *Martyrdom*: Indeed herein we seemed to invade our enemies peculiar, would not suffer them to enjoy those marks of distinction, they had framed to themselves; so that as far as *Oaths* could signify we were all *one Party*. And yet while we thus disclaim'd God's reliefs by these indirect attempts of our own, we took it very ill that he left us to the success of them: That he prosper'd not those methods he had interdicted, and made us Triumphant, not only over our Enemies but himself too: and upon this score many mutinous *blasphemies* were uttered and perhaps some more thought, though I confess, generally we were not so modest, as to stick at saying the worst we could think, and indeed they that heard the frequent doubts men owned of God's justice, providence, nay his very being, would not think they suppressed anything as too ill to be spoken: we laid boundless expectations upon the justice of our *cause*, and as if we had extremely obliged God by not being *Traitors*, or *Schismatics*, thought he wronged us extremely that he made us not *Victors*. *Samuel* tells *Saul* that *Rebellion was like Witchcraft*, but we seemed to think *Loyalty* was so; that like a spell it was to keep us invulnerable, not only against our enemies but our Selves: and so countercharm all our crimes, that they should only be active to please, not hurt us. But if in the last place we reflect on our selves even in relation to that *cause* in which we so much confided, 'tis to be feared all men will not be able to evince they suffered for *God* and the *King*, though they did it in their *quarrel*: 'tis the Intent must denominate whose *Martyrs* they were, it being too frequent for private passions and interests, to march under the banner of conscience; and we call that sometimes taking up the *Cross*, which is only the taking up an *animosity* or *humor*. Indeed 'tis not possible for any to be God's *Martyr*, who is not first his *Servant*: none of us will suffer the greatest things for a person for whom we will not do the least; and 'tis absurd Hypocrisy for a man to pretend he has left *all* for God, who we see cannot be woe'd to leave the most despicable *lust* for him. He that will not part with the noise of a loud *Oath*, the pleasure of an intemperate *Cup*, the applause of a profane *Iest* for God, will surely much less expose his *liberty*, his *estate*, his *life* for him: and therefore what hazards soever any man ran in any of those, he can with no justice set it



upon God's account, unless he can produce such other acts of obedience, as may witness this to be true and genuine. And upon this trial, I fear *God's party* will appear to have been but small among us, and perhaps *the King's* not much greater, it being not very probable that those should have any great sense of duty to *him*, that had none to *God*: or that those should religiously revere *one* Commandment, who despised the other *nine*. But we need not the help of inference and probability in this matter, the mutinous and insolent behavior of many who professed loyalty, did too clearly evince it: And as it is said of *Joab*, that he turned after *Adonijah*, though he turned not after *Absalom*, 1 King. 2 28. and some of ours had little private rebellions of their own even while they opposed the more public. I love not to pass censures on men's thoughts, yet I doubt some would be too conscious to confute me, if I should say there wanted not those, who owed their *zeal* to their *Spleen*, and did not so much love those they fought *for*, as hated those they fought *against*. And it may perhaps deserve enquiry, whether that demure *pretence of holiness* their Adversaries had put on, did not more avert some of our *Libertines* from them, than all their *real crimes*: They perhaps so far mistook them, as to suspect they might be in earnest, when they professed to advance the *power of Godliness*, and at that took an *Alarm*, and such Men (if such there were) contended not for the Liberty of their *Country*, but their *Lusts*; and could with no justice, expect either a reputation, or success from that cause which they at once helped to defame and defeat. I am loath to go farther, and suspect that even some of the devouter sort were inspired more by the Spirit of *opposition* than *Piety*; yet I confess 'tis hard to resist that surmise, when 'tis considered that our *Liturgy* never had its due veneration, but when the *Directory* was set up against it. Indeed he that shall remember how our *private Oratories* were then throng'd and crowded; and shall now compare it with our *empty Churches*, will be tempted to think our *devotion* was of that sort, which is excited by *interdict*, and deadned by *invitations*; a perverse kind of Zeal kindled only by *Antiperistasis* or collision; none of that pure flame which descends from heaven. And then as our *Savior* in another case says, *if the light that is in thee be darkness, how great is that darkness*, Mat. 6. If this fairer and more specious part of us were thus reprovably, how obnoxious were the other? and if our Earnestness in a righteous cause, by its Sinister motives or adherencies be unable to justify its self, how shall it bear that heavier task we laid on it, and plead for our other Guilts.

THIS is the true though not full account of our behavior under *God's Discipline*, thus did we fructify upon his pruning us; brought forth indeed, nothing but *degenerous fruit*. The *holy Writ* leaves it as a brand of most inveterate Impiety upon *Ahaz*, that *in the time of his distress he sin'd yet more against the Lord*, 2 Chron. 28. 22. and sure we have too just title to the same Character of infamy; those sufferings which were sent to chastise our sins, served but to increase them, and like the *Israelites* in the *Brick-kilns*, they multiplied the more for their oppression; we debauched even our *Executicners*, and made every new *calamity* supply us with some new *vice*. And now when *God's rod* was thus despised, we were in all reason to expect he should draw his *sword*, revenge our resistance of his methods, by somewhat we could not resist, make our *Plagues* as obstinate as our *selves*, and involve us in hopeless inevitable ruin. *This certain fearful looking for of Judgment*, Heb. 10. 27. was all we had left

ourselves, of all the rich patrimony we were once possessed of; and our present misery seemed impossible to expire any way but by dying into greater.

BUT as great artificers are used to magnify their Art, by choosing the most unlikely materials; so did it please God in this total indisposedness of ours, when we were so unapt subjects to illustrate his mercy, and as if he designed this *national deliverance* should (in its proportion) be the Transcript of our more *universal redemption*, he visited us not only in this state of misery, but enmity; when we had set ourselves in defiance of his *judgments*, he laid as it were an Ambush of *mercy* for us, and surprised us with safety: by such undiscernible ways *returned the captivity of our Zion*, that *we were indeed delivered like them that dream*, Psal. 126. 1. gave us a *victory without a war*: without the intervention of *garments rolled in blood*, Esa. 9. 5. invested us in our Triumphant robes, and in a word, made us insensibly to glide into our long forgotten prosperity.

AND now who can imagine, but this miraculous Mutation *without us*, must also work a Change *within us*. Indeed they must have a very ill opinion of human nature, that can think it possible it should have perverseness enough to resist such endearments; such kindly Heat must needs be supposed to melt us; and if before our Pride disdain'd to be *compel'd*, yet even that stubbornest part of us cannot object against the being *courted into amendment*. So that when God has thus yielded to our terms, left us not so much as a *Punctilio* in our way to Piety, 'tis but a reasonable expectation we should *embrace* it with as great an Earnestness, as it was formerly *rejected* by us.

AND would God we could say we did so; but alas, we still affect prodigies, take a kind of wanton Joy in defeating God's designs, and as if we aspired to vye Miracles with him, have made our *returns* as unparalleled as his *mercies*; so that the sum of our account is this. No Nation was ever more signaliz'd by *God's goodness*, or its *own perverseness*, it being hard to determine in which of those respects it is most *eminent*. That this is in the general perfectly true, there are too many particulars ready to testify, indeed a whole cloud of Witnesses do concur to the proving the charge, I shall not undertake to examine *all*, yet *some* of the principal it will not be amiss to take notice of.

BEFORE we enquire into the *use* we have made of God's Mercies, let us a little consider what our *sense* of them is; and sure of all the *interrogatories* we can put to ourselves, this appears the *easiest*, the most gentle favorable Test, that even our own partialities could elect for us; it being so natural to men in misery to value a rescue, and celebrate their deliverers, that the contrary would be the only wonder: we see even the *Jews*, who were none of the most malleable people, yet *deliverances* made impressions on them, set them to their *devout processions* and *solemn hymns* in praise of God: nay such a piece of native Religion is this, that the *Heathens* exemplify it to us. The *Philistines* when they had taken *Samson*, magnified their *Dagon*, as having *delivered their enemy and the destroyer of their country into their hands*, Judge. 16. 24. So upon the victory over *Saul*, 1 Sam. 31. 9. *they sent round about to publish it in the house of their Idols*. And in all stories we find, the *Heathen Altars* were never so loaden with *Sacrifices*, as upon such occasions: and the Gospel tells us that those on whom Christ bestowed miraculous cures, were so transported with them, that their gratitude supplanted their

obedience, and made them notwithstanding his prohibition proclaim the wonders he had done for them: But I fear if we reflect upon ourselves, we shall not be able to match any of these instances. 'Tis true our late *change* was entertained with a Joy *profuse* enough, but not enough *religious*. We saw that great things were done for us, and thereof we rejoiced, but we did not so much consider that the *Lord* had done them, Ps. 114. and so were rather affected with the *rarity* and *profitableness*, than the *mercy* and *kindness* of the Dispensation: and though the care of our *Governors* have provided for the religious part also, assigned *days of Purim* for the perpetual commemoration of our *deliverance*, yet our slight observance of them does too fully evince our Joy was merely secular; and surely he that observed the numerous and loud *acclamations* in the *streets*, and the few faint *Hallelujahs* in the *Temple*, must needs say they were very disproportionate, and that how much soever the most of us rejoic'd, it was not in the *Lord*: and then we are not to wonder that it was so transient; since it was merely *earthly* it must needs partake of the fadingness of its *original*: whereas had we derived it higher,, it would have been *lasting* and *durable*; it could not so suddenly have expired, had we fetched it from him, *in whose presence is fullness of joy, and at whose right hand are pleasures for evermore*. But alas, our transports were such as exhausted themselves in their own noise, we expressed our Joy in *Bonfires*, and it vapor'd away in the *smoke*; there wanted that mixture of Piety which should have fixed that *volatile passion*, and we who at first were much more glad than thankful, within a very short time ceased to be either.

AND then as *violent Heats* when once expired, are succeeded by the *extremest Cold*, so has it fared with us; we fell from our *Extasies* not to the mean, but the contrary extreme; our vast complacencies at their parting, carried with them, even ordinary contentation, and left us not only joyless, but impatient. It was indeed matter of Equal shame and wonder, to see a scene so suddenly changed, wherein as in many other instances, we seemed to have transcribed the copy of the mutinous *Israelites*, who we find in the very same Chapter, Ex. 15. triumphing and repining; and no sooner were the *Timbrels* out of their *hands*, but *Complaints* were in their *mouths*, *verse. 24. What shall we drink?* and in the beginning of the next, with the same querulous importunity they require meat. But not to wrong them in the comparison, their *Murmurs* had some extenuating circumstances which ours have not; they looked indeed with some appetite upon *Egypt*, and made some proposals of Return, but it was while they suffered the hardships of the *wilderness*; they prefer'd a repleted *slavery*, before a hungry *freedom*; but even they were not so frantic in their mutinies, as to make any such offer in *Canaan*, or have any Emulation to the *Garlic* and *Onions*, amidst the affluence of *Milk* and *Honey*: No 'tis we Alone that have the unhappy skill of reconciling the sins of *Canaan*, and the *Wilderness*; murmur as much under our *Vines* and *Fig-trees*, as at *Rephidim*, or *Marah*, and make all the outcries of *want* and *slavery*, whilst we wallow in the utmost luxury of *plenty* and *freedom*. I need not hear specify the particulars of our *Murmurings*, this discourse being not likely to find many whose innocence will need that information, this *malignant humor* having spread so, that 'tis now become almost a scandalous (because a singular) thing to be contented. And certainly a considering *Foreiner*, that should come among us, could not but be astonished to see a Nation so full of all those things which use to create temporal satisfactions, and yet to find nobody in it satisfied; to see so many parties among us, and

none prosperous. This is such a riddle as would tempt a man to suspect his *senses*, and think we had all this while but dreamt of a *restoration*: been under the delusion the *Prophet* describes of the *hungry and thirsty man, that at his waking, finds he is empty and his soul hath appetite*, Isaiah 29. 8. 'Tis a sad, but visible truth, that all that God has done for us, hath been so far from filling our desires, that it has only served to enlarge them: for I appeal to any of our loudest mutineers, whether if some years since the present state of affairs had been represented to them, dressed in the worst circumstances they now complain of, they would not then have thought it extremely amiable, worth *Rachel's* prize of seven years more hardship; nay whether they would not willingly have made some abatements, relinquish part of what they now enjoy, to have had the rest secured? And when God has granted us all we *then* asked, shall we murmur because we could *now* perhaps ask something more; and like ingrate Debtors, pick a quarrel to evade payment? Was it not enough that he engaged his *Omnipotence* for us, but must his *Omniscience* also be pressed upon the same service? and provide all he could foresee we would wish? Alas, do we think we have the same hank upon God that some Gallants have on their trusting Merchants, that upon Peril of losing all former scores, he must still go on to supply us? shall we think nothing fit for oblivion but our obligations, and in this perverse sense transcribe *S. Paul*, Phil. 3. 13. *forgetting those things which are behind, reach forward to the things that are before*: this indeed too fully speaks us the offspring of our first Parents, we can find no gust in all the fruits of Paradise, if any one be denied us; and still look not on what we *have*, but what we *want*; and as it is observed of the greedier sort of creatures that they relish not one bit for the vehement expectation of another: So is it with us, we *devour*, but do not *enjoy* our Blessings; and to require him to satisfy us, is to assign him the *Poets* Hell, set him with *Belus* daughters to the task of filling a *sieve* with water, or rolling *Sisyphus's* stone; our growing appetites still keeping us empty and restless amidst all endeavors to make us otherwise; so that whereas God uses to commit his *favors* to Men, as *seed* to the Earth, in expectation of an *harvest*, some fruits of gratitude and obedience; they seem with us rather to be flung into a *Gulf*, whose property is only to *swallow* never to *fructify*.

I KNOW men's *Minds* are so possessed with their discontents, our daily mutinous blasts have puffed up and swelled our grievances to such a vastness, that he must expect to be very impatiently heard, that shall attempt to represent them in a lesser size; yet sure 'twere not impossible even upon a direct view, to demonstrate them very *light* and *moderate*: but upon a comparative, perfectly *trivial* and *inconsiderable*; and 'tis a little strange, that we who bare our *late suffering estate* with so much Impatience, should not have impressions enough left in our memory, to confront to all our *present regrets*. Do we not quietly now possess the fruits of our own, or our Progenitors *industry*, without danger of any Sequestration, but what our own Luxuries inflict? Are not our *Persons* at freedom; delivered from that kind word, and unkind thing, SECURING? So that when we rise in the Morning, we need not fear our next lodging shall be in the *Goal* or *dungeon*; nor when we sit down to our Meal, suspect the intrusion of *armed uninvited Guests*, who, ere whiles we know, were wont to surprise us, as the *Plague* did the *Israelites*, *even while the meat was yet in our mouths*; are not our *Lives* under the custody of known *Laws*, so that no man is in danger that will but keep himself within those *Boundaries*;

nor need fear to be mocked into his grave by shows and Pageantries of Justice? And besides these real *escapes* from *slavery*, are we not rescued from the most imbittering circumstance of it, the having *servants rule over us*, a thing which rendered our subjection as mean and servile, as it was sharp and pressing, and which we were *then* so sensible of, that it never mist to *bring up the rear* of our Complaints. Lastly, if we reflect upon our higher spiritual concerns, are we not freed from those boisterous robust *temptations*, which with the violence of Famine and Sword, Beggary and Death assaulted our *constancy*, and left no mean between Martyrdom and Apostasy? Are we not also restored to all those spiritual advantages which we once professed so much to value? That *well of life* now lies open before us, after which we once panted like the *Hart* after the *water-springs*; our ancient *worship* is revived, and wants only our attendance to make it solemn; whereas the *abomination of Desolation* stood in the holy place, our prayers were turned to sin; needed, but were denied the *Liturgy* to pray against them, or atone their guilts. We have no longer *stones* given us for *bread*, nor experiment that sad riddle of being at once cloyed and starved amidst excess of preaching, suffering a Famine of the Word. And now are all these worth no regard, if they are not, why did we exclaim so loudly when we wanted them? if they are, why are we still as querulous now we have them? 'Tis sure, these include all our great and substantial interests as men, and Christians, and those being provided for, 'tis not easily imaginable what others we should have important enough to make us querulous, unless it be those of Passion and Humour. One man's *ambition* perhaps wants a satisfaction, another man's *avarice*, a thirds *spleen*; and this *discord* makes up the very unmusical Harmony of our *murmurs*. If we see but a *Mordecai* in the Kings gate whom we wish removed, we can like *Haman* find no gust in anything we enjoy. If we see some, who we think have born less of the burden and heat of the day, rewarded equally or perhaps above ourselves, we are sure to make out the Parable, by murmuring at the good man of the house: Or if *Nineveh* be spared, if all be not executed to whom we have denounced destruction, we like *Jonah* sit down in a sullen discontent, and grow weary of our lives, because others are permitted to enjoy theirs. To these and other heads of the like nature, 'tis apparent our *grievances* may be reduced; and then if the balance be put into any dispassionate hand, 'tis sure they can never become a counterpoize to the other real benefits we enjoy, but will in the *Prophets* phrase, appear *lighter than vanity and nothing*.

BUT I suppose some will say, 'tis not only *present* uneasinesses of which they are impatient, but the possibility of *future*, a fear of relapsing into our former estate by the ill managery of our present: To these I shall answer, That admit it were so, yet sure 'twill be no wisdom to anticipate our miseries, to forestall discontents, and make foresight as painful as actual suffering. In other forbidden instances we choose to enjoy the present, and with an *Epicurean* Indifferency cry, *Let us eat and drink for tomorrow we die*, 1 Cor. 15. 32. How is it that we here become so unluckily sagacious, unless it be that murmuring is a Sensuality we count equivalent, nay superior to all rational satisfactions; and therefore that we may have no intermission of that delight, suborn our fancies to find occasions, and fetch in from the future those supplies which the present affords not: But besides this, I should in the second place ask these great *Diviners*, why they do not also foresee, that this very *mutinous temper* of

theirs is the most direct and infallible means of bringing those *mischiefs* they pretend to fear; that it is so, is most evident, and so well observed by our *Adversaries*, that there is little doubt, they have not only pleasure, but designs upon it; and to that purpose have their *Engins* on work to blow up the *hot Spirits* among us, in expectation from thence to raise a *flame*. So blind a thing is *Passion*, that it hurries on to the things which in their issue we most abhor; makes us our *Enemies drudges*, and the *forgers* of our own shackles; and whilst we cry out of petty *Indulgences*, we ourselves give them in the *lump*, what we grudge them in *parcels*: This is a miserable infatuation, and while we act thus unreasonably, we are sure no competent declamers against ill managery. But besides this natural effect of our murmurs, we are also to remember that there is a Divine vengeance attending it: when *bounties* and *largesses* are quarrel'd at, we necessitate God to another Method, nay indeed, not only his *vengeance*, but even his *kindness* seems to suggest it, when he sees our constitutions such, that his gentle applications work contrary effects: 'tis very apposite for him to try whether the *Antiperistasis* will operate on the other side; if we smart thus under *lenitives*, 'tis but fit to essay, if *corrosives* will ease us; and the only remaining experiment for the making us *happy*, is to make us *miserable*.

BUT would God we might yet prevent the need of such unkindly *expedients*, and by a sober estimate, and thankful sense of what we have, provide to conserve it: not fastidiously despise great and eminent *blessings*, because perhaps they come not home to every part of our *wishes*. Alas, those plenary satisfactions agree not with the nature of Earthly things: 'tis an observation long since raised from the Globular and Triangular form of the World and our Hearts, that 'tis impossible the one should be filled with the other, there will still be some angles, some vacuities left; our very *accessions* create new *wants*, and like an unsound limb, the healing of *one* Sore is the breaking out of *another*. Every thing under the *Moon* partakes of her *vicissitudes*, augments and decreases only with this Difference, that though their *wains* be to as low a degree as hers, they never are perfectly *at the full*. There never was, nor never will be a State here completely happy: And as the *Philosopher* handsomely reproacht the impatience of the *Persian* King for the death of his Wife, by undertaking to revive her, if he could help him but to the names of *three* men that had never grieved to write upon her *Tomb*; so surely we may make the like offer to our *malecontents*, and engage to redeem all their uneasinesses, if they can point us out (I say not three, but) *one* age wherein there were no *complaints*. What then are our clamorous Repinings, but so many loud *invectives* against God's *decree*; a Desire to subvert his fundamental *Law*, and confound the *distinction* he has irreversibly set between our *Earthly* and our *Heavenly* state: and alas, What mad insolence is this, to expect that the whole *Economy* of the world must be changed only to humor us? that God must replant us a *Paradise*, pluck up everyone of the Briers and Thorns which were our native curse? nay, bring down *Heaven* to us, and enstate us in undisturb'd unmix'd felicities? This is indeed simply considered a very wild expectation, but yet more so when 'tis considered how we qualify ourselves for such a privilege: for let me ask, are we as eager to anticipate the *holiness*, as the *happiness* of Heaven? Do we as passionately desire to do *God's* will, as that God should do *ours*? And emulate the *Angelical* obedience and purity, as much as *bliss*? These are Interrogatories which need no verbal Answer, our lives do too fully

resolve them in the negative, and then how shameless a partiality is it, thus to carve to ourselves, and choose out of either state what we best like, reserve all the *sensualities* of this world, and yet cry out for the *impassibleness* of the next; but alas, these are pretensions as inconsistent as they are bold, our *vices* having such a native inseparable adherency of *pain* and *vexation*, that 'tis not the most dexterous managery of a sin that can ever sever them, but if we will retain the *one*, we must the *other* also: A Truth which might be exemplified to us throughout the whole *Catalogue* even of sensual sins; but it is most eminently visible in this of *murmuring*, which stays not as others do to take Pain at the *rebound*, and by way of result, but has it as its first *Element* and principle; it being its self almost as great a pain, as any it can betray us to: and yet to secure an advance and *perpetuity* of Torment, every Event serves to foment and heighten it, and the most desperate things are equally combustible to that *flame*. Indeed he that is possessed with that humor, has a kind of fury within him, that will never let him rest: And alas, what *Legions* of such evil Spirits are now among us? How are we as it were inspired with *Mutiny*, it being the *universal dialect* of the Nation; and of many in it, who cannot be supposed to found it in any observation of their own, but are led by the *common genius*, and bellow rather by consent with the rest of the herd, than for any uneasiness, at least of *injustice* and *oppression* (for such only give pretence for *Mutiny*) that themselves feel. And since 'tis become a *Plebeian vice*, would God our *Gentry* would use it as they do their *fashions*, and leave it off (if for no better reason) for its being *vulgar*: And indeed 'twere but equitable, that those who have taken up so many sins upon *punctilio*, should for once lay down one upon the same score. The *Athenian State* put down their *Ostracisme* (which otherwise they were fond enough of) because it was debased, by happening to fall on *Hyperbolus*, a despicable and abject person: and there seems not much difference in the cases, save only that we are more tenacious of *Sins*, than they of *Punishments*; and I fear we shall so long retain this, till we find it its own *Lictor*, not only in the *present uneasiness*, but in that more *fruitful harvest* of Mischiefs, whereof it has now sown the seeds. We see here what our thankfulness is, for those eminent miraculous mercies we have received, and the account of that is an unhappy *specimen*, what we are like to find, when we survey the uses we have made of them, which God knows have been so unnatural and perverse, as does too fully parallel the former instance.

FOR first, if we reflect upon our *spiritual blessings*, what has the enjoyment of those advantages produced, but the contempt of them; we have an easy free access to God in his Sanctuary, our *Churches* are no longer *Garrisons* to keep out the worship, to which they were devoted, but like *hospitable doors*, are open to the regular piety of any that will enter. And now we have this liberty, now the *flaming sword* is removed, we have lost all appetite to the *Tree of life*, can willingly let those *Everlasting gates* (as the *Psalmist* styles them) *Psal. 21. stand* as everlastingly *open* ere we enter them: And though the *Fabricks* are by God's providence rescued from their dust and ruins, yet many of us endeavor to reduce them to a yet worse desolation, strive to depopulate those sacred Mansions, and execute against them that *prophetic threat* concerning *Nineveh*, *Nahum. 1. Leave them empty, void and waste*. And indeed so they are, if not in an absolute, yet in a Comparative sense; for could we at any time of *Divine Service* make an estimate of *all* the persons that are absent, 'twould scarce be discerned that

any are there; were all corners ransackt, what a multitude of *Recusants* should we find upon a far differing account from that of Conscience? Some we should see stretching themselves upon their beds, keeping a Sabbath indeed, but to their *floth*, not their *God*; others perhaps we may find rous'd from their Couches, upon the summons not of *Religion* but *Vanity*; some new garment is to be fitted, some exotick dress essayed, and they who grudge *one hour* to the Preachers glass, can spend *many* at their own; where they are so taken up with their *Idolatries* to themselves, that they think of no other worship; nay, as the world goes, 'twere well this were the worst diversion, that some did not keep from Church, that they might in the interim, defile those lesser Temples of God they carry about them, and cut themselves off from the Communion of *Christ's body*, to make themselves *members of an Harlot*: or that others were not *Bacchus* his Votaries when they should be *God's*, spend that time in their frantic revels, and sing a *Dithyrambick* instead of *Te Deum*. As for the *Mammonist*, if he keep any holy day, 'tis like the *Israelites* to his *God's of Gold*, *Exod. 32. 31*. He is looking with veneration on his Idoliz'd treasure, numbering those bags he dares not use, or perhaps with a more active Zeal pursuing the means of increasing them. Thus alas, may we go from one to another, and as it was in *Ezekiel's* vision, see still greater abominations, *Ezek. 8*. And certainly that All-seeing Eye, which discerns what multitudes do thus busy themselves, at the times even of his solemnest worship, cannot but adjudge us most profane despisers of his mercy in restoring it: Yet would to God 'twere only the *absent* upon whom that sentence would fall; but alas, the behavior of many in the Church does too loudly testify how little of devotion brings them thither, and at how mean a rate they value all that is done there: Those *Eyes* which there should wait on God, as those *of a Servant on the hands of his Master*, *Psal. 123. 2*. are rolling about to fetch in all the vanities and temptations which can occur to them, and look *every way*, but *towards Heaven*. Our *Tongues* which should be touched with a Coal from the Altar, devoted wholly to Hymns and Prayers, are busied in *private Colloquies* with those about us: Business, News, nay, all the impertinent chat of our most vacant hours, is then taken up to entertain us; so that he who would know the *talk of the Town* or neighbourhood, need go neither to Exchange nor Market, the *Church* will as certainly supply him: And this ill employment of our *Tongues*, engages the like of our *Ears*, which when they should be hearkening what the Lord God will say concerning us, are listening to those *vain discourses* we hold with one another, from all which outward indecencies we may too surely collect the inward irreverence of our heart. And is it possible that this should now be the Temper of *those*, who not long since seemed to bewail their *exclusion* from those sacred Assemblies: Did we long for *them* as *David* for the *waters of Bethlehem*, when they appeared unattainable, and when they are brought to us, refuse to taste them, pour them out not as he did in *devotion*, but in *contempt*? 'Tis true indeed, in *temporal Delights possession* usually proves a nauseating thing, and takes off our *appetite*; but it uses not to be so in *spiritual*, whose peculiar property it is not to satiate, but excite by fruition: But alas, though the Things we converse with are *spiritual*, our Hearts are *carnal*, and that is the cause why instead of crying out with the *Psalmist*, *When shall I come to appear in the presence of God*, *Psal. 42*. We, like those in *Malachi*, Chap. 1. 13. *Snuff at his service, and say, What a weariness is it?* A weariness indeed it appears in the literal sense with many, who sleep at it as men over-labor'd, and scarce take so sound repose in their own houses as in *God's*; indeed such is the variety of rude behavior that is



there used, that should an *unbeliever* come into their Assemblies, he must surely (as St. Paul supposes in another case, 1 Cor. 14. 23.) say *we are mad*; to see some gazing, some whispering, some laughing, others sleeping, and perhaps the far fewer number praying; is such a *medly*, as the most brutish *Idolaters* never admitted in their *worships*; and the way of worshipping *Mercury*, by throwing stones, or *Hercules* by cursing, is a sober and decent kind of service compared with this. And now alas, when will the *Church* recover its ancient Title, and become the *house of prayer*; 'tis sure according to the present appearance it may have many more proper names, that being the least part of the business done in it: 'Tis true, there are some that make it a *Sanctuary*, but 'tis only against the penalties of the *Law*, or reproach of errant *Atheism*; they come to save their money or their credit; others perhaps shun the solitariness of being at home, and come not as to a place of *Devotion*, but *Concourse*; and 'tis to be doubted, some visit that place as they do many others, because they have nothing else to do: They want their weekdays diversion, and so are driven thither upon mere destitution of more grateful entertainments; make it a kind of *Sunday play-house*, sit there as Spectators or Judges, to see the *company*, or censure the *Preacher*, but never remember that themselves have any other part to act; or are beheld by *Him*, who will not always be patient of such profanation; but will, as the *Scripture* speaks, *Repay them to their face, who thus contemn him to his*. We know among men, everyone counts his House his fortress; and an Affront offered him *there*, doubles the Injury, and is not only a *contempt*, but an *invasion*: and shall it not be a proportionable enhancement with *God* also, thus to defy him *within his own doors*, and approach his presence in an impious bravery, the more fully to show him, how little we regard him. At this rate while we address ourselves, we may as ill mannered Guests be *forbid his house*: Interrogated by *God* as the *Jews* were, *Is. 1. Why doest thou tread my Courts?* A total abandoning of *Worship* being more fair and ingenuous than such *Devotion*: wherein like the *barbarous soldiers*, we bring *Christ* a *Scepter* only to *smite* him on the head with it; and make a preface of *homage* to give ourselves the sport of the *mockery*: nay, 'tis sadly to be feared, that *God* may *thrust* us out of his House, *shut* his Doors against us, *rescue* his Service and himself from our profanation, and put us again under the same, (or a worse interdict than that) which lately lay upon us.

HAVING now seen our scandalous Irreverence towards *God's* worship in *general*, 'tis too easy to make Application to the *several parts* of it; everyone of which must necessarily partake of the contempt which falls upon the whole; for while we bring no thoughts but *secular* with us; those are equally disagreeing to all the *Divine* offices: 'twill be needless therefore to trace our wanderings in each of those, since our whole *behavior* in the *Church* is one great *deviation* from the business we should come about: yet that supersedes not to every guilty person himself the necessity of a more distinct and particular reflection. 'Tis sure at the *last dreadful Audit*, we must account for every of those spiritual advantages we have abused; and alas, what a *dismal reckoning* will many of us have then to give up, when our *prayers* which we now turn into Sin, shall be turned into *perdition*: and *We* who would not supplicate our *God*, shall in vain invoke the *mountains and hills to hide us from the face of the lamb*, when that Word which we now so fastidiously despise, that it must be dressed up in the colors of human Rhetoric, to make us at all patient of it, and becomes then only tolerable to us when it is

farthest removed from being God's: when *that word*, as our Savior speaks, *shall judge us*, and that gracious *invitation to life* end in that fatal sentence, *Go ye Cursed*. Nay, when our very Propitiation shall *plead* against us, and the crucified Body of our Savior, which we have in *Effigie* so often recrucified, in our unworthy approaches, or impious neglect of the holy *Eucharist*, shall *witness* against us as its *murderers*, when we shall be found not *sprinkled* as with the blood of a *sacrifice*, but *imbrued* as with that of *slaughter*: when all these means of our salvation, shall thus miserably convert, and from the *savor of life*, become that *unto death*, 2 Cor. 2. 16. then we shall to our amazement find, how differing our estimates of them were from God's; and in his vengeance read the value he put upon them. What then have we now to do, but to anticipate our *dooms-day*, and *judge ourselves that we may not be judged of the Lord*: To make an impartial account of all these our profanations, and accuse ourselves before his *mercy seat*, that so we may prevent the arraignment at his *bar of Judgment*. And as Offenders are usually enjoin'd to acknowledge their guilts in the very places where they committed them; so let us make the *Church* the Scene of our *penitence*, as we have of our *faults*: By our strong crying and tears, deprecate our former indevotion, and by an exemplary Reverence, redress the scandal of our Profaneness. This, and only this is the way to secure us against the *final* Vengeance of these sins; nay, and against the *intermedial* also: for we are not to expect that so unkind abuse of mercy shall be wholly respited to another world, it being so exasperating a *crime*, as must in all probability awake God's *fury*, and pull down present Judgments, I wish the Event do not too soon attest the reasonableness of this supposal.

IF from our *spiritual* Blessings, we now descend to our *temporal*, we shall not appear much better managers of those; they being generally employed to purposes the most distant from those, for which they were given. And first for our *peace*, that great comprehensive enjoyment, upon which all others are dependent, and which is to our *civil* Capacities, the same that *health* is to our *natural*; the thing by which we relish and taste the rest of our comforts, we may from the Song of *Zacharias*, Luk. 1. learn for what intent God bestows it: *Deliverance from enemies* is to no other end, but that we may *serve God in holiness and righteousness all the days of our life*: But alas, he that observes how we employ our quiet, must surely say it serves little to the advancement either of Holiness or Righteousness: For the first of these we have already seen, how little of *holiness* we show even in that place where nothing else should be admitted; and we are not so preposterously religious, to show more in others. That *Piety* which is so cold and benumb'd under the warm breath of the *public Ordinances*; we may well presume stark frozen, in our more retired offices: and if it thus faint and sink in consort, 'tis sure more liable to the Wise man's *Vae soli*, and utterly dies when we are alone. 'Tis true indeed, these *Closet transactions* are immediately visible to none but the *searcher of hearts*, yet in true Devotion there is such a *Symmetry* and proportion, that the Inferences we make by *analogy* may be very irrefragable; nay, 'tis to be feared many lie open to a yet clearer *conviction*, and may be proved to have few or none of those private intercourses with heaven; for though a negative be not simply evincible, yet as in civil cases we prove a man not to have been at this time in such a place, by his having actually been in another; so were the whole Week, Moneth, perhaps Year: of some men exactly traced, we should find them so engrossed with other *diversions*, that there will scarce be found any

Minute for *devotion* to interpose: Men's worldly or fleshly Concerns so divide their *time*, that God from whom 'tis all derived can be afforded no tribute out of it. Yet alas, 'twere well if this privative sort of impiety were all we had to answer for: but 'tis too apparent we do not only *neglect* God, but *reproach* and violate him: what else are those bold and insolent *blasphemies* wherewith we daily assault him, making him the mark at which all our wild Passions are shot. Do we want anything either for our *use* or *delight*, presently *God* is accused, his *providence* or his *goodness* questioned; and he declaim'd against either as impotent or illiberal. Does any body vex or disquiet us, God must have his share of our displeasure, his sacred name must be profaned, and we count our fiercest *Revilings* of men, faint and insignificant, if not inspired with the most *dreadful* and *horrid Oaths*; Nay, he stands obnoxious to all the displacencies we receive even from inanimate creatures, if a *Die* or a *Card* run amiss, our resentments are presently vented upon him; he is profaned and vilified, as if he were the *Cheat* that rookt us of our *money*, because he does not secure us from those losses, to which we wantonly expose ourselves; nor is it only our eager and warmer *passions* that thus invade him: Our pleasanter *moods* do the very same, and we blaspheme by way of divertisement; every impertinent story or insipid *Jest*, must have the haut-goust of an Oath to *recommend* it, as every incredible Narration has to *attest* it: to say nothing of those more solemn and deliberate *perjuries*, wherein we impiously suborn God's venerable and dreadful *name*, to be the Engin of our fraud and malice: and as if we thought he would forswear as well as we, bring him to *countenance* those Crimes he has vowed to *punish*. Thus do we with a prodigious impiety contaminate even divinity its self, make it the sink for all our puddles to run into; and prostitute that *name* which as the *Psalmist* speaks, is *great, wonderful and holy*, to all the unholy *purposes*, our Passions, our Interest, or our Phancies can suggest to us.

THIS *profaneness* is so proper a foundation for *Atheism*, that we are not to wonder to see so many advance from the one to the other, they pay so little of the reverence due to God, that at last they turn their *impiety* into *argument*, and infer him not to be God, whom they treat so unlike one. And truly this seems to be the grand piece of *Logic*, which has disputed many, not only out of *Christian*, but all *native Religion*. How unhappily successful it has proved among us is too apparent in those impious discourses which are everywhere heard, wherein men are arrived to such a licentiousness, that *David's Atheist* was a modest Puny, who only said in his Heart *there is no God*, and perhaps upon that account shall by some be adjudged to deserve the Epithet the *Psalmist* gives him, and be indeed thought a *fool* that would not own what would now a-days so certainly denominate him a *Wit*, or in the solemn style a *Master of Reason*. And indeed they will attest the propriety of the style, they rather *governing* Reason, than being *governed* by it; otherwise 'twould be hard to discern, how from different *premises* the same *conclusion* should be induced: and those who in the late adverse times denied God in revenge of their sufferings, should now pay their gratitude also in the same manner, and renounce him as (or more) loudly since his signal attestation of that *righteous cause*; his not owning whereof was then their *principal plea*. The truth is, 'tis a little strange how *Atheism* could admit such enhancing accessions as we find it has; for it being the completion and highest step of Ill, and that to which all others do but subordinately tend, one would think it should from its first appearance in the world, have been so mature and full grown a sin, as

could be capable of no improvement; but so subtly wicked are these later days, that we can never be brought to a *non ultra*, but still find something to add to the compleatest sin: therefore though of those that are really Atheists, one cannot be said to be more so than another, yet some may be more daringly, and mischievously so; and sure in that respect our *modern*, surmount all *former*: They were generally on the defensive part, took up the *tenet* as a *buckler* against the unwelcome invasions and Checks of conscience, and designed nothing but the more *peaceable enjoyment* of their *lusts*; but *now* men do not only use, but love it; make themselves its avowed *Champions*, seek to win it *Proselytes*; and in short, appear so zealous for it, as if they made it their *religion* to have none. And God knows, too many such reversed kinds of *Evangelists* we now have, who with as great design unteach Divinity, as the first Propugnors taught it, and their *number* and *boldness* have so encreas'd since the return of our *peace*, that sure the next Age will have little cause to think *Religion* had any share in the *Restoration*. Thus have we done our parts to supersede that obligation of serving God in holiness, by leaving no God to serve; and after the most signal attestation of his Deity in our rescue, we do like those *ingratepersons*, who seek to subvert those by whom themselves were established, and *deny* him because he has *owned* us.

THIS is the *holiness* wherewith we have served him, since our being delivered from the hands of our Enemies, and our *righteousness* has been very proportionable, for if we look into the dealings of all ranks of men; we shall find the same vein of *deceit* run through all transactions. A few years since Sequestration and plunderings, those *whole-sale robberies* had so over-topt the rest, that like an *Epidemick disease* they had overwhelmed, if not the *kind*, yet at least the *notice* of all other Injustices: but since those *Leviathans* are withdrawn, the *lesser Devourers* supply their place; Fraud succeeds to Violence; and in all places, all occasions of commerce, we still meet with Sequestrators. The adulterated wares, and false measures in *Shops*; the dilatory proceedings, and evasive tricks in *Law*; the various and unworthy Cheats of *Creditors*, and the mean and dishonest advantages which are watched in all sorts of *Contracts*, are too irrefragable proofs hereof. Nay, not only our Business, but our very *recreations* expose us to these deceits, as some of our bankrupted Gamesters can too sadly witness, what troops of *Harpyes* attend those sports is every man's observation: 'Tis strange so many should yet be to learn the prudence to avoid so known a danger, wherein a man is at once made active and passive in the same Robbery, and does himself defraud his *family* of that, whereof he is defrauded by *another*. But amongst these many injustices, there is none wherein Men seem generally to find such a gust and sensuality, as those wherein God is concerned; *twenty* Laybooties humor them not so much as *one* from the Clergy; and if the Quakers should be mustered according to that one Tenet of not paying Tythes, we should indeed find their numbers formidable. How subtle even the rudest persons are in defaulting those dues, we see by every days experiment, the over-reaching their Minister being the grand Triumph of a Rusticks wit; so that not only their covetousness but their vanity is concerned in it: I know 'tis the usual *apology* for this kind of Sacrilege, that either the *maintenance* of the Clergy is too much, or their *merit* too little; for the first, I think it may be demonstrated, That there is no *liberal Science*, and but few *Mechanic trades*, from which a man may not hope as plentiful a *subsistence*, as this affords to the generality of its *professors*:

However I shall leave those that make this objection to dispute it with that authority, which has allotted them this proportion; desiring them to consider, that whatever the support of the Clergy is, it costs them nothing; no man having Purchast more, than what remains of the Estate, after his Tyth is paid. As to the second, I confess 'tis extremely to be wisht, that the *negligence* and *vice* of Some did not give too much *pretence* to the Allegation; and to such I cannot but apply the words of our Savior, Mat. 18. 7. *woe be to theman by whom the offense cometh*; yet certainly 'tis very incompetent, to justify the detention of their *legal rights*: for till the Law which has assigned them, delegate the Forfeiture to me, the greatest *enormities* of my Pastor, cannot entitle *me* to anything that is *his*: And indeed what blame soever is really due to *some*, we must expect it should extend to *all*, if the Accusers were to have the benefit of the Mulct; and (as in the late confusions) all Ministers should be made *scandalous*, in order to the making them *poor*.

'TWERE easy to draw up a far larger Catalogue of those *injustices* we daily commit; for as a man has divers other concerns besides his goods, so he may be injured in all those: and truly the iniquity of these days, seems fully commensurate to all the suffering capacities of mankind: we *weigh* our own and others Concerns, in very *differing balances*, and offer those Injuries without any regret, which we can with no patience *suffer*: How nicely Jealous is everyone of us of his *own Repute*, and yet how maliciously Prodigal of *other men's*? so that Defamation is become one of our main *Topics* of discourse, furnishes entertainment to all companies; the *present* owe their Divertisement to the *absent*, and many would be drein'd quite dry, were it not for this reserve, which like an unexhaustible spring, still supplies fresh matter of talk. In like manner how carefully do we avert any hurt or mutilation of our *own bodies*, and yet how barbarously inconsiderate are we of *others*, to whom we do the greatest outrages rather than use any violence to our Passion, or restrain an angry Humor: only I confess there is one Instance, wherein though we are *unjust*, we are not so *partial*; but expose ourselves also, and that is in the case of *Duells*, a barbarous custom wherein 'tis hard to define, whether the Wickedness or Folly be greater; yet it maintains its way in spite of all the methods God has used to make us better or wiser: Of this there are too many, and too noted instances since our restoration, as if we were so enamour'd of *destruction*, that when we are prevented of it from our *Enemies*, we seek it from *one another*, or thought *public Peace* so intolerable, that when 'tis cast upon us (as sure ours, if ever any may be said to be) we are fain to take in private quarrels, as our rescue from that dull quiet, and court the utmost *mischiefs*, to avoid the oppression of the greatest *happiness*. Thus perversely do we countermine God's purposes of kindness, and when he has secured us, solicitously seek to be delivered from our safety; project new *dangers*, and dare his power with a yet harder Task, the *delivering us from ourselves*: And whilst we thus avert our quiet, 'tis no wonder that we produce no better effects of it; nor fructify under that, which we will not permit ourselves to enjoy.

AND as upon this general view, we appear very ill managers of our Peace, so shall we much more, if we reflect on those many particular blessings which are wrapped up in that, of which we make so perverse use, that we therein no less violate *Sobriety*, than we have already appeared to do *piety* and *righteousness*; so filling up the measure of our iniquity by

transgressing all the fundamental rules of Christianity, *living* neither *soberly*, *righteously*, nor *Godly* in this present world, Tit. 2. 12. And of those *advantages* which are the appendages to Peace, there are two most eminent; *Plenty* and *Liberty*, both of which are the more remarkable in our present quiet, by how much the deprivation of each was the greater. For the first, we know the *late times of rapine*, had torn from many among us their whole subsistence, so entirely despoil'd them that they were reduced to *Job's* condition, and connected the two extreme points of Birth and Death, by a middle state of the like nakedness and destitution: and to such, our late *restoration* was a kind of *Civil resurrection*; raised them like *Elisha's* dry bones, from the most hopeless state, and by a successive possession of their own *Inheritances*, made them *heirs to themselves*. And though all were not so wholly divested, yet like those *Canaanites* whom the *Jews* did not extirpate, they were put under Tribute: and while persons who knew so well how to exact were *Lord's Paramount*, a bare being was all that could be expected, they seemed rather *Stewards* than *Owners* of their *fortunes*, and had rather the trouble than advantage of their *Managery*: And who would not think that this so long want of plenty, should have taught us sobriety in the using it; that *desuetude* should have worn out the skill of *luxury*, and we should not have known how to be riotous: but alas, our memories have been too faithful to us in this particular, no one of our vanities is fallen into oblivion, but on the contrary the art of Voluptuousness so improved, as if all the time that was lost from the *Practick*, had been spent in the *Theory*, and we had for so many years been contriving new kinds and degrees of excess. Indeed it is too sure we retained the *affection* when we had lost the *power* of rioting; and 'tis not our prosperity seduces us, but we it. For as the *Sun* though it lends its rays to the begetting of the vilest *Insects*, yet makes no such production but upon apt matter, *slime* and *putrefaction*: so neither would the most opulent fortune make us sensual, did it not find us disposed and prepared for it. How forcible those *propensions* are, appears by the multitude of *objects* on which they work; For they had need be strong Inclinations that take in all Opportunities, nay possibilities of actuating themselves, and such 'tis evident ours are, there being nothing capable of ministering to luxury, which we use not to that purpose. Our *Meat* is no longer apportioned to our Hunger, but our Tastes: so that the *Stomach* is made merely passive in the matter of Eating; serves only to receive those loads we charge it with, whilst its Elections and Choices are forestall'd by the *palate* or *fancy*; nay, 'tis not permitted so much as a negative voice, not allowed to refuse what is either for kind or quantity destructive to it: We do with studied mixtures force our reluctant appetites, and with all the *Spells of Epicurism*, conjure them up that we may have the pleasure of laying them again. Thus unworthily *treacherous* are we to Nature, which while we pretend to *relieve*, we *oppress*, by giving her not only beyond her need, but sufferance: And to show we are no less dextrous in mixing *sins* than *meats*; our very *Pride* (though in its self an intellectual vice) mingles with our *Gluttony*, everything is insipid that is not costly; and it is thought an ignoble Peasant-like thing to eat a plain meal: Nor is he now to be looked on as a Gentleman, whose single Ordinary costs not as much as would be (and himself would perhaps some years since have thought) a fair exhibition for some whole families. And that we may not be charged with *partial intemperance*, we go not less in that of drink, wherein we are so nice and critical, that 'tis become a special skill and faculty to *judge of liquors*: But how great soever our *curiosity* be, 'tis sure our *excess* is greater, and does not

only over-match but supplant it; there being no drink so unpleasant which the love of a debauch will not reconcile us to. So great a malice do we bear to our *reason*, that to oppress it, we are content to expose our darling, and do violence to our very *sense*. How unhappily predominant this brutish Vice is, need not here be told, since it too evidently attests its self, to every man's observation, it no longer seeking the shelter of night and darkness, but impatient of such delay, appears in the broadest light; and he is now a *slow-paced drunkard*, that has not finished his *course*, perhaps begun another, before the *Sun* has ended his: nay, so is the Scene changed, that *sobriety* is become the reproachful thing, such as even those who value it dare not own, and are either driven to *preserve* it by shifts and artifices, or else choose to *abandon* it rather than hazard the scandal. And certainly this is the great advantage this sin has for the propagating its self, for 'tis impossible *Bestiality* should be so universally agreeable to mankind, that all should pursue it out of *appetite* and liking: 'tis this Fear that engages many in it; and though it have too many *volunteers*, yet sure 'tis this *press* that helps to make up its *numbers*, which as it speaks the great baseness of those who are thus ashamed both of Piety and Humanity, and had rather cease to be *men*, than appear to be *Christians*; so is it a sad indication of National impiety, a fatal Symptom that we have near filled up the measure of our iniquities, and are ripened for the woes denounced against those who *call evil good, and good evil*, Esa. 5. 20. which sure was never more palpably done than in this instance, wherein *temperance* is branded for *ill nature*, and dullness of humor; whilst the most *swinish Excess* must pass for *sociableness, friendship, and hospitality*; names which have been so long prostituted that they have lost their native use, and men have forgot those very distant things to which they originally belonged, yet sure such once there were: God made us *sociable creatures*, and we might still continue so upon the strength of that first principle, and need not owe our *intercourse* to our *debaucheries*; no, nor our friendships neither, which have been so far from being preserved that way, that there is nothing more obviously, and frequently violates them; nay, indeed the whole species of *real Friendships* seems to be extinct, since this *fictitious* sort took place. Men think it enough (as indeed 'tis too much) to damn themselves with their friends, and all other communications are transmuted into that of Sin, for we daily see those, who cleave the most inseparably in this kind to each other, will yet neither do nor suffer anything else: And sure if this be *friendship*, 'tis such a reversed kind of it as must have as preposterous a *Definition*; for none that have yet been given by *Divines* or *Philosophers* will fit it. The like may be said of *hospitality*, which sure is in its proper nature of a very distant make from this; designed to *relieve Strangers*, not *burden* them; to cure their wants indeed, but not by the worse exchange of a *Surfet*: So that the *ancient* and the *modern Hospitality*, differ as much as that of *Melchizedek* from that of *Circe*; the one refreshes, the other transforms: And how great a show soever of liberality this later may have, yet he is not to be thought to have drunk *gratis*, that has paid his *reason* for his *shot*.

AND to both these parts of Intemperance, our Uncleaness bears full proportion, the one *makes provision for the flesh*, and the other *fulfils the lusts thereof*. To how brutish an impudence this sin is grown is too visible: we need not trace men into their privacies and recesses, themselves willingly proclaim their guilts; nay, dread nothing so much as the

opinion of being innocent: yea so out-dated a *virtue* is Modesty now become, that even that Sex to which it was once accounted the greatest ornament, have put it off, look on it as a piece of *Rusticity*, and *country breeding*: whether this pulling down the *fence* be an Indication they are willing to lie *common*, I shall not determine: but sure that very free, and confident behavior now in use, is too apt to invite assaults, and takes off all that Extenuation of crime, which was wont to be allowed that Sex upon the supposition of their being seduced? Thus do we publish our sin as *Sodom*, and if we consider how much boldness it has gained since the return of our *prosperity*; twill be probable that ours also has been fomented by *fullness of bread, and abundance of Idleness*, Ez. 1. 6. That our Plenty is very subservient to it, appears by the *vast expense* wherewith many men manage this vice: And that our Idleness is so too, is no less evident by the *large portions of time* that are spent in those pursuits, it being as the great design, so the especial business of too many men's lives. As for the *remedy* which God has assigned, it serves now only to exasperate the *disease*. Marriage with too many only advances simple-fornication to adultery, and superadds perjury to uncleanness; those sacred bands are like *Samsons* withs, broken upon every assault of the *Philistines*, and the very thought of being confined makes men more apt to range; For alas, 'tis not their *needs* but their *Phancies* they are to provide for, and that is so endless, that the greatest liberty of *Polygamy* would never satisfy it: the same quarrel would lie then to multiplied wives, which does now to single; I mean, that they were their own: And how numerous soever their *flock* were, 'twould not secure their poor neighbors only *Lamb*, especially when 'tis considered, that in this they gratify two sins at once, their *vanity* as well as their *lust*; their complacence in *undermining* the Husband, being generally as great, as that in *enjoying* the Wife. And if *Pride* abstractedly and in its own nature be, as *Solomon* says, *an abomination to the Lord*, certainly when 'tis thus complicated, it must be infinitely more so, and ascertain a concurrence of those *Judgments*, which are singly threatened to each of those *Sins*; what those are, I wish guilty persons would seriously ponder, and then they would surely think their momentary pleasures much overbought. But alas, such a fascinating sin this is, as allows men no liberty of consideration, they go on as the *wise-man* says, *Prov. 7. 22.* with the same stupidity that *an Ox goeth to the slaughter*: or, *a fool to the correction of the stocks*; and while everybody else observes the *Effects* of their Vice in their wasted *bodies*, and ruined *estates*; themselves are the last that discern it, pursue the *course* till the very last remains of strength and wealth are exhausted, and nothing left them but *disease* and *beggary*. Of the truth of this, there have been too many sad examples, though it seems not yet enough, to give caution to others.

And to these *lusts of the flesh*, we spare not to add those of the *Eye* also, for so surely we may properly call all those *Luxuries* which adapt themselves peculiarly to that Faculty, such are the *gaity* of Apparel, *richness* of Furniture, and all the *splendor* of Equipage, which has no propriety to any other sense, but that of *seeing*, and is lost if it be not looked on: And though these seem to differ much from that *Covetousness* which *St. John* is supposed to comprehend in that Phrase, the one being the *tenacity*, the other the *profusion* of Money; yet they are but several branches of the same Sin, and are diversified only by a various application to the *Object*: for in strict speaking, he that covets Gold and Silver to lay on his *back*, is as properly *covetous*, as he that designs it only to fill his *coffers*. But besides the propriety these *excesses*



have to that title, they have no less claim to that ensuing, *The Pride of Life*; it being evident that they are both Effects and Fomenters of Pride: and sure this sets but an ill Character upon them, that when the *Apostle* has divided all the *lusts* of the world into *three sorts*, these bid so fair to *two* of them. I would not here be understood to condemn that Decency and moderate Expencc, which agree to the several ranks and qualities of Persons, there being not only a *lawfulness*, but some kind of *civil necessity* for such Distinctions: nor is the levelling principle fitter to be admitted in Habit, than in Title or Estate: That which I accuse is quite another thing, it being that inordinate profusion which does not only exceed the ability and fortune of the Person, but the proportion of his rank and condition; and so confounds that distinction it should preserve, and levels us the wrong way: it being more tolerable that all should be *Peasants*, than all *Lord's*. And this is the irregularity that many seem to affect, there being not only an emulation of pomp and bravery among equals, but those of the most distant qualities, there seeming now no other *measure* than the utmost extent of their *money* or *credit*; the later whereof is often so stretched, that it not only cracks its self, but by an unhappy contagion, breaks those it deals with, and like a *Granado* tears Towns in pieces: The many ruined Families of *Tradesmen* do too sadly attest this; would God our *Gallants* would consider how unequal it is, that many should want *necessary clothing*, only to maintain the *superfluity* of theirs; an Injustice which not only upon a *religious*, but *politick* account deserves the severest Reproof, and since *Divine* Laws will not restrain it, 'twere well if *Humane* were provided: though I confess, 'twere not easy to find out penalties to deter those whom the wants so usually attending these excesses will not discourage. This sort of *vanity* was once thought peculiar to *women*, and though I cannot say that the sexes have exchange'd faults, (because each still keeps its own, together with those of the other) yet 'tis evident they have communicated them, and as the *women* of this Age have transcribed *masculine* Vices, so the *men* have *feminine*; this particularly, wherein they seem fully to answer the Copy, they being as Critically knowing in all the mysteries of vanity, and as diligent in reducing their *speculations* to *practice*, as any the most extravagant female. Indeed both the one and the other pursue this *folly* with so great an expense of Care, Time, and Money, as if to be fine and happy were the same thing, and their *bodies* had been designed for their Cloaths, rather than their *clothes* for their Bodies.

AND now when all these luxuries are to be served, it had need be an exorbitant plenty that shall supply them; and that will unfold the riddle so frequent among us, of so many being poorer since they recovered their estates, than when they wanted them: Our *revenue* how large soever, is so clogged and encumber'd with our *vices*, that they molder away, and only serve to carry other men's with them, by giving credit to run in debt. There are indeed no such unmerciful *extractors* as our own Lusts, the one gleans after the other, till they induce such a scarcity as the Prophet *Joel* describes 1. 4. *That which the Palmer-worm hath left, hath the Locust eaten, and that which the Locust hath left, hath the Canker-worm eaten, and that which the Canker-worm hath left, hath the Caterpillar eaten*: So that in effect we have only changed our oppressors, and are as much or more exhausted by our sins, as we were before by other men's; with this woeful circumstance that now we have the *guilts* as well as the *sufferings*: Thus do we rob ourselves, and create *want* in the midst of all that *abundance* God has given

us, using our plenty as the *Benjamites* did the *Levites* Concubine, *Judge*. 19. force and prostitute it till we destroy it; and the similitude holds in this also, that what we thus violate is not our own; for let us fancy what we will, certainly our *superfluities* are more the *poors* Right than *ours*, assigned to them by God the grand Proprietor. So that our Excesses have besides their proper *guilt*, that of *injustice* superadded; and when the cry of the *poor* shall be join'd to those of our riots, they will certainly be too clamorous to let vengeance any longer sleep.

THIS is the account we can give of our *plenty*, and that of our *liberty* is not much better; 'tis not long since that *arbitrary tyranny* expired, which gave us no other *measures* of our duties or punishments, than the *will* or *avarice* of the Imposers: And then how did we gasp to be under the conduct and Protection of *known determinate Laws*? Yet now we have them, who considers them, or is regulated by them? Between the *licentiousness* of Inferiors, and the *remissness* of Superiors, they are rendered things only of *form*, not *use*; for while the one violates, and the other connives, what can they signify, and though there be never so many *new Laws* made to assert the *old*, yet we see they serve for little but to partake of the same contempt with the others, and are but like the *Chimeras* of an *Utopian State*, sagely contrived, but to no purpose. 'Tis the Execution of *Laws* that gives them a real and effective being, and without that, amidst our great volumes we are yet destitute, and may too probably experiment the truth of that *Axiom*, that *'tis better to live where nothing is lawful, than where all things are*. Indeed if we remember how the Statutes of *Omri* were kept, with what a tameness the severest Impositions of the *late Usurpers* were submitted to, we have reason to think *coercion* is the surest Principle of *vulgar obedience*; though withal it sets but an ill mark upon us, who know so much better how to be *slaves* than *subjects*. And as we are restored to our *civil Liberty*, so as a branch or consequent of that, we are to our *personal* also: We were lately in the condition Christ foretold to *St. Peter*, carried by others whither we would not, *Io*. 21. 18. but now we gird ourselves and go whither we will; and alas, what use do many of us make of this *freedom*? Is it not visible, that neither our public or private affairs are the better attended: But on the contrary we are in a restless pursuit of impertinent or vicious *pastimes*, go pilgrimages to our *pleasures*, wander about from this sport, that meeting to another, till many of us forget we have any other concerns in the world, and are as much strangers to our own homes, as when we were forcibly detained thence: And for such I know not whether the former restraint be not eligible, to be a *prisoner* being a kind of rescue to him, that would otherwise be a *vagrant*.

THESE are the *uses* we make of those *advantages* whereof God has repossess us. I know 'tis too envious a task to distribute these accusations to every Rank and Order of men among us; I have here given them in the lump, and wish that not only such *degrees*, but each *person* would adapt to himself his *peculiar share*, wherein contrary to other *dividends*, I fear the only Immodesty and Injustice too will generally be, for everyone not to carve liberally for himself. However, 'tis sure in the gross they make up the *Character* of a most barbarously *ungrateful Nation*. God was pleased to return our *peace*, before we had forsaken our *sins*, as if he meant to try our ingenuity; that we who had been so much worse than beasts under the former method, that no stripes would discipline us, might have this advantage to redeem

our credit, and be drawn with these cords of a man: but we have put off not only *piety* but *humanity*, and are equally intractable to all methods. And now who can refrain from *Moses's passionate Apostrophe*, *Do ye thus requite the Lord O foolish people and unwise*, *Deut. 32. 6*. Unwise indeed, that from the most benign *purposes* of God, extract nothing but our own *mischiefs*: are the poorer for his *Liberalities*, and the worse for his *Goodness*; by a preposterous use so wear out our *Blessings*, that they cease to be, at least to be *Blessings*: And if they once fall from that, there is no middle form for them to assume, they convert into the direct contrary, and become the *fatallest Curses*, more heavy than those which were originally designed as such; that degeneration adding malignity, and no *Fury* being so extreme, as that which bottoms upon *repe'l'd and irritated Love*. God's *mercies* are like those *pictures*, which according to the different position of the beholder, carry different *Representations*, if we will still stand on the wrong side, and not take them in their more *amiable* appearance, we shall find they can put on a *dreadful*: his *Goodness* will not be finally unoperative, if we will not permit it to lead us to *repentance*, 'twill drive us to *destruction*. I am sure we have all reason to expect he should exert his power as eminently against us, as he has done for us, unless perhaps he sees that is not necessary to our ruin, for indeed let him but stand by and not interpose his omnipotence for us, he may trust us to be his *Executioners*, our *Vices* having a *natural* as well as *moral* Efficacy to destroy us. And who knows whether that be not the reason of his seeming connivance, that he forbears to strike us, to give us up to those more fatal wounds we inflict on ourselves; this alas we have too much cause to fear, for 'tis sure 'tis not our *innocence* that gives us *Impunity*, but 'tis more than probable 'tis our *incorrigibleness*; that God gives us over with a *why should ye be smitten anymore?* Will not prostitute his *Judgments*, but as the basest of *Malefactors* leave us to the basest of *Executioners*, and let our *iniquities* become our ruin. This as it is the severest purpose God can entertain towards us, so 'tis our most important concern to avert. And O that we, who have so perversely resisted all the designs of his *love*, would now try to defeat that of his *anger*, rob him of those intestine avengers within our own breasts, those *fleshly lusts which fight against the Soul*, *1 Pet. 2. 10*. which do not only provoke, but execute his *Wrath*, and make us more miserable than *Hell* its self could do without them; and God knows 'tis more than time for us, to seek an escape from so *formidable mischiefs*: O let us not contract one minutes delay, let us cast ourselves at the feet of our offended God, and as those who are condemned to disgraceful *Executions*, use to petition for some death of less *Infamy*, as a *boon* and *favor*, so let us beg, that he will please to think us worth his *own correction*; that whatsoever we suffer from his hand, yet that we may not (like to *Herod*) be delivered up to the loathsome fortune of being devoured by our own putrefaction. In a word, let us form *David's choice* into an importunate *prayer*, and earnestly beg that we may *fall into the hands of God, and not into the hands of men*, at least not of *ourselves*, who are more to be dreaded than all our other *Enemies*.

INDEED till we do thus, our prosperities are far from real, and do in this justify our most mutinous repinings, that we are never the better for them, nay, much the worse, yet since 'tis only we that have enervated them, they will stand upon our account in their proper weight and value: When our *receipts* are summed up, God will charge us with them, not as those empty *uselessthings* we have made them, but as those great and *solid blessings* he

intended them. And certainly this is most deplorable ill managery, to reserve nothing to ourselves but the *burden* and *account* of our good things; to enjoy nothing, and yet be answerable for all. In secular things men usually pay with some regret, for those things of which they have only anticipated the *use*: But with what dismal reluctancies shall we come to pay for these, of which we have made no *advantage*, and must therefore pay the dearer because we have not; it being not so much the things, as our employing of them to our benefit, whereof God will exact account. His *anger* is then only incens'd, when we resist his *love*; and his only quarrel to us is, for frustrating his design of making us happy. And sure those well deserve his wrath, that will provoke it on such terms; yet so perverse is the *choice*, as of all sinners in general, so especially of *this Nation* at this time, who have all before us which might make us happy in both worlds, if we did not Madly affect to be so in neither, God grant we may recover the Sobriety to make *wiser elections*, before it be out of our power to make any, and we be found to stand to the mischiefs of our own wild Option.

THE Reader will perhaps think, I have gone beyond the limits of a moderate digression, but the too great *copiousness* of the Theme, must be my *excuse*: such overgrown Vices cannot well be drawn in little, and where there is such a multitude, the most superficial view of Each, is rather proportional to a *distinct Tract*, than to the *few Pages* it has borrowed in this. My greater fear is, that the event may prove it impertinent, there being not much hope that a *private whisper* shall be heard by those, who are deaf to the *loudest calls* of Heaven, and have made no other *use* of those various and signal Providences we have been under, than to defeat the *design* of them.

#### **CHAP. IX. A survey of the Mischiefs arising from Disputes in general.**

THESE are some of those many artifices, whereby Satan like a cunning *Picklock*, slyly robs us of our grand *treasure*, the power and efficacy of our Christianity, and leaves us only the empty *Casket*, the name and formal Profession, that which serves only to make us *proud*, not *rich*, *confident*, not *safe*: And God knows, so many are daily thus befooled by him, so many fall as preys to these his *Stratagems*, as might, one would think, glut the eagerest malice, and supersede all farther designs: but so insatiate is this grand Devourer, that *retail-prizes*, though never so frequent, do rather enrage than satisfy his *appetite*: He is Enemy not only to this or that man, but to *mankind* in gross, and therefore as if he feared that even his malice might not prove indefatigable enough for so many distinct pursuits, he contrives more compendious methods of destruction: Frames such *Engines* as take off whole ranks, nay, troops; compounds such active *Poison*, as like a Pestilence, kills multitudes at once. It is too trivial a Mischief to annoy the *outward parts*, it is his Mastery to spread an unseen venom in the *Bowels*, thence to diffuse its self throughit, mix with the vital spirit, and convert that *kindly heat* which should animate, into those wild *irregular flames* which ravine and consume. And this is done, by that Pestilential spirit of *division*, that heat of *disputation*, which has for so many ages possessed and wasted the *Catholic Church*; and by an unhappy kind of Magic transformed the zeal of Christian *practice*, into an itch of unchristian *Dispute*; made the *questions* about our *Creed* more numerous than the *letters* of it; and by multitudes and contrariety of *Paraphrases* so confounded and obscured the *Text*, that what was anciently the

badge and *tessera* of Christian Communion, serves us for no other purpose but as an occasion of breaking it.

SO long as the Church retained the *simplicity* of Christian doctrine, looked on her *faith* as the Foundation of her *obedience*, and endeavor'd to propagate to her Children such an understanding of the one, as was most apt to promote the other; She happily made good the title *Christ* gives her, *Can. 6.* of his *love*, his *dove*, his *undefiled* one: but when the *Serpent* had once got into this Paradise, infus'd his *subtleties*, and nice intricacies into men's Brains; and least that should not be ruinous enough, his *venom* also into their Hearts: Then began all those unhappy *Metamorphoses*, in comparison of which, those of the Poets are as *trivial* as they are *Fabulous*: then that *faith* which was once inseparably join'd with the *patience* of the Saints, forsook that tame company, and linked its self with the most contrary qualities of *wrath* and *bitterness*; and those whose Profession it was to *resist* unto blood, striving against sin, *pursued* to blood those that resisted them in any of their speculations: Then that passive Valour which had rendered them so venerable to their Heathen Enemies, converted some, tired out others, and amazed all; sadly degenerated into that active malice, which from *persecuted Christians*, entitled them to that monstrous style of *Christian persecutors*. And that *ardent love*, which had offered up so many *Holocausts* to God, was supplanted by that *fiery hatred*, that made no less acceptable oblations to Satan.

THIS miserable and destructive *change* was so much the interest of the Enemy of Souls, that we cannot wonder he should so studiously promote it; and indeed never did he at once so approve his *malice* and *subtlety*, I would I could not say success also, as in this *design*; in comparison whereof, all his other Projects speak him but a *Puny*, this is his one *Goliath Stratagem* which has served him not only to *defy*, but even *defeat the Armies of the living God*.

NOR is his Sagacity more observable in the *choice*, and main drift of the Design, than in the ways of Effecting it; had he brought into the *Primitive Church* those large scrolls of disputable points, wherewith he has filled the Modern; that more charitable Age must needs have startled and discerned, that that *seeming Jealousy* for Truth, was indeed nothing but a *real design* against Peace, and would surely never have parted with that sacred *depositum*, that precious legacy so lately bequeath'd by Christ, for those vain janglings, those School subtleties which now entertain the world. But as he that would divert a man from the *guard* of some important Treasure, alarms him in some other of his greatest *interests*; so he at first raises up *Heresies* of the greatest magnitude, whose blasphemous consequences so shook the whole Fabric of Religion, that what was *Uzzahs* Rashness seemed then every man's advised Duty, to *put his hand to the upholding of the tottering Ark*. How could those who had been baptized into the faith of the Blessed Trinity, suffer the *Arians* to rob them of the Second Person, the *Macedonians* of the Third, the *Valentinians* and *Manichees* so to despise the First, as to set up against him a Rival principle of being: How could those who had so solemnly renounced the World, the Flesh and the Devil, see them all bowed to by the temporizing, unclean, idolatrous *Gnostics*? these were such invasions as seemed to commissionate all that could wield the sword of the Spirit to take it up, and engage in this Warfare. But all this while 'twas a sad *Dilemma* to which the Church was driven; if she gave countenance to these

*seducers*, she betrayed her *faith*; if she entered the *contest* she violated her *unity*; the one would undermine her *foundation*, the other would make a breach in her *walls*.

AND the Devil was too old an Artist to lose the *advantage*, he knew well that even a just and necessary *defense*, does by giving men acquaintance with War take off somewhat from the abhorrence of it, and insensibly dispose them to farther *Hostilities*, and therefore he failed not to provide *sparks* for that matter, which was now grown so combustible; nor did he always send them from the *bottomless pit*, but sometimes borrowed fire from the *Altar* to consume the *Votaries*, and by the mutual collision of well meant *zeal* set even Orthodox Christian in *flame*. A memorable instance of this was the *dispute about Easter*, wherein while the veneration they had of the glorious Resurrection of *Christ*, prompted them to commemorate it in the exactest manner they could, the *Serpent* creeps into this Paradise, and though they had the same common end, yet on occasion of some little dissenting in the way, the heat of *devotion* insensibly degenerated into that of *contention*; and by being very tenacious of a circumstance of that *celebration*, they lost the more essential requisite that of *Charity*: kept the Feast indeed, but with the leaven of malice, and absurdly commemorate the redintegration of his *Natural Body*, by mutilating and dividing his *Mystical*. So likewise in the business of Rebaptization, while one side in a pious abhorrence of *Heresy*, thought the stain like that of Original Sin could not be done away by any Purgation less solemn than that of Baptism, and the other in a just reverence of ancient *custom*, and jealousy of *innovation* opposed it: the Dispute lasted till the Scene was changed, and those who deliberated of the manner of *receiving* Heretics into the Church, were themselves as such *turned* out of it. No less well meant were the *Originals* of the *Novatian* and *Donatist* Heresies, as equally unhappy were their *issues*: For in them all, when bitter *Zeal* was once fermented, through its aptitude to receive, and the Devils vigilance to administer occasions, the *Orthodoxy* or *Heresy* of lives soon became terms out-dated, and men were measured only by *opinions*: That *sword of the spirit* which was at first designed against vicious practices had its edge turned against *speculative* notions, in so much, that at last like that of *Joab*, 2 *Sam.* 28. 8. it had got such an aptness to fall out, that it was always a ready instrument of Execution, till even a Philosophical point, as that of the *Antipodes* was resolved with an *Anathema*, and not to know the System of this *present World*, made forfeiture of that *to come*.

BUT alas these, though great defections from Primitive unity, were but modest essays, and feeble assaults, compared with those which infested the succeeding ages: This *root of bitterness* was then but a *probationer* in the soil, and though it sent forth some offesets to preserve its kind; yet *Satan* was fain to be at some pains to cherish and nurse them up, placed them under the shadow of the *Sanctuary*, and got them like the treacherous Ivy, supported by that *piety* they were designed to destroy; but it was not long ere they had got firmer rooting and strength, not only to propagate, but multiply. Every Dispute in Religion grew *proliferical*, and in ventilating one question, many new ones were started: And as *questions* grew numerous, so did *Sects* too; every Opinion almost constituted a new party, and those again subdivided into many others, so that of all the first Violators of Primitive unity, we scarce find any, who did not revenge their *Schism* upon themselves, by separating from one another, as they had all done from the *Church*; till at last the progeny both of *Sects* and

Opinions grew so numerous, that he who would exact an account, must be sent like *Abraham*, to the Sky or to the Shore: The Stars or Sands, being as apt a subject of *Arithmetic* as they. Whence it is brought to pass, that *Satan* now may leave his toilsome labor of compassing the Earth; men do his business for him, giving him leisure to be only a *Cheerful Spectator* of their *Divinityprizes*; the bloody combats of *Ecclesiastic Gladiators*.

AND that he may be secured never to want that pleasing divertisement, the *later Ages* have been careful to train him up *Combatants*, it being now become a distinct sort of Learning, a new Species of Divinity, to raise nice *questions*, create new *difficulties*, branch out with fond *distinctions* our holy Faith, which the pious Simplicity of the first Christians, received to practice; not to read upon as an *Anatomy*, unbowel and dissect to try experiments, much less to bring into the *Theatre*, there made to fight and bleed, to show men sport, and try the skill of the unhappy sword-men, and Masters of defense. *The form of sound words*, which in its native frame and constitution, was most enlivening and Salubrious, dissolved and melted by *Chimical preparation*, ceases to be nutritive; and after all the labors of the *Alembeck*, and hopes of an *Elixir*, insensibly evaporates, and vanishes to Air; or leaves in the recipient a foul *Empyreuma*, or fretting corrosive. An endless dotage about names and words, and then as endless quarrel for them; appearing the commensurate *effect* of the long studies of those *Distillers* in Divinity, who boast its Sublimation.

IT is indeed a thing worthy of the greatest both wonder and lamentation to see how the plainest, and most *simple proposition*, when it falls into the hands of these *Artists*, is mangled and disjointed, is rarified, exalted, and refined: He whose leisure, or indeed whole life, would serve him to survey all the subtle Divisions, and Distinctions of the *School-men*, would sure resolve, they had the power of working *Miracles*. *Questions* in their hands multiplying in the breaking, like the *loaves* in our *Savior's*. But sure the event of the *Miracles* are very desperate, no solid nourishment being derived by the one, but on the contrary, *Stones* given us instead of Bread, and those too for the worst purposes, even to fling at one another, as if because *stoning* was the death of the first Christian *Martyr*, we designed his *Charity* to the same fate with himself; that *divine Gospel grace* having since fallen under as thick a shower, and with this sharp aggravation too, that whereas he suffered from *Jews*, *Christians* are become its *executioners*: whilst those who pretend to be *Champions* of the Faith, Irrefragable, Angelical, and Seraphical *Doctors*, not only fill the Church with quarrels whilst they live, but bequeath them in their writings to posterity; as *Zizka* is said to have done his skin, to be made an Incentive to war and confusion.

IT was the policy of *Julian* to shut up the Fountains of human learning from the Christian youth, lest they should there gain such acuteness, as might render them the more formidable Adversaries to *Paganism*: but could he have foreseen that they would have employed those Weapons not against the *common Enemy*, but *one another*, he would surely have reversed the Stratagem, freely opened those *Magazeens* whence they might furnish themselves for their mutual ruin, and have as solicitously *promoted* their Learning, as ever he *obstructed* it. I am very far from abetting their arrogant folly, who either decry human learning in general, or make it such a *Moabite*, or *Ammonite*, that however it be admitted in

*civil* Converse, must be interdicted the *Sanctuary*. Our Religion prescribes us rational not brutish Sacrifices, and therefore despises not any of those *advantages* which may improve our reason, exalt the *man* and depress the *beast* in us: yet sure we shall derogate very impiously from Christ's prophetic office, if we allow not divinity to be the Supreme and noblest Science; such as is to be served and attended, not regulated and governed by those inferior: but that just order seems now to be inverted; *divine* learning is brought down to *human*; the *Simplicity* of Christian doctrine so perplexed and confounded with *Philosophical nicities*, that *Plato* and *Aristotle* are become the Umpires of our Religion, and we must go ask *Heathens* how far we shall be *Christians*. Those *deep things of God* as the *Apostle* calls them 1 Cor. 2. 10. and of which he pronounces the natural man an incompetent Judge, are yet brought before *that Tribunal*, subjected to be scanned by rules of Art: but alas, our line is too short to sound those Depths. Men rashly undertake to understand *incomprehensible*, to order *infinite*, define *ineffable* things: and then no wonder if their conceptions differ; for where there is no visible truth, wherein to Center, *error* is as wide as men's *Phancies*, and may wander to Eternity: while multitudes run carriers in the dark, it is not strange to have them justle, and overthrow each other.

AND doubtless were the *Controversies* which have so long harrassed the Church thoroughly examined, many of them would be found of this nature. An *humble belief* has been judged too sluggish and dull an exercise for men of acute parts, and therefore they would not take *faith's word* that so it is, unless *reason* will be her *surety*, and show them how; but sure it had been much for the *peace* of the Church and *safety* of Souls, if *Mysteries* had been permitted to be *Mysteries*; that those sublimer parts of our *faith* had been entertained with more veneration, and less of *disquisition*, and that while even the learned'st do acknowledge them to be *Abysses*, they would not confute that confession, by attempting to *fathom* them. But alas, so preposterous has been the procedure, that those things which were indeed inexplicable, have been racked and tortured to discover themselves, while in the mean, the plainer, and more accessible *truths*, as if despicable while easy, are clouded and obscured; so many subtle *queries* raised about them, that the *Theorick* of Christianity is become harder than the *Practick*; a grace is much more readily acquired than defin'd, and that *key of knowledge* which should give us entrance into the closets and recesses of religion, is by so much tampering and wrenching made *useless*; serves only to busy us at the door, and so in effect proves rather a *bar to keep us out*, than a *key to let us in*. Thus perverse are the *contradictions* of human depraved nature, which like our *first parents* take it unkindly, that God has reserved anything from us, and boldly attempt to break down his *enclosures*, to rob him of his *peculiar*; and yet in the mean, as industriously contrive to rob ourselves of our own, to cancelling both parts of God's distribution, neither leaving *secret things to the Lord our God*, nor *the revealed ones to us and our children*, Deut. 29. 29. Certainly the first propagators of our Faith, proceeded at another rate, they well knew that not the *brain* but the *heart*, was the proper *soil* for that celestial Plant, and therefore did not amuse their *Proselytes* with curious questions, but set them to the active part of their religion. We see what brief and plain instructions S. Peter gives his *Catechumen*, Act. 2. 38. *Repent and be baptized everyone of you for the remission of sins*: and this it seems as a full preparation for the gift of the Holy Ghost,



which he there promises upon these only conditions. This was that vigorous Seed which at once *sprung up* suddenly, and *rooted deep* too, and produced the liberal harvest of that day: but sure had those three thousand souls, been Catechiz'd by our modern *Casuists*, we had seen a wide difference, not only in the expedition but success. In like manner we see *Act. 8.* how short a Creed qualified in *S. Philip's* judgment for the Eunuchs baptism: and we find *S. Paul* whose education enabled him for the subtlest definitions, yet delivers his whole doctrine in this *compendium*, *Act. 20. 21. Repentance towards God, and faith towards our Lord Jesus Christ;* and 'tis observable how he introduces this with a profession that *he had kept back nothing that was profitable for them*, *Vers. 20.* and seconds it *V. 27.* with another, that *he had not shunned to declare unto them the whole council of God;* from whence 'tis obvious for the shallowest discourser to infer, that the whole council of God as far as it is incumbent for man to know, at least *necessitate medii* is compriz'd in that one breviat of Evangelical truth: and certainly whilst all the *devision* of these generals, was the distributing them into *practice*, they were found most fertile seminaries of all Virtue; but when they came to be *dichotomiz'd*, and cantond out into curious aerial notions, they lost their *prolifick* nature: that fruitful land became a wilderness, a wild and intricate maze, where men sooner lose *themselves* than find either *truth* or *holiness*.

WHEN Christianity first attested its self by *miracles*, it produced in the hearts of its converts, a firm assent to the truth of the *Doctrine*, and an awful reverence and adoration of *that God*, who had given such power unto men, awaking them to an Enquiry after *duty*, so to propitiate that *omnipotence* whose Fury it appeared impossible to bear: And this sure was a much more *genuine effect*, than if they had busied themselves in those many *unprofitable curiosities*, nice, yet bold enquiries into the divine attributes which now a-days serve only to supplant that pious veneration we owe to them.

IN like manner the comprehensive enunciation of Christ, *Mar. 16. 16. He that believeth shall be saved, and he that believeth not shall be damned*, was received by the first Christians, as the condition on which the two so distant states of Salvation or damnation depended, and accordingly excited their diligence, to attain the *one*, and avoid the *other*. And this certainly was a much more concerning employment, than to have entertained themselves with the modern dispute, whether some antecedent decree of God had not irreversibly determined them, to the one or other; a *disquisition* that has served only to keep us *Idly busy*, set our heads a working, but folds up our *hands* like *Solomon's* sluggard in our bosoms. So also when *S. Paul* affirms it the design of *Christ's* giving himself for us, to *purify to himself a peculiar people, zealous of good works;* the *Primitive* Christians had no other design than to comport with that his purpose; to be what he died to make them, and to attest their *Zeal* to good works, by being actually *rich* in them. They took *Christ's* word, that *he that gave the meanest dole for his sake, should not lose his reward;* thought themselves sure enough upon his promise, and never disputed the proportion either of Worth or Congruity between the work and wages; and had the *Modern* done the like, our *works* had not so unhappily evaporated into words, we had talked less and done more.

'TWERE easy to draw the Parallel through all the points which busied the devotion of the *first Ages*, and the curiosity of the *later*: By all which it would be evident, how much Christian doctrine has *lost* in its Efficacy, since it *gained* in its Bulk: how we have embased our *Coin* by multiplying it; and have divided our *sum* into so many, and so small Fractions, as our *Arithmetic* can scarce *number*, never *unite*. We should think him very ridiculous, that should hope to advance his *crop*, by grinding the *corn* he sows: yet methinks, this has been the Method of our Spiritual husbandmen, who have scarce suffered one grain of our faith to scape Entire. 'Tis said that the *Ant*, when she lays in her winter stock, bites the ends of the *Corn*, as being *Naturalist* enough to know that will certainly prevent its sprouting: And sure that little contemptible creature whom *Solomon* appoints to preach *industry* to the *sluggard*, may in this point read *Philosophy* too, to our greatest *Doctors*; convince them that that seed which they mangle with so many Distinctions and Divisions, will never spring up into Christian *practice*: It will rather be like the *Dragons* teeth, *Cadmus* is said to have sown, whose immediate production was a *hostile band* combating one another. A *fable* which God knows we have found too sadly *moralized* in our School contentions, only with this unhappy difference, that ours are more *immortal*, our *Serpentine* breed fight but never die, oppose but destroy not one another.

AND then 'twill not appear strange to see the first seeds of discord, so prodigiously encreas'd, that they now overspread the face of the Earth: for whereas in all other things there is a succession, one generation goes and another comes▪ and so though the *species* continue, the *Individuals* perish; these seem to have the accurst Privilege of propagating and not expiring, and to have reconciled the procreativeness of *corporeal*, with the duration of *incorporeal* Substances: This is such an advantage toward their *multiplication*, that we may grieve, but cannot wonder to find them *Swarm*; not like *Bees* to bring profit, but like *Locusts* to devour every green thing in the land; nor is it now in the power of all the *Magicians of Egypt* to cast them out: for were it possible ever to become *Satan's* interest to suppress them, he would certainly find himself in the case of one of his young Conjurers, to have *raised* more spirits than he could *lay*. Men's now *irritated Passions*, and formed interests, the great fomenters of disputes, would prove too *sturdy Devils*, even for *Beelzebub* himself to Exorcise.

BUT 'tis too sure his Kingdom will never so divide against its self; it suits not only with his *Nature*, but with his *Ends* to perpetuate our Strifes, and therefore as if our doctrinal debates were not enough to secure his purpose, he has an auxiliary troop of ritual differences to attach us. The *Leprosy* which infests the sollider parts of our Religion, has past from the *body* to the very *Garments*; the most exterior *adherencies*, Habits, Gestures, Days, everything that has but the remotest subserviency to Piety, are become the *objects* of fierce Contests, and have so encreas'd the number and heat of our quarrels, that 'tis unnecessary, perhaps impossible to add more if he can but keep up these, as God knows he is too like to do, his Kingdom will be competently guarded, they being his greatest *security* against that *power of Godliness*, that vital force of Christianity, he so much dreads: that they are so, is obvious enough to him that takes but the grossest confused view of them. But that we may better discern the degrees of his *advantage* and our own *mischief*, 'twill not be amiss to consider them more attentively, make some distinct observations, not of *all*, for that were endless, but

of *some* of their most eminent *Effects*, which we shall find so pernicious and destructive, as sufficiently speak their relation, and subserviency to the great *Abaddon*.

AND in the first place if we consider them only *privatively* as they supplant and justle out our greater concerns, we shall find them sadly mischievous, indeed to such a degree that were they not chargeable with any *positive* Ill, they were by this their mere *negative* Force, competent Instruments of our *ruin*. Did they actually convey no venom, yet while they subtract our nourishment, their effects will be sure to be deadly; *Grace* as well as *Nature* being liable to be starv'd as well as poisoned, *Christianity* is not a dull unactive, but stirring busy State, and therefore we still find it in the *Gospel* represented under the *Metaphors* which imply the greatest Industry and Activity; tis a *trade*, a *watch*, a *race*, a *combat*, and it assigns us tasks enough to justify the propriety of the *Tropes*: And therefore as on the one hand the sleepy Professor will at last find he has but dreamt of those glorious Rewards he expects; so on the other, he that frames himself another *Scheme*, that labors but not in God's vineyard, that busies himself in things extrinsic to that one great *Sphere of motion* the Evangelical Precepts, will finally discern that he has but rolled *Sisyphus* his stone, espous'd a *toil* under which he may indeed be *weary* and heavy *laden*, but will never find *rest* to his Soul.

AND then what can be more perfectly adapted to his aim, who desires to propagate his own eternal restlessness unto us, than thus to commute our tasks, exchange these *pleasant* and *gainful ones*, which God assigns us, for those *uneasy* and *fruitless*, we impose on ourselves. 'Tis true we find too many of those unprofitable works of darkness to busy and employ us: but I think no one, nay I am apt to say not all others together, have proved so effectual to his purpose, as this of raising and maintaining *parties in Religion*. 'Tis too usual a policy of States to secure themselves from the *fear* of a potent Neighbor, by fomenting a civil *discord* in his Kingdom: *Satan* has in this instance found it a lucky Stratagem, it having proved the most powerful revulsive of his danger. I will not examine, whether he borrowed it from, or lent it to our *Machavilians*, but sure he may from his own experience recommend it with the attestation of a *Probatum est*.

INDEED this art of diversion gives him a full security against all he fears in our Christianity, for 'tis not the title he envies to us, or dreads himself; we know he long since had courage to contemn the name even of Christ, when invoked by those whose practices join'd with him in defying it; while we are but *Jewish Exorcists*, make no other use of Christ, but to get us a reputation and a trade, he can deal well enough with us. *Seven sons of Sceva* are not half so terrible to him as *one St. Paul*, 'tis him only he fears, that to the *form* has join'd *the power of Godliness*: That *Exorcisme* he knows he cannot resist, and therefore has very dexterously found a way to divert it, by engaging us in those contentions which allow us not to think of the practical part of our profession. By the *confused noise* of Battle, quite drowning that *voice behind us*, which says, *This is the way walk in it*. Nay, by this subtlety he does not only divert, but forestall also; like the *Philistines*, allows no Spear or Sword that may be used *against him*, but takes up all those Instruments by which we should work the *work of God*. We know to all affairs of Importance there are three necessary *concurrents* without which they can never be dispatched; *Time*, *Industry*, and *Faculties*; and the more weighty and difficult the Business is,

the greater Degree of each of these is requisite. Now certainly the *interest* of our Souls is not the slightest *concern* we have: the avoiding eternal *misery*, the acquiring endless *bliss* is not so trivial, or so easy a matter, as to be the Work of a *moment*, the purchase of some few *yawning wishes*, or *volatile fancies*: He who is to dispense the Rewards, has proposed us other Conditions, assigned us Work which takes up no less *time* than that of our *whole lives*; no less *intention* than of our *whole powers*: And then if we suffer anything else to interpose, and default what is thus entirely requisite, if we cut new *Channels* for that which should run in this one *full current*, 'tis easy to divine what the Event will be: For man being finite both in his nature and operations, the time and attention he bestows on one thing, must necessarily be substracted from another. And therefore if our Disputes about Religion entertain and busy us, they must unavoidably interrupt our attendance on practic Duties; and so whilst we quarrel with *one another*, give our great *Master* too just ground of quarrel with *us all*, by neglecting the great, and indeed only Business entrusted to us.

NOW indeed that our contentions do thus divert us, is too apparent to any that shall consider it in any of the three forementioned particulars; for, first for our *time*, they do not only *insensibly* steal away much of it (a modesty which most other diversions do still retain) but *Magisterially* exact it, and accordingly have large parcels of it solemnly and avowedly devoted to them; the *scanning old questions*, and *raising new ones*, having been the professed Business of many men's lives; their very Vocation and Trade wherein they have arrived to such *eminence*, as shows they made *liberal oblations* of their Time to it: And of this every age has left so many Records, as the mere reading them would allow few vacant minutes to the succeeding: And had not *time* a little revenged his own quarrel, and consumed many of those *writings*, by which himself was wasted, the *Hyperbole* would not be very extravagant in this case, which we find warrantably used in another, *Io. 21.* that even *the world its self could not contain the Books which have been written*. As it is, there are more than enough to employ, nay, devour time; for when men once launch into the vast *Sea* of Controversy, they are tossed there endlessly, and seldom recover a *harbor*, Difficulties like *waves* crowding one upon the neck of another; And accordingly we see in *Polemick Disputes*, how every rejoinder swells bigger and bigger, till like *Gehazies cloud*, from a *hand breadth* it over-spread the *Heavens*; every little Manual becomes the Parent of vast Volumes; and unless the evil cure its self by majoration, unless the greatness of the task bring in despair to supplant curiosity, and keep men from reading, the *spectators* will have as little respite, as the *Combatants*, both Writers and Readers will be so ingrossed, that they will have little leisure for anything else. And I dare in this appeal to any that have engaged deep either way, whether they have not found it experimentally true: I wish they would but snatch some broken parcel as a *plank* from the common *shipwreck* of their time; rescue a few minutes for a sober reflection, and audit what real Profit accrues to them, from the expense of so many precious Hours; how much it advances that grand business for which their Time *here* was allotted, and according to which their Eternity *hereafter* will be awarded: always remembering, that if it promote it not, it hinders it, by diverting that *time* which should have been so employed: And indeed there cannot be a more comprehensive *mischief* than this of the *loss of time*, it being that which virtually contains the frustrating of all other Advantages, whereby we should work out our

Salvation. The operations even of *Christ* himself were, he tells us, limited to a certain season: *I must work the work of my Father whilst it is day, the night cometh when no man can work*; and if the Night overtake us, it matters not how we are stored with instruments of Action, since they all at once then become useless. Our Laws anciently set a greater *penalty* upon the stealing *Beasts of breed*, than on other Cattel of the *same species*, as calculating the damage by the possibilities of which the Owner was robbed. Time is the *universal womb* of things and actions; and therefore when we lose *that*, we suffer an accumulative prejudice, forfeit our *Rights in reversion* as well as our *Possessions*, our *capacities* as well as *enjoyments*. As in an Abortion the unhappy Mother, besides the frustration of her hopes, and child-birth pains sustained, acquires an aptitude to miscarry for the future, and never to be able to bring forth a vital birth: And thus God knows multitudes of *Embryon* purposes perish, and the misery of it is, they are our best that do so. We generally pursue our *frivolous projects* with an *active vigor*, but keep our great and concerning *affairs* only in design till *death* come and surprise us, which like the *fatal Metamorphoses* the Poets talk of, fixes us in the posture it finds us, and so presents us to *Judgment*. Now I would know of the most eager Contender, whether he would not choose then to be found with his hands stretched out in *prayer* to God, or *alms* to the poor, rather than dealing *blows* amongst his fellow servants; if he would, certainly 'tis his concern to put himself into that form he would then appear in, to husband his little span of time so, as may stand him instead when time shall be no more.

BUT if men will needs be *improvident*, yet why will they be *ridiculous* too, if they will barter away their time, methinks they should at least have some ease in exchange: but to be industrious ill-husbands, to lose all their *advantage*, and none of their *toil*, is such a solemn piece of folly, as is at once matter of Scorn and Wonder; yet this is the very case here, our *wranglings* do not only exhaust our *time*, but our *strength* too: We pursue them with so vehement an intention, as if our Faith proposed not to us any other victory, but over this sort of Opponents: We run ourselves breathless in this *race*, where the *prize* is only a few *fading Leaves*, or what is more transitory, a little *popular applause*; and make not towards the incorruptible Crown, till we are grown too feeble and decrepit for the other pursuit. Men macerate their Bodies, and waste their Spirits in *Polemick studies*, prescribe themselves no time of discharge from that *War*, till they are able no longer to wield their *weapons*, and then when mere Impotence makes them *peaceable*, begin to cry out of *contention*, snatch up *Devotion* when Controversy begins to be too heavy for them, and at their Death *pray for that peace* of the Church, which they have made it the business of their life to *disturb*. This as it sufficiently attests what men's thoughts are in their cool blood, what apprehensions they have of the way when they draw near their journeys End; so does it abundantly evince the unspeakable prejudice, Piety receives from our Disputes; Those have the active and *vigorous Abettors*, while That is turned off to languishing *bed-rid Votaries*. So that the *division* between these two, is like that of the Cattel between *Jacob* and *Laban*, all the stronger to the one, and feebler to the other: Would God the Scene were not in one respect changed, and that the *Syrian* had not here got the better share. But in the mean time what greater advantage can *Satan* wish for, our strength and industry is diverted upon these foreign expeditions, and *Zion* is left to be guarded by the lame and the blind, such only as are not able to follow the

Camp, and then 'tis not strange to see what successful assaults he has made, that that true *practic virtue* which once made such victorious salleys on the heathen World, is now baffled in its own Quarters, beaten from its Works, and driven to seek shelter in obscure corners, immures its self in some few private breasts, and so like an exil'd Prince, makes only shift to *live* when it should *reign*. But alas, shall we forever suffer ourselves to be thus befooled, shall this his stale stratagem after so many hundred years use, nay, and detection too, lose nothing of its Efficacy? Must we always waste our strength in forging shackles for ourselves? This is such an infatuation as *Hosea* speaks of, *Chap. 9. 7. The Prophet is a fool, the Spiritual man is mad*: Would God we would once put ourselves under the discipline of serious recollection, it might perhaps cure the Frensy: Let him who has with unwearied diligence watched all advantage against his *Antagonist*; rack'd and tortured every period of his discourse, to make it confess an absurdity: Let him, I say, consider, how much better that *industry* had been employed in discovering the *fallacies* of our common Adversary, that old Sophister, who puts the most *abusive Elenchs* on us, whilst we are most busy in putting them upon one another. Good God, how might true vital Christianity at this day have flourisht, if we would have bestowed our pains the right way? At how much a cheaper rate might we have *cherished*, than we *destroy* her. All parties pretend to be very careful of this *Vine*, are very busy in setting traps for the *little Foxes*, all whom they are pleased to call *Heretics*; and in the mean time take no care of the *wild Boar*, let that not only spoil her *branches*, but stock up her *roots*, suffer the most savage beastial vices to destroy both Power and Form of Godliness together. Thus unhappily do we divert our intentions, from our most important concerns. And as *Archimedes* is said to have been so vehemently intent upon a *Geometrical figure*, that he heard not of the taking of the City, till an Enemy gave him his *information* and *death* together: So do we so busy ourselves in drawing our several *Schemes* of Religion (every of which will pretend to no less than *Demonstration*) that in the mean, that which alone is *true Religion*, is exposed to the fury of the Enemy, sack'd, ruined, and like the plough'd up *Jewish Sanctuary*, not one stone left upon another. Certainly most of the *questions* which at this day disturb Christendom, have *in respect of their matter* no Propriety toward the propagating good Life, but, *in reference to their way of managery*, all aptness to hinder it; how much were it then for our *Ease* as well as *profit*, to turn us into the plain road, where none of these Thorny difficulties will encumber us. Alas, why should the *Romanist* so sweat to maintain his *Purgatory flame*, as if he already felt its heat, and would in this world antedate those pains, when the same Industry bestowed here to *purify himself from all filthiness of flesh and spirit*, would subtract the matter of that *Fire*, and leave little for that *furnace* to refine; which were doubtless a much securer way, even according to his *own principles*, than to trust to the uncertain devotion of *others*, to fetch him out when once deeply ingulphit: 'Tis surely much better to starve that Fire, by ones own *innocence*, than to leave it to be extinguished by the Tears and Piety of *surviving friends*. Why should the *Socinian* so eagerly contend for the possibility of keeping the Law, when *one example* would convince more than a *thousand arguments*. Let him bend his study to make himself an instance of his own doctrine; and then though he do finally fail in proving his *Hypothesis*, yet, if he do his utmost, he will not fail of a better *triumph*, than that which the Schools can give; and so will even from his error extract advantage, his very *straying* will by a happy *Antiperistasis*, lead him into the way. Why does

the *Predestinarian* so adventerously climb into Heaven, to ransack the celestial *Archives*, read God's *hidden Decrees*, when with less labor he may secure an *Authentic transcript* within himself; let him according to Saint *Peters* advice, *add to his faith virtue, and to virtue knowledge, and to knowledge temperance, &c.* and that chain of virtues will stand him in much more stead, than if he could as infallibly (as some have confidently) demonstrate every link of *Predestination*: 'Tis the assiduous *practice* of Duty will make his calling and election sure; and unless he can confute that divine *Axiom*, that *without holiness none shall see the Lord*; he cannot but confess he may more profitably busy his thoughts in laboring to become holy, than in disputing whether he can choose to be so or not. Or lastly, why do we *Christians of several persuasions*, so fiercely argue against the *salvability* of each other, as if it were not only our Opinion, but our Interest and our Wish, *that all should be damned, but those of our particular Sect*; when God knows not only every society, but every single person has enough to do, to *work out his own salvation*, which if we will take the *Apostles* word, is to be done *with fear and trembling*, *Phil. 2. 12.* A temper very widely distant from that of censuring and judging. And sure we should not think that *malefactor* more meriting, or more likely to be acquitted, who should leap from the *Bar* to the *Bench*, and there condemn the whole Goal but himself. 'Twas a sober and Christian *reply* of a late learned Gentleman, who being asked by one whether a *Papist* might be saved, answered, *you may be saved without knowing that.* And would we confine our cares and enquiries, to those things which concern that one great Interest, we might take *less pains*, and yet do *more work*, be less *busy-bodies*, but more *fruitful Christians*, and then sure 'tis time we ask ourselves the *Wise man's* question, *Eccles. 5. 16. What profit hath he that laboreth for the wind*; and at last give over this unthriving diligence, and not so emulate the most stupid of Beasts, as to make ourselves burdens, only that we may couch under them.

AND were this only *Issachars* lot, 'twere the less to be regretted, but also *Zebulon* herein invades his portion; 'tis they that handle the *pen of the Writer*, that have engrosted *this error*, and will not suffer it to be a *Plebeian* one. None do so much this way mis-employ the two vulgar talents of Time and Industry, as those who have a third superadded to them, that of Extraordinary Faculties and endowments which they do as prodigally lavish as either of the former. The Beginners or Abettors of *contentions* have generally been Persons of the most *acute refined wits* and *excellent learning*, which has enabled them for those quirks and subtleties, of which grosser understandings would have remained more happily ignorant: A strange production that the *greatest beauties* of Nature and Art, should ingender the *foulest deformity* in Religion. Thus alas have *Satan's* altars the pre-emption of *God's*, the fattest Oblation brought to feed the fire of *contention*, whilst that of *devotion* expires for want of Nourishment. It was indeed no wonder, that the blind zeal of *Pagans* had made him so wantonly nice, that none but the choicest victimnes would serve his turn; none but an *Andromeda* and an *Iphigenia*, Royal and Virgin sacrifices propitiate his infernal Deities: but that among *Christians* he should still have the *same Election*, have the richest treasures of those, who say they war against him, laid at his feet, have his choicest weapons out of his Enemies magazine, is a riddle that can scarce be solved, but by concluding *Idolatry* has only changed its *form*, and that he sits as securely enshrin'd in *men's passions* and animosities, as ever he did in an *Idol Temple*; so that he seems rather to have lost the *pomp*, than the *power* of

Regiment. But admit, that he were not herein so immediately God's rival, that these *speculative debates* had none of those adherencies, which do so directly gratify him, yet still he is secured of gaining somewhat at rebound; for alas, when men's faculties are thus employed, what Weapons are there left for the defense of true *practic virtue*, and God knows, she needs them but too much: Men's *lusts* are grown subtle Disputants, so that the most improved *reason* may find work enough to manage the Contest; And surely would men of parts timely have bent their endeavors this way, vice could not have got so strong a party. Men are ashamed to be *Proselytes* to a weak Arguer, as thinking they must part with their *reputation*, as well as their *sin*: and certainly nothing is a more general *discouragement* from Piety, than the *opinion of its votaries* not being Persons of Parts, and exalted Understandings; a Prejudice as old as the time of our *Savior*, as may appear from *Io. 7*. Would God our greatest *Rabbies* would sadly consider how much they have contributed to this scandal, while by laying out their parts on *Polemick niceties*, they have neglected the more weighty part of their business, & given too much Attestation to that scandalous Maxim, that *Ignorance is the mother of Devotion*: Certainly this is quite to mistake their *Commission*, which is not that of a *Herald*, to proclaim War amongst men, but that of an *Embassador*, to reconcile them first to holiness, and by it to God: And doubtless *one soul* gained to Piety, would more promote their account, than *manythousands* secured to a Sect or Party. We find how sad the doom was of that Servant who wrapped up his Talent, but we have no cause to think it would have been at all easier, if he had melted the Talent into bullets, to maintain the skirmish with his fellows: Whether that be not the case of some who have received not the *one* Talent but the *five*, I leave it to be discussed between God and their own Consciences; but in the *interim*, 'tis sad to see how unhappily men engage their endeavors, which seems to represent the reverse of *Isaiah's Prophecy*, we having beat our ploughshares into swords, and our pruning hooks into spears, all the Instruments of fertility and growth in *Grace*, into Engins of *War* and *discord*; and then it must needs be a most deplorable condition to which Christianity is reduced; which seems in this to be under the same calamity, which her distress professors suffer from the *Turkish* tyranny, whilst her hopefulest and most pregnant Children, are like *Ianizaries* and *Timariots* trained up to fight against her. And let none wonder that I call it fighting against her, when yet perhaps none of them do formally renounce her; for that Circumstance only determines the War to be *intestine*, not *foreign*; and if our own sad Experiences had not too much qualified us to judge, I might appeal to the universal vote of mankind, which of those were the most destructive. Indeed were there no other Act of hostility discernible, but that which we have hitherto insisted on, the intercepting her supplies, the cutting off from her that time, industry and gifts, whereby she would be nourished and supported, that were irreparably injurious to her, and consequently most grateful to that grand *Enemy* who as hath been showed, makes advantage of our Wranglings of Dissensions *with one another*, to reak his more inveterate Malice *on us all*.

#### **CHAP. X. A Survey of the Mischiefs arising from disputes, as they supplant Charity.**

BUT alas, the mischief of these debates, can never be described by bare *negatives*, there are multitudes of *positive* ills, that inseparably adhere to them, and those of so destructive a force, that if Christianity were *beleaguered* and *famished* by the former, she is *storm'd* and



*battered* by these, and so is ascertain'd to sink under all the methods of ruin. In the front of these we may well rank those displacencies and animosities which are the product of our speculative differences, and which do indeed so naturally result from them, that 'tis not to be hoped so long as the *one* continues that the *other* will ever cease. For though in *practice* we often see a bewitching Sin dethrone the Reason, and make men act as if they had no such superior principle to guide them, yet in matters of *Speculation* their *affections* are generally strongly influenc'd by their *understandings*. We do not only approve, but love those notions wherewith we are prepossessed, which kindness as it propagates its self to the *abettors* of the same Tenets, so also it insinuates dislikes to the *opposers*. And as that opposition advances, so the disgust does too, till at last the Scene shifts, and the *Persons* are at a greater war than the *Opinions*. But we need not thus derive a proof from the *causes*, when the thing does too demonstrably attest its self by the *effects*; for what issues are there of the mortallest hatred, which do not plentifully flow from this fountain. *Humane nature* we know has but three ways of actuating its Passions; by *thought*, by *word*, and by *deeds*; and we may surely conclude the feud very bitter that employs all these Engines, as 'tis too visible this does; for though the *former* of these be in their own nature inscrutable, to all but omniscience, yet the *two later* are, according to *Christ's* own Rule of the *Tree by the fruits*, infallible *Criteria* of them; and those make such liberal discoveries, that I think I may appeal to any who have espous'd a *party*, whether they have not with the first discriminating rudiments of their own Sect, imbib'd a secret *confused prejudice* to all others. Nay, I fear there are but few of so mortified passions, as to have stopped there, and not advanced to a direct aversion, and alienation of mind. Indeed were it not for this, 'twere scarce possible for so many of the *vulgar*, to be such *Bigots* in their several factions; for alas, their Intellects are generally too *gross*, to have any *clear* apprehension of the Points they contend for; their Leaders only give them some *general confused notions*, just enough to excite their *displeasure* against all Dissenters, and then their *anger* must presently be called *zeal*, and instead of the more uneasy task of suppressing their passion, this expedient serves at once to hallow and gratify it: Nay, so ridiculous have some men's prepossessions of this kind been, that they would scarce allow those to be *entire men* whom they thought not *sound believers*, but have phancied I know not what *bodily* as well as *mental* Monstrosities in those they were pleased to call *Heretics*; a piece of childish credulity which the emissaries of some factions have not disdain'd to make their advantage of. But these inward disgusts and rancours are but the first bound of this ball of contention, when this leaven is once in the *heart*, it will quickly diffuse its self, and both *tongue* and *hands* will be tainted with it. Hence comes it, that disputes in religion are managed with such virulency and bitterness, that one would think the Disputants had put off much of *Humanity*, before they come thus to treat of *Divinity*. The government of the Tongue is a piece of morality which sober nature dictates, which yet in this instance many even of our greatest Scholars seem totally to have unlearn't; For whether we consider the unseemly reproaches, or rigid censures, wherewith almost all parties pursue their Antagonists, we have reason to say with *S. James*, *The tongue is an unruly evil, full of deadly Poison*: would God their *guilt* of this kind, did not so loudly proclaim its self, as to supersede the need of *proof*. 'Tis too obvious that the *Satyr* has usurpt the chair, and *polemick Discourses* are degenerated into *libels* and *invectives*, our Controvertists fall from *arguments* to *reproaches*, as if their Zeal lay more to blast their

adversaries *fame*, than confute his *error*; and were this only in personal extemporary debates, it might have the excuse of an indeliberate passion. Indeed it were to be wisht that all words of this sort, might vanish in that breath that utters them; that as they resemble the Wind in *fury* and *impetuosity*, so they might do also in *transientness*, and *sudden expiration*: But alas, a course is taken to immortalize them, they become *records*, and our most elaborate *controvertial writings*, like the Earth after the curse, over-run with these briars and thorns, Sarcasms, contumelies and invectives filling so many *Pages*, that were those weeded out, many *volumes* would be reduced to a more *moderate bulk* as well as *temper*. Nor are our *censures* anything more modest than our *reproaches*, every petty difference is mutually upbraided, to each party as a defection from the faith, so that we scarce know a milder *name* than Heresy, nor *doom* than Damnation. And as if the visible obliquities of errors would not afford us inditements enough against one another, there is a closer inspection made, every *position* is ripped up, and curiously dissected, to see what *Embryo* is in its womb, what seeds there are of monstrous productions, which though perhaps the native strength of the Principle would never have *animated*, yet the preternatural heat of an Antagonist can quickly *hatch* them (like the *Chickens* at *grand-Cairo*) into life, and vigorous being: and if by a long chain of (perhaps fallacious) Inferences, some such Imputation is fastened upon a *Thesis*, then all who embrace that, are charged also with all this *spurious brood*, though they never so solemnly renounce and disclaim them. A practice sure very uncharitable, for suppose such *consequences* never so regularly deduced from my *opinion*, yet so long as I seriously disavow and detest them, I may indeed be thought *unwise* in not discerning the connection, but sure not *impious*. So that unless want of *Logic* be a *damning sin*, no man can hence be authoriz'd to pronounce me *reprobate*: and I cannot think that God, whose rigor bends against the faults of our *wills*, rather than our *understandings*, and who at the last great assize will assume our own consciences into the judicature upon us, will ever sentence me for those *deductions* how horrid soever which I never made mine, or that I shall ever find myself in Hell for a *mispersuasion* which I never entertained. But there are some whose *Censures* are not so *artificial*, yet no less *severe*, who beg their *Postulata*, and taking it for granted that such and such are the only sanctified opinions, make them the *Shiboleth* by which to discriminate not only their *own* Friends, but *God's* too, lock up heaven gates against any who bring not that Ticket for admittance; and though they make the way wide enough to receive the most *overgrown Sinner* of their own Opinion, yet they pronounce it impossible to the *strictest piety* of a Dissenter. And upon such grounds as these do we mutually doom one another to perdition, never considering that whilst we so briskly presage *others* Damnation, we really prepare for our *own*. Alas, our eagerness to *heat the Furnace seven times hotter for all that bow not to our dictates*, does but expose us to the fate of *Nebuchadnezzar's officers*, Dan. 3. to be ourselves consumed in that flame, wherein we cast them. 'Tis indeed to be wisht we would cease to invade God's peculiar, by judging those that must stand or fall to him: but if we will needs take his *office*, 'tis but equitable, we take his *rules* too; and in our *Wrath* remember *Mercy*: But God be blessed 'tis the Judgment of our *upright*, yet *gracious* Master that shall finally determine us; and not that of our passionate fellowservants: If these were irreversible, and the Key of the bottomless pit were in our *custody*, we might give Satan a *writ of Ease*, discharge him from his perambulations, he would need no more to walk about as a

*Lion*, but might still lie in his *Den*, and we should bring in *prey* enough to glut the Devourer: For could we *execute* all we *condemn*, we might ask the Disciples question, *Mat. 19. 25. Who then can be saved?* But as these severe *censures*, are a present *violation of Charity*, so they tend to the perpetuating it by obstructing a return to that *unity of Judgment*, which might make up the very *original breach*: for while men reciprocally load each others opinions and persons with detestable imputations, if they really speak what they think, they do still more deeply impress upon themselves the prejudice to that which they accuse: (*hatred* as well as *love* gathering strength by being actuated): but if they do indeed not believe their own *charge*, yet having once made it, either upon Interest or Passion, 'tis not probable they will want *pride* to maintain it; and when we consider how ruling a *piece of carnality* that is, we cannot wonder if it indispose men to *retractions*. I wish we had not too many, and too late instances of some whose weightiest *objection* against a cause, has been their own former *violence* against it. When men have once fastened the brand of Heresy, Profaneness or Blasphemy upon an *opinion*, they think they cannot afterwards become its *Proselytes*, without either seeming to *assume* those Guilts, or at least that of having *falsely charged* them upon others: and the Horns of such a *Dilemma* do so gore their *reputation*, that it often tempts to salve that with the *wounding of conscience*, and persuades them rather to reject their *convictions*, than expose their *credits* And certainly were this the only ill consequent of our rigorous accusations, it would be enough to prejudice them as unfit Instruments in a Gospel design; but though they suit not with that work to which they solemnly *pretend*, they are most accommodate to that they really *produce*: For if we examine in the third place, what *influence* these our eager contests have upon our *actions*, we shall find them fully proportionable to our *words*. And first negatively, 'tis apparent in too many, that they are apt to confine even the common offices of humanity to their own Sect: and others who do not so, yet show so great partiality in dispensing them, as discovers the Name of *Christian* is not half so charming, as that of their own *particular Faction*. Were Instances of this kind as *needful* as they are *numerous*, 'twere easy to give multitudes: but I think none that has lived in our late confusions can have wanted occasions of observing it in *others*, at least, if not in *himself*. But alas, *omissions* are scarce worth our notice, when there are so many *positive Acts* of unkindness so visible among us: They know little of *ancient* and less of *modern Times*, that are unacquainted with the *mutual persecutions*, which almost all parties have alternately raised, one against another among Christians: *Confiscations* and *banishments*, *Gibbets* and *flames*; Weapons God knows much too carnal for a spiritual warfare, yet much more in use than those *S. Paul* recommends to *Timothy*, *gentleness*, and *meek instructing of Opposers*, 2 Tim. 25, 26. And when 'tis considered that those Opposers too were Heathens, 'twill be more than a little strange, that Severity should be allowable to *Brethren*, which was interdicted against *Aliens*. Is it an easier crime to reject the *entire body* of that Faith which was once delivered to the Saints, than to differ in the explication of some *one branch* of it? nay, perhaps only of some *corollary* and *deduction* from it, which as far as it is human may be fallible, and therefore can no more command my *assent* than it satisfies my *judgment*; yet this is generally the most that can be affirmed of our differences; For almost what Party is there which do not avowedly own all that *Faith* which constituted the first *Christians*; would God we did as uniformly embrace the Charity too; and then most of our disputes would be superseded, at least so calm'd, that

there should be none of those destructive effects which they now produce: For alas, how many funeral piles has this preposterous zeal kindled? So that what some said of *Draco's* Laws may too justly be applied to our arguments, that they have been writ rather in *blood* than *Ink*. But as Christ when he forewarn'd his disciples of the ensuing persecution, tells them not only they shall be killed, but they shall be put out of the Synagogue: So now as if Christians were aemulous of every branch of *Jewish* cruelty, we transcribe that part of the copy too, and either by causeless excommunicating *others*, or separating *ourselves*, we deny the benefit of *public communion* to each other: And this is a greater severity than the former, by how much more implacable our hate is against what we count *error*, than what we know to be vice; and by how much the concerns of the *Soul* are more estimable than those of the *Body*. The inveterateness of those Feuds which rise from Opinion, may clearly be discovered in this instance; let a man have committed all the *outrages* which may render him unworthy to live, yet when we prosecute him to *death*, we willingly afford him all helps towards his *future state*, and no man is so inhumane as to refuse to pray, either *for* or *with* a Malefactor; yet some few *speculative differences* are such a gulf betwixt us, that we cannot meet even in that we all acknowledge our common Duty, *the worship of our God*. Certainly among all the accursed issues of our *contention*, there is none more malignant and criminal, than this of *Schism* and *Separation*, and would men judge dispassionately, more irrational neither: For doubtless were our case stated to any sober Heathen, he would never be able to guess, why they who equally acknowledge the advantage and necessity of *prayer*, confess the same God, have the same common wants in this world, and hopes in the next, may not ask in the same *form*, and in the same *place*. Alas, is it not enough to be at distance where we *differ*, but must we be so also where we *agree*? Is unity so dreadful to us, that we must act contradictions to escape it. Surely this is a *stranger fascination* of the spirit of Division, than that in the Gospel *Demoniac*, which enabled him to break all bonds in sunder, and like it, abhors the approaches of a *Savior*, crying out, *What have we to do with thee, thou Jesus the Son of God, art thou come to torment us?* Who knows what a powerful Exorcism the united intercessions of the Christian world might have been; had we jointly deprecated our quarrels, God might have found a way to have composed them, though we could not; and our *tears* might have cemented those breaches which our *dissents* made, but our *separation* widens. I know the venerable names of the Sanctions of *Holy Church*, the hundred thirty seventh Canon of the Code of the universal Church, which says in express terms, 〈 in non-Latin alphabet 〉, *that we ought not to pray with Heretics or Schismatics*, and very many warm expressions of the *Fathers*, are producible in this case: But till we Excommunicate with the Tears and Sorrows, and public concernment of the Primitive Christians, who refused all acts of kindness only out of love, and the most ardent Charity, we may by no means lay claim to their pattern, whose estrangements only flow from malice and inveterate hate. Would we indeed comport with the Example of those *happy Times*, we should have feared the *guilt of Schism* in ourselves so much, as not to have lightly charged it upon others; we should have prayed for the *conversion* of Dissenters, not laid *Anathemas* upon them, and prayed for their *confusion*. St. Paul we see, *Heb. 10. 25.* reckons the *forsaking of Assemblies*, as a degree, at least preparative of *Apostafie*; and from his time throughout all the purer ages of the Church the holy Fathers have generally branded it, as the highest impiety; and no marvel, for it is one of those Giant-like sins, which not only

oppresses *men*, but invades even *God himself*. 'Tis the mangling and assassinating *that body* to which Christ owns an *inseparable connection*; the putting him to head scattered limbs, instead of an entire compact body, as if we meant to refute *St. Paul*, show him 'tis possible that *Christ may be divided*. Good God, what shall we say when we see Heathen Soldiers estimate Christ's coat higher than Christians do his *body*! they thought the *one* too good to be parted, but we cease not to tear and mangle the *other*, and which is yet more monstrous, make it *a part of our Religion* to do so. We name our *Opinions* our *Faith*, and when under that Title we have enshrin'd them, we make more barbarous Immolations than ever the most *savage Heathens* did. They sacrificed some few objects of their Love, their *Children*, but we sacrifice the very *affection*, and think our *Zeal lukewarm* till it have reduced our Charity to *ashes*. And now if we compare these our *Divisions, Wrath and Bitterness*, with those fundamental, Gospel precepts of *Unity, Love and Meekness*, we must surely say we have not there so learned Christ. And then how ridiculous is it, to pretend a *Zeal* to that Gospel, whose very foundations we undermine. Peace is at once the *blessing and duty* of Christians, and those heats of *speculative Contests* which violate it, will certainly never serve to make us either good or happy. And therefore till Charity cease to be an Essential part of Christianity (which certainly we must burn our Bibles ere we can suppose) we must conclude, that our Disputes, and the ways whereby we manage them, how much soever they pretend to Preserve, do indeed evacuate and destroy true, that is, *Practick* Christianity.

**CHAP. XI. A survey of the Mischiefs arising from Disputes, as they engage upon ill Arts and Scandalous Practices, to sustain the espoused Cause and Party.**

AND yet so unhappily are many men mistaken, that these *irregular heats* which thus waste the vital spirits of Religion, are thought the most *Sovereign Cordials* to support them. The highest *Paroxism* of this Feaver are deemed the perfectest *Health*. Men esteem the overflowing of their *Gall*, the exuberance of their *Zeal*, and then all the Promises to the *faithful combatant* in Christ's camp, they confidently appropriate to that their so *eminent Grace*; though indeed it can with no more propriety be called so, than *Pharaohs lean Kine* might be said to be *fat*, because they had devoured those that were so. In plain terms, men lay so great weight upon their being of right opinions, and their eagerness of abetting them, that they account that the *unum necessarium*, and think the propagating of those so *important a service* to God, as will justify the use of the most *interdicted instruments*, legitimate the most *enormous Commissions*, that they can fancy contributive to that pious End: And moreover commute for the neglect of *Practick duties* in the general tract of their *lives*. I shall not here urge the hazard of men's erring in the choice of opinions, nay, the certainty that of many opposite, one only can be the right; and then to all such as miss, that their very groundwork fails them. I shall only confine myself to the *malignant influence* this Perswasion has on *practice*, and in that respect I cannot but affirm it a most *pernicious delusion*, which as it tends extremely to the enhancing the bitterness of our contests, so it may justly be reckoned among the worst effects of them, and is a most *irrefragable proof* how much they obstruct the vital *efficacy of Religion* in our hearts. Nor is it any new thing for men thus to deceive themselves, for we find such Confidences as these frequently upbraided to the *Jews*, both by the *Prophets* and *Christ himself*, they thought their *Zeal* to the Temple and ritual

observances, so invincibly meritorious, as no *Crime* could defeat, and that their *legal purifications* would render them acceptable in God's Eyes, in spite of all their *Moral pollutions*: But how fallacious a hope this was, the many severe increpations of God do sufficiently attest. Yet certainly their guilt was far below ours, the things they so depended on were *parts*, though not the *whole* of their Duty; those *Ordinances*, though perhaps somewhat *adulterated* by *Rabbinical* mixtures, yet for the main were *instituted* by God himself, and that with a design of discriminating, and separating them from the rest of the world; and such peculiarities and privileges as these, might have an aptness to excite that presumption: But alas, the case is otherwise with most of us; they are not the *Revelations* of God's will, not the *Testament* of our dying Redeemer, but some *Codicils* and *Annexes* of our own we so earnestly abet. 'Tis not the *Text* (for then 'twere impossible for any that received the same Canon of Scripture to differ) but our *glosses* to which we pay such Reverence; and when on that account we *sever* ourselves from those to whom the Commands of God, the Blood of our Savior have most closely *united* and *cemented* us: We can yet make a shift to think that there is so much of Sacred in this, as shall not only render it highly rewardable, but also hallow all other profanations of our lives; and in our *Jehu* march upon such an expedition, can turn all regrets of conscience (like *Iorams* messengers) behind us. That this is so, none can doubt who observe with what boldness men rush upon the most *unchristian sins*, in pursuit of what they Phancy a *Christian cause*. Were it not for this *amulet*, how were it possible for any to think they may venture upon Perjury, Sacrilege, Murder, Regicide, anything without impeachment to their *Saintship*; nay, to think that the only danger lies on the other side, in being *remissly wicked*, that to *slack* anything of the utmost speed, is to *do the work of the Lord negligently*. Yet that this has been a prevailing Perswasion, we have had too many, and too sad instances; and God grant we may not find them so repeated, that our *sense* may supersede the *use* of our memories concerning them; nor has this been peculiar to one only Sect, but those who are otherwise at the widest distance unite in this Principle. They are not only *Phanaticks* that can say *grace* over the foulest *crimes*, and consecrate them to the use of a *good cause*; if we examine the *Dypticks* either of Conclave or Consistory, we shall find some Saints upon that account, who could never have been so upon any other. And when we consider how often *Heaven* has been mortgaged to gain Auxiliaries from *Hell*, how men have been encouraged to the most *damning sins*, by *promises* of being certainly saved; we must either think that a *Holy cause* is omnipotent enough to reverse *God's decrees*, to *save* whom he would *damn*, or else that this pretence is one of the most ruinous deceits, the most fatal Treachery to souls that ever *Satan* contrived, who though he do in all instances play the *Mountebank*, yet sure never more than when on confidence of this *Antidote* he persuades us thus to swallow down his *deadliest Poison*.

I MUST not here attempt to enumerate all the *unchristian practices*, that have on this score been made, not only *lawful* but *meritorious*; yet there is one of so frequent use, that I must needs advert unto it, and that is, those *calumnies* and *falsehoods*, which are now become a piece of *Ecclesiastic* as well as *state policy*, and a great part of that offensive armor wherewith our controvertists assault one another. Indeed if we consider how many *forges* are daily going for these *Engines*, we shall have reason to think, all Parties have an high esteem of

their *usefulness*. Of these Calumnies there are too many sorts and degrees to be here particularized: And indeed those, who permit themselves to use any, can be supposed to have no other *boundaries* than the advantage of their *cause*: And accordingly as that seems to exact, they lay their *Scene*; sometimes they traduce the persons of their opposers, and by raising prejudices against them, hope some of it will reflect upon their doctrine: did men generally know how to distinguish between *reports* and *certainties*, this *stratagem* would be as *unskillful* as it is *uningenuous*: But considering the vulgar temper, its not unaptly suited to it. This it seems was anciently understood, it being the old Greek advice, 〈 in non-Latin alphabet 〉 . *To calumniate stoutly, for that how perfectly soever the wound of reproach be healed, there will remain a scar; and though we wipe away with never so much care the dirt thrown at us, there will be left some sulliage behind*: And accordingly this was the Expedient the Pagans used against the *Primitive Christians*, to put them thus in the skins of beasts, and shapes of monsters, and then worry them to death. And this is the method still, though heightened and improved, and our *Religion* has suffered infinitely more since we used it against *each other*, than when they managed it against the *whole community*. But besides this *defamation* of Persons, another branch of this black Art is the *depraving* of Writings, both in the sense and very letter, and direct words; for the former of these, whosoever observes the strange perversions, and affected mistakes of men's meanings visible in many of our *Polemick* discourses, will sure resolve that a man's *intentions*, as well as his *words* and *actions* may be calumniated: Nor does the *letter* scape better, every period which threatens danger to the cause must be mutilated and dismembered, and as *Sampson* was by the *Philistines*, lose its Hair and Eyes, and then be made sport for the whole party. And I fear there are too few, who do not in this case take the *Jewish* reparation, an *Eye for an Eye*, &c. retaliate to the adversary the foul play they receive. But some advance yet higher, and think it not enough to make an Argument or Testimony useless to the *Enemy*, unless they draw it over to *themselves*, make it *betray* the side it was to *maintain*, and as a Conqueror uses to restore Arms to such of the adverse party, as will turn to his, so after they have by satisfactions secured themselves of its aid, it shall then be made as potent as is possible, and with such kind of *Renegado troops* as these, some *causes* have been much supported. Yet were this *violation* offered only to the writings of living men, who might vindicate it, 'twere not so transcendently *ignoble*, but it most frequently falls upon those, who have made their beds in the dust; who have changed their own *Form*, and cannot secure their *Writings* from the same *fate*: Nay, 'tis yet more frequently *those*, whom we have all reason to suppose, and most of us profess to believe, *glorified Saints*; and this superadds a daring presumption to all other circumstances of the guilt, and heightens an injustice into Sacrilege. It has always been held the most detestable sort of *forgery* to counterfeit *Testaments*, though the *Testator* were of never so low a quality, or his *bequests* of never so mean a value: And shall it now pass for a piece of *commendable dexterity*, an art of manage to falsify those *writings* by which the Fathers of the Church designed to entail *truth* and *piety*, not *strife* and *faction* upon her. We know *Necromancy* has justly been reputed one of the most horrid forms of *Sorcery*, because it enforced *dead men* to speak what the *living* were inquisitive to hear. I leave it to be considered what this wants of that, besides the dreadful *ceremonies* of the Incantation; certainly 'tis a guilt which nothing but our too familiar acquaintance with it could make unformidable. And indeed this whole

method of serving a *cause* by such *sinister means* is so utterly repugnant to the Principles even of ingenuous nature, that we can scarce cast a greater scandal upon an Opinion, than to show it needs such Aids. 'Tis by *Historians* branded as an execrable fact in him, who to secure himself from a *neighbour Prince*, called in the *Turk* into Christendom: But sure those who to fortify their side have brought in this Artifice of *calumniating* and *falsifying*, have done an Act no less *impious*; the constitution of Christianity agreeing full as well with the *Alcoran* as with these *Piaefraudes*; as some of them who perhaps mean the *fraud* more than the *Piety* are pleased to call them. Nay indeed, they accord not much better with *Philosophy* than *Divinity*, every man knows the nature of contraries is to combat and expel, not to cherish and support one another. How absurd is it then for those, who say they design to advance *truth*, to make *falsehood* their Instrument. I wish they would experiment to accommodate their secular concerns at the same rate, let them *cool* them in the Fire, *warm* them in the Frost, and *feed* themselves by perpetual Fasting, and when they find cause to commend the efficacy of that Method, they may with fairer pretence in this higher instance reconcile the feuds of Reason and of Nature, and make a *lie* the Evidence of *Truth*. In the interim, it may well pass for *Sophistry* as well as *sin*; and doubtless whatever advantages are hop'd for to private Sects and Parties by this art, Christian Religion in general is hugely prejudiced by it: For when men shall compare the veracity of Heathens with our falsehoods; learn from *Historians*, that among the *Persians*, 〈 in non-Latin alphabet 〉 , to lie was deemed a fault of the greatest turpitude, and they therefore laid an ill Character upon persons in debt, 〈 in non-Latin alphabet 〉 , because he that is so must needs tell lies: And when they shall see in the Laws of *Cingis* a barbarous *Tartar*, Lying made a *capital crime*, and yet among Christian *Casuists* made a *holy artifice*, they will be tempted to think our *end* as fictitious as our *way*; and that our Religion has little countenance from *truth*, which is thus fain to make *lies* its Refuge. Thus unhappily do these Arrows revert, not only on those who shoot them, but in the face of *Christianity* its self, which is defam'd, and traduced by those *slanders*, we aim at our *private adversaries*.

BUT besides this *direct*, there are other more *oblique* Ways of making *vice* subservient to *Religion*, or to speak more properly, of making *Religion* subservient to *vice*; for some Zealots of several parties, who more regard the *numerousness* than *purity* of their Professors, discerning how much the sensual part of mankind startle at the strictness of Gospel precepts, are industrious to take off that discouragement; not by convincing them of the real divine sweetness and pleasantness of them, but by debasing and accommodating them more to the carnal appetite: Yet here men proceed not all alike, some use Christ's yoke, as *Hananiah* did that of *Jeremiah*, break it quite off; others only essay to slacken and alleviate it, that it may not pinch the lusts of *libertine Proselytes*: Of the first sort are such, as having made the *adherence* to their Party, the infallible mark of *Sanctification*, and that Sanctification of *Election*, do from thence proclaim to all who are so qualified a general Jubile and manumission from the bond even of *Christ's* as well as *Moses's Law*: or if some of them allow it to remain an impotent director, yet while they affirm that *God sees no sin in his Elect*, or if he do, beholds them as a Father does the harmless falls of his Child, rather with *smiles* than *anger*, they make the *violations* of it so safe, that they are too sure to be many, and between abrogating and thus enervating a law, the *difference* is merely verbal.



OF the second sort are some, who by indulgent and partial glosses, seek to mollify the severity of Christ's commands. That contrive for their Clients not the *means* of Obeying, but the *arts* of Escaping them. Like the *unjust Steward* teach their lords Debtors to *write fifty instead of a Hundred*; and decide Cases of conscience more according to the *interests* and *passions* of men, than the *will* of Christ. There are a generation of men of whose Dexterity in this faculty the world has taken so much notice that I need not name them, a sort of easy *Casuists* who seem to have erected a *Court of Equity* to relieve men against the *rigor* of *divine Law*; and there is little doubt but they shall find enough ready to make such *appeals*: Men love to be Christians as Cheap as they can, and therefore will close with that party, which offers the easiest terms: And then while these spiritual *Pioneers* do thus enlarge the narrow way, make it a road as well for the Beast as the Man, the *brutish sensual*, as well as *rational divine* Part of us, no wonder though Shoals of Converts throng in to them. But 'tis to be considered that all this while this is winning Proselytes to themselves not to God: the gaining them to a *Sect* not a *religion*; at least not to that pure religion, and undefiled which the grand Author of our Faith has both exemplified, and proposed to us; for how much that suffers by this way of propugning private opinions, is more than enough apparent. Yet so ambitious are our prime leaders of such Trophies that in order to them some are said to ascend yet a step higher, and besides this general encouragement they give to men's lusts by *taking off* Restraints, do in some cases actually *promote* and *excite* them. For when they see a licentious person whose *acquiescence* they judge beneficial to their *cause*, they have artifices of fomenting his riots, do not only take off the *bridle*, but use the *spur* also, hoping that at the rebound it may conduce to their *End*. If any think it impossible it should do so, let them consider that among our various Opinions some there are which sell heaven much cheaper than others dare, that allow such *easy attonements* as the most *habituated sinner* need not despair of: and then the most infallible means to ascertain such to that side, is to make them too bad for any other. For when a man is resolute to keep his *sins* while he *lives*, and yet unwilling to relinquish all *hopes* when he *dies*, 'tis more than probable he will embrace that profession which bids fairest to the reconciling those so distant interests; and therefore the *greater malefactor* he is, the more sure he will be to *fly to the horns of this Altar*; the nearer sinking, the apter to catch at these reeds; so that the Project is not *impolitick*, though God knows so *impious* that 'tis much fitter for the School of *Machiavil* than of *Christ*; and seems to verify that imputation as to a part of Christians, which *Julian* once as falsely as maliciously affixt upon the whole: that *their Church was an Asylum and sanctuary for the most flagitious offenders, and protected those guilts to which no other religion allowed any Expiation*. 'Tis indeed so horrid that I cannot think there are many *consciences* so cauteriz'd by this fiery zeal as to admit it, yet that some have done it, there is too much certainty, and therefore 'tis no improper instance in our present argument, for if men's *eagerness* to support their several sides, can transport them to such *attempts* as these, 'tis abundant Evidence how much Christianity loses by these contests of under factions, which while they pretend to *guard*, do indeed *invade* her under her own Colours.

BUT besides the faults men commit with this immediate *avowed aspect* upon their religion, there are others which slyly shroud themselves under the *skirt* of its *mantle*: I mean those *Sins*

of common life, which though they pretend not to advance the cause, yet when acted by a Zealot are thought to be overwhelmed by his heroic *Piety*. Indeed men who make themselves so much work about others *faith*, are seldom at leisure to regulate their own *practice*, and so have no way of stating their accounts with God, but by balancing the *excess* of the one against the *defects* of the other: How such reckonings will pass the grand Audit, 'tis I think not hard to divine, but in the interim, it keeps them very cheerful and secure, teaches them a Receipt to retain all their *Sins*, and yet lose none of their *confidence*; so that when they have immersed themselves in all filthiness both of flesh and Spirit, they can trust their zeal to refine them from all that Dross. Nor does it only thus reconcile them to their own vices, but to other men's also, whose most brutish sensualities they can look on with perfect patience, nay even *Atheism* its self can have *fair Quarter*: They are not much discomposed to see men have *no religion*, 'tis only the having *one different* from their own that awakes their indignation; then like *Saul* when seized on by the *evil spirit*, they cast about their Javelins, think no rigor too great on such a provocation, yet even here they have intervals, and the very same persons who are thus at odds upon a *religious*, can unite upon a *vicious* account. Those who mutually denounce *damnation* to each other, can with full accord combine in those *practices* which will ascertain it to them both, as if they so much feared to have their *predictions* defeated, that they would be each others *convoy* to the land of darkness. Those that will by no means meet at the *Church*, know not when to part at the *Tavern*, and though they will not jointly partake of the *Cup of the Lord*, are yet very sociable at the *Cup of Devils*; I mean those excessive debauches, which are a most acceptable drink-offering to those infernal spirits. Have we not seen many whose distant opinions have fastened upon one another the brand of *Antichristianism*, who have yet like *Gog* and *Magog* join'd against the holy city: and those who could never agree on the way of setting up *Christ's Throne*, have yet been very unanimous in pulling down the *Kings*. Thus alas do we justle one another out of the *narrow path* that leads to life, but can hand in hand run our Carrier in the *broad way* of destruction. And doubtless this great unevenness, these spiritual feuds, and carnal endearments between the same persons; this *impetuous zeal*, and as *impetuous lusts* in the same breasts could never be, did not men depend so confidently on the *one*, as to think it will commute, and satisfy for the *other*. But alas, how groundless a Presumption this is, the whole tenor of the Gospel does abundantly witness. In all that grand *Charter* where is there the least Clause importing such an *immunity*. I am sure there are multitudes that assert the contrary. Indeed the whole frame of the Evangelical covenant is totally against it: That requiring an entire uniform Sanctity, and allowing no other *privilege* to the *sins* of the most knowing Professors, but a *preeminence* in *punishment*, the being beaten with many *stripes*. And when 'tis considered that the *end* of all religion is but the drawing us to a *conformity* with God, the impressing on us some Character of his eternal goodness and holiness, 'twill be as absurd as impious to believe that our *zeal* to any Religion can absolve us from that *purity* which is the end and design of all. And while this is the way men take to approve their piety, 'tis no marvel to find so *many* Christians, and so *little* Christianity in the world: for that is not to be estimated by the *number* of its professors, but by their *obedience* to its Rules, and he that gives up his *name* to it and not his *heart*, will receive as little *advantage* by it, as he brings

*honor* to it, and how little that is in respect of its internal Efficacy, is I presume competently evidenced.

BUT that we may more thoroughly discern how universally destructive our *wranglings* are to it, in all its *concerns*, let us a little examine whether they do not endamage it even in respect of *outward profession* also. This may seem a strange Quaere to those who think their *disputes* about Religion are to denominate them the great *confessors* of the Age: yet certainly there is but too much ground not only for the *enquiry*, but to resolve it in the *affirmative*. And if it prove so, 'twill infer but sadly to those who having laid the whole stress of their Hopes upon their zeal to advance their Faith, will be found to have *pulled down* more than they have *built up*. Now Christianity may in respect of profession decay two ways, either in its *hopes*, or in its *possession*, the one in relation to *Aliens*, the other to *Disciples*. The first by hindering the access of *new Converts*, the second by staggering or alienating the *old*, and both these ways she visibly appears to suffer by our divisions. And first if we consult but our experience, if we trust but our own observations, we cannot but confess that the Gospel has long been at a great stand. That that *Sun* which at its first arising was like *David's*, Ps. 19. surrounded the world in a vigorous efficacious motion, is since become like *Joshua's*, Josh. 10. 12. arrested in its course: Nay like *Hezekiah's*, gone backward, Is. 38. 8. *Mahumetism* (if not *Paganism*) having long taken up its seat in divers of the most flourishing Apostolic plantations. A sad change, that from the daily and numerous accession of the first times, it should now become a kind of *Prodigy*, a piece of *news*, scarce heard in an Age, that one single *Proselyte* is gained to the *Church*, yet that thus it is, is too obvious to be denied. And truly it is not much less apparent that our dissensions have in a great degree contributed to it. For first, as to the *extirpation* of the Eastern Churches, he that shall examine the records of those times, will have cause to say their Janglings and Divisions were not only in a *moral* or *divine*, but even in a *proper natural sense*, the Instruments of it. The *Turk* only coming in at those breaches which themselves had made, nor had their *Candlestick* probably been removed, had they not first abused its *light*, to the setting themselves in *Combustion*. That the same *cause* has not yet had the same *effect* among us, is owing not to its *unaptness* to produce it, but to the admirable *patience* and *mercy* of God, who yet withholds that fatal Judgment, which we do our parts to pull upon ourselves; our mutual violences against one another herein unhappily combining and making one united force against us all. But though the *divine goodness* have hitherto so countermined our *treachery* to ourselves, as not to suffer us to enjoy that state of darkness we have so courted, yet certainly our *contentions* are extremely accessory to the continuing it upon others, our many *new* and *wandering lights*, however they fail of having that Property of the *Pillar of fire*, Ex. 14. of illuminating and conducting the *Israelites*, yet too much answer its other, in becoming *cloud* and *darkness* to the *Egyptians*; there being scarce anything more apt to intercept the beams of the Sun of righteousness from the Heathen world, every of those *little enclosures* our Factions have made in the Church, becoming a *great partition wall* to keep others out of it. This may be made evident in several respects. As first, in relation to those many *moral obliquities* in which our eager disputes do (as hath already been shown) betray us, which cannot but give so much *scandal* to any considering man, that we can scarce hope any can turn to us as to a better Religion, but will rather think it the way to relinquish all; to

obliterate those *native impressions* of Piety and Honesty they brought with them into the world, so that if we expect any *Proselytes* it must be only such as would live worse than mere *nature* allows them.

BUT this though as important a consideration as can well be, I shall not here insist on, having in the second Section given some instances how apt our *Morality* is to defame our *Divinity*, and confirm men in Opposition to it. But though this be a *great*, yet 'tis not the *only* means by which our Dissensions hinder the progress of the Gospel, for they do not only make *infidels* less inclinable to receive it, but us to propagate it. Those do so busy and engross us, that there is neither leisure nor heart left for this. Our *activest spirits* are so engaged at home in asserting their *private quarrels*, that all such *foreign designs* are forgot. For as in *Civil*, so in *Ecclesiastical* concerns, everyone is more industrious to advance his *peculiar* interest than that of the *community*, accordingly we find innumerable promulgers of every new Opinion. No *Sect* wants its *Apostles* to propagate and diffuse it; but where are there any that have the like care for the main *Root* of Christian Religion, which they have for these little *Twigs* and *Offsets* which they have planted in their own Gardens; how many ages must we look back to find a man that has made it his business to convert *Infidels* to the Faith. 'Tis true indeed there are some very magnificent relations of *modern attempts* this way, of great industry some have used to bring the most savage nations to the obedience of Christ: but if we examine 'twill be obvious, the main design was to subject them to themselves. 'Twas not so much their *Heathenism* as their *territories* they invaded, and such *Apostles* as these are ill qualified to make S. Paul's profession, 2 Cor. 12. 16. *I seek not yours but you*. And the success of such Essays have been answerable to the motive; they have won *riches* but not *Souls*. The *Gospel* in one hand and a *sword* in the other has made many *slaves*, but I fear few *Christians*. Indeed, what encouragement had those poor creatures to receive a Religion from their Oppressors? why should they think that those who tortured and killed their *bodies*, were really concerned to save their *Souls*? or that those who would not permit them to enjoy what was their own, meant to help them to anything better? And while the *felicities* of another world were recommended to them only by *such*, as had deprived them of all in *this*, we cannot wonder at their *little appetite* to embrace them; or to find the oppressed *Indians* protest against that heaven where the *Spaniards* are to be their cohabitants. In short, this is sure such a method of *Evangelizing*, as too widely differs from that which first planted the *Church*, to be likely to advance its *growth*: so that notwithstanding all pretences of this kind, we may resume our assertion, and conclude that our *intestine discords* (perhaps not those alone) have diverted the *Zeal* of this more Christian undertaking, and left a great part of the world under that invincible Ignorance S. Paul mentions, Rom. 10. 14. *How shall they call on him, in whom they have not believed, and how shall they believe in him, of whom they have not heard; and how shall they hear without preacher:* and God knows whether we have not herein provided better for their Excuse than our own.

THERE is yet another way by which our *divisions* impede their *conversion*, and that is by giving them *prejudice* to that Doctrine about which ourselves cannot agree. 'Tis an universal Maxim that *truth is always consonant to its self*; and therefore where they see so little *unity* they have too much *temptation* to doubt of Truth. He that wandering should meet a Company

that offer to conduct him to his journeys end, might reasonably incline to deliver himself up to their *guidance*; but if he find them unagreed upon the way, one Disputing for this, and another for that, and everyone protesting against all but his own; he would sure retract his *confidence*, and think they offered him only more variety of mistakes, resolve it as safe to trust himself to his *own Errors* as *other men's*. And this alas seems to be too exact a parallel of the present case; we Christians do so mutually damn one another, that a poor *Turk* or *Heathen* will think, he rather *multiplies* than *ends* his Danger by associating himself with us; for there being so many parties, which soever he joins himself to, there will be abundant odds against him; so that if he could be secured the truth were among us, yet the great difficulty of finding it out, would be a very disheartening consideration. Besides men love in *transactions* of great Importance to have as *many*, and as *credible Vouchers* as may be, and upon that score 'twill sure be but a cold inducement, to any to turn *Christian* to foresee, that when he has done so, he shall be *disown'd* by far the greater part of that number, and that at his entrance into the *Church*, he shall be met with almost as many *Anathemas*, as when he was an *Infidel*. Nay, I scarce know whether I may call it an entrance into the *Church*, or rather into a *Conventicle*, or *particular Congregation*, our Schisms and Separations having hardly left a possibility of *external communion* with the *universal Church*, since the Communicating with one part of it, does infallibly Excommunicate from another. Thus have we placed our *flaming Sword* (though God knows no *Cherubim*) at the gate of our Paradise, and when God calls all men to the *waters of life*, our Contentions have made them like *those of Marah*, so bitter and unpleasant, as deters and averts men from them: Which as it is in the highest degree injurious to them, so is it contumelious to *him*, whose invitations are by this means frustrated; 'tis in some degree the evacuating one of the main *purposes* of Christ's coming into the World, which was to *call men out of darkness into his marvelous light*, and as He was thus sent by his Father, so also were the *Apostles* solemnly commissioned by him to preach to the Gentile world, who with indefatigable industry and resolute sufferings pursued the *charge*; and sure this is competent evidence, that the design was of the greatest and most weighty importance, and such as can never be out-dated, till there cease to be objects of it, unbelievers to convert: And by that let us measure the guilt of obstructing it, which if we would impartially do, I assure myself the most *passionate Bigot* of any Party must confess, that it infinitely out-weighs all the Piety his doctrine can pretend to, that his *peculiar Church* gains not so much as the *Catholic* loses: And that how confidently soever he have Canoniz'd his quarrels, they are indeed but the worst sort of Heathens, and serve to keep out the better. Yet besides the mischief they do in relation to those that are *without*, they are extremely pernicious to those that are *within*, and that not only to some *one Sect*, but like an *universal poison*, that is equally deadly to the most contrary complexions, they operate on the most distant ranks of Professors, the *tender* and the *obdurate*, the *scrupulous* and the *profane*. And first for the tender tremulous Christian, 'tis easy to discern how much he must be distracted and amazed by them, for while he hears each Sect thunder out *Damnation* against each other, he cannot but be startled at the *danger* of adhering to the *wrong*, and though that may a while excite his diligence to discover the *right*, yet when he comes to that inquisition, he will meet with so many *Polemick intricacies* to entangle him, that after many turns, first to one side, and then to another, he will be apt to think the only *clue* to extricate

him out of this *labyrinth* of many Religions, is to *abandon all*. Nor is this *mere Speculation* and *Conjecture*, God knows we have had successively through the whole round of Error too many *practic experiments* of it. Several persons there have been, whose Zeal to find out *truth* by an unhappy rule of *False*, directed them to allow of *every Error*: While like *sick men*, who desire to die good cheap, they put themselves into the hands of any *Empirick*; follow each bold pretender, that has the impudence to talk of Truth, till Superstition ends in Profanation, *Godliness* proves *Atheism*, and by having been of *many Sects*, at last have *no Religion*. And surely this is a most unhappy Effect of our discords, thus to be *stumbling-blocks* in our brothers way, and when we remember the woes pronounced against those that shall Scandalize any of the little ones, 'twill be strange how men can think to approve their *Christianity*, by the ruin of their Brothers, or secure themselves of *Heaven* by keeping Others thence: For though Christ tells his Disciples there should be some that should think it a *service* to God to *kill their Bodies*, yet to fancy the *destroying of Souls* so too, is a Deception of which we have neither *record* nor *prediction* in Holy Writ, and is a superfaetation of the spirits of delusion, peculiar to those who have placed their own sanctity in these religious wranglings, which serve to destroy it in other men. And as they thus serve on the one side to shipwreck the *faith* of these weak unstable Souls; so do they on the other advance the *impiety* of the daring sinner; for as they are Temptation to the *one*, so are they Pretence and Excuse to the *other* to bid defiance to all Religion. He whose dissolute *affections* have so long been courting his *understanding* to turn Atheist, will sure not lose the advantage of so plausible an Argument as our *divisions* afford him; and since his *lusts* engage him in an irreconcilable War against the *practic part* of Piety, he will most gladly embrace this occasion of quarrel against the *Theory* also: So making himself entire, and extinguishing those uneasy regrets and misgivings arising from the repugnancy of his *life* to his *belief*. It were not hard to give a *compendium* of these men's *Logic*, and draw out those *Schemes* of Discourse, by which from our *differences* in Religion they infer the *discarding* of all. But I fear these are already too well known, and where they are not, I should be loath to be any man's Instructor. This is I am sure too palpable, that how *fallacious* soever these Reasonings are, they have been very *operative*, as appears by the number of those *avowed Atheists* among us, who placing themselves *in the seat of the scorner*, give themselves much pleasing Divertisement by *deriding* our eager *scuffles* about that which they think nothing. If any man thinks that the *Church* is no loser by the defection of such *Libertines*, I must be allowed to dissent from him: For first, there are examples of the most vicious Persons, that have been reduced, and while they retain their Christian *belief*, that lays such undeniable obligations to good *life*, that whenever they resume their *reason*, they must take up *virtue* also with it; so that there is an equal possibility of their being *good*, that there is of their being *rational*: But when all hope and fear of a future estate is disclaim'd, when those cords are broken which should pull them up from the Dungeon, then, and not before is their state visibly desperate. But besides this possibility of *recovering them*, the danger of *losing others* is to be considered. Bold *Atheism* is like a raging *Pestilence*, which taints the very *Air*, so that those impious *discoursings* which are the *effects* of some men's Vices, may be the *cause* of others; and we too often see that those who ascended themselves *by degrees*, do *in an instant* advance their *Proselytes* to the height of Irreligion, as appears by the strange proficiency of some, whose Years allow them not to have arrived to it otherwise than *per*

*Saltum*. And sure this spreading Contagion has been so destructive to the Church, that it were to be wisht, the mere titular Christians had rather remained such, than thus to have averted others from being so much.

AND now if all these scandals be worth our regret, if the emboldening and exasperating the *bad*, the corrupting the *innocent*, and the decay of Christian *profession* consequent to both be *formidable Evils*, we know where to charge the *guilt*. Our *contentions* must be arraigned as *accessories*, if not *principals* in the case: And then sure it will befit our angry Zealots to consider, whether this be the way of *advancing God's truth*, or *what account they will give to the Lord of the Vineyard*, who while they pretend to dress and prune the *branches*, do thus debilitate and destroy the *roots*. Nay, indeed in this they are treacherous even to their own pretensions, for all those several Religions which they so tenderly cherish, have no *proper root* of their own, but like *Excrescencies*, spring out of the *main stock* of Christianity, live by its juice and moisture, and consequently, can never hope to survive it. And then certainly there can be nothing more ridiculous, than to express their kindness to the *one*, by ways that are so ruinous to the *other*. 'Tis as if a *Passenger* in a Ship should to fortify his *private Cabin*, tear up the *planks* and expose the whole Vessel to sinking: Yet thus preposterously do many of our *chief Pilots* apply their care. In the mean time, it cannot but be a very *delightful prospect* to the grand Enemy of Souls, to see us thus busily promote his *interest*, lay *snares* for ourselves, and by our own *folly* do that which all his *subtleties* could never compass. Nor can we think but he will be as *officious* to us as is possible, while we are thus employed, will help us to contrive our *Turrets*, whilst he sees we pluck out *stones* from the *foundation* to build them with; nor shall we ever want *new models* of Churches, so long as they thus help to destroy the *old*; and how aptly they are fitted for that Purpose, needs (I suppose) no farther Demonstration.

**CHAP. XII. A survey of the Mischiefs arising from Disputes, in reference to Civil Peace.**

AND now sure we cannot but conclude our *Contentions* highly injurious to *Christianity*, that thus assault it both in the *Practick* and *Theory*: And indeed how fierce soever our quarrels are with one another, the heaviest blows are sure to fall on that, which as in its constitution is of the most *Pacifick temper* imaginable, so it has the common fate of reconcilers to suffer from all parties. But *Godliness having the promise as well of this life as of that which is to come*, it often happens that there is such a consent between our *spiritual* and *secular* Concerns, that the Mischiefs that oppress the *one* do reflect on the *other*: And indeed Religion when entire and united, is one of the best bonds of *Civil* as well as *Ecclesiastical* Peace, (as even those attest, who defying all other ends of it, do yet admit it a useful state Engine;) from whence 'tis consequent, that the *distractions* and *divisions* in that must have proportionably a contrary influence, and infect *communities* with Discord, Tumult and Disorders. And this is an *effect* with which I think not unfit to bring up the *rear* of the foregoing Mischiefs, it being not so purely *Secular* as not to suit our present subject; for *outward order* and *unity* can never be so innocently disturbed, but that *Christianity* must be wounded in it also: And besides, it may perhaps obtain more consideration than the former, as being of a nature wherein the generality of men will think themselves the most concerned; for though there be many that

can look on the ruin both of Christian practice and profession, with *Gallio's* indifference, *Acts* 18. 17. and care for none of those things, yet when the siege draws closer, when they find themselves begirt in their worldly interests, and that the same Deluge that overwhelms *Churches*, may bear down *Palaces* also, perhaps they may think the matter not so contemptible. And first, as to the truth of the observation the *World* has too long groaned under the *Experiment* to need farther proof. That *bitterness* which first tainted the *waters of the Sanctuary*, hath from thence diffus'd its self into our *common streams*, and like the *Egyptian Plague*, left none uncorrupted: For whether we look upon *Families*, *Neighbourhoods*, *Kingdoms*, any the *least*, or any the *greatest* *Societies*, we find the miserable *Trophies* of our *holy Wars*, in *Factions* and *Confusions*; I wish I could not say *Rapine* and *Blood* also. For the *first* of these, the domestic *Jarrs* caused by different *Opinions*, the *Instances* are numerous, or rather innumerable, which our *own age* and *nation* affords us. How many *Servants* have on this score been at defiance with their *Masters*? *Children* with their *Parents*? nay, *Wives* with their *Husbands*? Such an unhappy force is there in *mistaken Zeal*, that it dissolves the *closest bonds*, violates all *obligations* natural or civil, while under pretence of service to *God*, like the *Pharisees* *Corban*, it evacuates all duty to man; and this has made such ruptures and divisions in *Families*, that that delightful prospect the *Psalmist* so much commends, that of *Brethren's dwelling together in unity*, *Psal.* 133. is scarce anywhere to be met with; but instead of that, such rancor and bitterness, treachery and malice, as if men either mistook *Christ's prediction*, *Luke* 12. 52. for a *precept*, or at least were willing to advance his *Prophetick Office* upon the ruin of his *Kingly*, and to verify his *praesage* by breaking his *command*. And as the *Oeconomical* order and peace is thus disturbed, so if he that misses quiet *at home* should seek for it *abroad*, he will soon find himself disappointed, and discern that as the *societies* grow greater, so do the *disorders* also, and that private *Strifes* do as much combine to make *parties* and *factions*, as *Families* do to make *Cities* and *Corporations*. By this means that mutual communication by which the *Members* of civil bodies should not only benefit one another, but secure the whole is interrupted, and men live not as *neighbors* but *spies*, always upon designs of *Entrapping* and *Ensnaring*, for while they look on one another as *enemies to God*, they think that rescinds all obligations of *friendship among themselves*, and when *Religion* bears the *Standard*, the *War* will be concluded necessary and honorable. But though it be so in *imagination only*, 'tis sure there are some, who make it *really profitable*; for as in most *Camps*, the greater *Number* are attracted rather by hope of *booty* than concern for the *cause*; so here, many men *list* themselves under one *Party*, that they may have pretence to *prey* upon the rest. And to that End several very commodious *Axioms* have been taken up. As that *no faith is to be kept with Heretics*; that *Dominion is founded in Grace*, &c. by such measures as these the goods of the *Egyptians* become lawful prizes to any, that please to call themselves *Israelites*; and indeed *Jews* they may be called in that notion we vulgarly use it of *unjust and cruel extortioner*: But sure not such *Israelites* as *Christ* defines *Nathaniel*, *Io.* 1. 47. *without guile*: For having thus consecrated their frauds, and found an expedient of serving *God* and *Mammon* together, there is no piece of *deceit* either too big, or too little for them; no *transaction* so important, which can oblige their *fidelity*; none so trivial as to discourage their *rapine*: Opportunity is the only measure and rule of their attempts, by this means no *Obligation* of *Contract*, no *Laws* of *Commerce* can escape unviolated, everything is lawful that may weaken



the wicked, and that *zeal* which makes men *Saints* in the Church or Conventicle, can make them *Thieves* in the Shop or Market. Thus is Piety made an Engine of rapine, and by these *religious riots*, all *boundaries* wherewith Laws or Equity have fenc'd men's distinct *properties*, are thrown down: And sure this is a most carnal consequent of our spiritual debates, and bids fair towards the reducing us to that state of common Hostility, which some have phancied to be the *Original condition* of mankind: For it renders commerce so dangerous, that men may within a while think it safer to trust their own *strengths*, than to the shelter of those *Laws* and *Civil compacts*, which they see so avowedly evacuated. And upon this account, though the Injury be immediately done to *private* persons, it becomes a *public* mischief: Yet alas, these are but the more moderate *effects* of our Dissensions; they afford more expedite and compendious ways of public ruin; the *defrauding* or *undermining* of a few Neighbors, are *petty prizes* for those that think they have the sole right to the Creature, and are those *Meek* who are to *inherit the Earth*, and every such acquest only serves to flesh them for a farther chase. The *spoils* of a broken Kingdom will afford something worth the *scrambling* for: And nothing more fit to *break it* than a pretence of Religion, which like the *stone* that smote *Nebuchadnezzar's* Image, has shivered the most goodly Monarchies. And accordingly, we see no *Engine* is more constantly used by men of Seditious spirits, to disturb and subvert Governments: Indeed there can be nothing so advantageously fitted for the purpose. For should such persons unmask their *design*, and show it in its *native ugliness*, should they avow the shaking of a *Kingdom* merely to establish themselves in a condition of *wealth* and *grandeur*, the new moulding of a Government only that they might shape their own shares in it, 'twere impossible they should find any abettors; for though the *multitude* are always in preparation for *change*, yet 'tis not on Intuition of benefit to some *private persons*, but of somewhat wherein *themselves* may partake: Nor is even the madness of the people mad enough, to expose all their *own interest*, and most important concerns only to promote *those of others*. It has therefore always been both the rule and practice for such designers to suborn the *public interest* to countenance and cover their *private*; to cry up *Diana* to secure their own *gain*, and to make the seduced *Populacy* like the *Iackeal* to the *Lion*, hunt that prey which themselves mean to devour. And of all those artifices by which such *Incendiaries* have set Kingdoms in a *flame*, none has been more universally succesful than the *praetext* of Religion, which is thought so *creditable a cause* to engage in, as can convert the *infamous titles* of Rebel and Traitor into those of Patriot and Saint, and consequently, take off all discouragement arising from the disreputation of such an enterprize: And no less potent is it in solving the scruples of its unlawfulness; for by a dexterous anticipation, it makes Conscience a *party*, that it may exclude it from being *judge*, and by that one fallacy of supposing *Religion* to be a *just ground of quarrel*, make way for all the wild consequences deducible from that *false principle*: And indeed where that is thoroughly fastened, the *mischiefs* are not only *great* but *incurable*, & yet the more so by how much the person is more zealous. For alas, what will it avail to tell such a man, 'tis a sin to *fight against his King*: when he will tell you 'tis a greater not to *fight for his God*: That he contracts a *heinous guilt* in violating the *peace* of the Church, when he with as great confidence believes, he *merits* in propagating its *truth*. That he is accountable for the *blood* of his Brethren; when he thinks he has like the *Levites*, Ex. 32. consecrated himself in it, and offered it an acceptable *sacrifice* to God. Thus unhappily are

these men fortified in their *sin*, by presuming it their *Virtue*, and while the *furious zeal* of such is made subservient to the *wicked craft* of others, 'tis a most *apt instrument* of public Mischief, there being no attempt so desperate, which such may not be put upon, who are methinks used as *Hanibal* is said to have done those Oxen, whose *horns* he first fired, and then sent them to disturb the *Roman camp*: These *men* as those *beasts* are found very useful for the molesting of others; but commonly all they acquire to themselves, is the *smart* of their own *flames*. Few of those who thus in the simplicity of their heart follow an *Absalom* or a *Sheba*, that do not either miscarry together with the *design*, or else live to discern how much their *credulity* was abused; and that both *religion* (however pretended) and *those* that fought for it, were only made *properties* to promote the *lusts* of *those* who despised both. But 'tis unnecessary to insist farther on the *effects* of such religious Fury, of which *we of this Nation* have had so many and so *costly evidences*, as far transcend the most *tragical descriptions*. God grant we may never have other than our *past experiences* to measure them by: But certainly there is little reason to be secure, so long as the *root* of them, our *speculative differences* daily increase; for unless we could suppose an Age of such innocence, that there should be none who would *take* and undue Advantages, 'tis sure there will be enough *given*: And indeed when we reflect upon our past Distractions, and consider how trivial the *matter* of most of those Debates was, whose *manner* has been so cruelly solemn; how our slightest *problemes* have been writ in *blood*, that many Thousands have been made *naked* to keep the *Surplice off* a few men's backs, and we have pulled down our *Churches* in displeasure at the *windows*, when I say these and a Thousand the like are considered, we must conclude that there can never *want* Occasion to them that (in the *Apostles* Phrase) *desire* Occasion. The *lightest distempers* in the Church being *contagious*, and most apt (when fomented by ambitious designers) to beget an *universal Plague* in the Common-wealth. And now who can without horror consider these miserably perverted *effects* of Christian Religion, that *that* which was designed the most *inviolable bond of unity*, should like those curles of entangled snakes with which *Erinnys* is said to have infuriated *Athemias* and *Ino*, become the *fatal incendiary of the mortallest hatred*. That *that Economy* which was meant to *regulate*, should be the Instrument of *confounding* and *embroyling* the World; and a *Gospel of Peace* should thus be made the *Incentive to war*, and create fiercer quarrels than those it was to have composed. To *turn the Grace of God into wantonness*, is justly branded as a *great Crime*, but sure to turn it *into malice* is yet a *greater*. And though every sin offers violence to our religion, yet *this* is of all others the most *barbarous*, thus to make it Assassinate its self, become a kind of *Felo de se*, and contribute to its own ruin. And that this is the case, is I presume sufficiently evident in all the *foregoing instances*, which as they are most obviously the *effect* of our eager Disputes, so are they no less visibly *destructive* to Christianity in all its interests, leaves it neither *root* nor *branch*, neither *inward Vigor*, nor *outward Luster*; so at once rendering it both unfertile and unamiable. 'Twas a piece of hostile Severity against *Moab*, to *fill the land with stones*, thereby to *render it barren*, 2 King. 3. 25. The slingers went about, and smote it: but what *that* suffered from *professed Enemies*, the *Church* daily sustains from those that call themselves her best *friends*. Our *Benjamites* are so in love with their skill of slingling to a hairs breadth, their nice Criticisms, Distinctions, and Subtilties, have cast abroad so many *stones of contention*, that the Church is become perfect *quarry*, utterly *steril* and *unfruitful*, as to all those good works for

the production whereof, she was so peculiarly fenced and cultivated by God; nay, 'twere well if barrenness were the worst, and that she had not on the other side acquired an unhappy *degenerous fertility*: But what a numerous and accursed Issue spring from this unpeaceable temper, the foregoing considerations do too sadly demonstrate; and I doubt not every attentive Observer will be able to add *more* (though not *truer*) Instances; and besides to discern that this *spurious brood* like that of *Hagar* is grown so wantonly insolent as to despise the *right heir* of the Promise. The true *Gospel Graces* of Meekness, Peaceableness and universal Charity are accounted *Earthy phlegmatic qualities*, we disclaim that *Holy Ghost* which descends in the appearance of the *Dove*, nay or in *fire* either, unless it be like that of *Elijah*, to consume all that disgust us. Nor do we measure our *Religion* so much, by the opposition it makes to our *lusts*, as to those whom we first make, and then call our *enemies*. Thus miserably have we changed the Scene, and by *calling evil good, and good evil*, have accumulated injuries upon our oppressed Christianity, not only robbed it of its *rule*, but of its *reputation* also. And do we daily thus see *Ishmael* mocking *Isaac*, and shall we not think it time to cast out the Bond-woman and her Son? shall we forever cherish this generation of *Vipers* to tear out the *bowels* of our common Mother? I pray God the Question have not as much of *praesage* as *expostulation*. For if we consider the present state of things, how our *contentions* plead not only *right* but *prescription*, there seems not much hope of dispossessing them, and yet less, when 'tis remembered, how they have entwisted themselves, not only with the *passions*, but *interests* of men; two such *potent Abettors* as will buoy up the most *forlorn cause*. The truth is, there are many *subterraneous springs* which feed *this Ocean*, and though religion and piety be on all hands demurely pretended, yet as we have seen the *effects* of our debates very *disconsonant* to such a Profession; so if we examine the *originals* and *causes*, we shall find them for the most part as *widely distant*. It may not be amiss to take a short view of some of them; for though I cannot hope the *discovery* of the Causes will contribute to the *general cure*, yet perhaps it may prove *Antidote* to some particular persons, who will be the less apt to admire the verdure of the *leaves* (the flourishing appearances of *zeal* and *piety*) when they find both *fruit* and *root* of so poisonous a quality.

### CHAP. XIII. A Survey of the Causes of Disputes; and first, Pride.

AND in this inquest we find Pride already arraigned to our hands, by the wisest of Men, Prov. 13. 10. *only by pride cometh contention*. It is indeed a most prolifick vice, and there are few *sins* to which it is not either a *parent* or *nurse*: but there is scarce any which does more betray its immediate descent from it than this of *strife* and *debate*, which has so many of the *lineaments* and *features* of the deformed Mother, as sufficiently attest its *extraction*. And as this is true of *all* strifes in general, so particularly of *those* whereof we now treat: for Pride being its self an internal sin, it has such a neighbourhood with all the notions and speculations of the mind, that it easily makes impressions on them: Nor are we to wonder that the Sacredness of divine things is not *Amulet* enough against its *Charms*, when we remember that the *first act* of Pride that ever was committed, was levelled even *at God* himself; and as it took up its first seat in a spiritual substance, so has it ever since, never acted more *naturally*, and therefore more *vigorously* than about spiritual matters. Of this the Church in all ages has had many costly Experiments, for if we trace the Catalogues of Heresies from *Simon Magus* his days

down to our own, we shall find Pride a *principal Actor* in every *Scene*, though perhaps in *various dresses*. For though Pride be always in the general an affectation of some transcendency, yet it differs as to the particular object, according to the several estimates men make of excellencies. So that the *propugners* of new Opinions, though they have this *common aim*, that they seek their *own exaltation*, yet do not always do it in the *same instances*. For example, *some* have coveted the repute of *profound inquisitors*, and this Vanity has prompted them to dive so deep into the *bowels* of every the *plainest doctrine*, till at last they have twisted and entangled them into the most *perplexing difficulties*. These *Navigators* think they have never sail'd successfully till they have found out a *Terra incognita*, though God knows they bring nothing from thence for the benefit of the habitable world; nor make it their business to *resolve* Doubts, but *start* them. *Another sort* of men there are of so fastidious and petulant wits, that they disdain an *opinion* of which themselves are not the *Authors*; they love not to have their understandings prescribed to, by the preconceptions of others, how divinely soever inspired, and will rather have a Religion of their *own making*, than of *his* whom they pretend to worship. And this, 'tis to be doubted is the bottom of the great *veneration* some have paid to *Reason*, which they have set up in the *Throne*, not only in defiance of *blind implicit assent*, but even of *divine revelation*. But in the mean time 'tis to be observed, that 'tis not *reason in general*, the common excellency of our nature that is thus advanced, but every man's own *private* and *individual*; which upon a just scanning will often be found the most distant thing from what it is called: *Passion* and *Phancy*, by that omnipotent advantage of being a man's own, often passing for *deep discourse* and *ratiocination*: and what a fruitful harvest of Tares such seed is apt to produce, our *reason* would inform us if our *experience* did not. To these we may add *another rank* of men, who vehemently thirsting after a *name* in the world, hope to acquire that by being the *disseminators* of *novel doctrines*; they think while they go on in the *beaten track*, they shall be obscured in the *Throng*; the only way to make themselves conspicuous is to be singular: Thus fondly choosing to be *eminent*, though by the infamous Characters of *Heretic* or *Schismatic*, and (like him that fired *Diana's Temple* to secure himself from oblivion) build themselves *Monuments* of the *Churches ruins*: and sure this *Theudas* his ambition of being somebody, has helped to raise more *opinions* than he did *men*. Yet commonly it answers it even in that circumstance also; for when by *separating themselves* from the *unity of the faith*, they have rendered themselves remarkable, their next aim is to have *others join* to them; and so they may have the honor of being *leaders*, care not though it be into the ditch. To be called of men *Rabbi Rabbi*, is enchanting Music to any *Pharisee*, and serves like the Timbrels in *Tophet* to drown the cries not of their *Children*, but *Mother* scorching in the flames of their contention. Indeed so impetuous and uncontrollable is this kind of *vanity*, that like a mighty torrent, it bears down all before it, overwhelms not only the opposite *virtues*, but even all *vices* that are not of its own confederacy. Men can in this case lay severe restraints upon their most *intimate sensualities*, when they suspect them *treacherous* to this grand Design. The *Wolf* shall be muzzled and made to behave himself with the meekness beseeming the *Sheeps* clothing. The *Swine* shall be washed and by an unnatural violence withheld from the *mire*: All their rapacious and bestial *appetites* control'd and made tame, that they worry not their *reputation*. And all this for a little naked *popularity*, for whose dear purchase, very many have thought fit

to divest themselves, both of lawful and unlawful *enjoyments*; and have thought the tumultuous *applause* of a few factious spirits worth all that *self-denial*. But all Pride is not so perfectly *Camaelion* as to subsist upon this *mere air*, there is another kind of it that proposes to its self something beyond this: such is the affectation of rule and dominion, which though in respect of any real good to the ruler, is as very a *Chimera* as the former; yet commonly they that are under such a *Jurisdiction*, find to their cost 'tis more than *Imaginative*. And God knows this *aspiring humor*, has been no less fatally active in *Ecclesiastic* than in *Civil* affairs; nor has the Church ever been in more danger of *Anarchy* than by those who most impatiently coveted a share in its government; for where this spirit of ambition is the Impellent, it does like the *Demoniac* in the Gospel, burst asunder all *fetters* and *chains*, violates the unity both of doctrine and discipline, nor is any attempt too bold for men thus animated: They who long to be in authority think the *door* opens not quick enough for their entry, and impatient of so tedious an expectation, choose rather to make breaches in the *walls* (nay sometimes to undermine the *foundation*) than to want an *access* to their Desires. Neither is there anything so sacred, which upon this occasion they cannot prostitute; when *Diotrephes*, 3 *John*. 9. seeks preeminence, the Dictates even of an *Apostle* shall be rejected, and even the divinity of *Christ*, *God blessed forever*, be trampled on, when *Arius* wants a footstool to climb up to his affected greatness. In a word, if we Examine the occurrences of all ages, we shall find that either the eagerness of *acquiring*, or the Revenge of *missing dignities*, have been the great *instigators* of Ecclesiastic Feuds; and sure our *Modern* stories, are not likely to fall short of the *Ancient*, in examples of this kind. And as Pride makes *some* thus passionately desirous of rule, so it makes *others* as impatient of being ruled, and even those who cannot hope to arrive to *give* Laws, will not endure to *be under* those already established. That *this* is indeed the Christian *liberty* for which many in our days have so unchristianly contended, is too apparent, the *fundamental quarrel* has been against *subjection*: Yet to countenance and abett that, whole *Armies* of frivolous cavils have been raised, and the *Church* attacqued in every its remotest concern, and though there be nothing farther from that unity of mind, to which the simile was first affixt, yet in a perverse sense it imitates the *Ointment* of *Aaron* in *descending from the head to the skirts of the clothing*: not only the *supreme* and *more eminent parts*, but the most *slight extrinsic* and *inferior relatives* to Religion being asperst and depraved; and the most *innocent Circumstances* of Civil or Natural actions made *criminal*, when applied to Divine things. A strange *infective power*, which these men have conveyed into God's service, that it must thus pollute everything that approaches it. That the *place* where his Honor dwells, must become a *Pesthouse*, and diffuse *contagion* to all in it. (I wish by the way their *Sacrilege* had not been too valiant in despising the Danger of those *infected utensils*, which may perhaps sadly verify the reproach, and prove *treacherous prizes*) and when men's *zeal* operates thus unkindly, when the pretence of *internal sanctity* devours all *outward decency*, and *God* is to be honored and exalted by those ways, whereby *men* would think themselves affronted, and vilified; we have too great reason to think such a zeal as little according to *godliness* as *knowledge*, and that it is not so much the *tenderness* of their Consciences, no nor generally the *weakness* of their Brains, but the *Iron sinew* in their Necks, which makes them at once so scrupulous, and so clamorous; for though the *former* might be supposed owing to Error, the *later* can surely proceed from nothing but Pride. Several other instances might be given to show how that

pernicious temper has contributed to the rise and first being of our divisions; and having thus given them birth, it does not like the *Ostrich* abandon its Brood, but has as great an influence in the *cherishing* and *maintaining*, as it had in *creating* them. Of this there need no other proof than the mere *nature* of Pride, which as it averts nothing more than *self-condemnation*; so upon pain of that appearance, 'tis irreversibly engaged in the pursuit of its first undertakings, any *desisting* being interpretatively a *confession* either of an Error or a Defeat, both which are insupportable to an assuming temper: So that besides the *original incentives* forementioned, it has this of *disdain* superadded to actuate its motions. And accordingly we find they are at this rebound the more violent, not only the *success*, but the *credit* of the first enterprize depending upon a vigorous prosecution: So that *Catilines Maxim* of *Villany* seems to have been adopted into some men's *divinity*, and they think past Crimes are only to be secured by more and greater. Nor is it only *hope* to achieve their *design*, or hide their *shame* which thus animates them, *despair* will do it to a yet higher degree. Our Concupiscible and Irascible appetites dwell not so remote, but they are ready reserves to one another, and what was *desire* in the pursuit, becomes *anger* and *revenge* in the disappointment; and sure we need not be told the wild effects of those passions. How many men have in a *furious despair* over-acted even their own *projects*, and have made it a malicious consolation in their ruin, to get it attended with that of the public? As *Herod*, who to secure a *lamentation* at his death, commanded a *Massacre* should accompany it, or (to give a more Ecclesiastical instance) like *Arius*, who sought the abolishing of that order in the Church, whereof himself could not partake. I wish no man's *Conscience* in our days were qualified to suggest a fresher example. But whilst 'tis so many ways the *interest* of Pride to abet our *contentions*, we cannot think it so sluggish or unindustrious an *agent*, as not to find out *expedients* for its purpose. I shall not attempt to give a particular of its *instruments*, when I have said that *Schism* is one of them, I need not add more, since that alone serves both to *complete* and *perpetuate* the Mischief of all our speculative dissensions. How close a Band of concord the *communicating in holy duties* is, we may learn by *Jeroboam*, who seems so well to have understood its unitive efficacy, that he durst not trust the newly divided *Tribes* in a joint resort to the Temple; and therefore least the *rupture* he had made in the State should close again, he thinks it necessary to make *another* in the Church, and secure his defection from his *Prince*, by that from his God. But we need not borrow a *testimony* from that his impious *Policy*, we have a more *Authentic attestation* from the holy *Psalmist*, who when he would describe the *greatest entireness*, Exemplifies it by the *walking to the house of God as friends*, *Psal. 55. 14*. And the *Apostle* goes yet higher, and from our common *participation* of the Eucharist, infers not only our *union*, but our *incorporation*. *We being many are one bread, and one body, for we are all partakers of that one bread*, 1 Cor. 10. 17. And then sure we may on the contrary conclude, that our *separation* must have the quite distant effects; alienate our *affections*, and by that means still more estrange our *Judgments*. For besides that 'tis natural to men to think they can never run far enough from that they begin to loath, they are in their own defense to amplify the *differences*, that they may acquit themselves from the *scandal* of a causeless separation, and this God knows is the usual Method among us, when we have broken *communion*, our only study is not how to *repair*, but *justify* it. The adversaries *Tenets* are rigourously scanned, new *Charges* exhibited, and the *Schism* defended upon those

later discoveries, which were no motives to the making it. And then sure no man can doubt but this is a *proper way*, both to *multiply and Eternize disputes*; and 'tis abundantly manifest, that vanity and elation of mind is the cause that Men thus prefer a *mistaken reputation*, before their own *innocence* or the Churches *peace*. Indeed if we thoroughly consider it, we shall find *Pride* is one of the fatallest instruments of Excision, the *twoedg'd sword* by which adverse parties do mutually cut themselves from one another. The very *elements and constitutive parts* of a Schismatic, being the *Esteem of himself*, and the *Contempt of others*. *I am not as this Publican was*, we know, the voice of the proud *Pharisee*, whose very name signifies *separation*, and our modern *Separatists* do but Echo the same note, when they pronounce all those *Heretical* or *Carnal* from whom they have withdrawn. Or perhaps they derive from a yet more ancient president, those of whom the Prophet *Isaiah* speaks, *Isaiah 65. 5.* which say, *Stand by thyself, come not near me, for I am holier than thou*; an Insolent kind of language which the *Cathari* in the *primitive times* did not more exactly transcribe, than many *Sects* of differing denominations have done in *ours*. But 'tis to be remembered, that while the *Pharisee* looked so fastidiously on the poor *Publican*, he renounced communion in prayers much more acceptable than his own; and those *refined Zealots* who feared *contagion* from the approach of their more innocent Brethren, could boldly venture on the *pollutions* of the most detestable Idolatries: And God knows the note has too ready an application in both instances. In the mean time 'tis a sad contemplation, that so much of that *zeal* which makes such a glistering in the World, shall when brought to the Touch, be found *adulterate*, that the transcendent *purity* men boast of, should prove but a more sublimated *wickedness*, and their *pretence* to spirituality be verified only in *spiritual pride*. Alas, is not the whole *circuit* of Secular things wide enough to contain this *swelling humor*? Are there not *Pomps* and *Vanities* of the world enough to entertain this one *Lust*, but must this *Moabite* be brought into the *Sanctuary*? Can we not be *elevated* enough unless we *trample upon* all that is holy, and make *Religion* Factor for our *Ambition*? We find some very confidently point out *Antichrist* upon the strength of this one praedicted circumstance, that he was to *sit in the Temple of God*. But what need we travel beyond the *Alps* to find out that, which *everywhere* presents its self? Our *Pride* does too unhappily answer the description; and though there is no instance wherein it can cease to be *Antichristian*, yet surely it is more eminently so, when it thus usurps *God's seat*, and rules in Sacred things. Would God the *pains* and *animosity* which has been spent in discovering and reviling *other Antichrists*, had been diverted to the pulling down of *this*, the labor would have been more effectual even to the immediate end of the Designers, for were this *Pride Eradicated*, the Foundation of all Spiritual usurpations were *undermin'd*. But alas, those who exclaim the most loudly against all *foreign Tyranny* on their Consciences, do obsequiously bow to this *intestine Usurper*, make an entire dedition of themselves, and submit to the severest and ignoblest *vassallage*. They have invested it with so absolute and sovereign a Power, that (as *Samuel* warns the *Israelites* of their King, *1 Sam. 8.*) they are not to call anything their own when it is useful to its service: All their powers, all their interests are devoted to it, and that not only to adorn its *pomp*, but to fight its *battles*. Men quarrel and contend till not only *themselves*, but even *Christianity* its self expire in the contest. But if it be indeed certain that every *War* is so far unjustifiable, as are the *causes* of it, 'twill surely be a competent prejudice against our contentions, that our *Pride* is so much concerned in them,

which is so unchristian a *motive*, as all the *holy-water* wherewith men have sprinkled it, can never baptize into a *cleanness*; all the *borrowed dresses* of Zeal and Sanctity, however they may *disguise*, can never *legitimate* it. Those Arts of concealment may indeed add a *new guilt*, that of *Hypocrisy*, but can never expiate, no nor extenuate the *old*: And how *Saint-like a form* soever our *Vain-glory* puts on, it does but the more own its derivation from *him*, who can *transform himself into an Angel of light*, whose aspirings have first subverted *himself*, and now go on to propagate both his Crime and Ruin to us; nor has he ever managed that *design* with more Art or Success, than by thus making our Pride a *partition wall* to divide us from *one another*, and consequently from *God* too; who being, as our Church styles him, the *author of Peace* and *lover of Concord*, can never join himself with the *disturbers of both*, but must necessarily be disobliged by our Dissensions and Schisms.

#### CHAP. XIV. A survey of the Causes of Disputes; Secondly, Curiosity.

IF now we proceed farther in our enquiry we shall find, that another grand *incendiary* of our Disputes is *Curiosity*: A vice which though in some respects it may be reckoned a *species* of the *former*, that of Pride, yet in others it admits a *distinct consideration*. This is that baneful *weed* which the Devil made a shift to steal even into *Paradise*, and which has ever since affected the *richest soils*, the most pregnant and polite Wits; nor did it only eject *man* from thence, but it has improved the *original curse*, and multiplied those *briers* and *thorns* among which he was cast, yea, transplanted them from the *Earth*, where they could only raze the skin, into the *Brain*, where they pierce and torture the intellectual and immortal Part of Man. Nay farther, even that *sweat of his brows*, which was to extirpate them from the *ground*, serves but to water and cherish them in his *mind*; his very *industry* being in this case the extremest *ill-husbandry*, and the more *pains* he takes, the farther he removes himself from all *real advantages* of his toil.

THERE are some parts of *Knowledge* which God has thought fit to seclude from us, to fence them not only as he did the interdicted *Tree*, by Precept and Commination, but with Difficulties and Impossibilities; made it not only our *sin* and danger, but our *Folly* and madness to attempt them. Of this kind are the Mysterious parts of our *Religion*, which he shows us as it were a-far off to exercise our *faith* and *reverence*, but stoops them not to our *sense* and *disquisition*. These he has placed like the *Sun*, where they may influence, not annoy; warm, not scorch us. And would we still permit them to remain at that safe and wholesome *distance*, we should find none but *benign effects*; but so importunate are the instigations of Curiosity, that no *bounds* will keep us from the *Mount*: We will needs break through into the *thick darkness*, how dreadful soever the *thunders* and *lightnings* are in the way. Like bold *Phaetons* we despise all *benefits* wherewith the Father of light and us can court us; unless we may guide his *Chariot*; and we moralize the *Fable* as well in the tragicalness of the *event*, as the insolence of the *undertaking*; this unhappy Curiosity having not only ruined many of the *inquisitors*, but set the whole *world* also in a *conflagration*. Nor is this temerity more *fatal* in its Success, than *impious* in its Foundation: For besides that, it is a direct *invasion* of God's peculiar, and *violation* of his Command, it does evidently imply a *distrust*, either of his Wisdom or his Goodness; supposes him either so *ignorant* of the strength of those faculties



himself has made, that he has assigned them unproportionable objects, and so they must have new work cut out for them by ourselves; or else presumes his *Eye evil* towards his own Creatures; that as the *Devil* once suggested to our *first Parents*, he fears the rivalry of poor mortals, and by an envious detention of some parts of felicity, like one that had been Bountiful only upon *surprise* and *incogitancy*, illiberally retracts and contradicts his *original design* of making Man completely happy. Nay, indeed this represents him unkind, not only to us *his created Images*, but even to that Eternal and express image of his Person, *the Son of his bosom*, who may well be thought to have been, as despised in *his Eyes*, as he was once in *ours*, *Isaiah* 53. 3. if he have so cheaply exposed him for their sakes, to whom he denies any of those *intellectual advantages*, which difference *them* from *Beasts*. Thus wickedly curious are we, that rather than converse with *vulgar ordinary things*, we create *prodigies*, put *new forms* upon him that is *unchangeable*, rob *divinity* of its most inseparable *attribute*, and not only *disobey* God, but *reproach* him. And then 'tis no wonder if that which affords so little *glory* to God, hath no more *good-will* for Men, and that which thus wars with *Heaven*, leave little peace on *Earth*. Indeed if we will be building our *Babels*, and thus assault *Omnipotence*, 'tis but just we should have our *language confounded*, and that that *knowledge* for which we boldly attempt to rifle God's cabinet, should like the *Coal* from the *Altar*, serve only to embroil and consume the *sacrilegious invaders*. Yet besides what is owing to divine vengeance in the case, the thing has in its self a proper, natural efficiency toward it; for when so many men are engaged in a *blind search*, 'tis not imaginable they should all *stumble* upon the same *Notions*, and supposing them to fall upon *variety*, 'tis impossible but men's fond overweening of their own conceits and petulant disdains of others, will improve that *variety* into *Opposition*, and that *opposition* into set and Solemn Feuds. And God knows, the Church is too effectively acquainted with this *fatal gradation*, and can experimentally attest the *unhappy propriety* of this sort of *Curiosity* towards the engendering of *discord* and *confusion*.

BUT besides this *higher* rank of things which God hath set so much *above* us, there are others of an *inferior* sort, as much *below* us, which are concealed from us, not for their *sublimity*, but their *uselessness*; for as God on the one hand remembers that we are but *flesh*, unable to bear the nearer approaches of *divinity*, and so talks with us as once with *Moses* through a cloud: So on the other he forgets not that *he breathed into us the breath of life*, a vital active spirit, whose motions he expects should own the dignity of its *original*, and as it was its self an *emanation* of the Essential Goodness, should aim at only *real* and *solid good*, and not evaporate and exhaust its powers in *mean* and *impertinent pursuits*. And upon this score also, he has found it necessary to hide many things from us, not that they would *dazzle*, but *misemploy* our *Eye*; not *swallow* up our *Understanding*, but *divert* our *Attention*, from what is more important: Of this sort are those many thin *aerial speculations*, the certain knowledge whereof would bring us no real advantage, make us at all the wiser to *Salvation*; yet such a value does our *inquisitive Nature* set upon everything for its being *hid*, that as if our *Life* were bound up with these *Secrets*, and all our *Felicity* dwelt in the *Shade* of these recesses, we pursue this search with indefatigable *industry*, ransack all corners with as great *diligence* as the *Woman* for her lost piece of *Silver*, *Luk.* 15. 8. And as if this were indeed the *treasure* hid in the field, sell all that we have, lay out our whole *selves* upon the *purchase*. Indeed he that shall consider what

solemn Disquisitions there are upon the slightest, and inconsiderable Subjects, with what Advertence and concern Questions of this kind are bandied in the world, must wonder how men can at once be so *serious* and so *trifling*; or that those who can say so *much*, should not once ask themselves to what purpose they say *anything*. Yet what multitudes of men are there engaged in such chases as this? when alas, the quarry is not worth half the toil, could it be gotten: but what *Solomon* says of the *sluggard*, Prov. 12. 27. that *he roasteth not that which he took in hunting*, is true of the contrary temper, these *over-busy spirits* whose labor is their only reward, they hunt a *shadow*, and chase the *wind*; and when they strain to their utmost speed, there is still the wonted Distance between *them* and their *aims*; all their eager pursuits bring them no acqurest; but after they have traversed so much *ground*, traced all the *mazes* that learned Curiosity could contrive to perplex men, and staid to the weariness of the *flesh*, if not to the quenching of the *Spirit* too, they are still in the same *ignorance* from whence they set out, and 'twere well if they were also in the same *doubtfulness*: But the unhappiness of it is, they acquire a *confidence* without any *true ground* of it; and get such a Knowledge as may *puff up*, but not *edify*. This was eminently exemplified in the *Gnostics* of old, whose vain *Chimaeras*, and *foolish questions*, as the *Apostle* calls them, Tit. 3. 9. past with them for such a *superlative wisdom*, as gave them Insolence to discriminate themselves from others by that swelling *Title*, and monopolize the reputation of *Science*, which yet if we will believe the great Doctor of the *Gentiles*, and he too brought up at the feet of *Gamaliel*, the greatest *Rabbi* of the *Jews*, was *science* falsely so called. And God knows, they want not successors in this as well as in other particulars, men are so possessed with their own *Phancies* that they take them for *Oracles*, and think they see visions, and are arrived to some *Extraordinary revelations* of Truth, when indeed they do but dream *dreams*, and amuse themselves with the *Phantastick Ideas* of a busy imagination. Yet would they only please themselves in the delusion, the Frensy were more innocent; but like the prouder sort of *Lunatics*, they will needs be *Kings* and *Rulers*, impose their wild *conjectures* for *Laws* upon others, and denounce *War* against all that receive them not: And this is that which makes the great combustion, and confusion among us; for while one man Opines one way, another another, and each will obtrude his *opinion* on every-body else; 'tis impossible but the *contests* should be sharp and endless; for each man labors under a double Impatience, the *one* of having his own notions rejected, the other of having the quite contrary imposed on him; and though 'tis true the *reciprocalness* of the Injury ought to allay the *displeasure* at it, yet men so much more consider what they *suffer* than what they *do*, that everyone cries out aloud of that hard measure, which himself offers without regret. And between *winds* so contrary and so fierce, 'tis no wonder if *storms* arise; and in such *Tempests* has Religion so long been tossed, that it now needs the interposition of a divine *Miraculous power*, to keep it from sinking; for alas, these *Skirmishes* expire not with the first Propugners of the Opinions; they perhaps began as *single Duellers*, but then they soon get their troops about them, have their *partisans* and *abettors*, who not only enhance, but entail the feud to posterity. And indeed this propagation of Strife, both in these *trifling*, and the former more *profound* speculations, is the most fatal circumstance of the whole Case: Were it not for this, though we might have *many Errors*, we could have *no Sects*. And if the Church might be sometimes wounded with the *darts* of single Adversaries, yet she could not be surrounded and besieg'd with *combinations* and *confederacies*. Some

straggling Soldiers might prove *renegados*, but they would not revolt in *troops* and *legions*. We should not have such numerous Parties, who with the greatest violation of Christian unity, denominate themselves, not from the *grand author and finisher of our Faith*; but from the *first brocher of their Idoliz'd opinions*. In the mean time, 'tis a sad contemplation, that a little *vain curiosity* should weigh so much, or the Churches *peace* so little with us: that we should sacrifice the one, to the *satisfaction* shall I say, or rather to the *whetting and inflaming* of the other. But 'tis a yet sadder, that this should chiefly be done by those whose *learning* enables, and whose *profession* should devote to the most noble and most profitable Studies; nay have the highest obligations to correct those *exorbitances* in others, which with such *Art and labor* they propagate and teach. How wounding a spectacle is it to see our greatest *Heroes* like *Hercules* at the *Distaffe*, thus degenerously employed, and to find those who were by Christ designed for *fishers of Men*, thus entertain themselves like *Children*, with *picking up Shells and Pebbles* on the shore; and which is yet more unmanly *wrangling* about them too. Indeed at this rate, 'tis no wonder if they make the *disciples* Complaint, *we have travailed all night and have taken nothing*. This sure is so little the way to win Souls, that he whose business it is to destroy them, can very contentedly refer them to this method; can gladly leave us all our nice and subtle *disquisitions*, upon the very same score that one of the *Gothick* Commanders, advised the sparing of the *Italian Schools and Libraries*; Let us, says he, leave them their Books, that whilst they amuse themselves with such *follies*, we may subdue them at our *pleasure*. It is the saying of the Wiseman, *there is a wisdom that multiplieth bitterness*; and sure if there be a wisdom acquired by these curious Enquiries, 'tis of this sort, like the Knowledge of Good and Evil attained by our first Parents, which taught them to know the Good only by its *loss*, and the Evil by its *smart*. Indeed our too high, and transcending *speculations* on the one hand, and our too trivial and unprofitable on the other; are like the *torrid and frigid Zone*, the one consumes us with its *heat*, the other chills, and benumns us with its *cold*; that turns us to *Cinders*, this to *Ice*. These little trifling Notions being too slight an exercise to keep *heat* in our Christianity, which not only expresses but maintains its *life* by strong and vigorous Motions. And therefore between these *two intemperate*, God has provided us an *habitable Clime*, I mean that middle rank of divine truths which tend to practice. Here he would have us dwell and converse, fix our thoughts and studies: Nor need we fear that they are too dry a subject for our contemplation. We see as deep Speculators, as any now assume to be, found it far otherwise. *David* could entertain himself with the *Meditation of God's Law* (not his hidden Decrees or counsels) *all the Day*, Psal. 119. 97, Nay it seems the Matter was so *copious and redundant*, that it could not be confined within that *narrow boundary* of Time, but invaded the *night* also; forced him to default from his *rest*, to bestow on his *meditations*, *I have thought of thy Name O Lord in the night season, and have kept thy Law*, Vers. 55. Neither is it a vain expense of Time, which it thus tempts to, but gives the happiest improvement; lands at that harbor to which all rational studies tend, gives understanding, Vers. 130. *makes wise the simple*, Psal. 19. 7. and this also in an eminent degree, such as set him above his teachers, and his Elders also. *Thou through thy commandments hast made me wiser than mine Enemies. I have more understanding than my teachers, for thy testimonies are my study. I am wiser than the aged, because I keep thy commandments*, Psal. 119. 98, 99, 100. These are high and liberal Elogies of this divine study: and if any shall seek to divert an unwelcome inference by saying that *David* spoke

them only in pious raptures, that they were the transport of his *zeal*, rather than the estimate of his *judgment*; we must resolve the objector far removed from such religious *excesses*, and under the contrary *defect*: yet the *cause* will so well bear an *appeal*, that he may be trusted to consult farther, let him advise with *Solomon*, whose large desires and possessions too of wisdom, must suppose him no stranger to its nature, and he will tell him the very same, and that not in his *devouter ecstasies*, but in his most *composed sedate temper*, when he solemnly seats himself in his School, reads *Ethics* to his disciples, and professes his design of giving *subtlety* to the Simple, and to the young man *knowledge* and *discretion*, Prov. 1. 4. for if his whole book of *Proverbs* be scanned, the sum of it will be found to be nothing else but an *exhortation* to the study of this practic Wisdom. Nay when his own *understanding* was improved and advanced by *Experience* also, when he had not only *begged*, but *bought* wisdom, after he had given his Curiosity its full unbounded Range, compassed the whole Universe, and examined not only in *contemplation*, but by sensitive *experiment*, whatever therein could pretend to be that good for the sons of Men, *Eccl.* 2. 3. we find after all this busy inquest, he gives up his *verdict* in this form, *Eccl.* 12. 13. Let us hear the end of the whole matter, *Fear God and keep his Commandments, for this is the Whole Duty of Man*: And now methinks so solemn a decision of the wisest of Men, and he too inspired by the Omniscient God, may be thought of weight enough to acquiesce in. Yet since there are some who love not to weigh in the balance of the Sanctuary, and that had rather receive Responses from *Delphos* than from between the *Cherubims*: Let such at least hear even the Heathen Oracle attesting *Socrates* to be the wisest man, because he directed his studies to the *moral part* of Learning, which he did to such a degree, as to disparage all those more *Airy speculations*, which bettered not men's Manners, but were only 〈 in non-Latin alphabet 〉, *a noise and clattering of Words*. And *Pythagoras* his School defines Philosophy, 〈 in non-Latin alphabet 〉, *the cleansing and perfecting of human life*, which two things are said to be done, first by *Virtue*, whose business it is to remove 〈 in non-Latin alphabet 〉, *the inordination of our Passions*: Secondly, by *Truth*, which restores 〈 in non-Latin alphabet 〉, *the Image and pourtraicture of God*. And since this is the joint suffrage both of Religion and Reason, why should those that pretend to either defy both, and vainly consume themselves in unprofitable searches? Why should men wander to seek *beggary* and emptiness, who may with far less labor be *rich* at home? Alas, 'tis not *bare knowledge*, how great or universal soever, that can possess us of *felicity*. Were it possible for us to have a window into *Heaven*, to see all the Divine secrets, yet that might be but like the Rich man's prospect into *Abraham's bosom*, while himself was in the *bottomless pit*. They are not only the *gross and illiterate Souls* that must feed those *flames*, the most *Aerial* and *Sublimated*, are rather the more proper fuel for an *immaterial Fire*, and the knowledge we carry thither, render us the fitter company for him, who knew everything but how to keep himself happy. It was at once the Observation and Wonder of *Plutarch*, that whereas God has several *incommunicable properties* as Power and Immortality, &c. these all men aspir'd to, in the mean time neglected that of *Goodness*, wherein he was willing all men should share. And sure there is now cause of the same complaint, we would have Omniscience and all parts of Divinity besides the holiness, yet alas, those without these would prove but fatal acquests, and that approach towards being *God's*, would only make us

the more *Devils*. The only advantageous as well as possible way of Assimilation with God is by *purity*, and the *means* of that an Attentive consideration of those *Divine revelations*, which are to regulate our practice; these at once dispence *light* and *warmth*, direct and revive the Soul: And if men would not exhale *vapors* to cloud and darken them, Eclipse the clearest Truths by *difficulties* of their own creating, no man could miss his way to Heaven for want of light, and yet so vain are they as to think they oblige the world by involving it in darkness, as if their *Mists* should like that which Watered the new-formed Earth, Gen. 2. 6. supply the place of the dew of Heaven. But certainly to all such in their profusest liberalities, we need make no other Request than *Diogenes* did to *Alexander*, desire them only that they will not stand between us and the *Sun*, intercept its rays, and rob us of that which is infinitely better than anything they can give us. Were this but obtained, we should soon discern the inconsiderableness of those things whose effects have been so sadly considerable to Christendom; those many *Chimaeras* which we wrangle and fight about, would in this Sun-shine appear but *Motes* that dance in the Air, (though God knows as we manage them, they are the most luxurious Revels to the Prince that rules there.) Were but a *St. Paul's* doctrine thoroughly imbib'd, our Curious Arts, 〈 in non-Latin alphabet 〉, *superfluous unconcerning studies*, would as it happened, Acts 19. be supplanted; and our *devotion* if sufficiently accended, would as theirs, burn up innumerable books of this sort. And sure as this would be the *greatest*, so it would be the most triumphant *Bonfire* Christendom ever saw, as being not only an *indication*, but a *means* of the *mighty growth*, and prevailing of the Word of God, which our vain *Curiosities* serve only to impede and obstruct, while they do as mightily advance *dissensions & animosities* amongst men.

**CHAP. XV. A survey of the Causes of Disputes; Thirdly, Interest.**

BUT besides these two, there is a *third* Fomenter of divisions, which either for its activity or success must not subscribe to either of them, and that is *Interest*. This is the great *Idol* to which the world bows: To this we pay our devoutest homage, give it not only our *knees*, but our *hearts*; and as if the making us rich were a *second* Creation, that could cancel all the obligations of the *first*: We sacrilegiously entitle our profit to all the Prerogatives of a Creator, give it an absolute unlimited dominion over us, allow it to prescribe us all our measures of good and evil; to rule not only our *Reason* but our *Passions* too, (a *Sovereignty* alas we would never yield to our God) and as if the *giving* us laws were not Empire enough, we permit it to impose *Religions* also; for sure they that observe how great an influence it has in *Church affairs*, will conclude it governs more than the *secular* part of the world. And indeed if we look back, we shall find 'tis no *novel usurpation*, but though void of other Title, has the Prescription of *many ages*. Divinity has long since been made the handmaid of Policy, and Religions modelled by conveniencies of State. The golden *Calves* became venerable *deities*, when they were found apt to secure *Jereboam's* Jealousies: And *Machiavil's* policy, that *States should serve themselves of Religion*, was a common practice long before 'twas his Rule. And this Example of Communities has been transcribed by single Persons. In the Old Testament we find frequent mention of those *mercenary* Prophets, that turned the *office* into a *trade*, divin'd for *money*, nay, sometimes for more contemptible hire, *handfuls of Barley* and *pieces of Bread*: And in the New we see the same motive of *Secular* advantage had force enough to turn an

*Ecclesiastic* into a *Laick*, make *Demas* degrade himself, and desert his Ministry, and as it thus stopped his mouth from preaching the *Truth*, so it opened those of Others to divulge *Errors*. Such were those deceivers of whom *St. Paul* speaks, *Tit. 1. 11.* who *spake things they ought not for filthy lucre's sake*. So when the same Apostle declaims the most earnestly against the *love of money as the root of all evil*, we find he fetches his proof of that Charge, from its having *made men err from the faith*, *1 Tim. 6. 10.* And 'tis *St. Peter's* prediction, that the most damnable Heresies, even the *denying of the Lord that bought them*, should be introduced by those, who through Covetousness should make *merchandize* of their *Proselytes*, *2 Pet. 2. 4.* and sure the event attests the *presage* to have concerned more than the Age immediately succeeding, there being none of the subsequent which hath not in some degree assisted its completion, nor have we cause to wonder *here-at*, since 'tis obvious to discern the conjunction and dependence between Covetousness and Heresy. For the *Itching ears* the Apostle speaks of, being an *Epidemick disease*, give fair opportunity to every *Mountebank* to try his *Experiments*. When men nauseate *Old* truths, because they are acquainted with them, and embrace doctrines for the very same reason, they should reject them, even because they are *New*: When they love no Teachers, but such as thus entertain them, and are bountiful to none but such as they love; there is little doubt, but there will be *Mints* enough set on work, when the *Coiners* can thus at once *stamp new opinions* for their Disciples, and *Money* for Themselves: And God knows they are not a *few* of our Divisions, that have thence taken *birth*. It will be needless to ravel far into the Records of Elder times, every man's memory will be able to suggest to him too many, and too pertinent instances. Upon which reflection 'twill be too visible, that much of some men's late pretence to *Godliness* was but a real pursuit of *Gain*; and the *new light* served to guide them to their *neighbors Coffers*: And probably many of our Disputes had been superseded, had not the Authors foreseen, that though they lost the Question, they should gain what they more sought. A few essays had discovered how much the *Populacy* were pleased with *Novelties*, especially such as at once gratified their *Levity* and their *Pride*, by casting ill reflections on the things or Persons to whom they owed a reverence; and the *liberal contributions* such Teachers met with, served still to invite more *laborers* into that *work*, where without the uneasiness of a long Expectation, their very *seedtime* was their *Harvest*, and by sowing *Tares*, they immediately reaped *Gold*: And 'tis no wonder if such *quick returns* made them *diligent* at the trade, industrious to provide those wares they saw they could put off so well. And would to God we were secure, that *this way* of Traffick were yet at an end, for so long as these *spiritual Merchants* can thus impose on their *credulous Chapmen*, make them buy one mischief with another, and exhaust their *Estates* to endanger their Souls, we must not hope our *dissensions* will ever cease, our *flames* ever be extinct, that have so much *matter* to feed them, and such *importunate blasts* to blow them up.

BUT *covetousness* is of too insatiable a nature to be contented with one way of supply, 'tis like the *Sea*, that receives the Tribute of *all Rivers* (though far unlike it in lending any back again) and therefore those who have resolved upon the *thriving sort* of Piety, have seldom embarkt all their *hopes* in one *bottom*, nor so depended on the *bounty* of their *Proselytes*, as to neglect other *ways of preying* for themselves. They wanted not providence to foresee, how uncertain a revenue popular benevolence is: That the same giddy and violent *humor*, which had opened

their hands so *wide*, might by working another way close them *as fast*; or if their *inclinations* continued, their *abilities* might fail; (a thing very possible to those, who have such suckers) or if both these remained, yet that they were unlikely to grow in proportion to their own appetites, and therefore found it necessary to have some other reserve; and besides this way of *flattering*, their willing *benefactors* out of part, contrived another of *forcing* their unwilling Neighbors out of all their *possessions*: So making the spoils of some men's *honesty* a richer booty than that of others *folly*. Hence *Shiboleths* found out of Covenants and engagements, to give opportunity of destroying a dissenting brother; by this Art a *fat benefice* became *crime* and *witness* too against its Incumbent, and he was sure to be *unorthodox*, that was worth the *plundering*. Thus alas has the *Altar* of God been attended, or rather invaded by those whose very *approach* was a *guilt*, that qualified them rather to lay hold on its *horns*, than pretend to its *service*; for sure that God, who has declared he hates *robbery* for *burnt-offering*, cannot much affect *Robbers* for *Priests*. But this is a Theme, so unpleasant I delight not to enlarge on it, and rather wish that the memory of it were so extinct, that it might remain nowhere but in the penitential Litanies of the Offenders; my design in the present reflection is only to make it an evidence how much *covetousness* promotes our *contentions*, which sure is not more visible anywhere than in this instance: For where there is a design of supplanting, that necessarily requires another of accusing; (even *Jezebel* herself projects not to seize on *Naboth's Vineyard* without a precedent *Charge*) to comply with which necessity, not only the *lives* and *conversations*, but the *doctrines* and *opinions* of our most eminent Divines have been strangely misrepresented, and when that proved not *fence* enough to the *reputation* of their Oppressors, they have thought fit to change the *Scene*, and to combat those *opinions* in their *true shape*, upon which they could not so well fasten their *disguise*. I shall not here need to say with how much, or how little pretext of reason they managed those Disputes: 'Tis enough to my purpose that such Disputes there were, and those founded in the desire of acquiring secular advantages, which sufficiently attests *Interest* to be a potent *Abettor* of our quarrels.

BUT God knows that is a truth of which the *world* affords so many proofs, that we need not confine ourselves to this little *Angle* of it, or owe our *convictions* only to our *domestic transactions*; if we look abroad we shall find it too often exemplified. The memorable *disturbance* given to the Church, as well as State of *Germany* by the *Anabaptists*, is a pregnant instance; whose *new opinion* was but an expedient of investing themselves in *new possessions*, and their *second Baptism* but the Solemnity of espousing, not only the *flesh*, but the *world* also, which they had renounced in the *first*.

AND would God they had been the only set of Men, whose *doctrines* were subservient to their *interests*, for such tumultuous and *Plebeian projects*, though like a *land-flood* they make great spoil at the present, yet soon sink again. Such avowed and *excessive greediness* devours *its self*, and the *instruments* by which it wrought: so that the *defeat* of the secular Design, is commonly the *routing* those Opinions, which were formed for the promoting it. But when the same desire has the advantage of a sober guidance; when *Avarice* puts on the *Canonical habit*, and twists its self not only with the *practice* of Men, but the *doctrines* of the Church; when *articles* of Religion shall be estimated by their *profitableness*, and Ecclesiastics *dispute*, as Lay-

men *fight for Money*; then alas the *mischief* seems fatal, the *disease* so fixed and radicated, as at once discourages, and mocks the attempts of *cure*.

THAT this is the case not only in a *particular* and *private* Church, but that which assumes to be the *Universal* and *Catholic* is too apparent. The one Position of the Popes right to dispose Kingdoms, outstrips all other principles of rapine: this is to drive a *whole-sale* trade, when all other petty Merchants, deal but for *parcels*: which as it is a much *bolder*, so is it a more *prejudicial* attempt than the invading of private possessions, and this *Duo gladii*, the double armature of *S. Peter*, a more destructive Engin, than the tumultuary weapon snatched up by a *Fanatick*: but sure *S. Peter's sword* though once rashly managed by himself, was never designed to arm his *successors* to invade Kingdoms: This *property* of it seems rather to have been derived from the *Praetorian soldiers*, who insolently assumed the disposing of the Empire, wherein they at the last arrived to that *impudence*, that after the Death of *Pertinax* they made *open port sale* of it, 〈 in non-Latin alphabet 〉, *in a base and sordid manner, as if it had been of common marketable wares*: I cannot say the Court of *Rome* transcribes that indecent owning of the traffick; but it has in other instances so well attested its good managery, that 'tis not very credible, that Crowns and Scepters are conferred *gratis*. And to *this* so advantageous a Doctrine *others* bear proportion: Those of *Purgatory*, *Indulgences*, and *Supererogation*, are ready instances, wherein the *Assertors* themselves seem to be unanimous in nothing but in a joint reference to profit, for when they come to minute definitions they vary and disagree; satisfy one another, as little as their common *Antagonists*: and therefore in the Council of *Trent* they prudently chose in their decrees to propose the bare *Articles* backed by the Authority of the Church, and *Anathemas* of the Council, as having by precedent *discussions* of the points in their congregations discerned the small *accord* that was among themselves, when they descended to *particulars*. And indeed the *Opinions* were so various as to the grounds of the Doctrines, that one would wonder how from so differing *premisses*, they should all infer the same *conclusion*; were it not that the *conspiration* of Interest was too potent for the *diversity* of Judgment. And sure 'twas a strange deference was given to it, when in the matter of *Indulgences*, there was (by the Testimony of their own Writers) four *different* Opinions, and yet all *Catholic*: which moderation towards *Speculative* dissenters, compared with the great severity against those that opposed its *Practice*, speaks loud enough that the *Orthodoxy* of the point, lay wholly in the *Profitableness*: and that *Luther* himself had been no *Heretic*, had he busied himself only in such disquisitions, as impeded not the *gain* of that Doctrine. Nor is this merely surmise and conjecture, for if we consult the *memorials* of those transactions, we shall find *this* was the thing that most alarmed *Rome*, put that Court in almost as great a *commotion* as the *birth* of Christ did *Herod's*: and accordingly in their private consults, the closer *cabals* of the College; the *securing* this part of their invaded treasure was the grand *deliberation*, upon which account it was, that when *Adrian* shown some Inclination to the reforming abuses both in this and other instances, one of his *Cardinals* who better knew the intrigues of affairs, admonisht him against that unskillful piece of *Ingenuity*, not only from the Example of his *Predecessors*, who were resolute never to confess Faults by *mending* them, but by *representing* to him,



That no *reformation* could be made, which would not notably diminish the *rents* of the Church, which having four foundations, the one *Temporal*, the other three *Spiritual*, Indulgencies, Dispensations, and Collations of Benefices; no one of them could be stopped but that one quarter of the revenues would be cut off.

What a resemblance this advice carries to the oration of *Demetrius* to his fellow craftsmen, *Act. 19. 25*. I need not stand to demonstrate, but while such considerations as this, bear sway in Church matters, where *Profit* shall be the *Touch-stone* both for faith and manners, we are not to wonder if no *gainful Tenet* be deposited; or *Peace* bought with that which in most men's esteem is of far more value.

AND this is it which ominates sadly as to our divisions with the *Romanists*, were our *differences* merely the product of Heat and Passion, they would like the *smaller clefts* in the ground, want nothing but a *cooler season* to cement and close them: but when they are thus formed into an *interest*, become the Design not of *single persons* or *ages*, but of *corporations* and *successions*; the Breach seems like the *scissures* and *ruptures* of an Earthquake, and threatens to swallow all that attempt to close it, and reserves its cure only for omnipotence. Indeed till *spiritual* and *secular* Concerns be reduced into their proper ranks, which are now mixed and confounded, the better to disguise the preposterous subordination of the nobler to the inferior; till we have forgotten the unhappy *Chymistry* of turning *all even Religion* its self into *Gold*, we must never hope to get out of the *Furnace*; our *flames* will still grow fiercer, and with this unnatural *effect* to consume not the *Dross*, but the purer *Metal*. In a word, till men can sever themselves from their *Avarice* and mean pursuits of gain, they will never cease to separate from their *brethren*. For as the most *sovereign Balsoms* cannot cure a hurt while the *arrow* remains in the flesh: so neither can the most *pacifick Remedies* at all avail, so long as the same *worldly Aims*, which made the wound, still stick in it.

BUT in the mean time 'tis a *Melancholick* consideration that Christianity should be by its Professors thus unworthily prostituted; that the many various and opposite Religions for which we severally pretend so much zeal, should be but divers ways to the same irreligious End; wherein our *Elders* seem to resemble those in the Story of *Susanna*, who when they meant to *part* with each other, yet did unawares meet by the impulse of the same Lust. We find it moved the *patience* even of the *Lamb of God*, to see his Fathers *house* made a house of *merchandize*, though the Traffick was for the furnishing of Sacrifices: with what abhorrence must we think does he now behold those, who drive so much a worse trade in it: who sell not *accommodations* for worship, but the *worship* its self to accommodate their *interests*, and do not only make *Gain* in the Temple, but of it. A thing the sacrilegious Rapine of our days has made literally true, where besides the *revenues*, the very *fabric* and *materials* of Churches, have been *marketable ware*: *Judas's* good husbandry has been taken up, and *ad quid Perditio haec?* put as the *common Motto* upon everything that could be sold for *more*, nay sometimes for *less than Three hundred pence*. And as *Dionysius* took away the golden beard from *Aesculapius*, to rectify the indecency of the Sons having a beard when the Father had none: and *Julian* robbed the Christian altars with this *impious Sarcasm*, 〈 in non-Latin alphabet 〉 ; that 'twas unfit the Son of Mary should be served in Plate. So do men now a-days make

themselves *regulators* of holy things, correct the *indecorums* of the sanctuary, that they may rifle its *treasures*. Thus do we see the Apostles affirmation sadly verified that *those who will be rich fall into Temptation, and a snare*, 1 Tim. 6. 9. Such is the greediness of a *covetous appetite*, that it swallows indiscriminately whatever looks like *prize*, and rather than it want its prey, God *Himself* shall be *robbed*. Nay, 'twere to be wisht in this instance, that That were all; but alas he is *mocked* too, used not only *unjustly*, but *contumeliously*; we thus make him a property to our sordid designs, and when he has professed that he will not be served together with *Mammon*, we attempt that which is yet far more blasphemous, and make him pay service to him with whom he disdains to share it when paid by others.

NEITHER is Covetousness the only *Vice* that serves its interest upon Religion: but as 'tis made a *factor* for that, so is it a *cloak* and *disguise* for many other. Of this the Catalogues of primitive *Heretics* give sufficient witness; divers whereof as the *Nicolaitans*, *Cerinthians*, *Carpocratians* and *Gnostics* seem to have constituted distinct sects in *Christianity*, only that they might introduce the most bestial parts of *Heathenism*, and pretended an association in *Religion*, when indeed it was in *lust*. How far some of our modern Sects resemble them in this Particular, I will not undertake to pronounce: though there want not those who make *severe*, and not *improbable* Conjectures concerning it. But whether that be the main design or no; 'tis certain both that wickedness, and many other find great shelter among them. He that brings *resolution* to uphold a Faction shall not miss of *Entertainment*, how many or how great vices soever he brings with it; and *he* that is of a *godly party*, shall in spite of the loudest Guilts be a *godly man*. So *meritorious* a thing is it in some men's account to be *factious*, that it covers the *multitude of sins*: hence it is that *Criminals* so frequently fly to new Churches for *Sanctuary*: and 'twill still be the concern of such to have so creditable a *Refuge*; and therefore we are not to wonder if *this* Interest combine with the *former* in promoting our Dissensions.

BUT alas, as it advances *those*, so does it our *guilt* too, that have more than on vile End to which we accommodate our Piety: and still implies the greater *affront* to our God, by how many the more and baser *interests* we shroud under his Patronage. Alas, is it not enough as *Job* speaks to *hide our iniquities in our own bosoms*, but must we wrap them in the *Veil* of the *Sanctuary*. We read that *Goats* once lent a *covering* for the *Tabernacle*; but here by an impious Inversion, the *Tabernacle* must lend a *covering* to the *Goats*. The most *bestial appetites* be both concealed and preserved under the *Shadow* of Religion. *Plutarch* tells us that when *Marcellus* would have consecrated a *Temple* jointly to Honor and Virtue, the *Priests* resisted it, saying, *Two God's dwelt not in one Church*: and if their *vain deities* exacted such a solemnity of Respect, and would not be *Inmates* to *one another*, can we think the *true God* will be content to be made so to all our *vilest lusts*. This is sure the highest *Contumely* to the divine Majesty; and never could the *abomination of desolation* more properly be said to stand in the *holy place* than in *this sense*: for as the *natures* of these Guilts are fitly expressed by *abomination*, so is the *effect* of them by *desolation*; they having brought the most *fatal mischiefs* on the Church.

AND now would God all that are concerned in this guilt, would soberly ponder the weight of it, There are *two things* of which God has expressed himself peculiarly Tender, his *honor* and his *Church*; this is the invading him in both; the exposing the *one* to Reproach and Contempt,

and the *other* to Ruin and Destruction; and doubtless were there nothing of the *former*, this *later* alone must be sadly accounted for. It remains yet a Character of infamy upon *Achan*, that he troubled *Israel* to enrich himself: and on *Balam* that *he not only loved the wages of iniquity, but ensnared the people in uncleanness*: and sure the same with many aggravations belongs to those, who by the like unworthy practice, have not only rendered the Church a prey to *foreigners*, but made it so to *its self*; engaged one part of it against another, till the whole is so wasted, that our *Religion* seems now nearer extinction, than our *quarrels* about it.

**CHAP. XVI. A Survey of the Causes of Disputes; Fourthly, Passion.**

A FOURTH grand contributor to our dissensions is *Passion*, which being by God and nature placed in a subserviency to reason, when it quits its *proper station* and assumes *empire*, it must needs disorder and subvert not only the State of the *Mind*, but of *Every thing* upon which it has an Influence. I shall not here attempt any *Philosophical* discourse either of their *nature* or *number*; all that concerns the present enquiry falls under one of these two, our *love*, or our *hate*; and is either Kindness and Prepossession, or Spight and Prejudice: For the *first* of these 'tis a thing which *common experience* attests to be a most forcible corrupter of the understanding, which being by native right designed a *Judge*, is by this interrupted in its *office*, not permitted to make those impartial Enquiries, on which a right *sentence* should be founded. But (as it fares sometimes with *Magistrates* in Popular insurrections) forced to give countenance to its own *violation*, to own not its proper native dictates, but such as are presented to it, by the prejudicate Phancy. And as it thus lays restraint upon the *superior* part of the Mind, keeps the understanding in fetters, so (to complete the inversion) it takes off all ties from the *inferior*: Gives not only *license*, but *incitation* to the other Passions to take their freest range, to act with the utmost impetuosity. And sure there can nothing more be required, to render it a most apt *instrument* of Tumult and Confusion. For when every *opinion* that is taken up, shall instead of *reason* and *argument*, arm its self with *heat* and *violence*, there can be no end of contending. And the truth of this is, God knows, too sadly discernible in our *Church-controversies*, which derive a great deal of their *warmth* and *bitterness* from this Fountain.

OF this prepossession there are two Sorts, the one relating to *Doctrine*, the other to *Persons*; by the first I mean not a sober constancy to those principles which being first imbibed by *education*, are afterwards retained upon *Judgment*, but an eager *tenacity* of Opinions, not so much upon *Truth* or *Evidence*, as upon a confused irrational *kindness*; a *Platonic love* of some Doctrine merely for themselves, and then making them the *standards*, by which all others are to be measured: And this kind of Prepossession is no Stranger in the world, there being multitudes of men, who assert opinions with all imaginable vehemence, who can give no better ground of it, but because they like them: And as the wiser sort *choose* a Tenet, because 'tis *right*, so these conclude 'tis *right*, because they have *chosen* it. And having thus enamour'd themselves of their *Helena*, they expect all should adore, nor can he scape the note of Profaneness that refuses. By this absurd partiality it is that some *doctrines*, which would themselves ill abide the *Test*, are become the *Touch-stone* both of Doctrines and Men, and no Opinion or Person sanctified which bears not this impress. I need not stand to give instances,

either of the *Doctrines* or the unhappy *influence* this espousing of them has had on our dissensions; but indeed this kind of *Prepossession* is oftentimes the *consequent* of another; and this great *veneration* of some Opinions is founded in the *reverence* of their Authors. Men take up a confidence of the *learning* or *sanctity* of a Person, and then all his *notions* are received implicitly, strictly embraced, but not so much as slightly examined; and this *admiration* of men's Persons, has in all ages been of huge *mischief* to the Church, has nursed up *private Phancies* into solemn *public Errors*, and given an unhappy perpetuity to many *Heterodox opinions*, which would else have expired with their *first Propugners*. This seems to have been foreseen by St. Paul, when he so earnestly exhorts the *Corinthians* against the ascribing their *Faith*, to their several respective *Teachers*: But sure I am, 'twas sadly experimented by the *succeeding Christians*, who owed many of their *divisions* to it. A pregnant instance hereof was the *Millennium*, which in spite of its improbability prevailed *long*, and almost *universally* against the *Truth* upon the strength of *Authority*. Papias a holy man and Scholar of St. John, having delivered it, the *esteem* of his Person canoniz'd his *mistake*, and men chose rather to admit a *doctrine*, whose unagreeableness to the Gospel Economy rendered it suspicious, than think an *Apostolic man* could seduce them. And the force of this is yet more considerable, when 'tis remembered that it found *Proselytes*, not only among the *Vulgar*, who are commonly flexible to any new Impression, but among those of a *higher rank*, men that were *lights* in their generation: Justin Martyr and Irenaeus having owned the *Opinion*, and intimated it to have been received by many others no less *Orthodox*; and if such a seduction could prevail, so early in those purer times, before men's interests or spleen were adopted into their Religion, and begot voluntary errors, if I say the *mere reputation* of a Teacher, was then singly so operative; we cannot wonder at its efficacy in conjunction with those *auxiliaries*, which worse times have brought in. What concurrence of those there was in the several *Heresies*, which after infested the *Church*, I shall not now examine, but 'tis visible that many of them grew considerable, chiefly from the *fame* of their Authors, thus Tatianus upon the credit of being Justin Martyr's disciple, had an advantage to disseminate his errors, and not only his, but those of Origen Apollinaris and Novatus, gained abettors from the *reputed Orthodoxy* of the Persons, that proposed them, who having asserted the Faith in *some points*, were qualified the more prosperously to appose it in *others*.

NOR has it been only the mishap of elder times to have felt the mischiefs of such praepossession; the *disease* has still advanced, and every day improved in worse *effect*, by how much men have more degenerated from *primitive integrity*, so that the *easy Proselyte* is now in danger, not only from the *blindness*, but the *treachery* of his guide, and is often led out of the *common road*, as *thieves* draw passengers into *by-ways* for the better opportunity of robbing them: But 'tis not my present business to send *Hue and cry* after them, to examine what the intentions of those *leaders* are, who misguide their tractable admiring *followers*, 'tis enough for my purpose to observe, that those who so deliver up themselves in a blind assent to the dictates of any man, are in his power to be abused by him if he pleases: I shall leave it to others, to estimate the *probability* that they shall not be actually so: But certainly this may be said, that these *later ages* have beyond all the *former* given Opportunities of seducing to any that will use them. The one established Doctrine of *infallibility* among the *Romanists* is

eminent for its propriety that way, while under pretence of *submission* to something they call *Infallible*, 'tis evident that the *faith* of the ignorant Vulgar resolves its self into that which they acknowledge most *fallible*; the Doctrine of their immediate Teachers. But indeed take it at the best, such a *persuasion* is not only an *error* in its self, and an apt *foundation* for innumerable others, but it necessarily renders them incorrigible; the least retractation of a *mistake* being so inconsistent with the claim of *infallibility*, that while they retain the *one*, they must never attempt the *other*, nor can they cease to Err, till they confess it possible they may do so. How much more than possible that has been, the many Innovations of that Church sufficiently witness; and consequently the danger of presuming upon the unerrableness of a guide. But would all that *upbraid* it there, were themselves *secure* from it, and that many did not in their practice transcribe that *decried doctrine*, and that too with the improvement of worse *circumstances*. I must call them *worse*, by how much the *probabilities* of Erring are *greater* under the extemporary conduct of a *Private person*, than the fixed rules of a *community*, and by how much again the voluntary enslaving myself is more excuseless, than that which the principles of my Profession, and consequently a seeming obligation of Conscience exposes me to. And as to the matter of Fact, I think 'tis evident enough, that the *admiration* of men's Persons is a *spreading disease* that has overrun Christendom, and though a great part of it inveigh against *implicit faith*, yet if it be thoroughly scanned, 'twill appear 'tis rather the *object* than the *act* we differ about. He that vehemently opposes that homage to the *Conclave*, will yet tamely pay it to a *Classis*: and he that refuses it there, yields it to the Votes of a *Congregational Church*; or if he hold out against that too, yet chooses to himself some *private Teacher* on which to cast it: Like Micah, *Judge. 16. Makes him a Teraphim and a Priest too, for his private use*; and then confidently consults his *Oracle*, and has nothing to do but believe its *responses*. Nay, that which makes the matter yet more sadly ridiculous, is that the very Opposition to *one* Usurpation makes them deliver themselves up to *another*. How many when they have heard a *Preacher* rail fiercely at the *Pope*, have presently made him *theirs*, and supposing that Zeal an *indication of a safe guide*, have given him as *absolute a rule* of their Consciences, as that he exclaim'd against (perhaps Envied) elsewhere: And the like instances might be given among our other dissenting parties. And this has taught some Seducers a lucky artifice, made them observe to what opinions their Proselytes had the greatest aversion, and by complying with their *anger* so steal away their *love*, that they might after lead them to what they *pleased*, yea, perhaps to that which they so much *detested*: For there want not examples of some, who have by back ways been brought to those Opinions, which at first they most defied. What have been the *attempts* or *success* of the Emissaries of Rome this way, I shall not pronounce, though some (not improbably) speak them *great*.

FROM this blind and passionate *esteem* of several Teachers have flowed many *pernicious consequents*, particularly those distinct Appellations, which form *differences* into *Sects*, many of which expressly own *this original*, by bearing the names of their *first Authors*. I might here put them in mind, that they are *illegitimate persons*, whom our Law directs to write with an *alias*, and ask them, *whether the Church from their superinduced name, has not cause so to repute them*. But I am sure I may with the utmost seriousness say, that this *practice* is to the great *violation* of Christian unity, and *reproach* of Christian profession, which seems to be

abandoned and disown'd by us, who instead of denominating ourselves from *the Author and finisher of our Faith*, find out *new Patrons*, as if we were ashamed of our *first Relation*. Alas, how is the title of *Christian*, which was so *glorious* to the *Primitive owners*, that they gladly bought the occasion of boasting it with Torments and Death, become so *despicable* to us, that every the obscurest name is courted to supplant it. Have any of our *Idolized readers* bought their Interest in us so dear as *Christ* has done, why then are we rather ambitious to be accounted their *dependants* than *his*? 'Tis the *Apostles* own argument, 1 *Cor.* 1. 13. when he refutes their factious entitling themselves to *Paul* and *Apollo*, &c. by asking them if *Paul* were crucified for them: And indeed he there says so much upon this point, that I need only refer the Reader thither to learn, either the *unreasonableness* of this Schismatical zeal for our several Teachers, or the *inevitable contentions* and *animosities* which spring from it; only let me observe, that every of his Arguments are more pressing upon us, than on the *Corinthians*; those taken from the unreasonableness sure are, by how much the *names* we so adore are less venerable than those of *Paul* and *Cephas* or *Apollo*, and those from the consequences are so also. For those Teachers were industrious to *prevent*, whereas ours commonly are no less busy to *promote contentions* on their behalf, and so we are more ascertain'd never to want them.

BUT besides this *kinder* prepossession towards some men's persons, there is another of a different nature, a *sinister* one. I mean *prejudice* and *disgust*, and *this* has done no less harm in Ecclesiastical affairs than the *former*. Men take up *piques* and *displeasures* at others, and then every *opinion* of the disliked person must partake of his *fate*, and be engaged in the *quarrel*: Nor will those that are enemies ever allow one another the honor of being in the right: Nay, some have been so perversely *malicious*, that they have given up their *understandings* to their *spleen*, forsaken an Opinion themselves approved, only that they might find matter of contest with one they maligned. A memorable instance of this *Socrates* gives in his *Eccl. Hist.* in *Theophilus* Bishop of *Alexandria*, who having formerly attested the Orthodox belief, that God was incorporeal; yet upon a sudden indignation against *Dioscorus* and his brethren, who maintained the Tenet, he embraced the contrary Heresy of the *Anthropomorphites*, that so under the Colour of a difference in *faith*, he might the more advantageously pursue his *malice*; & the Effects of it were very Tragical, not only to *private persons* in Tumult and Bloodshed, but to the *Church* by reviving that Error, which was before near expiring, and might as *Socrates* affirms, have lain in the dust, had it not been thus awakened. And indeed in Church story scarce anything occurs more frequently than examples of those, who upon private grudges have either begun or fomented Heresies and Schisms. Thus *Marcion* being denied the Communion of the *Roman Church*, having before by a *scandalous crime* been cut off from his own, he revenged himself by publishing his *detestable doctrine*: In like manner *Miletius* upon a displeasure at *Peter* Bishop of *Alexandria*, first separated from the *Church*, and after took part with the *Arians*: So also *Lucifer* incensed at *Eusebius* for not approving of his Electing *Paulus* to the See of *Antioch*, broke Communion, and gave both rise and denomination to a new *Sect*. The like is said of *Apollinaris*, that he was excited to the broaching his *Heresy* by his impatience of the Excommunication inflicted on him and his Father, by *Theodotus* Bishop of

*Laodicea*; and several others might be given to the same purpose, out of the Records of those first Ages.

AND certainly the World seems not to have so much improved in *meekness* since, as that we should think the same *principle* is not still as *active*, and if the Task were not more envious than hard, many recent instances might be given to Parallel the former, especially of such as having justly smarted *under* the stroke of *Ecclesiastical discipline*, have sought to revenge themselves both *on it* and *the inflictors*, by Factions and Tumults; so making the *public* at once cloak the Infamy, and bear the charge of their *particular rancors*. But this is a Subject neither grateful nor necessary to be more distinctly spoken to. One may however in the general say, that where these private Animosities are anything *violent*, they usually beat down all Consideration of *public good*. Historians observe of *Themistocles*, that he always thwarted the Councils of *Aristides*, not that he thought it the Interest of the *Common-wealth*, but *his own*, to keep down the growing reputation of his Competitor: And I fear that envious artifice has been too often transcribed, as well in *Ecclesiastic*, as in *Civil Transactions*: No *detriment* is thought so formidable to a malicious mind, as the *prosperity* of his Adversary; and public Ruptures shall still be allowed to widen, till they swallow up the whole, rather than he will close with his Antagonist. The History of the *Scottish Church* gives an apposite Example of this, in a *ruling Presbyter*, who being by King *James* advised with about the readmitting Marquess *Huntley*, and pressed with the present exigencies of Church and State, which required it, gave his *final answer* in these terms. *Well Sir, I see you resolve to take Huntley in favor, if you do, I will opposit, choose whether you will lose him or me, for both you cannot have.* Some may think the greatest propriety of this instance lies to show the *insolence* of that Tribe towards *Majesty*; but however 'tis not impertinent to the matter in hand also; and shows how light the greatest *public concerns* are, when *malice* is the counterpoize: And indeed the *Naturalists* experiment, that *flame* will not mingle with *flame*, never justifies its self better than when applied to minds thus accended, which however they may *meet* in mutual flashes, can never *unite* and *incorporate*: The sadness of it is, that they should only conspire to *common vastation*, and make the Church its self a *burnt-offering*.

THUS fatal have our several sorts of prepossions been to our Religion, for as if that were the *common Enemy*, our most distant contrary Affections, our *love* and our *hate* equally annoy it; those brutish parts of us our *Passions*, which like the *beasts* under the Law, were never to be brought into the *Temple*, but for *sacrifice*, are now found there upon a far differing account, not to be *slain*, but *adored*; like the *Egyptian Isis* and *Osyris*, enshrin'd to receive our *Devotions*, for that the Zeal we pretend elsewhere is really paid to them, is alas too manifest.

#### CHAP. XVII. A survey of the Causes of Disputes; Fifthly, Zeal.

TO these several causes of our distractions we may add another, which though in its *original* it may seem more *innocent*, yet is in its *consequents* no less *pernicious*, and that is a *mistaken Zeal*, which as it is *fire* to all about it, so is it *wind* to its self, fans and irritates its own *flames*, and by a confidence that it does *well*, gathers still fresh vigor to do *more*. How great the force of such an Erroneous persuasion is, we may collect from our Savior's premonition to his Disciples, when he tells them, that *those who killed them should think they did God service*; and if

*Murder*, and that of *Apostles* too, could by the *Magic* of blind *Zeal* be so transformed, we must not wonder to find other *Crimes* so too. And what *Christ* thus foretold was after eminently exemplified in *St. Paul*, whom the Holy Writ represents under all the Phrases that may denote a virulent *persecutor*, as breathing out *threatenings* and *slaughter*, making havoc of the Church, and in his own words, *Persecuting that way unto the Death*, and being exceedingly mad against them; and all this he did being *Zealous* towards God, and out of a *persuasion* that he ought to do many things contrary to the name of *Jesus*, as we find in his *Apology* to his country-men and King *Agrippa*, Act. 22. 2. & 26. 9.

AND of the abettors of those Novel doctrines which after times produced, we have reason to think many were of this Sort, especially in those Heresies which though they carried *secret venom* in them had yet a *plausible appearance* of Sanctity and Devotion; such was that of the *Encratites*, which seemed to be founded in the veneration of two great Virtues *Continence* and *Temperance*, though by extending them beyond the due limits, they lost that *Sobriety* they too strictly embraced, and became *inordinate* in their *Continence*, and *excessive* in their *Abstinence*: Such again were the *Euchitae* or *Massalians*, who made the whole business not only of *religion* but even of *life* to consist in *praying*; and though by it they evacuated all other ends of both, yet having the *letter* of a Precept, and the *pretence* of Devotion on their side, 'twas a *proper bait* for those who had *much Zeal* and *little Knowledge*. In like manner the *Novatians* Heresy had so glorious an inscription of Purity as was very apt to attract well meaning Souls; who seeing it bid such express *defiance to Apostasy*, could not suspect that it was its self any *defection from the faith*; and accordingly some of that Sect approved their constancy in times both of *Heathen* and *Arian* persecutions. Nor must we be so uncharitable to the modern times, as not to believe many, have acted upon the like Principles, and meant truth and piety, even while they actually promoted the contrary. But how sincere soever the purposes of such seduced Persons were, yet 'tis evident the Church has suffered no less by *them*, than by the *more crafty designers*: their *misguided piety* has made as great and incurable Ruptures, as the most *flagitious blasphemies* of others. And when a *rent* is once made, it matters little whether it were done by *error* or *malice*; nay perhaps as to the hopes of repairing, the former may be the more desperate: for whereas *he* that knowingly *commits* an Ill, has the *Upbraidings* of his own Conscience towards his reducing; these on the other side have its *Cherishings* and *Encouragements*, to confirm and animate them. And doubtless they are great advantages which *Satan* has in all ages made of Such Persons, whom he seems to have deluded in the same manner, that *Medea* is said to have done the daughters of *Peleas*, whom she persuaded to hack their *aged Father* in pieces, in hope that by her *Magic*, he should not only recover *life* but *youth*: so these rend and tear their *Mother* the Church out of a hope, no less delusive, of restoring her *pristine beauty* and *vigor*; how far the Event parallels it also, the dying state of *Christianity* does too sadly testify.

NOR has it only been the Heat of *Erring persons* that has been thus mischievous, but sometimes *men of right judgments* have too much contributed to the breach of Unity, and the intemperate and imprudent *Zeal* of these hath served to exasperate the mistaking *earnestness* of the other: this happens sometimes for want of distinguishing between the *Essentials* and *Circumstantial*s of Religion, and so looking upon a mistake in the *later* with the detestation



proper only to the perverting of the *former*; by this means those who have entirely embraced the same *faith*, have yet violated *charity* and broken *communion*: such slight *minute differences* when managed by eager Spirits being easily blown up into solemn and *lasting contentions*; so that the Disputes raised about some *pin* or *nail* of the Temple, have sometimes shaken and endanger'd the *whole Fabric*, robbed the Church of that fraternal unity which was its fastest cement, and surest support. Of this we need no more apt instance from antiquity than that which has been already mentioned upon another occasion, I mean *Victors* unbrother-like Heat towards the Eastern Churches in the *controversy* about *Easter*, which had fomented that Difference into a Schism, which the meeker Piety of his Predecessors thought no ground of *unkindness*, much less of *Separation*, as *Irenaeus* more at large tells him; And probably had men in all the succeeding Ages deliberately *poiz'd* the Errors they opposed, and proportioned their Displeasure but to the *just weight* of them, many of our *disputes* would have been so calm'd, that they should never have become *quarrels*. But many in this particular have only used the *Touchstone*, not the *Scales*: and of Opinions that are erroneous, consider not which are more or less pernicious, but with an equal violence fly at all, as if the *Stoical* opinion concerning *Sins* had prevailed in *Errors* also, and that all were resolved to be of the same size.

BUT even in those of the highest kind it may perhaps be doubted, whether *too eager an opposition* have not sometimes done *hurt*, especially in those Doctrines which relate to the *mysterious parts* of Religion, wherein a *novelty* is at first looked upon with some horror, and many are willing rather to *condemn* in gross than nicely to *examine*: Who yet when they find this done for them by *Orthodox persons*, they think they may with such a guide venture to wade into the question, where many times the *insinuations* of Error are so subtle, that all their *Antidotes* secure them not from *infection*, but they are themselves *captivated* where they expected only to *triumph*. Neither want there those of the *Vulgar* that are of a more *insolent temper*; and out of a vanity of making themselves *Umpires* between learned men, greedily read the writings of both Parties, who yet are able to make no *solid judgment* of either; and when 'tis remembered how many *popular artifices* there are to byasse such persons, we must confess that *Truth* hath many to one, *Odds* against her: Besides, *public arguing* oft serves not only to exasperate the *minds*, but to whet the *Wits* of *Heretics*, and by showing them the *weak parts* of their Doctrines, prompts them to rally all their *Sophistry* to fortify them, that what they want of *truth* and *reason*, may be supplied with *fallacy* and little colors; and Experience shows how fitly that kind of *Logic* is accommodated to the greatest part of the World. In short it seems not improbable, that many Heresies owe much of their *growth* to the improper means of *eradicating* them: and have acquired a *reputation* from the *stir* that was made about them. Thus *Socrates* tells us that *Alexanders* letters about the *Arian* Heresy served to scatter that pestilent infection the more abroad, and combined men into parties, so that the whole world became the *Scene* of that long Tragoedy, which possibly might have had a shorter and better *issue*, had not the notice of the Controversy been so early dispersed.

BUT if the Attempts of the *Pen* have often proved so unfit, it may be considered whether those of the *sword* are not more so, and *fighting* be not a worse expedient than *disputing*: and certainly we have great reason to conclude in the affirmative, if we weigh either the Injustice, or Unreasonableness of it. I know there want not those who have thought the

propagating Religion by Arms not only *lawful* but *meritorious*, and that in order to the *planting* it in a Nation, the *soil* may be mellowed with the *blood* of the Inhabitants; nay the *old* extirpated, and *new* Colonies planted. But we are to remember that as God is the *universal Monarch* of the World, so We have all the relation of *fellow subjects* to him, and can pretend no farther jurisdiction over each other, than what he has delegated to us: and sure 'twould be hard to produce any commission from him for the invading a Nation only because 'tis not of our Faith. 'Tis sure, *those* to whom he first entrusted the promulgating of the Gospel had far *different instructions*, and 'twere fit our *new Evangelists* should show their *later authority* for this sanguinary Method, in order to which though some have made use of the *Opinion* of some Schoolmen that *dominion is founded in Grace*, yet as that is but an *Opinion*, so were it admitted as the most certain Truth, it could never warrant any enterprize of this kind, for supposing that a people by wanting *spiritual Blessings* did lose all their right to *temporal*, yet that Forfeiture must devolve only to the Supreme Lord, and when as God in another case asks, where is the *bill of divorce*? Isaiah 50. 1. so we may demand of these zealous Invaders, where is the *bill of assignment*, by which that right was transferr'd to them? In short, *peace* is the most valuable blessing of human life, and we cannot without injustice deprive man of it, though we could as we pretend, give them *truth* in lieu of it; for maugre the *Proverb*, that *Exchange will still be robbery*, where the parties are compel'd to make it. But alas, 'tis a vain imagination to think that Religion can be thus imposed: or that we can bind the *understandings* and *wills* of men, with the same fetters we do their *bodies*; 'tis true indeed the Apostle tells us *there is a way of bringing every thought into Captivity to the obedience of Christ*, but he tells us withal that the *weapons*, by which that Victory is achieved, *are not carnal*, 2 Cor. 10. 4. Indeed did Religion consist only in some external *conformities*, external *force* might bear some proportion to it (which perhaps is the cause that the one is most used by those whose religion is most eminent for the other) but 'tis seated in those *faculties* to which *outward violence* can have no access. Alas, 'tis not whole Armies can besiege my *reason*, nor Canons batter my *will*, 'tis *conviction* not *force*, that must induce Assent; and sure the *Logic* of a conquering Sword has no great propriety that way; *Silence* indeed it may, but *convince* it cannot: Its efficacy rather lies on the other side, breeds aversion and abhorrence of that Religion, whose first address is in blood and rapine: nor do such *attempts* gain anything to the Cause but the *infamy* of those rigors which are used to promote it. And sure since this piece of *Mahumetan Zeal* has been transplanted into *Christendom*, it has been much more mischievous than in its native soil. Christianity having been infinitely more oppressed by those that thus fought *for* it, than those that were in Arms *against* it. Whether upon this score the *Pope* have not done her more harm than the *Turk*, I leave to consideration.

BUT what is here said of the *military* Sword, I intend not should be applied to the *Civil*; for I treat not here of those legal punishments, which *Magistrates* inflict upon their disobedient Subjects; who indeed may *justly*, nay indeed must *necessarily* require Conformity to *Ecclesiastical* laws, as well as the *Civil*: the Eruptions in the *one* commonly overflowing the *other* also, and *Schism* usually ending in *Rebellion*; so that 'tis apparently their interest to guard themselves from those riotous effects of pretended zeal, nor is it less their duty, they being as the Ancients express it, *Custodes utriusque tabulae* in S. Paul's language, *the ministers*

of God, Rom. 13. and in Constantine's dialect 〈 in non-Latin alphabet 〉, *Bishops in the whole outward administration of the Church*, and if Heresy or Schism be a *sin*, are by their places obliged to approve themselves *avengers*; to execute wrath no less there, than in other circumstances: And that they are sins and of no small bulk; none can doubt that observes Heresy ranked, Gal. 5. with *Idolatry, witchcraft, hatred, murders*, and other sins of the flesh; or *Schism*, marked out by the Apostle to the *Hebrews*, as a kind of *petrifying crime*, which induces that induration, to which the fearful expectation of wrath is consequent, for so we find, Heb. 10. 26. that *forsaking the assemblies* is looked on as previous to *Apostasy* and final defection: And therefore sure the Magistrate can do nothing kinder even to the Offenders than by taking their sin early, prevent that fatal growth of it. But that his just power thus rescued I may assume my former assertion, and conclude, that all other *Violences* are so far from *advancing Christianity*, that they extremely *weaken and disadvantage* it.

BUT of no sort is this more eminently true than of those *popular heats*, where the People undertakes to chastise *error*: for besides that the outrages then committed are very apt to avert men even from truths which they see so barbarously defended, it often happens that the *multitude* take *causeless alarms*, and think their Faith is invaded when it is not. A memorable instance of this kind *Euagrius* gives in his *Eccl. History*, where he tells us that the Emperor *Anastatius* having added to the *Trisagium* this Clause, *Who was crucified for our Salvation*, the whole City of *Constantinople* was in an uproar, upon an ignorant jealousy that those words had some Heretical meaning; in which fury they happening to light upon a poor silly *Monk*, they immediately kill him as the *Inventor* of that clause, and a *conspirer* against the Trinity: So unhappily absur'd are the *Transports of wild zeal*, which where it rules, does besides the *direct mischiefs* of Tumult and Sedition create *others* at the rebound, which are more permanent, and discompose and embitter men's spirits, and render them so ambitiously *greedy of quarrels* for their Religion, that they are not only prepared to *receive* but to *seek Encounters*: and 'tis too sure they can never be wanting to persons of such tempers, since the *adversaries* of Truth cannot have more *advantage* or Encouragement against it, than this *unpeaceful humor* of those that profess it.

BY these several ways has it come to pass, that even that *zeal* which should be the *life* of Christianity, is become its disease; and *Religion* like a *Hectick body* is consumed by its own *heats*, if at least I may call those its own, which derive not from its proper and native constitution; but are the accidents of its declining state: for how confidently soever men pronounce of themselves, and believe that they are then most *pious*, when they are most *eager* and *unquiet*; yet 'tis sure this is far removed from the true genius and temper of *religion*, which like the *God* it worships, makes its approaches not in *winds* and *Earthquakes*, but in the *still small voice*, 1 Kings 19. 12. and when 'tis considered, that the greatest part of the Evangelical Law is made up of *precepts* of Meekness, Long-suffering, and Condescension; we must conclude that *zeal* very *preposterous*, that pretends to obey by *violating* them; or to establish Religion by *undermining* the most essential parts of it: and to Persons under that mistake, we may most properly apply the *reproof* given by Christ to his Disciples upon the same occasion, *you know not, what manner of Spirit you are of*.

IT will therefore become men to look with *Jealousy* on themselves in this particular; not too confidently to *pursue* every Incitation which carries a show of Piety; but soberly to *weigh* how it agrees with the Rules and Economy of that Gospel for which it pretends so much concern; for though the *true Christian Zeal* can never be too much cherished; yet alas 'tis not *every warmth* we feel about Religion that can own *that Title*; and sure we do not more often, or more fatally mistake anything than in applying that venerable *name* to things of a far *inferior*, nay sometimes of a *contrary* nature. How often upon this Error, have men ascribed that to their *piety* which they owed to their *complexions*, and thought 'twas their *religion* made them Earnest, when 'twas merely their *constitution*: Nay, how often has *Satan* taken this advantage of transforming himself into an *Angel of light*, and insinuating his illusions under this disguise. And truly they must still be liable to both these deceits, so long as they place the *essence* of Christian zeal in *heat* and *eagerness*. 'Tis true indeed it has its heats, but actuated in a far different way; it has flames of *Love*, not of *Anger*; to melt, not consume our Enemies; and makes us apter to pour out our *own blood* a Sacrifice to Truth than *that of gain-sayers*. In short, if it be a Fire, 'tis that *pure Elemental* which the *Peripatetics* talk of, which is but of a moderate heat; apt to *cherish*, not *devour*.

AND would God men would so far believe this, as to think there may be *moderation*, without the danger of *Laodicean luke-warmness*, and upon that supposition suffer themselves to cool into a treatable Temper, and then I should humbly offer to them these few Considerations.

FIRST the great and universal *fallibility* of human Nature, which renders it not only possible that we *may*, but certain that everyone of us *shall* err in something or other; and this sure is very proper to persuade lenity to those whom we find actually erring. 'Tis the *Apostles* argument in the case of Sin, *Gal. 6. 1. Brethren if a man be overtaken in a fault, you which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted*. Where the common Peccability of mankind is urged to induce Commiseration and Gentleness towards the Offenders; and if this be of force *in sin*, where the concurrence of the will renders the person more inexcusable, it will surely hold much more in *bare Error*, which being purely involuntary, (for nothing is properly Error farther than it is so) 'tis to be looked on rather as the *disease* than *crime* of the Person: and since we use not to exclaim against men for being *sick*, but compassionately to endeavor their *recovery*, why should we here use so much a *contrary method*. 'Tis true indeed, 'tis necessary sometimes in order to the *Cure*, and sometimes for preventing the *infection* of others, to do some things *uneasy* to the Patient; and what tends regularly to either of these Ends, may in this case also be Charitably done, by those that have Authority: but *that* differs as far from our usual *severities*, as the *lancings* of a Physician do from the *wounds* of an Adversary; or *public Discipline* from *private Spleen*. So that notwithstanding this, we may resume our *conclusion* and infer from the *Errableness* of our Nature, the *reasonableness of compassion* to the seduced. And as it thus prompts us to look *gently* upon others, so also to reflect *impartially* upon ourselves; and consider how possible it is, that even whilst we condemn others, we may indeed be in the wrong; and then all the *Invectives* we make at their *supposed* Errors; fall back with a rebounded force upon our own *real* ones. If this possibility were but adverted to, it would make us less positive and Dogmatical in our opinions, and so consequently take away one main ground of contention;

for though we often quarrel about *matters*, which are indeed but *conjectural*, yet not till we esteem them *otherwise*; and when we consider how many men have vehemently believed *apparent falsehoods*, it may well allay our *confidences* in all those cases, where we have not some *firmer ground* than our *own* (or indeed any human) *judgment* to build it on.

AS for those who have the *surest grounds* of Perswasion, and by their security of being themselves in the Truth, have the more *reason* to be earnest in propagating it to others: let them in the second place consider how necessary 'tis to choose *appropriate means* to that good end, without which they do but undermine *themselves*, and defeat their own *aims*. Indeed Prudence is not only a *Moral*, but *Christian* Virtue; and such as is necessary to the constituting of all others: without it Devotion degenerates into Superstition, Liberality into Profuseness, and this of Zeal becomes only a Pious kind of Frensy. And of Persons so possessed, God may say as *Achish* did of *David*, 1 Sam. 21. 15. *have I need of mad men?* no sure, the *defense of Truth* is too *noble a cause* to be so managed; its *Champions* are not like men in a fray to make everything a weapon that they can first snatch up, and lay on as chance or fury guides, but are deliberately to consult the properest expedients, use not only *force* but *Stratagem* against the Enemy, and yet withal to take care that while they *oppose* one, another gain not *advantage*: For alas, 'tis indifferent to our grand *Adversary*, by which of his temptations we fall, and if by subverting the *faith* of some, he shipwreck the *charity* of others, he has his *End*, and triumphs at once both over the *speculative* and *practic* part of our Religion.

AND this may induce a farther consideration, and prompt us to examine what degree of guilt lies on those who either out of a blind, or rash zeal have given him this advantage. And here though I cannot doubt, but God makes *great allowances* to the Miscarriages of *sincere intentions*, yet perhaps we have carv'd more liberally to ourselves than he designs us, and presume our Security greater than in truth it is. For how innocent soever a good purpose may make our *Error*, yet 'tis a privilege beyond all possibility of grant, that our *sins* should be so also; therefore if our Misperswasions beget wicked practice, we may be accountable for the *one*, though not for the *other*. We find indeed *S. Paul* alleges his *ignorance*, as the Cause of his finding *mercy*, for his persecuting the Church, but we are to remember what that *mercy* he there refers to is; not that of *absolution*, but *conversion*; and had he resisted the *later*, though with never so full a persuasion of his doing well in it, I much doubt whether his good meaning would have secured him the *former*; so that all the *Encouragement*, that Example can afford it, that God may probably do more for the reducing an *Erring* than a *malicious* Persecutor: And when 'tis considered that all the odds that Christ makes between him that does ill *knowingly* and *ignorantly*, is in the *number* of Stripes: we must resolve our *mistakes* are no such *Amulets* as totally to secure us. And then whether our *guilts* shall not swell in proportion to the *ills* we do, is a question that sure can never be resolved in the negative: for if a *good intention* cannot alter the *nature* of Sin, sure it can as little change their *degree*, or make that of two Persons equally mistaken, the *Murder* of the one, shall not be a greater Crime than an *intemperate speech* of the other. And upon this measure the accounts of erring zeal are like to rise very high with many; unless we can think Rebellion and Bloudshed, Sacrilege and Sachism, with all that train of zealous Enormities to be light and trivial.

NOR will it at all legitimate *these*, or any *other*, Crimes, though they should happen to be committed in the *defense of Truth*: Of this St. Peter is a ready instance, who when to *guard* Him, who was Truth its self, he had *violated* the Authority of the Magistrate in *wounding* an Officer: Christ apprehends his rashness, and instead of applauding his *zeal*, upbraids his *absurdity*, that could think his *mean aids* considerable to him, who could command *Legions of Angels* to his rescue. And sure he is not so much more impotent in his *glory*, than he was in his *exinanition*, as now to need our *Sins* to secure any of his *concerns*; and if St. Peter were thus check'd for *using* that Sword which he was a little before warned to *buy*, it must sure set an ill Character upon those *tumultuous reformations* which have so much employed the *zeal* of later ages, to which there can never want a concurrence of several great *sins*, the *guilt* whereof will scarce be wiped off, by their designed *subserviency* to Truth; what Degree of *extenuation* it may afford is hard to pronounce, since we have no *rule* to measure it by. But whatsoever it is, we are to remember, that it can belong only to such a Zeal as is *purely religious*, that mixes not with our *Passions* or *Interests*; and therefore before men be too forward to *appropriate* any Indulgence of that kind, 'twill be necessary to *Examine*, whether no sinister Adherent have vitiated that *integrity* of their purpose to which alone it can (even by their own award and sentence) appertain.

I HAVE insisted the more on *this*, because many are apt to ascribe too unlimitedly to the Force of a *good meaning*, to think that is able to bear the stress of whatsoever Commissions they shall lay on it; and by thus presuming on their *Antidote*, venture boldly on the *deadliest poisons*. To such the foregoing considerations may be useful; and by robbing them of that *imaginary* Security, help them to a *real* one, by making their good *purposes* the Director of good *actions*, not the Apology for bad. This would make Religion look consonant to its self, which now groans under the reproach of all those Ills, that are acted under its Patronage; and sure to rescue her from such a *scandal*, is but a very moderate piece of *compassion*: Yet would God she might obtain it even from *those* who profess themselves her greatest *Votaries*: But alas, 'tis one sad circumstance of her ruin, that she owes it to such; that those Weapons which should *defend* her, thus *recoil* into her Bowels, and *zeal* should do her more mischief than *profaneness*; for while she is but scoffed at by *that*, she is wounded by *this*: nor are those *wounds* ever like to close, till our Zeal grow more *balsamick*, partake of those *healing qualities* of Love and Meekness, the Want whereof has rendered it so unhappily instrumental to our Distractions.

#### CHAP. XVIII. A survey of the Causes of Disputes; Sixthly, Idleness.

BUT as *this over-active* humor has done abundant Mischief to the Church, so is it observable, that the *direct contrary* has done as much, nay, which is yet stranger, the one is frequently the product of the other, and our too *busy zeal*, springs from our too *great Idleness*. How much soever this may sound like *Paradox*, yet both *reason* and *experience* attest the Truth of it; for we are to consider that God has put an *active principle* into man, which 'tis impossible so to suppress, as that there shall be a total cessation from *motion*: And therefore every intermitting of sober, regular actings, makes way for wild Extravagant ones; for as nature is said so vehemently to abhor vacuity, that the very inanimate bodies would forsake their

specific motions to prevent it. So when the *mind* is Empty, when it has no worthy and profitable *speculation* to Entertain it, every the most improper and preternatural *Object* offers its self, and importunately crouds in to fill the *vacuum*. This seems to have been well understood, though ill applied by *Pharaoh*, when he thought the *Israelites* proposal of Travelling into the Wilderness to their Devotions, was the Effect of their to 〈...〉 sure at home; and therefore increases their *tasks* as the properest way of diverting their *design*: And in like manner we find those that treat of *Politicks*, insist upon the necessity of keeping the *People* busy, in order to which it is, that they mention the use of *Mathematics* and other contemplative Sciences, to entertain the *active spirits* of a Nation, in demonstrating of *Problemes*, solving *Phaenomenas*, and drawing *Schemes* and *Diagrams*, who else would be practicing upon the *Government*, making new *Ideas* and Platforms for the *Common-wealth*: And doubtless there is parity of reason in the Ecclesiastic State, which would have been at *more peace*, had some men found themselves *other diversions*.

AND this is confirmed to us by experiment and observation of Event, for if we look into the Primitive times, we shall find that when there was a necessity of defending the *common faith* against *Heathenism*, when Christians were employed in writing *apologies* and *vindications*, there were much fewer of these *intestine debates* (at least such as were *Metaphysical* and purely National) they had their hands full of the *foreign Enemy*, and had the less temptation to jangle among *themselves*. So also when they were under the greatest storms of persecution, when the Church was most violently assaulted from *without*, it had the greatest Calm *within*. They were then incessantly employed, and busied their Thoughts in preparing for the fiery trial. Those cloudy days made them keep close at home waiting for the Bridegrooms coming, and suffered them not to wander abroad for those unprofitable Curiosities, which though like *Oil* they might nourish *flame*, yet would never furnish their *Lamps*, or gain them admission to the wedding but in the intervals, and especially after the total cessation of their calamity, when their Peace had taken them off their *Vigilance*, than while they slept, the Envious man had advantage to sow his *Tares*. Rest made them *idle*, Idleness made them *curious*, and Curiosity *contentious*; and those who under the Tyranny of a *Nero* or *Domitian* were in perfect harmony under the gentle pious regiment of a *Constantine*, grew to the greatest discord, and perhaps (besides the Divine and extraordinary supports the Church had in her greatest *conflicts*) this may be one of the best natural *accounts*, how she came to flourish most under her heaviest *pressures*.

BUT our observation ends not here, for besides this extraordinary importunity of thoughts, which persecuting times occasioned, Christianity is in its frame and constitution an *active State*, has its standing business, and besides all *accidental*, a Series of *determinate, constant employments*, sufficient to entertain men's minds: from which we may infer, that when this is thoroughly adverted to, there will be few *chasms* of Time to be filled with *foreign impertinences*. And this gives a clear account how our *divisions* have come to grow upon us, namely, by the Neglect of *practic duties*, for as every age degenerated more from *Primitive piety*, so they advanced farther in *nice enquiries* and *new opinions*; and as the zeal of *practice* grew cool, so that of *dispute* gathered heat and vigor. So that if we consider how far our *good works* fall short of the first Christians, we need not wonder to see our *controversies* so far

exceed them; that Time which was gained from the *one*, being employed in hammering and forging the *other*. I do not forget that I have before ranked this *diversion* of Christian Practice among the *effects* of our Contentions, and foresee it may be thought very inartificial here, to make it the *cause* also: But alas, its concern in them is so extravagantly great, as to have at once the relation of Child and Parent, to be both Root and Branch, Fountain and Stream, and like a *circle* unites in *its self* Beginning and End: For as it first gave *birth* to our quarrels, so it finally receives *increase* from them. In short, our oscitant *lazy piety* gave vacancy for them, and they will now lend none back again, for more *active duty*. And as this *neglect* of our general calling of Christianity has been thus pernicious, so have the *ill effects* thereof been improved by the like ill attendance on our particular ones. We find St. *Paul* takes notice, that the *younger widows*, who deserted their own *Ecclesiastical Office*, grew *busy-bodies* in the Secular affairs of others; and sure we may with truth invert the note, and observe that *those*, who either desert or neglect their *Secular Callings*, are the most perniciously *meddling* in Ecclesiastic matters. Did men conscientiously employ themselves in their *honest occupations*, their Minds would be sufficiently *diverted*, and it would not become the work of Artificers to make new Schemes of Doctrines or discipline; Divinity would not then pass the *Yard and Loom*, the *Forge and Anvil*, nor Preaching be taken in as an easier supplementary *Trade*, by those that disliked the *pains* of their own. But all this alas we have seen to the equal shame and detriment of Piety. *Mechanicks* of all sorts have presumed to *teach* what themselves never *learnt*; and those that served long *Apprentiships* to other Crafts, have become *Divines* in a moment, and with the same aemulous industry wherewith they used to invent new *fashions*, have made new *Religions*. And as Idleness has thus made some *Preachers*, so it has made more *hearers*, those who either by the *easiness* of their Callings, or their slight managery of them, have had the most *vacant time*, have been the aptest to run after *new teachers*: Hence it is that Towns and Cities have been the great *nurseries of faction*, the *leisure* of Shop-men making them more *inquisitive* after, and *receptive* of Novelties. And were that *over-grown zeal* of Sermons, which has now devoured all other parts of Religion, among that sort of men thoroughly scanned, we should find Idleness goes very far in its *composition*, for besides that Hearing is the most *lazy* of all religious Offices, as appears by the *undisturb'd sleeps* men can take at Sermons; it is manifest this insatiate appetite of it, is originally founded either in the not *having* business, or not *attending* to it. For should I ask such men, whether if necessity had enforced St. *Paul's* rule upon them, that without their *labor* they should not *eat*, they would have spent their whole week at *Lectures*, and trusted to be fed by the *Ear*. I believe few could pretend to have begun with so exorbitant a zeal, though the truth is in the issue it sometimes arrives to it; and men that have *itching Ears* forget the rest of the *body*, whilst to gratify *them*, they totally neglect all care of their *Secular concerns*, and bring Themselves and Families to want and beggary.

NOR is it only this *one rank* of Persons whom Idleness has betrayed to faction, *Servants* we have frequently seen under the same Seducement, while either having but *little work*, or but *little diligence* in it, they have found time to listen after *novel doctrines*, with which being once tainted, they impatiently thirst after more, and neglecting the *duties* of their place, spend their *time*, which by compact is their Masters (and can with no more justice be purloin'd



from him than his goods) in following *factious Teachers*, who instruct them so in their Christian *liberty*, that they bring them to defy all *subjection*: And by telling them they are to call no man Master upon *Earth*, that they are to own no King nor Priest but *Christ*; teach them to contemn all Authority, *Domestic, Civil or Ecclesiastic*.

IF we look farther into *families*, we shall find also that many of our She-zealots become so upon the very same ground, when *Women* neglect that which St. *Paul* assigns them as their proper Business, *the guiding of the house*, their Zeal is at once the *product and excuse* of their Idleness; and in spite of the *ill Character* the Wiseman has set on her, *whose feet abide not in her house*, *Prov. 7. 11.* it becomes the *mark* of a Saint, when a Lecture or Conventicle is taken in the way: And though these feminine Irregularities may seem to be of no great concern to the public, yet experience convinces the contrary; it having been the *unhappy privilege* of that Sex (as ancient as their Mother *Eve*) to be able to do great and important *mischiefs*; and doubtless many *men* may give the same account of their Schism and Sedition, that *Adam* did of his first sin, *The woman that thou gavest me, &c.* This has always been well understood by *Seducers*, who have found it the most compendious way to their designs, *to lead captive silly women*, and make them the *Duck-coys* to their whole Family: But even those who have mist of this influence over the *minds* of their Husbands, have yet had it over their *Purses*, and out of them supported the *Rabbies* of the Faction; who in gratitude to those wise *Abigail's* give their Husbands the *title*, and perhaps wish them the fate of *Nabal*. And God knows, how many men have thus been made contributors to the *cause* they have most detested, maintained that *fire* which those *incendiaries* have kindled in the Holy place; *Money* being no less the *sinews* of Ecclesiastical than Secular *War*.

THUS we see how the *Idleness* even of the most inconsiderable persons has at the rebound been extremely *pernicious* to the Church, which like a *Clock or Watch* may be disordered by the *rust* of the least *Pin*; how much more then, by that of the *main wheels and springs*; if Negligence in *lay-callings* have though but an oblique, yet so inauspicious an Influence, the like Neglect in *Ecclesiastic* must needs have a worse, because more immediate and direct. And would to God we could say this had been wanting to the completing the mischief: But alas, many of those who are called to labor in the *Lord's Vineyard*, seem to have forgot their Errand, and stand there all the day *Idle* (a much worse sight than to have seen them so only in the *Market-place*;) so that I fear there is too evident ground of saying, that the *slight execution* of the Pastoral Office, has been *one* of the most eminent Contributors to our distractions. And among *all the parts* of that Charge, none has been more generally, or more perniciously neglected than that of *Catechizing*; the want whereof has left People so unbottom'd, that like a *house* built on the *sand*, every Wind of Doctrine blows down that Faith which they only professed, but understood not. This is that which has made so many *unstable Souls*, as St. *Peter* observes, *2 Pet. 2. 14.* to be the proper prey of Deceivers. And God knows, we may from sad experiment confirm the note. I wish the same *negligence* do not again evidence its self by the same *effects*: But besides this, which is part of the *Public Ministry*, (and deservedly is so, being useful to the whole Church, the aged as well as children) there are *private Intercourses* between Pastor and People which are of *great use*, would God they were of *equal practice*: We know a *careful Shepherd* does not only turn his *flock* into a *common*

*Pasture*, and then think he has done his work, but does with a particular advertence observe the *thriving* of everyone of them, takes notice of their single *strayings* and *diseases*, and accordingly applies himself to reduce or cure them, and surely the like care is full as necessary in the *spiritual* Shepherd, 'tis not the *counsel* which is promiscuously dispensed in a Sermon (and whereof 'tis odds every man takes that which is least proper for him) that will do the *business*: Converts come not in now as in *St. Peters* days, in throngs and shoals, a more distinct and particular application is now necessary; men must be treated with apart, their particular *wants* discerned, and *applications* accordingly made of *instructions*, *reproof* or *comfort*, and 'tis these appropriate *Medicines*, that are like to make *sound flocks*. Had Ministers generally bestowed more *pains* this way, they might probably have frustrated the *attempts* of Seducers, who could not so easily have insinuated themselves into the people, had they found them thus prepossessed: but while these with all the arts of a subtle *industry* infuse their *poisons* into everyone they meet, nothing but the like *diligence* in administering *Antidotes*, is like to countermine them. How much of that has been used I shall leave to the Consciences of concerned persons to determine. But besides the *ill influence* the Pastors negligence has on the *People*, it has in respect of themselves an immediate propriety to the advancing our debates, the *leisure* which is thus acquired, being apt to betray *speculative persons*, to the study of those *curious questions*, which are the great *disturbers* of our Peace; and of those that study them so few keep themselves in neutrality, that parties are still fomented by it: whereas were the *practical business* of their Charge thoroughly attended, the *remainder of time* would not be more than the *study* of the more solid, useful parts of Divinity would exact, and consequently there would no *surplus* be left for those *dangerous impertinencies*, which as the Apostle says, *serve to no profit, but to the subverting of the hearers*, 2 Tim. 2. 14. But when our Watchmen *sleep*, 'tis no marvel if they *dream* too, and entertain themselves and others with those *Phantastick notions*, which the great day will manifest to have had nothing of *weight* and *reality*, besides the Mischiefs they wrought.

AND indeed if we scan the *volumes* of those vain Speculations, we shall have cause to conclude that Idleness has *created* as well as *fomented* them; and they had as well wanted Authors as abettors, had men found themselves more useful business: and that not only the extemporary *Chimoera's* of *Phanaticks*, but the more elaborate *nicities* of the *Schools*, have been thus derived: we know *Air* possesses no *place*, where it first finds not a *vacuity*, nor could those lighter *notions*, have filled men's *brains*, had they found them prepossessed with what was more *solid*: but when men wanted more *substantial work* for their Understandings, they were fain to employ them thus in making *Cob-webs*, of which they have made a worse sort of *Jewish veil* in the Sanctuary, and have now involved the *Gospel* in greater Obscurities, than the *Law*, was before: whence our *Bezaleels* and *Aholiab's* have been inspired for this work I shall not determine; but sure not from him whose Character *S. John* gives us (in peculiar reference to gospel revelation) that *he is light, and in him is no darkness at all*, 1 Jo. 1. 5.

THUS we see even *Idleness* wants not its *operation*; but is productive of great and mischievous *effects*; it being the unhappy *property* of that Vice, that it *supplants* its Self, and by a fatal *Antiperistasis* makes men perniciously *active*: so that we may truly say *sloth* has made more Business than *industry*. I am sure in this instance it has cut out work for many ages, though

of such a kind, that we have little reason to wish that our *Lord* at his coming should find us so *doing*: yet for ought now appears, our *activity* is so wholly bent that way, that 'tis like to be the *only*, at least the most *intense business* we shall be found at.

I MIGHT here take a very apt occasion to declaim against Idleness, as the unhappy fountain of so great mischiefs, but that is a *vice* that has been so often *arraign'd*, that I need not repeat those *charges* which all Authors, Natural, Moral and Divine have laid against it. Let but this of its being the Original of *faction* be added, and there can be nothing wanting to render it a most *dangerous crime*: yea, and a most *monstrous* one too, that operates thus preternaturally, that *freezes* and yet *inflames* men at once, *stupifies* and *enrages*: And yet alas, there is as much riddle in its *fate* as its *nature*; 'tis *hated*, and yet *embraced*; generally *decried*, and yet as generally *cherished*: and though it have no *advocates*, has many *friends*. Would God men would at last be ashamed to *be* what they are ashamed to *own*, and by a diligent attendance on their proper business, secure themselves first from doing *nothing*, and then from doing *ill*; the one being so close an Attendant on the other, that 'tis scarce possible to sever them. And God knows the Church finds too sad proof of their connection. *Idleness* having served as *Ashes* to keep alive that *fire* which has set her in *combustion*. Thus unhappily *passive* is she in our disorders, and *accessory* to all our Guilts and Punishments: All our peccant *humors* concur to her *disease*, and like a common *mark* she receives *arrows* from all Quarters, we have seen how many *Contributers* there are to her *ruin*, everyone whereof with a wanton cruelty (like *Caesar's* murderers) are ambitious to inflict *new wounds*, and to give her *Supernumerary deaths*; and whilst she is thus surrounded with *Assassins*, what can we expect but that her present *languishings* should End in *death*. That Christian Religion now crumbled into so many *minute fractions*, should like *dust* be scattered, and irrecoverably dissipated, and thus infallibly it must be, if either *God* do not miraculously countermine us, and do more *for* us than we can do *against* ourselves, or we recover so much sobriety, as to forbear to *Massacre* what we pretend to *Love*, and endeavor to bind up those *wounds* at which our own Souls are like to *Expire*.

#### CHAP. XIX. The Conclusion drawn from all the Premises.

WE have hitherto examined the *effects* and *originals* of our contentions, and now the only remaining Enquiry is concerning the ways of redress. And that will exact no long disquisition: for as in *diseases* 'tis said, the knowing the *cause* is one half of the *cure*; so more especially is it here, where the *remedies* are merely *privative*, and we are not to be healed by *external applications*, but only by *subtracting* those Humors which feed the Malady: There will therefore need no other *prescription* than to advise the *exterminating* of all those Passions and Interests which have appeared accessory to our quarrels, which though they are become the public *Epidemick disease*, yet as the *infection* did, so must the *cure* arise from single persons: for as we look not a *common Pestilence* should cease without due care and manage both of the *sick* and *sound*: so neither can this *Church plague* ever abate, but by the cure, or fortifying its *individual members*.

LET every man therefore who has any way made himself a Party to these contests, seriously interrogate his own heart; what it is that has engaged Him in them: if any of the *sinister*

*motives* before rehearst, let him for a while shift the *Scene*, and instead of *accusing others* as Opposites to Truth, *condemn himself* as Enemy to Peace: remembering that how just or important soever the *cause* be, it is no so to *him*; whilst he serves his humors and designs under its covert. The *Philosophers* in their darker notions of *Truth* could yet discern, that she was not accessible to *any* who sought her not purely for *herself*, with sincere and single Intentions, and if she entertain no *Pupils* that are not so qualified, is it fit she should have *Guardians* and *Champions* of a quite distant Temper? No, he that undertakes the defense of *Speculative Verity*, must first possess himself of that *practic Truth* the Psalmist speaks of, *Ps.* 51. That *in the inward parts*, such a simplicity and integrity of Purpose, as may supplant all those indirect Aims, purge out every prejudice and passion, which may bias, and pervert him; and by that time he has done *this*, 'tis odds but he will find a *new face of affairs*, and discern that many of those things he so fiercely contended about, were either false or trivial; acquired their *considerableness* only from those *magnifying perspectives* of his own Lusts, through which he viewed them. However till he have thus denudated himself of all these *encumbrances*, he is utterly unqualified for these *Agones*; and how lawfully soever others may strive, 'tis sure he cannot, that does it upon so unlawful grounds, and therefore upon *pain* of losing much more than a *corruptible crown* must *withdraw himself*. As for those who can yet *acquit* themselves from having fomented our Distractions, I shall not forbid them to look with great complacency upon it, but rather by considering how valuable a *piece of Innocency* it is, engage and encourage themselves to *preserve* it; and to that purpose, jealously to examine the *first overtures* of a Temptation. When they find any *proneness* to immerse in Faction, any unwonted *heat* towards a Dissenter, to trace it to its *fountain* and *original*; nicely to observe whether it issue not from some of those *envenom'd springs* forementioned, and make as much hast to stop its *currant*, as they would to impede the most *overwhelming inundation*; for such 'twill infallibly prove to those who indulge to its course. But as a *Turf* will at first close the *breach*, which neglected becomes the *inlet* of a mighty *Torrent*: so had this *early vigilance* been used, it might with ease have prevented those Distempers, in *private Beasts*, from whence the *general Confusion* has sprung. As it is, might but these two things be obtained, would but the Guilty *purge*, and the Innocent *guard* themselves, we might yet hope to see an *end* of our Discords: not that I suppose it possible to extinguish *all diversity* of Opinions among men, who from their *differing faculties*, and other *guiltless occurrence*, may and will have their *judgments* severally disposed. But first, were *all*, who have upon the former culpable motives entered the lists, *excluded*, we should find They would amount to such a Number, that there would be *few left* to maintain the Combat. Nay, secondly, were it not for those *concealed inducements*, there would scarce be any *Combat* to maintain, those are the things that convey the *sting* and *malignity* into our Differences, without those we might dissent, but not fall out; and should no more be angry to see another *opine contrary to us*, than we are to see him of a *differing stature*, or *complexion*. In fine, let us pretend what we will, 'tis the Carnality *within*, that raises all the Combustions *without*: This is the great *wheel* to which the Clock owes its *motion*, while the *pretext* of Truth and Piety is but like the *hand*, set indeed more conspicuously, but directed wholly by the *secret movings* of the other. This, *this* alone is it which creates and continues our broils, and by a monstrous conjunction of *Properties*, is its self both *flame* and *fuel*: Nor can we doubt that from hence spring those railing

accusations, we bring one against another, if we remember what St. *Jude* tells us that the *Angel* brought them not even against the *Devil* himself, he could calmly manage a *dispute* with the most execrable and provoking *adversary*, because his *Angelic nature* had none of that *carnal leaven* which ferments to the *souring* of ours, an evident Indication what it is that has rendered our arguings so invective, that *divinity* seems now an *Artifice* to elude *law* by daily patronizing those *Libels*, which would else be *Obnoxious* to *civil Justice*.

BUT I presume there need no more be said to evince this, which has, I fear, the attestation of too many consciences, to be generally doubted; the *greater difficulty* will be, to persuade the depositing of those *lusts*, which though they are confestly the *Boutefieus* among us, have yet by I know not what *Fascination* so *endeared* Themselves, that we tenaciously *retain* them in spite of all their appendent *Mischiefs*; nay, we *cherish* and *foster* them, and for that very purpose bring them under the *covert* of Religion. He that has but a *puny vice*, if he get it like *Joash* concealed and shelter'd in the *Sanctuary*, 'twill not only *live*, but *reign* too. Put on a *Port* and *Majesty*, and appear venerable upon the pretence of that *Piety*, whose *Essence* and *Being* it evacuates and undermines.

INDEED sin never arrives at so luxuriant a *growth*, as when it roots in *hallowed ground*, which *Satan* so well knows, that he has ever been industrious to *plant* it in that *soil*. Thus we find he had introduced the most *brutish crimes* into the religion of the *Gentiles*, interwoven them into their *Sacred Rites* and *Mysteries*, till virtue and vice had changed names, and it became *piety* to be *Wicked*, and *profaneness* to be *Innocent*. And when that gross deceit became detected by *Gospel light*, when he could not in the same manner obtrude upon *Christians*, he yet found the way to do it more obliquely, and by starting these religious *quarrels*, gave at once employment and reputation to the most irreligious *vices*. For alas, what part of wild *fury* was there in the Heathen *Bacchanals*, which we have not seen Equall'd if not Exceeded by some *intoxicated zealots*? Or what *cruelty* in their most barbarous *rites*, which has not been matched by the *inhumanity* of dissenting *Christians*? So that upon a just scanning, all our splendid *pretence* of Sanctity is but an *emulation* of Gentile Impurity under a better name; and while we damn Heathens for their *Moral virtues*, We are yet so stupid as to hope ourselves to be saved by their *worst vices*.

AND now who that does enough *consider* can think he can enough *bewail* this sad state of affairs: That Christianity should thus out-run its self▪ and bring us round to *Gentilism* again, whilst her Professors ridiculously contend for the *title* of the best Christians, by *such acts* as denominate them none at all. Thus have we inverted the *significancy* of that *Sacred Name*, and made it serve only to upbraid the *contrariety* of our *practice*; so that *that* which was once the *Index* to point out all *Moral* and *Divine virtues*, does now on the contrary mark out *that part* of the World, where *least of them* reside. This, this alone is the *prize* we have acquired with so much *sweat* and *blood*, this the *Triumph* we have brought to our Religion, which indeed could never have sunk to such a *despicableness* by any Endeavors but our own; for so long as Christianity waged *war* only with *foreign enemies* she never mist to be *victorious*, but since that these *intestine discords* have turned her force against *herself*, *Bella geri placuit nullos habitura triumphos*, there is no possibility of success, the mere *fight* implies a *defeat*, and the

swords of all Parties meet in her bowels. 'Twas a passionate *expostulation* that *Julia* is said to have used with her two sons *Antonine* and *Geta*, whose animosities having prompted them to *divide* the Empire, which they were jointly to have *enjoyed*, she asked them whether they would divide their Mother also; implying how much their *discords* had racked and torn her. And sure our *common Mother* may make a yet sadder *complaint* of her Sons, by whose *unkind dissensions* she is so miserably *mangled*, that she may cry out with the *Psalmist*, *My soul is among Lions, and I lie among the Children of men that are set on fire.*

AND now if amidst all our *importunate pretences* to Piety, there be indeed any such thing among us, methinks it should give us some *relentings*, make us sadly consider to what a *deplorable condition* we have brought that very *religion* on which we profess to hang all our *hopes*; and would God those who are the most nearly concerned in this Contemplation would pursue it to the utmost; let them on the one hand set the most *glittering temptations* to Discord, and on the other let them view the *dismal effects* of it, and then consider at how *dear a rate* they gratify a few *impotent Passions*. Can any man without Horror think that his *thirst* of Glory has brought *dishonor* to his Religion, and consequently to his God; that his *curious enquiries* into things secret, has helpt to Evacuate the more *useful things* Revealed; or in short, that his *pursuit* of his various *interests* and *appetites* has destroyed what was so incomparably more valuable, the *honor* of the Gospel, the *unity* of the Church, and as many *souls* as have perished by that scandal. 'Twas as infamous a Character of *inhumanity* as the very *Poets* could feign of *Diomedes*, that *he fed his horses with man's flesh*; but alas, that barbarity is here infinitely out-done, when Men nourish far *worse bruits*, their own unreasonable *lusts*, with those things that are most *sacred*. Certainly were the vastness of this *guilt* thoroughly weighed, 'twould make men sick of those petty wretched *acquests* they have thus purchased, make them fling back this *price of blood*, I say not with the same *despair*, but with as great *remorse* and *detestation* as *Judas* did the *silver pieces* for which he sold his Master. 'Tis sure the crimes have too great an affinity, as in all other circumstances, so especially in this, that as the one *was*, so the other *is* most frequently the *Guilt* of an *Apostle*, I mean of those to whom Christ has committed the dispensing of that Gospel which they thus evacuate, and doubtless this is a consideration of great enhancement, as that which superadds *treachery* to all the other pestilent *ingredients* of the Crime; 'tis the *falsifying* the most important *trust*, for under words of that signification we find the *office* of the Ministry everywhere represented in Scripture, as *Stewards*, *Ambassadors*, *Shepherds*, and consequently the accounts of the sin must swell so much the higher. For a *Steward* to *embezle* those Goods he undertakes to *manage*; an *Ambassador* to *betray* his Prince for whom he should *negotiate*; a *Shepherd* to *worry* that Flock which he is set to *guard*, these are crimes that double their malignity from the quality of the Actors; and yet this is undeniably the *Guilt* of all *those* whose *profession* having devoted them to the *Church*, have impiously changed the *Scene*, and devoted the Church to *them*, served all their mean degenerate ends upon her; and as *Chyrurgeons* are said sometimes to deal with profitable Patients, kept open, nay, widened her wounds for their own *advantages*.

IT has been the *Priests Litany* as ancient as *Ioels* time, *Spare thy people O Lord, and give not thine heritage to reproach*; but now alas, who shall prevail with them to do that themselves which

they beg of God, to spare his people and his heritage; to prostitute them no more to their own sinister designs, nor by their vain and endless *contentions*, expose them as well to *ruin* as *contempt*. He were indeed a happy Orator that could in this effectually intercede with them, though One would think the *wonder* should lie on the other side, and the only strange thing be, that they should either *need* or *resist* such a solicitation, it being so much the concern of all that ought, as well upon the score of *advantage* as *duty*, to be dear to them; so that the *Church* may most aptly address to these her *Sons* in the same form St. Paul does to the *Philippians* when he conjures them to unity, *Phil. 2. 1. If therefore there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil you my Joy that you be like minded.* And can it be possible for any who have tasted all or any of these, to think fit to wrangle them away; to exchange these divine *irradiations*, the Antepast and Emblem of Heaven, for those bitter *dissensions*, whose *Alpha* and *Omega*, their *original* and *end* are Hell, and do as lively represent as they certainly lead to the horror and confusion of that land of Darkness.

BUT if some men's appetites be so depraved, that they find more Melody in *discord*, than in the *harmony* of the Angelic Quires, yet even these can discern *Music* in a consort of *Plaudites*, and seldom miss to be affected with those *Eulogies* which are given themselves; and therefore though they disjoyn the Apostles motives, *Phil. 4. 8.* and will do nothing for virtue, yet they may be presumed more considerate of Praise: And God knows, in a wrong sense they are too much so; and sure, as we have already observed by it, have made no small *contributions* to our *discords*: yet did they measure *Glory* by its right and proper *standard*, they would find they have all this while courted a *shadow*, and that the *substance* will never be acquired by being *fomenters* of public Mischief; but the unhappiness of it is, that our *Ecclesiastic* as our *Secular* Duellists abuse themselves with false notions of Honor, novel Opinions and subtle Questions they think attest the *pregnancy* and *acuteness* of their Understandings, and give them *reputation*; but alas, how vain an imagination is this? Who admires the *Sagacity* of the Viper, that Eats her way through her *mothers bowels*? Or who reverences a man for the *sharpness* of that Sword wherewith he commits his *Paricide*? Nay, what more infamous brands have Records of all ages stuck upon any, than those who were *Ingeniosissime nequam, & facundi malo publico*, who used the best Parts to the worst Ends, and with the greatest *cunning* and *artifice* have contrived their *mischiefs*?

BUT could we abstract from these *pernicious effects*, and suppose that this *exercise* of their Faculties were *innocent*, yet sure it would be too *light* and *impertinent* to become *matter of praise*. He that should spend all his Time in *tying* inextricable Knots, only to baffle the Industry of those that should attempt to *unloose* them, would sure be thought not much to have served his generation. 'Tis one of the certainest *Estimates* we can make of a man, to measure him by the *employments* he chooses, if those be *slight* and *trifling*, they suggest the Person to have *low thoughts*; what an abasement of Majesty was it thought in *Nero* to become a *Fidler* and *Stage-player*; and *Herodian* tells us, that men hoped no longer for anything princely from *Commodus* the Emperor, when he had once lifted himself among the *Fencers*, and instead of the magnificent *styles* of his Predecessors, derived from the *conquests* of great and populous Nations, assumed This, *The vanquisher of a Thousand Gladiators*: And certainly

'tis no less a descent and diminution for those who were designed by God for the *highest achievements*, the subduing the Kingdom of Satan, and pulling down his strong holds, to devote themselves to these so much *ignobler contests*, and account their *conquests*, not from the number of *Souls* won to God, but of *Opposers* worsted in Argument. Indeed, as we before observed, they have now rendered the *Church* a kind of *Theatre*, Disputes are managed with such Sleight and Sophistry, that at the best, the *litigants* do but set forth a show of *Fencers*: 'Twere well if they did not sometimes play the *Gladiators*, by that wounding deadly sharpness they use, and 'twould be considered what a change is now made: In the Primitive times, none that owned any *relation* to the Church were allowed to be *spectators* of those Games, now That is made the *Stage*, and her ablest Persons the *Actors*. But certainly 'tis very little to the reputation of those who have so unworthily debauched both it and themselves; and therefore to all other *disswasives* we may add this of the *Uncreditableness*: For let men fancy what they please of the *Glory* acquired in these opportunities of showing their parts, the best that can be said of them is, that *they use Wit foolishly*; A character whereof the one part devours the other, and leaves not so much as a mouthful of that *popular air* which these *Camaelions* gasp after. In a word, though *vain-glory* be a principle I shall commend to no man, yet in this case 'twere more tolerable if it would work the right way, put them upon what were really *praise-worthy*, and then sure 'twould incline them rather to *close* than *widen* the breaches of *Zion*. To inflict *wounds* on an unresisting Patient, is a thing that requires neither *courage* nor *skill*: Every man can do that who has but ill nature enough, but to *cure* them is an act at once of *Art* and *Mercy*, and entitles to the Praise of both; and therefore if any man's *eagerness* of *Glory*, have made him over-see the way to it, let him now at last recover his *wanderings*, and seek it in this one only proper *Method*.

BUT this is, I confess, a *Topick* of Perswasion fitter for *Philosophers* than *Divines*, and I wish I may have urged it impertinently; it being much less shame for *me* to have done so, than for *them* to need such an Argument. There is another more genuine and proper, derived from the nature of *distributive Justice*, which requires a man to do his *Utmost* to repair the *injuries* he has done to any, this is so stated a *rule*, that all our *Casuists* justly press it in all cases of damage: But are there not many of them, who while they so eagerly assert that *obligation* in other men's cases, do as *David* did in the matter of the poor man's Lamb, severely sentence that *injustice*, whereof *themselves* are more highly Guilty. To every such I would speak in the words of *Nathan*, and say *thou art the Man*. Alas, shall every little *trifle* I purloin from my Neighbor have *weight* enough to sink me to the *abyss*, and shall *thefts* of the greatest magnitude, the robbing God of his *honor*, the Church not only of her *Patrimony*, but her *Peace*, and the World of those inestimable *benefits*, which from a uniform consonant Christianity were to have been transmitted to it? Shall these I say be so slight and inconsiderable, as not to hinder his ascent to the hill of the Lord? Shall the least *violence* I offer to the person of an Enemy oblige me to *satisfaction*, and shall he rend and tear the *body* of his Savior (who willingly exposed his *natural* body only in tenderness to that *mystical* one, which is thus violated) and shall this criminous *barbarity* exact no offers towards *amends*? Certainly no man can have *partiality* enough to think it, and if he do not, he is to remember *himself*



indispensably engaged to take the same *course* he prescribes to *others*, and with his utmost *industry* endeavor to repair the *injury* he has done.

AND O that we might see this so essential a piece of *Justice* assumed among us, that our impertinent *strifes* might be superseded, and all molded into the one noble *Emulation*, who shall fastest unravel his own *mischiefs*, and promote that *peace* he has hitherto disturbed. This indeed were worthy to be the united design of all learned men; and were it once so, who knows how prosperous it might be: For though some *single attempts* have miscarried, yet probably one great *cause* why they do so, was because they were *single*. When one Person comes with *pacifick arguments* to part an *enraged multitude*, let his Reasons be never so convincing, they are not like to be much adverted to; the only *effect* is, that he who designed himself the common *Friend*, is taken as the common *Enemy*; but where many associate in such a design, and make a party for peace, their *numbers* give a considerableness to their *proposal*, and prepare for their *success*. And were there such a *combination* in order to the Churches Quiet, it were more than possible they might undermine the *contrary attempts* of Faction and Discord.

AND why should not every man be *ambitious* to make one in this so *pious a confederacy*, and resolve most studiously to endeavor the *composing* the Distractions of the Church, in which they may borrow something of *instruction* even from their past *guilts*, and copy out their own *industry* to this better purpose. This is sure; our *disputes* had never so multiplied, had there not been a great deal of *unhappy diligence* in nourishing the seeds of them: Every *controverted Tenet* has been heightened and improved, till it have spawn'd a *numerous brood*, so that those who at first *differ'd*, perhaps but in some *few things*, wrangle on, till at last they *agree in fewer*: Now were the like *Industry* applied the *other way*, it might sure do much to the changing the *whole Scene*. If men would as nicely observe the Principles of *agreement* between *dissenting parties*, and with as much Art and Care seek to dilate and spread them; why might not they as much *overwhelm* our *Differences*, as they have been *overwhelmed* by them? 'Tis sure that those *Universal truths*, to which all Parties assent, are, as the *clearest* for their Evidence, so the most *important* for their Consequence: And why should not *these*, if rightly managed, be a more enforcing *motive* to Unity, than the more *singular opinions* (perhaps *fancies*) of some men, can be to Discord? Certainly would but our *Moses's* try what this *rod of God* in their hand could do, they would find it able to devour all *those* of the *Magicians*. Would they like *Benhadabs* Ambassadors, catch hold of every amicable *expression*, anything that looks towards *Peace*, and close in with it, they might probably see *Effects*, beyond what can at distance be expected. For sure *Peace* is not such a *dry Tree*, such a Sapless unfertile thing, but that it might *fructify* and *increase* as well as *Discord*, were there a just care taken to Cherish and nourish it.

INDEED this Design is the only *Amulet* which can render it safe to look into *controversies*, which are else apt to infuse a kind of *acrimony*, and *venom* into men's spirits; For we see many, whose *curiosity* at first brought them as unconcerned *spectators*, do within a while engage with all earnestness in the *contest*: but those who study differences only with an aim of composing them, these have their thoughts determined and fixed, and so not left loose to

the enticements of any Party. *Aristotle* says that on the Hill *Olympus* the Air is so subtle and piercing, that those who ascend thither, are forced to carry with them *wet Sponges*, by that *moisture* somewhat to allay that extreme *tenuity* which otherwise would be deadly; and sure they that deal in *controversies*, live in no less *corrosive an Air*, and therefore had need make the like provision, and carry with them this *Pacifick purpose*, as a *lenitive* and *Emollient* against the infectious *sharpness* they will there meet with.

AND now how blessed a thing were it, if we could once thus follow the things that make for Peace, that the *numberless mutual enmities* which are now among us, may all be reduced into *one*, that we may fight not against *single Adversaries*, but against *War* its self, and contend against *nothing* but *contention*. And sure our victory here were worth millions of those petty conquests wherewith men please themselves, and which acquire them so little of real advantage, that the same account which was given of *Otho* and *Vitellius*, that the *war* would swallow up the one, and the *victory* the other, is too applicable to our *combatants*, who are like to be equally unhappy in *defeat* or *success*. The *Spartans* had an Order that when any of their *Generals* had compassed his Design by *policy* or *treaty*, he should sacrifice an *Ox*, but when by *force* and *bloodshed*, a *Cock* only: from the distant values of which oblations, *Plutarch* observes how much they prefer'd the *Atchievements* of calm and sober *counsels*, before those of *strength* and *power*: but sure the disparity is more eminent in the present instance, where if we *fight* we *wound* our Brethren, but if we *unite* we *destroy* our Enemy: baffle and circumvent *Satan's* Master-stratagem, and not only *worst* but *outwit* him. Indeed this and this only is worth our Industry, whereas those *little defeats* we give Each other, are like *those* in a civil War, wherein the *public* is still sure to be a *Loser*; upon which consideration the *Romans* allowed not their Captains to triumph for such *Victories*; and sure our *Christianity* is very ill bestowed on us, if it have made us so much worse natured, as to choose those ruinous *Conquests at home*, before the most glorious and profitable ones *abroad*.

'TWAS *Abner's* admonition to *Joab*, when he was in a hot pursuit of the *Israelites*, 2 *Sam.* 2. 26. *Shall the sword devour forever? knowest thou not that it will be bitterness in the later end?* and sure 'tis more than time for our Leaders to make the same reflection, and as *Joab* did there, call back the People from following their Brethren: Nay indeed, would they but attend, they might hear themselves called back; the *great Captain* of their Salvation sounding a *retreat* from these fatal skirmishes. *Xenophon* in the institution of *Cyrus* tells us of one *Chrysanthus*, who in the heat of battle had his hand lift up to *strike* an Enemy, but hearing in the very instant the Trumpet sound a *retreat*, *stopped* his blow. A great sobriety of *courage* so to show more Zeal to the *obeying* his General, than the *annoying* his Enemy; and an Instance of much *reproach* to our *Spiritual Combatants*, who have shown themselves so much worse discipline'd, as in spite of daily repeated *calls* to Peace, still to *pursue* their Hostility: But sure such an *insolence* is so inconsistent with the *pretence* they make of fighting God's Battails, that they must either *reform* the one, or *disclaim* the other.

AND now if after all that hath or can be said of the *obligation*, *necessity*, or *advantages* of Peace, we are put to the Psalmists Complaint, *that there are still those that will make them ready to battle*: if men are of so untreatable a Temper, that nothing can be obtained of them: what

remains for those that are Peaceable and Faithful in *Israel*, but to *bewail* those Mischiefs they cannot *redress*? If the Church must perish, at least to give her Funeral rites, and if they cannot quench her *flames*, yet to bedew her *ashes* with their *tears*. 'Tis true, we cannot yet say she is quite *dead*; but though she *breaths* yet in a few pious peaceful Souls, yet like a *Palsied person*, she scarce *moves* a Limb, she wants vigor to actuate the generality of her professors, and remains rather a *trunk* than a *body*: and sure if there be truth in that Physic Aphorism, which says that *diseases which cross the temper and constitution of the Patient are most dangerous*; we may well conclude her *desperate*, there being nothing more repugning to the very Elements and Principles of her Being, than those contentions under which she now *groans*.

YET there is an *omnipotent Power* to whom no Difficulties are insuperable, an *unerring Physician* who makes the most hopeless Diseases, but the Triumph of his Art. O let us resort to him, and invite his Aids in the same pathetick form, wherewith he was solicited for *Lazarus*, Jo. 11. 3. *Lord behold she whom thou lovest is sick*: She for whose sake thou enduredst such contradiction of *sinners* against thyself, is now by the contradiction of her own *Children*, languishing and expiring: she for whom thou pouredst out *thy blood*, lies weltering in her own, Lord save or she perisheth: Were such Petitions enforced and ingeminated by the daily breathing of humble devout hearts, who knows how prevalent they might be. In this sense also *Heaven* might suffer *violence*; nor is there any better countermine to all the *outrages* acted upon Earth than by making them thus reverberate in our *cries* and *prayers*.

AND perhaps *this* Consideration will draw us all, even the most *peaceful* of us into the *guilt* of a negative Accessariness to the present Mischiefs. There are divers that dislike our *contentions*, and blame the *abettors*; but yet with such Unconcern'dness and Indifferency, as that wherewith we commonly talk of the *combustions* of foreign States, wherein we rather express our *Judgment* than our *resentments*, and do make it more our *discourse* than our *concern*. And even of those who have in some degree laid it to heart, who is there that has not been some way wanting in the ardency, or frequency of his intercessions? let everyone seriously interrogate his own Heart, and I fear 'twill witness to him, that his own *private concerns* are much apter to excite his *devotions*. Let us remember with what *passion* and *importunity* we invoke God in our particular Exigents, and consider whether *we* are equally affected with *those* of the Church: Hast thou been like *Hezekiah*, sick unto death? and hast thou with him wept sore, and vehemently solicited a recovery? has thy *estate* been invaded by Oppression, thy *fame* by Slander and Detraction? and hast thou with loud and earnest cries, appealed to that *God to whom vengeance belongs*? or hast thou been in that condition which is proverbial for setting men to their prayers? hast thou like *Jonah* been in a storm, in minutely expectation of being swallowed up by the *waves*, if not the *Whale*; and in this Extasie of fear, when as *thy soul* was as the Psalmist speaks, *even melted away because of the Trouble*, hast cried unto the Lord, and even out-noys'd the billows in thy clamorous importunities for aid? Hast thou in all, or any of these estates been thus affected for thyself? then remember whether thy *resentments* have been proportionable for *that* which is much better than thyself: If the no less imminent and pressing *dangers* of the Church, have not as much awakened thy *fervor*, given as sharp and piercing an *accent* to thy Prayers, thou must needs

confess, thou hast fallen short, of what thou shouldest and mightest have done towards her rescue.

AND if this Inquisition be *impartially* made, who among us can plead *not guilty*? and therefore in reflections upon our past omissions, we are *in justice* obliged to redouble our *Zeal*, to say over again our *Tepid heartless prayers*, and inflame them with a *Cole* from the Altar; an earnest affectionate Concern for all that is holy, such as may prompt us to cry, and that mightily to God: We see the *Ninevites* could do it when there was no visible approach of *danger*, but merely upon the *presage* of a stranger Prophet, backed with the *consciousness* of their own Guilt: I fear we more than equal them in the *later* Motive, I am sure we far exceed them as to the *former*. The *miseries* we are to deprecate being not only under denunciation and threat, but actually upon us, though withal so improvable, that after all the *black Catalogue* our Experience brings in; our Fears meet us with the *bottomless Prophetick menace*, Isaiah 5. 25. *for all this his Anger is not turned away, but his hand is stretched out still.* 'Tis the usual Economy of divine Justice to make our *Crimes* our *Punishment*, and to give us up to *those ills*, which were at first, our own *depraved choice*: and God knows we have too much reason to fear this may be our case: That we who have so perversely violated all the *bands* of Unity, wantonly wrangled ourselves out of all *inclinations* to Peace, should never be able to resume them; that all those *gentle breathings* of Grace, by which *exasperated Passions* are to be cool'd and tempered, should be withdrawn, and we finally be given up to be dissipated by those Whirl-winds ourselves have raised: That *Christianity* which we have made the stale and Property to our irregular *appetites*, used only as *figleaves* to hide our *shame*, should wither and shrink into nothing; and that we who could not agree in what manner to *retain* it, should at last too well agree to *renounce* it.

THIS alas, as it is the *fearfullest*, so is it the *probablest* Issue of our wild Contentions, such as nothing but the miraculous Effluxes of divine *Clemency* can avert. O let us with all the *groans* and *tears*, so deplor'd a Condition exacts, address thither, importune the *father of Mercies* to pity us, who know not how to pity *ourselves*, and that though we have cast off *all bowels*, yet that we may find them all concenter'd *in him*: that he will heal our *wounds*; and which of all others is the most desperate, our *unwillingness* to be healed: that the *Spirit of Peace* may overshadow us, and impress on us the *dove-like qualities* of Meekness and Gentleness: that he would rescue our Religion from our Profanation not by taking *it* from Us, but by conforming us to It: Finally that he would do for us, not only above what we can *ask* or *think*, but beyond what we would *wish* or *choose*, and not suffer us to *acquire* the *Miseries* we so eagerly *pursue*.

THIS *divine interposition* alone is it that can possibly secure us, and indeed the suit amounts to no less, than that he will *force* upon us the Blessing we *resist*, and do us good against our wills, which is so bold a *request*, that they had need be more than ordinary Favorites that shall prefer it. Those *hands* must be very pure, that are lift up in such an *intercession*: and therefore all that undertake it are obliged to qualify themselves for it, by purging out not only the *levain* of Malice and Strife, but all other *filthiness* of the Flesh and Spirit: without This, we can never approve ourselves to intercede in earnest; for what can be more ridiculous than to deprecate the *ruin* of Christianity by the *contentions* of other men; when

ourselves contrive it by some other vice of our own? This is not to desire it should *live*, but that none but we should *kill* it. 'Twill therefore concern those who wish the *Peace* of the Church, to examine whether they do as much project for her *Purity*; otherwise 'tis a mockery to pretend such a *jealous tenderness* for her. We have seen there are more ways than one, by which Christian practice may be evacuated, and it matters little from whence that Wind blows that ship-wracks our *Piety*. Yet 'tis not to be denied that of all those *tempestuous blasts*, this of our *contentions* is the roughest and most fatal. 'Tis indeed not a single gust, but an encounter and struggling of several contrary winds; and God knows no *poetical description* can out-do the *horror* of the storms they have raised; yet for ought I discern, there is nothing that is less vulgarly accused, which I must account to the Reader, as the *cause* why I have detained him so long upon this Head; and given it a *length* so unproportionable to the *preceding* parts of this Discourse.

#### CHAP. XX. The Close.

WE have now seen the unhappy riddle of the *Unchristianness* of Christians unfolded, have observed the *Originals* and *Causes* of That which is too notorious to all the world in its *Effects*. And though in this cursory view the *Reader* is not to think he has any such *complete discovery*, as should supersede his own *farther inquisition*, yet as it may serve to *awaken*, so somewhat to *assist* his Industry, give him some light and insight into the wiles of Satan: and by branding some of the chief of those *cheats* which have robbed us of our *Piety*, prepare for the detection of the *whole Confederacy*: in the interim this *Specimen* may serve to stop his wonder at the *ruinous estate* of Christianity, for though 'tis true that it was compacted of all the most *incorruptible materials*, had all the *harmony* of parts which the most exact *Frame* and *Composure* could give it, and so was qualified both for *strength* and *beauty*, to have defied all the *injuries* of Time; yet while she has so many *Underminers*, 'tis not strange to see her in the *dust*, there being no *one* of these, especially that I last insisted on, which has not destructive *efficacy* enough; first to *deface*, and then to *ruin* her.

BUT it is but an unprofitable acquist to know the *Authors* of our mischiefs if we stop there, this enquiry being matter not of mere *Curiosity*, but of the nearest and most pressing *Interest*: we search not after Malefactors for their *acquaintance*, but for their *punishment*, and our own *security*; and all our discoveries of this kind are vain, if we apply them not to that purpose. Let me therefore conclude with this *earnest Petition* to the Reader, That he will not to all the *native Defects* of this *discourse*, add this *accidental* one that it shall be perfectly *impertinent*; a mere waste of his Time and my own; which it will inevitably *prove*, if it engage him not in an *earnest prosecution* of those *Delinquents* it hath appeacht; and in as earnest an endeavor to repair the *Mischiefs* they have wrought.

IN short, let every man deposit what he has here read, not with his *memory* only but his *conscience*, let him there seriously ponder the Excellency of that *holy vocation*, as *S. Paul* terms it, *Eph. 4. 1. to which he is called*: and then as seriously consider, *whether he have* as the Apostle there exhorts, *walked worthy of it*; if he find he have not (as alas who is there that has?) let him search out as the *particulars*, so the *causes* of his Miscarriages: diligently sift out those *Fallacies* of *Satan*, or his own *heart*; those sly *Delusions* which have made him act thus

preposterously against all the Convictions of common *reason*, natural *conscience*, or Christian *experience*; and when he has discovered, let him make no delay to rescue himself from their *Treacheries*, but manfully break those *withs* and *ords* (which are too weak to hold any that will but in earnest remember, he is a *Nazarite*, a Person consecrate to God) resolutely resist the *insidious caresses* of those *Delilah's*, which will deliver not *Himself* only, but the *Ark* to the *Philistines*. Nor is he to content himself with his own *single escape*, but to propagate the *deliverance*, to as many as he can; let him blazon and stigmatize those *Imposters* (for 'tis a *combining* with them to *conceal* them) warn and caution *others* against those juggling *Artifices*, by which *himself* was entrapped, and make his own ship-wracks a *Sea-mark* for the securing the course of other Passengers. This is the *Effect* of Christ's admonition to *S. Peter*, when thou art converted strengthen thy brethren; and a piece of that Fraternal charity we all owe to every particular Soul, to whom we have opportunity to dispence it.

BUT besides that *private* Obligation, it becomes a duty upon a higher, and more *public* Account, it being the only way to take off that *Scandal* we have brought upon our *Religion*; which as it was not contracted by the *irregularities* of one or two persons, but by associated and *common crimes*; so neither will it be removed by a few single, and private *Reformations*; there must be combinations, and public *Confederacies* in *Virtue*, to balance and counterpoise those of *Vice*, or she will never recover that pristine honor which she acquired by the general *Piety* of her Professors. In those primitive days there was such an abhorrence of all that was Ill, that a *vicious person* was looked on as a kind of *Monster* or *Prodigie*, and like a putrefied Member cut off, as being not only *dangerous*, but *noisome* to the *Body*: but alas, the Scene is so changed, that the *Church* is now made up of *such* as she would then have cast out; and 'tis now as remarkable an Occurrent to find a *good* Christian, as it was there to see a *bad*: and since everything is estimated not according to its rare and casual, but frequent usual Operations, 'tis easy to conclude, that *Christianity* has lost as much in its *Repute*, as it appears to have done in its *Efficacy*: nor will there be any way of repairing it, till We be generally rendered so malleable to its *impressions*, that our Lives may attest its *Force* and *Energy*.

NAY indeed 'tis not only its *honor*, but its *being* is concerned in it, active Principles cease to be when they cease to *act*. You cannot hinder the fire to burn but by putting it out: and to *suppress* the Operation of our Religion is indeed to *extinguish* it; at least to deprive it of its proper and specific act: so that if it can be said to be; 'tis only by that abuse of speech which calls a dead or painted man, a Man: It may perhaps be a *vizor* for the Hypocrite, a *Stale* for the Ambitious, a *wash* or *tincture* for the Covetous; but where it is *these*, it ceases to be *its self*. The *essence* and *being* of Christianity is *practice*; and according to that Test and proof thereof, where almost can it be said to Exist in the world? we have indeed some images and shadows of it: Some have taken its *picture*, but the *substance* and *solid body* is vanished, resolved into Air, and seems sadly to have moralized the poetick Fable of *Sybills* being worn into a voice, we have turned it into a mere noise and sound; nay, which is worse, into an *Echo*, that flattering complying voice, which reverberates every man's own language to him: Men dictate to their *Religion*, and then will needs persuade themselves and others, that their Religion dictates to *them*, will have the *rebounds* of their own Fancy or Lust pass for *Divine Oracles*; so suborning

this Aiery fantastick Christianity to legitimate those practices, which the real solid one forbids and Execrates.

To this dismal forlorn estate have we brought that which was designed to bring us to bliss, herein far exceeding the barbarity of the brutish *Sodomites*, they would have violated the Messengers of their *ruin*, but we those of our *safety*: We having not only neglected, but vilified and reproacht the *Embassy* sent us from *Heaven*, and instead of *embracing* that purity and peace it recommended to us, have done our Parts to make it *forgotten* that ever it was sent upon any such Errand; and indeed so it is like to be, if some *Heroic piety* do not revive its *Memory*, and teach us to record it not so much in our *books* as *lives*: There, and there only it will be universally legible, there it would indeed appear, what it is in its own nature, *the power of God unto Salvation*.

AND now why should we not all Emulously contend, who shall first put off that *ugly vizer* we have put upon our Religion, and restore it to its *native form*; especially considering that with its *Beauty* we lose its *Dowry* too; forfeit all those glorious *Rewards* which it promises to them that preserve it *immaculate*. 'Tis only a *pure and undefiled Religion* that will invest us in those *white robes*, wherein we are to follow the *Lamb*. And sure those who have here endeavored to *darken* and *extinguish* all the rays of Spiritual Light, that have lived as if they professed Christianity merely in spite to *defame* it, must never hope it shall bring them to *shine as the Sun in the Kingdom of their Father*, or procure them the reward of blameless Souls. No, it promises no other *Crown* than that of *Righteousness*, and therefore they that want the *Righteousness* must want the *Crown* also: Nay, besides that so inestimable a Reversion, they lose all those *present Joys* and *satisfactions* which true Christian practice would afford them, and which both in respect of the *intenseness* and *duration*, infinitely exceed the most *profuse sensualities* the World ever tasted.

THESE are interests that are sure Important enough, and yet we must be *woed* to consider them, nay, that does not prevail neither, but with a perverse *Coyness* we *hold off*; all the solicitations and importunate *Calls* of God are looked upon as *Artifices* and *Designs*, as if he had some Ends of his own to serve upon us, and (as the *Corinthians* suspected *St. Paul*) meant to make a gain of us; we treat with him as if he were the Person to be advantaged, and barter for *Heaven* with such an Indifference, as if it would want *Us* more than *We* It; never considering that 'tis impossible for him to have any other *Concern*, than that which his *Compassion* to us creates, and the more *earnest* and *passionate* That is, the more it should excite our own *care*, it being the Extremest degree of perverse Folly, to *abandon* and *despise* our own Interest merely because a Friend or Patron *considers* and *prizes* it. And this *brand* must lie upon everyone of us, who still refuse to discern *the things that belong to our Peace*, after God has done so much to render them not only *visible* but *attainable*.

WHAT shall I say more, but conclude with Christ's passionate *wish*, that *we might in this our day, understand the things that belong to our Peace*, and O that the *Spirit* of Peace and Light would descend among us, illuminate us with that true *practical Wisdom*, which may convince us, that our *Duty* and *Interest* are the same thing under several forms, and that while we impiously cast off the *one*, we do as foolishly betray the *other*. That so those *inestimable*

*advantages* our Christianity gives towards both, may not be thus madly lost, serve only *as a price in the hand of a Fool, who hath no heart to it*, Prov. 17. And to this end let us humbly and earnestly invoke the Father of lights, to *illuminate* all those whom the God of this world hath *blinded*, that after he hath sent into the world the *Image* of his own eternal brightness; caused the *Sun of Righteousness* so long to shine upon us, it may not serve only to involve us in that most *dreadful condemnation*, which awaits those who love *darkness* more than *light*; but that answering the purpose of our *holy calling*, walking as *Children of light*, we may vindicate that *Christian profession* which we have so defamed, secure to ourselves the light of *God's countenance* here, and that of his *glory* hereafter.

FINIS.

**ERRATA.**

PAge 12. Line 19. for taught *Read* sought, p. 97. l. 9. for diverts *r. divests*, p. 99. l. 7. for insiduous *r. insidious*, p. 105. l. 27. for them *r. him*, p. 114. l. 14. for one *r. own*, p. 118. l. 6. for owes *r. owns*, p. 164. l. 27. for assimulation *r. assimilation*, p. 165. l. 17. for shouls *r. shoals*, p. 171. l. 16. for avow *r. disavow*.



**P-RA-16. The divine aut[h]ority and usefulness of the Holy Scripture asserted in a sermon on the 2 Timothy 3, 15 by R. Allestree ... - Allestree, Richard, 1619-1681.**

THE Divine Authority AND USEFULNESS OF THE Holy Scripture ASSERTED IN A SERMON *On the 2 Timothy 3. 15.*

By R. ALLESTREE D. D. and Chaplain in Ordinary to his Majesty.

OXFORD At the THEATER. 1673.

2. Tim. 3. 15.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

THE words are part of St. *Paul's* reasoning, by which he presseth *Timothy* to hold fast the truth he had received, and not let evil men, seducers, work him out of what he had been taught: urging to this end both the authority of the Teacher, himself, who had secured the truth of his doctrine by infallible evidence; and beyond that, as if that were a more effectual enforcement, pressing him with his own education in the Scriptures; how he had been nursed up in that faith, sucked the Religion with his milk, that it was grown the very habit of his mind, that which would strengthen him into a perfect man in Christ, and make him *wise unto salvation* if he did continue in the faith and practice of it; which he proves in the remaining verses of the Chapter.

In the words read there are three things observable.

1. Here is a state supposed, *Salvation*; and put too as of such concernment, that attaining it is looked upon as wisdom; *wise unto salvation*.

Now since true wisdom must express itself both in the end that it proposeth, and the means it chooseth for that end to be pursued with and attained by, and take care both these have all conditions that can justify the undertaking, and secure the prudence of it, and this wisdom to salvation therefore must suppose both these; in order to them both we have here

2. That which with all divine advantage does propose this end, and also does prescribe most perfect means for the attaining it; and that is *Holy Scripture through faith which is in Christ Jesus. Thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus.* *Holy Scripture* probably of the Old Testament; for there was hardly any other *Timothy* could know from a child, scarce any other being written then. The faith of that then through the *faith which is in Christ Jesus*, that is, together with the faith of all things necessary to be known concerning Christ, is meant. Now since St. *John*, after the view of all that the other three Evangelists had wrote concerning Christ, adding his story also says, that *Christ did and spoke more then what is written*, yet affirms most positively that *those things were written that we might believe that Jesus is the Christ, the Son of God, and believing might have life through his name*; and so enough is written for that faith which is in Jesus that is

necessary to eternal life: therefore the Holy Scripture of the Old Testament, together with the faith of what is written in the New, is that which St. Paul affirms is *able to make us wise unto salvation*.

3. Here is the advantage *Timothy* had above others as to Faith in these, and consequently the far greater obligation to continue in it. *He had known them from a child. And that from a child thou hast known the holy Scripture, &c.*

The first thing that does offer itself to our consideration is the state supposed, *Salvation*. But because my Text supposes it, I shall do so too, nor shall think it needful to prove here, that there is such a state, nor consequently that all those are stupid, who propose not to themselves this everlasting safety for their main end, and by strict care in the duties of Religion and God's service aim at it: for if that state be granted, nay if it be but possible, it must be granted that there can be no security but in doing so, nor consequently any wisdom without being *wise thus unto salvation*.

But then if this were granted, that the wisest thing man could propose to himself, were by strict care in all the duties of Religion to design God's honor and his own salvation; still, as to the other part of prudence which consists in the choice of means, we are to seek for that Religion we are to pursue this end by and attain it; since there are so many and so opposite Religions in the world, that 'tis not easier to reconcile them, then to make peace betwixt enemies and contradictions. And it always was so; for excepting that mankind agree'd still in the notion of the necessity of Religion, that all had apprehensions of invisible powers above us, and differ'd not much in the rules of Justice and Morality, in other things there was no nearness. Almost from the beginning there was more variety of God's then Nations, I had almost said then Worshippers. Beasts were their Sacrifices and their Deities, and therefore the votaries were certainly no better. Vices also were their worships; things which their Cities and their Camps would not endure, found Sanctuary in their Temples; and the actions which were whipt in the Judgment-hall, were their piety in the holy places. And though some wise men among them found good reason to decry this, yet they knew not what to take up in the stead. I need not add the present differences of the world, even that called Christian too, great part of which as heretofore they sealed their faith with their own blood, now seal it in the blood of all that differ from them; and by their persecutions hope to merit Heaven more, then those did hope to gain it by their Martyrdoms. But these I need not add to make up this into a demonstration, that it is impossible for lapsed men, so far as they are left to themselves, and have no other guide to follow but their reason, to find out what they are to believe of God, and how to serve him, and save themselves. The *Fathers* and *Philosophers* too conclude that we can learn from none but God, what we must understand of God; who must be known only as he himself is pleased to revele himself. His worship also, how he will be served, and what observances he does require, or will admit, since it depends on his own good pleasure, therefore without his directions 'tis in vain to hope to please him with our Religious service whatever it be, and by consequence impossible without his guidance and assistance to acquire the end of all our Service and Religion, *the salvation of our souls*. So that how wise soever he be who does propose this blessed end to himself, if yet withal he be not

some way from the Lord instructed by what means he must pursue that end, and do not make choice of, and use those means, it is impossible he can be *wise unto salvation*. Now for this St. Paul assures us most expressly, here we may be furnished: For he says, *The Holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus*. And he does assert this on the very ground we mentioned, for they are 〈 in non-Latin alphabet 〉 inspired by God; they come from him. All which must be made out in the next place.

That those Holy Scriptures which St. Paul first mentions, those of the Old Testament were so, and did contain sufficient revelation both of God, and of the way of worship of the Jews, that Nation did so perfectly believe, that neither Sufferings nor Miracles could persuade the contrary; neither the Roman persecutors that destroyed their worship, nor the Son of God that changed it, could yet take them off from Moses and his Scriptures. Now that this Moses led that Nation out of *Egypt* with an high hand, and made himself their Prince and Law-giver, multitudes of foreign Histories of the first times, and the best account assure us: whose relations we cannot question as derived from themselves, because they hated Jews beyond all possibility of such compliance. But the Scriptures also tell us, how in *Egypt* by strange wonders, (such as their Magicians could not imitate nor bear, who though they had permission to do some, it was that so they might appear to be outdone the more miraculously, themselves confessing God's hand in those prodigies) Moses wrought on the *Egyptians* to give leave the people should depart: and how when yet notwithstanding that leave given they were pursu'd, he made way for them through the Sea by Miracles, which was a rampart and defense to them, a ruin to their enemies: How they were fed for forty years with Manna raining down from Heaven in the wilderness: and that they might depend on Providence for their daily provision, when he forbad them to take care or gather for the morrow, whatsoe're their greediness or want of faith provided, strait bred worms and stank, except that on the Sabbath eve, to keep off such cares from the day of their Religion, they gathered double which corrupted not: How when they mutined for flesh, would have variety, Paradise in the desert, such great plenty of Quails flew to them as fed the whole Nation till their very lust was surfeited; and they had no more will then hunger to them: How Moses Rod did strike a living stream, a River that suffic'd that people and their cattle out of a Rock: How in the midst of lightning and thunder God himself promulgated his Law to the whole Nation audibly at once: How his glorious presence showed itself in all necessities upon the Ark, in which the Tables of the Law were laid up: How the waters of the river *Jordan* fled from that Ark both ways, flow'd upwards to give passage to the people into *Canaan*: How the walls of *Ierichó* without any other battery, any other force but that the Ark was there, fell down before it.

But to name no more, If these be true; that power by which these were wrought, was great enough to give that Law, require obedience to it, and reward it, and to punish all transgression according to the tenor of these Scriptures: that is▪ it was God; and he that wrote those Scriptures must have had communication with, and been inspired from, God to write them. But,

2. Whether they were true or no according as they are recorded in those Scriptures, that whole people from the greatest almost to the least must know; because they are recorded as all don, not only in the presence of them all, but as the objects and the entertainments of their senses, everyone; so that if they were forged, not one of the whole Nation could be ignorant of it. And then,

3. If they knew them forged all; that 600000 men, besides their wives and families, should endure this *Moses*, having brought them forth only into a wilderness, there to lay such a heavy Law, and so severe a yoke upon them, with such penalties annexed to every least transgression, and adjure them to observe it on the account of all those prodigies that had been wrought among them, and upbraid them with stiffneckedness, rebellion, and appeal to their own senses for the truth of all this, and record all to posterity in this Scripture, cause all to be read before them; and that they should bear all this from him they knew so impudent a deceiver, and convey that Scripture and the faith of it to their posterity, ground their so strict, so chargeable Religion on that book, which they were certain had no word of truth in it: this sure transcends belief and possibility.

'Tis certain therefore, since the Jews of that age did perform the services required, and in performing them according as that book directs, did teach their children the great works that God had don in their sight, therefore they believed those Miracles and Scriptures. And since it was impossible that they should be deceived; if they believed them, they were true: and their posterity received from them the faith of this, and so derived it on, that neither God's dread judgments, nor man's cruelty can yet shake it. Now had they not been don, and on that account conveyed; when ever they were broacht, and that book first appeared, the men of that age must needs know their Fathers never had performed such services, had such a book read to them constantly, nor told them of such Miracles that had been wrought: and therefore 'twas impossible that they could have believed it had been so from *Moses*, if it had been true that it had first begun to be taught in their own time, or in theirs with whom they lived. And this discourse must be of force concerning every age, if we ascend until we come to that of *Moses* wherein all was effected. Yet besides this, they had also that perpetual Miracle in the High Priest's Pectoral, the Oracle of *Vrim* and *Thummim*, that did keep alive their faith and strengthen it: and they had Prophets constantly foretelling, as from God, things that were sometimes suddenly to come to pass, and sometimes not till many ages after, the event of which depended often on the will of those that would not of some hundred years be born; others on God's own immediate will and hand: and therefore none but God could look into, foretell, and bring to pass all those events. Now such were *Jeremiah's* predictions of the taking of *Jerusalem*, and the captivity of the people, and the express number of years it would continue; *Esays* naming *Cyrus*, who was to release it, near two hundred years e're he was born; All *Daniel's* prophecies, particularly that most eminent one of the *Messiah* this *Christ Jesus*, of whose Scriptures we are next to speak.

That that *Jesus*, whom *Cornelius Tacitus* the heathen historian in the fifteenth book of his *Annals*, calls *Christiani dogmatis autorem*, the Author of the Christian Doctrine, did work Miracles, and prophesy, both Jews and learned Heathens do confess. But these Books tell us,

when he first began to preach, he publicly cast out a Devil in the Synagogue on the Sabbath day; and at even, when the whole City was assembled, he healed all their sick, and cast out many Devils, which confessed before all, that *he was the Son of God*. Then he cast out a Legion of such mischievous malign Spirits, as having got license, drove two thousand Swine headlong into the Sea & choked them, which was known to the whole Country of the *Gadarenes*. Before the Pharisees and Doctors, that came out of all the Cities both of *Galilee*, and *Iewry*, and *Jerusalem*, and so great a crowd as forced them to unroof the house to come to him, he freed one from his palsy and his sins. A multitude was witness of the death of *fairus*'s daughter, and bewailing her laughed him to scorn that undertook to raise her, yet he called her into life. And on a feast day in the Temple, before all the people, he recovered one that had lain lame eight and thirty years: and when a widows son was carried to his funeral, and all the City followed him, he only touched the bier, and bid him live. With two fishes and five loaves he fed 5000 men besides women and children, and with what they left they filled twelve baskets, when one basket carried all before they ate; so that they were convinced, he was that Prophet that was to come into the world: and with seven loaves he filled 4000 afterwards and seven baskets. He commanded a dumb spirit out of him that had been Lunatic, vext with a Devil from his infancy, before the people and the Scribes, whom his Disciples could not cast out. And when *Lazarus* had been dead four days, and buried till he stank, yet at his call, altho bound hand and foot with grave clothes, he came forth, all the multitude beholding. From so many more I chose out these, because they are reported don before the people, and the Scribes, and Pharisees, and Doctors. I might name his Prophecies of the destruction of Jerusalem, and of the propagation and continuance of his Religion; even of the woman's box of Spikenard, which event hath made notorious to the world. But his death was so even at the present: when if the rending of the veil of the temple was apparent Miracle to all Jerusalem, the suns prodigious Eclips, when it was impossible by nature he should be eclipsed (it being then full moon,) was so to the whole Hemisphere. It serves the use I am to make of this, that 'tis here recorded, but withal Heathen<sup>d</sup> Historians and Chronologers bear witness to it: for when they relate that in the 4<sup>th</sup> year of the 202 Olympiad, the year that is assigned to Christ's death, there was such a great Eclipse as never had been, day at noon turned into night, the stars appearing, and earthquakes as far as Bythynia, since 'tis apparent by the motions of the Heavens and the calculations of Astronomy, there could be none such then according to the course of nature, it must be this the Gospel speaks of. But beyond all this, 'tis registered here, that according as he had foretold, he raised himself from death the 3<sup>d</sup> day; yea and many bodies of the Saints that had been buried, long it may be some of them, he raised with him. That notwithstanding all the art and treachery of the Cheif Priests to conceal it, yet that very day he appeared First to Mary Magddalen, 2<sup>dly</sup> the Women, 3<sup>dly</sup> Peter, 4<sup>thly</sup> to them that went to Emans, last of all on that day to the Eleven except Thomas, being seen and handled by and eating with them; 6<sup>thly</sup> eight days after to the same eleven with Thomas; 7<sup>thly</sup> at the sea of Galilee appearing in a miracle of fishes; 8<sup>thly</sup> to all his Disciples and 500 Brethren more in Galilee, then to James, then to all his Apostles, promising them the Holy Ghost; and lastly all of them beholding he ascended into Heaven, and ten days after as he promised sent the Holy Ghost upon them in the shape of fiery tongues, so as that they spoke all Languages immediately, to the

amazement of the Jews of every Nation under Heaven to which they were scattered, that the Miracle might spread as far.

Now if all this be true, he that did these must have communication with a power above all that we account the powers of Nature; such an one most certainly as can perform whatsoever he in this book promises, inflict what e're he threatens; such as is divine. And since he wrought all these, on purpose to evince he came commissioned from that divine power, brought these Miracles as seals of that commission, that we might believe him, therefore whatsoever he delivers must be embracit by us, as we hope for those blessed rewards that he proposeth, and on pain of those eternal torments if we do not; of both which it is not possible to doubt if these accounts be true.

2<sup>dly</sup> Since the most and greatest of these must be don but once; he could not be incarnated, and born, and live, and preach, and die, and rise again, and go to Heaven every day, of every age, in every place, to convince every man by his own senses; to all those that did not see the matter of fact, therefore faith of all these must be made by witnesses. And

3<sup>dly</sup> If we can be sure the witnesses that do assert a fact understand it exactly, if the things be palpable, and they must certainly know whether they were really don or no; and if we can be sure too, that they are sincere, will not affirm that which they do not know, and do not lie, their testimony of it must be most infallible: because it is impossible such witnesses can be deceived, or will deceive.

4<sup>thly</sup> The witnesses in this case, the Apostles and the 70 Disciples (for I will name no more) must needs know most perfectly: For they not only saw the Miracles, but were instruments and parties in some of them; sent to cure diseases, cast out Devils, and knew whether all this were in earnest. And most certainly they saw (as all the Jews did too) Christ crucified, his heart peircit with a spear, and his body buried; and whether they did see him risen, handle him, and eat with him they knew. And if they might mistake in his Ascension, yet the fiery tongues, if such did light on them, they must needs see; and whether they themselves, who spoke no Languages, could then speak Tongues, it cannot be but they must know. In these there is no possibility they could err, unless they did it willfully: but then 'tis as impossible that they could do it willfully, if they were sincere and honest, such as would not lie.

Now that they were such, I might urge their simplicity and openness, without disguise, not covering their own errors; men who seemed to live as well as preach against all artifice, and to have no design on anything but the amendment and salvation of mankind. For he that can suppose it possible that they were otherwise, men of art and finess, that they contrived the story, must needs know; First, that such would not seal their falsehood with their blood; design no recompense to all their travels but contempt, and hatred, persecutions, prisons, whippings, wounds and death, to be the scum and the offscouring the world; lay out their lives against their conscience to preach that *Jesus*, who did only call them out to be *aspectacle to all the world*, just such as Malefactors when exposed to fight with, and to be devoured of wild beasts. Their sufferings are too known to stay upon: S<sup>t</sup> *Paul's* own catalogue of his for five whole verses 2 *Cor.* 11. is such, that to sustain them only for this end, to put a cheat on

mankind; count a so laborious, vexed, torn, miserable life and an infamous death gain, so the fable might be believ'd: to think they could do this, is sure as great a madness as to do it. But yet I will suppose that possible; that those who wove the fable pleased themselves so infinitely with the expectations of imposing on mankind, as that those hopes could make misery and death itself look lovely to them. But

Then 2<sup>dly</sup> that all and every of them should be of that mind, that amongst so many that bare witness of Christ's Miracles and resurrection not a man should discover the cheat; that when their persecutors did with arts of torment as it were examine them upon the rack, they should work not one single confession out of them; that no ones courage should be broke, nor have a qualm so far as to acknowledge how it was, disclose the plot, lay open the confederacy, the whole mystery and the contrivance of it: When of twelve Disciples one was so false to betray his Masters person at a vile rate, yet that all of them, and many more, in a feign'd story of his Miracles should be so true to one another, that no engine of man's cruelty ever could screw out the secret, not one should betray the forgery and be a *Judas* where he ought to be: no not that *Judas*, whose concern it was, whose treason to his Master had been justified had he been an impostor: yet that he should stir no least suspicion of it, but should burst, choked with his grief because he had betrayed innocent blood: This, if he knew it had all been imposture, must be most stupendous.

But yet we will give them this too, that vainglorious hopes of drawing in the world to follow them, might make all of them obstinate in secrecy against all attempts of cruelty; or if some weak brethren did perchance discover, we may not have heard of it. But

For them 3<sup>dly</sup> to begin their preaching at *Jerusalem* is yet more strange. To hope to draw men into a persuasion, and to bottom that persuasion upon Miracles, and a resurrection don amongst them there, where if discovery were made it must be made, and where it could not but be made if there were fraud. For to relate and write those works with every circumstance of persons, place, and time, where they not only could examine every circumstance, but where they rather than their lives would find them false, if nothing else would, this must needs discover it. They preach them to the face of the whole multitude and of the *Pharisees*, and tell them they were don before their eyes, sometimes 500 and sometimes 5000 being by and the *chief Priests* and *Pharisees* and *Doctors*: so that 'twas most impossible they should not know if they were true or false, as sure as there was never a Jew in all the Land, but knew whether there were a darkness over all the land when Christ was crucified. Now if these were forged to hope to draw *Jews* out of their Religion with apparent forgeries, which they knew such, speaks these Apostles men so far from art to manage a design of changing the Religion of the world, that they were mad beyond recovery and president.

But let us give them that too. Yet tis certain 4<sup>thly</sup> that the *Jews*, if any such were wrought on by them, must be much more stupid to believe them upon the account of such things don in all the country, in their Cities, and the Temple, before all the Nation, when they could not choose but know they were not don, if they were not don, but were fain'd all. For what ever might be motive to Christ's followers and his Apostles, with the certain danger of their lives

to forge the cheat, what possible temptation could there be so great to incline *Jews*, the most stiffnecked people, the most stubborn in Religion in the world, to embrace a faith which nothing but the Cross and shame and misery attended, and which they must know false too? Had they so great lust to die, as for that to bid farewell to their *Moses*, their Religion and their Law? It is impossible had they not known the truth of those things, that in waters of affliction, in Jerusalem, *ipsis persecutionum fontibus*, in that fountain, that springhead of persecutions, as the Fathers call it, they would ever have been baptized into Christ.

Yet suddenly in one day at one sermon of S<sup>t</sup> *Peter* we read near 3000 were baptized. *Act. 2.* at another strait 5000 *Act. 4.* and such beginnings, such sums are required to make good what the Governor of Palestine *Tiberianus* tells the Emperor, that he was not sufficient to put to death all those that confessed themselves Christians. All which must needs have either been convinced those things were true, or else as well against their conscience as against the powers, thus embracit that faith and death together.

Neither was this a first surprise of Christianity, as it had seized men's minds at unawares; for it went on conquering till the world came into it, receiving the Religion with the loss of all that was dear to them in this world. For in one age from Christ's death, what with the Apostles sermons, miracles, and <sup>a</sup> writings also to confirm and keep men in the truth, and to convey it better to posterity, and their disciples after them, who went forth delivering those writings, preaching on, and doing wonders also, very many Nations are recorded by Historians as converted almost wholly. And the truth of it is evident, since nothing but almost whole Nations, nor yet they but as buoy'd up by the wonders and the graces of God's spirit, ever could be able to endure, or be sufficient to employ the Swords, the Flames, the Lions, and the other numberless tortures which the *Jews* and *Nero* and *Domitian*, and above all *Trajan* in that first age rag'd with, till they made their Cities, villages and provinces so desolate, that the Proconsul *Pliny*, being frighted with the multitude of murder'd Christians, did advise with him about relaxing his edicts, as he himself assures us.

It was the same the next age, when the power of Miracles yet lived, and those which Christ himself wrought were scarce all dead, (some lived till near that time, who rose up with him at his resurrection;) when these books, (writ by the will of God to be the pillar and foundation of men's faith in after ages, as saith *Irenaeus* in that age,) were also read in the assemblies weekly; when not only those that did assemble were by *Hadrian* martyr'd, but they put men to their oaths, to find out whether they were Christians, that they might massacre them.

And in the 3<sup>d</sup> it was the like, when Miracles they say were not yet ceased, yet sure the greatest was the constancy of Christians in adhering to this book & patience in suffering for it. For they report the sands on the sea shore almost as easy to be numbered as the Martyrs of that age; what by *Valerian*, *Decius*, *Maximinus* and *Severus*, but especially by *Dioclesian*, who put so many men to death for not delivering up their Bibles to be burnt, and refusing to Sacrifice to his God's, as if he meant to have depopulated the whole earth. And this is as notorious as that men do now profess that they are Christians, and that these are holy Scriptures. Therefore I shall need to go no further.



Now among so many myriads who on the account of all these Miracles (whate're they were) suffered themselves to be converted to the faith of Christ, and then as if they car'd for nothing but Religion and their Bibles, for them bore the loss of goods, and life itself, and engaged their posterity to do so also; that not one of these should know whether indeed any such miracles were wrought, if any were restored to life or no: (for if they knew, then they were true:) and that among so numberless a crow'd of teachers, who by assuming to speak languages, raise the dead, work signs, drew in those Myriads to Religion and the stake, and went before them, gave them an example both in faith and death; that not one of all those should believe either the Miracles or himself that did them: for if any one that did them did believe them, since he knew who did them, they must needs be certain: but not one of them to know it, sure is such a thing as neither could be don nor be imagined.

He therefore that requires strict evidence in things of faith which cannot bear it, he that calls for Mathematical demonstration, nor will believe on easier terms, yet is so credulous and so unwary, that he can believe so many things which by the nature and the disposition of mankind I have demonstrated not possible, which yet must be true, unless these scriptures be from God: 'tis plain he does not seek for certainty, but for a pretence of not believing; would fain have his Infidelity and Atheism look more excusable, and is not fit to be disputed with but to be exploded.

But if these scriptures be from God, then whatsoever they affirm (with modesty I may conclude) is true. And therefore when S<sup>t</sup> Luke Acts. 1. 1. declares his *former treatise contained all that Jesus began both to do and teach until the day in which he was taken up*: since Christ before he did ascend taught everything that was required to be believed and don in order to salvation, and more too; therefore if his Gospel did contain all that he taught, and did, since it did not contain all absolutely, it must needs mean it contained all that was necessary, or it must mean nothing. And since the same S<sup>t</sup> Luke in the beginning of that Gospel does affirm he wrote it, that *Theophilus might know the certainty of those things wherein he had been instructed*; 'Tis plain he avers that the certain knowledge of all those things wherein the having been instructed made *Theophilus* a Christian, might be had out of that Gospel: and when S<sup>t</sup> Paul says here, that *the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus*, and S<sup>t</sup> John in his 20 chap. v. 31. *that though he had not wrote all the things that Jesus did, yet those that he had wrote were written, that we might believe that Jesus was the Christ the son of God, and that believing we might have life through his name*; 'Tis evident the Scriptures say that what was written was sufficient to work that belief which was sufficient to life and salvation, as far as the *credend*• do concur to it. And when S<sup>t</sup> Paul in that verse that succeeds my text, in most express particular words sets down the usefullness of Scripture in each several duty of a *man of God*, or preacher of the Gospel, both for *Doctrine* of faith, for *reproof* or *correction* of manners, and *instruction unto righteousness*, and tells you God's express end in inspiring it, and consequently its ability when so inspired was, *that the man of God might be made perfect, thoroughly furnished unto every good work* that belongs to his whole office; 'tis most certain that what is sufficient for that office to *instruct, reprove, correct* and *teach* in, must needs be sufficient to *believe* and *practice* in for all men: *i. e.* what my text affirms, they *are able to make us wise unto salvation*.

I might call in Tradition universal to bear witness to this truth for holy Scriptures, if having once demonstrated that they are God's word, when that does affirm it, and bears witness to it, there were need of any other. And this I dare boldly say, that if the Scripture did say as expressly, that the Pope had a supremacy or sovereignty over the whole Church, or that he or the Roman Church were infallible; their definition, or the living voice of their present Church, a most sure rule of Faith, as it does say Scripture *is able to make us wise unto salvation*, those Articles would suffer no dispute, it would be blasphemy or sacriledg to limit or explain them by distinctions, when those sayings of the perfectness of Scriptures are forced to bear many. Then we should have no complaints of the obscurity of those books; if those articles were either in the Greek or Hebrew, they would never say the Bible were not fit to be a Rule of Faith, because the Language were unknown to the unlearned, and they could not be infallibly secure of the Translation; were they there they would account them sure enough, who think them plain enough already there, and that we must believe them because, *Thou art Peter, Feed my sheep, and Tell the Church*, are there.

And for him that shall affirm, all necessaries that must make us *wise unto falvation* are not in the Scripture, 'tis impossible to give a rational account how it should come to pass that some are there, the rest are not.

It must be either on design, or else by chance. Now 1. That God should design, when very many things that were not necessary were to be written, that the main and fundamental ones should be omitted: and when of the necessaries most he did design for Scripture, then He should not suffer the Apostles to write the remainder of them: and yet what he would not suffer them to write, designed that the Trent Fathers (who I hope have perfected the Catalogue) should write all: of these since 'tis not possible to give a reason, 'tis not therefore rational to affirm it was upon design. But

2. If he shall say it only happened so by chance, he does affront both Scriptures, and God's Holy Spirit, who, as they affirm, inspired them for this very end, to bring men to the faith and to salvation. But there is no place for chance in those things that are don in order to an end, by the design, impulse and motion of the infinite wisdom of God's holy Spirit. He certainly does most unworthily reproach his Maker, who can think it possible, that what he did design expressly and on that account alone to attain such an end by (namely that men should believe and be saved) and inspire it for that purpose, should yet fail, not be sufficient for that purpose. And sure if it be sufficient it contains all necessaries, otherwise it were deficient in the main; yea so clearly also, as that they, for whose salvation they are intended, may with use of such methods, as are obvious and agreed upon by all men, understand them: for otherwise they could not be sufficient: if men could not be instructed by them in things necessary both to faith and life, they could not *make them wise unto salvation*.

I must confess the Scripture labors under a great prejudice against this doctrine, from the different senses and interpretations that are made of it, even in the most fundamental points, by them that grant it is the word of God; when yet all use the same means to find out the meaning, and no doubt they seek sincerely after it. But yet I think it evident this happens not from the obscurity of Scripture, since it is not only in the most express texts;

but also if you should suppose the doctrines were as plain set down there as words can express them, yet there are such principles assumed into the faith of different sects, as must oblige them to interpret diversely the same plain words. I am not so vain as to imagine that no places are obscure in Scripture, and I know that learned men have arts by obscure places to confound the plainest, just as the Philosopher did motion. Neither am I so perverse and singular not to think that universal practice and profession of the Church does much assure and confirm explications of Scriptures, whether obscure or plain. But this I say, that the diversities of explication come, as I now said, from the diversity of principles or rather prejudices, and that this only is the cause of it I thus demonstrate.

First in the *Socinian*, who interprets all those Scriptures, which the Catholic world hath still applied to the Divinity and satisfaction of Christ, that I name no more points, otherwise then the Church did always; and I affirm he does it, not because he thinks the words do favor his interpretation, but because his principle requires it; namely this, To admit nothing into his faith but what agrees with that which he counts reason, which in a *Socinians* faith is judge of all points in the last resort. And I mean reason upon natural principles, and thus I prove it. *Socinus* speaking of Christ's satisfaction, says the word is not in Scripture, yet if it were there very often I would not believe it, because it does not consist with right reason, that is with the arguments that he had brought against it drawn from human principles. And therefore he there adds; those things which 'tis apparent cannot be, (*i. e.* that appear such to him who judges by the principles of natural reason, which yet cannot judge of supernatural and infinite beings,) though the Holy Scripture does expressly say they are, yet must not be admitted; & *idcirco sacra verba in alium sensum quam ipsa sonant per inusitatos etiam tropos quando{que} explicantur*: and for this reason we make use of even unusual tropes, strain'd figures to explain the words of Holy writ to other senses then the words themselves import. And so he therefore serves that great variety of words by which the Scripture does express Christ's suffering *for our sins*, in our stead, as our sacrifice; against the universal notions of those words, not only which the Church of Christ, but which the Jew's and which the heathen world had of them. And when his reason told him that Christ could not be *God one with his Father*, that he was so far from having any being from eternity, as that he was not at all, till he had a being from the Blessed Virgin; Therefore when the Scripture says directly *I and the Father are one*, he must strain it to this meaning, are of one mind, we agree in one: altho *S<sup>t</sup> John* avert that, by distinguishing those two expressly. Yea worse, when to prove that Christ had a being e're the world was made, we urge from the first Chap. to the *Hebr.* what *S<sup>t</sup> Paul* produces from the *Psalms*, and does apply to him most particularly. *Thou Lord in the beginning hast lai'd the foundation of the earth, and the Heavens are the works of thine hands; they shall perish, but thou remainest, and they all shall wax old as does a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.* They explain it thus: that God by Christ will at last destroy these Heavens, and this Earth, and change them, according to that saying in the *Psalms*; which altho the Apostle produce at length, as it stood there, both concerning the *Creation* and *destruction* of the world, yet he intended only to apply this last to Christ. And though he say as well of the same Lord, *Thou Lord in the beginning didst lay the foundation of the earth, and the heavens are the works of thine*

*hands, as, thou shalt change them;* yet he meant no more but that this change God would effect by Christ. It is not possible that the text can give any the least countenance to this interpretation. The different explication of this Scripture does not come from the obscurity of any words in it; for in the *Psalm* they and we understand the same words in the same sense exactly: therefore that we differ here, is not from anything in the words quoted, but is wholly from the Principle. And we may not wonder, for the plain sense will not suit with their Hypothesis.

There are no other that are instanc'd in as differing from us in points of faith but the Romanists. I know not whether they account those differences to be in things necessary to salvation. If that be true that they allow (for what cause they know best,) some that are reconciled to their Church to communicate with ours, that is, join in our worship, and by doing so own the profession of our faith in distinction to that of others, or at least espouse the scandal of the owning it; Then one would think they must account that there is nothing in our worship don that is unlawful, nor omitted that is necessary, nor anything Heretical professed, at least that there's no scandal in the owning that profession. For if there were, they did allow them only to profess and act gross sin, which certainly they would not do. So that poor Protestants when they are pleased to give leave may be no Heretics, and therefore there is nothing of itself in that profession faulty. But yet on the other side since we see they call us Heretics, and when they have no power over us, damn us to Hell fires, and when they have had power, damned us to the fire and fagot also; sure they think the differences to be in things necessary. But yet the account is easy, how not the obscurity of Scripture, but a Principle or prejudice does cause this. For We are bound in conscience to grant they believe their own Principles. Now 'tis a Principle with them, that their Church cannot err, and therefore that their present faith and consequent depending practice was their faith and practice always. That it may appear so, they must seek for countenance from Scripture: and if anything there seem to thwart their faith or practice, they must smooth and disguise it, that it may look friendly. And 'tis most certain if the Scripture should be never so express against them, whilst they think it is not possible that they can err, they cannot think it possible Scripture can mean what it pretends to speak. Twere easy to make instances. As first for invocation of the Saints departed, which with them is a point of faith, *Bellar.* and *Cochleus* produce that of the *Psalms*, *I will lift up mine eyes unto the hills from whence cometh my help.* Psalm. 121. 1. and altho the text directs that looking up expressly to the *Lord that made heaven and earth.* v. 2. and though it be a Principle with them, that on those everlasting hills there were no Saints in *David's* time that could be invoked, they were all in *limbo* then they say; yet as I said, they would have countenance from Scripture, and for want of better they are therefore forced to interpret those words, *I will lift up mine eyes unto the Hills*, thus, *I will invoke* the Saints. Now will any say 'tis the obscurity of this Scripture that does hinder Protestants from seeing the bright evidence of this argument, and not rather that it is the weak foundation of this practice that does make the Romanists seek to build it on those mountains? So among those several texts which in the 2<sup>d</sup> Nicen general Council are producit for adoration of the images of Christ and of the Saints, and are expounded to evince it, none is plainer then that which I produced now from

Bellarmino. I shall give one or two examples from the Psalms: *Thy face Lord will I seek: and, Lord lift thou up the light of thy countenance upon us:* and again, *the rich among the people shall entreat thy face:* therefore David thought the picture of Christ was to be adored. It is their own conclusion from these texts, And they have no better for it. Yet they saw the doctrine in these so apparently, as that with great opposition to great Councils, and more blood shed I think then yet ever any doctrine hath been settled with, it was imposed. Yea more, the first experiment of the Popes power over Sovereign Princes was on the account of this same doctrine: when for opposing Image-worship *Gregory the 2<sup>d</sup>* excommunicated the Greek Emperor. Pope *Constantine* for the same cause indeed had 14 years before don so to *Philippicus*, but he did not go much further, whereas *Gregory* absolved the Emperors subjects in the Roman Duchy from their Allegiance; commanded them not to pay him any tribute, nor in any wise obey him; whereupon they killed their Governors, and swore obedience to the Pope. And this was the beginning of S<sup>t</sup> Peters patrimony, and it was thus gotten by this doctrine, which they saw so clearly in these Scriptures; when they cannot see the contrary in those plain words, *Thou shalt not make to thyself any whether Graven image or idol it matters not, since it follows, nor the likeness of anything which is in heaven above, &c.* nor in those where God takes care expressly that himself be not worshipit by an image *Deut. 4. 15.* and then judge if 'tis obscurity or plainness that makes them see or not see doctrines in the Scripture: rather if it be not merely the necessity of prejudice. So again we differ in the meaning of the 14<sup>th</sup> chap. of the 1. *Cor.* where we think S<sup>t</sup> *Paul* asserts and argues, yea and chides against all service in an unknown tongue in the public assemblies, saying all must be don there so as it may be understood, and to edification. But that which is performed there in an unknown tongue does not edify says he there: yet to justify this practice they must make it have a different meaning, which no Fathers countenance, but which several expound as we do, yea and diverse of their own do so too, and particularly their Pope *John 8<sup>th</sup>* in his 247<sup>th</sup> Epistle writing expressly on that Subject. Once more, so their half communion, that it may be reconciled with that express command *Drink ye all of it: and this do,* obliges them to find another meaning: *drink ye all* must be directed to them only as Apostles; and *do this* must signify consecrate the Elements, altho S<sup>t</sup> *Paul* apply it most directly to the drinking, and the drinking to his lay Corinthians. Nor dare they say in truth it means the other, for S<sup>t</sup> *Paul* when he does say *do this,* did not intend to make his *Lay Corinthians* male and female all priests, and give them power to consecrate. The words are plain, there's nothing in the text obscure that makes us differ; but the practice had by little & little grown upon them, till it became Universal, and so grew into their faith: and then since they believe they cannot err, they must expound Christ's words so as they may not contradict their practice; because that would overthrow their Principle.

But the Church that builds upon no Principle but God's word, can have no temptation to pervert or strain it, since what ever does appear to be the meaning of it, that their Principle must needs engage them to believe. And therefore if it say *This is my body,* we believe it; if it says too after consecration it is *bread,* we believe that also: and because it therefore says 'tis both, we so believe it one that it may be the other: which since both say it is impossible that it can be substantially, neither hath God in express words told us which it is substantially;

therefore seeing when he calls it *body*, he is instituting his *Sacrament*, there's all reason in the world he should mean *Sacramentally*; since 'tis the most proper meaning: and by consequence 'tis bread *substantially*, as all ways of judging in the world assure us. Here's no stress on Scripture, as there is no Principle to serve; when as the other makes us differ, not in Scripture only, even where 'tis plainest; but tradition too. For the most express and evident sayings of the primitive Fathers are on every head of difference, as much the matter of contention as the texts of Scripture are; as it were easy to demonstrate if that were my business. So that it is mere deceit to lay our quarrels to defects in God's word, and particularly to its obscurity, which a man would think were evident enough from this that *Children knew it*. The last thing I am to speak to.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

I cannot pass this, that it is S<sup>t</sup> *Chrysostom's* observation, that *Timothy* was nursed up in the Scriptures from his childhood. Yea and since his Father was an Heathen, he must have been taught them by his *Grandmother Lois*, and *his Mother Eunice*, whose faith S<sup>t</sup> *Paul* speaks of 2 *Tim. 1. 5. Children* therefore then, and *Women*, and they sure are *Laics*, read the Bible. Yea and since they knew it, they must read it in a language which they understood: and we know where that is unlawful now. If we consider the first prohibition that appeared in that Church with Synodical authority against such men's having any Bibles in their own tongue, we shall find it was immediately upon the preaching of the *Waldenses*, one of whose doctrines it was, *that the Scripture was the rule to judge of faith by: so that whatsoever was not consonant to that must be refused*. This they preached in France and over Europe in the latter end of the 12<sup>th</sup> Century: and that Council which forbade their having of the Bible, we find lately put forth by the frier *D. Achery* as held at *Toulouse* in the beginning of the 13<sup>th</sup> Century. It seems they apprehended then their doctrines hardly would abide that touchstone: And they therefore had no surer, more compendious way for its security then to prevent such trial, taking care men should not know what was or what was not in Scripture. And it is not possible for me to give account why in their catechizing they leave out all that part of the commandments, *Thou shalt not make to thyself any graven image*, &c. but this only, that they dare not let the laity compare their doctrine and their practice with that Scripture. But though it is possible they might conceive some danger if the whole Scripture should be exposed, yet in those portions which the Church itself chose out for her own offices, the *little lessons*, and *Epistles*, and *Gospels*, those sure one would think were safe: no, not their *Psalter*, *Breviary*, nor their *Hours of the Blessed Virgin* must they have translated in their own tongue; as that Council did determine. And truly when the Roman Missal was turned lately into French, and had been allowed to be so by the general Assembly of the Clergy in the year 1650. and when it was done it had the usual approbation of the Doctors and some Bishops, and then was printed at Paris with the license of the Vicars general of their Archbishop. Yet another general assembly of the Clergy the year 1660, whereat there were 36 Bishops, upon pain of excommunication forbid any one to read it, and condemn not only that present traduction, but the thing in general as poisonous, in an Encyclical Epistle to all the Prelates of the Kingdom: and in another they say of him that did translate it, and the vicars general that did

defend him in it, that by doing so *they did take arms against the Church, attacking their own Mother* (namely by that version) *at the Altar, in that sanctuary, that closet of her spouses mysteries to prostitute them:* and in another Epistle they beseech his Holiness Pope Alexander 7<sup>th</sup> to damn it not in France alone but the whole Church; which he then did by his Bull, forever interdicting that or any other version of that book, forbidding all to read or keep it on severest pains; commanding any one that had it to deliver it immediately to the Inquisitor or Ordinary that it might be burnt forthwith. Now thus (whatever it be otherwise) the mass is certainly a sacrifice when 'tis made a burnt offering to appease his holiness's indignation: when that very Memorial of Christ's passion again suffers, and their sacred offices are martyr'd. To see the difference of times; 'twas heretofore a *Pagan Dioclesian*, a strange prodigy of cruelty, who by his edict did command all Christians to deliver up their Bibles or their bodies to be burnt: 'Twas here his *Holiness, Christ's Vicar*, who by his Bull orders all to give up theirs, that is all of it that they will allow them, and their prayers also, that they may be forthwith burnt, or themselves to be excommunicated, that is their souls to be devoted to eternal flames. And whereas then those only that did give theirs up were excommunicate, all Christians shun'd them as they would the plague; and multitudes, whole regions rather gave themselves up to the fire to preserve their Bibles: now those only that have none, or that deliver up theirs, are the true obedient sons of that Church, and the thorough Catholics. I know men plead great danger in that book: it is represented as the source of monstrous doctrines and rebellions. I will not say these men are bold that take upon them to be wiser than Almighty God, and to see dangers he foresaw not, and to prevent them by such methods as thwart his appointments; but I will say that those who talk thus certainly despise their hearers; as if we knew not Heresies were hatched by those that understood the Bible untranslated: and as if we never heard there were rebellions among them that were forbid to read the Bible. For if there were a *Covenant* among them that had it in their own tongue, so there was an *Holy League* amongst those men that were denied it. While those that had the guidance of the subjects conscience were themselves subject to a foreign power, as all Priests of that communion are, How many Kings and Emperors have there been that did keep the Scriptures from their people, but yet could not keep their people from sedition, nor themselves from ruin by it? In fine when God himself for his own people caused his Scripture to be written in their own tongue, to be weekly read in public to, and day and night in private by the people; and when the Apostles by the inspiration of the *Holy Ghost* indited Scripture for the world, they did it in the language that was then most vulgar to the world: what *God* and the *Holy Spirit* thus appointed as the fittest means for the Salvation of the world, to define not expedient, as the Holy Fathers of *Trent* did, looks like blasphemy against *God* and the *Holy Spirit*. But blasphemies of this kind are not to be wonder'd at from that kind of men, that call the Scripture a *dumbjudge*, a *black Gospel*, *incken Divinity*, written not that they should be the rule of our faith and Religion, but that they should be regulated by, submitted to our faith; that the authority of the Church hath given canonical authority to Scriptures, and those the chief, which otherwise they had not neither from themselves nor from their authors; And that if the Scriptures were not sustained by the authority of the Church they would be of no more value than *Aesop's fables*. And lastly, that the people are permitted to read the bible was the invention of the Devil.

But to leave the controversy and speak to the advantages which may be had from early institution in the Scripture; 'tis so evident that I need not observe how 'tis for want of principles imprest and wrought into the mind in Childhood, that our youth is so licentious. And 'tis not possible it can be otherwise, when they have nothing to oppose to constitution, when 'tis growing, and to all the temptations both of objects and example; no strict sense of duty planted in them, no such notions as would make resistance to the risings of their inclination, and seducements of ill company: and they therefore follow and indulge to all of them. And in God's name why do parents give their Children up to God in their first infancy, deliver him so early a possession of them? as if they would have Religion to take seizure on them strait, as if by their baptizing them so soon, they meant to consecrate their whole lives to God's service, make them his as soon as they were theirs, as if they had been given them merely for God's uses? And they therefore enter them into a vow of Religion almost as soon as they have them: why all this? if accordingly they do not season and prepare them as they shall grow capable. Why when they are but newly born their children, do they take care they shall be regenerate and born again God's children? if they do not furnish them with necessaries, educate them into all the qualities and hopes that appertain to the condition of God's children, as well as they do to that of their own. That parent which not only, like some delicate ones refuses her own breasts to her own infant, but provides no other to sustain it; that does only wash her babe from its first blood and uncleanness to expose it the more handsome prey to wolves and tigers in the desert, is more savage then those tigers: *even the sea monsters draw out the breasts, they give suck to their young ones, saith lamenting Jeremiah, but he adds the daughter of my people is cruel like the Ostrich in the wilderness, which leaveth her eggs in the earth, and forgetteth that the foot may crush them, or that the wild beast may break them, she is hardened against her young ones:* such are they who when their children are so born again to God, yet as they shall wax capable provide not that which S<sup>t</sup> Peter calls the *sincere milk of the word that they may grow thereby:* but from their being washed so in the laver of regeneration, take no more care, but expose them forthwith to such lusts and conversations, as are much more wild and savage then those beasts in the comparison; to which they cannot choose but be a prey. They strive indeed, they say, to educate them into men betimes, that is, make them conversible and bold: and since for that they must engage them into frequent company, where they see and hear men's follies, that I say no worse; by that means they come to have their understandings stored with nothing but the Modes, and sins of conversation; filled with froth and puddle; men betimes only thus, as they have forwarded their inclinations to, and got an early understanding and experience of, those vices, which one would think men only could be equal for. But by this means the mind, that only part that makes us be men, is not only not improved, but dwarfed. They do not only still continue children in their understanding, as to anything that's real and solid; but the hopes of reason are destroyed in them, and its growth killed, by turning all its nourishment to feed the beast part; and the Christian is quite starv'd. There needs no other cause be given for the most part, why so many men have no Religion, own being Libertines, and profess vice; for want of education they have nothing in them that does check this, for they had no principles of a Religion instill'd into them. And if at any time it comes to pass that they think it is their interest to take upon them the profession of some Religion, they therefore, since they have



no Principles nor rules to judge by, are most apt to choose to profess that Religion, which is like to be most gentle to the courses they have steer'd, and are engaged in. Now that men hope to find such an one, (whether by its constitution I shall not enquire but,) by i'ts practice is but too appaernt. Accordingly when they go over to it, they carry with them, and preserve in it the vices of their no Religion; and by consequence they went not over seriously for Religion: and are therefore so much worse now then when they owned no Religion, that they do their wickednesses with certainty of easy absolution, and so hopes of salvation; and by this are likely to be made twofold more children of Hell then before: and let them triumph in such conquests. Ther's nothing in the world that contributes so much to this as men's being not acquainted early with, instructed in, those divine rules and obligations to piety and virtue, which this book the Bible does afford. If men had been seasoned first with the knowledge and the sense of duty, with the comforts that are in it, with the apprehensions of great blessings that attend it; and the mischiefs that are consequent, indeed essential to impiety and vice here; and their minds were furnished with examples of both, which this book abounds with; and their hearts too raised with expectations of far greater blessedness in a life hereafter, and with the belief that both that blessedness and life shall have no end: and were made sensible also of strange dreadful torments that await the breach of duty, which shall also last forever: If these impressions I say, did prevent all other, and take up the mind, and had in them the stamp and character of *God*, and so there were a reverence and awe of him wrought in them, and they looked upon him as concerned in all this; how it was his word that said; and these sentiments were grown into the very habit of their mind; as it would not be easy to corrupt or soften such, so 'twould be much more difficult to shake them, since their faith is founded on *the rock of ages*. Besides the Holy Scriptures carry in them such an obligation of adhering to them, and to them alone, since they are sufficient *to make us wise unto salvation*, and are *God's word*, that men would not be apt to exchange them for Legends, pious forgeries, for things that can make good no certain title from the Lord: for let them show an equal derivation of it, bring it down through all the ages ae we have don the Scriptures title to him. Otherwise it justly may provoke God's exclamation in the Prophet

Jeremy: Be astonished O ye Heavens, and be horribly afraid, be ye very desolate; saith the Lord, for my people have committed two evils, they have forsaken me the fountain of living waters, and hew'd them out cisterns, broken cisterns that can hold no water:

cisterns therefore that may leave them in a state to want a drop of water, when their tongue shall be horribly tormented: whereas he that drinks that *living water* which Christ gives, *hisword, shall never thirst*, but it shall be a well of water in him springing up to everlasting life.

FINIS.

**P-RA-17. The gentlemen calling - Allestree, Richard, 1619-1681., Henchman, Humphrey, 1592-1675., Pakington, Dorothy Coventry, Lady, d. 1679., Sterne, Richard, 1596?-1683., Fell, John, 1625-1686.**

[illustration]

The Gentleman's CALLING

〈 in non-Latin alphabet 〉

1. Cor. VII. 24

LONDON *Printed for Tim; Garthwait* 1660

[illustration]

### **Reputation**

When I prepared my Seat—The Aged Stood up  
Princes Layd their hand on their Mouth.

*Job. Chap. 29. ver. 7. 8. 9*

[illustration]

### **Nobility**

[illustration]

### **Religion**

The Gentleman's CALLING

[illustration]

### **Former Felicityes**

—The Lilies—They neither Toyle nor Spin & yet Sollomon &c.

LONDON

*Printed for T. Garthwait at the Little North-door of S. Paul's* 1660.

### **THE PREFACE.**

1. *The Authority of Custom hath so much a more general praevalency then that of Truth; that he that shall adventure to assault that with this, may be thought not to have well digested the prudent Caution of our Savior, Luk. 14. 31. To sit down and consider whether he be able with ten thousand to meet him, that cometh against him with twenty thousand; for doubtless such, and much greater is the ods between the Abettors of these two Litigants. And to the imputation of this unwariness I cannot but foresee the present design very liable.*

2. *GENTILITY* has long since confuted Jobs Aphorism, Man is born to labor, and instead thereof, has pronounced to its Clients the Rich man's *Requiem*, Soul take thine ease, eat drink and be merry. A Gentleman is now supposed to be only a thing of pleasure, a creature sent into the World, as the *Leviathan* into the deep, to *take his pastime therein* (and the better to complete the Parallel to devour his underlings too) and then 'twill be no wonder if it be adjudged a ridiculous soloecisme to attempt to define his Calling, whose very Essence is thought to consist in having none. Nay perhaps it will be deemed not only absurd but malicious, a Levelling project, of robbing him of his Birth-right, of degrading him from those privileges, which belong to his quality, and of moulding him again into that vulgar Mass, from which divine Providence and human Laws have distinguished him. But from this jealousy I dare trust the ensuing leaves to be their own vindicators.

3. I have been no unconcerned (much less insulting) spectator of the depressions the Gentry have fallen under in these latter years, but have pay'd them my just tribute of compassion, yet I confess, I think those scarce worthy a regret, in comparison with those voluntary descents, too many of them have made from true worth and virtue. 'Tis sure a far less deplorable spectacle to see a Gentleman spoiled of his Fortune by his Conscience, then his Luxury, & to behold him under the stroke of the Headsman, then under those more infamous Executioners, his Lust, or Intemperance. Yet I fear if the Martyrologie even of these suffering times were scanned, *Venus* and *Bacchus* would be found to have had many more Martyrs, then *God* and *Loyalty*.

4. But I confess it an impertinence thus to balance the two mischiefs of doing and suffering ill, since 'tis certain the latter is to be resolved into the former, and has no existence of itself, but what it derives from that. Punishments are but the results of sins, and therefore whatever Malignity is in the Effect, becomes entirely chargeable upon the Cause, and we are to look upon our Vice not only as our greatest, but our only unhappiness. This Consideration shows us the source of all our sufferings, and is itself no less obvious, then those; though one would think it as concealed as the head of *Nile*, that should only observe how many other Originals of our Calamities are assigned, whilst this is scarce dreamt of. This *Jonah* is suffered to sleep securely in the ship, while her more innocent fraught is *cast over board*, *Jon.* 1. 5. Every the least sparkle from without is charged as an Incendiary, when alas, like *Aetna*, our own bowels send out that fire, which has so near reduced us to ashes. But as in Diseases we account the discovery of the Cause the first and most necessary step to the Cure, so certainly is it here, the conviction of our guilt is a most indispensable preparative towards the ease of our Pressures, and we must be heavy laden in the Christian sense, *Matth.* 11. 28. before we shall cease to be so in the Civil.

5. But I fear men proceed in this affair rather like Mountebanks then good Physicians, use some palliating Medecines to allay the Effects, or perhaps Anodynes to stupefy the patient, and wholly neglect the root of the malady. Nor do I appropriate this error to the Gentry, 'tis too visible that all sorts and qualities have too just a claim to it, to let any one go away with the inclosure: But because the present design makes them my peculiar Province, I shall, waving all others, address myself at this time to them only, with this most passionate

request, that they would not use that cruelty to themselves, for which *Amalek* stands branded towards *Israel*, *Deu. 25. 18*. By their persevering impieties smite and destroy those feeble and faint remains of their former felicities, but that they would now at last seriously advert to this their so great and important concernment, and pitch upon the true *Achan*, that has thus long *troubled their Israel*; and that being done, that story directs the next step of the Process, even the bringing him to execution, cutting that off, which will else infallibly bring down a fatal excision upon themselves. Nor is this to be deferred, for alas the Disease is come to too great a height, too dangerous a Crisis, to admit any delay of the remedy.

6. When Egypt had smarted under a succession of miraculous plagues for detaining the Israelites, the Servants of *Pharaoh* importune him to release them, and conclude their advice with this Pathetique enforcement, *Knowest thou not yet that Egypt is destroyed?* And God knows I may but too properly give the same edge to mine; For alas, *Gentlemen*, are not your Estates wasted, your Privileges violated, your Splendors eclipsed, your Persons restrained, your Families broken and shattered, your Dignities trampled upon by the meanest of the Vulgar, and finally yourselves quite transposed in your station, now made the *Tail who were once the Head*, *Deut. 28. 44*. And is it not yet time to dismiss those Sins which are the Authors of all this? If you are still of *Pharaohs* mind, and resolve to retain them, you are certainly no less obstinate than he, but much more irrational: he had somewhat of visible advantage to tempt him to detain the *Israelites*, they were his Slaves, wrought hard at his work, built him Cities. But how far is that from the case here, they are not your Slaves, but your Task-masters, which you are so unwilling to part with, those that set you to the vilest and most servile drudgeries, and are so far from bringing you in profit, that I may boldly make the Apostles challenge, *Rom. 6. 21* *What fruit have you had of those things?* and doubt not the only account you can bring in of your harvest, must be the Inventory of your miseries; we are witnesses of many Houses, many Cities they have demolish'd and laid waste, but we have no structure of theirs to show, but a *Babel* of confusion.

7. But alas, these your secular Ruines are but their modest and petty outrages, Take another view of them, and it will like *Ezekiel's* vision, *Ezekiel 8. 6*. present you with more and *greater abominations than these*, even the abomination of desolation in the holy place. *Your sins have not only desolated your own houses, but God's: That Beauty of his Ornament which he set in Majesty*, *Ezek. 7. 20*. *hath by these your detestable things been exposed to spoil and pollution; we are not yet grown so old in our miseries as to have out-worn the aggravation of remembering our happier estate, and how sad, how wounding a contemplation is it to compare the past and present condition of this Church? When the Temple was rebuilding, the joy of that restauration could not suppress the grief of those who remembered the so much more Glorious Fabric of the first, but they laid the foundation in their tears, the text says, They wept with a loud voice*, *Neh. 3. 12*. *But what tears, what ejulations can be bitter or loud enough for us, who are to lament not partial and imperfect repairs, but total ruins and vastations, that see the materials of our Zion now reduced to dust and rubbish, who once saw them happily compacted, built together as a City at unity in its self!*

8. *And while we thus remember Zion, and are ourselves by the waters of Babylon, 'tis sure but proper we sit down and weep, bid, as those Captives Ps. 37 a solemn Adieu to all entertainments of*

*joy and pleasure; and would God we all, particularly you to whom I now speak, did as exactly parallel them in this sad and pious resentment, as we do in the motives of it, that so your quarrel to sin might be accended to its full height, as that which robs you not only of your spiritual, but (that which many of you have more gust of) your carnal joys also. Tis your sins, I would I could say, yours alone, which have been the persecuting Saul's, that have thus made havoc of the Church; The Securities, Profaness, and Licentiousness of your prosperous days made the first breaches in her walls, and now the Impenitence and Incurribleness of your calamitous, like the Edomites, cry down with her, down with her even to the ground. 'Twas among the Jews a Capital Guilt to curse a Parent, and shall it now pass for an easy, or no crime, not only to curse, but destroy our common Mother, to abette and maintain those Troops which thus defy, yea invade her? O why should you not at last recall your exiled Piety, and assume a holy and becoming indignation against these her cruel her implacable Enemies?*

9. But this you cannot be supposed to do, whilst You arraign only other men's sins, and leave your own out of the Indictment. I doubt not many of you do with displeasure, perhaps more then enough, charge her ruin upon the immediate Instruments, accuse the bold Intrusion of ignorant Teachers, of having depraved her Doctrine, Ambition & Envy of impatient inferiors, of subverting her Discipline, the Pride and Faction of busy Spirits, of disturbing her Peace, the greedy Avarice of Sacrilegious persons, of devouring her Patrimony; & these I shall not deny to have been the Weapons, that have thus mortally wounded her, but let it be remembered that these were wielded & whetted by the more general impieties, from whence they borrowed their destructive power, & therefore to transfer the guilt here, is but the *artifice of slaying Uriah with the sword of the Children of Ammon, which you know acquitted not David from being a murderer. No, God knows, here lies a Carcass of a poor bleeding Church, but which of you our Elders are qualified for the purgation the Law assigns in that case Deu. 21. 8. which of you can say, our hands have not shed this blood, neither have our eyes seen it.*

10. *Yet the less capable you are of thus washing your hands in innocence the greater need you have to Wash them in Penitence, and therefore since as you are Sons to this Mother, the Office of Avenger of blood devolves on you. O bring forth fruits of repentance by discharging that part faithfully, drag out these Criminals which have taken Sanctuary in your breasts, and there dwell securely, asin a City of Refuge, and hew them in pieces, as Samuel did Agag before the Lord. And as your incentives to this are infinitely greater and more pressing, then in other murders, so will the effects also vastly transcend those of Common Justice, that only revenges, but this may repair the mischief, recall the vital spirits and reunite the scatterd limbs of this mangled body, such an Omnipotencie is there in sincere Repentance, that it is able even to effect a resurrection. O that you would be ambitious of working this Miracle, and by this pious Prodigie beget your Mother, that you would weep so long over her ashes, till that moisture had rendered them prolific, and you see her spring out of her Urne.*

11. *This, this is your only way of reversing that extirpating Decree which these Haman's, your sins have procured, and if You neglect this, Mordecai's menace to Hester, will be too applicable to you, if God in his unfathomable mercy should cause deliverance and enlargement to arise from some other place to this poor desolate Church, Yet yourselves can expect nothing but Destruction. If you*

have no sense of the desolations of Zion, no pity to see her in the Dust, but still choose to Cherish those impieties, which have brought her thither, yet even they will at the last avenge her quarrel, bring You those miseries, the sense whereof it will be impossible for You to avoid, or extinguish.

12. For alas to represent your sins to you as the Originalls merely of Temporal, whether Private or Publick Ruines, is to give you too fair and flattering a portraicture of them; these are but the light prelusory skirmishes to a more dismal Slaughter, the Prologue to the fa•...all Tragedie; Take their fuller character from the Apostle, Ro. 6. 21. The end of these things is death, even death eternal. It is our usual comfort against the persecutions of men, that they can pursue us no farther then to the Grave, there, as Job speaks, the weary be at rest; But this Tyrant in our own breasts has no such limits to its malice, but then especially begins, when all other cruelties cease, tortures infinitely by the g•...wings of that worm which never dyes, and the scorchings of that fire which never shall be quenched.

13. And now who can sufficiently wonder at the Infatuation, that you should demure upon the dismissing of so treacherous a Guest, that you should cherish this Viper in your Bosoms, which you already feel cating your Bowels, devouring all your temporal Felicities, and yet takes those but in the way to your Heart, your more precious and eternal part. Tis the common Maxim even of those that receive advantage by the perfidiousness of Others, to love the treason but hate the Traitor, but here is that Rule quite inverted; you hate the treason, are impatient of the afflicting Consequences of your sin, yet love the Traitor, hug that in your closest Embraces. The Apostle indeed forwarnes us of the *Deceitfulness of sin*, Heb. 3. 13. but sure this is a pitch beyond that, this is not deceit, but enchantment, some powerful *Philtrum* it must needs be, that can thus make men in love not only with deformity, but disease.

14. But all the *Magicians of Egypt* are not able to stand before Moses, this Magic is not so irresistible, but that Reason and Religion will yield you countercharmes, able to disenchant You, if You will but suffer them to come in to your aid. Do but once step out of the Devils Circle, the actual vertiginous pursuit of Your sinful appetites and give your Faculties some intermission, so much breath from that hot chase as may qualify them for a calm considerate view of Other things, and then 'tis certain You will discern that Virtue has a much more ravishing appearance, infinitely more delectable and enamouring, then all the Devils Opticks could put upon your highest and most gustfull sensualities. Do you only bestow some attentive looks upon her, let her once in at your eyes, and then leave her to make her own way to your heart. And this is sure a very moderate request, that you will but vouchsafe to look upon what is thus amiable, and with what pretence can you deny it; You who to gaze on those transitory beauties which are only your snares, stick at no difficulty, will be content to come (those of you that have no other motives) even to Church upon that errand, O do not here put off your curiosity, where alone it may Availle You, but rather take this opportunity of hallowing that (hitherto profane) part of your temper.

15. It has been none of the Devills meanest or unluckiest Arts to infuse prejudices into men's minds against Christian practice, by representing it in the most averting forms, he changes shapes with it, and as he transforms himself into an Angel of light, so he does this into one of Darkness, makes it appear a State of the most dismal sadness, and horror, a region of Antipodes to all Joy

*and Cheerfulness. And how much more ready men are to take the Devil at his word, then Christ at his, who professes his Yoke easy and his Burden light, appears too visible in the general aversation those have to Piety, who never so much as tried it, but take up implicit confused prejudices against it, and retain those as fast, as if they were the products of many years costly experiences, and 'tis to be feared these have taken the deepest root in the richest Soil, they seeming nowhere more to flourish, then among You of the highest Quality, yet sure, of all others You are most obliged to eradicate them, they implying such a gross injustice, as any ingenious mind must be ashamed of.*

16. You will yourselves readily pronounce, that Judge not only corrupt, but impudent, that condemns a person whose plea he never heard, yet if you will but reflect, You will find your own verdict rebound upon yourselves, with a *Tu •...s homo*, for 'tis evidently your case here. It is time for you therefore to be so just, if not to Virtue, yet to your own Reputations, as to retract that condemnatory sentence, you have past upon her, and put on so much at least of the form of Justice, as to give her a fair Trial. But this you cannot do by hearing the tongues of men and Angels plead for her, none but herself can manage her cause, you must admit her into your society, and converse, take her into such a familiarity, as may bring her within distance of your Observation, before you pronounce of her. In short if you will indeed render yourselves competent Judges, whither a Virtuous life be a pleasant or a dismal thing, enter upon it, and let your own experiences be your informers.

17. I cannot suspect the age so degenerate, as not to believe there are divers particular persons among you, who have made the experiment, and to their Testimony I dare appeal, and doubt not they will from Judges turn Advocates, and recommended it to you, and sure you will have no cause in this instance to wave your wonted Privilege of being tried by your Peers, to except against their judgment in the case, who being placed in equal circumstances with you must be supposed to understand your utmost Temptations to Vice, from whence alone all the seeming difficulties and uneasinesses of Virtue do arise.

18. It were the work of many Volumes to describe the several distinct Advantages towards a pleasant Being, which are wrapped up in this one comprehensive Felicitie. I shall instance only in that, to which the ensuing Tract particularly relates, and that is that it furnishes you with a succession of very Agreeable and Cheerfull Employments. Virtue is of a busy and active Nature, and as in its several Operations it has an opposition to all the several sorts of Vice, so in its very Constitution and Principle it bears an avowed Antipathie to that one fertile Seminary of most other Sins, Idleness; and sure the rescuing you from that is no *contemptible* Benefit. For though you seem to challenge it as a considerable part of your Inheritance, that you may live and do Nothing, and are very tenacious of that Claim, yet, 'tis most evident, that what you contend for, as your Priveledge, yourselves esteem your burden, yea so much so, that to be rid of it, you cast away Estate, Health, Soul and all for Company, employ yourselves the most ruinously, rather than endure to be Idle; nay, quite confute your own Pretensions to ease, by those laborious and toilsome Vices, wick you are fain to call Pleasures, to render them tolerable; but have certainly no pretence to that Title on any other score, but that they keep you doing.

19. And now what more grateful Office can possibly be done for men in this Condition, then to show them how they may free themselves of this load without contracting a worse; I mean the guilt of those sins which like *Rehoboam* converts *Whips* into *Scorpions*, yet are now fain to be resorted to, as the only instruments of their relief. And this a Christian Life will be sure to do for you, It will constantly provide you with innocent divertisements, nay much more, it will give You business, so excellent, and worthy the dignity of Your Natures, so Noble and answerable to the Splendour of your Qualities, so every way agreeable to the aims of Rational Men, that You will have cause to acknowledge with Our Church, that *God's Service is perfect Freedom*.

20. I shall not undertake to give you a particular view of all the Severals of those Emploiments; Those Precepts of the Gospel which assign your Tasks, do sufficiently inform You of the Nature and Excellencie of them, my whole Scheme is comprised in that One, which directs an Attendance on that Calling wherein God hath placed men, and therefore I am to treat only of those particular Duties which are incumbent on You as Gentlemen, and therein show You that considered as such, You have a Calling, and so free you of that reproach and misery of being unprofitable burdens of the earth, and then evince to you also that that Calling is so far from implying anything of real toil or uneasiness, that it is only an Art of refining and sublimating your Pleasures, rendering them more gustfull and exquisite and so will (if attended to) make good to you in earnest your mistaken pretence to a Life of sensuality and delight.

Mr. Garthwait,

I Need not tell you with what success you published the Excellent Treatise, *The whole Duty of Man*: It is your Felicity to be again instrumental to the profit of this Church and Nation, by your Edition of these Religious and Prudent Instructions. And although the Address be not so Universal in this, as in the former; yet this will have a large influence upon other Conditions besides *Gentlemen*: Their *Converse*, if reformed, will be exemplary, and operative upon others. A *Gentry* that would afford an obedient Ear to these Admonitions, and a *Clergy* that would to *Piety* and *Learning*, join *Humility*, *Modesty*, and *Sobriety*, will be the best Humane means to recover this sinful Nation, and oppressed Church, from the miseries, Spiritual and Civil, under which we now groan. So that the Argument is well chosen, and it is so managed, that I know not what a *Reader* that is somewhat morose can desire, which is not here. The *Author* keeps close to his intended province and design, his Reasons are sinewy and convincing, his Reproofs are severe and grave, yet pleasing; and they whom he chides, must needs love him. There is nothing in his Periods redundant or defective; he hath a Native Elegancy that invites his *Reader*; variety of Learning couched, not vaunted; and a Perspicuity such, as will make his Reasonings appear to a weak Eye: A *Manual* which is enriched with all these Graces, shall (I trust) not only be frequently and attentively perused, but that it will lively affect, and sit close to the Reins, and penetrate the Heart of the *Reader*, especially that *Reader* for whom it is designed; and for this Blessing on the *Gentry*, it is our Duty to solicit the *Divine Goodness*.

SAR. 27 Octob. 1659.



Your assured Friend H. H.

[illustration]

IEREMIAH—13. 17.

—Mine Eye shall run down with tears because the Lord's, flock is carried away Captive—

[illustration]

ZEDEKIAH—Ier. 39.

-The Anointed of the Lord was taken in their Nets under whose shadow we said we should live in peace &c - Lament: 4. 20

### **The Gentleman's Calling.**

#### **SECT. I. Of Business and Callings in general.**

1. HE that by sloth and improvidence dissipates and consumes that Stock which is properly his own, falls justly under the blunt censure of folly, and usually under the sharper and more smarting penance of poverty and want: But he that is but a deputed manager, if he neglect his *depositum*, is liable to a heavier weight both of obloquy and discipline: The weakness of the one may possibly meet with somewhat of pity; but the falseness and treachery of the other is the object of an universal detestation, and is oftentimes very severely sentenced by those, who, if they would impartially reflect, would find themselves deeply involved in the same guilt.

2. God has placed Man in the world not as a Proprietary, but a Steward; he hath put many excellent things into his possession, but these in trust to be not only kept, but negotiated with, and by traffick improved to the use of the true owner: Yet herein dealing as a most bountiful Master by not only promising transcendent rewards in the future to his fidelity, but even annexing at the present (as to the Heifer that treadeth out the corn) a most liberal subsistence, interweaving his Interest so with his Duty that the discharge of it is his only means of being happy even in this world.

3. This certainly is the state of mankind in general; every (I mean Rational) person having something of this kind entrusted to him: No man that hath understanding, be that of a higher or lower size, but hath variety of abilities of one sort or other, and withal that actuating power, which should set them on work; and then surely he that hath not been excluded from the receipts, must not pretend an exemption from the disbursements, the tasks, but is under a strict obligation of improving what he hath thus received, of bringing in fruit to the granary, as well in order to his own account and joy in the auditing of the harvest, as also to the glory of God from whom alone he derives (and must impute) both the seed, and irrigation, and the very increase. And he that on these grounds and according to these measures decently administers his province, sedulously attends his duty in this matter, will find himself placed in such an active state of business, that he shall have little

cause to suspect himself neglected, or forgotten by God and Nature, or placed in the world without a Calling.

4. From what is thus indispensably required of all men, no one rank or individual of that species can plead an immunity: And therefore till those whom birth, education and wealth, and the common dialect of the world hath made known by the style of *Gentlemen*, shall think fit to expunge the latter part of that title and disclaim the nature of *men*, as they are willing to do the duty, they must certainly retract this error, and acknowledge they have their shares in this common obligation.

5. Nay indeed if they could so far imitate the Prince of the morning, as to succeed to that rank which he was willing to leave, I mean to ascend above humanity and assume the nature of Angels, yet even thither would this pursue and overtake them. Among all the orders of that divine Hierarchy they would not find one patron or president of Idleness: For as the spirituality of their essence renders them more agile and active, so that activity is perpetually exercised in employing the divine abilities they have received, to the glory of God the donor, and that not only in bearing a part in that Celestial quire which incessantly sings his praises, but in the more laborious and servile offices of being ministering spirits, yea even to those to whom both in respect of nature and innocence they are entirely superior. And this they do with perfect alacrity and cheerfulness, thinking it their greatest honor and dignity to be thus busied; their *regitive power* over the world, saith *Gerson*, is not so suitable an ingredient for a *Magnificat* of their composing, as that greater dignity of receiving, and performing God's commands: An evidence how much the measures of honor differ between the Courtiers of heaven, and earth; the inhabitants of that refined, and this gross region. Thus then the prospect lies before the Gentleman; if he choose either to look level on the same nature with himself, or direct his eyes upward on that of the glorious spirits that encompass God's throne, he will not in all the records of earth or heaven find ever a patent for sloth, any clause of exemption in this universal law.

6. Nay if this *man in honor* would bid farewell to his birthright, and become *like the beasts that perish*, Ps. 49. 20. if he could be content, in pursuit of this one fancied privilege of a Gentleman, to renounce all the real ones of a man, and make *Nebuchadnezzar's* punishment his option, yet neither the field nor forest could give him sanctuary, afford him any number of associates to aid, or but countenance him in his muting against this divine decree, they would rather be his tutors and monitors to obey it: For what rank even of the most savage animals is there, which we can indict of the not employing those faculties they have received? Are they not generally in a perpetual and regular motion to those ends for which they were created? in continual exercise of those powers with which they are endued? yea some of them with such improvement to all their necessary purposes, that it hath raised a doubt whether they act by instinct or reason, by fancy or judgment: *Pythagoras* is discernibly on their side; and *Aristotle* that was less kind to them, seems by one saying to have yielded the cause, when of those creatures which he saith want reason, he confesseth that fancy supplies its place. I need not take part in this dispute; whatsoever their faculties or talents

are, none can doubt of their use of them, or whether this their uninterrupted obedience to the law of their creation reflects the proportionable glory on their Creator.

7. To descend one degree lower yet; The very inanimate creatures afford their consort to this divine harmony; everyone of them perform those offices, fail not in the exercise of all those (not unactive) qualities God hath put into them: The Sun hath received a power of cherishing and enlivening terrestrial bodies, and it folds not up its rays, but communicates and dispenceth them freely; the Earth has received a power of fructifying, giving sap and verdure to that which grows upon it, and it withholds not that vital moisture, but like a tender nurse sends it forth liberally to all that expect nourishment from her breasts; and so proportionably do all other parts of this great body; and that all this serves to illustrate the glory of that omnipotent wisdom which hath placed them in this so excellent a subordination, is most visible without the help of a perspective. When the Queen of *Sheba* saw the magnificence and regularity of *Solomon's* Court, she brake out into an admiration of his wisdom: And surely a far greater occasion is ministered to all those who contemplate the admirable order of the Universe, with all transportation of soul to magnify and adore the Divine Disposer of it, as we see frequently exemplified to us in the sublime raptures of the holy *Psalmist*, who never better approves his right to be called the *sweet singer of Israel*, then on this ravishing theme.

8. And now can it be fancied a privilege and dignity, to be the one jarring string in this great instrument? to discompose this divine melody, and become the only unprofitable useless part of the creation? Shall those whom God hath made *little lower then the Angels*, subdue and debase their natures beneath the very lowest rank of creatures? and shall this (not humble but) sordid exinanition be looked upon with reverence, courted as a preferment? This certainly is such an absurdity, as wants nothing to its confutation, but merely to be considered: And therefore if *Gentlemen* would but soberly reflect, there is little doubt but they would resign at once their claim, and their value of this so defaming a piece of honor, so abasing an exaltation.

9 We can let down our thoughts but one step lower, and that is into the bottomless pit; and from thence sure none will desire to fetch a president; yet if he did, even that black region could not afford it: For though it must be confessed, those accursed spirits accord not with the former instances, in respect of the end of their actions, yet they do in the activity itself; theirs is a busy state, though to an ill purpose; *Satan goes to and fro in the earth*, Job 2. 2. and he *walks about seeking whom he may devour*, 1 Pet 5. 12. yea he imployes all his faculties too, makes diligent use of all that acuteness and dexterity which either his nature or experience have furnished him with, towards that end he pursues; so that it were a wronging, a calumniating even of the very Devil, to charge him with idleness; which though it be a sin which yields him such liberal crops, that he may well seek both to plant and cherish it in human nature, yet he cannot offer such violence to his own, as to become an example of it.

10. We may hence make a measure, how scandalous, reproachful a thing this is, which neither Heaven Earth, nor Hell itself will own, but is like an illegitimate birth, disclaimed by all: How unreasonable, nay how infamous will it then be, for those to take up this exposed

brat, to foster this vice in their bosoms, who have of all others the greatest and most particular obligation to detest it, as having received the most of those Talents which engage them to action. And that such is the Gentleman's condition, a slight inspection will serve to demonstrate.

**SECT. II. Of Varieties of Callings.**

1. NOW since the universal obligation, which is incumbent upon all and renders it strict duty to have a Calling, rests upon this undeniable ground, *that all men have received from God some abilities to actuate*, some Talents to improve; it follows by all laws of inference, that those who have received the most of these, can of all others the least reasonably pretend to an exemption, but must on the contrary be acknowledged under the constraint of the stronger and more numerous ties, the general duty which herein lies upon all, extending and spreading itself into several branches, according to the quality and proportion of men's re...its.

2. Hence it comes to pass, that men's callings and employments become so various, not only by the free choices of the several men, but even by the direction and assignation of God and nature, because one man is furnished with an ability, which qualifies him for one sort of calling, another is by his distinct propriety marked out for another. And hence also it is, that those callings, which are distinct in several persons, may come to be united in one man, because the several abilities, which constitute those Callings, concurring in him, the duties must by unavoidable consequence do so also. This is in some degree observable in most men, who besides the general powers common to mankind, do receive some peculiar in order to some special end, and so are obliged not only to those exercises which belong indifferently to their whole species, but to those also for which they are individually qualified. Thus those whom God hath called to Christianity, are by that empowered for those performances which that holy profession exacts; and so have the calling of Christians superadded to the other, which either natural or civil obligation had laid upon them; so that the same man may have various callings, in relation to his differing capacities, unless as we distinguish men's souls into the vegetative, the animal and the rational, which in stricter speaking may be said to be only divers operations of the same soul; so in truth what we term several callings, be but the same comprehensive one, stretching itself into the several faculties of the person.

3. I need not attempt to evince the impropriety of the phrase 'twill serve my end as well that they pass for several, and the application I shall make of it, is to show those who are unwilling to hear of any Calling at all, that they have obligations indispensable to more than one. They have whatever can belong to them as men, they have also what belongs to them as Christians; and they have also a peculiar addition appertaining to them as Gentlemen, that is by interpretation, those who are distinguished from the vulgar, not only by empty names and aery titles, but by real donatives, distributed to them by God, as so many distinct advantages, fertile and prolifical abilities, towards the bringing him in his expected harvest of honor and glory.

4. It is too much to be doubted, many of them may need admonition concerning the two former of these callings; the duties even of men, much more of Christians being so far worn out of practice, that they seem to be out of memory too, or if they be at all reflected on, 'tis with the same scorn that the antiquated habits of our forefathers are, as things fit only to dress a man up, an object of laughter and derision. But this would be too vast a Theme, and besides is superseded by the many pious labors of others; my purpose therefore is not to crea... at all of them, otherwise then they shall happen to be linked and interwoven, •...s in many particulars they are, with the third that of the Gentleman

5. And here they need not fear that I mean to put the Spade or Hammer into their hands, to require them to become either Husbandmen or Mechanicks; my whole design is founded in their distinction from these, namely in those things; wherein either in kind or degree they excel them. That many such things there are, they will need no Monitor at another time, when the Question is only of the Reverence and Respect due from such their Inferiors: In such cases everyone can m...ke large Scrolls and Catalogues (*written, like •...kiel's Roll, within and without*) of his Advantages and Prerogatives, and stretch them to the exacting the very last mite of Tribute they can possibly pretend to But let them remember, that God is as jealous of his Ho...r, as they can be of their own; and therefore as th...y make those Pre-eminences, instruments of attracting Glory from those below them, so they must also of reverberating and returning it home to that divine Power above them, who bestowed them to that end, and will not finally be deluded; but if they will disappoint his primary intention, that of having his Grace glorified in their faithful managery of those Talents, they shall not be able to defeat his secondary, that of having his Justice magnified in the fatal doom of such slothful Servants; if they will envy him the more agreeable satisfaction of bestowing rewards, they cannot defraud him of that (though inferior) of executing vengeance.

### **SECT. III. The Particulars of the Gentleman's Advantages above others.**

1. BUt to dwell no longer on Generals, I shall descend to Particularize those Advantages, by which they are severed and discriminated from the vulgar, and which consequently by being peculiar to them, devolve on them an obligation of a distinct Duty. And here I shall be careful to prevent dispute, and therefore take in none but what are so obvious, as to be universally acknowledged; and then having my premisses granted, I shall hope they will not betray themselves such ill Logicians, as to resist or disclaim the Conclusion.

2. I begin with that advantage which they are earliest possessed of, that of an ingenuous and refined Education; of which, I hope none that hath had it, will so far confute the Efficacy, as to despise and undervalue. What the Apostle urges in a higher Argument, *Rom. 9.* may be applicable here. Men's minds are naturally of the same *Clay*, Education is the Potters hand and wheel that forms them into *Vessels of honor* or *dishonor*; and though experience shows us, it is too possible for Men to deface those nobler Impressions which they have thus received, yet that makes it not cease to be in itself a most estimable Blessing, anymore then that excellency of God's Image wherein Man was created, could be defamed by his fall. It is certain, there is no Humane means more effectual towards the refining and sharpening Men's intellects, giving them an edge and quickness, and that the more, because it takes

them in that Age wherein their faculties are, as their joints, pliant and tractable, and so capable of being by exercise improved into great degrees, both of strength and activity. This Advantage the meaner sort generally want, the expencefulness of such a breeding, sets it beyond their reach: The indigence of whose condition, doth on the contrary determine their pursuits to that only, which may bring them in a subsistence, fastens them to the Shop or Plough, and so leaves their minds uncultivated and unapt for those more excellent productions which the happier Institution of Gentlemen enable them for; as we see it observed by the Wiseman, *Eccles. 38. 25.* to the end of that Chapter.

3. A second Advantage is that of Wealth which to Gentlemen seems to be, as it were, rained down from the Clouds, both in respect of the plenty and the easiness of its acquisition Fair Patrimonies, large Inheritances descend on them without one drop of their sweat, one minutes toil or solicitude, as if they were the undoubted Heirs of the *Israelites* Blessings, Successors in their *Canaan*, who were to *Possess Houses full of all good things which they finished not, and Wells digged which they digged not; Vineyards and Olive-trees which they planted not*, as it is *D...ut 6 11*. The Poet hath placed it in the front of his Inventory, the prime ingredient in the compleatest felicity of this life, *Reserta labor sed relicta*; whereas on the other side the lower rank of Men fetch their mere necessaries out of the Earth, which being, as it were, hardened and petrified by *Adams* sin, must be mollified and suppld with their sweat, before it will become penetrable, will not yield them food, but gives them also a portion of sorrow with it: They must first be torn with those Thorns and Briars which cover her surface, before they can fetch nourishment out of her Bowels, they must buy their Bread with their sweat, as if they had engrossed the penalty of their first Fathers sin, whilst Gentlemen sweat only by the engagement of their sports, or by the direction of the Physician, to digest their fullness of Bread, which everyone must confess a sufficient inequality.

4. A third is that of Time. This depends by way of consequence on the former; for God having made such liberal provisions for them, thus prevented them with the Blessings of his Goodness, they can have no need to employ their time to gain that, wherewith they already abound; and so being exempted from that one devouring expense of it, have a great stock to bestow on other more excellent purposes; whereas the poor Man hath scarce any vacant minute, or such as he can call his own; they are all forestalled by those pressing necessities which lie unremovable upon him; his day-hours are challenged by his labor, his nights by his rest; and the satisfying of these Claims so necessary, that his own support, perhaps that also of a numerous family depends upon it; and therefore he may not attempt to defeat them: So that if Time be to be accounted a Treasure, as undoubtedly it is, here is a second sort of Poverty to which he is exposed as a result of the former; and another manifest inequality between him and the Gentleman.

5. A fourth is that of Authority, by which I mean not that which belongs to those which are advanced to Public Office; for that being peculiar to some few only, will not bear a distinct part in my present consideration; but I understand by it that more private influence which Gentlemen generally have on those that are their Dependents. And this also may be reckoned an effect of the former, their Wealth. For in proportion to that, the number of

Servants, Tenants, and Pensioners, (yea, perhaps of Friends too) is to be measured; and over all these they have somewhat (though not o... absolute despotical dominion, yet) of sway and prevalency. On the other side, the poor Mans authority is bounded within the narrow circuit of his little Cottage, being in effect no other then the propagation of that Pow... Nature hath given him over his own Body to those Branches that spring from it, hi... Children; and to that Cien which is ingraf... into it, his Wife: And if he shall but pee... out of this little Principality, attempt to enlarge his Territories, and prescribe to any forreigner, he will soon be taught how little hi... power is acknowledged, and consequently a... how great a distance he stands in this particula... also from the Gentleman.

6. The fifth is that of Reputation and Esteem; which as the World goes is a shadow that waits only on the greater Bodies. Wealth and Honor, are the things that render any person considerable amongst Men, prepar... them with an aptness to embrace his Dictates to consider his Counsels, to transcribe hi... Copies; and though now it often falls out to be an unjust measure, yet perhaps it may have no unjust Original: For if such persons did make use of those advantages they have, to make their Minds as rich as their Fortunes, this were but their due: And therefore if it be paid them upon this supposition, it is they only that are guilty of the injustice, by defeating the ground of it. But by what tenor soever they hold it, 'tis sure; it may be made an apt Instrument to many good purposes, and therefore well deserves to be accounted into the number of their advantages. But now if you look on the poor Man, you shall see him loaded with Contempts; from which, no inward Excellencies he possesses can rescue him. It is the observation of the wisest of Men, that *the poor man's wisdom is despised, Eccles. 9. 16.* So hated and scorned a thing is Poverty, that it seems the Fate of it is infectious, and casts reproach upon the most estimable things that cohabit with it The World is so full of instances of this truth, that we need go no higher then our own times; but if we should look back, we may find one as ancient as *Job*, who in his own person experimented these distant effects of Prosperity and Adversity; while he was in a flourishing condition *Men gave ear to him, and waited, and kept silence at his counsel. After his words, they spake not again, and his soul dropped on them, Job 29. 21, 22.* But in the next Chapter we find the Scene quite changed, and this revered and adored person is become a *song and a by-word to the basest of men* I shall readily acknowledge this injurious treating of the poor to be a great Barbarism: But though there can nothing be inferred from it as *de jure*, yet its being so *d... facto*, proves all I am about to assert, *vi...* The great unevenness that is (in this instance as well as the former) between Gentlemen and their Inferiors.

7. Having given this Schedule of undeniable Privileges they enjoy, I shall before I proceed farther, beseech them here to make... stand, and sob...rly to consider whither it be imaginable, that God hath put so many excellent Instruments of Action into their hand... only to make them less active. That were t... accuse the Divine Wisdom of such an unskil... kind of managery, as the shallowest Huma... Providence falls not under. Will any of them be at the care and expense to furnish a Servan... with all Materials and Utensils for Work, with no other design, but that he may spend h... time either in sleep or riot. If they will not, <◇ > shall ask how they would like a Servant tha... should so absurdly pervert their intentions And according to the answer they give to that, leave them to conclude of their own

acceptableness, with their great Master; who no... only in a single instance, but in an habitu... course behave themselves as preposterously. ⟨◇⟩ cannot see how such a reflection, if made wit... any seriousness, can miss of being attend... with a severe self condemnation, and then that ...eing so proper a *basis* and ground-work, ...hold me thinks by a kind, even of natural ...nergy, invite them to superstruct on it more Noble and Christian purposes; that they who ...re so apt to expect Adoration from others, ⟨◇⟩ willing to be Idolized, may not yet any ...nger be willing to be indeed Idols (*have ...ouths and speak not, &c. Psal. 135*, as many ...nactive powers, as those have Organs) but ...ay rather aspire to some degree of resem...lance to that Divine Essence, whose opera...ons are as Incessant as Excellent, and by an ...intermitted Industry in employing those ad...antages God hath put into their hands, answer ...s design in bestowing them.

**SECT. IV. The Branches of his Calling founded in the first Advantage, that of Education.**

1. I Presume it is by this time rendered sufficiently evident, that a Gentleman hath a Calling; it is now seasonable to advance, and show what that is, and o... this the ground hath already been laid in the last *Section* by the enumeration of those peculiar Advantages he possesses; which being those Talents committed to his managery, h... Calling will be the most exactly anatomize... and distributed into its parts, by unfolding those several Branches of his Receipts, and e...aming what improvements each of them ⟨◇⟩ capable of, which as so many distinct Lim... make up the entire Body of his Calling.

2. This I shall do, not only in the gro... but severally, through everyone of them, an... shall take the liberty of doing it with the addition of a double reflection; the one on t... contrary practice, the other on the pleasu... and satisfaction that will infallibly attend the discharge of this Duty.

3. I begin with that of their Education; the former part whereof commonly Commences as timely as the first Exercises of their Reason: It is so creditable a thing to have Children put into an early nurture, that there are few Parents so careless of their own reputation, as to neglect it, but do either by themselves, or some others to whom they assign the charge, put them under such a Discipline as may break their natural rudeness and stubbornness, mould them into some form of Civility, and teach them that first Fundamental Lesson of Obedience, on which all future Instructions must be built. And this is a huge Advantage, not only towards the succeeding parts of Education, but towards the regularity of the whole life: For by having their Infant-Passions thus checked and bridled, they become more tame and governable ever after. The next part of Education, is Erudition and Instruction, and under a Succession of this they are for many years: Scarce any that owns the name of Gentleman, but will commit his son to the care of some Tutor, either at home or abroad, who at first instils those Rudiments, proper to their tenderer years, and as Age matures their parts, so advances his Lectures, till he have let them in to those spacious Fields of Learning, which will afford them both Exercise and Delight. This is that *Tree of Knowledge*, upon which there lies no interdict, which instructs not, as that in *Ed...* did, by sad and costly experience, but by fai...



and safe intuitions, and may well be looked upon as a principal Plant in that Paradise, wherein God hath placed this rank of Men.

4. These two parts of Education united qualify a man for many excellent purposes. It will be impossible to enumerate all, because a mind thus subdued and cultivated, must owe the opportunities of many actions to outward circumstances and occasions, which being various and accidental, can with no certainty be brought into the account, but abstracting from these, there are divers more intrinsic benefits, which nothing but a Man's self can frustrate; and those alone I shall insist on.

5. First, a Man thus Educated, is better prepared to resist all Errors that may invade his Understanding, his discerning Faculty is more nimble and agile, can suddenly surround Proposition, and discover the infirm and sensible parts; and so is not to be imposed upon by such slight Sophisms as captivate whole herds of the vulgar. This Advantage, it appears he hath, and it is his duty to make use of it, to examine cautiously the ground of an Opinion, before he give up his assent to it, and not to betray his Reason, either his Sloth by neglecting to give it a competent discussion; or to his Interest, by electing Tenants rather by their profitableness than their truth. This certainly is the least that is supposeable to be required of them in this particular, and sure it is so moderate an injunction, as the most mutinous humor can have no temptation to quarrel at; For who could think him a severe imposer, who having furnished a man with a light to direct him through some dark passage, should only require him not to blow it out?

6. And as he hath this Advantage in respect of his Understanding, so hath he in the second place, in relation to his Will; which though it be a free faculty, and consequently cannot be forcibly determined to anything, yet it is capable of persuasions and inducements, and is usually bended and inclined by them; it must therefore be a fair step towards the rectifying of the Will, when the intellect is stored with Arguments and Incentives to goodness: And this Learning must be supposed to provide for, unless we will exclude out of the Scheme, both Morality and Divinity; for each of those will yield variety of such Arguments: Morality will present Virtue as perfectly amiable in itself, and so fit to be embraced for its own sake, and not only so, but also as highly profitable and advantageous to us, as being that which gives the sublimest perfection to our Natures, the sweetest rest and tranquility to our Minds; and in a word, a full satisfaction to all our Rational Appetites: Divinity confirms all this, and superadds what infinitely transcends it, the assurance of those eternal and glorious rewards in another world; and these surely are such tempting allecives, as are very proper to attract the will to choose what appears thus excellent, thus desirable, provided they be justly represented to it. And the doing that, the pressing these motives home upon the will, and that in refutation of all the contrary deceiveable pretensions of vice, is the first part of their obligation. But then there is also a second, and that is, that they permit themselves to be persuaded by such efficacious arguments, and actually conform their wills to these dictates of their understanding, that is, that they really and effectively be such men, as their education directs and requires them to be: Which being the work of their wills, 'twill be absurd to plead impossibility or infirmity, since 'tis manifest they may if they will; which is

such a degree of liberty, as serves in all other instances to denominate a man a free agent, and such as all punishments and rewards both divine and human are founded on

7. A third advantage is in relation to his Affections; which being the inferior and more brutish part of the man, are yet so impetuous and assuming, that they are very apt to usurp the dominion over the nobler faculties; and where they gain it, the event is answerable to what we see in States where the Commonpeople have wrested the Scepter, all is put into confusion. Now that which may prevent these civil broils in the soul, and secure the government to the proper Sovereign, may well be reputed an advantage And to this, nothing merely human is more conducing then Education. For first, that early discipline which we presumed, one part of it puts a bridle in the mouths of these headstrong passions, which by many repeated acts of restraint at last forget their native feritie, and become more calm and tractable. But then Erudition completes this conquest, backs this unruly beast, and by a dextrous managerie not only restrains, but guides him, and makes him serve to many useful purposes, renders these mutinous Rebels not only captived Slaves, but good Subjects, obedient to the laws of Reason All this Education is of itself aptly disposed to do, if men will not take the Beasts part against it, encourage him to plunge, till he have thrown the Rider. And all that is in this particular required of them, is but to hold fast those reins that are thus put into their hands, to keep their Affections in such a just subjection, that they may receive, not give laws. Thus we see the influence which Education hath on all the essential parts of a man's mind: And were it here so immured and closed up, that it could make no sallies at all thence; did the soul, like *Gideon's* fleece, ingross all this precious dew; yet whilst that received such liberal infusions, it would irrefragably evince this to be no mean inconsiderable advantage. But it is indeed impossible it should be so confined; for if it be permitted to make these impressions within, as heat in the center fails not to diffuse itself to the circumference, so certainly will it extend and manifest itself in the more visible effects, all the products and emanations of a mind thus regulated will own their original, bear the image of the...r parent.

8. And first his Behaviour will be affable and civil, not insolent and imperious; as one that knows humanity and gentleness is a common debt to mankind, and therefore will not think fit to contract or dam up his civility into so narrow a compass, that it shall swell into complement, and mean flattery towards those above, and not suffer one drop to descend on those beneath him; but disperse its streams so, that all channels may be filled with it. 'Tis true, the depth of some will require a greater proportion to that filling, then others; and there 'tis not to be doubted but he may be more liberal; only in the mean time the shallower are not to remain dry: Let the inequality be such as proceeds only from the capacities of the Subjects, not from the partiality of the Agent, and he prevaricates no part of his duty in this matter.

9. S...condly, his Words will be temperate and decent, the product of judgment, not of rage: For he that hath calmed his passions hath nothing to betray him to rash, angry, or rude language; this is a foam which is cast up only by the billows of a turbulent tempestuous mind, and can never be the issues of a serene composed temper. To this it is but

proportionable, that they be also weighty and material. *A wise man's words, saith the Son of Sirach, are weighed in the balance;* and therefore he that hath improved his Education to that pitch of proficiencie, will surely look his discourse be such, as may answer that character, which must at the least suppose it to have something of solidity, no man ever attempting to put froth and bubbles into the scales: And not only so, but it must also presume it to have something of use and value; for, whoever takes pains to weigh what for its uselessness and meanness he intends to cast out as refuse? And both these qualifications are very essential parts of a Gentleman's dialect, the one opposed to light and foolish, the other to unseasonable discourse: For as the one hath nothing of weight (unless it be that of a burden to the hearers) so the other can have nothing of use, nor consequently of worth, that being to be measured by the aptness of it to the persons to whom it is addressed. It should be the endeavor of those whom God hath endued with knowledge, to convey as much of benefit and instruction to others, as they can; in order whereunto 'tis necessary they adapt their speech to the capacities of those they treat with, otherwise let them discourse never so elaborately, they will rather confound then edify, and appear to affect more to boast, then communicate their knowledge.

10. Lastly, his Employments will be worthy and ingenuous. A Man that hath this inward Nobility of Mind superadded to that of his Birth, will abhor to busy himself viciously or impertinently; he hath those qualifications, which render him useful, and he must give himself those Exercises, whereby he may become the most eminently so. If by just authority he be assigned to any public charge, he is to embrace it cheerfully; not as a prize either to Ambition or Covetousness, but as an opportunity of Virtue; a sphere wherein he may move the most vigorously in the service of God, and his Country. But this hapning but to few, it is necessary he have some other reserve of action, and such surely, he that industriously designs it, cannot want, wherein though perhaps his influence will not be so general as in that, yet it may fall very auspiciously on many; and when all those occasions are exhausted too, when all direct operations are at a stand, he may yet betake him to the reflex'd, employ his activity upon himself, which will always remain a proper object of his Industry, he being, though a rich, yet still such an improveable soil, as will encourage and reward his Husbandry, though never so often repeated. And now I shall presume it apparent, That Education is a most estimable Treasure, a precious Mine that contains so many rich veins. O, why should any that possess it, suffer themselves to be poor, merely for want of diligence in digging out the Ore!

11. And would to God that were an impertinent complaint, such as none were concerned in: But they that look on the Manners of many that have had this happy Institution, will find too great cause to wonder and bewail, that so hopeful a Seeds-time should produce so slender, nay, so degenerate a Crop: As if *Jobs* curse were here exemplified, *Job 31. 40. Thistles to grow instead of Wheat, and Cockle instead of Barley.* *Plutarch* tells us of a voice frozen in the midst of a River, that became audible by the thaw, and applies it to Moral Precepts taught in youth, but actuated by age. The Simile speaks him to have lived in better times; for in these, the voice dissolves with the Ice, leaves not so much as an e...ho behind it. Men now make it the business of their riper years, to unravel not the follies, but the learning of their youth;

no sooner are they got from under the Discipline of others, but the first act of it they exercise, is upon those notions which have been instilled into them: And here they are such severe *Lictors*, that the mildest infliction is to gag and bind them, deprive them both of voice and motion; nor are they ordinarily satisfied with this, but as if they feared they would, like impatient Captives, watch some advantage to break loose again, their final doom is Ostracism, they and their Linage; all sober Counsels derived from them, are utterly expulst, so totally rased out of their minds, that not the least footsteps of them remain; and all this under the name of Pedantry, a title, which it is probable their great aversion to their Teachers, suggests to them, as the most pathetick reproach, as if they meant now to be revenged on Learning and Tutor together, for attempting to make them wise against their wills.

12. And now when the Root is thus stockt up, there is little expectation of Fruit; and therefore he that shall here look for those forementioned effects of Education, will be more disappointed, then Christ seemed to be by the Fig-tree, That, though fruitless, yet afforded leaves; but here we are not to hope for so much, no sign that ever there was such a plant in the soil: Let us briefly review those severals, and see what of them is ordinarily to be met with.

13. And first for the resisting of Errors, we usually find Gentlemen, no Heroes in this point, their Understandings are as pliant, as seducible, as those who never had their means of fortifying them; and if they do indeed reject Errors, it is commonly by the same Engine, wherewith they cast off Truth, viz. Their inconsideration of both, as not being able to endure so much seriousness and intention of mind, as may serve to enter them of any opinion: They have transplanted their discerning faculty from their Intellect to their Senses, and find it there so full, so incessant employment, that it can never be at leisure to revert to Scholastic disquisitions. They can discern exactly the most minute error in their garment, hold their Artificer most rigidly to the Laws of the Mode, are most exquisite Judges in all that relates to vanity or pleasure, and can they ever think fit to trouble their heads (whose least Lock must not for a world be disturbed) with abstruser speculations, who have found out so much a more easy exercise of their faculties; if any shall think this character partakes of the Satire, I shall beseech him to compare it with the true state of our young Gallants in this point, and then upon the same account that cold and scanty praises go for detraction, I shall expect this very imperfect and partial accusation may pass for Panegyric.

14. Next for the regulation of their Wills, that advantage depends so much on the former, that of their Understandings, that what evacuates that, must necessarily be supposed to do the same for this also. It is not imaginable that he who hath defaced all his principles, whether moral or divine, or at least never revolves or considers them, should receive any influence from them, since they operate not but by a distinct application. And here should I ask many *Gentlemen*, when they ever so much as attempted anything of this sort, I fear they would be forced to quarrel at the incivility o•... the question, to evade the necessity of answering it; But God knows their actions speak too loud, that their business is to obey, no•... prescribe; to fulfill, not regulate their wills, Nay indeed 'tis too frequent, that instead o•...

conforming their wills to their principles, they model and transform their principles to their wills, herein verifying *Aristotle's* observation that Pleasures are corruptive of Principles and so by this one art of inversion, the face o... things is quite changed; Virtue which their books represented to them as lovely and honorable, is now thought to have gained that luster only by the flattery and varnish of the painters, and so is decried as the most unamiable, despicable creature; and on the other side, all the contrary vices are taken from under that black veil, Philosophers or Divine... have put upon them, and are furbished and trim'd up, set to open view, as the most splendid, glorious things, the most adorning accomplishments of a *Gentleman*.

15. And to secure this transmutation, even God himself must have his part in it, be concluded to have been all this while misrepresented in those characters of Purity and Justice, his word has made of him, and to have laid no such severe restraints upon men, as that tell... us of. That Temperance, Chastity, Self-denial Mortification, &c. were but the creations of some melancholy Recluses, who would then enviously impose those bands upon others, wherewith they had foolishly fettered themselves, that God is more indulgent to Men's appetites, which they may satiate here, as they please, without those future dangers Preachers fright them with. That this is the new Gentile Divinity, we need not appeal to Men's lives, their words openly proclaiming it, not without much scorn and contempt of their easy simplicity, who govern themselves by the other; yet as if this would not sufficiently provide for impiety, as if they were conscious of that absurdity, which indeed there is in defining God an abettor and favorer of vice, many have advanced a step higher, taking a more compendious course, and since they cannot bring God over to their party, make him such as will serve their turn, will unmake him, by becoming flat Atheists; Of this there are too too many instances, and 'tis to be feared will be many more, whilst to all other sensual allurements that opinion makes to its Proselytes, this is added, that it is become a creditable thing, the badge and signature of a modern Wit, thus to be one of *David's* fools, in saying *there is no God*.

16. In the next place, let us descend to the Affections, and see what effects of their education is discernible there. And truly tha... seems to be no other, then what is observable... of a dam, put to intercept the course of some rapid stream, which so soon as it is either removed or borne down, the torrent gushes with so much the greater violence for having had that opposition; so here when the restraints, which bridled their minority, are taken off, their passions swell to a higher degree of impetuosity, they cease to be boys and men together, the Man is dismounted, looses the reins, and is dragged whither the fury of the beast directs; A sad change, yet daily too visible in many, for alas what is more ordinary then to see Gentlemen, under the dominion of these brutish appetites; sometimes transported by a Rage to the greatest Undecencies, nay Dangers; sometimes hurried by a Lust like the possessed person. *Mar. 9, 22*, through fire and water, the most desperate destructive attempts, and have nothing but rottenness and disease as the final prize of all those difficult adventures; sometimes drowned in swinish Intemperance; and sometimes again intombed in the Earth, buried as it were alive by fordid covetuousness, as if they meant to transcribe though not the innocence, yet the sufferings of the Primitive Christians, in being torn in pieces by wild

Beasts. Oh, that they might once be brought to relinquish this absur'd fortitude, that those who laugh at the precept of turning the other cheek, *Mat. 5. 39* would not here infinitely over-act it; and give up themselves to be •...uffed, yea slaughter'd by these their cruellest Enemies, nor be such Platonic lovers of Martyrdom, as to choose only this, whereto there is no Crown annexed, but what is worn in the Kingdom of darkness

17. And now since we are thus to seek of these inward effects, we can with no reason hope for any of those outward, which are the results and consequences of these. And then 'twill be no wonder to observe Gentlemen behave themselves disdainfully and imperiously, as if they could not set a just value on themselves, without the unjust contempt of others. 'Tis true indeed, this is commonly a Wind that blows but one way, down the hill, only upon those below them, upwards they breathe gentle gales; it being one of their most studied faculties, to perform all acts of the most supererogating Civility to those above them; but when that Civility is thoroughly scanned, it will prove a greater injury then the contrary Rudeness; 'tis made up of such hollow possessions, such gross flatteries, as are much worse then reproaches, nay seldom fail to be actually seconded with them; there being nothing more usual, then to revile and deride those at a distance, whom, when present, they admire and adore. And these now become such essential indispensable parts of good breeding, that the want of either inevitably betrays a man to the title of a silly Rustick; Flatteries and Despisings being the two contrary elements, whereof he whom they call a Fine Gentleman, is to be compounded.

18. This gives an account also of some part of his Dialect, which thus far answers little to those requisite qualifications, Weight and Usefulness; there being nothing more trivial or useless, then these two parts of conversation, and 'twere well if no worse epithers belonged to them. But if we look also into the rest, they will ordinarily appear to carry proportion with these: 'Tis every man's observation, that no spring will rise higher then its first head; And then words being but the issues of the Mind, where that wants the ballast of sober and virtuous Notions, 'tis no wonder if the discourse be light and aery. 'Twere easy to exemplify in the several sorts of it adapted to the several humors of men; but 'tis also so needless, that the copy would be too exact by transcribing the impertinence too. But what such frothy discourse is naturally, the most serious may become by accident: And thus we see it the infirmity of some, who so far retain their Education, as to have their Minds better replenished, to vent their plenty so unseasonably or affectedly, that it produces nothing of benefit to the hearers, but rebounds injuriously with the aspersion of vanity upon themselves.

19. But such is the misery of this Age, that it were a fair composition, if Gentlemen could be persuaded to reduce their Discourse only to a privative sort of Illness; 'twere somewhat tolerable, if as on the one side they did not *minister grace*, *Eph. 4. 29*. so on the other they did not breathe infection on the hearers. But alas, what are all those profane scoffings at Piety, so frequent among them, but as so many blasts and malevolent vapors to nip and destroy the practice of it; and so we see it too commonly does among those whose greener resolutions set them not above their malignant influence. How does their immodest and obscene talk

disperse and scatter their own impure fires, to the inflaming of others! and whilst they inscribe upon these Poisons the inviting names of Ingenuitie and Esprit, they do not only tempt men greedily to imbibe them, but even defame and prostitute that Wit they pretend to, render it a Wilderness for all savage rudeness to range in, and make as many Candidates for that reputation, as there are impious and bestial men in the world. And to this sort of Wit they have found out a very proportionable Rhetoric, I mean that of their Oaths, that hellish piece of Oratory, which so overspreads their language, that (like a prosuse Embroidery that even quite hides the Stuff) it becomes the most remarkable part of it. 'Tis not a little strange how this foulest deformity hath gotten to pass for an embellishment and ornament of Style; but that it doth so, is very visible not only from the no pretence of other temptation to it, but also from that affected and studied variety observable among them, as if they had the same concernment for their Discourse, which they have for themselves, viz. that it may every Year appear in some new piece of Dress, have some Oaths fresh minted to set it off.

20. To all these we may add their vain Boastings and Assumings, which are often so deplorably ridiculous, that 'tis doubtful whether more of pity or contempt belongs to them. Thus oftentimes, he that has but crossed the Seas to fetch a Feather and fantastick Meen, brags more of his Travels, then if he had passed the Line, and felt the scorplings of the Torrid Zone; and upon the strength of this he takes authority to impose on others the most absurd and incredible Relations; yet still imposing more perniciously on himself, *i. e.* a belief that he appears very illustrious and glorious in all this, and on that confidence the smiles which his auditors mean in scorn, shall be taken in applause of him, and so encourage those follies they deride.

21. Indeed where this vain humor dwells, it will betray itself in innumerable indecencies of speech; but never does it give itself a fuller or worse character, then when it lets loose to anger and rage, one of the most genuine and fruitful branches of this bitter root. And this we frequently see overflow in all the invenomed reproachful language imaginable, such as one would wonder should fall from the mouth of any, whose education had not been wholly barbarous; An inverted kind of Eloquence, whereto some who have been taught the rules of better Rhetoric, have a great fluencie.

22. If now we should proceed to take a view of their Imploiments, there is little doubt but that *Tekel Dan. 5. 27.* might be a proper inscription on them, yea a mild one too, Lightness and Vanity being many times the most innocent ingredient in them: And this is but a natural inference from the former; for since the Principles of Actions as well as Words is within, it will certainly operate alike in both; as water sent from one fountain through several pipes, is the same, and hath equal virtues or faults in each. It were too easy to give as particular an account of these as the former; but foreseeing an occasion to do that in another place, I shall transfer it thither, as not desiring to iterate the importunity on so ungrateful a subject.

23. And now he that shall consider, that all this is the but partial image and representation of those, who have had that Education we so much magnified, will sure be tempted to ask *Judas's* question, *Ad quid perditio haec? Why was all this waste* of Discipline and Literature? to what purpose was so costly a foundation laid, when the superstructure is in the Apostles

phrase 1 Cor. 3. 12. nothing but *hay and stubble*? And I doubt many defeated Parents have cause to make this complaint; but I fear also divers of them may with justice accuse themselves as Accessories to their own disappointments, who by an overhasty desire of seeing their Sons men, do at once anticipate and frustrate their hopes, evacuate the benefit of many years Education, by taking them too soon from under its benign influence; which though it usually spring from immoderate indulgence, is yet really the greatest severity: For what can be more so, then to tie them to all the labor and toil of the Seeds time, force their Childhood to that Study and Intention of which that giddy age is most impatient, and then snatch them away at the Harvest; suffer them to converse no more with Learning, when once they grow capable of receiving either delight or profit by it? Thus of late it hath been the method of Breeding, to post them with an inconvenient speed from one Stage to another, many times bringing them too soon to the University, but much oftener taking them too early from it, before they have near gained what they came thither to furnish themselves with; and from thence the next step is over the Sea, which soon washes away those Notions, which lie crude in their brains, but have wanted maturity of years to digest into their manners. Indeed 'tis not imaginable how they should retain them, they being at their coming abroad solemnly put in a direct course of forgetting speedily what they formerly learnt, their whole time being then by order to be taken up in other unspeculative Exercises, wherein if they do happen to attain to some eminency, yet 'tis sure but a dry exchange for what they quit for it: But then 'tis not one in twenty, that arrives to that; the negligence of Governors, or their own headiness, when they find the rein thus slackned, often makes their progress little in anything they are appointed to; but instead of that, they run a full carere in all debauch Pleasures, advance there in an instant to the highest proficiencie. I say not this to decry Travelling in general, but only the unseasonable time that is chosen for it: He that would really improve his Son by that means, should send him at such a mature age, when by the help of his foregoing education his Judgment is settled, and qualified to make useful observations, his Manners well weighed and fixed, that so he may be capable of all the good Foreign climes can afford, and secured from the infection of the ill; like a Loadstone, attract things of weight only, and not, like Jet, draw nothing but chaff and straws. But I confess this a digression, and therefore return to those who have thus embezled this precious Advantage, (and who have too much of their own wills in it, to be able to transfer the guilt upon any error of their Parents) beseeching them seriously to lay to heart this their so ruinous ill husbandry, and to let at last some better fruits of that seed appear; Not to suffer a Piece of Plate, left to the School or College, to be the only Testimonials that ever they were there, and so bring those societies under the reproach of extortion, or fraud, of professing learning, but imparting none, of having taken something from them without giving them any valuable consideration, making them any proportionable returns. But that they would at last take up this Talent thus long buried in the napkin, and yet fall a trading with it; and though the time they have lost should render them desperate of the reward of the Ten Cities, 'tis yet motive enough to industry, to rescue themselves from the sentence of the Slothful servant, and yet that will not be all, for there being no middle state between reward and punishment, he that delivers himself from the one, puts himself likewise into a certain capacity of the other. But besides all, he is to expect



hereafter, he is sure at the time of a very fair Antepast of pleasure here which he will immediately reap from it, as the first fruits of the future rich harvest, which though the Law commanded to be sacrificed, yet such is the indulgence of the Gospel, that it exacts nothing, but that men would themselves enjoy them.

24. For such is the admirable goodness of God, that he is generally pleased to adapt his commands not only to our Eternal, but Temporal concerns, for knowing the impatience of our nature, that we love not to depend wholly upon reversions, he hath been pleased to put somewhat of present gust and relish upon every part of duty This might be evinced distinctly through the whole Codex of Christian Precepts, his *Yoke is an easy, nay •...racious Yoke; his burden, a light burden*, Mat. •...1. 28. and from this general ground, I may have Warrant sufficient to affirm the like of •...his particular I am now upon. But it may be yet more clearly evinced, by reflecting on the •...veral improvements of this Talent, which have been mentioned, as the Duty of all those that possess it.

25. And first, for that of an acute and elevated Understanding, I need appeal no further then to common Vote, to have that pronounced a very desirable thing, it being hard •...o pick out a man of such an avowed brutality, that will own the despising it; even those who will be at no pains to acquire, will yet profess to esteem it, and we may believe them •...n earnest, if from no other argument, yet from this, that every man affects the reputation of being Wise, is pleased when he succeeds in that aim, and on the contrary is not more troubled and discomfited at anything, then to be taxed of Ignorance or Error. If any shall deny this, 〈◇〉 shall suspend his confutation, till somebody reproach him with folly, and then from the displeasure he finds in himself, leave him to conclude his own value of Wisdom; and indeed why do good men look upon a fool with so much pity, and ill men with so much scorn, if knowledge be not both a Felicity and a Credit. Nor is this the sentence only of the vulgar who usually admire those things most, from which they stand at the greatest distance, but especially of the more discerning sort of men who from every taste they have had of it, have had their appetites so raised, that they have insatiably thirsted after the fuller draughts, that made so many of the old Philosophers renounce the enjoyment of those sensual Pleasures, that offered themselves, to go in quest after this one transcendent delight, and Solomon to present this in his election before Riches and Honor the two principal parts of worldly splendor to the rectitude of which choice God himself bears Testimony. And now if this be in itself so valuable, so ravishing a thing, shall its being here connected with duty, prove such an alloy, as to deprive it of all the gust; certainly if it do, it must argue the palate very perverse and distempered; for to all other, that one consideration would give a relish and flavor to the dryest, the most unpleasant undertaking: The conscience that I am now employed as I ought is such a refreshment as is able to sweeten the severest labor, yea the greatest suffering; shame is a thing to which human nature hath an innate abhorrence, yet that Apostles made it matter of joy, when it befell them for Christ's sake. Acts 5. 41. and shall this blessed Copy of theirs be transformed instead of transcribed; shall those who have not so much Christian patience, as to bear the slightest reproach for him, have yet so much unchristian stupidity, as to endure the greatest opposition to him; choose rather to be ignorant, when 'tis both their

sin and shame, •...hen wise, when 'tis their duty and reward, •...vert St. Paul's choice, and be fools against Christ, as he owns to be *for him*: If there be •...ny such *Antipodes* in our clime, their unha•...iness will yet serve to illustrate what they •...fuse to partake of, viz. the felicity of having performed this part of duty in the improvement of the understanding.

26. In the next place the regularitie of the •...ill is extremely both amiable and profitable, for that being an uncontrollable faculty, •...f it be wrong set, what torrents of mischief •...nd confusion does it let in; if in all its con•...eptions it permit the sensual appetite to lay, •...ke *Jacob*, its *pilled rods* before it, all its births will be *ring-straked, speckled and spotted*. The •...uinousness of a perverse will is so generally understood, that there is nothing renders a man •...ven in common account more miserable and •...plored; he whose Will runs counter to his Reason, every man is Astrologer enough to •...ead his destiny, and presage his destruction. And by the undecent and pernicious effects of <math>\langle \diamond \rangle</math> disordered, we may make an estimate of the beauty and advantage of a rectified Will; the •...ormer, like a vicious improvident Governor, exposes his Territories to a deluge, first of luxury, and then of ruin, but this latter like a virtuous and prudent Prince, at once secures the innocence, and felicity of his Subjects. Indeed it is this alone, that really and effectively gives us the preeminence above beasts, they have choices as well as we, and they have affections, but wanting the higher principle of reason, their choices are necessarily determined by their affections; now if we who have both, are guided only by the latter, wherein does our state differ from theirs, save only that our liberty makes us guilty, whereas their necessity leaves them innocent. I presume I need say no more, to evince the happiness of a well ordered will, since none can contest it, but he must tacitly confess himself weary of his human nature, and emulous, not of a greater dignity, but of a degradation to tha•... of the Bruits.

27. And as much may be said concerning the Affections, which if they be not curb•... and held in by the understanding, will have as free and uncontrolled a sway in men, as they have in mere animals, but with worse effects, by how much we have more objects to incite them; more instruments to actuate them than these have. If any man can b•... tempted to think this no unpleasant condition, let him yet further consider, that thi•... metamorphosis is not like the fancied transmigration of the soul, wherein it was supposed to assume the nature, and consequently the passions but of one beast alone, no, here is the whole Wilderness let loose upon a man, with all their contrary appetites perpetually combating one with another. He that hath the rapaciousness of a Wolf, may yet have the •...imorousness of an Hare, and so is racked between the desire of having, and the fear of suffering: He that hath the lust of a Goat, may yet have the intemperance of a Swine, and be distracted to which of the appetites to give up himself. He that hath the cruelty of a Tiger, may yet have the wiliness of the Fox, which will give him the pain of many irksome delays, in attending an advantageous opportunity; and so proportionably in others: And what can be more unsupportably uneasy, then to have these continual tumults within, to be in a state of hostility not only with other men, but with himself? or what can there need beyond this consideration, to recommend the contrary condition to us? The subduing these brutish Inclinations, is the introducing Peace into a Land, harrass'd and wasted with intestine War; and sure none need be told (at least in this Age) that that is a most ravishing pleasure: And I may with the same confidence appeal

to the verdict of any who hath tried these two contrary states, and doubt not but he will from his experience confirm the most profuse and even Poetique declamation that can be made on this Theme.

28. All I shall add is, in a joint relation to this and the two former, by observing that illuminated Understandings, regulated Wills and Affections, make up a great part of the celestial happiness. The Angels of light would no longer have right to that title, without these, *The spirits of just men made perfect*, were improperly so styled, *Heb. 12. 22.* had they not received this accomplishment of their nature: And the greater degrees hereof we arrive to here, so much the more sensible anticipation have we of those divine joys. And sure thus to partake with Angels and Saints, is to be happy, and will be acknowledged so by all, whose value and wishes of a Mahometan Paradise render them not uncompetent to estimate these purer and refined pleasures.

29. If from hence we proceed to those outward effects, which are the results of these inward, we shall find they are all full of delight and satisfaction. Courtesie and friendliness of Behaviour does not only cast a glorious luster round about, attract the eyes and hearts of others, but it also reflects with cheerful and comfortable gleams upon ourselves: For, Man being designed by God for a sociable creature, hath such propensions and Inclinations put into him, as are proper to that end; and these are gratified and pleased, when we so demean ourselves, as may answer that intention, towards which nothing can be more necessary then this debonaire and gentle carriage, for that allures people to our conversation, whereas the contrary roughness frights and deters them, (the churlishness of a *Nabal* makes men they *cannot speak to him*, *1 Sam. 25. 17.*) it gives a man part of *Nebuchadnezzar's* fate, separates him from among men, by forcing them to withdraw from him; and that the worst part of it too; the *hairs like Eagles feathers*, and the *nails like birds claws*, being much the lighter degree of the infliction, fit to pass for dress and ornament, compared with that more deforming disguise this rugged temper puts upon a man. And as on the one side, this morosity and sourness of humor is very uneasy, so on the other is that form of fawning and flattering compliance, which some call Civility: It obliges men in many circumstances to renounce their ease, their health, yea their understandings too, and keeps them in such constraint, that one may truly say, a less measure of self-denial would serve to constitute a man a good Christian, then an exact Courtier; whereas he that keeps himself in a just mean, neither drives away one sort of company, nor buys the other so dear: He has a standard measure, by which to dispence his Civilities, viz. The quality and worth of the persons; and confounds not himself with those more unjust and mutable rules of their expectations. So in the first of the instances he keeps himself a Man, whilst the other is in some respect a Beast; in the second he preserves himself a Freeman, whilst the other is a Slave: And sure I may refer it to any man's decision, which is the pleasanter state.

30. Next for the Words, 'tis not to be doubted but that calm and temperate Language has the advantage of that which is passionate and rageful; and that not only in respect of decency, but ease too; of which there needs no other testimony, then that visible perturbation and uneasiness observable in all who are under such a transportation. So in like manner, when

the words are pertinent and weighty, they give not only more satisfaction to the hearer, but to the speaker also: This may be judged by the contrary displacencie men have at themselves, when they are conscious to have spoken impertinently or undecently. By satisfaction I mean not that vanity, which men too often affect of showing their parts, but a just and sober complacency, arising from the conscience of having regulated their discourse by the measures of a Wise man and a Christian, the having said that which may be of benefit, but cannot be of mischief to his auditors; And this surely is a much more real pleasure then any can be had in the contrary kind of dialect. If to this it be objected, that generally none are so much delighted with their own discourses, as they who talk the most vainly and absurdly: I answer, that even these are not pleased with the vanity and absurdity; their pleasure results from a mistake, supposing it to be the quite contrary. And this helps to evince, that solid and prudent speaking gives satisfaction, since even the shadow and fiction of it can be made to yield it.

31. Lastly, for the Imploiments, they surely must afford most of contentment, when they are most noble and excellent: They do so at the time, in the direct line, they having more of agreeableness to the nature and dignity of a man; but they do yet more so in the reflection, when a man looks back upon his day or week spent, and finds his business has been worthy of him, it exhilarates and revives him, enables him to pass his own, approbation on himself, and as it were to anticipate the *Euge* he shall one day receive from his great Master. But he that gives himself only the idle divertisements of a Child or sets to the baser drudgeries of Vice, cannot reflect without confusion: which is so well understood by such persons, that they are fain to take sanctuary in a total Inconsideration, never daring to ask themselves. What have I done? Which bears full testimony to the excellency and felicity of ingenuous Imploiments, since they that decline those, are forced also to decline themselves, grow out of their own acquaintance and knowledge.

32. And now what Objection can there lie against this duty, which is in all the parts of it so advantageous and eligible, that it becomes duty not only to God, but even to themselves, their own present interests and satisfaction. Shall Pleasure itself lose its nature, adopt the properties of its direct contrary, and become irksome and abhorred, only because 'tis twisted with Obedience? Is there so perfect an antipathy between God and them, that 'tis impossible they should have the same objects of delight? or can no Joyes have any taste with them, that are not the causes and forerunners of eternal sorrows? This were such a degree of perverseness, as common charity bids me no•... to expect; and I see not what else can evacuate•... the pleasure that attends the improvement of this talent of Education.

33. After all this, I foresee it not impossible that some may plead an exemption from th•... Obligation, by affirming they want the ground of it, that they never had this Education. I am not willing to fancy there have been so many unjust and un•...ind Parents as may qualify any considerable number of Gentlemen for this plea: But to those few that can really make it, I shall not thicke the foregoing Discourse wholly impertinent; for•... by showing them the advantages of what they say they thus want, it may incite them (not to murmur•... at the negligence of their Parents, but) to attempt the repairing of it by becoming the•... own

Guardians, putting themselves into Discipline, and by the strict Laws of Reason governing and restraining these Passions, which by the liberty of their Breeding have got them by this means supplying to themselves the first part of Education: And the like may certainly be done for the latter also, if they will but deposit that common error, of thinking it more manly to be ignorant than to learn, and be content to put themselves in a course of Erudition, which a man may do for himself in his Cloister, as well as a Tutor may do for his Disciple in a School; and though he want many of those advantages the other hath, yet 'tis possible they may be in a good degree supplied by that industry and desire, which all those are supposed to have, who are thus their own Pupils; And there want not instances of the success of them who have thus attempted, but I confess there are too few examples of the attempt, men being too apt to sit down contentedly under this want; whereas let the same persons have an entailed Estate alienated from them by any act of their Fathers, they are not then so come, but will struggle to the death to recover their rights; Yet certainly an Ingenuous Education is as properly the Birthright of a Gentleman, as any the most firmly settled Inheritance can be: Why should they then acquiesce in that so injurious an Alienation, and not seek by all endeavors of their own to retrieve this so precious a Possession?

**SECT. V. Of the second Advantage, Wealth.**

1. The second advantage we are to consider is that of Wealth, which that it is a blessing will I know readily be assented to by all, men's desires and earnest pursuits after it sufficiently evidencing the general esteem is had of it. Yet though the Conclusion be right, it is to be doubted many infer it not upon due Premises. 'Tis not Riches simply considered, that are the felicity, much less those luxuries, to which they are often made to minister; but they are like to a fertile ground, which if left without culture, none bears so rank weeds, but if rightly husbanded yields abundant profit; and thus to manage and improve them is not only the Interest, but the Duty of all those to whom God hath committed them, this being the one designed advantage, for which they were entrusted to them.

2. Several improvements there are, of which they are capable; but before I proceed to them, I must mention one part of duty, as fundamental to all the rest. And that is the well husbanding of them, not in a figurative, but real sense, the having such a provident care of those goods, and possessions, wherewith God hath blest a Man, as may secure them from that Consumption, to which carelessness and sloth will infallibly betray them. This surely is obligatory in many respects. First, in Thankfulness (I had almost said civility) to God, who having dispenc'd them as a liberality 'tis ingratitude, yea affront to give them no regard. Secondly, in Justice to a man's posterity: He that has received a fair Inheritance from his Ancestors, if he suffer his supine negligence to cut off the Entaile, he defrauds those that were to have succeeded him in it, and becomes that *troublers of his own house*, to whom *Solomon, Prov. 11. 29.* assigns no other *Inheritance* but the *Wind*, which is indeed all such a person is like to derive upon his issue, the common air being oftentimes their only patrimony. Thirdly, in order to all those ends to which Wealth was designed by God, which depend on this, as accidents on their subjects, and so are all at once evacuated and nulled by

the dissipating of that wherein they are founded▪ All which considerations, do naturally enforce upon men the necessity of a prudent managery.

3. This being supposed, and the person having, as in our Law-forms is usual, covenanted to stand seised of the Estate, let us now see what are the proper uses, to which it is to be limited. In the first place, we may rank that of Contentedness in his portion; which though to one that is set to wrestle with want it might seem a hard precept, yet to him that flows with abundance it might be thought rather a needless then difficult injunction, if experience did not testify, that contentment is oftentimes as great a stranger in Palaces as Cottages.

4. Of this excellent both virtue and felicity, there are two parts, the one a cheerful enjoyment of so much of his Wealth, as may decently (I say not vainly) support him in that quality wherein he is placed: God does not make Rich men such mere Conduit-pipes of Wealth, that they must pass all, without retaining anything themselves; but rather like the Earth, which though she conveys the springs through her veins, yet is allowed to suck in so much, as may give her a competent refreshment; and he that does this moderately, and with a thankful reflection on that liberal Providence, which thus *gives him all things richly to enjoy*, 1 Tim. 6. 17▪ falsifies no part of his trust, nor abuses his stewardship, this being as it were the allowed sees of his place, a pension allotted him by the bounty of his Lord.

5. The other part of contentment is that, by which the desires are terminated within the bounds of his own possessions; and not suffered to range wildly into other men's, like *Ahab's*, into *Naboth's vineyard*, using their Wealth, as Anglers do their Fish, to bait hooks for more, by making it an Instrument of extorting from others; which is so great a guilt, that it nearly concerns them to secure themselves against it, by a perfect satisfaction in what is properly their own. Nay even in what is said, there is caution to be had, that there be not too eager and vehement endeavors of multiplying it, and that not only by an unlawful commixture with other men's, which is the sin either of oppression or fraud, but even from its own stock, for that may be covetousness, and is surely a direct opposition to the divine dispensation. For when God hath given a man a full fortune, and by that manumitted him from those carkings and sollicitudes to which needier persons are exposed, for him to make it his grand business to project how he may add to that heap, or in the Prophets phrase *lade himself with thick clay*, Hab. 2. 6. what is it but the degrading and •...ulling himself from that Sphere wherein God hath placed him, a voluntary sale of himself to the Gallies or Mines? In this respect therefore I may not unaptly apply that exhortation which the Apostle makes in another, •...all. 5. 1. *Stand fast in the liberty wherewith Christ hath made you free*. Let not him whom God hath by a gracious and peculiar providence exempted from this meaner servitude; and vassalage to the world, relinquish that so valuable a privilege, give up his *ear* to be *bored* by *Mamm•...n*, when God proclaims ⟨◇⟩ *Jubily*. Yet 'tis possible the quality of some men's estates may be such, that they may be capable of advancement by a moderate an•... easy Industry, such as may no way diver•... them from more excellent Imploiments, b•... may rather be a recreation then a toil: An•... in that case I know no obligation lies on the•... so to defy an Improvement, as not to choose ⟨◇⟩ profitable, before an expensive divertisement to spend those vacant hours upon that, which remain by way of overplus from

more worthy designs and entertainments. But the perpetua... follicitous pursuit after more wealth, is certainly a culpable inordinacie, as being inconsistent with that contentment and acquiescence which is the duty of every man for whom God hath thus liberally provided, and such as wi... besides be likely to undermine another main part of his obligation.

6. Such in the next place we are to account the Charitable dispensing of his store, to supply the indigencies of wanting persons; which surely is to be looked on as the grand and mo... considerable end of his receipts. God, who ‹◊› the common Friend, as well as Father of ‹◊› men, is not to be imagined so partial, as ‹◊› provide pomps and luxuries for some, and ‹◊› the mean time leave others destitute of the necessary supports of life; yet if we look ‹◊› deeper then the visible portions of Poor and Rich, there is no evidence of the contrary. But when we examine upon what Conditions and Proviso's that Abundance is conveyed, we shall have no temptation so to asperse or *charge God foolishly*: For though he have not dispensed so immediatly to the Poor, yet he gives them as it were Bills of Assignment upon the plenty of the Rich, a right to be supplied by them: so that the difference seems to be only that of an elder, and younger brethren; the Elder usually carries the bulk of the Estate, but then that is charged with provisions for the younger; and if the quantity of those be not distinctly expressed, but left indefinitely, that act of Trust in the Father lays the greater obligation on him, not to deceive it by too mean and scanty a distribution; for now himself is become a Father to them, and therefore should proportion his bounty by the tenderness and bowels of that most affectionate relation. And this may not improperly be deemed one reason, why among such multitudes of commands of Charity in the Gospel, there is yet none that expressly allots the proportion of our Alms, that by this act of confidence, as it were, men might be obliged to the higher liberality: And he that shall make this incentive to it, a pretence to excuse the want of it, is sure a most criminous perverter of the Divine intention, treacherously countermining God's sacred arts, as if 'twere not enough to rebel, unless in a further contempt he assaulted him with his own weapons. Certainly God never designed *Lazarus's* portion should be made up only of the *Crumbs from the table*; For though indeed *Dives* is taxed that he gave him not them yet if he had, such a dole would sure never have rescued him from the place of torment. He who rests in a Rich man's bosom in Heaven, is to have some proportionable treatment from those on Earth, some more hospitable reception then a lying at the gate some better Surgeons then Dogs to cure his sores; and those that refuse it him, must be presumed to contemn not only the *Lazarus*, but the *Abraham*, yea the Heaven too that receives him, since that which qualifies him for an admittance there, is not able to recommend him to their least regard.

7. I shall not attempt to proportion men's Charities, since God hath not; yet there are some general measures to be made to bound them on the sinking side, that they fall not to too scandalous a lowness; which having been done already by a better Pen, I shall refer the Reader thither. But those yet leave men's Compassions full scope to grow up to what greater height God's grace and men's exigencies shall advance them: And surely the latter may sometimes be such, that it will become every Rich man not only to rifle his coffers, pour out whatsoever his superfluites have there ammassed, but also to defalk much of his

own accustomed enjoyments, cause the Razor to pass even upon his whole Equipage, to cut off all excrescencies, all exuberant expenses, that so the stream may run the fuller in that one channel which God's providence thus cuts out for it. Whether this may not be a proper season for it, I leave every considering person to judge At the present I shall beseech every man to whom God hath given wealth, sadly to ponder how scandalous a thing it will be for him who has been the Object of so great Bounty, to decline the being an Agent in any; to discover himself to have sucked in nothing of the virtue, amidst such an affluence of the commodities; and to defy the example of that Liberality, by whose effects he lives. But withal let him consider the danger of it also, how dreadful a guilt (and consequently vengeance) he draws upon himself, if he shall defeat this so main end of his receipts. It is indeed a complication of many crimes not only against man, but God also: I shall instance only in two, most generally decried, and yet most eminently contained in it, Unthankfulness, and Falsness.

8. God in his wisdom discerning that Equality of Conditions would breed confusion in the world, has ordered several states, designed some to Poverty, others to Riches; only annexing to the rich the care of the poor; yet that rather as an advantage, then a burden, a seed of more wealth both temporal and eternal. Now in this division of men, those on whom he hath caused the better lot to fall, can owe it to nothing but his gracious disposal; and therefore had been certainly obliged to submit to any the most difficult tasks he should have dispenc'd with it. But now that in his great indulgence he has so tempered the command, as to render it not an allay, but an enhancement of the mercy, he that gives it only a bare tastless compliance, betrays himself to want a just sense of it, but he that flatly resists it, is in the most transcendent degree, barbarously ingrate. Nay I think I might have laid the charge higher, and called it malice; for what beneath that can provoke a man thus to resist his duty and interest together?

9. Nor is this all, 'tis also the greatest Perfidiousness: Every rich man is, as I said before, God's Steward, and particularly entrusted to provide for the indigent parts of his family, such are the poor and needy. Now if he leave them destitute, and suffer either his riot or covetousness to feed upon their Portions, what more detestable falseness can be committed, not only in respect of them, whose right he thus invades, but of God also, whose trust he abuses? Many other enormities there are in Uncharitableness, which as so many misshapen limbs concur to the making up this deformed Monster; but I shall suppose it sufficient to have pointed out these two, which being the most profestly contrary to ingenuity, I must hope will carry a very averting appearance •...o those who so especially pretend to that quality.

10. To this positive part of duty, the being •...ich in good works, we find the Apostle connects ⟨◇⟩ negative. 1 Tim. 6. 17. *Charge them that •...e rich in this world that they be not high-minded, •...or trust in uncertain riches:* And we need not resort to implicit faith in the Author, to persuade us of the great propriety and fitness of these cautions; 'tis too evident that Pride and Confidence are diseases, that usually breed in •...ull and opulent fortunes, and as they spring from the same root, so do they, like neighboring branches, mutually shelter, and



support one another. He that is high-minded, abhors the submission of any foreign dependence, and therefore gladly anchors on anything he •...an call his own; and thinking his wealth most properly so, he has as great an aptness, as holy *Job* expresses an aversion, to *make gold his •...pe, and to say to the fine gold, thou art my confidence, Job. 31. 24.* On the other side, he that trusts in his Wealth, is by that fortified in his pride. It is *Aristotle's* observation, that *wealth makes contumelious* and insolent; which I presume lie infers not only from experience, but reason also; for the groundwork of humility being the sense of impotence and defect, he that assumes a self sufficiency, undermines that foundation, and instead of it lays the Basis of the quite contrary temper, all haughtiness and elation of mind. A memorable, example of this we have in the insolent reflections of *Nebuchadnezzar, Dan. 4. 30.* which had withal so dismal a consequent, as me thinks should like *Lots wife* remain a perpetual monument to deter others from all approaches towards the like vanity.

11. And certainly it is a most important concernment of rich men, to fence themselves against this double temptation; to which purpose they can hardly find a more complete armor, then what they may borrow from one short sentence of the Apostle, *1 Cor. 4. 7. What hast th•... that thou hast not received?* Let them look on themselves as mere receivers, and then with what pretence can they pride themselves in that wherein they are barely passive; Nay indeed if it be thoroughly scann'd, these receipts imply cause rather of shame then boasting; the being filled from another's hand, is a sure argument (and tacit reproach) of a natural and original emptiness; and if God have dealt, so liberally with them, they may collect 'tis in compliance not with their merits, but infirmities; his having made them rich is a strong presumption, he saw them not prepared to be innocently poor: And sure Pride must be a subtle Alchemist, that can hence extract matter of vanity, and might with equal logic have persuaded the *Jews* to glory in those indulgences, which were granted them only for the *hardness of their hearts.*

12. In like manner if they reflect on their riches as received, it renders them also a most unfit object of trust; for if they were given, they may also be taken away. We hold all by that old tenure, which the Lawyers style *Alodium*, because it is from none but God; and his gifts (of this kind at least) are never so absolute, as to exclude power of revocation. He then that enjoys a thing not upon right but bounty, must ask his benefactor how far he is to presume on it: And if they would do so in this case, they would soon be resolved how little confidence were to be reposed in Wealth. They may hear *God the great Patron* tell them by *Solomon*, that *riches make themselves wings and fly away as an eagle, Pro. 23. 5.* by *Christ*, that the *Treasures* which they lay up here are liable to the *Moth and r•...st, and Thieves*; and by the *Apostle*, that they are *uncertain riches*. Nay indeed if they would but ask themselves their own daily experience and observation, that would bear the same testimony; Every day almost gives some renewed instance of it. What multitudes of accidents are there to which men's goods are liable? a rough Wind, a tempestuous Sea sinks at once the Merchant and his ship; an ill season, a hungry soil eats out the Husbandman; and they who run not either of these hazards, those whom neither the water nor the earth swallow up, a fire may yet consume. And can there any security be fanci'd in that wealth, which is thus a prey to each element single, and yet more often to them united in man, to whose frauds or violences more have

owed their impoverishing, then to any of the former accidents. And now what greater infatuation can there be, then to place a trust on that which is so fleeting and unsteady, to lean on a broken reed, or in *Solemons* phrase *to set ones eyes upon that which is not?*

13. But if by an impossible supposition, we should imagine Riches to be as Permanent, as they are indeed transitory, yet unless they had as well Strength as constancy, they could with no reason be depended on. He that stays by his friend to the last minute, if he have no power to assist him, is only a spectator, not a reliever of his sufferings: And alas, how many miseries are men subject to, in which wealth can give them no aid! Is a man afflicted in his body with pain, the *Indies* are not a competent price for a minutes ease, an hours sleep; Is he persecuted in his Name with reproach, 'tis not whole Ingots of gold that will stop the mouth of Fame, nay oftentimes the obloquy is itself merely the progeny of his wealth, that breeding envy, and envy detraction. But if the sore lie yet deeper. if it be the Soul that suffers, that is yet farther removed from possibility of relief this way; If it suffer as a slave under the dominion of sin, no treasure can redeem from that vassalage: Wealth does indeed too often by administering temptations strengthen those chains, but it cannot break them, as appears too evidently by the number of such rich bondmen. If it groan under the guilt of sin, labor under the terrors of an accusing Conscience, alas gold is no balm to a wounded spirit: the luxuries which that has supported may help to pierce, but it has no power to heal. Or lastly, if the soul fall finally under the punishment of sin, there is no commuting that penance, buying off that smart; Riches abused may indeed swell the accompt, and multiply the stripes, but they can never bribe the remission of any. The Wiseman hath assured us this, *Pro. II. 4. Riches profit not in the day of wrath.* Nor does this carry any opposition to the council of our Savior *Luke 16. 9. of making friends of the Mammon of unrighteousness;* for he refers not there to any natural or inherent property of riches, but only to that extrinsic and accidental advantage may be made of them, proportionably to what was said before of the *unjust Steward* whose dexterous managery was it that rendered his Lord's debts so useful to him, not that they had any proper innate virtue to secure him from the necessity either of begging or diging; and therefore we see Christ's words run not in an Annunciative, but an exhortatory style, He tells us not that *Mammon* shall make us friends, but excites us to make that our own care, and by a prudent disposeure to make it subservient to an end above its native efficacy; But all this is sure very reconcilable with that natural impotency we have observed in it: wealth charitably disposed may have excellent effects, but yet those are to be ascribed to the charity, not the wealth, which still remains in its own essence the same unactive lump in the Chest that it was in the Mine, like the heathen Deities unable to protect its most zealous Idolaters; as a further instance whereof I may add that which will Sound very like riddle, That riches cannot deliver even from present Want; which yet is demonstrably true in all those rich Misers, whose bellies are lank, while their coffers are full, a sort of Tantalized creatures, not peculiar only to this latter age, for we find them described by *Solomon, Ecclesiastes 6. 2. A man to whom God hath given riches, wealth and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof.* So insignificant a thing is wealth, that without the addition of a new power it enables him not to receive the least benefit from it.

14. When all this is considered, what is there in wealth that can invite the least confidence, since it appears so utterly unable to secure men in their most important interests, nay to do that which it most immediately and most colourably pretends to, the keeping them from want. And therefore he that will not run himself upon that sad defeat of being disappointed in his trusts, failed in his greatest exigence, must look out for some firmer ground whereon to build. But alas, our soil affords it not: Al here below was long since pronounced by one that wanted neither wisdom nor experience, to be Vanity; such mutations and vicissitudes attend all sublunary things, that he that attempts to erect any durable satisfaction on them, outdoes the folly of that absurd architect Christ mentions, and builds not on the *sand*, but water; and in this sense the world is still under a deluge, not so much dry ground, as where a dove may rest her foot.

15. We are then driven by way of necessary refuge, to that which should be our voluntary choice, to come home to the Ark to shelter ourselves under his wings, where alone we may securely rest, and according to the advice which the Apostle subjoins to these cautions, to *trust in the living God*. And to do this amidst all the seducements of Wealth, to see through all those mists which the fumes of Plenty raise, and whilst they enjoy the gift, to confide only in the Giver, is indispensably the duty, and should be the care of everyone, to whom *S. Paul* directs this charge, *All that are rich in this world*.

16. And such in the last place are to take notice of another branch of their obligation, and that is to use that advantage which their Wealth gives them, towards the exercise of Temperance; which indeed can never be known to be truly such, but when there are opportunities and temptations to the contrary. He that hath nothing wherewith to maintain a Riot, leaves it doubtful both to others and himself, whether his Abstinences be the effects of Poverty or Temper; but he that has all the suel for Luxury, and yet permits it not to kindle, he approves his Sobriety to be indeed his Choice, not his fate. And this is a most excellent privilege of Wealth; and though 'tis to be doubted it scarce finds room in most of our Catalogues, yet certainly it merits a principal place, as being much the greatest of all those, which reflect only upon the Person himself. This resisting of Temptations, is truly that Heroique courage worthy of those that pretend to Honor, fit to denominate...a Gallant man: I wish those who seek that reputation by many rash and unwarrantable Adventures, would here entertain their youthful Ardors, this being a Field where they may be assured never to want Combatants. One while Gluttony presents itself, armed with the allurements of a full and delicate Table; and though one would think him but a despicable Assailant, that has only the Kitchen for his armory, yet experience shows us, those edgless weapons may vie with the keenest, for the mortalness of their effects. At another time Drunkenness sends a Challenge by delicious Liquor, cheerful and diverting Company, and that not without menace of infamy to him, who shall own so much religious cowardice, as to fear to hazard his Sobriety in the encounter. Sometimes again Lust attacks him with the piercing darts, the killing glances of a prostitute Beauty. In the mean time Pride, the most fly and treacherous of all the rest, is perpetually laying ambushes for him in the adorations of his Flatterers, the vanity of his Attire, and innumerable kinds of Excesses. And now what Knight-Errant would wish for more Encounters? or why should men range abroad to invite

Quarrels, whilst they tamely suffer such Troops of enemies to bid them daily defiance? 'Tis, they say, a Maxim among the Swordmen, That he that has once been baffled, is ever after an incompetent Challenger: I wish it might have this one sober application, That men would suspend all other Duels, till they have righted themselves on their Vices, and by some signal Conquests redeemed themselves from that obloquy and defamation, which these mean, yet insulting Adversaries have exposed them to.

17. Having shown what uses are duly to be made of Wealth, let us now look back, and consider whether any of them be ordinarily discernible in Practice. And here we shall meet with one sort of men, who stumble at the very threshold, that fail in that first part of duty, on which all the rest depend: I mean those who by a supine negligence suffer their Estates to molder and consume insensibly, for want of an easy inspection and oversight. Of such as these former Ages have afforded instances, and doubtless the present also, though the number of the luxurious wasters do now so overwhelm them, that they are the less discernible. And though this seem to be the effect only of sloth, yet certainly there are other concurrents to it, generally these two: First such an overweening of their wealth, that they think it Inexhaustible; And secondly an opinion that it is a mean and peasantly thing for a Gentleman to give himself the trouble of looking after his fortune. The motives are too ridiculous to deserve a confutation; but in the mean time it cannot but extort pity, to see Families ruined by such vain whimsies: And what tolerable account can such a Parent give to his beggar'd Offspring, to whom 'tis very likely he may propagate the pride and sloth which made the mere managery of an Estate too hard for him, and yet withal bequeaths them the sadder toil of getting one? Nay, what account can he give to God, from whom he received it, in order to several ends, if he thus at once defeat them all? 'Twas a Command to the Jews, that they should not cut down Fruit-trees, though it were for so necessary a use as to advance a Siege, *Deut. 20: 19*. But this is the hewing down that Stock, from which so much good Fruit should spring, and that without any pretence either of necessity or reason.

18 Our next view will present us with another sort of person, who as much transgresses the duty of Contentedness in both the parts of it. 'Tis no prodigy to see men, whom God hath afforded the portion of the rich, scarce to allow themselves that of the poor; so letting their *eye be evil* even to themselves, because *God's is good*. The Egyptians were such jealous Reverers of those Creatures which they worshipped, that he that violated them was in danger of *stoning*, *Ex. 8. 26*. So these men who have set up their Wealth for their God, pay it so much veneration, that as they are impatient to have it invaded by others, so they are afraid to offer the least violence to it themselves; they have Inshrined it to receive their adorations, and it is now become sacrilege (indeed the only one they scruple) to debase it to the supply of their necessities: They are strange austerities which the Votaries of this Deity will endure, even beyond the mortifications of the most rigid Ascetick, their whole lives are a perpetual contradiction to all the appetites of Nature; yet alas, that infers here no compliance with those of Grace, but as if they meant to set up a Third party in the world, they equally oppose these. And now he that thus oppresses himself, no wonder if he do the like to others, if he extort the utmost that either power or fraud can wring from any. And that this work may not be retarded, he is provided of variety of instruments for it. Sometimes Bribery must give

him a legal color to rob his neighbor; or if a Witness prove a better pennyworth than the Judge, Subornation shall do the business. Sometimes Extortion shall prey upon a needy Creditor, and that not only with the flower gnawings of the Canker, but with the more ravenous devourings of the Vulture. Sometimes the Rack is brought out, and a poor Tenant fastened on it, and there so strained and distorted, that he can never knit again to any competent subsistence. Sometimes again a poor neighboring Prodigal shall be spurred on to farther riot, fed with money, that so by a forfeited Mortgage he may seize on his Estate. In a word, 'twere endless to reckon up all the engines of rapine which this greedy Invader hath in his magazine; and of such a one I presume every man will pronounce, that he notoriously violates the precept of Contentedness.

19. But though this be the grossest, yet is he not the only Transgressor; there is also another more plausible sort, who though they do not thus seek to increase their wealth at other men's costs, yet do it too much at their own; whose Brains are mere forges of Projects, perpetually hammering out some new Contrivance for gain, that continually travel in birth of some fresh Improvement, suffer all the pangs and throws of a carking solicitude in pursuit of it. I know this piece of Covetousness hath better luck than the rest, and passes for a creditable thing, under the specious name of Good husbandry; but sure if it be broughtly penetrated, it will appear no less opposite to Contentment than the former. Nor can that guilt be evaded by those that say, they seek to advance their Fortunes, not out of the miser's design of hoarding up, but out of the more generous purpose of living more splendidly; for sure he that covets more to spend, <math>\langle \diamond \rangle</math> as little contented in his portion, as he that covets more to lay up; he that thinks his Table too scanty, his equipage too low, is as far from being satisfied, as he that thinks his land too little, his bag too empty; so that 'tis apparent these arrows come out of the same quiver, though they be shot at several marks

20. And between both these motives of grieving, no wonder if the duty of Alms giving were crowded into a very narrow compass. That excellent virtue of Charity has indeed much of the Image and impress of Christ upon it, but the world has given it a further kind of conformity with him than he ever designed, its crucifixion between Covetousness and Luxury, being the counterpart of his hanging between the Thieves; there wants only one member of the parallel, the breaking the legs of these Malefactors, which God knows our Soldiers, may many Armies of them have not been able to do. The many instances these times have given of the sudden dissipation of men's idolized heaps, have not yet so discipline'd the Worldling, as to persuade him to *lay up his treasure in heaven*; and the loud calls of God to weeping and *mourning and girding with sackcloth* have most preposterously been echoed back with the louder noise of men's revellings, and wild jollities. And then they who thus despise the judgments of God, are very unlikely compassionate the miseries of men, and I do see there are many who thus answer the character of the unjust *Judge, Luc. 18. that neither fear God nor regard man*, nay that far outgo him in inexorableness of temper: he was to be wrought upon by *importunity*; but so petrified are these men's bowels, that no prayers nor tears can dissolve them. 'Tis a much easier task to dig Metal out of its native Mine, than to fetch it out of the covetous man's Coffers; the Earth, though she hide, yet she guards not her

treasure, 'tis a... cessible to the industry of any that will sear... for it, but he like an *Argus* stands sentinel abo... his, and sounds an alarm upon the remot... appearance of a poor suppliant; with wh... jealousy does he eye any that he can but fan... to come upon that ungrateful errand, and th... how many arts has he to prevent the assaul... Or if by some extraordinary Charm all hi... eyes have so slept at once, that he happen to <math>\diamond</math> surprised, yet he has so many weapons of d...fence, that the assailant shall gain little b... it, but the shame of an open repulse, bein... sure to find him impregnable. As for the Voluptuary he has so many expensive lusts to main tain, that he has difficulty enough how to gra...ie all them in the distribution of his wealth; ...ey are <math>\diamond</math> competitors to each other, yet join <math>\diamond</math> keep out that which would be a common one <math>\diamond</math> them all. He that grudges not the wildest ...ofusions on his wealth, yet thinks an Alms ...ill undo him; 'tis the grand business of his ...e to contrive ways of expense, yet when ...y object of charity presents one, he becomes ...rifty on the sudden, like the Sensitive plant ...rinks at that touch, and that open hand of ...is clutches as fast, as if some convulsion had ...ontracted it. Thus totally have men forgot ...pon what terms their wealth was given them, ...nd thereby like miserable Chymists, extract ...oyson out of Cordials, a Curse out of a Blessing. Riches were designed by God to ...e subservient to that Compassion which he ...as implanted in human nature, but now ...hey are become the means of suppressing and ...radicating it; Rich men look upon poor, ...s if they were creatures of another species, ...hings wherein they were perfectly unconcer...ed. 'Tis *Strada's* fancy, that there is such a sympathy raised between two Needles touched by the same Loadstone, that persons at the greatest distance may by the consent of their motion maintain a correspondency: I shall not undertake for the truth of the Experiment, but however methinks 'tis matter of reproach to us, that these inanimate creatures should have so much observable accord, as to give pretence for such a conjecture, whilst men who have so many undoubted principles of union both from nature and grace, have quite extinguished all effects of them. That too many have so, there needs no other evidence then the many unsuccour'd extremities of the Poor: For how else can it become possible, that one rank of men should gluttonize, and another starve? that he that thinks it death to endure either the want or moderation of a Meal, should never consider what are the gripings of the still empty stomach; that he should without all regret see his own human nature pining and languishing in the person of his poor brother, whilst in himself 'tis oppressed with the quite contrary excesses, and might be relieved in both by a more equal distribution?

21. And now who can sufficiently deplore, the wants of the Poor, shall I say, or rather the inhumanity of the Rich! This surely is the sadder spectacle of the two; the one only suffers, the other sins; and that suffering too may end in eternal refreshment, whereas the other in endless torment. *Lazarus* rests in *Abraham's* bosom, when the uncharitable Glutton frie... in perpetual flames: And oh that this were thoroughly weighed, that they would consider that every degree of unmercifulness they show to others, reverts with a rebounded force upon themselves! Alas, 'tis not so much the poor man's body, as their own souls, that sue for their alms; And whenever they shut up their ...owels of compassion from the one, what do ...hey but <math>\langle \text{in non-Latin alphabet} \rangle</math> , seal up God's store...uses and treasuries from the other?

when they deny the crumbs from their table, they deny themselves a drop of water to cool their tongues.

22. But I fear this of Illiberality may pass or a moderate crime in this Age, when so any are guilty of another so far transcending  $\langle \diamond \rangle$ . For do we not see divers, who instead of bating their Excesses to relieve the Poor, do maintain their Riot upon them? If the desperate Debts of poor Tradesmen were examined,  $\langle \diamond \rangle$  doubt not this would appear a sad truth; 'tis become so fashionable a thing to run into cores, and so unfashionable to pay them, that e is scarce thought well bred, that has not bankrupted one at least of each Trade he deals with: Their only care is to get credulous Merchants, who so long as they trust stoutly shall have fair words, but if once their faith ail, then, as if the Solifidian doctrine had stretched itself into Traffique as well as Divinity, they are pronounced Reprobates, and as solicitously avoided as the Separatist shuns  $\langle \diamond \rangle$  person whom he is pleased to call carnal: Posterns and obscure passages are contrived, on purpose to escape them; so that a poor Creditor must give many days, nay months attendances, before he can so surprise a Gentleman, as to come but to ask his own; and then the best return he usually meets with, is some empty Promises, to bribe a delay; but sometimes he fares much worse, and as if 'twere a crime not to starve silently, he is reviled and reproached, and harsh and contumelious language become his only payment It has been received as a Maxim, That we are all kind to our own creatures: But this case shows 'tis no universal rule; for those who thus make poor men, are of all others the most barbarous to them in their poverty. But let those who thus shuffle off their Reckonings with men, remember that there will come a day, when they shall not be able to decline their Account to God; And with what horror and confusion must they appear at that Audit, when they shall be charged not only with the misspending their own estates, but other men's, the having added Robbery to unmercifulness?

23. If in the next place we shall reflect on the Apostles caution of *not being high-minded or trusting in uncertain riches*, we must turn to our Bibles to be satisfied there was ever any such charge given, there is so little of it to be read in men's practices. Humility is a plant, that is carefully weeded out of all rich grounds, accounted a mean degenerate quality, that like Treason attaints the blood, and sorfeits Nobility. Gentlemen, though they are for the most part very guiltless of the Pharisees abstinence, the fasting twice a week, do yet transcribe the worse part of his copy, the thinking they are *not like other men*; and believe it a justice they owe their birth to do so: They have mounted themselves aloft, and looking down from those pinacles of Honor, all below seem little and contemptible, creeping things of the earth, *worms and no men*. I am not so for confounding of Qualities, as to exact they should choose their Intimates and Companions out of the lowest rank; I know prudence as well as pride has drawn a Partition-wall between them (though perhaps the later has raised it to an unnecessary height) but I wish it might be remembered, that as the precept of Not eating Blood was designed not for its self, but as a hedge against Murder, so that just distance which order recommends between the Noble and the mean, is valuable only as a fence against base and ignoble practices, true greatness consisting in despising not the persons, but the vices of the vulgar; Yet here alas the sense is quite changed, and many who look the

most fastidiously on the one, will yet mix freely with the other; and while they so are the highest in the opinion of their superiority, do yet stoop to the sordid bestialities of the most abject of men, Nay, indeed this lure does sometimes make many of them descend even from their punctilioes, and those who at another meeting must have looked for no other treatment but what *St. James* describes, *Ia. 2. 3. stand thou there or fit here undermy foot-stool*, shall in the rounds of good fellowship be equal with the best, such a Leveller is debauchery, that it takes off all distinctions. But in the mean time how great a shame is it, that such vicious motives shall have force enough to make them thus degrade themselves, when all the Engagements of Christianity are not able to do that which is much less to abate anything of those tumors those swelling conceits of their own greatness, or (in the *Psalmist*... phrase) to make them *know themselves to be but Men*.

24. Nor has the other branch of the caution any better success among them; 'Tis in many of them too discernible, that they place that *trust in uncertain •...iches*, which they should repose only in the *living God*, so making his gifts his rivals, and raising him a competitor even of his own bounty, For this we need no other ways of probation, then only to examine, whither it is, that in any case of difficulty or distress they make their earliest and most importunate addresses, for there we may conclude them to fix the greatest confidence. And I fear 'tis too apparent, that where wealth makes but any the slightest pretences, promises the least aid, though but remote, and at the second hand, it has most of their applications. Thus in case of Disease, they whose plenty enables them for the costlier methods of cure, is not their first resort thither, do not their Fees fly faster then their Prayers? and are they not much hastier to invite the Physician, then the Divine! Nay, indeed the latter is scarce ever admitted, till the former have forsaken them, a shrew'd indication, where their prime hopes are built; so again in any disastrous event, the first essay is whither money will heal the wound; He that is under the displeasure of a Superior, seeks to appease by presents or buys the friendship of a *Blastus*, *Acts. 12. 20.* to mediate for him; He that is brought before a Tribunal, endeavors with the same golden Engine to draw off his Prosecutor, to bend and incline his Judge; He whose Wealth makes him pursued as a desireable prey, expects his safety even from that which is the original of his danger; and as if like a Scorpion it alone could cure its own sting, tries whether a part will secure the whole. And in the mean time no attempt is made to call in God to their rescue, as if he were an idle unconcerned spectator of human affairs, or so inconsiderable an Ally, as not to be worth the care of engaging him on their side. Nay even in their last and dreadfulest danger, many seem not to quit their dependence on their wealth, some Testamentary charities must then do wonders for them, and pass for all those *fruits of repentance*, which should secure them from the *wrath to come*; Even those that have drunk the blood of the poor, suffered the most of it to incorporate into their Estates, think by disgorging some small part of it (which perhaps lies crude, not yet so digested) in a Legacy to ease their consciences, so adapting their restitutions to their rapines, only in this one respect, that those as well as these are of another man's goods; they never commencing, till death hath disseized them of all propriety, as if the *iniquity of the Fathers* were in this sense to be *visited upon the Children*. Thus their Wills become their only pass-port, to convey them to *Abraham's bosom*, and by thus cajoling the poor at parting, they trust to extinguish



the clamors of all former oppressions, and in spite of *Solomon* will hope, that *Riches shall profit in the day of wrath*. It will not here be pertinent to inquire how many other objects of trust they have, which divert them from that one, to which the Apostle directs them. It may suffice in general to say, that none can be supposed indeed to *trust on the living God*, but those who by sincere piety qualify themselves for his protection; according to which measure 'tis to be feared many even of the fairest pretenders will be excluded.

25. If now we proceed to the last part of the Rich man's Duty, the exercise of Temperance, we may without an Augur divine the return of that Inquest; For it having formerly appeared, that they turn that stream which should flow in Charity, to make the fuller current for their Luxury, 'tis visible they are far from designing any self-denial. But if that inference were not proof enough of it, they daily give us ocular demonstrations: What studious provisions do they make for the flesh *to fulfill the lusts thereof?* Rom. 13. 14. Nature affords not Meat delicate enough for their palats, it must be adulterated with the costly mixtures of Art, before it can become Gentile nourishment; and in this they are arrived to such a niceness, that Cookery is become a very mysterious trade, the Kitchen has almost as many intricacies as the Schools. And the quantity of their meat is not less extravagant then the kind; One that did but examine their Bills of fare, would think the Dogs appetite were the epidemick disease among them, if he did not consider they had Eyes to be fed as well as bellies. Nor will they be so Ununiform, as not to have their Drink bear a full proportion with their Meat; and 'twere well if it did no more, that their Drinking had but those set hours of their Meals, that so there might be at least some intervals and pauses in their Debauches, whereas now many persons allow themselves no longer intermissions then may just qualify them for a new Excess; recover their wits only so far, as may put them in capacity of losing them again.

26. But besides these, there is another sort of provision for the flesh, of which they are no less solicitous, and which many buy in at very dear rates: The embraces of a Wife are as nauseous to them, as Manna to the Israelites; 'tis Variety they hunt after; and so they might have the Turks *Sevaglio*, they would not stick to take his *Mahomitanism* withal; Nay if that were as agreeable to their reason to believe, as to their inclinations to embrace, they would certainly reckon it a considerable part of the prize, as that which to the present possession superadds a liberal reversion of those brutish delights, and would think they had made a very commodious bargain, to have so exchanged the Christians present purity, and future heaven.

27. To all these excesses, that of their Apparel does perfectly correspond; so much cost, so much business goes to it, that one may almost as cheaply and easily rig out a Ship, as set out a Gentleman in his complete Equipage. How many Artificers go there to the peeing him up! He that should assign him one to each Limb, would much contract the number, which is indeed so great, that if it were computed 'twould be found it constituted most of the Trades in a Commonwealth. A strange disproportion, that the Little world should so much outvie the Greater; and a lively instance it is of the multiplying faculty of Vanity, that can improve Natures simple necessity of covering, to such an exorbitant excess, and has nursed up the first Fig-leaves to such a luxuriant growth, that the Hercynian Oaks which *Mela* tells such

wonders of, are but a kind of Pigmyplant to them that thus overspread the world, and from covering of Shame, are grown to shadow and darken Reason itself, so creating a Moral nakedness, whilst they hide a Natural.

28. To all the rest we may add their Sports and Recreations, the expensiveness whereof is no way inferior to all the former: Gaming, like a Quicksand, swallows up a man in a moment; and how many such Wrecks have these latter Ages produced? Hawks, and Hounds, and Horses, &c. are somewhat slower devourers, yet as they are managed by some, tend much to the same end: So that methinks such men seem to make the same menace to their Estates, which *Goliath* did to *David*, 1 Sam. 17 44. *I will give thee to the fowls of the air, and to the beasts of the field.* Such vast numbers of them they have and those kept with such niceness and curiosity, as if they had a design to debauch the poor animals, and infect them with their luxury. 'Tis now no news in the literal sense, to have the *Children's bread given to Dogs*; and it may within a while be as •...ittle, to have not only their children, but themselves want it: For Prodigality is of the nature of the Viper, and eats out the bowels of that Wealth which gave it birth; and *Actaeon's* fate was both Emblem and Story, to be eaten up with his Dogs

29. We have seen now how much their Practice swerves from their Duty: Let us next a little consider, whether they might not be happier, if they were regulated by it. And first, a prudent oversight of their Estates is sure far from being such an oppressing burden as some are willing to fancy it: For if it be moderate, and such only I recommend, it is supposed to exclude all painful and disquieting sollicitudes, and then it becomes only of the nature of a Divertisement, helps them off with some of those spare hours, whose emptiness becomes their load, and which they would else be in pain, and probably at no small cost to dispose of. And I see not why it should not be full as pleasant at the instant, to talk of their own affairs, as of other men's, (which yet are the usual entertainment of those that neglect their own;) to take up Accompts at home, as Reckonings at the Tavern: And I am sure 'tis much more so in the consequences of it, as much as peace is above discord and tumult, plenty above indigence and necessity.

30. Next for Contentment, universal consent superadds the labor of proving that a happiness, it being unanimously accorded to be the Elixar and quintessence of all that pretends to that title; to be to all these outward things, as the soul is to the body, that which animates and inspirits them, without which they are but dead, yea noisome carcasses, pressures instead of enjoyments. This is the true Philosophers stone, that turns all it touches into gold; the poor man is Rich with it, and the Richest poor without it. Whoever therefore desires to improve his estate, let him begin his culture or husbandry upon his mind, plant there this Tree of life, the shade whereof will yield him a perpetual refreshment, 'twill make him always as Rich as he desires to be; and he certainly knows not what he asks, that demands more.

31. The next duty, that of Liberality, may perhaps be thought not to have so amiable an aspect; but it is only by those who look upon it through false Glasses: men generally consider it as a piece of spiritual rapine, an Engine framed by Divines to force open their Coffers, and plunder them without a War: but if they would but turn the right end of the perspective,

'twould then have a quite contrary appearance, they would discern that it is the means to multiply, not diminish their store, a more profitable way of usury, than any the greediest extortioner hath ever found out. 'Tis a *lending to the Lord*. *Prov.* 19. 17. who surely is the most solvent Debtor any can deal with, and one who never makes scanty retributions. This I am confident might be attested eventually true by all those who have attempted to make the experiment; the only prejudice that can lie against their Testimony is the paucity of those that have so attempted (and would to God men would conspire to solve that objection) for were all charitable persons summoned to give in their accounts, I doubt not it would appear their bounty had enriched not impoverished them I am sure I have met with several remarkable instances of it, but never yet with one to the contrary, and therefore if either reason or president may have force, he that considers but rightly his own temporal Interest, cannot but have appetite to this Duty, in respect of himself. And yet where there are any bowels, this is but a faint inducement compared with that which arises from the calamities of the persons to be relieved, The wants of the Poor are loud and passionate Orators, such as cannot miss to work upon any, on whom covetousness hath not first wrought the unhappy Metamorphosis, of turning them into stone; and these having once conveyed into a man's mind a compassionate regret, himself groans under that pressure, which he sees crushing the other, and then what can be more pleasant than by a seasonable charity to ease both. None doubts of the Receivers delight, but sure that is short of the Givers, by how much the interior sense is more subtle and acute than the exterior; would God those who make it their trade to hunt after pleasures, would try but this One piece of Epicureanism, and then I doubt not, they would acknowledge that all meat is insipid, compared with that, which they eat with the poor man's mouth; the most splendid apparel sordid and inglorious, in respect of that they were upon his back; and all pleasures and recreations joyless and uneasy, balanced with those transcendent delights, which attend the exercise of Christian liberality.

32. Nor have they in the next place any reason to suspect the Apostle treacherous to their present interest, when he seeks to dispoyle them of that either Pride, or confidence, which their riches are apt to create. For the former 'tis certain all haughty persons may very properly interrogate themselves in that form, we find *Wis.* 5. 8. *What hath Pride profited us, or what good hath riches with our vaunting brought us?* It would surely puzzle the most experienced man to define what there is in Pride, that can afford any felicity; The utmost that can be pretended is that it is a lively cheerful thing to have good thoughts of ones self, but he that can in earnest make this plea for Pride, does in justice owe as fair an encomium to Bedlam, for according to this measure that contains the happiest people, there being those, that are the most highly wrapped in the opinion of their own excellencies Yet sure we should judge him in good Election for the place, that should look upon it with appetite. But admit this might indeed pass for a pleasure, yet it is the parent of a far greater uneasiness, and like a carcass breeds a worm, that devours itself; For he that looks on himself with such reverence, exacts that all others should do so too, and when he fails in that aim (as none so frequently does, as the proud) what disquiets and impatiencies is he under, such as infinitely overwhelm all the pleasure of his vain complacencies; A little disrespect from *Mordecai* is able to evacuate all *Haman's* prosperity; such a cheat and impostor is Pride, that whilst it

pretends to exalt, it debases whilst it elevates a man above others, it really subjects him to them, puts him in their power to torment and cruciate, and whilst it makes show of advancing, 'tis but in the same manner that the Rack extends the stature by dislocating the joints. And then I hope 'twill be no unfriendly office to persuade men, to keep themselves from that engine of pain, or to recommend to them such an humility of mind, as may preserve them in that security and composedness, which is fundamentally necessary to all true happiness.

33. The very same judgment is to be made of the other branch of the caution, the *not trusting in uncertain riches, but in the living God*, which is most visibly every man's present concernment, he that can entertain a doubt of it, let him but fall into the hands of some treacherous or but impotent person, that shall in some important affairs betray his trust, or deceive his hopes, and then let him tell me whether it be not a man's immediate and most pressing interest, to build his confidences on the rock, not on the sand. Nothing but the amazing exigencies of a sinking man, can excuse the folly of catching at reeds; but he that should deliberately elect such supporters, would be thought as mad, as he is sure to be miserable. Yet this is but the faint and imperfect emblem of him who rests upon his wealth, whereas on the other side he that shelters himself under the shadow of the Almighty, is possessed of a most inexpugnable fortress; for how can he fail of security, that has Omnipotence for his guard, or be deluded in his trusts, that depends on Truth itself? Let these so distant states be compared, and then sure I shall not need to anticipate any man's judgment, but may leave him to pronounce on which side his Interest, as well as Duty lies in this particular.

34. Lastly, Temperance also puts in her claim to Pleasure, which I presume those will be sure to resist, who place that wholly in the satisfaction of the sensual appetite; yet I believe one might take even these men in such a season, when they should be forced to give up their verdict for it. Come to the Glutton when he is laboring under the load of an overcharged stomach; to the Drunkard when his mornings qualm is revenging on him his last nights debauch; to the lustful person, when the torment of his bones admonish him of the sins of his flesh, and then ask them whether Temperance be not more pleasant than its contrary. I can scarce think the Devil has any such stout Confessors, but will then betray his cause. But this virtue is in itself too amiable to need any of these foils to illustrate it; the pleasure of subduing a lust, of denying an appetite, is not only nobler, but greater than any is to be had in the most transporting moment of satisfying them. Every man will call him a brute, that when an Enemy is in the field loses the opportunity of a glorious victory, and exposes himself to certain Captivity, rather than forsake his liquor, or other sordid pleasure. And this is just the decision of the present case, our lusts are our mortallest Enemies, and every time they assault us, 'tis in our choice either by resisting them to gain a signal conquest, or else by stooping to those despicable cures they hold out to us, to be vanquished by them. He that chooses the last, if he have any shadow of pleasure, 'tis only that of a Beast, (like a horse who though he hath indeed the satisfaction of receiving meat, yet he also takes the bridle, yea the whip too from the same hand) 'Tis the former only, that is the pleasure of a man, which I suppose sufficient to evince to which the difference belongs, for sure none can think

God hath been so unkind to his own image in human nature; as in the dispensation of felicity to assign the larger share to the *Bruits*. And therefore in this particular as well as the rest we may conclude, that he is not only the most pious but the most happy person, that makes the right uses of his wealth.

**SECT. VI. Of the third Advantage, that of Time.**

1. LET us now proceed to the third advantage, that of Time, which though men do often so industriously wast, as if it were rather a burden than an advantage, yet the differing estimates they make of it, when it is near expiring, the passionate Death-bed wishes of a few days reprieve, witness that it has a real value; For were it an empty useless thing, it would not then begin to appear considerable, when all other vanities grow in contempt with us. The unhappiness of it is, that men learn to prize it, as they do most other good things, rather by the want, than the enjoying, buy the skill of trading with the loss of the Talent, which should maintain the traffick, and then only come to account it a treasure, when they can no longer dispose it to any benefit; and that disposing alone is it that can render it truly valuable. It is therefore a most necessary providence to learn this art of improvement, this piece of spiritual husbandry, without which a man's self becomes that accursed soil, the Apostle mentions, *Heb. 6. 8. whose end is to be burned*. Let us therefore a while examine what are those employments of our Time, which may render it most fertile to our present comfort, and future accompt.

2. Every man says (though perhaps few consider) that our time here is but a prologue to Eternity else where, and that the condition of that eternity, whether happy or miserable, depends upon the well husbanding of this time; That therefore and that only can be the right managery of it, which tends to make our future estate as happy, as it is sure to be lasting. To this purpose God hath chalked us out some great lines of Duty, from whence so many lesser do arise, as will, if we will permit them, twist and wind themselves with every hour of our lives. And though these duties are in the kind of them obligatory to all conditions of men, yet frequenter Acts of them are expected from those, whose Qualities and fortunes gives them more vacancy from secular toyles.

3. For certainly it is not to be fancied, that God who has put an active principle into our nature, should industriously provide for the suppressing its operations in any, devote such a Select number of men, as an Hecatomb to be offered up to Idleness; and yet much less can it be thought, that he should so promote that iniquity, which he professes to hate, as to design them to the pursuits of that, Manumit them from labor, to leave them freer for vice. And if neither of these can be supposed, if their leisure were not indulged them either that they might do nothing, or do ill, there remains only a third end imaginable, and that is the doing good; (For as for Sports and Pastimes, the best of them come so near to Idleness, and the worst of them to Vice, as the one is not to be allowed any, so the other no considerable part of their time.) Now because *none is good but one, that is God, Mar. 10. 18.* we can take our measures of good actions only from his prescription; and so those which he has commended as such to Mankind in general, point out to this particular rank of men the nature of their Exercises, as their especial Vacancie and leisure does the higher degrees of them.

4. And first those of Piety towards God justly challenge a great share of their Time: For whereas God may seem to have limited and confined the poor man's zeal, by that rule of preferring *mercy* to themselves *before sacrifice* to him, he does by exempting the rich from those necessities tacitly require their devotion to swell up to some proportion with his bounty to them, who being freed from those weights wherewith others are clogged and encumbered, even nature itself suggests the expectation of their soaring higher; He has put them at a distance from the meaner cares and sollicitudes of life, as if he were jealous those might prove his rivals, and keep them from growing into a closer intimacie with himself. And shall this design of love be defeated? and when he has thus secured himself from one sort of Competitor, shall more and baser be sought out, every the triflingest and vilest Entertainment be courted to come and supplant him? This were indeed to answer that odious character of the Adulteress, *Ezek. 16. 34.* which was not solicited, but did solicit. And those that can make such unworthy and provoking returns to so endearing a kindness, evince themselves destitute not only of grace, but of all degrees of common good nature: For when he so projects for their familiarity and converse, what can be more inhumane and ingrate, then thus scornfully to decline it? Yet under this charge all those will certainly fall, who do not employ (nay devote) every day some considerable part of this their vacant time to the keeping up their intercourse with God, by Reading, Prayer, and Meditation.

5. In the next place, Themselves put in for a part: But here I mean not those brutish sensual selves, which have in many (like *Pharaoh's* lean kine) devoured the nobler and more excellent; but it is the more divine and sublimated part of them, on which their time is to be laid out; and here they can never want business, that being in several respects a very proper object of their diligence. For first, their Understandings, how clear and vigorous soever, attain not their height at once, are not like *Adam* created in a state of maturity and perfection, but like his degraded posterity make gradual motions towards it, advance by several steps and degrees of proficiencie; nor can we in this life ascend to such a *Non ultra*, as excludes a possibility of growth. So that no advantage of Education can supersede the use of After-industry, that being still able to make farther improvements, bring in new accessions to their Knowledge: And this is so inviting an entertainment, as may very reasonably expect their companies some hours of the day in their Studies.

6. But though this be a considerable, yet is it not the weightiest part of that care they owe themselves. For as the Soul considered in its Intellect, may thus become their Pupil, so in its Morals it has often need to be their Patient: For though in its Original institution it was perfectly pure and healthy, yet by inhabiting in this pesthouse the Flesh, it hath contracted much of its contagion; and by how much the more delicate and refined its composition is, so much the more mortal are the diseases to which it is subject; It will therefore require a close and wary attendance. A Physician that has a nice and tender Patient, must be very assiduous in his care, observant of all symptoms, watchful against all accidents. And so certainly should men be here; they should make daily observations how their ghostly strength increases or decays, what Humor most predominates, whether Choler boil up into rage, Phlegm freeze into sloth; whether the Sanguineness of their temper make them lustful, or the Melancholy revengeful, and accordingly apply their spiritual Purgatives, the Baths, or

the *Palaestra*, prescribe rules of of Diet and Exercise: and doubtless whoever makes these daily strict inspections into himself, will by the inestimable benefit he receives from it, be taught how great a blessing his Time is, and how much a greater to have grace thus to employ it.

7. But though a Mans self be a Province wide enough to take up a good part of his time, yet must he not so ingross it, as to defraud his Neighbor, who has also a right to share in it. God having made man after his own Image has (as part of that) stamped upon him the Bounty and Communicativeness of his nature: And therefore when we live wholly to ourselves, we rase and deface that Impress; and when 'tis remembered that the heinousness even of Murder is by God pronounced to arise from the violation of His Image, *Gen. 9. 6.* parity of reason must conclude this no light guilt. Nor is it only our Goods we are to impart (for that were a very partial Transcript of that Bounty we are to imitate, which gives us so much besides) but in general whatever other Ability we have by which our neighbor may receive advantage; and so a man has as many employments of his time, as he either finds or can make opportunities of doing good to others. I say make; for sure since God hath constituted Love to our neighbor one of the fundamental laws to Mankind, we are not to look upon it only as an accident or casualty, but as a main and deliberate business of our lives; not refer it wholly to chance whether ever we shall do an act of this kind, or no, but industriously seek out and improve occasions. Thus we find the Liberality of our Blessed Lord represented to us in the parable of the great Supper, *Luk. 14. 16.* where there was not only liberal provisions made for such as would come in, but importunity used to draw them, particular invitations made to the *poor and the maimed, the halt and the blind*; and when that brought not in Guests enow, the *Highways and Hedges* were to be ransacked, and a general Press, as it were, made of men, to receive not the Earnest-penny of Death, (which is usually the signification of our Pressmoney) but the Antepast of Eternal Life. Oh that all those who pretend to Greatness of Mind, would copy out this Munificence, that they would prevent men's desires, and invite them to come and be obliged by them. For want of this, many occasions of doing benefits are lost; the modesty of some, perhaps the pride of others, averts them from requesting those assistances they most need: It were therefore the noblest Study a *Gentleman* could entertain himself with, to search the various Wants of those within his sphere; but then he must be sure to do it with a candid design, the more opportunely to apply himself to their aid; he must not treacherously inquire, who wants knowledge, to deride, but instruct them; not hunt out a debauched person, to make him his Companion, but his Convert; not find out quarrels to foment, but compose them; in a word, not pry into other men's concernments, like a busy-body, but a Friend; not to comply with his own curiosity, but their need. And now he that pays a just Tribute of his Time to these three grand Duties, will (when the other dues to Nature, temporal Affairs, and necessary Civilities are deducted) not have much to sacrifice either to Idleness or Vice, but will rather think he wants Time than Business.

8. But alas, the full leisure they generally find for the direct contrary employments, witnesses too irrefragably that they are not thus taken up. It is true indeed, we find God often in their Mouths, but it is rather in Oaths, then Prayers; as if they meant their profanations should be the only testimony that they believed a Deity. How many are there

such professed Votaries to *Bacchus*, That their Knees are reserved only for him, never to be bent but in drinking of Healths; that seem to have enacted to themselves the profaner part of *Darius's* Law, *Dan.* 6. 7. that of *asking no P...tition of God*, only herein out-vying him; that their's is for an indefinite, not limited time, who reckon saying of Prayers among those pedantick tasks of their childhood, which expire with the Rod and *Ferula*, and can never think fit to debase their more Manly state to it, unless perhaps a restless night may force them to call it in to supply the place of a more usual and pleasing Anodyne. Whether this be not the pitch of many Gentlemens Devotion, I appeal to any that observes their practice.

9. Nor have they much more to do in the Library, then the Oratory, unless it be stored with *Romances*: Any deeper sort of reading is as formidable to them, as the Mines or Galleys; nor do they without wonder look at those who can voluntarily set themselves to tug at those Oars: But Divinity is beyond all others under prejudice with them, decried not only as a crabbed, but ungentile study; so that upon pain of Reproach, none are to know more of it, then may just qualify them to deride it; or read the Bible to any other purpose, then to enable them to blaspheme God in his own style. If these men may be said at all to converse with God, it is in the same manner, that the Pharisees did with our Savior, with the insidious design of entangling him in his talk, *Matth.* 22. And sure the more time is thus spent, the worse.

10. Proportionably to this they acquit themselves of the other parts of this Duty; that time which they should bestow either in preventing or curing their spiritual Maladies, they lay out wholly in contracting or increasing them; they have made a most strict league with the Flesh, and like faithful Confederates they omit no endeavor to strengthen its Party, to supply it with fresh forces, the expense of their whole day is managed wholly in order to that end. Thus that they may be sure to keep their Lust high and vigorous, they give it a nourishing breakfast of Sloth in the morning, a full meal of Gluttony at noon, besides multitudes of collations in obscene Discourse and Fancies, all the day: And with these Auxiliaries, it need not doubt to maintain the Field against poor macerated Chastity. So again, lest Sobriety should happen to surprise them, and gain but the honor of one Day, how vigilant are they to give it the first assault? scarce a day that they draw not up in Battalia against it, and seldom miss giving it a total Rout; and if Sleep like a Mist befriend it to steal upon them in the morning again, yet that little Success is but a preparation to a more signal Defeat in the afternoon, which is with many, a time allotted wholly to these skirmishes; perhaps the chace followed all night, nay▪ pursued so far by some, till an habitual Sottishness save them the labor of these Quotidian Combats. Nor is their Pride so affronted, as to be forgot in the distribution of their time, a good scantling of it is cut out to its use; some in contriving and designing their Cloaths, and some in putting them on; some in admiring themselves, and some in projecting to be admired by others; some in hearing flatteries, and more in reflecting and ruminating upon them.

11. As for those broken parcels of Time, which are not thus devoted to these or some other set and solemn Sensualities, they are gleaned up by Sports and insignificant pastimes; nay, even some who abstain from the former, do yet so wholly abandon themselves to the latter,



that their lives become utterly unprofitable. Under this number I have no intention to include all who allow themselves Recreations; I know some divertisement is so necessary both to the Body and Mind of a man, that if it keep within moderate bounds, it is but a just debt to himself, and cannot fall under any ill character; but that which is reprehensible in this matter is the excess and inordinacy of it, the making that a business, which should be but a diversion: And this we see too usual with many, who absurdly stretch this privilege of their Gentility, even till it break; pursue their sports of Hawking and Hunting, &c. so vehemently and assiduously, that ere they are aware, they adopt these their Callings; never considering that a Faulconer or Huntsman is indeed as mean a Vocation, as those they most despise. But whatever other pastimes of this nature any man suffers to usurp his time, he does in it extremely reproach himself, tacitly confesses, That he is unfit for generous and manly employments, and calls himself Child, while he thus trifles and plays away his days.

12. I know not whether I may rank the great and deep Gamesters in this File; for though the nature of their employment belong to it, yet there are such considerable ruinous effects of it, as seem to place it in the number of more serious Ills And indeed, though Custom hath called it Play, yet the many anxious fears and uneasy Commotions which usually attend it, evince the great impropriety of the Title, and would more reasonably have given it a name of the direct contrary importance. But as feigned names are commonly an art of concealing persons, so this Trade assumes the style of Divertisement, indeed to disguise its true original, which undoubtedly is Covetousness: For what imaginable cause can there be assigned, besides the desire of Winning, that should make men venture what they are so unwilling to loose? It is certain, he that plays for a Peece, has as much of the divertive part, as he that stakes a thousand; and were that all were designed, men need not, and certainly would not so profusely overbuy what offers itself at so much a cheaper rate. I know this is a motion men think too sordid to own, but would God they would once learn (in this better sense) to revere themselves as well as others, and despise to be prevailed on by what they are ashamed to avow: But the event ordinarily speaks it as great a Folly, as Meanness, of which there are too many sad instances in the shipwrecked Fortunes of these Adventurers; and indeed there is nothing wonderful in it, but that men will be so mad as to run the hazard: For that being supposed, it is not at all strange to see them sink under it; for a man has here to deal not with Chance alone (which yet were but a tickle bottom to imbarck in) but with such combinations of Deceit, that even good Fortune itself will not secure him; so that he that has not learnt to Plough with the same Heifer, is like to make but sad Husbandry of it; and even those that have, if they happen to get some few good Crops, yet they quite wear out the soil with them, forfeit that Reputation with all considering men, which should let them in to farther opportunities, and leave themselves to live not so much upon their own Wits, as other men's Follies. It is true indeed, that hath in these latter days proved a pretty large Common to graze on, and some have seemed to thrive well upon it; but generally such Cattle meet at last with a pinching Winter, which leaves them as bare and meagre, as ever. In short, Cheating has usually a reflexed efficacy, and deceives none more then those that use it; yet such a stroke hath it now got in Gaming, that in most Companies it leaves men only this miserable choice, Whether they will be active or passive in it, which methinks should be

enough to awake men, as immoderate Tyrannies use to do, to vindicate their Liberties, and reduce Gaming from this exorbitancy to its Primitive use, make it cease to be a Trade, and become a Recreation; and that too bounded within such just limits, that it may not encroach on those hours which should be destined to greater concernments. But as it is, between this and the rest, either Impertinencies or Vices, all their time is so pre-engaged and fore-stalled, that their most important interest is left forlorn and neglected; they have as little leisure as Will to consider the poor Soul, or scarce to remember that they carry any such trifle about them.

13. And now they that thus forget God and themselves, no wonder if they afford little consideration to their brethren; they will not be guilty of such an Indecorum, or deny the Body of Sin its exact symmetry, by making this part unproportionable to the rest, and therefore they either allow no part of their time to others, or do it to such inverted perverse purposes, as makes the payment worse then robbery. Thus many bestow Visits on others not out of any purpose of kindness, but either to trifle away their own time, or to make observations, what they can spy of ridiculous to entertain their laughter. A mystery the *London*-visitants are generally well read in, who have put this business long since into a settled course; so that the discoveries of one Visit sets them in a stock of defaming, backbiting discourse for the next, and so successively *ad infinitum*. So again, many who call themselves Gentlemen▪ much to the reproach of that title, if they can find out a young Heir of much wealth and little prudence, how officious, how diligent are they in attending him? watching him as gladly as a Vulture does the fall of a Carcass, till they find an advantage to rook him at Play, entangle him in Suretyship, or perhaps betray him to some mean and unequal Match. So if they hear but of a beautiful Woman, what contrivances, what designs do they lay, first to see, and then to corrupt her; make it a business to themselves, as well as a trade to their agents and factors, to spring such game? And upon such occasions as these can liberally sacrifice their Time, of which when any Charitable office would borrow from them but some few minutes, they are then such busy persons, they can by no means afford it: A *Nabal's* blunt and churlish refusal, or at best a *Felix's* put-off to a convenient season, are the usual returns to such motions. But to anticipate the Proposal, to go in quest of such Opportunities, looks with them like a piece of Knight-errantry, has so little of their practice, that it scarce escapes their scorn.

14. And now what a heavy Bill of Indictment is like one day to be brought in against them, when God, their Souls, and their Neighbors shall all join in the Charge! Oh that they would seasonably consider how sadly obnoxious they are to it, and that condemnation which will inevitably follow it; that so they may, according to Christ's council, *Mat. 5. 25. agree with these adversaries while they are in the way*, and by yielding to each of them for the future a just portion of their Time, compound the business, stop the Process against them. That they would remember, that of all their prodigalities, this of their Time is the most desperate, such as is most impossible to redeem, and yet that wherein they are of all others the deepliest concerned. And this they would certainly be convinced of, if their Aery fancies could but so condense into Earth, as to bring them into any acquaintance with their Beds of dust, give them some foretaste of their Dying terrors: For let them but sadly think what they would

then give for some few of those Days they now study to fling away, and they cannot choose but infer the necessity of being better Husbands. We read in Scripture of the *Demoniacks dwelling among the Tombs*; but the Devil has sure changed that habitation; for, those whom he now Possesses he permits not to converse at all there, as knowing it is the properest preparative to his dispossession: And doubtless it would be the most powerful Exorcism, as of all others, so of this Evil spirit (this filching Devil, that thus steals from men their precious hours) often to descend into the Vault or Charnelhouse, and by serious consideration how short their Time is, to enforce upon themselves a care of redeeming it.

15. Nor need they fear, that to redeem their Time, they must sell their Pleasures, give up themselves to a joyless state of life; for though it is true they must resign their counterfeit, they shall have real Delights in exchange; they must part with their Glass, but shall have Gold instead of it; and as none but a rude *Indian* will repine at that bargain in the Literal, so none but a ruder Christian can dislike it in the Moral sense. For in the first place, he that employs his time in conversing with God, is not only more honorably and more profitably, but also more pleasantly busied then he can possibly be any other way. We all say, That God is the center of Felicity; but he gives himself the lie, that does not withal confess, that the closer acquaintance we have with him, the nearer approach we make to happiness: For whoever believed the Sun to be the Fountain of heat, and yet feared to freeze by drawing near its Rays? Indeed none but the down-right Atheist can with any tolerable Logic\* dispute the pleasantness of this Duty: For can any whose Faith has set up a God, suffer their fancies to dress him like a Fiend? Put on him such unlovely shapes, as may beget aversion, defer them from approaching to him? Can they call him a Deity, to whom they will not attribute so much as they will to every ingenuous man, the honor of being good Company? This is to be not only profane, but absurd; and if there be any of so short Discourse, I suppose him incapable of conviction by Argument; the common Proverb hath assigned him his Teacher, *viz.* Experience; let him by frequent, yet reverent Addresses to God, grow into some familiarity with him, bring himself within distance of receiving his refreshing Influences, and then he will discover how very unkind he hath been to himself in thus long holding off. In Humane Conversations we use not to find the gust and relish of them, till we arrive to some degree of freedom; they that converse as strangers, are under constraints and uneasiness; and certainly the main cause of that disgust men have to this Spiritual intercourse, is their unaccustomedness to it: They address to God perfectly as strangers, now and then pay him a slight Visit, as it were by way of formality and Complement; and then no wonder if it be neither satisfactory to God nor themselves: But then 'tis sure great injustice to defame that as unpleasant, which becomes so only by their own ill managery; To say there is no water in the Well, only because they neglect to provide a Bucket for the drawing of it up.

16. In the next place 'tis sure, their Souls mean them no malice, in exacting part of their Time. For first, what they bestow in improving and exalting their Understandings, does not only bring them in vast advantages in the end, but affords them also very fair accommodations by the way: Learning yields such variety of agreeable entertainments, that like the Manna in the Wilderness it adapts itself to every man's taste, he that likes not one

sort may fit himself with another; and sure he must have a strangely vitiated palate, to whom none of them will relish. I can scarce think Nature has produced anything so distempered; but men take up general and implicit prejudices, and will look on Books in no other notion but as Taskmasters, whereas if they would but consider them as Companions, they could not miss of one kind or other, to find a pleasant conversation among them.

17. As for that portion of their Time which is spent in attendance on the yet more spiritual part of them, 'tis rather a gift than a robbery, to help them to such a way of expense. Ingenuous men think it a prize, when they meet an opportunity to rescue from the sullage of time anything that carries the stamp of ancient worth and Nobility: But this is a piece of the greatest antiquity, of the noblest, yea divinest Impress; how can men's hours be better laid out, then in restoring it to its primitive luster, in wiping off that soil wherewith the steam of boiling passions hath obscured it, and by disburdening it of those loads of noxious humors under which it labors, like good Physicians recover it from a languishing, infirm, to a vigorous athletique habit: And sure the satisfaction of this must far exceed all other entertainments. Indeed that which is usually taken up instead of it, can with no justice pretend to any tolerable complacency: No man envies his felicity, but contemns his sordid and abject spirit, that picks out the basest and unworthiest company; And shall it here pass for pleasure to consort only with the plebeian part of himself, those sensual Appetites, which are the Common people of this Little world, to spend all his time in treating and Caressing of these, and in the interim let the Soul, which is of so noble an extraction, so excellent endowments, stand by neglected, nay be trodden to death in the crowd of this vulgar rabble, Certainly this is a Tragedy, that no man could see upon the Stage without indignation; yet God knows, this is it men daily act over with applause to themselves. Would God they would once shift the Scene, and let the oppressed Soul have its season of triumphing; doubtless they would find it more pleasant to share in its conquests then in its ruin. We read indeed of some Nations, that have by the rites of a barbarous religion been forced to make Humane sacrifices; yet we find not that they had so slaughtered Humanity itself, as to make it matter of delight: And has our Civility so far outdone their Barbarism, that it shall be pleasure to do that in spite of our Religion, which they did in obedience to theirs? To butcher the Man within us, and leave nothing but our outward Form and inward Guilt to difference us from Beasts? He that disclaims this, must necessarily confess the pleasure lies on the other side, in rescuing the Spirit from the usurpations, yea tyranny of the Flesh; and consequently, that the Time he thus bestows is not lost, but improved to his own greatest present, as well as future advantages.

18. The like may (in the last place) be said of that part of it which is laid out to the benefit of others, which is that which brings us to taste the most delicious of human delights, the pleasure of Obliging being of all those the most ravishing and transporting: And for this we need not the verdict of Christianity, the Philosopher attests it as well as the Divine, nay it is so received a truth, that scarce any man will avow so much ill nature as to resist it in discourse, how much soever his practice disowns it. Indeed this is a pleasure of so exalted, so quintessential a kind, that what *Herod's* auditors said in flattery of his Oration, we may say in truth of this, 'Tis the delight rather of a *God* than a *man*. That Sovereign Being, though he

were eternally happy in himself, yet as if he had wanted of his complete felicity, whilst he enjoyed it alone, was pleased rather to create, than want objects of his goodness: And a pleasure to which God himself has given such an attestation, as to make a World in order to it, sure cannot, without the most impious contradiction of his choice, be despised by man. And certainly 'tis none of the least of those benefits he hath vouchsafed our nature, that he hath given us a capacity of it, by affording us those powers by which we may advantage and oblige one another; so pointing us out a course, whereby we may not only innocently, but successfully entertain *Lucifers* design, of being *like the most High*: It really makes Men what the Heathens vainly fancied their Heroes, even *Demy-gods*. O that those who think it Noble to be aspiring, would thus verify the opinion, by terminating all their wishes and endeavors in this one Generous Ambition; and then 'tis sure they would not need to be told the happiness of this so Deifying an employment!

**SECT. VII. Of the fourth advantage, that of his Authority.**

1. IN the fourth place we are to consider the Gentleman's advantage, in respect of his Authority over those that relate to, or depend on him: And this, if rightly managed, is of excellent use, though as capable of being perverted, as any of the former. He who has secular ties upon men, may often, by those cords which bind their worldly interest, draw them to a consideration of their spiritual. A Tenant who thinks his livelihood concerned in the good Will of his Landlord, a Pensioner whose subsistence rests upon the bounty of his Patron, will strive to model themselves to such a form, as may best suit the inclinations of the person they desire to endear; they are usually Wax to him, that are Flint to others: But then, as variety of Seals make differing Impressions, so this flexibleness of theirs may be either abused to ill, or improved to good; this Wax may receive the image of a Beast or an Angel. It is therefore the duty of those who are possessed of this advantage, to use it to the impressing not of Vice, but Virtue; to contrive how they may most effectually discountenance the one, and encourage the other; and this they may doubtless have frequent opportunities of towards either of those relations forementioned.

2. But to none so often as to their Domesticks and Menial servants; these are always so much in their road, that they seem to be marked out by God as their most peculiar Province: Every Master has so much of the Prophet, that he is set as a *Watchman*, *Ezek. 3. 17.* over his Family, and ought as jealously to observe the approach of any Vice towards it, as a Centinel does that of an Enemy. 'Tis a very pernicious error for men to think themselves no otherways concerned in their Servants, then they are in their Horses or Oxen, to look upon them only as another species of Working-cattle, and so they do their business, care not how errant Brutes they be: whereas they should remember, that they with themselves are Common servants to the one Great Master, and that the subordination of the one to the other is but the wise Oeconomie of their Lord, who has (as in great Families we see it usual) constituted the one as Stewards or Supervisors, to regulate the rest; and then 'twill appear a piece of enormous unfaithfulness, to neglect this charge. To avoid which guilt, it will concern Gentlemen to have a sedulous care over those that are thus entrusted to them, to make strict inspections into the manners of their servants, and accordingly to apply instructions, and

admonitions, reproofs, or encouragements. And that they may not transcribe *Pharaoh's Tyranny* of exacting brick without straw, require the superstructure of Christian lives, where there wants the necessary foundation of Christian knowledge, they must provide that none under their charge be destitute of the means of laying that groundwork, of knowing so much of Religion as may bring them into an acquaintance with their duty. But to give life to all these endeavors 'tis indispensably necessary for them to avow such a Love to piety and virtue, and such a Detestation of the contrary, that their servants may see that there is but one way of approving themselves both to their earthly, and heavenly Master.

3. If it be here objected, That it is but a counterfeit virtue, which derives itself from the care of pleasing men, and so that this is but to teach them to convert profaneness to hypocrisy: I must yield so far as to confess, that where that continues the final motive, it will never avail any man. But as God often uses temporal and outward occurrences, to produce inward and spiritual effects, so it may here happen, that those whose first approaches to Goodness were mercenary, and out of compliance to others, may by coming within view of it discern it so amiable, that they may after love it for its self, and indeed considering the rude ignorance usual among the vulgar, tis scarce imaginable they should embrace it upon the bare strength of speculation, and therefore must be allowed secular invitations, as baits to allure them. As for those that never advance higher then the mere Form of Godliness, what weight soever it may add to their own doom, yet perhaps that may justly be accounted less mischievous to the world, then the contrary extreme, Hypocrisy being a sin that cannot well set up for Proselytes, because it never owns itself of a distinct party from true Piety; and 'tis not impossible, that the example of a feigned Christian, may teach others to surmount their copy, and be that in sincerity, which he is but in appearance: whereas open Vice pretends to no such possibility, breaths nothing but contagion, and like a pest infects communities. We have therefore reason to conclude, that if this care were generally taken, 'twere a service not only to God, but the Commonwealth, which has not more unprofitable, nay noxious burdens lying on her from any rank of men, then from lewd and idle Servants, who using their places only as a shelter for their sloth and licentiousness, when that Gourd withers, know not whither to retire, but usually either live Beggars, or die Thieves: whereas if Gentlemens families were so ordered, as to become Seminaries of Industry and Sobriety, the number of them is so great, that they might be able to send out many Colonies of useful and civil persons.

4. There is also another sort of relative, viz a Friend, over whom though they have not that Authority, which springs from this servile stock of hopes and fears, yet they have one of a much more noble descent, and more vigorous efficacy; Friendship has a key to the heart, which it may use not only to let itself into its secrets, but also to introduce its own conceptions, Sentiments, and inclinations, it so mixes with the mind, that it may insensibly convey into it any Idea. Now to use this intimacy to the bringing in anything base and unworthy, is the vilest treachery, such as is but imperfectly represented by the treason of him, who requites his friends Hospitality by bringing in Thieves or Murderers upon him: A guilt so vehemently to be abhorred, that none is to think himself at a sufficient and just distance from it, but he that industriously pursues the direct contrary. He therefore that

hath a Friend, ought studiously to contrive how he may most promote his advantages, and those not only his outward and secular, but also (yea principally) his inward and spiritual. This is the only sense wherein 'tis lawful to have designs upon him, and in this he is not only licensed, but obliged to have so; he must here use all friendly stratagems, to recommend and endear virtue to him, make his kindness the Vehicle, wherein the more gratefully to administer whatever is most wholesome, even reproofs, when they appear so; and yet by taking his own turn in being the Patient, evince, that 'tis no assuming humor, that creates him a Physician. If friendships were thus managed, it would be indeed a most sacred relation, such as would be above the violations of those petty trivial distastes, which nowadays dissolve them, Hearts that are tied together with these consecrated bands, are like man and wife joined together inseparably by God, and much for the same end of propagation; only herein as far superior to their pattern, as the mind is to the body, the divine excellencies of a Saint to the natural composition of a man. We may reasonably believe they were Friendships of this making, that first brought that name into so much veneration, and were they again reduced to this, no Encomiums could be too lavish for them: such a reducement were a work well worthy the spirit and ingenuity of Gentlemen, who since they generally profess much reverence to the Word, 'tis pity they should cast away their adorations on an empty shrine. The Heathens had Incantations to recall their displeas'd Deities into their forsaken Images; I wish they would also try some holy magick to bring back somewhat of the primitive divine spirit, to animate this now lifeless trunk; that they who justly think it an ungentile reproachful thing, not to have somebody whom they call Friend, may think it much more so, not to pay all the real kindness due to that appellation.

5. Having thus far given an account what are the proper and just employments of this Authority over their several Relations, our method now requires us to reflect a little on their Practice, and that in the most we shall find as far swerving from the rule in this particular, as any of the former. So far, alas, are Gentlemen from making their Power instrumental to the infusing good, that there is nothing more ordinary then to see them dispose it to the direct contrary. The scorn and contempt they publicly cast upon all piety and virtue, teaches their Dependants, how dead a trade that is like to prove to them; and then 'tis very improbable that Godliness shall with them cast the scales against Gain; he that aims to get an Exhibition, or anything proportionable will soon discern his way lies in a quite opposite road, he must find out what Vice of the Gentleman he may be most serviceable to, sometimes he must purvey for his Lust, sometimes for his Intemperance; and even when he has cloyed those grosser appetites, yet his Pride will always remain insatiable; he must still provide air for that Chameleon, lay out his whole breath in flatteries (a more hellish wind then any the Laplanders sell;) 'tis this enshrining his *Diana* which is the *craft* by which he expects his *wealth*, and therefore whatever other office he execute by starts, a Parasite is to be his constant trade.

6. In like manner their Servants are disciplined to be the Ministers of their Luxuries, and not only to serve but transcribe them; the Master's Vices seldom miss to be taken up by the whole House, as if they were to be the Cognisances and Badges, to witness to whom they

retained: And though for this they might very well trust to the efficacy of their bare Example, yet as if they could never be secure enough of corrupting their Families, they too often add to it Precepts and Rules of Institution. Thus it is one of the Fundamental Laws of their Hospitality, That no stranger be sent Sober away; so that their Houses may well pass for enchanted Castles, no Man scarce that comes into them, being able to guide himself out: They keep, as it were, solemn Justs and Turnement of Debauchery, to challenge all comers, and have variety of Champions to deal with Combatants of all ranks. In short, Gentlemens Families are become such perfect Academies of Licentiousness, that the most innocent Puny will there in a very short time become proficient. And this God knows is the ordinary improvement they make of their Authority; As if they affected to outbid the tyranny of the Turk, in sending a Halter to his Vassals, and making them their own Executioners; or thought it a disparagement to their Qualities, to go to Hell without an honorable Retinue.

7. As for the other sort of Power, that which they have over their Friends and Intimates, 'tis not discernible that they manage that better; Who almost is there, that seems at all to advert to the Essential part of Friendship? What a Rarity, I had almost said a Prodigy is it, to find (even amongst those that profess the greatest dearness) any that hath either the Courage to give, or the Humility to receive an Admonition? But instead of those wounds of a Friend, *Prov. 27. 6.* there is nothing more common among them, then *the kisses of an Enemy*, such mutual soothing in ill, as renders it inveterate and incurable; and like *Joab to Amasa, 2 Sam. 20. 10.* sheds out the *bowels*, when it pretends to *kiss*; nay, as if it were not sufficient for them to nourish those Vices they find already planted, they sow new Seeds, communicate their personal ones to each other, as if the community of Friendship obliged them mutually to diffuse their poisons. Were many of the closest intimacies nowadays ransacked to the bottom, it is to be feared this would be found the basis and ground-work of them. He that hath advanced above the beaten road, arived to the more elevated mysterious parts of wickedness, (*The depths of Satan, as they speak, Revel. 2. 24.*) would loose much of the gust, if he should not get some Confident, to whom at once to boast, and propagate his Proficiency. Thus sacrilegiously is this venerable relation of Friendship profaned, by being prostituted to the vilest and most detestable purposes; and by this accursed abuse suffers the saddest Metamorphosis, becomes only a Confederacy in sin, a Combination and League against what they account the common Enemies, God and Virtue.

8. These are such wretched perversions of their power, that one would guess it were some great and very considerable weight of present Interest, that should thus bias and distort them. But when that is examined, 'twill be found to lie wholly on the other side. The former Section gave us occasion to discern how transporting a delight it is, to be the Instruments of any good to others: But as there is no good can bear proportion with that which is done to the Soul, so certainly to be an Agent in that, must far transcend the pleasure of all other Benefactions. He that so dispences his Bounty, as to engage Men to Virtue by it, is indeed the magnificent Person, outvies the most profuse Donations of the greatest Potentates; They can give but some little parcels of Earth, he gives Heaven, and like a mighty Monarch hath Kings to do him homage: So he that by well ordering his Family, makes his Servants to be God's, does not only oblige the Commonwealth, but is as it were a Patriot even to Heaven itself;



provides it with Inhabitants, and helps to secure it from that emptiness and depopulation, wherewith the general wickedness of men seem to threaten it; and then in relation to such his Servants, he is of all other Masters the most bountiful and obliging; they provide perhaps some petty Annuities, he gives a state of Inheritance, nay of Eternity.

9. This is a vast Munificence, yet that which the arrantest Worldling can have no temptation to grudge. A Man may thus without a Riddle give much, yet part with nothing, nay, acquire that very thing to himself, which he dispenses to others; so that here is no place for the usual (though unjust) Objection of impoverishing ones self, which is that alone which often deads the relish, or diverts the attempt of other Liberalities; and therefore this sort which is rescued from that one possible allay, must certainly yield the most vigorous and unmixed Pleasure, it being sure, that Bounty has in itself so much of agreement with Humane Nature, as will inevitably produce Complacency and Delight, where it is not so interrupted or allayed.

10. I might here add *ex abundantia*, that there is likewise a secular Profit attending it: For if Gentlemen had their Dependents truly conscientious, they would be of very much more use to them, they might employ them securely, and need no other Spies upon them but their own Consciences; 'twould not then be so many Servants, so many Thieves and Harpies, but so many Factors and Traffickers for the Masters advantages: So that here again their own Interest engages them to this Care, though I confess 'tis to be wished, that the former more ingenuous Motive may be so prevalent, as to supersede all use of this, it being very unreasonable that God should need Auxiliaries from *Mammon*. Yet as once the *Israelites* borrowed of the *Egyptians*, so it may not be amiss to make this Inferior consideration a step to the other more Noble, that even they who have yet no gust of that more Heroic Pleasure, may on the intuition of this Worldly advantage, endeavor to improve their Authority to the Spiritual good of all that belong to them.

11. But from no part of this Performance may they reap so rich a satisfaction, as from that which is exercised towards a Friend; for as their Concernment is nearer in him, then in the former more distant Relations, so the Pleasure of doing good to him, must proportionably increase, as that heat is most intense which is conveyed by the nearest Reflexion. He who so maintains his Vital station in the great Body, as to sympathize with every Member of it, must yet necessarily have the most acute sense of what befalls those parts, to which he is most immediately conjoined: But there is no stricter Union upon Earth, then that of a Virtuous Friendship; and then what can be more satisfactory, then to preserve or advance the Health of that, whose Maladies himself is sure to feel, to improve and benefit that person, who is thus become a part of him. Persons of quality love to deck and imbellish the place where they inhabit, abhor to dwell in a Stie or Dungeon, but Friends dwell in each other; and therefore cannot but be delightful in beautifying and adorning those Minds they have thus chosen to live in, in purging them from all foulness and pollutions, and rendering them as pure and immaculate; nay, as splendid and illustrious, as is possible. Certainly, there is nothing upon Earth more ravishing, then a Friendship thus entertained, 'tis some Anticipation of Heaven, where those lines of Love which stretch themselves to every part of

the Circumference, do all meet in God as their Centre. It is indeed that which surmounts the possibility of an exact description, and reserves its full discovery to be the prize of Experience. Let it be tried, and then I doubt not, but he that hath made the Experiment, will readily attest the Pleasure of thus employing this part also of his Authority.

**SECT. VIII. Of the last advantage, that of Reputation.**

1. The last advantage is that of Reputation and Esteem, which is generally presumed the due of Persons of Quality, unless where some personal unworthiness hath cut off the Entail, and forfeited that right. And though these days have taught the Vulgar to defalk much of that respect which former Ages paid to Superiors of all sorts, yet I cannot think the Levelling principle has so universally diffused itself, as totally to rase out all impressions of reverence towards them; so that there still remains somewhat of this Talent for them to negotiate with. It will be their part so to manage and dispose it, as to bring in profit to their Lord, by making it also an engine to draw men to piety and virtue.

2. This they may sometime do by Council; to the success whereof there is nothing more contributive than an esteem of the Adviser, most men being rather apt to consider who speaks, then what is spoken: And therefore persons, whose Quality and Education have prepossessed them with an opinion of their Wisdom, have a great advantage towards the working on them. And this it will befit them to make diligent use of, by seasonable advices and exhortations to those whom they shall discern thus prepared for the entertaining of them, to take all prudent occasions to recommend Christian-Practice to them, and by pulling off those disguises which the false measures of the world have put upon Vice and Virtue, to represent them in their true and native shapes, the one the object of horror and detestation, the other of love and delight. 'Tis the want of this discovery, that has given Impiety so free a range, it has dressed itself up in a counterfeit splendor, false Gemms and Tinsel-gaudery; and in this glittering appearance it marches on triumphantly, receives acclamations, yea and Obeisance too, nay commands not only the knees (as every prosperous Usurper can do) but even the hearts of men. And will none have so much charity, so much zeal for public Concern, as to uncloak this Impostor, and show the dazzled world what it is it thus bows to? Perhaps this is looked on only as the business of Divines; but certainly would Gentlemen also set to it, they were like to prove the more prosperous undertakers: What comes only out of the Pulpit, passes for *the foolishness of preaching*, 1 Cor. 1: 21. or for the discourses of those whose trade it is to inveigh against sin; All their Thrusts being of course, and expected, their Wards are as well known too, and we daily see Vice approve itself an expert Fencer against them. But the endeavors of these would not be liable to those prejudices; a Blow from them would come (like the Revolt of a Confederate) with the advantage of a Surprise; and there is little doubt, but by friendly and familiar Conferences they might many times insinuate that into men's breasts, which the more solemn and Authoritative Exhortations of Ministers often fail of.

3. But Council will be of little efficacy, if it be not seconded by Example; they must therefore look their Lives be such, as may show they believe themselves, whilst they go about to persuade others. He that shall with never so pressing Arguments dehort a man from that

Sin, which himself at the next opportunity commits; will never be supposed to have any real ill opinion of it, but rather so passionate a love, that he is jealous any but himself should have its embraces: And then surely this will be so far from averting, that it will excite the appetite of the other to taste of that which he sees is thought so desirable as to be Monopolized.

4. Indeed there is nothing by which they have so universal an influence, as their Example: Things that are set in some high and eminent place, do naturally attract men's eyes to them; so that eminency of condition wherein Gentlemen are placed, renders their actions more observable. They are like the *City* our Savior speaks of, *set on an hill*, and have by that advantageous situation the means of making their *light shine* further than other men's. And therefore it ought to be their constant care, by the bright luster of their exact and exemplary Conversations, to enlighten the whole sphere wherein they move. Would Gentlemen make this their united design, what a happy Constellation of auspicious Stars would they prove, by whose benign Aspect the sterility of Vulgar minds might be cured, and even those Clods be inspirited, and rendered capable of excellent productions.

5. For what can be more persuasive to those of the lower Ranks to embrace Virtue, than to see it made the election of those whom they suppose to have most judgment to discern its value, and so fall not on it blindfold, and who have also all the contrary pleasures of Sin within their reach, nay prostrate at their feet, suing for entertainment, and so are not cast on it by impotence. What a blur and infamy would it cast upon Vice, if it were once banished out of Gentile company, and how fair a step would it be towards its exclusion out of all? We see what a natural aspiring the lower sort have to approach to the condition of their Betters; and though that being now aimed only at their Poms and Greatness, be no commendable temper, yet sure it were much in the power of those emulated persons to make it so: For would they so order the matter, that their Virtue should outshine all their outward splendors, that it should become the character and distinctive note of a Gentleman, to be eminently good, this were a way to consecrate even Ambition itself, by making it an engine not to rack and torture men, as common ambitions do, but to advance them to all virtuous industry.

6. He that desired to ennoble his Family, would then begin at his Mind, cast out thence all base and degenerate Inclinations, and make himself a Gentleman without help of Heraldry. Thus hapily might they deceive men into Piety, and make those Emulations, whose first rise was merely from Earth, a ladder wherewith to scale Heaven. And how noble, how excellent a charity is this, and yet of all others the cheapest, it having that Proverbial property of Charity, *To begin at home*: The being good, is primarily a kindness to themselves, and to others only by way of result, and propagation, and easy consequence? How unchristian, unmanly, yea unskillful too will it then be, to deny this benefaction, which has that very argument on its side, which is opposed to other kinds of Liberalities; that fear of lessening a man's self which in those contracts and shuts up the bowels, is here in all reason to enlarge and dilate them; for in this case men cannot deny, without their own greatest injury, and diminution: And sure 'twould justly pass for a prodigy both of malice

and folly, for one so to avert the benefiting another, as to incur the greatest damage to himself in avoiding it.

7. But alas, it is not only Charity either to others or themselves, which exacts of them thus to promote Piety among men: They have brought themselves under another more constraining obligation, I mean that of Justice, particularly the justice of Restitution, for 'tis too visible they have been deeply accessory to its decay: so far have they been from advising and exciting men to good, that I fear their persuasive faculties have generally been employed •...o a quite distant purpose. There are few or none, that by their own pious endeavors do at all abate the need of the Priests exhortations; but many that do evacuate their efficacy, by decrying it as the greatest folly, the most unmanly submission, to yield them any consideration: As for their own Councils, they are too often in earnest, what *Solomon's* was by way of irony, *Eccl.* 11. 9 *Walk in the ways of thine heart & in the sight of thine eyes*, encouraging and animating men to all Sensuality; and if they discern any begin to startle at the course, to entertain but a sober thought of that dismal end to which it leads, he is to be •...aught out of that Hypochondriack fit, taught •...o look upon it as a spice of Frensy, the loud noise of roaring Mirth is reinforced to drown that poor whisper of Conscience, and by the sound as it were of those Trumpets he is incited to turn to his course, as the horse *rusheth into the battle*, *Jer.* 8. 6. all arts of encouragement used to embolden him to run fearlessly on to Damnation. This is their one known *Recipe*—for all pangs and gripes of Soul; And if it be not of every days practice, 'tis not that they have any better method of Cure, but such arts of prevention, such means of stupefaction and obduration, that the disease seldom occurs among them.

8. Nor do they omit to back and fortify this with proportionable Examples, which God knows are so many and so efficacious, that like a dismal Cloud they overspread our whole Horison. They who are by God designed as lights to illuminate all aboutthem, have been the instruments of introducing a more then Egyptian darkness, thereby exemplifying that Aphorism of our Savior's, *Mat.* 6. 23. *If the light that is in thee be darkness, how great is that darkness?*

9. What a deluge of Profaneness and Impiety at this day overflows this poor Nation, is too visible not only by the direct, but th•... reflexed beams, those sad Judgments they have brought down upon it; and though there be too many springs which feed this Ocean, ye•... there will scarce any be found to have more liberally contributed, then the open and scandalous viciousness of the Gentry. They who are placed as Stars in our Firmament, if they dart nothing but malignant Influences, what wonder is it, if an universal Pest ensue? 'Tis they that have brought Vice into countenance, made it the Mode and fashion of the times, so that people dread the singularity of being innocent, and a man may with less peril of scorn appear in the most superannuated dress, then own the Obsolete qualities of Meekness, Purity, Sobriety, &c. How great and fatal a snare this creditableness of sin has proved: I fear there are too many thousands of entangled Souls can witness; and on whom can they more properly charge their ruin, then on those who have advanced it to this repute in the world? Men's natural pravity gives them propension more then enough to ill, and therefore it hath been the business of Laws both human and divine to put a bridle upon

those inclinations, by fear and shame to restrain their inordinacy; but this converts the bridle into a spur when those that should discountenance Vice, thus animate and encourage it.

10. For what a Temptation is it to the vulgar to run to *all excess of Riot*, when they see their superiors have beaten the path before them, and are themselves immersed in the most brutish sensualities? which of them will endure to be sober, when Drunkenness shall be accounted so dignifying a quality, that it may make a Peasant company for a Lord? when Gentlemen are Atheistical, Clowns will think themselves very modestly wicked, if they be but profane; and when they hear their Betters discharge loud Volleys of Oaths, they will soon find they are as well qualified for that part of greatness as the best, *their Tongues* are as much *their own*, *Psa. 12 4.* and will be glad that by such an easy employment of them they can be Gentlemen so good cheap. 'Twere as endless as unnecessary to enumerate the several sorts of infection, which the ill examples of great men have diffused; 'tis too obvious in the mortal effects to need any other way of discovery; and I am sure it ought to be matter of the saddest reflection to all who are involved in that guilt, it being a most direful account, which they will one day have to make, who have been the Authors of such miserable vastations, turned Communities of Men, of Christians, into Herds of Beasts, nay into Legions of Devils.

11. Every sin even of the privatest obscurest person carries much of contempt and affront to the Divine Majesty, but Great men's vices are of a yet more Giantly frame, they proclaim solemn War with Heaven, levy forces, and draw in multitudes of abettors and confederates in their hostilities; and God knows this kind of Unevangelical *violence* the *kingdom of Heaven daily suffers*. Oh that the Chieftaines and leaders of these unhappy troops, would at last think fit to sound a retreat; that they would, in pity if not to themselves, yet to their seduced followers, cease thus desperately to rush on upon the mouth of the Canon the Jaws of Hell. And not only so, but that they would also endeavor to bring them into some terms of accord with that omnipotent Enemy they have provoked, by their own penitent and reformed lives teach them the postures of humility and submission, as they have formerly done that of defiance. This certainly is that to which common equity obliges them, reparation of injuries being confessedly an indispensable part of justice; and certainly there can no injury exceed, nay equal this of betraying men to eternal ruin, and consequently nothing less than the utmost industry to repair it, can be any competent expiation. God grant all those, whose guilt gives them a peculiar title to this admonition, may own their right to it by a particular and serious application, such as may for the future engage them to the most zealous endeavor of reforming not only themselves, but others, for rescuing their reputation from that foulest blot, of being an agent for Satan, and advancing it to that highest dignity of being serviceable to God.

12. But there is little hope they will rightly consider the use, who are so utterly mistaken in the nature of true reputation; A man of Honor is now understood only to be one that can start and maintain a Quarrel, that for every the triflingest injury expects like *Lamech, Gen. 4. 24.* to be *avenged seventy and seven fold*; that despises the Christian precepts of Meekness long suffering, and Forgiveness, as rudiments of cowardice and unmanly pusillanimity, and has

no other measure of courage and gallantry, but by an utter opposition to all those; and whilst reputation is thus hung only at the point of the sword, 'tis a very fit instrument to destroy bodies, but sure not to save Souls. We find daily many occasions to complain of the Tyranny of Custom and Opinion, but scarce anywhere so much as in those unjust and absurd Laws they have imposed in this matter, which were they consideringly weighed would surely evince them such contemptible Legislators, as would be enough to dethrone and depose them from that usurped Empire they now maintain in the world.

13. To take only a short and cursory view of them, we shall in the first place find them to be horribly impious; for what can be more so, then thus to tear off those signatures of Honor, which God himself hath imprest, and vilify those whom he hath dignified? God has pronounced that it is the *discretion of a man that deferreth his anger*, and it is *his glory to pass over a transgression*▪ Prov. 19. 11. and again *he that is slow to anger is better then the mighty*, and *he that ruleth his spirit, then he that taketh a City*. Pro. 16. 32. But this new notion of Honor proclaims the quite contrary; he passes for a Phlegmatick fool, whose blood boils not at the first glimpse of an Affront; and 'tis Gallantry to offer many Injuries, but ignominious Tameness to bear one. It has always been the indisputable prerogative of Kings to be the Fountains of Honor; what an impious daring is it then to divest him of that privilege, by whom *Kings reign*? to cancel his Patents, and mark them out as the objects of scorn, to whom God gives so glorious a testimony? Yet thus is it daily done to the men, whom the *King of Kings will honor*; these are all the Triumphs these *Mordecai's* must expect; An evidence how much worse they are then *Haman*, that allot them. Certainly there cannot be an act of greater defiance against the Divine Majesty, then thus to reverse his Decrees; And upon this hostility and opposition against Heaven it is, that all the private Quarrels and Combats on Earth are (as on their foundation) superstructed; so that to initiate a Duellist, his first Challenge must be directed against God himself.

14. Nor are these false measures of Honor more opposite to Religion, then Prudence: The glosses the Sword-men have put upon the one fundamental Law of Not bearing an Injury, have introduced such a multitude of ridiculous Punctilio's, that the next Age will be in danger of receiving the Fable of *Don Quixot* for Authentic History; and I see not with what justice this can laugh at them in him and his Squire *Sancho*, and yet think them serious enough to govern men in their most real and weighty concernments. It would indeed astonish any sober person to consider, what Chimera's they are to which men sacrifice all that ought to be dear to them; How many Duels have been fought, how many men killed, (when neither of the Combatants were so implacable but that they could willingly have compounded the matter) only because they thought Point of Honor exacted it, and the declining it would be inglorious? Certainly the Gallies is a state of perfect liberty, compared with this bondage; And were the Release from those necessarily to infer a subjection to this, were those Slaves obliged thus to become Gentlemen; I should cease my wonder why so many of them have despised a manumission: For, thus to have a man's Estate, his Life, yea Soul too, at the mercy of Popular breath, (not only to be lost, but lost by his own act) is a Slavery beyond all that the most abject creature ever groaned under. And yet so prodigiously absurd is the World, as to cut this out for the *Benjamins* portion, make it the

especial and peculiar privilege of Gentlemen; they are set upon a Theatre, and as the Gladiators of old must kill one another, only to entertain Spectators. And who would not think *Bedlam* the only Seminary to breed men up for such a Trade? Yet so universal is this Lunacie, that one may suspect the Institution of that Hospital is perverted, that that incloses only the Sober persons, whilst the Frantick run loose about the world.

15. But perhaps the more Malicious Duellers will think themselves exempt from this number, because 'tis their own satisfaction which they design in it; their Enemies blood will make so delicious a draught for their revenge, that they gasp after it, and think it a pleasure well worthy their pursuit. But sure these differ from the former, not as Wise men from Fools, but as a worse Natured Fool from a better. He that would justify the rationalness of any Adventure, must prove the Prize at least to equal the worth of that he hazards for it: But who that considers he has a Soul, can seriously set it at so contemptible a rate? or what man in his wits, that believes a Hell, will say the pleasure of a Revenge can countervail those pains? Nay indeed, none can with any pretence put it in balance with the mere loss of Life; for he that is killed (as every man may be that fights) can have no sense of that pleasure, and so becomes incapable of the compensation, if that were able to make it. Nay I shall descend yet lower, and with some confidence affirm, that the uneasy consequences even of the Victory do quite overwhelm the satisfaction. For this I dare refer myself to any of those who have had the unhappy Triumph of a Murderer, and doubt not that if they will speak their experiences, they will tell us that the cry of their Adversaries blood in their Conscience, did utterly extinguish the relish of it in their Fancie; or if they were persons who were hardened against all sense of Divine vengeance yet the fear of Humane was abundantly enough to defeat them of that pleasure they expected; so impossible is it to *gather grapes of these thorns*, to reap any contentment from so unchristian an Attempt: Their Revenge is not completed without Blood; and if they have it, it proves a Torrent to carry away that imaginary Delight they projected from it: And then what color of reason can any man bring, why he should thus *sell his soul for naught*, and become a *Platonic* to Damnation?

16. But Revenge has two ill-matched qualities, Blindness and Impetuosity; and so all its darts, though they carry force and venom enough to destroy all about them, yet by being ill aimed revert mortally on the breast whence they were shot. Certainly there is not in the world a more prodigious Infatuation, then that which rules in this Affair: What can be more senseless, then for me, when a man has done me an Injury, to think to wipe off that by exposing myself to more? when he has given me the Lye, to invite him to give me the Stab too? Did ever any man attempt to make up a breach, by widening it? to close his wound, by tearing it further? The Physicians indeed talk of a method of curing some Diseases by Majoration; but sure Injuries are not in the number of those maladies, nor capable of that way of remedy: The greater may, 'tis possible, overwhelm, but not cure the less, as the more moderate Pains become insensible by the superveniencie of the more acute; yet I presume none would applaud his choice, that should call for the Rack to drown the pain of a Cut finger, which yet is no hyperbolical emblem of this sort of Revenge.

17. But besides all this our modern Gallantry is treacherous to its self, confutes its own pretension, and whilst it vainly assumes the Monopoly of Courage, is indeed the meanest Cowardice in the world. That by which we use to discriminate base Fear from just Caution, is the formidableness of the object feared: No man is reproached for not standing the inundation of the Sea; but to quake at stepping over a Gutter, would be a ridiculous timorousness: 'Twould be neither wonder nor shame to run from the pursuit of a Lion; but to be chased by a barking Whelp, is the property of an Hare, not of a Man. And according to this measure, what wretched Cowards are our greatest *Hectors*? For what can be more contemptible then those unjust Scorns of men they so tremble at? which if they were sure to be universal, yet what real ill can they do a man, who does not by his own fan•...y lend them an edge wherewith to wound him? But neither can this be the Case, till all both Christianity and Sobriety be quite worn out of the world: For to a Christian, 'tis certain the irreligion of Fighting a Duel would be the most infamous thing, and even to a sober Heathen the folly of it would be so too; so that he can be in no danger of either of their reproaches, for declining it: And when these are set aside, who is there whose censure can be at all considerable? Yet this so pitiful despicable thing is it, which so terrifies and amazes them; And how shall we define Cowardice, if this be not it?

18. And as it has the nature, so has it the Fate of it too, which usually is by fleeing an imaginary danger, to fall into a real: Men fight, that they may not be thought Cowards; and by fighting they do not only become indeed so, but also rush themselves upon other far more formidable mischiefs, run from a Scarcrow into a Precipice. And now what a riddle is this thing they call Gallantry, which so startles at the weakest noise, yet stands undauntedly the stroke of a Thunderbolt? They who so dread the reproach of vain impotent men, do yet confidently encounter the anger of the omnipotent God; and if Valor and Fool-hardiness were not very distant things, would confute my whole argument by making it evident, that they dare be damned. Thus by a strange kind of inverted operation their Fear makes them bold; would God that Antiperistasis might go on to work, till that Boldness have again brought them to a fear, I mean that penitential Fear, proper to those who thus deliberately provoke the Divine Majesty.

19. And that very Deliberation is a circumstance of so great an enhancement, as immeasurably heightens the sin: Sudden acts may be capable of some alleviations by the surprise they make on a man's spirit; but contrived and premeditated Crimes can have no milder appearance then of obstinate Rebellion. And this aggravation can scarce ever be wanting to a Duel, many hours, if not days intervening between the designment and the execution; and in that interval 'tis not possible for all the Opiate Receipts in Satan's Dispensatory to keep the Conscience so drowsy, that it shall not startle, but it will undoubtedly represent to a man the horror of that he is going about, which is no less then the engaging himself in a double Murder, his own, and his Adversaries, (for the willful hazard of both fastens on him the guilt, though both happen to survive the Combat;) but if it be his own fate to fall (as he has much reason to expect, who thus puts himself out of God's protection, nay dares his vengeance) what possible hope can remain for him, who thus dies in that very act of the greatest sin? We are generally apt to think but uncomfortably of those



who make away themselves; but certainly many of those deserve to be Canonized, in comparison with a man that dies in Duel; the principle of that being often an excessive Fear of God, which sure is less culpable, then a profane contempt of him Besides the temptation in that case is usually more violent and impetuous, it being (if not begot, yet) cherished and fomented by melancholy, the most intractable and obstinate of all humors, whereas the suggestion to this hath no such Auxiliary to aid it, the original of quarrel... being frequently from too free a jollity. And lastly, that, of how heinous a kind soever, is yet but a single sin, whereas this, as I said before, involves a twofold guilt; And of how crimson a color must that soul appear before God's Tribunal, that is thus double-died in blood!

20. And now who can choose but cry out in the Prophet *Isaiah's* style, *Hear O Heavens, and hearken O Earth!* What strain of wonder and amazement can bear proportion with the desperate madness of men, that can thus knowingly and consideringly rush themselves upon such unspeakable mischiefs; especially since here they want even that miserable reserve, which serves to embolden them to other sins, viz. the hope of a future repentance: for those that make but the slightest measures of that, can scarce fancy any opportunities of it in this case, since to him that dies there seldom remains any space of interval between his sin and his death, no time for those clouds to gather, those penitential showers to descend, which should wash away his blood-guiltiness; or if there did, yet what expectation is there he should employ it to any effect? such Presumptuous considerate sins naturally work an obduration in the heart, which nothing but an extraordinary grace can remove, and after such a high and daring provocation 'tis very reasonable to expect God should withdraw even the lowest degrees, but sure not that he should add higher.

21. These Considerations are all of them so obvious, that they naturally suggest themselves, and certainly they are so weighty and pressing that 'tis a Prodigie to see they should be so universally ineffectual, which can proceed from nothing but the want of close and serious application. Would men dare but to meet single with their own sober thoughts, 'twould certainly supersede all other Duels, there remains therefore nothing more for me to add but to invite them to this one encounter, to beseech them to grapple a while but with the force of Reason, a combat of all others the securest, where to be subdued is more glorious then to conquer in any other; and when it has despoiled them of that false courage, which exposes them to such dismal ruins, to permit it to reinspirit them with a true one, such as may give them daring enough to stand up against this so more then Barbarous a custom, to endeavor to banish it out of Christendom, and so take of that reproach which our profession lies under from so impious a practice, which having no other Tenure but Prescription, there needs nothing but Desuetude to destroy it. Let every man for his own part strictly abstain from it, and avow the doing so, and then by ceasing to be a fashion, it will cease to be at all.

22. But the misery of it is, no man will assume to be leader in this so noble an enterprise, to begin this so necessary a reformation; which though it have so much more of compliance even to carnal Interests, then its contrary, that I doubt not many wish it were universal, yet till it be so, they think 'twill be uncreditable to any particular person; But were that the certain event of it, 'tis sure that reproach ought to be despised, when it comes in

competition with Duty; In this case the resolution of *David* (as great a Swordman as any of them) is most proper; *I will yet be more vile then thus. 2 Sam. 6 22.* and certainly a man cannot pass a more glorious Martyrdom, then to suffer ignominy upon such an account. I am sure 'tis a real shame to see that men can offer violence to all their dearest complicated Interests, to comply with that unchristian custom, yet cannot cross a single imaginary one, to suppress it.

23. Nay the truth is, they create Punctilioes in this case, by which themselves will not be governed in any other. In a common Fire does any man suspend his own endeavors, till he see the whole Town running to quench the flame? or if one of these popular persons had been of the *Philistines* company, when the house began to fall, *Iud. 16. 30.* would he have so dreaded the singularity of a solitary escape, as not to have attempted it, till sholes of others had led the way? We have had some experience, under what prejudice a public Act falls, that is by its makers precluded from being a president, and sure these men do tacitly (yet very intelligibly) accuse the unreasonableness of this fear, whilst they confine it to this single instance; and me thinks 'twere but just, they should be required to be consentaneous to themselves, and act in other things by the same measures; which would prove so sharp a penance, as were more likely to reduce them to sobriety, then all the force of Argument.

24. But besides this severe remedy, there is sure an antidote against this malady, a way to separate the duty from the Contempt which their fancies have so closely annexed to it, and that is by making their lives so uniformly Christian, that it may be evident, 'tis Conscience, not fear that works with them. Without this I know indeed no security from reproach: For to see a man who tramples upon all other commands of God, catch up this, as a buckler against a Challenger, who can be so blindly charitable, as to impute this to anything but Cowardice but when the whole tract of a man's Life is one continued course of Obedience, no man will expect he should violate that upon this occasion. To this may be added a cheerful and free exposing himself to all warrantable dangers, when any public occasion of hazard is offered; if he then show himself daring, 'twill be apparent, that 'tis not the fear of Death, but Sin, which locks up his sword from private Duels. Or when there is no opportunity of this active valor, let him approve his passive by a contented, nay joyful submission to any suffering that attends the discharge of a good conscience; and of this there is little fear (in these days especially) to want occasions. He that does this, will be in no danger to be defamed for declining Duels, but on the contrary such an aequable piety will extort reverence from all, there being such a venerable amiaebility in it, that the most profane do, even against their wills, bear it some inward respect.

25. Let not men therefore pretend the fear of reproach, as an excuse, since here is so ready a Salvo to that objection, but let them by an assiduous practice of all other Christian virtues, render this also secure to them, and qualify themselves for the propagating it to others. And Oh, that we could once see all other quarrels amongst Gentlemen converted into this one holy contention, who should be forwardest in this Heroic attempt. 'Tis the false notion of Honor, that is one of Satan's principal Citadels, like *Zion* to the *Jebusites*, and the assaulting of that, would be an atchivement of so much glory that he that could prosper in it, might justly

challenge the dignity which *David* there promises, *2 Sam. 5. 8.* of being *Chief and Captain*. Here then they may lawfully quench their thirst of Honor, yea and that of Revenge too, by wrecking their utmost malice on this their so grand Enemy: Let it be remembered how long it hath befooled and cheated the world, and be exposed to all the shames and detestation of a discovered Impostor; nay let it be brought to a solemn arraignment, those innumerable murders of which it has been guilty, charged on it, and prosecuted to death, so utterly extinguished, that it may never again appear in the world, whilst all good men applaud the justice, and say, *So let all thine enemies perish, O Lord.*

26. Having thus reflected on the common abuses of Reputation, all that remains is to consider how injurious men are to themselves in their ill managery of this Talent, which might be improved not only to their final account, but even their present pleasure. For first, he that by seasonable advice rescues any man from a course of sin, will infallibly feel so unutterable a complacency in having done so, that he will find he was kind to himself, as well as the other and will have no temptation to think himself unprofitably employed, though that were to be his only reward. This bringing sinners to repentance is so noble, so tempting a design, that it drew even God himself from Heaven to prosecute it; and that not by cheap and easy means, but by all those Sufferings, which human nature most trembles at: yet such was *the joy of Mans salvation*▪ which was *set before him*, as enabled him to *endure the cross, and despise the shame, Heb. 12. 2.* How rich a bargain will it then be to a man to partake with him in that joy, to share with him in that prize, upon so much easier terms, to pay but a little breath for that, which exhausted his blood, and to become (in a lower inferior sense) a Savior without a Cross?

27. In like manner, he that by a strict and exemplary conversation sets himself up a landmark to direct men in this turbulent and dangerous Sea▪ his light, 'tis true go•...s forth to others, but the warmth and cherishing heat of it remains within his own breast. What cheerful what exulting reflections may he make upon himself, that can make good *St Paul's* protestation, *Acts. 20. 26.* that *he is pure from the blood of all men;* that he hath not by any scandalous example ensnared any soul; but on the contrary hath by positive illustrious acts of Virtue endeavored so to adorn his Christian profession, as to draw in Proselytes not to the name, but the obedience of Christ; That hath made it his business to stand in the gap, not only by his Intercessions with God against the Plagues, but by his endeavors with Men against the sins of the Nation, and by a steady opposing himself against the inundation of profaneness and licentiousness, hath invited others to give some stop to those impure torrents? It has always been accounted so glorious a thing to redeem ones Country from slavery, that men have thought their greatest hazards amply paid with the Title of a Patriot: but there is no vassalage so ignoble, no servitude so miserable, as that of Vice, and consequently no attempt so worthy, so ingenuous, so satisfactory to the undertaker, as to break that yoke. He that aspires to no more then a private Innocence▪ is only on the defensive part, stands upon his guard against Satan; but he that aims at this sort of public reformation, maintains an invasive War against him, and so more shakes his kingdom; The reducing of any sinner is the dispossessing him of so much of his usurpt territory, and weakens his Empire in the world. This is indeed the true Public Spirit, which though many

have pretended to from whom we discern nothing of these effects, yet those very pretensions bear witness to the excellency of the thing, and ought to animate men to be indeed, what so many have coveted to be thought.

28. I suppose I need not go on to the other instance; every man's sense, without consulting either his Reason or Religion, will be able to pronounce that 'tis better to be in Peace than Hostility, to have a whole than a wounded body, to keep securely his own station, than to be hunted like a *Partridge on the Mountains* by the *Avenger of blood*. The greater is the miracle, that men who in all other instances devote themselves wholly to their sensuality. should here only abjure it; that when body and soul come in competition, live as if they had no soul, yet upon this occasion can dare, as if they had no bodies. Oh that men should be such ill husbands of their sufferings, and thus enhance Satan's markets! Alas, Hell is a purchase will never be taken out of their hands, how many chapmen soever they see about it, they may secure their Estate there firm enough by those sins they have more gust of; why should they be thus madly prodigal to outbid the common rate? Must *Gentlemen* buy Damnation, as they usually do Wares, dearer than other men? How is perdition become so amiable, that like *Rachel* a double servitude is judged light for it; whilst Heaven in the mean time, like *Leah*, is so much despised, that 'tis thought an injury to have that obtruded on them, though upon the easiest terms? Certainly they are strange transforming *Optick's* which these men make use of; would God they could be but persuaded, if not to break yet at least for a while to lay by those false Glasses, and behold things in their genuine and proper shapes, and then I doubt not they will discern That Honor to be infamy, which sets men at defiance with God; and that Reputation then alone becomes estimable, when like a River it paies its Tribute to the Ocean, promotes His Glory, at whose feet Kings (without diminution) cast both themselves and Crowns.

#### **SECT. IX. The Conclusion.**

1. WE have now according to our proposed Method, surveyed distinctly those several *Advantages* which *Gentlemen* enjoy, and may surely give the same Testimony, which *Caleb* and *Joshua* did of *Canaan*, *Num. 14. The Land which we passed thorough to search it, is an exceeding good Land.* 'Tis a rich and fertile soil wherein these men are planted, such as hath a natural aptitude and vigor to produce the most excellent fruits. But Paradise itself required dressing, and therefore we find *Adam* had that work assigned him in his Innocence; and surely these his Sons may well submit to the same task, by the faithful discharge whereof they may make some approaches towards that his pristine state.

2. It need not be again inculcated, that all these their Receipts have their special and particular ends in God's assignment; 'twill be more useful to remember them, how nearly they are concerned not to pervert the Council of God against themselves, by neglecting to give them their due expected improvements: For though he be a most liberal, yet is he not a negligent Master, but keeps an exact and punctual account of whatever he thus delivers out, and will not fail severely to avenge the embezeling of his goods; Indeed such an abuse has so Fatal an Efficacy, that it quite changes their nature, converts them from Blessings to the

heaviest Curses: would God too many men had not thus exemplified their own destructive power, and by a kind of Anti-creation brought darkness out of light.

3. But 'tis pity they should be permitted to sleep in that darkness, which themselves have made; and therefore if this *little Tract* shall fall into any such hands, it must avow to come upon that uncivil, yet friendly Errand, to disturb their rest, to awake them to some Consideration, and as *Philip's Monitor* was to *remember him, that he was but a man*, so to put them in mind, that in the midst of their freest enjoyments they are still but *Stewards* and know not how soon their Lord may summon them to their Accounts. And with what confusion and consternation must they appear at the great Audit, who have so unfaithfully managed their trust; 'Tis therefore now no longer time to dally, but by an assiduous care and diligence to endeavor to Redeem their past ill husbandry, lest they run the Fate of that *Evil-servant* mentioned, *Mat. 24.* be surprised in the midst of their Inordinacies, and have their *portion* assigned them in *weeping and gnashing of teeth.*

4. And now what Objection can they possibly make against this so necessary a Caution, which is founded upon such Motives, as should me thinks infallible prevail upon all sorts of tempers? If they have any sense of Fear, here are those Terrors of the Lord, which are amazing enough to set even a *Belshazz...* (though with the Cup at his mouth, his Concubines by his side) a trembling. Certainly he must not be only frozen but petrified in desperate impiety, whom even a glimpse of those eternal flames will not be able to dissolve.

5. But if Fear (though of God) be too degenerate a Passion for a *Gentleman* to own, this advice can upon as good grounds Address itself to their Hope; there is as well the *Joy of the Lord* for the *Faithful*, as the *outter darkness* for the *unprofitable servant*. For though God have Right of absolute Dominion, and might exact obedience on his bare command, yet he is more pleased to show himself a Benefactor than a Lord, and therefore descends to treat with men by the more gentle, and inviting methods of Promises and Rewards. Nay, indeed the end of his Commands is only to make us capable Subjects of those Eternal Felicities he desires to bestow. And this surely is enough to excite men to a diligent negotiating with those Talents they have received, since it is indeed themselves they are trading for. The stock it is true is God's, but all the increase of it will by his bounty certainly devolve on them. And therefore as *Naaman's Servants* thought the cure he was in pursuit of, deserved a submission to the severest Prescriptions, *If the Prophet had bid thee do some great thing, wouldstthou not have done it? 2 Kings 5. 3.* So surely we may conclude those endless joys proposed by God, are cheaply earned even by the most exhausting Labors, the most vigorous Tasks.

6. But such is the Tenderness and Indulgence of our gracious Master, so earnest his desire of dispensing his Rewards, that he will not trust men's sloth and folly with such a pretence of defeating themselves; and therefore hath annexed no such condition. We have seen, through all the several parts of Duty, which constitute the *Gentleman's Calling*, that they are of a quite distant frame, not Toils but Refreshments, not Yokes but Crowns, such as differ only in size from those Celestial ones to which they tend; so that here is bait even to the greatest voluptuary. And who that observes how many such there be, would expect this Fruit of Paradise should still hang untouched; yet such a preposterous Temperance have they put on,

that they are proof against all these allurements. Good God! what contradictions are men made up of? It is the business of their lives to pursue pleasures, and yet when those of the most resined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them. We daily see the Devil hath his *Martyrs*, it seems he hath his Asceticks too; and so witty is the World grown in creating sins, that they have found out a *sin of self-denial*. Would God these absurd Mortifiers might be persuaded to remit somewhat of their severity, the most rigid Orders in Religion have still indulged some relaxation, sometimes of Festivity; why should Satan's Votaries be so much more zealous, then God's, as to make their abstinences so perpetual?

7. It speaks indeed the Cruelty of that Master they serve, but so it does his Policy also, he well knows that if these Divine Lights should but insinuate themselves, they would soon undermine his whole Foundation; so ravishing and attractive are they, that nothing but a perfect Ignorance of them can be Amulet sufficient against their Charms; and therefore it is his necessary concern to keep men from ever tasting of them, the least relish whereof would be sure to make them despise all his adulterated delicacies. So we see he can give some rational account of his part of the matter. But what can Men say for themselves, who play his game for him, even when their own souls are at the stake, that at once renounce that Eternal interest, and Present pleasure? This is indeed in *David's* phrase, *2 Sam. 3. 33. to die as a fool dieth*. Their hands are not bound, nor their feet put into fetters; no extrinsic hindrance lies on them, why they may not *stretch forth their hand to this Tree of life, and eat and live happily here, and gloriously sor ever*. And yet like *Solomon's* Sluggard, *they hide their hands in their bosom, and will not so much as bring them to their mouths*, *Pro. 19. 24*.

8. This is so stupid a Folly, as none that pretends to common sense, would in any worldly concernment be guilty of, Will any man renounce a rich unchargeable Reversion, when he is not only wooed, but bribed by a considerable sum in hand not to disclaim it? I fear there are few so *mortified to Wealth*, as to do it upon the score of Self-denial; and sure no man would be thought in his wits, that should do it upon any other; for what jealousies soever he had entertained of the Security, or Value of that future Estate, yet the present visible profit would deserve his consideration: There is but one circumstance imaginable, that could reasonably avert him, and that is the suspicion of Deceit, that the Coin which is offered him is false and adulterate. And that I may not be under a necessity of pronouncing so many men mad, I shall suppose it not unlikely that this scruple may occur to them in the present Case: They have so long brought all their Bullion to Satan's Mint, suffered him to stamp their Pleasures, that none will now pass for current with them, which has not his Impress; and upon this account 'tis too probable they may distrust the validity of the present Paiment, disbelieve the pleasantness of those Duties I have here recommended to their Enjoyment, as well as Practice. Nor shall I desire to impose on their belief, but shall very willingly wave their Faith, and appeal to their Sense. But then they must remember, that that is incapable of judging by any other means but Experience; and therefore if all that has been addrest to their Reason be ineffectual, that remains as the last reserve for their convincement. Let everyone of them seriously and conscientiously set to the Practice, (and allow only for so much of difficulty, as naturally attends the interrupting a contrary Custom) and then let

him, if he can, doubt of the Pleasure: Let him allow himself but this one *Medium* to infer it, and I shall defy his dissent to the Conclusion. Let him sow with me this handful of seed *in the tears* of true contrition for remembering his Duty and Interests so late, and I shall rest confident *he will reap in joy* in this world, and carry the news of it to another, even thither also *bring his sheaves with him, abundance of fruit to his account*, be blest here, and crowned eternally.

FINIS.

#### ERRATA.

*Pref. Sect. 17. l. 8 r. recommend. p. 17. l. 30. for soul r. speech, p. 35. l. 14. r. gentler, p. 57. l. 9. for said r. so, p. 88. l. 23 r. supersedes, p. 94. l. 21. r. deference, p. 96. l. 7. after vice add that, p. 98 l. 2. after of add his▪ p. 99. l. 19. r. constitution, p. 106. l. 28. r. motive, p. 111. l. 32. r. deter, p. 129. l. 7. r. delighted, p. 192. l. 18. r, amiability.*

PRIVATE DEVOTIONS.

LONDON: Printed for *Timothy Garthwait* at the Little North door of *St. Paul's*. 1660.

#### A Confession.

O Blessed Lord, I thy wretched Creature, thy not only unprofitable, and slothful, but wicked Servant, do here. prostrate myself at thy Feet, humbly acknowledging that I have most perversely and most treacherously mis-employed those many precious Talents wherewith thou hast entrusted me. I have, O Lord, unworthily abused those common Mercies which thou hast afforded me as a Man, and a Christian, my whole life having been a continued resistance to the dictates both of Reason and Religion. But I have yet farther perverted those more special Liberalities of thine, whereby thou hast essayed to vanquish and melt an ungrateful heart. My Knowledge hath had no influence on my Choices, but I have obstinately pursued those ways, which I knew led to the Chambers of Death, and by advancing my Sins from Ignorances to Presumptions, hath served only to render me liable to the greater number of stripes. That Wealth whereby I should have glorified Thee, and succoured my Brethren, I have converted into fuel to maintain and accend my Covetousness, Pride, and Luxury, so levying war against Thee with thine own Treasure. Thus unfaithful, O Lord, have I been in the unrighteous Mammon; and who then shall commit to my trust the true Riches? I have wasted that Time thou hast given me to work out my own Salvation, vainly and impertinently, nay often so viciously and impiously, that Idleness, though a Crying sin of *Sodom*, hath been the silentest of my guilts, the greater portion of my Days having been devoted either to the pursuit or enjoyment of my brutish Pleasures, so making it my business to provide for the Flesh to fulfil the Lusts thereof; and of those many Days and Years thou hast afforded me, how few minutes are there of which I can give any tolerable account to Thee, or my own Soul? Nay, O Lord, as if my single and personal Impieties had been too little, I have propagated them to Others, and have made that Authority and Esteem, which thou gavest me for better purposes▪ the means of ensnaring all whom my Interest or Example could seduce. And now, O Lord, how unknown astonishing a weight of guilt do I lie

under, that am to answer for so many Sins of Other men, as well as myself, that have thus been a Snare on *Mizraim*, and a Net spread on Mount *Tabor*, the Instrument of entangling and betraying so many Souls? O merciful Lord; who delightest not in the death of a sinner, look with pity both on them, and me; Give me a sincere and earnest Repentance for my own offenses, and if it be thy blessed will, make me some way instrumental to the begetting the like in them, that I may be as contributive to their Recovery, as I have been to their Fall: And let the consciousness of my great Sloth and Unfaithfulness in all the parts of my Stewardship, excite me to a more diligent and industrious improvement of all those advantages thou hast put into my hands, for thy glory, the benefit of my Brethren, and the eternal joy of my own Soul. Grant this, O gracious Lord, for his sake who came to Call sinners to Repentance, Jesus Christ our Lord.

### **A Thanksgiving.**

O Most gracious and most bountiful Lord, who doest good unto all, but hast in an extraordinary measure abounded to me thy unworthiest Servant, I desire with all exuberant thankfulness of heart, to confess and celebrate this thy great goodness. Lord, Thou hast not been to me a Wilderness, a Land of Darkness, but hast caused my Lot to fall in a fair ground. Thou hast not only given me a Natural, and a capacity of a Spiritual life, but hast also enriched me with many Advantages for the comfortable support of the one, and the happy improvement of the other, above what thou affordest to multitudes of others. Thou hast liberally given me of the Dew of Heaven, and fatness of the Earth, an Assurance of all those good things which may both oblige and assist me cheerfully to serve Thee. O let not my Heart like *Gideon's* Fleece remain dry, whilst all about it is thus plentifully watered from Heaven; but give me, I beseech thee, such a sense of thy Mercy, as may express itself in a constant and zealous Obedience. Thou hast done so much for this meanest Plant in thy Vineyard, dressed it and fenced it about with Thy Grace and Providence; and having built a Wine-press, mayest most reasonably expect some Clusters to be brought to it at the Vintage. O let not so gracious, so equitable a demand be frustrated, when thou lookest it should bring forth Grapes, let it not bring forth wild Grapes; let not those Advantages I enjoy above others, tempt me to exalt myself, or despise them, but grant me always to remember that it is Thou only that makest me differ from another. Lord, let thy Methods be my Documents, thy Dispensations of Indulgence towards me, the Engagements and Bands of the closest and most inviolable Duty, that that Eminency of Condition wherein Thou hast placed me in this World, may be an effectual Admonition to me to be eminent in Virtue that Men seeing my good Works, may glorisise Thee my Heavenly Father, through Jesus Christ our Lord and Blessed Savior.

### **A Prayer.**

O Thou most Righteous and Impartial Judge, who despisest not the mean, nor acceptest the persons of the Mighty, Make me always to remember and seriously to consider, that none of those outward privileges I enjoy among men, can exempt me from thy severe Tribunal, but that I shall one day be brought to Judgment, as for all that I have done in the flesh, so particularly for those special and peculiar Advantages, whereby thou hast discriminated me



from my meaner brethren: And oh let these Terrors of the Lord timely persuade, yea constrain me to a careful employing of all I have received, to those ends for which thou hast bestowed them. Lord, grant that the Knowledge thou hast given me may have such an efficacy on my Practice, that it may always guide, never upbraid me. And as thou hast opened thy hand wide to me in temporal Plenty, so enlarge my heart in Thankfulness toward thee, and in Compassion and bounty toward thy poor members: I am not straitened by thee, O let me not be straitened in my own bowels; let neither Covetousness nor Riot make me poor in the midst of Riches, but grant me that true Enjoyment which consists in a Charitable dispensing of them, that forsaking all the unsatisfying nauseated pleasures of Luxury, I may purchase to myself that more solid transcending delight of succoring the distresses of my fellow Christians. Lord, suffer not my Wealth to be only a lading with thick clay, nor the rust of it to bear witness against me, but rather make me of the number of those that need relief, then of those who want hearts to give it. And since in thy gracious Providence thou hast placed me in a condition of ease and vacancy, O let me not pervert it into a life of Idleness and Sensuality, let me not be less, but better busied then other men. O never suffer me to incur the guilt or reproach of being more remiss or indifferent in my intercourse with Thee, then others are of their traffic with the World, of having less care of my own and other men's immortal souls, then they have of their corruptible bodies; but make me so industriously to husband every minute of that precious Time thou lendest me here, as may be in order to a blessed Eternity both of myself, and as many more as thou shalt put within my reach. O let not any persons ever have cause to accuse their Relation to me, for betraying them to Sin here, or Misery hereafter; but grant that all that are under my care or power, may receive such wholesome influence from me, as may nourish all Christian Practice among them; And, Lord, grant that my Example may be such to all, that I never prove to any an occasion of Falling: Let me never contribute to that power and empire which Vice has gotten in the world, but with a steady courage oppose all Impiety, how customary or successful soever; Let me think nothing Honorable, but what bears Thy stamp and impress on it, but engage, and animate, and inflame my benumm'd breast, to the most eager and vigorous endeavor of recovering discountenanced Virtue to some esteem and reputation among men. And, O Lord, grant that by an assiduous Practice of all Duty, I may arrive to such a gust and relish of it, as may utterly supplant any sensual delights in my own heart, and may also qualify me experimentally to assure others how sweet the Lord is, that I may be an effectual (though unworthy) Instrument in thy hand of drawing many to the Obedience of Christ, and that renouncing all the vain torturing Ambitions of this world, I may aspire to no other honor but that of being approved by Thee as a good and faithful Servant; That by thy mercy having my Infirmities covered, and my Sincerity accepted, I may at last be admitted into the Joy of my Lord, through the merits of Jesus Christ my blessed Savior and Mediator.

Amen.

For more particular Concernments, the Reader may be referred to the *Devotions* at the end of [*The Whole Duty of Man.*]

**A Table of the Contents OF THE TREATISE.**

- Section Page
- *I. OF Business and Callings in general.* 1.
- *II. Of Varieties of Callings.* 8.
- *III. The Particulars of the Gentleman's Advantages above others.* 12.
- *IV. The Branches of His Calling founded in the first Advantage, that of Education.* 20.
- *V. Of the Second Advantage, Wealth.* 54.
- *VI. Of the Third Advantage, that of Time.* 95.
- *VII. Of the Fourth Advantage, that of Authority.* 117.
- *VIII. The Last Advantage, that of Reputation.* 130.
- *IX. The Conclusion.* 158.

**The Devotions:**

- A Confession. 167
- A Thanksgiving. 169
- A Prayer. 171

FINIS.

**P-RA-18. The government of the thoughts a prefatory discourse to The government of the tongue- Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679., Fell, John, 1625-1686., Sterne, Richard, 1596?-1683.**

THE GOVERNMENT OF THE THOUGHTS: A Prefatory DISCOURSE TO THE GOVERNMENT OF THE TONGUE, By the AUTHOR of the *The Whole Duty of Man*.

The Lord knoweth the Thoughts of the Wise, that they are vain,  
1 Cor. 3.20.

LONDON: Printed by *R. Smith* for *Richard Cumberland*, at the Angel in *St. Paul's Church-Yard*.  
M DC XC IV.

Imprimatur.

Edward Cook.

September 15. 1693.

#### THE PREFACE.

THE *Government of the Thoughts* was some Years since designed for the Press, but not till this opportunity, thought fit to make its Appearance. The Tract indeed in point of Justice, must own its Original Theme, to that Most Excellent and Learned Author of *The Whole Duty of Man*; and had not the Grave and Darkness deprived us of so great a Luminary, this Treatise would have appeared in perfect Luster, with all those Embellishments which so Exquisite a Pen could have rendered it.

The main Subject Matter of this Discourse, is to persuade Men to regulate their inordinate Thoughts and Affections, that such an unruly Member, as *St. James* affirms the Tongue to be, may not break out into that Conflagration, as all their Reason cannot easily quench: For out of the Heart proceeds all Evil Thoughts, the product of bad Actions, which are concomitant to contumelious Speeches: And indeed I presume, we cannot place too strong a Guard on that which appears so formidable an Enemy, and threatens us with so much Violence, which if not speedily prevented, may in the end prove Destructive.

I cannot reasonably expect, that this Product of my Labors should find a candid Acceptance of all Persons; or like the *Manna*, accomodate every Palate, especially in this Censorious Age, wherein some approve of nothing but the *Minerva* of their own Brain; I wish I could not say many, (like those foolish Heathens) Adore their own Maladies, applauding themselves for Benevolent and Prudent, by disgusting all that's good and wholesome, which is indeed a Symptom of a disaffected Palate.

I am not ignorant, that a Speaker ventureth within the reach of Censure; and that a Writer fixes himself to the Stake: Yet in hope that some may reap benefit by my Labors, I resolve not to be discouraged, if any shall prove so malign as to render Evil to my good Intentions, my Labor is with that Omnipotency who appointed some cheap Sacrifices, that the Poor

might serve him as well as the Rich, and requiring principally *willing* Hearts, *Exod. 35.6, 7, &c.* And he that possessed not Jewels, Gold, Silver, Silk, Purple, or of the like Estimation, might produce Skins and Goats-hair, which were of inconsiderable Value, but proved Acceptable. You who enjoy a greater share of Heavenly Treasures, offer of your Fulness; for the Almighty accepteth the *poor Widows Mites* where no more is Expected.

And now let us hasten to enter into that sacred way of Charity, which directeth to Salvation, and persevere in that Truth which never Deceiveth, nor is Deceived; so that at the last we may enter into the Kingdom of Glory. To conclude, I shall only add what *St. Paul* said upon his departure, to the Elders of *Miletum, Acts 20.32.* *And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified.* Read Happily, and Practice Diligently, not omitting *St. Paul's* Instructions to *Timothy*, in his Second Epistle, 2 Chap. ver. 2. *Consider what I say, and the Lord give you Understanding in all things.*

THE Government of the Thoughts.

### CHAP. I. Of the Chief Governor, the Soul.

THERE are diversity of Things, of whose Being we know, whose Quality we know not: All confess we enjoy a Soul which Commandeth, and Restraineth, in us. What a one it is, none can tell. Hence are those many Disputes concerning its *Essence, Seat* and *Subject*, with the subordinate Faculties of it. No Person hath thoroughly been acquainted with this secret Governor in Man. Some Philosophers have defined it a *Harmony*: Some a *Divine Virtue, a Particle of the Deity*: Some the most exile and slender *Air*: Some, a *Blood*: Some, *Heat, or Fire*: Some, *Number*. So innate is Error, that we most Err concerning our own selves.

2. MORE judiciously do they define it, who attest it an *Immortal Spirit, an Incorporeal Substance*, Created by Infusion, and Infused in its Creaation, made to the Image of the *Creator*, capable of the light of Understanding, Wisdom, Holiness, Blessedness, and Eternity: So that in its conjunction with the Body, it Animateth, giveth Life, Action, and Motion, (wherein it differeth from an *Angel*) and in its separation from the Body for a time (until it shall be reunited at the Resurrection) it Subsisteth, as the *Angels*, and hath its proper Acts and Apprehensions, as they have: Now, as the Eye beholds the Eye in a Glass; so the Soul discerneth itself by a kind of Reflex.

3. THE Soul is a divine Ghost sent from Heaven, into these Tabernacles of Clay, to give them Life and govern them; yet is it neither visible coming nor departing: It is an Immortal Form of Mortality: The Body Decayeth, the Soul doth not, being neither subject to Time nor Age: The Motions thereof are Eternal; it apprehendeth things Present, Absent, Past, and Future; it Deliberateth, Formeth, Directeth, Discourseth, Judgeth, Doubteth, Concludeth: So excellent it is, that *Cicero* the Orator said, God hath not given anything so Divine to Man; and that there are certain Lineaments thereof more beautiful than of the Body.

4. THE Body is adorned by the Soul; without which, Beauty itself appears Gastly: And good *Abraham* said, *Give me a possession of a Burying-place, that I may Bury my Dead out of my sight,*

Gen. 23.4. The Soul cannot be Deformed by any unevenness, discomposure, or disproportion of the Body which it Animateth: As a beautiful Creature is the same in a poor Cottage, as in a magnificent Palace: So is Virtue, which is the Beauty of the Soul. Could we but behold the Soul of a Saint, there's no Embellishment on Earth so Glorious; no Created Beauty here of so divine a Luster.

5. THE Soul, though now enclosed in Obscurity (having only some diviner Breathings in the Raptures and Heavenly Contemplations, which sometimes allurum it up, like *Moses*, to the Mount, or like a *Jacob's Ladder*, ascendeth it into God's Presence) hath some knowledge of its Original by Faith and Joy unspeakable in the apprehension thereof, *1 Pet.* 1.8. which arresteth the Desire, as appeared in *St. Peter* seeing Christ's Transfiguration, *Matt.* 17. and *St. Paul's* wishing to be Dissolved, was a signal Evidence of our interest in Heaven; therefore our Pusillanimity cannot deter us from it, *Phil.* 1.

6. HE knoweth whether he shall go who remembereth whence he came: But what shall be the transcendent Beauty of a Devout Soul in its Separation, when it shall be restored to its native Heaven; when it shall be all Illumination, and God shall be *all in all*? Christ's Raiment on the Mount became shining white as Snow, so as no *Fuller* on Earth could white them, *Mark* 9.3. And *Moses* Face when he talked with God, became so Glorious, that *Israel* could not behold it without a Veil, *2 Cor.* 3.13. What then shall our Glory be when we shall be like *Christ*? *1 Joh.* 3.2.

## CHAP. II. Of the Faculties of the Soul.

THE Faculties of the Soul are the *Understanding, Will, Memory, Affections, and Senses Internal and External*. My purpose being not to enter the List with *Philosophers*, but to direct *Christians*, I shall not further consider these, but what concerns the Practical part, and right governing the thoughts of the Heart and Mind, to the Service of God and our Mortification, and the means of qualifying ourselves for it.

2. THE Heart, in Scripture often taken for the principal Seat of the rational Soul, imparteth any Faculty hereof: The Mind is the inward act, the result and product of its Reason, and Discourses the Thoughts. The Learned affirm, the Mind is the fountain of Counsel, and Soul of Life: And again, we understand by the Mind, and live by the Soul. The Mind of Man is sometimes a *Sovereign*, to govern in Virtue and Sanctimony itself; and the Body sometimes a *Tyrant*, and indulging to Vice, which like the Worm bred in the Wood destroyeth its own Original: It is often misled by tumultuous Passions, Lusts, Vain-desires, and other Perturbations of a discomposed Mind, which unthron'd Reason dangerously gains an Usurpation.

3. A prudent Man, whose Knowledge is his Life, in the light, height, and use thereof, differing him not only from the Brutes, but ignorant Men; doth principally enjoy himself in his Mind and inward Man. There is indeed in human Possessions, nothing great and excellent, but a magnanimous and good Mind; contemning External Greatness, or supposed Excellencies, such as Power, Strength, Riches, Beauty, Wit, &c. obvious to Sense in respect of that which is within, apprehensible by the enlightened Understanding.

4. AND certainly the All-wise God, who Created the Affections, ordained them to some excellent end and use in the *Soul*, as *Hand-maids* to Devotion and Religion: neither would he in our Regeneration, kill, but correct them, by moderating them, where they grow extreme; and retrenching them into their own Channels, where they over-flow their banks, like over-rank Water Sources, becoming muddy and choked up with that which they fetch in from without; or reducing them, where they are Exorbitant.

5. ALL Extreams are foolish and dangerous: A *Stoical Apathy* is incompatible with a well-composed Mind, as a violent Passion with a Prudent: The dead Calm corrupteth Air and Water, and violent Blasts disturb them; the moderate more safely purify; but the mean is best. Affections are, as it is said of *Caligula*, *There is no better Servant, nor worse Master*; they are good commanded, but mischievous reigning; like *Fire*, and *Water*, very necessary, and very destructive.

6. WITHOUT Love there can be no acceptable Service; without Anger, no Zeal; without Fear, no co-ercive power in the Soul; without Hope, no Comfort; which bringeth us to a necessary Consideration of the Hearts Corruption; the vanity and exorbitancy of the Thoughts; and the necessity of their Regulations by some Rules of Practice.

### CHAP. III. Of the Hearts Corruptions.

THE Corruptions of the Heart, are, as in the Primitive Age of the World, *Gen. 6.5. Only evil* continually. The Heart is the fountain of Sin; and the Evangelist tells us, *Mat. 15.19.* from thence spring *evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witnesses, Blasphemies*, all the Sins of Man. All Iniquity is here forged; as it is written, *Isai. 32.6. His Heart will work Iniquity*; hence *words of falsehood are conceived and uttered*, *Isai. 59.13.* Here the kingly Prophet declares is the root of *War*, *Psal. 55.21.* And the Royal Preacher acknowledges it the seat of *Mischief*, *Prov. 6.18. Error, Frowardness*, and that *Obdurateness*, which excludeth all capacity of hearing *God's Word and Judgments*, which should lead us to Repentance whereby we may be healed, *Psal. 95.10. Prov. 11.20.*

2. *THE Heart is deceitful above all things; who can know it?* *Jer. 17.9.* There lodgeth Hypocrisy, *Jer. 3.10.* and many secret Sins; like that unseen Multitude, which rangeth through the Paths of the Deeps, such are the dark Councils of the Heart of Man, which *Solomon* informs us, *Prov. 20.5.* Nor is this the Condition of some few, but the secret Corruption of all natural Men; nor are the Regenerate absolutely freed from these Pollutions, being yet partly flesh: We have *St. Paul's* word for it, *Gal. 5.17. For the flesh lusteth against the Spirit, and the Spirit against the Flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.*

3. THE danger hereof fully appears, that these are the Seeds of every Sin, and fomenters thereof; yea, that which obstructeth Faith and Repentance; for as the Physicians affirm, if there be a fault in the first Concoction, there will follow the like in the rest; so it is here, the Hearts Sickness is derived to the Tongue, and all the Actions of Man: *It is a People*, said the Lord, *that do err in their Hearts, and they have not known my ways*, *Psal. 95.10.* As the Eye is deceived through a false *Medium*; So is the Mind through the cloud of false Opinion: And the Wise Man tells us, *Prov. 24.9. That the thought of Foolishness is Sin*, into which they must needs

run, says the *Psalmist*, *Who set not their heart aright, and whose Spirit is not steadfast with God*, Psal. 78.8.

4. THE Almighty searcheth the Secrets of all Hearts, and will at the Great Audit, make all the Thoughts thereof manifest: God requireth the Heart, says *Solomon*, Prov. 23.26. and *David* tells you, *If a Man regard Iniquity in his Heart, the Lord will not hear him*, Psal. 66.18. and *Wisdom* expresses, Prov. 16.5. *That the Thoughts of the Wicked are an abomination to the Lord; and they who have wicked Thoughts, run swiftly to iniquity; and Destruction is in their Paths*, *Isai.* 59.7. In the Corruption of the Heart, the very *fibrae* and remainders of Sins reviving root, *Satan's* venom remaineth: The *Hydra's* ever-growing Heads, which (when occasions and ability so fail, that the impious cannot serve the Devil in External Actions) will show its venom in their will to Sin.

5. IN the next place, it is a very difficult thing rightly to compose the Thoughts, in respect of the Hearts unfathomed Deceitfulness, and the Mind's unlimited Agility; in these depths of quick-shifting Thoughts, Sin easily hideth itself: External Sins in Words or Works, are (like the Plague of *Leprosy*, Levite. 13.12, 13. *broken all abroad and covering all the Skin*) nearer the Cure, and by so much the more easily amended, or overcome, by how much more evident they are, not only to others, but also to ourselves.

6. THE Sins of the Heart are harder to be cured, the more secret, and invisibly they are Committed: The Thoughts are more securely Extravagant, Negligent and Presuming by how much less they are obvious, to any Pretender, or Censurer without: And where the Heart is smitten with some awful fear of God, and resolution to Repent, maketh Inquest after Sin; that which is in Word, or Action, is more easily and frequently found: But the sin of the Mind, like *Jonathan* and *Ahimaaz* at *Bahurim*, is let down into the depth of the Heart, whose secret Enemies are like those *Ligurian* Mountainers, whom the *Roman's* Chased, more hardly found, than Vanquished. Moreover, Man's innate Self-Love and natural Complacency, makes him unapt, and loath to Condemn himself, in anything wherein he conjectures others cannot.

7. LASTLY, The restless machination of *Satan* is to suggest Self-delusions, as he doth Temptations to Sin, whereby his Baits may be swallowed. His policy is to keep the Heart for his Retreat; and if any reproof happily chase away Profaneness, Anger, Obscenity, or Calumny out of the Tongue, or Adultery, Theft, Murder, or the like, from the outward Man; yet if he can but foment and maintain any of these in the impure Heart, he will find opportunity and diabolical Suggestions, to make an Eruption: Or if not, he knoweth where he has Possession, be the Words and Actions never so well framed, that God hath no part there, which brings me to the next Consideration.

#### **CHAP. IV. The necessity of Governing our Thoughts.**

THERE is great necessity of Regulating our Thoughts and Heart, without which, as the Prophet says, *Isa.* 29.13. *It is in vain to draw near to God with our Lips*. And the art of governing the Affections and Thoughts, must be performed by Wisdom and Integrity. Wisdom is as a Mistress to tumultuous Servants, at whose Presence the most Disorderly are suddenly

Composed and Silenced. An understanding Heart is the inward illumination of the Soul, which God beholds; without which, all External appearances of Sanctity make formal Hypocrites no better than *Egyptian Temples*, grave and decent outwardly, but within, very ridiculous; setting up for God's, Apes, Serpents, Cats and Crocodiles.

2. SOLOMON, to whom God granted a free choice of anything he would request, desired, *an Understanding Heart*, 1 Kings, 3.5.9.12. This was more estimable to him than Riches or Life; and he, whom God was pleased to make the Wisest of Men, of all the Holy Pen-men, gave most Precepts concerning the Heart and Mind; and we are commanded for our further directions, to search the Scriptures, which as the Apostle tells us, are only *able to make us wise to Salvation*, 2 Tim. 3.15. And St. James requires us to *ask Wisdom of God, that giveth to all Men liberally, and Upbraideth not*, James 1.5. *He that trusteth in his own Heart, is a Fool*, Prov. 28.26. Again, the Wise Man like a true Prognostick, tells you, *That the Heart of the Sons of Men is full of Evil, and madness is in their Heart while they live*, Eccl. 9.3. Unhappy is he who goeth on perversely in the way of his own Heart, or walks contrary to the Apostle's Rule, 1 Cor. 3.19. *persuing the Wisdom of this World, which is foolishness with God.*

3. WE must so compose our Hearts, that they may be upright and sincere in the sight of God. Without this, our best actions, as Prayer, Hearing, Repentance, Alms, and whatever else we do, is worth nothing. *O Jerusalem, saith the Lord, wash thy Heart from wickedness, that thou mayest be Saved: How long shall thy vain thoughts lodge in thee?* Jer. 4.14. It is but folly to labor the Cure in the outward part, while the Contagion and Venom of Sin invades the inward; or to wash the Eyes with floods of Tears, where *the sin of Judah is written with a Pen of Iron, and graven with the point of a Diamond, upon the Table of the Heart*, Jer. 17.1.

4. THE Psalmist tells us, *Psal. 84.5. Blessed are they in whose Heart are the ways of God: And that he is good unto such as are of a clean Heart*, *Psal. 73.1*. And the Prophet tells you, *Jer. 29.13*. They shall find him who seek him *with all their Heart*. And they that know righteousness, *have the Law of God in their Heart*, *Isa. 51.7*. And *Psal. 37.31*. *Their steps shall not slide; they delight to do God's Will*, *Psal. 40.8*. And *Psal. 119.11*. *They hide up the Law of God in their heart, that they might not sin against him: The knowledge of God is pleasant unto their Soul*, *Prov. 2.10*. and *Prov. 3.2*. They shall have *length of days and Peace; and when they go, it shall lead them; when they sleep, it shall keep them; when they wake, it shall talk with them*, *Prov. 6.22*. It is a Lamp and Light to direct them in the ways of Life to preserve them from Sin.

5. NOW, however the ways of an Hypocrite may seem clean in his own Eyes, yet seeing the God of Justice *Weigheth the Spirits*, *Prov. 16.2*. it highly concerneth every Man to look to the ordering of this inward House, that it may be a clean Temple, for God's Spirit to dwell in, without whose guidance, Man runs to Destruction, both Body and Soul. If we govern our Thoughts aright, we have our conversation in Heaven, we walk with God: And in our many dangerous sicknesses of Mind, sundry Distempers, and Perturbations of fluctuant Thoughts, the wearied Soul shall ever have recourse unto this Ark for Rest.

6. THERE are troublesome Errors of sick minds which see false Comforts instead of true. There is Anxiety, Impatience and Grief which devoureth the Heart: There is the fire of Anger



to inflame, Envy and Malice to transport, vain Hopes and Fears, whose vicissitudes do miserably afflict the disquiet Mind. There are many Perturbations, which if not prudently managed, will master Reason, and violently carry Men into the most dangerous Precipices, from whence they cannot, when they would retrieve themselves: All which to a wise and good Man, shall prove but Exercises to make his Victory over his own Passions more Glorious.

7. NOR is he less Honorable who is victor over himself, than he that conquereth others. The great Conquerors of Kingdoms have been overcome of their own Affections; whereby they have foolishly eclipsed all the Glory of their Victories. The Strong may vanquish others; but only the Good can overcome themselves. I shall conclude with the Saying of a Pious Man, I had rather overcome my own Mind, than all my Enemies; and I would I were secure of myself: All the Powers of Hell, cannot overcome me, nor make me unhappy if my own Affections betray me not.

#### CHAP. V. Rules of Practice.

FOR the right composure of Mind and Thoughts, it is very requisite to consider those Rules of Practice which concern the same in general; and then that which appertaineth to some particular Passions of the Mind. First, Have a care of thy Soul as thy greatest Interest, and that which surpasseth all things in the World: Next have a care of thy Mind, which, if well composed, is prudently Content in every Estate, without which Even Temper, nothing can prove good, or comfortable. What is Strength? Sickness may anticipate, but Age must bow down to the Grave. What is Beauty? Why those Flowers quickly fade, and many times become the Snare and Destruction of foolish and unhappy Owners.

2. WHAT are Honors, where a qualification of Mind is wanting to manage them? Those *Phaetons* precipitate themselves, and set the World on fire. What are Riches without a Mind well qualified, but snares, and easy ways to Hell? All things duly weighed to a prudent Mind, which can limit itself within the desires of Necessaries, a little is enough; but to an ambitious Mind, nothing can satisfy. *Alexander* had a monstrous Mind when he was grieved, that there was but one World for him to Conquer. 'Tis the Mind that maketh truly Rich or Poor; That, contented in every Estate, aboundeth in its own Happiness; but discontented, can be blessed in none.

3. THE way to gain Riches, is not so much by adding to an Estate, as by depriving the Mind of that foolish desire of having Superfluity beyond use. Temporal Riches are but a burden to him, who hath truly placed his Affections on Heaven, *where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal*, Matth. 6.20. That which must once be lost, is nothing worth; which Consideration possibly made *Stilpo* answer like a *Philosopher*, who when *Demetrius* had taken *Megara*, and out of a noble Care to give him Protection from Plundering, asked him if the Soldiers had taken ought from him, he answered, *No; for, said he, I saw no Man that would take any Knowledge, or Learning from me.*

4. THE Mind is Sacred, and out of the reach of violent hands; so that to make thee happy, which is the scope of a prudent Desire, the way is not to labor so much, and disquiet thyself

in things External, but to compose thy Mind aright, to value and make a good Use of what thou hast; to get true Wisdom and Understanding, and well-ordered Affections, quietly to endure want, or enjoy plenty: In which there is not only an admirable skill and strength of Mind requisite, but also an holy Habit. No Precepts can suddenly make a Man practically wise, or good; which must make us resolve quickly to study this Divine *Philosophy*: And indeed, Experience here discovereth a marvelous Stupor, and Incogitancy of most Men. In any bodily Dissection, we speedily consult the Physician; but in our Soul's Distempers, we not only delay our seeking help, but are too often impatient of offered Remedies. That which thou designest to do well, speedily put in practice.

5. SOLOMON's advice is, *Prov. 4.23. To keep thine Heart with all diligence; for out of it are the issues of Life.* Many think it enough to keep their Tongues and their Hands. But it highly concerneth all *Christians* to keep their Hearts from *Satan's* Snares; there he beginneth all his Stratagems which afterwards break out into Words and Actions. It is true, that bare Suggestions without any delight, or consent of our own, are no more our Sins, than any Robbery or Murder committed without our Consent or Knowledge: But except we are vigilant over our Thoughts, and carefully stand upon our guard, *Satan's* deluding Influences will create a Delight, and excite in us a Consent, and concession to them; Therefore the Counsel of the Wise Man is this, *Prov. 7.25. Let not thine Heart decline to her ways, go not astray in her paths.*

6. CHECK the first beginnings of Sin in thy Thoughts use them roughly at the door, and think of the Prophet *Elisha's* saying, *2 Kings 6.33. Is not the sound of their Masters Feet behind them?* We must there chiefly observe and extinguish Sin, where 'tis born, and quench the Sparks, before they break out into masterless Flames. We must crush the *Cockatrice* in the Egg, before it proves a fiery flying Serpent. We neglect not the biting of a Serpent, but presently seek remedy to keep the Venom from the Heart: With how much more care and diligence should we look to the biting of the *Old Dragon*, *Rev. 12.9.* who is able, if a little neglected, to kill Body and Soul? Of evil Seeds, spring evil Plants. *Murder* from *Revenge* in the Heart; *Adultery* from *Lust* unextinguish'd there; and God justly castigateth evil Intentions, though they do not always break forth into Actions.

7. KEEP a good Conscience, and put on Sanctity. The Wicked meditate on Evil; and the Prophet *Isaiah* affirms, *cahp. 59.7. That their Thoughts are Thoughts of Iniquity; Wasting and Destruction are in their paths.* As our Actions follow our Thoughts, so do they leave Impressions in them, which prove occasions of their further Operation; and *Solomon* tells you, *Prov. 12.5. That the Thoughts of the Righteous are right; but the Counsels of the Wicked are deceit.* Love good Thoughts, and thou shalt be furnished with them; as Flowers spring out of Buds, so good Desires flow from Celestial Thoughts. We often think of those we Love, and are ambitious of their Acquaintance. Think often of God, for his Love will cause thee to detest all thoughts of Evil, and will hinder the approaches of that old malicious Serpent to thy Heart.

8. FIX thy Thoughts on something certain. The Heart is a spiritual *Labyrinth*, in whose perplexed turnings we often lose ourselves; and the best fruits of idle and extravagant Fancies, are but as the Eyes, continually rolling up and down, seeing nothing intently, but a wandering Mind. It is a signal Token of a composed Mind, if it can contain itself, and not

launch out into those vain *Evagations* and wandering Thoughts: From whence waking as out of some feverish Dream, after much thinking, we can give ourselves no true account, what the Mind has busied itself about; but that in long thinking, we thought on nothing to the Purpose.

9. THE Mind is Man's most active Faculty: In a Moment, with the flight of a Thought, it mounts from Earth to Heaven, and back again from Age to Age; from Present, to Future: Like Lightning, it shoots from East to West, vanishing in the Appearance. It is not a little skill to arrest it so, as that we may say with *David*, Psal. 108.1. *My heart is fixed; O God, my heart is fixed.* Without this we can neither Hear nor Pray, otherwise than profane Hypocrites, provoking God's Anger, by drawing near him with their Lips, when their Hearts are far from thinking on him.

10. SEEK Peace with God through Faith in *Christ*; for therein consists the true Composure and happy Rest of the Mind. The Prophet tells you, *Isa. 57.21. There's no Peace to the Wicked;* neither is there any true Rest out of *Christ Jesus*. Sin is the distemper and disquiet of the Soul. Until that *Jonah* be cast over-board, we can never appease the Surges of a troubled Mind. This thou mayest seek by hearty sorrow for thy Sins; this restringent Acrimony shall heal the Fountains, that Death and Barrenness may no more fluctuate from the Mind into thy Words and Actions. 'Tis a good symptom of Recovery when the Disease changeth Place: So when we are pleased with Repentance, who were wont to please ourselves with Sin, 'tis a token that Sin declineth in us.

11. BY *Committing thy works unto the Lord, thy thoughts shall be Established*, Prov. 16.3. and by filling thy Soul with such happy thoughts, as constant Meditation, or God's Word will furnish thee: And *Wisdom*, as a Monitor advises thee, *Ecclus. 6.37. Let thy mind be upon the Ordinances of the Lord, and meditate continually on his Commandments; he shall establish thine Heart and give thee Wisdom at thine own desire.* Overcome thine own Mind, and in everything as much as possibly thou canst, subject it to right Reason, and let not Affection or Passion master it.

12. SET thy Mind ever upon some good, to prevent the rising of evil Thoughts, that the Tempter may never find thee at leisure to entertain him. The Mind is naturally active and prone to thoughts: Even when thou liest Dormant it hath its Motions. Employ it then in some Business, it cannot be Idle. As the Earth neglected, for want of Culture, bringeth forth noisome Weeds; so will the Mind evil and vain extravagant Thoughts, if it be not duly Cultivated. Often the light of Reason is Eclipsed by the mischievous interposition of vicious Thoughts: Yet perplex not thy Mind with too much, or too weighty Affairs: Proportion thy undertakings to thy Strength: The Mind requireth some intermissions and rest, which otherwise, like the Fields, with perpetual Bearing, will grow Fruitless. The Unballanced Ship is easily Overset with every gust of Wind: And too much Burden Sinketh her.

13. THERE is an Ark of God's secret Counsel, which our thoughts must not pry into. There are also admirable Mysteries, from whence God calleth out of the fiery Bush, *Exod. 3.2, 5. Come not nigh hither, put off thy Shoes from off thy Feet, &c.* Resign thy Thoughts to God's Immensity: It is enough to believe his Truth, though thou canst not examine his incomprehensible

Secrets. If thou wilt play with these Flames, thou wilt burn thy Wings: God hath revealed sufficiently enough to make thee Happy: Ambition of knowing more, destroyed Mankind.

14. COMMUNE with thine own Heart concerning that, which may advantageously make thee Happy. Divine Soliloquies are Heavenly Raptures and the Soul's prepossession of that Blessedness. Inure thy Heart to ponder on good and heavenly things; and such will thy Thoughts, Words and Actions be. *The Heart of the Wise teacheth his Mouth*, says Solomon, Prov. 16.23. Custom grows habitual; therefore also the Wise man saith, *Wisdom resteth in the heart of him that hath Understanding*, Prov. 14.33. If the Wicked, the worst of Fools, have any notion thereof, it can no more rest with them, than Lightning in the Air.

15. TAKE the Prophet's advice, *Jer. 17.10*. To set God ever before thee, as a *Searcher of hearts*: And that which thou wouldst detest to speak before others, abhor to think with thyself. Thoughts are the words of the Heart, which God heareth; who therefore saith, *Matt. 9.4*. *Wherefore think you Evil in your hearts?* And Solomon gives us this Charge, *Eccles. 10.20*. *Curse not the King, no not in thy Thought*. Thou must be pure in Heart, if ever thou meanest to see God. Let not thy Heart dissent from thy Tongue; neither desire to appear more Holy than thou art, if thou intendest to please him who is Omniscient.

16. PRAY, and beseech the Lord with the earnest Supplication of the Psalmist, to *Create a clean heart, and to renew a right Spirit within thee*, *Psal. 51.10*. *To incline thy heart unto his Testimonies*, *Psal. 119.36*. Then Pray with the Prophet, *Jer. 24.7*. *That God would give thee a heart to know him*: To prepare thy Heart that thou mayst truly fear him, Meditate on him, and Love him above all: And That he who cast out the tumultuous Rabble from *Jairus's* House, would also be pleased to cast out of thy Soul and Mind, all those thoughts which offend him, or hinder the raising up thy Soul to the life of Grace here, whereby it may be fit for the life of Glory hereafter.

#### **CHAP. VI. Of the affections of Love and Delight.**

FOR the right governing the Thoughts arising from some particular Affections, or Passions, which usually discompose and render the Mind less apt for the Service of God, and less comfortable to ourselves, we must ever have in mind the General Rule before laid down, that extreme and violent Passions of any kind, are Distempers of the Soul, which at best befool a Man, if not, as *Hypocrates* thinketh, maketh him Lunatick; they are like a Deluge, which rather overflow and drown, than refresh the Mind; they are like an enraged Sea, full of hazard; they disturb the Intellectuals, and distract the Will. Behold, how all things in troubled Waters, seem wreathed, and disordered, which in the still are clearly seen; so is it here: The calm Affections are more fit for God's Service, and our own.

2. LOVE and Delight, are great Actors in this present Life; and every Man hath some share in them. Now our main skill is to fix 'em on right Objects, as God, *Psal. 37*. and upon heavenly Things, as *St. Paul* directs us, *Col. 3.1*. By this means we cannot fall into any Excess, but shall be undoubtedly happy; that we pervert not the Order, we must not delight in, or love any object but God; let him be our first and chief Love and Delight, and we shall have Felicity in all that is subordinate.

3. LET no inferior Love or Delight allure us away from him who is perfect Love. Tho there is a time, place, and measure for Secular Delights, so far as they are subordinate to God's Will, which may make us fit for his Service, and administer occasion of Expressions of Thankfulness to him: But if on the contrary, they prove hurtful to us, if God loves us, he will take that away from us, which else would wean us from him. A necessary Rule for them to consider, who too impatiently bear the loss of that they so much loved or delighted in.

4. LET us neither love nor delight in any temporal things, otherwise than to hold it with a loose Hand; and let us follow the Apostles advice, 1 Cor. 7.31. *To use this World as not abusing it; for the fashion of this World passeth away.* And St. John commands us in his first Epistle, chap. 2.15. *That we should not love the World, nor the things that are in the World.* We must be contented to part with all, when God in his good pleasure sees convenient. It was Job's Resolution, chap. 1.21. *The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.*

### CHAP. VII. Of Joy.

CONCERNING Joy, Rejoicing and Mirth, the Rules are, That God would not have us disconsolate, but to *rejoice* and be cheerful in him *evermore*, 1 Thess. 5.16. Melancholy, Dejectedness, worldly Sorrow, bitterness of Spirit, and secret repining against God's Providence, are dangerous Symptoms of Incredulity: For if, as the Apostle says, Rom. 5.1. *Being justified by Faith, we have peace of Conscience, and cheerful access to God through Christ;* there will be joy in the Holy Ghost: We shall rejoice in hope, and glory in our Tribulations, being assured of a blessed issue thereof.

2. JOY and Rejoicing in God, in things Divine and Spiritual we are secure and happy. The end of Temporal Rejoicing, is many times clouded in sudden and unexpected Sorrow. Such was *Belshazzar's Feast with a thousand of his Princes*, Dan. 5.1, 5, 6. The scene of Joy was changed into sudden Astonishment, at the sight of that dreadful Hand which decypher'd his doom upon the Palace Wall. Secular Joy▪ entertaineth deluded Men, as that old lying Prophet of *Bethel* did the Man of God, first feeding, then afflicting with the sad Intimation of ensuing Destruction, 1 Kings 13.11, 22. Acquaint thyself with true good, that thou mayst rejoice securely. They most delight in Secular things, who are ignorant of Eternal.

3. LET not thy Heart be too much transported with Secular Joy; they that superabound in Mirth and Joy in Prosperity, are too much cast down and dejected in Adversity: For both Extrems proceed from impotency of Mind. In every Exultation look with a thankful Heart on the Lord that gave it, and with a prudent Heart on that which may quickly change this Scene of Mirth into Heaviness. Taste thy Joy as the *Israelites* did their Passover, with *bitter Herbs*, and prepared to be gone, Exod. 12.8. Let the thoughts of Sorrow season all thy Mirth, lest a sudden Surprizal astonish and vanquish thee: For foreseen Dangers least prejudice the Wise.

4. KEEP Innocency and a good Conscience: These shall *Comfort thee*, as *Lamech* said of his Son *Noah*, Gen. 5.29. The Wise Man tells you, Prov. 15.15. *All the days of the afflicted are Evil; but he that is of a Merry heart, that is, a good Conscience, hath a continual Feast.* Wicked Mirth,

*Sardonick* Laughter, and foolish Jestings, as they demonstrate much Levity, so do they dangerous Uncomposedness, Vanity and weakness of Mind. In such *Laughter, the heart is Sorrowful*, says Solomon, Prov. 14.13. *And the end of that mirth, is heaviness:* And Eccl. 2.1. *Behold, this also is Vanity.* Again, *The heart of the wise is in the House of Moorning: But the Heart of Fools is in the House of Mirth*, Eccl. 7.4.

5. WE read that *Christ Wept over Jerusalem*, Luke 19.41. and over *Lazarus*, John 11.35. But we never read of his Laughter: 'Tis a rare Government of the Mind to have Mirth seasoned with Wisdom, wherein a prudent Cheerfulness commendeth Mirth, well regulated in an holy thankful use of that we enjoy, as the best of things, merely Secular: To imitate the Austerity of *Cato*, or the Sullenness of *Crassus*, who is reported to have Laughed but once in his Life; or to be an ever Weeping *Heraclite*, or an ever Laughing *Democritus*, is to launch out into vain and unsafe Extrems. Indeed, of the two, Tears are to be preferred before excessive Laughter: For too much Mirth is a symptom of Folly, which fluctuates from the Heart, and a true Signet of Forgetfulness, or ignorance of this mutable Life.

6. AND indeed Voluptuousness is Satan's Hook which produces to Destruction; it is the Mother of Sin, and the Nurse of the never dying Worm: And as Oil killeth *Insects*, but Vinegar restores them; so Joy and Pleasure destroy incautious Sinners; but sharp Afflictions safely Cure them: So that they at last arrive to that apprehensive sense of understanding, That *it is good for them to be Afflicted*, Psal. 119.71. Never rejoice at another's Affliction, for it is Odious to the Almighty, and seldom evadeth such Revenge as pointeth out the Sin.

7. IT is a Maxim of Wisdom to weigh the Joy, which will prove an excellent Gage for thy Heart: For the Prophet *Jeremy* tells you, Chap. 17.9. That, *The Heart is deceitful above all things, and desperately wicked; who can know it?* If thou rejoicest in Evil, thy Heart must be agreeable to it; but if thou delightest in Goodness, then a secret Power and Spirit of Sanctity ruleth in thee. Observe in Musical Instruments, how some Strings sound at the Moving of others, and accord very Harmoniously: So it is with the Strings of thy Heart, which internally Assenteth to any wicked external Action. The uncircumcised Heart rejoiceth at that Obscenity that vexed Righteous *Lot*: The Holy are cheerful and glad, like the wise Merchant, *Matt. 13.44, 45, 56.* Who when they find the treasure of God's inestimable Mercy opened to them, go away rejoicing with that happy Convert, *Acts 8.39.* While he that hath no interest therein, sitteth numbering the Minutes, and thinking every Divine Exercise long; goeth away either as *Ahab*, with Indignation, or with Sorrow, like the rich young Man in the Gospel, *Matt. 19.22.*

8. DANGEROUS Perturbations of the Mind, are in the dominion of Sorrows; and there is as much occasion of prudent Rules to be used, as of a Rudder in a Storm. In every affliction, examine well thy Heart for the Cause: *Wherefore is the living Man Sorrowful?* Man suffereth for his Sin. *Let us search and try our ways, and turn again unto the Lord*, Lam, 3.39, 40. It is a vain attempt, and a high presumption to seek for any Relief from Affliction; but by this means all other Lenitives are as Draughts of Cold Water in a hectic Fit; it is more Inflaming, like *David's* Harp to a moody *Saul*, where the vexing Spirit returneth with greater Violence.

9. PLACE thy Sorrow upon Sin, which is the right Object: It is the vulgar Error and danger of many, to be dejected for that loss which indeed cannot prejudice their Bodies; but take a delight in Sin, which woundeth the Soul, and may make them forever Unhappy. We many times grieve for that which should occasion us to Rejoice. And St. Paul tells us, *Rom. 8.26. That all things work together for good; and whom the Lord loveth, he Chasteneth*, Heb. 12.6. Next, let us consider the comfortable effects of God's Chastisements; *It yieldeth the peaceable fruit of Righteousness, unto them which are Exercised thereby*, Heb. 12.11. We are impatient and roar out as Men under the hands of a skillful Chirurgeon, when he exerciseth the Lancet or Cauterie to Cure us. It was *David's Complaint*, who said, *I have roared by reason of the disquietness of my Heart*, Psal. 38.8. Yet in the issue confessed, *It is good for me that I have been Afflicted*; and declares this Experience, *Before I was afflicted, I went astray, but now have I kept thy Word*, Psal. 119.67, 71.

10. GIVE not thy Heart over to excessive Sorrow; for there is a Worldly Sorrow to Death; and a Sorrow to Repentance *not to be Repented of*, 2 Cor. 7.10. Exorbitant Grief is like the immoderate Overflowing of Nile, a presager of dangerous Sterility. Stand ready prepared for sharp Encounters. Ships are built to endure Storms and raging Seas. And prudent Minds are composed to endure and make good use of Sorrows. Let every Distress awaken thy mind to fly to thy Redeemer: And then Afflictions will appear like that Rain which fell on the Ark; the more it poured down, the more that was lifted up, and saved from the fury of the Waves: Or like *Moses Rod*, to open a way through the briny Floods, to our promised Rest, *Exod. 14.21, 22.*

#### CHAP. VIII. Of Anger and Malice.

ANGER is an Appetite of punishing any Injuries Received, or Conceived: The product is Malice, which is inveterate Anger: The Fruit of it is Revenge, or at least a well-wisher to it; but being weak it becomes vain. The Accomplices are Hatred and Envy; which shows an abhorrency to anything which displeases our querulous Palate; for we think everything, though good, and never so well performed, to be evil, because we may have an Antipathy to the party that transacts them.

2. ANGER is an Amarulency, embittering the Soul: A turbulent Passion, an usurped Power, deposing the Sovereignty of right Reason: It is a Spiritual infernal Fire, the Souls Tyrant, the seed of Malice, and an Enemy to good Council. Its Rage is a Precursor of Destruction, Ruin, and Desolation; a Companion of Misery, and the Souls Precipice. This Affection is of so high a concernment, that some have writ whole Tracts upon this Subject: But my design in this Treatise is only to consider the Government of the Mind and Thought in relation to the service of God: With some Rules of practice for the better performance of it.

3. THERE is an impious and foolish Anger; whereof Christ said, *Mat. 5.22. Whosoever is angry with his brother without a cause, shall be in danger of the judgment*: And St. Paul advises us, *Col. 3.8. with this friendly Exhortation, But now put off all these, anger, wrath, malice, &c.* And the Wise man Philosophically informs you, that *a stone is heavy, and the sand weighty; but a fools wrath is heavier than both.* And he gives you further notice, that *wrath is cruel, and anger outrageous*, *Prov. 27.3, 4.* An Example of which, we have in *Gen. 4.5.* When Cain committed that

Fratricide upon *Abel*: Furthermore, *Solomon* the chief Anatomizer of Anger, and Dissector of that Passion, affirms, that *an angry man stirreth up strife, and a foolish man aboundeth in transgressions: Prov. 29.22.* And *Eliphaz* the *Temanite*, when he reprov'd *Job* for Cursing the day of his Birth, admonish'd him in this Phrase, that *Wrath killeth the foolish man, and Envy slayeth the Silly one.*

4. THERE is a good Anger, such as was in *Moses*, *Exod. 16.20.* *Phinehas*, *Numb. 25.7.* And *Nehemiah*, *Nehem. 5.6.* Without which there can be no Zeal: For Stoical Apathy agreeth not with true Religion: Observe what a *Bee* is without is sting, nothing but a Drone; even such is man which cannot, or will not be angry. Some anger is necessary, which the holy Spirit mentions, *Ephes. 4.26. Be ye angry, and sin not; let not the Sun go down upon your wrath.* There is such use of this Souls Fire, that the inward man cannot subsist without it. But the skill is how to reduce it to practice: It must be as the Celestial Fire, wherewith the Sacrifice was to be offered, which we may discern by these Three Distinctions: First, It is Incensed only against Sin, and that which any way displeaseth God, and Obstructeth his Service. Secondly, It Launcheth out only upon some particular Causes and Occasions, but not Unadvisedly. Thirdly, It goeth, like that *Burning Lamp* between the pieces of *Abraham's* divided Sacrifice, *Gen. 15.17.* That is, between the Person, and the Offence, proportionably loving the one, and hating the other: This being without Gall and Bitterness, but zealous in opposition to evil: For it is sin not to be angry with Sin.

5. THIS Affection is an Excellent Subservant to the Mind, exciting the Faculties; it is *Fortitudes* Incentive, and *Zeals* Natural heat; it is *Modesties* Centinel, and *Temperances* Guardian: And doth by an Excellent Allay of Pleasure, Contract the Dilated Heart and Mind, with some unpleasing but profitable Austerities; which otherwise, would be exposed to dangerous and wicked Temptations.

#### CHAP. IX. Rules of Practice, concerning Anger, and Malice.

IN every Apprehension of injury, look up to God, and say with *David* when *Shimei* cursed him, *Let him Curse for the Lord hath bidden him, 2 Sam. 16.11.* Consider if thou hast not offended thy Maker, and provoked him to Excite Enemies against thee; if upon thy Inquest thou findest out the Sin thou standest guilty of; hasten and make thy Peace betimes with him. Think not thyself Competent for greater Matters, and all others Inferior to thee: That Pride is like Tinder in the Heart, where every Spark is apt to foment Indignation, and kindle Anger's Fire. Be ever Composed rather to bear an Injury, than to Retaliate it: Indeed it is grievous to suffer; but it is dangerous to requite it: Seeing God saith, *Vengeance is mine, Deut. 32.35.*

2. MAKE a right use of all injuries: Let them be as so many Exercises to thy Wisdom, Meekness and Patience; And then thine Enemy shall study to be thy Friend: So that thou mayst express that with Verity, which *Demosthenes* affirmed but Ironically, at his sentence of Banishment: Thy Enemies are so Courteous, that it is a very hard task to find anywhere so good Friends. Be angry with Evil, and imitate the Example of *Moses* the meekest man, who was so provoked with the Idolaters, that he exposed many of them to the Sword, *Exod. 32.19.*



*Basil* fitly compared this anger to a Dog which Barks at Strangers, chases away Wolves, and other Instruments of Evil, but forgets not to fawn on his Master.

3. SUFFER not Anger to be of a long Duration, lest it Engender into Malice; but take *St. Paul's* advise, *Eph. 4.26. Let not the Sun go down upon your wrath, neither give place to the Devil.* As he must do, who sleeps with his Anger, which indeed is the Devils Anvil on which he Forgeth his Mischiefs. When we compose our Bodies to rest, we commonly secure our Fire from doing any harm; and why should we be so Negligent of that Precious Part, the Soul, as to sleep with this fire of Hell in our Bosoms? We are ignorant, when we close our Eyes, whether we shall ever open 'em in this World, or have any time to agree with our Adversary, before we appear at the great Tribunal.

4. ACT nothing in furious Anger; but endeavor to allay it. A Prudent Man, will not put to Sea in a Storm, but will wait in Expectation of fair Weather: So in Anger we must expect Calm Affections before we can act anything prudently: We have a frequent Proverb, and not unfit here to be used, that, *a hasty man can never want Woe:* And *Solomon* furnishes us with many, pertinent to our Purpose, *Eccles. 7.9. Be not hasty in thy Spirit to be angry:* And *Prov. 12. 16. A Fools wrath is presently known, and he that is slow to anger appeaseth strife,* *Prov. 15.18.* And *St. James* gives this candid advice, in his Epistle, *Chap. 1.19.* That we should be *slow to speak, slow to wrath.*

5. THAT Advice was good which the Philosopher Prescribed to *Caesar*, *When you are angry, answer not, until you have first Repeated the Letters of the Alphabet:* By that time the Choler being a little digested, his Judgment might be Recollected, whose sudden Excursion out of its Seat of Passion leaveth a Man an Incompetent Judge; for it is natural to frail Mortality to think them evil, whom they have any Antipathy against. *Architas* Considered well, when he said to his offending Servant, *'Tis well for you that I am angry:* And *Socrates*, who in like case said, *I would beat thee, but that I am angry.* Other Passions, in Extrems, discompose the Mind, but anger Precipitateth it: To be a Master of other Affections, demonstrateth him very Moderate; but to gain a Conquest over Anger declares him to be Prudent.

6. IN no Passion do we more lose our Friends, our Advantages, our Judgment, our Selves; nor give an Enemy more Advantage, than in Anger. He is a Fool that can be angry at nothing; and he Wise who will not at everything: It is as great a Virtue to Conquer thy Self, as it is to encounter with the fiercest Lyon: He made a good choice who chose rather the Meekness of *Moses*, than the strength of *Sampson:* He that hath vanquished his Anger, hath gained the Victory over a dangerous Enemy. Allay and overcome thine Anger with Reason, that chasing it with due Revenge, it may prove Justice's Hand-maid, not its Mistress.

7. DID we Consider the dangerous Effects it brings, we would hasten and wean ourselves from it. I shall Endeavour to give you a Catalogue of some of the accomplices of Anger, and then tell me whether it be not a Passion of a Pernicious Consequence: To begin, it is a *short madness*, differing from it only in point of time; it distorts the Countenance, precipitates the Mind, and so disturbeth the Reason, that, for the time, it converts Man to a Beast: From hence proceed, the Unguarded Mouths, Unbridled Tongues; Reproaches, Calumnies,

Contumelies, Conflicts, and Fruits of Fury spring from that Fountain: This whets the Sword, and breaks the Sacred Bands of Nature and Religion, provoking men at that height by their Assassinations to be Butchers of Men.

7. OBSERVE how a sudden Deluge, sweeps along the Verdant Fields, and destroys the Husband-man's most flourishing Hopes; even so rusheth the most impious deluge of Anger into the Mind, covering dangerously for the time, if not drowning the fairest Plants of Virtue, Wisdom and Temperance, under that bitterness of Mind, and breathing of Revenge, leaving neither Venerable Age, Tender Youth, nor anything Sacred or Unspar'd. It depriveth thee of Council, rendereth thee Obnoxious to thy Friends, exposeth thee to thine Enemies, and maketh thee altogether Fruitless; when Patience and Mildness would leave better Impression and Root, then the best Precepts sowed in Storms: In short, it makes thee assume the shape of an Unjust Judge, who Correctest thy Child, or Servants Fault with a greater fault of thine own Intemperance.

8. DESIRE and Anger are the worst Counsellors; they not only disturb the Soul, but deform the whole Frame of the outward Man: Could the angry man but take a Prospect of himself, and steadfastly behold, what change that Passion worketh in his Countenance, its impossible he could be Enamoured with that Distemper: He would find it as much altered from its Native Beauty, as the Face of the Thundring Sky, differs from the lovely Serene, or the Enraging Boysterous Sea does from a Pleasant Calm: *Plato* advised his Scholars, when they were Angry, to look into a Glass: And if ever the Odious Spirit of *Satan* looked out of the Windows of Man's Face, 'tis in his Exhorbitant Anger: What a Deformity does it Operate in the Divine Soul, Obvious to the Eye of God? It brings along with it the same disadvantage, as those Dogs of the Profane *Donatists*, whom they fed with the Bread of the Holy *Eucharist*; for which they escaped not, without an evident Sign of God's Justice; for the Dogs were so Inflamed with Raging Madness that they fastened upon their own Masters, as Strangers and Enemies, Tearing them with Revenging Teeth: Even so it often comes to pass that impious Anger, destroyeth the Angry.

9. HE that can by a Regular Reason, Bridle his Anger, reaps great Advantage: First, In Point of Pacification, according to *Solomon's* Counsel, *Prov.* 15.1. *A soft Answer turneth away Wrath.* Secondly, In respect of Victory; for as the Patient Man enclineth the Prudent as Witnesses to his Party; So that shall more Foil the Outragious and Violent with Meekness, than by Retaliation of Injuries and Contumelies: In which Sense, what *Solomon* says, confirms it for a Truth, *A soft Tongue breaketh the Bone*, *Prov.* 25.15. Next, thy Council better recovereth its Seat by thy forbearance, and thou lovest nothing of thy Interest, by delaying that which thou once must express, or act. To conclude, in the most just Occasions of Anger, remember God's indulgence with thee: Be not like that Evil Servant, who having found much Mercy would show none, lest thy Judgment be equivolent, *Matth.* 18.34.

10. MALICE is the Venom of the Old Dragon; *Satan's* bitter Influence on the Wicked, and his lively Image in them. It is the Fire of Hell breaking out on the Men of this World: It is the Mother of Revenge, and Symptom of an Unregenerate Heart, the Affection of a Reprobate Mind, the Devils Leaven, which must be purged out of those, who will Communicate with

Christ our Passover. Malice, is the Fuel of God's Anger, and an Obstruction to his Mercy, who cannot justify the Malicious, for what he has said is just and true, *Mat. 6.15. If ye forgive not Men their Trespasses, neither will your Father forgive you.* And seeing it is wholly disagreeable with the Love of God; therefore it is impossible, as *St. John* says, *To Love God, and hate thy Brother*, *1 John 4.20.* Concerning which, I need prescribe no other Rule, than this; If Malice possess thy Heart, then desert all Pretences and immediately cast it out, if ever thou hopest to enter into that Kingdom, where inhabits all Love, Peace and Tranquility, with Joy unspeakable, and full of Glory.

#### CHAP. X. Of Envy.

ENVY is an inveterate Grief at others Welfare and Prosperity; and an Evil Perturbation of the Mind, so odious, that to expose it to View, is a Motive sufficient to make us loath and detest it: It is a Tare of the Wicked's sowing, and worthy of Divine Revenge and Punishment; it is an impediment to Piety, a path to Hell, and a secluder from the Kingdom of Heaven: It is a Pernicious Attendant to Posterity, *A Vanity and Vexation of Spirit, Eccles. 4.4.* A Fruit of Unregeneration, *Rom. 1.29.* It is the Daughter of Self-Love and Pride, the Result of Carnal Minds, *1 Cor. 3.3.* A Work of the Flesh, *Gal. 5.21.* It is an Obstruction of Edification, and Growth by the sincere Milk of God's Word, *1 Pet. 2.1, 2.*

2. IT is a Blasphemous Censure of the Most High, whose Judgment it disalloweth, secretly Murmuring and Repining at his Providence, who Wisely Disposeth of all things in Heaven and Earth, *Setting up and pulling down*, and distributing to everyone, according to his good Pleasure, *Dan. 4.25.* To display it farther, it is a Diabolical Wisdom, a Companion of *Confusion and every evil Work*, *James 3.14, 15, 16.* It is the mischievous Canker, which nippeth the choicest Buds of Virtue, attempting either to cloud them with Incredulity, by reason the Envious cannot attain thereto, or laboring to blast them with impious Calumnies.

3. I need not here cite the Example of *Antigones*, and *Teutamus*, Conspiring against the truly Noble *Eumenes*; or of *Philip's Sycophants* against *Aratus*: Nor of *Domitians* envying *Agricola* his worth: Nor *Saul's* envying *David*, *Cain Abel*, *Rachel* her Sister, the *Patriarchs Joseph*: Seeing it is manifest that *Christ Jesus*, in whom were all Perfections, was envied. There's nothing so little, but stimulateth it: Nothing so Sacred or High, but this Hellish *Fury* will fly at. *Joseph's* Party-Coloured Coat awakened it, and it was vigilant to strike at the Savior of the World: The *Natals* hereof were in *Lucifer*, envying *God's* Monarchy, and ambitious to share in his Sovereignty.

4. NATURAL Historians acquaint us of some Countries free from Serpents; but who can inform me of any barren of Envy? I doubt it is the common Plague that visits all places: Like those Croaking Plagues of *Egypt*, which did not spare *Pharaoh's* Bed-Chamber; it deludeth the Country with False Opticks, thinking our Neighbors Fields more Fruitful than our own: 'Tis a Monster; not of God's making, but born of depraved Affections, as Anger, Fear, Jealousy, Self-Love, which creates Indignation, if another attain to a Happy and Prosperous Condition: Envy thinks all the World too little for its own Orifice: *All this availeth me nothing, so long as I*

see Mordecai the Jew sitting at the Kings Gate; said ambitious Haman in his Envy, *Esth.* 5.13. And again, *To whom would the King delight to do Honor more than to myself*, Chap. 6.6.

#### CHAP. XI. Arguments to be Considered, by way of Dissuasion against Envy.

THAT Envy hurteth the Invidious most, is apparent, that there is not a greater Torment invented by the worst of Tyrants: Nothing can be more unjust to others, nor nothing more just to themselves. The Serpent's Poison infecteth not himself; but Envy proves fatal to them that embrace it: For as the Moth eateth the Garment which breeds it; and as the Rust consumes the Iron, so Envy preys upon the Mind that entertains it. It is more Miserable that can be expressed; for it is not only afflicted with its own Misfortune, but it is disquieted at others Exhilaration: Whatever is a Pleasure to others, is but a Torment to him. Another Man's Store, is the Envious Man's Want; another Man's Health, is his Sickness; and another Man's Praises, his reputed Dishonor.

2. OTHER Sins have some Remisness, Anger will waste itself in time: Hatred may be extinguished in the end, but Envy never ceaseth: Fierce Lions are Tamed and become Tractable, but the Envious grow worse and worse. The more *Christ* did good to the Jews, curing their Sick, healing their Infirm, and bestowing the words of Eternal Life upon them, the more destructively did they Envy him. It is the Canker that blasteth Friendship: The corruption of Life and plague of Nature. It is the Devil's incentive to Rebellion, who when he could not in his Malice hurt God, assailed Man: For it instigated *Cain* to Murder his Brother *Abel*; and the Jews to Crucify the Savior of the World.

3. BESIDES, it hath irrational Effects: It would stop up the Fountains, and veil the Sun-beams: It regardeth neither bounds of natural Civility, or Religion. *Rachel* Envied her Sister, *Gen.* 31. *Jacob's* Sons their Brother *Joseph*, *Gen.* 37.11. The Jews, the very Preaching and Hearing the Gospel, *Acts* 13.45. *It is the rottenness of the Bones*, *Prov.* 14.30. *It slayeth the Silly*, *Job* 5.2. And lastly, it excludeth from Heaven; for what should Envy lay claim to so blessed a Habitation; where there is nothing but love and rejoicing in each other's Happiness?

4. FURTHERMORE, it is a perverse Distemper of a diseased Mind, rendering the Envious his viewing of the good of others, as it were with sore Eyes grieved with seeing. It delighteth and triumpheth in Men's Miseries: As Flies feed themselves upon others Ulcers, so the Envious propose to themselves a pleasant Entertainment by Discoursing upon others Misfortunes and Afflictions: And to set a gloss upon their Hypocrisy, they will sometimes personate the Compassionate and Merciful, and like subtle *Alchemists*, pretend to Extract Pity, when indeed it is only to stretch their Malice to a larger Extent, by which means it might not be acquainted with any Limitations.

5. SOMETIMES *Proteus* like, they will pretendedly act on the Theatre of Justice; then will they seem zealous of Laws, and due Punishment of Delinquents, when indeed they do but pervert Judgment into Wormwood, and Kill or Rob by Authority, whom they durst not Assassinate or Assault by the Sword, or open Violence. Sometimes they will assume large pretences of Sanctity, appearing like the Devil at *Endor*, in the Prophet *Samuel's* Mantle, performing some things externally good, whereby they may achieve some greater Evil. Even so the false

*Apostles Preached Christ, of mere Envy to St. Paul, that they might add more affliction to his Bonds, Phil. 1.15, 16.*

6. IT is at best but a fruit of the Flesh, *Gal. 5.21. Meer Folly, Tit. 3.3. Devilish, Sensual, Earthly, St. James, 3.14, 15. A dangerous Signal of a Reprobate Mind, given up to Destruction, Rom. 1.28, 29. The most that Envy can acquire towards its own Satisfaction, is to Mourn when others Rejoice, and possibly to hurt Temporally, with its own external Destruction of Body and Soul. To define it further, It is no better than the Spirit of Satan reigning in the Envious.*

7. THIS Mischief sometimes craftily steals on incautious good Men: As *Joshua* was Envied, for *Moses's* sake, *Num. 11.28, 29.* And the *Psalmist* confesseth, *My feet, saith he, were almost gone, for I was Envious at the foolish, when I saw the prosperity of the Wicked, Psal. 73.2, 3.* The Prophet *Jeremiah* and *Habakkuk*, were a little infected with this Contagion, which the Scripture as a Monitor, admonisheth all Men to beware of that Snare, which entrapped such good Men.

8. THE acts thereof are inconsistent with right Reason, if we respect the Supreme Giver of that which stimulateth Envy; for how irrational a presumption is it in Man, to control the providence of God? If *Jacob's* Eyes wax dim with Age, and would not permit his dear *Joseph* to alter the Imposition of his Hands, or to transpose the Blessing at his pleasure, how much less will the all-seeing God, permit the Envious Man to pervert his Hands? Next we must respect the quality of the Envied; Is he Evil whom thou Enviest? Then thy Compassion is summoned to pity him, because his Sin represents him more Wretched than all the World can do. Is he Good? How guilty then must thou be in Envyng his Felicity?

## **CHAP. XII. Remedies against Envy.**

ENDEAVOUR to put on *Christ*, and then thou art sure to chase away Envy. It is the Apostle's Rule, *Rom. 13.13, 14. Let us walk honestly as in the day, not in Strife and Envyng, but put ye on the Lord Jesus Christ, and make not provision for the Flesh, to fulfil the Lusts thereof.* Strive by a Holy imitation, to follow the Example of thy Lord and Master, who was meek and lowly in Heart, and envied no Man, *Matt. 11.29. Christ* loved all respectively: For *Love envieth not*, *1 Cor. 13.4.* If we love for the sake of him who first loved us, we shall never be perplexed for any competent Blessings he in his good pleasure bestows, but should rather wish them greater: We shall wash off that guilt of undervaluing others, and abandon that presumption of over-rating ourselves; and this sort of Ambition which acts contrary to these Remedies, reigns only in the Dominion of the Envious.

2. THE Meek *Moses* was so free from Pride and Ambition, that he reprehended those that Envied for his sake; and wisht that all God's People could Prophecy; and besought the Lord, that he would put *His Spirit upon them*, *Num. 11.29.* Discipline thyself in God's School, for there is the best and safest cure of Emulation. It was a Paradox to *David*, *Psal. 73.16. Until saith he, I went into the Sanctuary of God; then understood I their end.* There thou mayst learn not to value Transitory things too much; to consider well his Hand, *which setteth up, and pulleth down:* To refer all thy Desires to the advancement of his Glory; and humbly to acknowledge, and in a high manner express thy thankfulness for those favors of Providence he hath conferred on thee; having the possession of these thoughts, thou mayest quite Banish Envy.

3. NEXT consider where thou placest thy Enmity. The *Psalmist* found in the Sanctuary, that his Enemies were not to be Envied: *Surely, said he, thou didst set them in slippery places: Thou castedst them down to Destruction, Psal. 73.18.* Let not this *Memento* flip out of thy Mind, That God mixeth Bitter with Sweetness to all in this Life. One hath great Riches, but no Child to enjoy it; nor perhaps a generous Heart to make use of those goods of Fortune God hath been pleased to bestow upon him; Another is in perfect Bodily Health, but his Soul may be sick unto Death: Others contrive and hoard up Wealth, but with such a seared Conscience, that the poorest Saint is incomparably more happy. Another is advanced to Honors, perhaps only to make his Fall the greater. Another in divers respects may be very Prosperous in the Eye of the World; but may resemble the Moon, who is most tenebrous towards Heaven, when she Illuminates the Earth. So it is with Man very observable. that the greater Luster they shine with in the Eye of the World, the more despicable they are in the sight of Heaven; for God abhorreth all those Poms and Vanities, and layeth up such severe Judgments for the Owners, that a Soul in the midst of Torments is as proper an Object of Envy, as the glittering Shadows, who are hasting thither.

4. O let us not forget then that we are Brethren, Members of one Body, whereof *Christ Jesus* is the Head; therefore let us with all Gentleness and Meekness take *St. Paul's* advice, *Gal. 6.1. Brethren, if a Man be over-taken in a Fault, restore such a one in the Spirit of Meekness, considering thyself, lest thou also be tempted.* Let us support one another through Love, and mutually rejoice at each others Happiness; and by these means we shall cast away the works of Darkness, Strife and Envy.

### CHAP. XIII. Of Impatience.

IMPATIENCE is a Distemper of the Mind, proceeding from several Causes, as Indignation, Anger, Envy, Sorrow, apprehension of Injuries, Affliction, deluded Hopes, and the like. As the diseased Body cannot endure Heat or Cold; so an impatient, and discontented Mind, cannot comply with Prosperity, or Adversity. Every present Estate seemeth uneasy, wanting a true relish to make it palatable; it is not only a Guilt, but a Punishment of the Sin of Ingratitude against God; Therefore the Almighty threatened to send them *trembling Hearts, Sorrow of Mind, and pendulous Thoughts, and Fears, Deut. 28.65, 66, 67. In the Morning thou shalt say, would God it were Evening: and at Even thou shalt say, would God it were Morning.*

2. SICK of this wayward Distemper was he, who being at *Rome*, lik'd *Tyber* best, but when at *Tyber* gave *Rome* the Preference; the sick Person shifteth Rooms and Beds, as the wounded Hart flieth from Brake to Brake, but can find no ease, whilst the fatal Arrow, that Messenger of Death sticks fast in his side. So it is observable Malecontents waver, between contempt of the present, and vain hopes of the future. But *Coelum, non animum mut at*, he transmutheth the Air, not his Mind; that crosseth the Ocean. Wherever thy Progress is, thy Mind bears thee company, and according to its Malignancy, a proportionable Remedy must be applied.

3. TRIVIAL matters doth not perturb the the Healthy, but a small Accident discomposeth the Sick. The sound and strong Man can rest anywhere, but to the infirm, a Bed of Gold, or Wood, produces the same ease; and a rich Palace, or a poor Cottage, affords him equality of

rest. So it is observable, a fixed and stable Mind will rest contented anywhere; he is become a Proficient, and can say with St. Paul, *I have learned in whatsoever state I am, therewith to be Content*, Phil. 4.11. And a Mind so serene and calm, is Health to the Sick, Enlargement to the Prisoner, and far excels a Kingdom to the Possessor; whereas the impetuous Mind is troubled and discomposed with every trifle. *I do well*, said peevish *Jonah*, *to be angry even unto death*, *Jonah* 4.9. And all this Morosity was but for a poor *Gourd*, when at that juncture he ought to have been more concerned at so many thousand Lives, which were near Destruction.

4. TO cure this, no *Cataplasm* Externally applied can afford any Operation; but it must be a *Catholicon* Internally used, which must purge the Mind of these Malignant Perturbations which disaffect it, and to strengthen it by a right Informatio• of the Understanding, and rectifying th• distempered Affections, until the Mind enjoy a Calm of Patience. And indeed Patience is a Magnanimous Virtue, and attended with a Train of •piritual Qualifications• First, It is Afflictions Cordial, and Despair Antidote, the Daughter and Nurse of Hope, *Rom.* 8.25. And the Saints Communio• with *Christ*, *Rev.* 1.9. It is the way to th• Inheritance, *Heb.* 12.1. The Seal of Salv•tion, *2 Pet.* 1.10. A Symptom of Fait• and Hope in Christ, *1 Thess.* 1.3. Patie• is an Equanimity in bearing Adversity; an• a Fruit of Charity: And the *Apostle* gi•• you this Certificate, That *the Fruit of th• Spirit is Love, Joy, Peace, Long-suffering*, *Gal.* 5.22. And *Charity suffereth long*, *1 Cor.* 13.4.

5. IMPATIENCE is a Perturbation of the Mind, a Self-corroding, Tormenting bitterness of the Soul, proceeding from Impotency, or Levity of Mind: A secret contest with, and repining at the Providence of God. It is the absurdity of Rich Men, and the vexation of the Poor: The Mother of Despair, and sad fury of the Internal habitation; every Room, and Recess thereof, it disturbeth with hideous Cries, like *Ziim* and *Ohim*, doleful Beasts in the Desolations of *Babylon*, *Isai.* 13.21.

6. IT is a folly and sober distraction, wherein the diseased Mind rejecteth all wholesome Prescriptions; it Rebelleth against the Physician, and lacerateth open its own Wounds; it is an Heart-corroding canker, the internal Man's Woolf, which devoureth that which feedeth it; the Worm which gnaweth the Soul, which *Prometheus-like*, cherisheth the *Vulture* which afflicteth it, and delighteth in that which grieves it: Nor is the best of Men free from this Distemper, for *David* with his Soul made this inquest, *Why art thou so sad, O my Soul, and why art thou so disquieted within me*, *Psal.* 43.5.

7. OUR Blessed Savior, who was free from Sin, who bare all our Sorrows, in the sense of his Father's wrath, acknowledged, that his Soul was *heavy to the death*: And wrestling with that most unknown Passion, cried out upon the Cross, *My God, my God, why hast thou forsaken me?* He could no otherwise be sensible of Hell Torments, (due to us) in his Humane Soul, than by losing the present sense of the Deities Assistance, <1 page duplicate> <1 page duplicate> which wheresoever it is, makes Eternal Happiness: He lost in that Agony a present sense, not an Indeficient Interest: For even then, he called God, his God; which Demonstrated a vast distance between the Impatience, of Desperate and Irrecoverable Sinners, and the Estate of those Good Men who are under Tribulation for the Infirmary of their Souls: The just Man

may be compared to the *Israelites*, marching with the *Egyptians* through the *Red-Sea*, where there is a way opened to their Promised Rest, but the Waters return with a full force and drown the Enemy.

8. AS to this Malady we must not plead ignorance, but be sensible that it groweth Gradually: First, In unadvised Anger mix• with Sorrow; which are the Seminaries of Impatience: Next, it goes forward, to a dislike of every Accident and Estate; from thence to an internal Repining: So like a Gangrene, it invadeth the Souls Vitals, Hope, Content, and a Cheerful dependence upon God's Providence, and then marches forward to violent Despair; so that it behooves a Man highly to prevent this danger by checking its Primitive Motions; and learning to make a Prudent use of every Affliction, and to Expel all those discomposed Thoughts which nourish it; likewise to practice in the whole Course of Life, that Christian Patience, and Moderation, which becometh those, who depend on the Providence of God: Some Motives to it, I shall show in the next Chapter.

#### CHAP. XIV. Motives to Patience and Contentedness.

FIRST, God Commandeth us, by his Holy *Apostle* in several places; as *Rom.* 12.12. 1 *Thess.* 5.8. 1 *Tim.* 6.8. *Heb.* 13.5. And *David* earnestly persuades us to this duty, *Psal.* 37. from the first, to the fourteenth Verse. Secondly, Consider well the disadvantages of Impatience, and the Advantages of Patience; *Seneca* was of that good Opinion, *that no man could be happy who did not think himself so*: It imports not what thy Condition is, if thou thinkest it evil? The Patient Man is happy in every Estate; because God will hear him, *Psal.* 40.1. And the Wise Man gives this Result, *Eccles.* 7.8. *The Patient in Spirit is better than the Proud in Spirit.* And the *Apostle* gives us this assurance, *Rom.* 2.7. That the Lord will give him Eternal Life. And the *Evangelist* gives us this Encouragement, by Patience a Man possesseth his own Soul, *Luke* 21.19. All Affliction to him is but a wholesome *Bitter Potion*, which he freely swalloweth, as being prescribed to Operate his Cure, and to produce him the *quiet Fruits of Righteousness*, *Heb.* 12.11. The *Apostle* likewise tells you, 1 *Tim.* 6.6. *That Godliness with Contentment is great gain.*

2. PATIENCE allays a ponderous burden, and makes it easy; and therein defeateth the adverse Party; the product of whose Injury is the Perplexity and Impatience of the injured. When *Job* Exercised his Affliction with Patience, *Satan* was foiled at his own Weapon. As Ballast, if it be well placed that it cannot move, or shoot, the Sailing Ship Rides secure; but if otherwise, she is Foundred: Even so it is with Patience in the Soul. It was a Blessed Victory obtained at *Job's* first encounter, at which the *Angels* of Heaven could do no less than give a *Plaudite*; for when *Satan* had fully charged him with all his Machinations, and *Job* had received all those fierce Blows on his Shield of Patience; he made this meek Reply, *The Lord gave, and the Lord hath taken away; Blessed be the Name of the Lord*: And the Holy Ghost thus testifieth, *In all this Job sinned not*, *Job* 1.21, 22. And *Job* was happy in being so great a Victor; and happy are all they who imitate that invincible Patience in their sufferings.

3. THOSE who are Impatient, must submit to that Term of being Evil; and the Almighty will not lend an Ear to them: They are by every Condition made worse, being Authors of their own misery; and make their own Burdens intolerable, by striving under that, which no



violence can cast off: They are *Satan's Captives*, introducing their Fretful Impatience only to adorn his Triumphs; they prove scorns to Men, who can no less than deride, if not loath that Morosity, and peevish Waywardness, which causeth the Impatient malcontent neither to enjoy Friends nor himself. An Example we have of that Mirror of Impatience *Diogenes the Cynick*, who being Asked by *Alexander the Great*, if he lacked anything; to which he *Morosely* Replied *Yea, I do, Stand out of my Light*. Now whether he embraced this Churlish Humour, to profess himself a Votary to his own Passions, or to lay Claim to an equal Capacity and Right of Contemning his Friends Greatness, as much as he slighted his Poverty; that I cannot Expostulate: But he chose rather to Inhabit in a Tub, than expect the delayed Beneficence of him that promised to build him a House: And certainly by this his Impatience, he reaped no Advantage.

4. CONSIDER that Momentary Afflictions are of no Duration: If all the World, Men and Devils, Conspired to vex and molest thee, they could not long make thee an Object of their Fury and Malice. The *Apostle* like a good Prognostick foretells our Necessities, *Heb. 10.37. Ye have need of Patience, that after ye have done the will of God, ye might receive the promises: For yet a very little while, and he that shall come, will come, and will not tarry*. Then Blessed are all they, who with meekness and a patient Confidence expect him. *Be therefore Patient, Stablish your hearts: For the coming of the Lord draweth nigh*, *James 5.8. Heaviness may endure for a night, but joy cometh in the morning*, *Psal. 30.5*. However the longest day as its due must accept of a period: And the most tedious misery of a good Christian shall have such a Counsumation as may render him happy.

5. CONSIDER the extent of thy suffering: Perhaps thou art envied without Cause: Thou owest thanks to God for that Conformity to his dear Son: Thou art Oppressed, Plundered, Imprisoned, Exiled: But yet thou hast not resisted unto Blood▪ Thou art Listed, and Enrolled a Soldier under Christ's Banner; in whom Believing and Patiently bearing Trial, thou canst not miscarry; and dost thou Recoil at those Military Charges, which have not exposed thy Life to danger? What if Heavens General drew thee out, and posted thee for one of the *Forlorn Hope* of Martyrdom, and the Fiery Trial? Wouldst thou desert the Service? Or complain of Danger?

6. CONSIDER nothing is befallen you, but what is common to many: *Paulus Aemilius* well observed in his sudden Victory over *Perseus*, that there is nothing durable in this World: Dost thou in the loss of some Secular Comfort, Cry with the afflicted. *Church, behold, and see, if there be any sorrow like unto my sorrow*, *Lam. 1.12*. If it be any comfort to have Partners in mighty Woe, consider well that thousands of others suffer at a higher rate: As he said, who, to Comfort an Embittered Friend, as they beheld a Populous City from the House Top, considered how many heavy Hearts, and weeping Eyes, are now under these Roofs? From hence may be Learned, that in thy afflictions, thou art not singular.

7. CONSIDER that many good Christians excelling thee in Perfections, have had a greater share of Afflictions than thou couldst undergo: And *St. James* makes no scruple in his 5 *Chap. v. 11*. But *that ye have heard of the patience of Job*: And therein the issue of Patience: God delivered him to *Satan: Behold he is in thine hand*, *Job 2.6*. Yet all that the Devils Malice could

Inflict upon him, redounded the more to Illustrate his Happiness: For the Almighty had Pronounced him Righteous, and knew his Strength was of that Extent, loud enough to proclaim him a Champion. If *Saul* was unwilling to expose *David* to an unequal Conflict, shall we think the Almighty would hazard us, if we were not certain to gain the Conquest? He will not venture thee into the Lists, without his Grace, which makes thee invincible: He views thy Trials with delight, and has a Proportionable reward always ready.

8. THEREFORE be not deceived nor discouraged, they are not miserable, whose Sufferings are ample: 'Tis honorable to receive Wounds in War; for Scars are Honors Characters, written in the Face and Breast of the Valiant: Enquire into thy own Heart, and then thou canst not but express thy Thankfulness, for his afflicting thee so lightly; for no Man is so miserable as wicked. Consider the issue of Afflictions, and the end why God afflicteth thee. The *Physician* prescribes not bitter Pills, nor doth the *Surgeon* exercise his *Lance* or *Cautery* to kill, but to cure the Patient. So God doth not delight in the death or afflictio<sup>n</sup> of a Sinner, but he permitteth thee to we<sup>e</sup> now, to prevent Eternal Weeping hereafter<sup>n</sup>. It is not thy Misery that affects him, but th<sup>e</sup> Health; and he prescribeth such bitter things as are proper to thy Malady; and if lenitiv<sup>e</sup> Physic, or a less quantity would effect the operation, he would not have exhausted one dra<sup>g</sup> or scruple more than he thought necessary.

9. PATIENTS undergo much under Physicians Skills, when their promising helps ar<sup>e</sup> uncertain; how much rather ought we pat<sup>i</sup>ently to submit ourselves under the Hand ⟨◇⟩ God, who will not fail of his promise to us<sup>n</sup>. But upon serious Consideration, thou reportest that this Objection will arise, That though<sup>n</sup> invocatest him for help, and he heareth not: T<sup>h</sup> which I answer, That it is God's infinite<sup>n</sup> Mercy not sometimes to hearken to thy request, but to fulfil his own Will and Pleasure in order to thy Salvation. Thus the Almighty, who is the great Physician of Souls, deals indulgently with all his Patients.

10. SEEING then Calamity is often the Discipline of Virtue; Shall his Stomach be averse to the Antidote, who greedily swallowed down the Poison? All Impatience receives its Nativity from *Satan*, who Conspires by all his treasonable diabolical Arts to poison the Soul of Man, and to plunge him into the Pit of Despair, and by Rebellion to murmur at the taste of the *Marahs* of Affliction; For it is very infallible, that *Satan* envies the Image of God in Man, and is displeased when God bestows his Favors on frail Mortality. Strive therefore in storms of Misery, to calm thy Mind, and be patient under every Affliction; which that thou mayst the better do, observe these Rules laid down in the next Chapter.

#### CHAP. XV. Rules for Contentment.

LOVE and Honor God above all things, and thou wilt not repine at any order of his Providence. It was the saying of Old *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3.18. When we express our love to God in a regular Manner; we shall truly discern that all his Judgments are Just, and what he inflicts on us. His fatherly Corrections, are the Products of his Love and Wisdom for our Amendment, who therefore correcteth every Son, out of an earnest Desire, that none should perish; and he that indulgeth himself to his pleasure,

profit, or ease, and omitteth his duty towards God, must needs be impatient of any loss which may befall him. Next to thy Maker, love thy Neighbor as thyself; and a trifling Injury shall not molest thy quiet.

2. LET us take the Apostles advice, to be content with Necessaries, 1 *Tim.* 6.8. *Having Food and Raiment, let us be therewith content.* And what can the richest Treasures of Princes afford them more than Tranquility of Mind? It was a prudent Speech of that *Indian King Taxiles*, to the invading *Alexander*, *What occasion have we, said he, to fight and wage War one with another, if thou comest not to take away our Water, and our Necessaries, by which we must subsist? As for other Goods, if I abound more in Riches than you, I am ready to acquit some of them to you; and if I have less, I will not think scorn to receive from you the like favor.* And I would to God that all Societies of Men were so happily composed.

3. FREQUENTLY and thankfully recount what God hath done, and still doth for thee. Foolish Men by their Impatience, create an over-sight, and look through false Opticks upon their happy Estates; and reversing often something to nothing, by which means showers of Blessings are turned into Curses, which brings a severe Doom upon themselves. 'Tis the part of a Fool rather to mourn for a Loss, than rejoice for any Profit, or Gain. Many reckon what they are not possessed of, not what they enjoy beyond many thousands that are dignified because, prudential and more thankful: They imagine their morose Humor must not be contradicted, and their Sweets must not be mixed with Bitter; but I may say to them, as *Job* said to his Wife, tempting him, *Thou speakest as one of the foolish Women; what, shall we receive good at the Hands of God, and shall we not receive Evil?* *Job* 2.10.

4. IN all Discontents look up to him, who is the Author and Finisher of our Faith, *Christ Jesus*: Consider that he suffered and underwent what thou couldst not perform; yet not for himself, for he knew no Sin; but it was to work thine and the World's Salvation: If through Faith in him, thou canst have Peace with God, thou shalt not only bear, but rejoice in Tribulation, knowing as the Apostle says, that it *worketh Patience*, *Rom.* 5.3. If thou wilt preserve Innocency and a good Conscience, thou wilt advantageously acquire peace and contentment of Mind, which shall Compose thee in the midst of Tumults in things External: But as a Seditious City, or a Discorded House cannot be Happy; so a discorded Mind, cannot be at Unity in itself.

5. KEEP within the Jurisdiction of thy proper Business, Employment, or Calling. Undertake not, neither propound to thyself anything too great for thy Management. Overgrasping thy Hand, Enervates it, and torments it with fruitless Pain: And aiming too ambitiously, crucifies the Heart, when they fall from the Precipice of their vain Proposals. Art thou endowed with Riches? Actively offer them to that use for which they were sent; which is God's Glory. Is thy Fortune slender? Contract thy Mind within its Limits, which is to Necessity, not Opinion: We read of a Philosopher in his Journey, which drank Water in his Hand, and cried out, *With how few Utensils is Nature content!* I could wish many would follow his Example, that they might enjoy that Peace and Tranquility of Mind.

6. BUT many become their own Tormenters and Authors of their own Discontents, proposing such strange Fabricks of their *Babels*, erecting airy Castles and Towers to Heaven; adding House to House, and Land to Land, Province to Province, and Kingdom to Kingdom; chasing for their main Concernments in the dangerous attempts of doubtful Adventures, Grandeur, and affluence of Riches. They go Remote to find that which with Prudence may be produced at Home, in our own Bosoms, which is to be satisfied in that which God hath allotted for us, with a contented Mind.

7. IT was remarked of *Pyrrhus* that active *Epirot*, that Fortune made him happy enough with Sufficiency, to live Peaceably at Home, if he could have contented himself only with the Sovereignty over his own Subjects: But his insatiable Avarice, (which neither the Sea, Mountains, Inhabitable Deserts, nor the Confines which separate *Asia* from *Europe* could Limit) instigated him perpetually to seek out new matter of Trouble to himself and others: Which his faithful Friend *Cineas*, did once Prudently, though without Effect, intim... ⟨◇⟩ him, whereupon new Overtures of honorable and profitable Undertakings for the *Tarentines*, occasioned by *Cineas Quaeres*. *Pyrrhus* had said, When we have Overcome the Romans, there can neither-Grecian nor Barbarous City in all the Country withstand us, but we shall Conquer all the rest of Italy with Ease. And what shall we do then, (said *Cineas*?) *Pyrrhus* replying, telleth him of Conquering commodious *Sicily*. Again he demanded, That being Won, shall our Wars end? *Pyrrhus* replied, The way was then open enough to attain great Conquests, and who would not afterwards go into *Africa*, and so to *Carthage*? But when we have all in our Hands, (said *Cineas*) what shall we do in the end? We will then (good *Cineas*, said he) be quiet and take our Ease, make Feasts every day, and be as Merry one with another as we can possibly. *Cineas* having brought him to that point, said to him, My Lord, What hindereth us now to be Quiet and Merry together, since we enjoy that presently without farther Travel and Trouble, which we should now go seek for Abroad with such shedding of Blood, and so manifest Dangers? And we know not whether we shall ever attain unto it, after we have both suffered, and caused others to suffer infinite Sorrows and Troubles.

8. LEARN to obtain a faithful dependence on God's Providence. This ground of Content the Holy Ghost proposeth, *Heb. 13.5. Let your Conversation be* ⟨◇⟩ *Covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.* When Men too much depend on second Causes, they are impatient at every Cross. They would impiously prescribe God the time, as *Jehoram* would, *2 Kings, 6.33.* and rebellious *Israel, Exod. 32.1.* Or in the Means, as *Naaman, 2 Kings, 5.11.* But in assurance that God will never fail us, we must patiently expect his help. In every Affliction remember that God beholdeth thee, and his Providence will give the issue with the Trial.

9. ART thou in Want, which excites thy Discontent? Then call to mind what thou broughtest into this World, and what thou shalt carry out: Thou hast not such Possessions, Houses, Riches, Apparel as some have; yet no Man liveth so poor as he was Born. This was that which that Exemplar of Patience said in all his Losses, *Naked came I out of my Mothers Womb, and Naked shall I return thither, Job 1.21.* So *St. Paul* maketh it a ground of his Exhortation to Contentedness, *We brought nothing into this World, and it is certain we shall carry nothing out, 1 Tim. 6.7.* Kings and Princes are cast out Naked in the day of their Nativity, and are beheld as

Weeping little Masters of the World. The Great *Saladine* will inform you what they carry hence; who ordered, that at his Funeral one should carry a Shirt or Winding-sheet, on the Point of an advanced Lance, and go before the Herse and proclaim thus, *Saladine* the Conqueror of the East, carrieth hence with him only this of all that he hath gotten.

10. FEED not the bitter humor of Discontents, for the growths thereof are sad and dangerous. *Give not over thy mind to heaviness, and afflict not thyself in thine own Counsel*, Ecclus. 30.21. The exhilaration of the Heart is the Life of a Man, and prolongeth his days. Some Minds are like the Sea, which instantly turneth sweet Showers into its own Bitterness; because they indulge to Impatience, pleasing themselves with that which tormenteth them: But the prudent in every Affliction, elevate their Souls to God, seeking Comfort in him, and consider of the Life to come; where there *shall be no more Curse*, Rev. 22.3. no more Discontent, but every Heart shall be filled with Joy.

### **A Prayer for Patience and Contentment.**

MOST Gracious God, I humbly acknowledge thy fatherly goodness, in measuring to me those Corrections which my Sins daily provoking thy Justice, most justly deserve; and thy stupendous. Mercy in sparing me, whom in thy severity thou mightest not only have made the most Miserable of all Men living, but mightest have cast me into that Lake, which burns with Fire and Brimstone. Lord, as thou hast in a bleeding Jesus afforded me this Mercy, so for his sake blot out the Hand-writing of all my Offences: Lay no more upon me than thou wilt enable me to bear; and never suffer me, frail Dust and Ashes for any Temptation, to fall from thee, but give me a blessed issue out of every Trial.

2. AND O holy Father, correct me not in thine Anger, lest I perish in thy fierce Wrath; neither chasten me in thy heavy Displeasure, lest I am utterly Consumed. Let thy Corrections work in me a true sense and detestation of all my Sins; a filial fear to offend thee, and a fixed resolution to love and serve thee more carefully for the future: To this end, I humbly beseech thee give me assurance of my Justification by Christ's Righteousness; my atonement with thee, and such a peace of Conscience, as the world can never give nor take from me; that I may adore thee above all, and render thee a sincere thankfulness for all thy Mercies Temporal and Eternal; Entertaining always in my Heart that assurance of my Savior, who suffered such great great, things for me, that he will not suffer me to fall under any of Satan's Conflicts.

3. LORD Sanctify all my Afflictions to me by thy good Spirit: Cast out of my Soul all those Sins and Corruptions which lie lurking to betray me to Ruin: Let the sum and height of my Ambition be only to be thine; give me a prudent and contented Heart in every estate and condition, a faithful dependence on thy Good Providence, in assurance that thou who hast promised, will never fail me, nor forsake me; that in every Affliction, I may expect thy gracious Deliverance. Give me Patience and meekness of Spirit, that I may in the midst of all my troubles, find rest to my Soul: Let not my Heart be fixed on Transitory things, but on things which are above, where Christ my Peace, sitteth at thy right hand making Intercession for me.

4. CHASE from me all Impatience, bitterness of Spirit, Diffidence, and the secret Murmurings of Flesh and Blood. Let thy Holy Spirit, the Comforter, dwell in me to keep and counsel me in all affairs and interests Spiritual and Temporal: Let his joyful Presence so sweeten all those *Marahs* of Affliction which thy Providence shall appoint in my way to the Promised rest. O let me ever rejoice in thee, and in every Estate live cheerfully before thee, until thou in thy good pleasure bring me unto the fullness of eternal Joys in thy blessed Presence, where thou wilt wipe away all Tears from my Eyes: Make me glad with the light of thy Countenance, and unite me to that Triumphant Society of *Saints* and *Angels*, which in perfect Harmony Sing their *Hallelujahs* to thee Eternally, through *Jesus Christ*, my only Savior and Redeemer.

Amen.

#### CHAP. XVI. Of Hope.

HE is not living in the World that is void of Hope: The Child hopes to arrive to Manhood, the Aged to linger out a Year longer: The Poor hopes for Wealth; the Sick for Health: The Imprisoned for Liberty: And the Afflicted that Joy may be the Scene of the Morning: Hope induces the Husband-Man to Sow, and Manure his Ground, the weary Traveler to endure his tedious Ways, and the Experienced Swimmer to spread his tired Arms upon the Death-threatening Waves: Thus is the whole Span of Man's Life Employed, in Suffering and Hoping.

2. BUT in Hopes, there's a vast difference: As for Example, the Human vain Hope is of all others the most pernicious: Such a Hope is but the Denomination of an uncertain Good; 'tis a treacherous Guide, leading to desperate Precipices; the *Ignis fatuus* of the Mind and the Waking Man's Dream. It was the Tempters Artifice first to assail Man's Innocency, with vain hope grounded on a lying Promise; without this flash of Vanity, *Satan* had never gained so many Vassals. *Imprimis*, He showeth the forbidden Fruit; and in a wicked Elegancy Preached this Doctrine, *In the day ye Eat thereof ye shall be as God's*, Gen. 3.5. Thus was unhappy man caught by this alluring Bait.

3. SO he Accosted the Second *Adam*, the Lord of Glory, when he represented to him the Kingdoms and Glory of the World, *Matth.* 4.8. *Satan* still makes it is his Business to give us a Prospect of false Heavens, to precipitate us into a true Hell; suggesting vain hopes that he might deprive us of the real: There is none commits the least sin, but a Train of vain Hopes attends it: Several instances we have, as in *Cain's* Murder, *Ammons* Lust, *Judas's* Treason, or *Achitophel's* Despair: The Sinner many times hopes for some other product of his Resolutions, than from the Sin he transacts.

4. THE worst have not lost their hopes of some good; but all their wishes are in vain: For the hopes of the Wicked are often frustrated, but the Justice of the most just Judge cannot. We must expect from Reason's Providence; and when Time's Glass is fully run, there must be something future, all which carries the face of Goodness; yet so flattering a Liberty is Self-hopes, that every man, especially the *Juvenile*, who are least acquainted with Fascination, and Constant Inconstancy of the World, relying much on hope, and depending little on Memory, promise themselves great things: But when the Malignants Sing *Requiems* to their Souls,

sudden Destruction is the more terrible in its assault, by Reason it poured upon them unsuspectedly; *The Hypocrites hope shall perish; their hope shall be Sorrow of Mind*, Job 11.20.

5. AND truly such is Worldly Confidence in an Evil Conscience: However it may appear to have purchased thee *A Covenant with death, and an Agreement with Hell*, Isai. 28.15. yet it will deceive thee: However it fawns, and promises long Life, and vigor in an Arm of Flesh, and the vain Councils of Men, raising thy Hopes to high Flights; yet they are but Phantasms of deluded Men, and create an Eruption in the midst of their full Career, delivering up their Mind to dangerous *Convulsions*; and by the Ascent, is cast down from so high a Pinnacle, as renders the Fall the more desperate: How often do despairing Wretches wish they had never hoped, when the vanity of it is plainly Demonstrated, like *Pharaoh's Chariot-Wheels*, they fall off, where they are most deeply engaged, between Floods of returning Miseries, *Exod.* 14.25.

6. NOW I come to show you, there is a hope of the Righteous, which never fails; this is a prudent Expectation of future Happiness; fulfilling of his Promises who is *Yea*, and *Amen*, both in this Life, and that which is to come. This is a Virtue infused into our Hearts by God's Holy Spirit, who cannot deceive, as the *Psalmist* confirms it, *Psal.* 31.24. *Be of good Courage, and he shall strengthen your heart, all ye that hope in the Lord. The Eye of the Lord is upon them*, *Psal.* 33.18. And they trust in him<sup>a</sup> who will certainly perform his Promise And thrice happy are they in whom the Lord taketh pleasure, their Expectation shall be Gladness.

7. SOLOMON says, *They have hope in death*, *Prov.* 14.33. And the *Apostle* tells you, they are saved thereby, *Rom.* 8.24. Hopes in any Creature may be frustrated, but hope in God maketh not ashamed; for he is good to all them that trust in him, *Lam.* 3.24, 25. This hope is not Humane, or Conjectural, liable to Fraudulency, but Theologically grounded on the infallible Word of God, in whom is only our Confidence, *Psal.* 119.81. Now the Object of this Hope, is what God has promised; Remission of Sins, Grace, Glory, and all things necessary for this present Life, and the future; and the instrumental Motive is justifying Faith, from whence it springs; for the *Apostle* tells you, *Heb.* 11.1. *Faith is the Substance of things hoped for*. The supreme end, God's Glory; the subordinate, our own Salvation, and present Comfort, whereby we may effectually offer up our Thankfulness to God to who begetteth us again to *a lively hope in Christ*, 1 *Pet.* 1.3.

8. St. *John* tells you in his first Epistle, 3.3. That he which hath this *Hope is purified*; and the *Psalmist* animates you, saying, It is an Expulsion of servile Fear, *Psal.* 5.6.4.5. As also a dependence on God, and casting all our Care upon him, a Fortitude in bearing Afflictions, and a Joy in Adversity. The Subject of this Hope, are God's Saints; Faith and Hope accord in the Cause, and God's Spirit giveth both; and in the certainty, as we believe, so we hope. All they differ in is this, That Faith begetteth Hope, whereby Faith hath the Preference. Secondly, Faith beholdeth the the verity of God's Promises, Hope on the Goodness of them; as Faith can entertain nothing but infallible Truth for its Object, so Hope can enjoy nothing but Goodness. Faith apprehendeth the Truth, and Hope patiently expects the fulfilling of it. Now the Object of this Hope hath four Qualifications, Good, Future, Difficult, and Possible.

9. GOOD: Whatsoever is contrary to it, may be an object of Fear, which has no coherence with this Hope. Now whereas there is a real Good, so there is an appearing or seeming one, which being not sincere, creates a vain, or impious Hope; as if a Man hopes for Ease, Pleasure, Riches and Honors: These are not Verities, nor good of themselves, but in their use; and so their hopes may be vain and of no duration. A Man hopes a Revenge on his Enemy, a Satisfaction of his Lusts, or the like. This Hope is impious, and not durable; and must in the end render a Man unhappy. But if we hope for the Glory of God, our Soul's Health and Comfort, or what is really good in itself; this is true Hope, and shall attain to that height of Perfection, though to transitory Eyes it seems not to be durable; as when we invoke for some Temporal Things, which Omnipotency discerneth not to be agreeable to our Necessities, or for him to grant; as when *Christ* prayed that the Cup might pass from him; and when *Moses* hoped to go into *Canaan*, *Christ* was heard, and *Moses* not defeated of his hope, because in both God decreed that which was best; and that is ever consistent with true Hope, which gives not the Deity Prescriptions, but confidently expecteth, either what it hopeth, or something better.

10. FUTURE *Rom.* 8.24, 25. Joy is of things Present, or so represented; as when we rejoice in Hope, *Rom.* 12.12. Hope maketh that present, by a Prepossession of that which is to come; for Hope acts contrary to that which is present. *Difficult*: Such are all things Excellent; perhaps deluded Hope makes it an easy step to Heaven and Salvation. But they that indeed go that Path, shall find it narrow, and environ'd with a World of Difficulties. Lastly, *Possible*; That which is impossible to Carnal Reason, may be hoped for, because 'tis possible to God; therefore *Abraham* believed above Hope: And we expect the Resurrection of the Dead; and some things which sinful Men think possible, are impossible.

11. ALL things are possible to Omnipotence, which he will perform; and he will perform what he has Promised. But some things he disannuls, and so are impossible. Omnipotency will not lie, nor be unjust; for that importeth Impotency, and is a declining of his Attributes: To hope that those Asseverations God hath pronounced concerning Supine Sinners, shall not be accomplished, is a Hope altogether vain and fruitless; for it is impossible for the Divine Majesty to be untrue: To be resolute in Sinning, and yet to hope for Pardon, is a frivolous Hope, because it is impossible for God to be unjust; a severe Lesson for Presumptuous Sinners, who resolve to enjoy their Lusts and Pleasures, glut themselves with Revenge, and yet hope when this Life's Scene is ended, the few Petitions of their Epilogue shall purchase favor.

12. IF thou goest on in this Career, thou wilt be guilty of a gross Absurdity; for if thou resolvest to Sin, and invocatest the Almighty to be Merciful, thou dost in effect beseech God to unthroned himself of his Justice, and to be indulgent to an Impenitent Sinner. This being impossible, it concerns thee, to arise from sleep, and shake off all vain and deluding Hopes, that thou mayst fix on the true and never failing, which is the Anchor of the Soul, a laying hold on the Land of the Living; it is the ease of Sorrows, Grief's Asswager, Affliction's Comforter, and Despair's Antidote. Again, it is Faith's Perspective; the *Nebo* where we take a view of the Promised Rest, and the Faithful Spy to discover the *Holy-Land*, bringing us the



Tastes from *Escoll*, the Fruits of the Spirit, the Possession which they hold, who enjoy no more, and yet are Rich in all Things.

**CHAP. XVII. Rules to govern our Hope.**

IN order to this Governance, endeavor to fortify thy Mind with Resolution and Sobriety; which will guide to Purity of Life. *For everyone that hath this Hope, purgeth himself as he is pure*, 1 John 3.3. A true Hope, with a Resolution to persist in any known Sin, is incompatible. The Devout Man's Hope never faileth, of which *Seneca* could say, *That Fortune hath often deserted the Innocent*, but good Hope never. Hope to the End; for the Perfection of that Virtue is Perseverance. *We must wait for the Adoption, to wit, the Redemption of our Body*, Rom. 8.23. Though deferred Hope disturbs the Heart; *Though it tarry, wait, for it shall surely come*, Hab. 2.3. What ever Trials we undergo, let us put on *Job's* Resolution, *Chap. 13.15. Though he stay me, yet will I trust in him*. We belong to him that Redeemed us; *If we hold fast the Confidence, and the rejoicing of the Hope firm unto the End*, Heb. 3.6.

2. THOUGH through Humane Frailty thou sometimes art assaulted with Fear; yet be confident, and pursue the *Psalmists* Rule, who expresses, *What time I am afraid, I will trust in thee*, Psal. 56.3. Fear and Hope may inhabit together, especially where the fear of the Lord doth not abrogate Faith's Confidence, but Carnal Security. Treasure up the Promises of God; to that intent were they written, and divulged, *That we through Patience and Comfort of the Scriptures might have hope*, Rom. 15.4. Fix not thy rest on this World, or place thy Confidence on anything in it; it is but comparable to a broken Reed, a slack Rope, on the raging Sea, or a false Friend in Adversity; and like the Quick-Sands, on which infatuated Builders lay their Foundations: As *Moses* told *Israel*, *Ye are not come to your rest*, Deut. 12.9.

3. ALL temporal Enjoyments are liable to Vicissitudes, and no Constancy to be found among the Sons and Daughters of Men. Prosperity is like a Fair Morning, quickly overcast with hideous Storms; like the Morning Dew, soon vanishing; or like a pleasant Flower, or a *Jonah's Gourd*; such are all Humane Enjoyments. So that there is no sure Hope, but in the Almighty, who is immutable, neither deceiveth those that trust in him; therefore, beware of vain Hopes, especially those which are Irrational, (lest thou tempt the Lord) for they are fraudulent to Men. Such is their Reliance who contemn the ordinary means in Expectation of Miracles, and act contrary to the express Word of the most High, in vain hope of obtaining a Pardon.

4. PROPOSE not too great things to thyself; for we are frequently the evident Authors of our own Misfortunes, when we promise Peace, Health, and Prosperity to ourselves. This soaring Ambition's Wings are sometimes deplumed, and we fall into bitterness, when we come short of that which to ourselves we so vainly promised. So that it were much better never to climb too high, than put ourselves in so much danger as falling from so great a Precipice; but rather let us invoke the Great Being, who is the Author of our Hope, and the Donor of all Consolation, to infuse a sure Hope and a steadfast Confidence, by a Divine Inspiration into our Souls.

**A Prayer for Hope.**

O Almighty God, my earnest Expectation and Hope, my Fortress, Helper and Deliverer; though my numberless Sins have deserved thy Wrath, insomuch as thou mayst justly cast me off into hopeless Despair, and final Destruction; yet look upon me with thy Eye of Mercy, through the Wounds of a bleeding Jesus, in whom thou hast commanded me to believe, and hast promised Remission of my Sins, and Eternal Life. For his sake alone I humbly beseech thee, give me that assurance, that in the end, I may obtain my hope, even the Salvation of my Soul. And though thou dost now fill my wounded Spirit with Bitterness, and remove from me Peace and Comfort, so that I forget my Prosperity, and go mourning all the day long:

2. YET, O Lord, though thou humblest my dejected Soul, with ponderosity of Sorrows, and makest my Eyes fountains of Tears, driving me to Solitude and Silence, with them that mourn in *Zion*; Yet thou dost extend thy Goodness to them that wait for thee, and to the Soul which seeketh thee. Thy Mercies are renewed every Morning, and thy Compassions fail not, to frail Dust and Ashes. Thou hast opened unto me the rich treasure of thy transcendent Mercies, and enabled me to trust in thee: Thou hast according to thy stupendous Mercy begotten me again to a lively Hope, by the Resurrection of thy dear Son from the dead, of an Inheritance Incorruptible: For all these Blessings my Soul hath acknowledged thee, to be my Portion; therefore will I trust in thee.

3. O Lord, I know, that the Hopes of the Hills are vain, and so is all Confidence in frail Mortality; and no hope can be happy, which is not fixed in thee. But in defiance to all *Satan's* devices, thrice blessed must he be, whose hope thou art. He shall be like a Tree planted by the Waters of Life, which shall never wither, but prosper; for thou art Truth itself. And O thou God, of all Consolation, now speak Peace to my afflicted Soul, and let me not be disappointed of my Hope. Thou art pleased to wean me from the Allurements of an unkind and diffident World, by suffering me to endure such Grief and Sorrow; yet seeing thou art my Hope from my Youth, let me not be ashamed of my Confidence; let thy Mercy be still my Hope, and thy Grace my Strength; amidst all the Storms and Surges of Affliction, fasten my Soul's Anchor on the Land of the Living, my Rock, who is entered within the Vail, to make requests for me.

4. INVRE me with Patience, until the time of Comfort, and refreshing shall return from thy gracious Presence. Give me the Helmet of Salvation, and an Assurance of what thou hast graciously promised in thy Word, and laid up for me in Heaven. Let the Experience of thy former Goodness in many Deliverances give me a Door of Hope for the future, that I may more and more trust in thee. And, O thou, who art the God of Hope, fill me with Joy and Peace in Believing, that I may abound in Hope, through the Power of thy holy Spirit. Give me a strong Consolation, and full assurance of thy Mercy, that continuing grounded, and established in a steadfast Hope of my Resurrection to a Life of Glory, at the appointed hour, my Flesh may rest in Hope, and my Soul be cheerfully rendered into thy Gracious Hands, to rest with thee, through Jesus Christ, my ever blessed Lord and Savior.

Amen.

**CHAP. XVIII. Of Fear.**

FEAR is a pensive and anxious Expectation, of some danger approaching, either Imminent, or a Supposition of appearing so. We are timorous at any *Malevolency*, which is real, or apparent; and many times at that which proves not so. Fear is opposite to Fortitude, as one extreme of Participation; and as it allayeth too much Presumption by its limitation, it becomes beneficial; but when it exceeds its Extent, it grows Pernicious. Virtue is absent, when Fortitude is not present: And he can never express his Duty towards God well, or demonstrate his Justice to the World, who acts contrary; for Satan is vigilant in his diabolical Operations upon the Timorous, offering to his View continual Objects of imposterous and vain Fears; like Hunters *Suels* to chase the fearful Deer from the safe ways: So *Satan* driving through Pusillanimity and Timidity, that he maketh them Evil for fear of Men, whom the fear of God cannot make Good.

2. TO omit many acceptations of the Word: I shall only handle some few; First, there is a natural Fear, and that of two sorts, in respect of the Object: First, Concerning the avoidance of Sin, for the love of him who knew no Sin. It happened so with *Adam* in his state of Innocency, who having heard the Threatning, feared to Sin, signaling he would not be guilty of offending his Creator, whom he loved above all: But however *Adam* in the Temptation lost this Fear, and so Sinned, yet in the rectitude of his Mind, he reassumed it. Secondly, In relation to the avoidance of Sorrow in apprehension of God's Anger against Sin committed. In this *Christ* Feared, *Matt.* 26.38. *Heb.* 5.7. He that knew no Sin.

3. THE nearest to this, is the filial fear of the Regenerate, who though through Infirmary they frequently Sin, and fear to displease God by any Offence; as *Solomon* declares, *Prov.* 8.13. *The fear of the Lord is to hate Evil.* This is the beginning of Wisdom, and it is principally demonstrated in four things: First, That we place God ever before our Eyes, moving as always in his Presence. Secondly, That we acknowledge him as the Omniscient Witness and supreme Judge of all our Thoughts, Words and Actions. Thirdly, That we fear not the Creatures, as we do the Creator. Fourthly, That we ever perform that which is just and acceptable to him; though no Mortal Eye can testify against us, or the World may be offended; yet let us follow those Patterns of Goodness, as *Joseph*, *Daniel*, and many other Servants of the Most High.

4. THERE is a fear of Infidelity in them that love the Sin, but fear the Punishment. This is that servile Fear which the Wicked affect; which though perhaps it may restrain them from sinful external Acts, yet it is not predominant over any constant Duty: For no sooner their dread is vanished, but they turn with as great eagerness in pursuit of their sinful Game, as the Dog to his Vomit, or the Sow to her wallowing in the Mire. This fear is not consonant to God's Children, because a guilty Conscience ever attends it, as incredulity and expectation of God's just Judgments on their Sins, without hoping and trusting in Christ's Merits. A Christian Fortitude dissipates Fears, which made the *Psalmist* animate himself, *Psalms* 49.5. *Wherefore should I fear in the days of Evil?* And *Psalms* 23.4. *I will fear no Evil, for thou art with me.* Again, *Psalms* 27.1. *The Lord is my Light and my Salvation, whom shall I fear? The Lord is the strength of my Life, of whom shall I be afraid?*

5. THE Wicked fear where no fear is: They fear not God for love of him, but for Self-ends and fear of Punishment; as the *Grecians* Worshipped their false God's; and the Commonalty the

great Lord's▪ Which is a Symptom of a base and impious Mind, prohibited to them that are adopted Heirs of the Heavenly Jerusalem, to whom the Wise Man speaks, *Prov. 3.25, 26. Be not afraid of sudden fear, neither of the Desolation of the Wicked when it cometh; for the Lord shall be thy Confidence, and shall keep thy Foot from being taken.* And *Isaiah*, encourages us in Chap. 4.1.10. *Fear thou not, for I am with thee: Be not dismay'd, for I am thy God, I will strengthen thee, and I will help thee.* And in the 43 Chap. ver. 1. *Fear not, for I have Redeemed thee.*

6. ALL which Precepts are to be apprehended of servile fear, which is to despond of God's Mercy, rendering Men Desperate, not provident to avoid Danger, nor importunate to fly to God for help. The first is evident in *Jehoram's* Message, *Behold*, said that *Prophaner*, *beheld*, *this evil is of the Lord, what should I wait for the Lord any longer?* *2 Kings. 6.33.* And in that precipitate Counsel, *Job 2.9. Curse God and die.* The second Effect we read in *Jacob*, who being in danger of his Life, instantly Prayed, and sent Presents to appease his revengeful Brother. Not to be afraid of God's Judgments on Sin, is carnal Security, and stupid Carelessness of *Seared Consciences*, *1 Tim. 4.2.* Not to fear imminent Dangers, demonstrates an improvident Mind. And not to fear God's dreadful Presence, must needs be imputed to sinful Mortals as an ignorance of the Deity, and a Man's own self.

7. BUT to be a timorous *Antemon*, who was possessed with so large a stock of Fear, that he durst not stir abroad; but kept Two Servants at home to guard his Head, with a Brass-Shield; is not only an impious but ridiculous Fear. To stand in awe of Men, more than God, is the fear of Hypocrites: To fear without Confidence in God, for the diversion of evil (as *Belshazzar*, when seeing the Hand-writing upon the Wall, his Knees trembled, and the joints of his Loins were loosed; or as *Saul at Endor*) is such a Fear, as God Challenges no share in it. This Fear is a perpetual torment to the wicked, and can by no means quiet the voice of their Conscience: It is an Imperious Mischief, an Anticipation of Evil, not yet come, an Inducement to a Man's unhappiness, not only with present evils, but with future, which, were Fear banished, they could not molest him; Semblant to that Fear of Enevitale death, which forceth men continually to die, for fear of Dying once.

8. BUT to fear God with a filial Fear, proceeding of Love to him, as in Christian verity, the fountain of Wisdom and true Happiness: And with such a Fear, God is well pleased; he will deliver them, and fulfill their desire; he will learn them the way of Righteousness: They shall enjoy all that is good, and when they seem to lack, they shall be supplied most; it shall be Health, and Strength to 'em, *Prov. 3.8.* They shall have Understanding, Blessings Temporal and Eternal, and be Animated to perform Acts of Goodness, and deal Uprightly with all Men: Examples of which we have in *Obadiah*, *1 Kings 18.3, 12, 13.* and *Joseph*, *Gen. 42.10.*

9. THIS Fear brings more advantage to the Possessor, than great Riches to the Wicked: It is the Souls Angel-Guardian, Innocencies Keeper; it is Securities Antidote, the Minds Centinel to awaken it, and give the Alarm against the assaults of the Subtile Enemy. This armeth a Man, with a true and unfailing Confidence: 'Tis indeed the sum of what God requires of us, *Deut. 10.12.* And what the Preachers Doctrine, informs us of, even, *the whole Duty of Man. Eccles. 12.14.* Of this only is that saying true, The Mother of the Fearful, never weeps much; because such are truly Blessed.

10. NOW by reason, we are but Men, even frail Mortals, not yet perfect in Love, and so liable to many Fears, and subject to many Sins, Failings and Hazards, and thereby exposed to many dangerous and servile Fears: Which by the stupendous and tender Mercy of the Almighty, may convert it in the Issue to our Happiness; but if we are so prone to Sin, even under so much Fear, what would we be if we were secure from all? Therefore I have thought it necessary to lay down some Rules for the Governing of our Thoughts in Fears; which I shall show in the next Chapter.

#### CHAP. XIX. Rules for Governing our Thoughts in Fears.

FIRST, for God's Glory, and the Salvation of thine Immortal Soul, contemn any danger: It was our Savior's Precept, *Fear not them who are able to destroy the Body only*; for they cannot diminish thy happiness: They may indeed make an Addition to thy Felicity, if thou bearest well thy injuries. These Objects are only dreadful to the ignorant; like that *Cumane Ass* in the *Lions Skin*, or the *Crocodile*, fierce against the timorous, but fearful of the Couragious; so is the Impatient, who cannot submit to take up the Cross, which like *Moses Rod*, thrown down became a dreadful Serpent; but at God's Command, re-assumed; an harmless-Rod; to divide the Briny Floods, and open a way into the Promised Rest: Many men heighten their own Fears, deluding Fancy, representing that monstrous, which right Reason would discover Innocent; in a constant and Prudent Resolution to meet with difficulties.

2. FEAR God, and be not dismayed, *Josh. 1.9*. Endeavour to fix thy Mind upon such a Basis of Moderation, that thy Resolution neither rise to Temerity, nor fall to Timidity; neither to be Obstinate, nor to be afraid of anything: But in a Medium, carry such an even temper, as that Prudence may claim that privilege to fit at the Helm without the Interruption of either Extrems: Take the Prophets Counsel, *Isai. 8.13. Sanctify the Lord of Hosts, and let him be your Fear, and your Dread, and he shall be your Sanctuary: But fear not their Fear, who say a Confederacy*. The present fear of God Createth us an Eternal Security: Fear him and he will banish all other fears from thee. Behold the *Psalmist* how he is fortified; *Though I walk in the Valley of the Shadow of Death, I will fear no evil; for thou art with me*, *Psal. 23.4*. And *Psal. 118.6. The Lord is on my side, I will not fear what man can do unto me*. And in Conclusion, the fear of the Lord immergeth all other fears.

3. IN every danger, impress on thy heart the Omnipotency of God, and endeavor to have an Affiance in him: He that pursues this Rule, shall act safely: When a Fiery-Furnace was threatened, *Shadrach, Meshac, and Abednego* answered the Incens'd King, *Our God whom we serve is idle to deliver us*, *Dan. 3:17*. And *David* tells you, *Psal. 34.7. The Angel of the Lord encampeth round about them that fear him, and delivereth them*. And when our Enemies seem most formidable, there are more for us than can be against us: As it appeared in the case of the Prophet *Elisha*, *2 Kings 6.16*. It animated the Royal Prophet to cry out, *In the Lord put I my trust; how say ye then to my Soul, flee, as a Bird to your Mountain?* *Psal. 11.1*. All Confidence in Men, even their Councils, or an Arm of Flesh, is unhappy, and must come to nothing; but God endures to all Eternity: Which made the *Psalmist* declare; *Therefore will we not fear, though the Earth be removed: And though the Mountains be carried into the midst of the Sea*.

4. TAKE Solomon's Counsel, and hearken unto the Word of God, *Pro. 1.33. Whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.* And *Prov. 3.23, 34. Then shalt thou walk in thy way safely; when thou liest down thou shalt not be afraid.* Herein shall be made manifest God's Power, Truth, Providence, Mercy and Justice that thou mayest trust in him; according to the Expression of the *Psalmist, They that know thy Name, will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee, Psal. 9.10.* Love the Lord thy God with a sincere heart: And the more thou lovest him, the more thou wilt rest assured of his Love and Protection: and the more *perfect thy love is, the more it casteth out fear, 1 John 4.18.*

5. TAKE Job's advice, *Chap. 22.24. Depart from iniquity, and say of it, as the Princes of the Philistines said of David, Let him not go down with us to the Battle, lest in the Battle he be an Adversary to us, 1 Sam. 29.4.* Fix thyself to seek the Lord, as *Jehoshaphat* did, when the Armies were upon their March towards him, against whom he Atchieved a Glorious Victory, *2 Chron. 2.3.* Entertain a good Conscience, it shall be a Wall of Brass unto thee: The safety of that makes a man assume the Courage of a Lyon: But if we perceive the smoke of Infernal Brimstone ascend there, we must needs faint, like the men of *Ai* when they beheld their City on Fire, *Josh. 8.20.* Guilt of Sin in the Conscience creates Sordidness in Men; they may possibly express Transcendent Words who possess a Timorous Conscience; but as one said of the fearful Dog, He must needs fear, who hath no peace in himself.

6. CONSIDER with *David, Psal. 37.37.* The end of the Saints and Apostles sufferings, which hath ever been happy; and they are the more Partakers of Christ's Glory, for bearing a share in his sufferings: Consider how long they have suffered, and then thou canst not fear any of those things which thou shalt suffer: *Behold the Devil shall cast some of you into Prison, that you may betryed —be thou faithful unto Death, and I will give thee a Crown of Life, Rev. 2.10.* True it is, Flesh and Blood claims Allowance for its Infirmity; but the more we can apply to our hearts the end of the Saints, and the quiet fruits of Righteousness, to them that are exercised, the less we must needs be sensible of the Malignity of any Creature.

7. ENDEAVOUR for Peace with God; give him no rest till he speaks unto the Voice within thee, thy Conscience: And firmly resolve not to let him go, until he Bless thee, and assure thee of thy Remission in Christ Jesus. He hath nothing to fear or molest him, whose sins are forgiven. When the sting of Death is taken out, who would not be Valiant? Which occasioned *St. Paul* to express himself, *1 Cor. 15.57. But thanks be to God, which giveth us the Victory through our Lord Jesus Christ.* And *St. John* says in his first Epistle, *Chap. 5.4. And this is the Victory that overcometh the World, even our Faith.*

8. IN thy greatest Fears pray most fervently: Even so did our Savior, being in an Agony, *He prayed more earnestly:* So did *Jacob* in fear of his Brother's long studied Revenge, *Gen. 32.9.* Pray and beseech God that he would illuminate and open thine Eyes to behold his saving Health. God many times sounds his Allarm to awaken our drouzy Souls, and open our Mouths to earnest Prayer, which in Prosperity are too prone to the Spirit of Slumber and Coldness: Fear hath many Tongues, and can open the Mouth of the Dumb: Even *Jonahs* Mariners in their Fear will pray, and instigate others to the same Duty: That one Example of *Athis, Croesus's* Son, showeth what the violence of Fear can do; he who before was dumb, on a

sudden cried out, *O Cyrus spare my Father, and by our Misfortunes, learn, that thou also art but a Man.*

**A Prayer against Fear.**

O Almighty Lord God, who art in thy Wrath and Indignation dreadful against Sinners, I humbly acknowledge and confess, that there is not one of thy Judgments, but what the Guilt of my Sins have long since deserved; even the miseries of this Life, terrors of Death, and future Condemnation: But, O thou great God of Consolation, assure me of a full and free Pardon, and a remission of all my Sins, and Seal my Peace with thee, through the Blood of a Crucified *Jesus*. Fill my Heart and Affections with that measure of thy Love, as may exclude all servile fear: Give me the testimony of a good Conscience, to comfort me against all vain fears of the Wicked. Lift up the light of thy Countenance upon me, and give me that assurance that thou art, and will be my Defense and Confidence.

2. AND, O thou who rulest in Heaven and Earth, from the Angel to the Worm, the lowest of Creatures; and from the swayer of the Scepter, to the drawer of Water: Thou art Omnipotent, and canst do what thou pleasest, and no other God besides thee, can Deliver after this sort: Lord, let it be thy Divine will and Pleasure to deliver me from those Afflictions which I fear and so much tremble at; that I may live to Praise thee, and declare thy goodness towards me in the Land of the Living.

3. AND I humbly beseech thee, O Father, if it be possible, let this Cup pass from me; yet nevertheless not my Will, but thy holy Will be done. Lord, suffer me not for any trials in Afflictions or under any Temptations to fall from thee: Consider my Frailty, remember whereof thou hast Made and Fashion'd me, that I am but sinful Dust and Ashes, which soon fade and pass away.

4. GIVE me Patience to endure thy Fatherly hand of Correction, and a full assurance that all things shall work together for my advantage: Give me a fervent frame of Spirit, to Pray more Earnestly; and give me that Faith, to which thou, who canst not be guilty of the breach of it, hast made the promise of Audience and granting my Petitions. Give me an invincible Resolution, not to let thee depart until thou doest bless me with some happy Issue, through *Jesus Christ*, my Lord and only Savior

Amen.

**CHAP. XX. Of Cares.**

CARE is the Child of Providence: Some say, the Soul's Apparator to Summon all its Faculties to its Senate or Counsel. It is rather Counsel's President, determining what to pursue and what to decline: It is the Weight which moveth all the Wheels; which taken off, or quite run down, all the Nerves of Providence are loosed, and the Souls Faculties become inactive and resty, so as we neither affect the Good, nor fear the Bad.

2. CARE is the Centinel which gives the Allarm to awaken Wisdom to its Offices, and the Steward of the internal Habitation: It is the Pilot which sitteth at the Helm, to steer and

direct the Course; lest Industry be wanting to prudent Decrees and Resolutions, or success to Industry. So necessary is this Vigilancy of the Soul, that without it we can neither be profitable to ourselves or others, in things Divine or Humane: Tho Salvation shall neither be in his Care, as the Apostle mentions, *Who Willeth, nor of him that Runneth, but of God, that showeth Mercy*, Rom. 9.16. Yet if thou use not thy diligence to lay hold on his Promises, thou shalt find, that he which Created thee without thy Care, will not Save thee without it; for he hath made thee a voluntary Agent, and hath endowed thee with Reason, that thou mightest use his Ordinance, for the benefit of thy own Salvation.

3. THO, as the Apostle says, 1 Cor. 3.7. *It is neither in him that Planteth, nor in him that Watereth, but in God who giveth the Increase*: Yet if the Dispensation be committed to thee, Woe be to thee if thou Preach not the Gospel: And Cursed is he that doth the work of the Lord negligently: Tho, as the Psalmist mentions, Psalm 127.1. *Except the Lord build the House, they labor but in vain that build it*: And, *Except the Lord keep the City, the Watchman Waketh but in vain*; and the Builder shall work to Confusion: Yet if thou art a careless Inhabitant of *Laish*; if thou art not vigilant, or in necessity Build not, thou temptest the Lord thy God, *Judges 18.7*. It is in the power of Omnipotency, who said at first, *Gen. 1.11. Let the Earth bring forth Grass, the Herb yielding seed, and the Fruit-Tree yielding Fruit after his Kind*. Which to this day are duly performed: But except thou Plant and Sow, thou must not expect to Reap: Neither hath the Almighty Wisdom fixed this care in our Hearts for ourselves only, but likewise for them to whom he hath given dependence on us. So that if any Man *will not Work*, according to the Apostle's Order, *Let him not eat*, 2 Thes. 3.10. And, *If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel*, Tim. 5.8.

4. IT is an exquisite care which the great Being hath Implanted in the Hearts of Mothers, for the Preservation of their Children, in which, *They shall be saved if they continue in the Faith and Charity*, 1 Tim. 2.15. Neither is any Employment, Calling, or Person among the Sons of Men exempt from Care. Kings, as the honored Parents of Kingdoms, embrace Care of the largest size, like those *Egyptian Plagues*, *Exod. 8.3*, &c. Not forbearing their Sacred Beds: They must take care for the Weal of their Subjects. It was a mark of Shame and Dishonor which the Holy Ghost fixed on *Gallio*, Acts 18.17. But *Gallio* cared for none of these things.

5. CHRIST in his suffering for us, omitted not this Emblem in his Crown of Thorns. Nor can the Brutes and Animals subsist without their Care: God hath given them a marvelous Instinct and natural Sagacity, to build and lay up for themselves and their Young: So that the Sluggard may well be sent to School to *Solomon's Industrious Ant*, laboring in Summer against the Winter, *Prov. 6.6*. And the Careless Daughters, who think they were Born to live at Ease, may learn of the provident Bee, and other Creatures, Prudent in their Kind, *Isa. 32.9*, &c.

6. CARE there must of necessity be used, and the best are not secluded from it; but the malicious Enemy striveth to pervert it to Man's Destruction, endeavoring to make some so Ebrious with desire of Ease, that they sleep Negligently: And where he encounters with an active and industrious nature, he laboreth to introduce some vain or impious Object of Cares, to extract a distraction from that which should conduce to their Happiness. The



misery that attends Infatuated Mankind, is, when their Cares, like the River *Jordan*, empty their sweet Streams into a dead Sea of unprofitable desires and vanities.

7. THERE is no sin which hath not some unhappy Cares to surround and foment it: And commonly more Acts of Supererogation, than Salvation requireth. Impious Cares are Revenge's, Brokers, Lust's Panders, Avarices Vassals, Errors Nurses, Mothers sin, and Vice's Hand-Maids, in all which they but fight for a destructive *Helena*, or a mischievous Gain. How happy might Adulterers, Murderers and Robbers be, were so much Adventure, Vigilancy, Charge and Care bestowed on God's Service, as they employ in their Sins! Taking more care and pains to go to Hell, than by the tender Mercy of God, would guide them to Heaven.

#### CHAP. XXI. Rules Concerning Cares.

SEEK first the *Kingdom of God, and his Righteousness*, Mat. 6.35. That all things necessary may be Administred unto thee: Let thy main Care be for God's Glory and thy own Salvation; to acquire that one necessary thing, which on<sup>ce</sup> gained, shall never be taken away or lost, *Luke* 10.42. *Martha's* many Incumbrances in this case, cannot avoid Subordination: This is Treasure in Heaven, neither in Danger of Thieves, or Moths. That same *Hysteron Proteron*, wherein Worldly desires appear like those unmannerly Imps in *Eli's* discomposed time, claiming to be served before God himself, must needs come to naught; and it proves but *lost labor to rise early, late take rest, and eat the bread of Carefulness*, *Psal.* 127.2. That *Manna* which was kept all Night, except only for the Sabbath, was Corrupted, *Exod.* 16.20, 24. All our labor to lay up, except for Salvation (the eternal Sabbath) is but lost: Therefore *Labor for the Meat which endureth to Eternal Life*, *John* 6.27.

2. SET *your affections on things above*, *Col.* 3.2. And study a holy Contempt of this World: It is Affection creates us Care; and where that is, there our Cares and our Minds will be fixed. 'Tis the highest Prudence to lop off vain Cares, that our better placed Care may be more Fruitful, and to thrust out worldly thoughts: As *Christ* did the tumultuous Company at *Jairus* house, which otherwise like those Guests at *Bethlehem*, would afford him no room: As when the Superfluity of the Branches are pruned off, the Vine is recompensed in the Fruit: So it is in the cutting off vain Cares; the more thou diminishest from them, the more fruitfully shall thy Soul be augmented in Spiritual things: As when *Elijah* was taken up to Heaven, his Mantle fell off, *2 King.* 2.13. So do the Cares of this World, when our Hearts are addicted to Heavenly things.

3. HOW properly may vain, childish things, like dead Leaves near the fruitful Autumn, fall off our minds, when we subscribe ourselves Men? And when that which we have in possession is perfect, how easily do our Worldly Cares wither and fall away; even like the Glow-worms fraudulent Luster, which vanishes at the approach of the Morning Light? In whatsoever State thou art, learn therewith to be content: Discontent and avaritious Desires force the heart, upon the sharp Tenters of Care: If a Man be content with little, he will not care for much: Cares follow Riches, and augment with their Encreases, *Mat.* 13.22.

4. TRUST *in the Lord, and commit thy ways to him, and he will bring it to pass*, *Psal.* 37.5. *Cast thy care upon him, for He careth for thee*, *1 Pet.* 5.7. and hath Promised, *He will never leave thee, nor*

*forsake thee*, Heb. 13.5. And the Prophet declares this comfortable Report, *Jer. 17.7, 8. Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the Waters; and shall not be careful in the year of drought.* God's Providence is vigilant over his Servants, and it can neither err, nor be defeated: He that gave us Life, will not fail to give us Meat and Cloathing; he that feeds the Fowls of the Air, and adorns the fading Flowers, with such varieties of Beauty, will not forget to Feed and Cloath Man, whom he has appointed to be Lord over them.

5. HE knoweth our Necessities before we ask, and that all our Care cannot add one Cubit to our Stature: Riches and Honors, for which men take such indefatigable care, come neither from the East, nor from the West, nor yet from the South; but it is God which both giveth and taketh away. Some increase in Wealth, Sleeping, or Waking; others with unwearied industry wax poor: Labor to perform thy endeavor with Cheerfulness, and commit the Issue to God: By which means thou wilt avoid all Diffidence and Distracting Care.

6. BE vigilant over thy Soul; otherwise Cares will choke up the holy Seed of God's Word, whereby it will become unprofitable to thee: It will Eclipse the light of Heavenly Knowledge, it will clog the Heart, and creep on like an *Ephialt*, which having seized us, we groan under it, and can neither shake it off, nor awake to an holy Expectation of the coming of *Christ*. Frequently Recollect thy Mind of thy Mortality, Frailty of Life, and the Vanity of all Transitory things: What are Riches and Magnificence in this World? They are like Children's Bubbles filled with Air, which vanishes in their breaking: Even such are we, like Dreams, or a Scene, wherein our parts once Acted, we must shrink into Natures Tying-room, never to return.

7. IT is uncertain what hour may be our last; but it is certain one must come, and how nigh it may be at hand, is beyond our knowledge; perhaps this night the Sentence may come forth, and a Writ of Alienation on thy Store laid up for many years; and this harsh Summons may reach thy Ears; *Thou Fool, this night shall thy Soul be required of thee; then whose shall all those things be?* Luke 12.20. When the Hives in their Plenitude warn the Masters of their Republic, that they want a Deduction of their Colony, they Swarm and Fly: But if you cast a little Dust among them, they presently settle. So the only Expedient to settle our Swarm of Busie Cares, is the memento of our Original, *That Dust thou art, and to Dust thou shalt return*, Gen. 3.19. Lastly, to remember the Apostles Rule, *Phil. 4.6. Be careful for nothing, but in everything by Prayer and Supplication, let your Requests be made known unto God:* Those wants and cares are happy which chase us to him: Therefore let us depend and hope in him, and Invoke him by Prayer.

### **The Prayer.**

O MOST Gracious and Merciful Lord God, who Feedest the young Ravens, Clothest the Lilies of the Fields, and fillest all things with thy Goodness: Thou Governest in Heaven, and in Earth, and givest to every Creature Subsistence and Preservation in its kind: O Lord I humbly acknowledge thy goodness towards me, even from the Womb unto this present moment: Thou hast preserved me, when I neither knew what human necessities were, nor which way

to relieve them: When I reposed myself, thou preservedst me; when I did not foresee any evil approaching, thou dissipatedst it; when I was kept ignorant of my Necessities, thy infinite Mercies Prevented me with Blessings and Provisions; when I was lost, thou recoveredst me: And when I was dead in trespasses and sins, thou didst quicken me by thy Grace; when I understood nothing of the Way of Life, thou meekly didst inform me, and didst guide me in the way wherein I should walk: But above all, before ever I was, thou gavest thy Son *Christ Jesus* to be the Inestimable price of my Redemption.

2. AND now, O Lord, I who am less than the least of all thy Mercies, what shall I render thee? Nay, what can I, for all thy Transcendent Blessings? Thou hast not only once, like the good *Samaritan*, but many times, as a God of Infinite Mercy, bound up the wounds of my Soul, and taken care of me: O let thy Mercy still continue towards me, and create, O God, in me a clean and a contrite heart, and renew a right Spirit within me, that it may express my thankfulness aright to so great a Majesty as thou art: The Lions want, the Mighty suffer hunger: Thou hast sent a Fire among, them that live at ease and carelessly, even unto the Proud and Rejoicing Cities; and what am I, O Lord, that thou pleasest to spare me, and dost not still feed me with the Bread of Anxiety and Affliction, and make me drink the Waters of Astonishment?

3. LORD, fix my Hopes on thy Providence, and give me Assurance thy Mercy shall never fail me: I humbly cast all my Cares upon thee, who art a Protector of thy Children: Prosper thou my Labors, whose Providence descendeth to the Preservation of the poorest and meanest of all thy Creatures: Feed me with Bread of my Stature, and let me never want that which thou knowest needful for me: O thou, who didst increase the *Sareptan's* Oil and Meal, so that it failed not in all the Famine, Bless that portion which thy Providence hath measured out to me, and mine; let thy Blessing descend upon it, whether it be much or little, so that finding a sufficiency therein, I may in a Thankful, Holy, and Prudent Use thereof, Glorify thy Holy Name, and live Contentedly and Cheerfully before thee.

4. GIVE me in every estate, both in prosperity and adversity, a faithful dependence on thy Gracious Providence, which never faileth them that trust in thee: Thou best knowest, O Lord, my necessities before I ask; let no Cares of this World distract me from thy Service, neither make my Confidence in thee, incline to any distrust of thy Goodness, or fixing my heart on the love of this present World: Thou hast given thy Holy Son *Jesus*; assure me by his infallible Spirit, that with him thou wilt also give me all things.

5. GIVE me a heart to rest in thee, and to put all my trust and confidence in thy Mercy; instruct me, to seek thy Kingdom, and the Righteousness thereof, before all things which this World can give or take away: So that thou who providest for me, mayest in thy good pleasure administer to me all those things, which thou seest necessary for the relief of this Lifes present necessity; and let thy Blessing evermore attend it, until having passed through this World of Cares, and Valley of Miseries, I may arrive to that Blessed Life, thy Kingdom of Glory, through *Jesus Christ*, our Lord and only Savior,

Amen.

**CHAP. XXII. Of Jealousy.**

AMONG those thoughts which discompose the Mind, the Jealous are not the least: And the Wise Man acknowledges, *Prov. 6.34.* that *Jealousy is the rage of a Man*; and it is frequently so exasperating to un placable. Anger, That *he will not regard any Ransom, neither will he rest content, though thou givest many Gifts,* Verse 35. I mention not here that Jealousy, as 'tis Attributed to God, and sometimes importeth Anger, as in *Ezek. 8.3.* and *Chap. 16.42.* or execution of Justice, *Deut. 29.20.* nor Indignation at that which molesteth those the Almighty loveth, *Ezek. 39.25.* *Zach. 1.14.* or Pitty to his People, *Joel 2.18, 19.* nor as in Man, signifying only Envy and Emulation, as *Rom. 10.19.* and *Chap. 11.11.* or Fear of Danger to those whom we are most Indulgent, as *2 Cor. 11.2.* Neither do I mean that of Ambition, to exclude Corrivals of Sinister Ends, such as St. Paul charged the false Apostles amongst the *Galatians*: Nor of Suspicion, which is an opinion or dread of some evil, sprung from Symptoms of Levity, or Airy notions, which sometimes set Friends at a great distance, and embitter Humane Societies: But of that which God gave a Law to *Israel, Numb. 5.14.*

2. THIS is a perturbation of Mind, compounded of Fear, Love, Indignation, and Suspition; a bitter Electuary of Ingredients, though good and proper in themselves if applied to their distinct uses: This Jealousy is the Bane of unhappy Love; the Gall of Wedlock; the sad *Asmodeus*, which makes the most flourishing Families detestable, if not desolate: It is a Tenebrous Apparition of disturbed Thoughts, restless in the inquest after that which they most abhor, and dread to find: It is the Souls *Absynthium*, and overflowing bitterness, the Scourge and Torture of Afflicted Minds, really tormenting sometimes with Imaginary, but often with vain Evils: It is the Devils Master-piece, and Quintessence of his Envy, rendering the Honorable, and (otherwise) Happy Estate of Matrimony, which the Almighty appointed to be the greatest Worldly Comfort; he by his Diabolical Malice strives to make it the most odious and unhappy: Therefore it may well be nominated in *Numb. 5.30.* *The Spirit of Jealousy.* For a worse Fury could never have been contrived to perplex frail Mortality.

3. NOW whereas the *Drama* in this unhappy Scene, is of two Persons at least, the Rules of Advice in this case, must have a double Address; which is to the Jealous of either Party: And first, Espouse not another's sin by a foolish and impious Connivance at the basest Action. He that inhibiteth Divorce in any other cause, as *1 Cor. 7.12.* permitteth it in the cause of Adultery, *Mat. 19.9.* And the Law allows, when the Jealous man shall have set his Wife before the Lord, and Justice shall be executed upon her, *Then shall the Man be guiltless from iniquity, and the Woman shall bear her iniquity,* *Numb. 5.31.*

4. BE not rash, lest thou prove injurious to the Innocent; it is an innate Corruption, to view others faults, rather than their Virtues, and to surmize that to be Evil which may be transacted: And this Axiom may be fitly applied, That they who are evil themselves, claim that privilege of being Jealous of others: And he that looks through a yellow Glass, thinks all the World of the same Colour: Consider well, and then tell me, if it be not thy own guiltiness which is the false *medium*, that casteth that Complexion on others, which indeed thou only retainest thyself.

5. GIVE not place to the Devil; his Malice is like those Envious *Philistines*, who cast filth into the pure Fountains of Humane Propagation, to create a jealousy between the Married Pair, that by this Venom he may put them at variance, whom God commanded to a perfect Union. Sometimes he will aggravate slight suspicions, which so increases the rage of each other, that Reason is many times lost in the Battle: Or else, rather than lose his Game, he will suggest some vain Chimera of that which never was, or perhaps never like to be accomplished: Sometimes he will throw Temptations before 'em, such as private Meetings, Whispering, or some such loose Behaviour and Familiarity with others, as may unhappily create suspicion in the Good and Prudent.

6. NEITHER shall he be destitute of the service of other Mischievous Tongues to foment and feed this Malignant Humour: He that said Matrimony might be happy, if the Wife were blind, and the Man deaf, either did, or might mean, if the Wife had not wandering Eyes, she would never spy out Vanity, nor the Husband open Ears, he could not hearken to Malicious Reports: Seriously consider the vanity of this Evil, and then thou wilt prudently acknowledge, that all self-vexation is folly; and to invert the Theme, all folly is self-vexation: If with all thy Art and Care, thou couldst invent any Stratagem beyond tormenting thyself, there were some Plea for thy vexation: But *none can be Chast against their Will*, was a Sentence among the Heathens; and *Argus's* hundred Eyes cannot be so vigilant, but opportunity may prove too crafty for him.

7. IF thy Jealousy be fruitless, then thou hast occasion to vex at the Levity and Vanity of thy own Mind: If it be just, what is the monstrous Object of thy Hatred and Malice? Assure thyself the Adulteress is unhappy enough; and there is no Creature on Earth more despicable and odious, nor no Sin in this Life, accompanied with so many varieties of Plagues and Judgments; so that indeed they are great Objects of Pity, if all these wretched Ingredients can render them to be so, as a wounded Conscience, the Devil's Earnest to the Impenitent, and assurance of Hell and Damnation.

8. IN the next place, my address shall be to those in whom there is occasion of Suspicion. And first, Let Man himself consider how odious Adultery is, and out of all measure sinful; for he sinneth against his own Body, defileth the Temple of the Holy Ghost, *Cor. 6.18, 19.* and pierceth through his own Bowels with a Dart of Rottenness, *Prov. 7.23.* And that which will render him in the end mournful: But beyond all this, in case of Impenitency, which the stubborn Presumer may justly suspect, it is that whereby he excludeth himself from the Kingdom of Heaven, *1 Cor. 6.9, 10.* And in the Adulteresses Crime, some Aggravations are appertaining to it, as robbing her Husband of his Posterity; obtruding a base and adulterous Issue, and so stealing away his Estate and Inheritance, by giving it to a Stranger, and fixing on an indelible Character of Dishonor and Bastardy upon her Child, who but for her impotent and ungovern'd Lust, might have proved noble and legitimate. An Injury which she can never exiate, nor repair to the innocuous Son with Rivers of Tears, and streams of her infected Blood. This multiplied Sin is sometimes concealed from Men, but never from the All-seeing God, who is a severe Revenger of all Iniquity.

9 OTHER Sins are grievous and pernicious; yet neither Lying, Stealing, Idolatry, Murder, nor Witchcraft, can of itself dissolve the Sacred Bond of Wedlock, as this only base act of Adultery doth: Therefore our Savior admits of no Divorce but upon that occasion. And it is remarkable, that when God would display the loathsomeness of Idolatry, which most displeased him, he still'd it Whoredom, and himself a jealous God; and certainly, though that be abolished of the *bitter Water*, causing the *Curse*, and *rotting of the Thigh with swelling*, which attended that antiquated Ceremony; yet the bitter Moral and Substance are not quite extinguished, *Numb. 5.18.*

10. AVOID what you are sensible of hath created your Suspicion; otherwise you are guilty, if not of Adultery, yet of a just Cause of Jealousy. *Lysander* punished one of his Soldiers for going out of his Quarters, resolving that he would have none of his, look, or go out like a Plunderer. *Dinah's* idle visits, *Gen. 34.1, 2.* proved her dishonor, effusion of guiltless Blood; her Father's Trouble, and her Brother's Curse: The wisest of Men recordeth it, as the mark of an Harlot, *Prov. 7.11, 12. Her feet abide not in the house; now she is without, now in the streets, lying in wait at every corner.*

11. IT was an *Italian* Severity in *Sulpitius*, and a Disposition to part with his Wife, who divorced her for going out of doors bareheaded: *The Law*, said he, *confined thee to mine Eyes and Approbation, and not to please others.* The common Law noted any, going out unvail'd, with the odious brand of Adultery. So careful were they to avoid all occasions or suspicions of that Sin. However foolishly strict they were, I am sure *Jerome's* Rules fore-noted is good; *Whatsoever*, saith he, *may probably be feigned, be thou cautious it may not be feigned: Thou owest this to thy Husband's Love, thine own Indemnity and Honor, and the Right and Credit of thy Children.*

### **The PRAYER.**

O Eternal and Almighty God, Father of Lights, and of the First-born who are written in Heaven, and of the Spirits of Just Men made Perfect. Thou art the Searcher of all Hearts and Reins, to whose All-seeing Eye every Creature is manifest, and every thought of the Heart naked and open: We humbly beseech thee to take from us our stony Hearts, and to give us Hearts of flesh; to subdue in us by thy omnipotent Spirit, the miserable remainders of the First *Adam*, that native inclination to Sin, which continually carrieth us away Captive to the Laws thereof, even to that Evil which we would not commit, but utterly detest, and in bitterness of Soul repent of.

2. LORD create clean Hearts, and renew right Spirits within us; root out that raging Spirit of Jealousy, that infernal Fire which lies scorching in our bosoms; and enlighten our Understandings with a sound Knowledge of all the Mysteries of Eternal Life and Salvation. Sanctify our Wills and Affections, and according to thine own gracious promise, six thy Law in our inward Parts, and write it deeply in our Hearts, that we may know thee, from the least to the greatest. Heal up those Wounds which our Sins have made so wide, that none but thine own Hands can close them, and forgive our Iniquity, and remember our Sins no more.

3. O Lord, thou didst by thy holy Word, so heal the fountains, that death and barrenness was no more therein; heal, we humbly beseech thee, the wretched Corruptions of our hearts;

cleanse and sanctify all the thoughts thereof, by the sweet and blessed influence of thy Holy Spirit, and so guide, govern, and direct us in the way which thou wilt have us to walk in, as that we may in all our Thoughts, Words and Actions, be acceptable to thee: Mortify and subdue, all our evil Desires and Thoughts, and bring them all into Subjection to thy Holy Will and Pleasure, that we may constantly resist all Temptations to Sin and Wickedness.

4. KEEP us, and Counsel us, in all our Affairs Spiritual and Temporal, that we may be filled with the holy Fruits of the Spirit of Sanctification, appearing in new and hallowed Thoughts, Words, and Actions, to thy glory, and our farther assurance before thee; so that in our Bodies and in our Spirits, we may be kept blameless in this sinful and miserable World, unto the appearing of our Lord *Jesus Christ*; To whom with thee, O Father of Mercy, and the Holy Spirit, the Comforter of the Elect, be rendered all Honor and Glory, in Heaven and in Earth, from this time forth, and to all Eternity.

Amen.

#### CHAP. XXIII. Of External Actions.

THE External Actions of Men are the product and fruit of their Thoughts; and as we owe Sanctimony to God, and our own Consciences within, so do we good Examples to our Neighbors in things External. And our blessed Savior in his Sermon on the Mount, excites us with this Doctrine, *Mat. 5.16. Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.*

2. GOOD Actions proceed from a sound Credence, without which they cannot be good, nor pleasing in the Sight of Heaven, *For whatsoever is not of Faith is Sin, Rom. 14.23.* For Faith apprehending Christ to our Justification, renders our Works acceptable to him, if they extend to Fruits of Regeneration; and uniting us to Christ, dedicateth us to a Capacity of his Sanctifying Spirit, and enableth us in some measure to vanquish Sin, and perform that which is holy in his sight. Now the Apostle mentions, *St. James 2.18. Shew me thy Faith without thy Works, and I will show thee my Faith by thy Works.* And *St. Paul says, Rom. 3.28. A Man is justified by Faith only, without the Deeds of the law.*

3. THOUGH our best Performances cannot justify us before the Almighty, because imperfect, yet are they never separated from true Faith; and they are the Path-way to the heavenly *Jerusalem*, though they cannot finish our happy Arrival. Therefore to the Young-Man's Query, who desired to be justified by Works; our Savior replies, *Mat. 19.16. Keep the Commandments:* Thus he was convinced, who had not yet learned the Righteousness of Faith, which saith, Believe and thou shalt be Saved; thereby implying, that yet he was wanting in some things, who was excellent in others, and therefore must seek Salvation by Faith, and the way to Heaven by Sanctity. This is a Condition, not an Obligation of our Salvation; for as we can never acquire Salvation by it, so we can never expect any without it, because our very best Endeavors and Performances we owe to God's Honor and Glory.

4. IT is not sufficient to have a good Intention, either to speak, or to do good; for *Satan* is well-pleased, that Men should draw near unto God with their Lips, if their Hearts be far from

him; or that they speak well, if they will perform Evil. Words at best are but Feminine Virtues, but Works are M•sculine; Of these the Spiritual *Pharaoh* giveth charge to smother them. But we desire to convert our Words into Actions, and not only to speak, but to Effect holy Performances.

5. ACTIONS Humane, Natural, or Civil, are no otherwise here concerned, than as they are in order to the Moral, and so regulated by the Law, and holy Word of God, in the affirmative or negative Precepts, which is the only Rule of all our Moral Actions towards God or Man. Neither Examples, Prescriptions, Universality of Consent, nor Commands of Men, must be prevalent with us, against the express Word of God: For these claim Privilege only in those things which God's Law alloweth, and refereth to our Authority.

#### CHAP. XXIV. Rules in External Actions.

FIRST, Neither Propose, nor Act anything Evil or Unjust, for any Worldly profit, Honors, or Pleasures: For it is an apparent detriment to acquire the World with the loss of thy Soul, *Mat. 16.26*. What can Secular Honors advantage thee, when thou art condemned by the Almighty? Should all the World extol thee, and thou be Canonized a Saint in the opinion of the multitude, or thy Actions be highly applauded, equivalent to *Herod's* Speech, and be rendered Supernatural: God's Angel may smite thee, and the Worms destroy thee. What are Pleasures? In their Birth they look towards a Precipitate End; and the Vicissitude of this Scene serveth only to aggravate the misery: Like that ungrateful sound, which reached the Ears of *Dives* in Hell, *Son remember that thou in thy life time, receivedst thy good things*, *Luke 16.25*. Present remembrances of past pleasures, embitter the Torment.

2. LET God's Law be thy Rule and Counselor, and weigh all thy Actions by his Standard, before thou Execute any Purpose. *David* could not enterprize before he had consulted God's Oracles: Nor the very Heathens, before they sent for the double *Effataes* of their Priests. When the Word of God is our Rule, we abhor setting up strange God's in our Hearts, like those who adore their own Inventions, in Will-worship and voluntary Religion; wherein all, even the most zealous and painful Actions, as Pilgrimages, superstitious Fasts, foolish Penance and idolatrous Oblations, or costly Dedications, shall be rejected, with a *Who required this at your Hands? Isa. 1.12*. And the Prophet tells you, *Micah 6.7, 8*. *The Lord will not be pleased with thousands of Rams, or with ten thousand Rivers of Oil: And, He hath shown O Man, what is good: And what doth the Lord require of thee but to do justly, and to love Mercy, and to walk humbly with thy God?*

3. IN Religious Acts, God left not *Israel* to their own disposing in minor things, but commanded *Moses*, *See thou make all things according to the Pattern shown thee in the Mount*, *Heb. 8.5*. Also when God's Word is our Rule, we will neither lay Snares upon our own Consciences, placing Religion in those things which God hath left Indifferent, (as they who prohibited certain Meats or Marriage, *1 Tim. 4.3*.) Nor will we dispense with that Word in any one point which any human Authority pretends, or imposes to the Contrary.

4. IN all thy acts and designs, before thou execute them, duly and seriously consider the Event, which is like a Ship's Rudder, though it comes last, it directs first and last. Endeavour



to gain a fore-sight, and consider the Sequel. *O that they were Wise, saith the Lord; That they understood this; That they would consider their latter End, Deut. 32.29.* By which means thou wilt in all sinful Actions, with the Holy Apostle, be ever ready to conclude, *That the end of those things is Death, Rom. 6.21.*

5. IN all thy actions fix thyself in the presence of God, by following *David's Example, Psalm 16.8.* Ever remember thou art in his Sight, and that neither thy Thoughts nor Actions can be excluded from him; for neither Solitude nor Darkness can veil thee from his All-seeing Eye, *Psalm 139.11, 12.* In all thy Undertakings accustom thyself to the rule of Charity, for that is *the fulfilling of the Law, Rom. 13.10.* and the Fruit of God's Spirit, *Gal. 5.22.* And there can be no performances acceptable to God, if we omit this Duty and Command of the Apostle, *Let all things be done in Charity, 1 Cor. 16.14.*

6. IN all Religious Duties, act not the Impostor, for the Hypocrite doth but personate, act and counterfeit the Saint; he seems good, but is doubly Impious, as the Orator said of the *Servilii*, which were very like, but not the same; so resembling, that they were not distinguished abroad amongst Strangers, but were known at home by their own Acquaintance. But when the Hypocrite hath deceived all the World, he can never defraud his own Conscience. Therefore let this advice be thy faithful Monitor, to be just and sincere in thy Deportment, before God and Man: Let Christ's Rule be thy constant Pattern, *Whatsoever ye would that Men should do to you, do ye even so to them: For this is the Law and the Prophets, Matt. 7.12.*

7. TRANSACT nothing which must cost thee a bitter Repentance. When the Philosopher had a great price set him upon Folly, replied, I will not buy Repentance so dear. Never act anything against thy Conscience, for fear or favor of Men; but rather esteem a good Conscience before all Treasure on this side Heaven: In some things we Sin all, *But happy is he that condemneth not himself in that thing which he alloweth, Rom. 14.22.* Lastly, In all thy undertakings beseech and humbly implore the Almighty to Direct, Counsel and Bless thee; and according to the Apostle's Direction, *In everything by Prayer and Supplication, let your requests be made known unto God, Phil. 4.6.* For he is unworthy to receive a Blessing, who omits the duty of Asking.

### **A Prayer for Directions in all our Actions.**

MOST Merciful Father, who hast promised, that if the Wicked turns from his Sins that he hath committed, and doth that which is lawful and right, he shall live, and his Transgressions shall not be remembered. In humble acknowledgment of our manifold sins, the equity of thy Judgments to give us over to our own unhappy Ways, who have so long refused to be guided by thy holy Word, and our own helpless Impotency, to stay ourselves, turn unto thee, or fix ourselves in any good way to Serve and Please thee.

2. WE humbly beseech thee O Father, for the sake of thy dear Son, to pardon all our Offences, and to vouchsafe to lead us in thy Paths, and the way thou appointest us to walk in: We have long gone astray like lost Sheep; and thou best knowest, O, our God, how dangerous Satan's Snares are to us, how many the Distractions of a deceitful vain World; how frail and infirm

sinful Flesh and Blood; and how many our Errors: But, O Lord, thy Wisdom cannot Err, which is immutable; therefore renouncing our own Conduct, we render ourselves into thy Gracious Hands, humbly beseeching thee, who freely givest Wisdom to all that ask, and upbraidest no Man; hold thou up our goings in thy Paths, that our Footsteps slide not; direct all our ways, that we neither incline to the right nor to the left hand to offend thee; but give us the Shield of our Salvation, and let thy Right hand uphold us.

3. O thou that hearest the Prayers of them that call upon thee, hear us, for our Souls wait on thee; direct and guide us; keep us and counsel us in all our Actions, that we neither design nor perform anything but that which is pleasing to thee, and which thou wilt bless unto us; that we may walk unblamably and prudently towards all Men, and in Sanctity before thee: And grant that in all our actions we may Glorify thee, and adorn the Gospel of Christ by our holy Conversations, give good Examples to our Neighbors, and stop the Mouths of all malicious Adversaries; so that when these days of Sin are ended, that we rest from our Labors, we may enter into that promised Rest which remaineth for thy People, where shall be no more Sin, Error, nor Curse. Hear us, O Lord, in these and all other things necessary for our Bodies or Souls, for Jesus Christ his sake.

Amen.

#### **CHAP. XXV. Of a Wounded Spirit, what it is.**

*SOLOMON* tells you, *Prov. 18.14. The Spirit of a Man will sustain his Infirmities, but a wounded Spirit who can bear?* The word signifies a *smitten, contrite, or broken Spirit*. It is a kind of Speech borrowed from corporal Affliction, by Stripes, Contusions, Bruises, or Wounds, wherein by Incision and Launcing the Sinews and Veins, the Body is debilitated and endangered to Death, and Disabled so, that it is void of Supportation; it is liable to Inflammations and Distempers, that every slight touch prejudices it: It depriveth a Man of Rest, so that he is impatient of this present Posture, and more perplexed at a Mutation. To express it further, it is the intense sorrow of the Soul, a weak Confidence, and an enfeebled life of the Spirit; so that God may well nominate it, *A wounded Spirit*.

2. THIS Affliction is of that Magnitude, that it exceeds all other Temporal Sorrows: And none can truly give their Verdict of it, but they who can join and say with *David, The sorrows of Death compassed me, and the pains of Hell gat hold upon me*, *Psal. 116.3*. Other Sorrows may be Mitigated, by administering to the Afflicted something equivalent to the loss sustained; as where one Treasure is lost, another may be found; or by some compensation or repair, may be Retaliated; as *Job* had a second Posterity and increase of Wealth: And *Elkanah* declared such a Medium of Consolation to Afflicted *Hannah*, when he said to her, *Am I not better to thee than ten Sons*, *Sam. 1 1.8*.

3. BUT these Comforts are no ways conducive to an afflicted Spirit; for furnish him with Riches, the company of the dearest Friends, or that which might afford Relief, Refreshment and Delight to others, yet to him it procures no Ease, no more than if you put on a rich Purple Robe upon broken Bones: No, no, the Grief is internal, and no external means can Cure it. In other Crosses, time will assuage, by Prudence and persuasive Arguments,

excellent lenitives of Sorrow: In some cases to divert, Wine, merry Society, Music, or the like means, may bear some part, which the Wise Man accords to, *Give strong Drink to him that is ready to perish, and Wine to those that be of heavy Heart▪ Let him drink and forget his Poverty, and remember his Misery no more*, Prov. 31.6, 7.

4. DAVID'S Harp did for the time refresh Saul, and Charm the Evil Spirit: But this grief admits of no Efficacy in such Comforts. In other Pressures we may receive Ease, or be conducted from the Evil, as St. Paul was from the Jews Conspiracy, Acts 23.31. and David from Saul, 1 Sam. 19.12. But there is no flying from a wounded Spirit: Where ever we go our Affliction attends us, even our secret Tormentor in our own Bosoms In short, as it is in one sense a Separation from God, so no Creature in Heaven or Earth can Cure it: There is no Sanctuary for a troubled Soul, but only *God's favorable Presence*: No other Expedient can be used, till he return and Comfort it.

5. SO Horrid in the mean time is this Affliction, that the desperate Traitor Judas took Death for his Sanctuary, as an Antidote against his guilty Conscience • but with what ponderosity it sits upon the Hearts of God's Servants, may appear by the Complaints of Job and others; *Wherefore is light given to him that is in Misery, and Life unto the bitter in Soul, which long for Death*, but it cometh not, and, dig for it more than for hid Treasures; which rejoice exceedingly, and are glad when they can find the Grave, Job 3.20, 21, 22. This was Job's Complaint. And the Prophet complained of his Birth, Jer. 20.14, 15, 16, 17, 18. And the Prophet Elijah being threatened by Jezebel at Beer-sheba, poured out himself, *It is enough now, O Lord, take away my Life, for I am not better than my Fathers*, 1 Kings, 19.4. And Jonah at the loss of his Gourd, expressed himself, saying, *It is better for me to die than live*, Jonah 4.8.

#### CHAP. XXVI. What the Conscience is, and the Tranquility of it.

THE Conscience is the Cognition of the Heart, and is a divine internal Light, which we cannot Extinguish; a Supreme Court of Judicature within us, and above us; and a silent Register of our Thoughts and Words: It is a thousand Witnesses, as the Apostle says, *Accusing, or Excusing*, Rom. 2.15. Such is the Impartiality of this Judge, that no Bribery can tempt him to Justify the Wicked, nor Condemn the Just; but he is the first Revenger of Impiety, and an excluder of the Guilty from Absolution.

2. IN true Tranquility of Conscience, the Heart is cheerful in every Estate and Condition, Rom. 5.1, 3. and dreadeth no Judge nor Witness: It is a continual Feast; the Soul's Paradise; the Mind's fair Haven; an invaluable Possession, which renders every owner Happy: It is an immovable Comfort, the *first Fruits of Heaven*, and Riches which shall never be taken away. As no Wind can move or shake the Sun-beams, so neither Life nor Death, Prosperity or Adversity can Transfix this. While this is secure, though Men receive many sharp Encounters, as the Citizens of Ai did, Josh. 7. Yet are they confident to resist; they can resolve with that pattern of Patience, Job 13.15. *Tho he Kill me, yet will I trust in him*: But if that fail, and the Smoak ascendeth, their Hearts are under a great Consternation, Josh. 8.20.

3. THE Almighty Woundeth and Healeth, Deut. 32.39. Job 5.18. But it is with his Justice and Mercy. The Wise Man says, Prov. 6.32, 33. We wound our selve by Sin: and God healeth us by

Afflictions, as Surgeons do with the *Lancet* and *Cautery*. Sins are the Thieves which rob us, and leave us wounded us by the way, till the good *Samaritan* appears with his Wine and Oil, to cleanse, supple and bind up our Wounds: He scourgeth the Conscience with a sense of his Anger, to make us sensible of our Sins, and to bring us to an abhorrence of them. And thus he sometimes Disciplines us with external Afflictions.

4. GOD sometimes wounds the Heart and terrifies the Conscience, by the Word Preached; and then we are *Pricked at the Heart*, and with St. Peter's Auditors cry out, *Men and Brethren, what shall we do?* Acts 2.37. Sometimes he smites the Conscience with an inward sense and apprehension of his fierce Wrath, and severe imminent Judgments; in which, as the Psalmist complains of, *Psalm 55.4, 5. An Horrible fear overtaketh them* (like the Earthquake at *Horeb*, preceeding the *Still small voice* of Mercy, 1 Kings 19.11, 12.) In sense of a Spiritual Desertion, while he hideth away his Face; Spiritual Wants, or permission to some grievous Temptation, cold Fits of Despair and Buffetings by the Messengers of *Satan*, in all which though there be means of Comfort appointed, yet none can prevail, till the Spirit of God the Comforter, return and Heal.

5. THE same Hand giveth the Wound, and prescribeth the Plaister; as it was said, *Hos. 5.13. The Assyrians and Jareb could not heal Judah and Ephraim of their Wound*; so no Mortal Creature can administer Comfort whereby to heal a wounded Spirit, till he who correcteth in Measure approaches and bindeth it up, *Jer. 30.11. &c. He, only he*, says the Psalmist, *Psalm 147.3. He healeth the broken in Heart, and bindeth up their Wounds*: Even he who was Wounded for our Sins, and bruised for our Iniquities, and by whose Stripes we are Healed, *Isa. 53.5.*

#### **CHAP. XXVII. What things principally wound the Conscience.**

THERE are some things which Principally afflict and wound the Conscience, and comes up, as the Prophet mentions, 1 Sam. 13.17. like those *Philistim* Spoilers, in *three Companies*, to destroy and drive Men into Despair: And the first Apparition and Assault, is the apprehension of God's Wrath, for some Hainous Sin committed: An Instance we have in *Cain*, having Murdered his Brother, cried out, My Sin, or Punishment is greater than I can bear, *Gen. 4.13.* And *Judas* having betrayed his Lord and Master, durst not approach to him to beg Mercy, by reason he apprehended an implacable Anger in Christ.

2. IT is certain, according to the Apostles saying, *That the Wrath of God cometh on the Children of Disobedience*, Col. 3.6. And that his Wrath is revealed from Heaven against all Ungodliness and Unrighteousness of Men, Rom. 1.18. And that *the Impenitent by their hardness of Heart, treasure up to themselves Wrath against the day of Wrath*; That the•e shall be *Indignation and Wrath* to them that *obey not the Truth*, Rom. 2.5, 8. But when thou, who art of a wounded Spirit, and broken Heart, hast well considered, perhaps thou wilt find that these things are of no Concernment to thee, but to those who live in Sin.

3. THE second Obstacle in wounding the Conscience, is sense of Spiritual Wants, as Hope, Faith, assurance of Salvation, the Spirit of Sanctification and Prayer. These being the Graces of the Almighty, and the Presence of his Holy Spirit in the Regenerate, may yet for the time be an hidden Treasure, an Immortal Seed under the frozen Clods, without any appearance of

Life. And the truly Devout may weep and complain, like the Penitent *Magdalene* in the Garden, for the loss of Christ, when at the same season he is discoursing with them; but they are ignorant of his Presence, *John* 20.14.

4. THE third Obstacle, is fear of some strong Temptations and Trials, at which the afflicted and affrighted Conscience is Amazed, as the Disciples were when Jesus slept in the Storm, and the Ship was Overmastered with Waves, and ready to Travel to the bottom of the Sea, upon Death's Errand, *Matt.* 8.24, 25. Or like St. *Peter* on the Water, when he beheld the rough Billows come Plowing before him, crieth out, *Save Master, we Perish*, *Matt.* 14.30. When it evidently appears, they cannot Perish who are with Christ; nor they cannot be Safe who are without him.

#### CHAP. XXVIII. Divine Considerations of the Afflicted.

AS God is Just, so he is Merciful; he is no enexorable *Radamanth*, but he is easy to be entreated: Concerning whom we have a Word more sure, than any Testimony of Man; for the Almighty, in *Exod.* 34.6. being his own Herald, thus proclaims himself, *The Lord merciful and gracious, longsuffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin.* Now if that which others report of the Kings of *Israel*, *1 Kings* 20.31. *That they were merciful Kings*, Could persuade them to seek Mercy, and to enjoy their Lives and Liberties; how much more should that, which God, who cannot lie, hath declared himself, *Tit.* 1.2. move the afflicted Soul humbly to Petition him for Mercy; who is more ready to grant it, than we are, or can be to entreat it; for ask it we never could, except his preventing Grace and holy Spirit invisibly moved us.

2. GOD delights not in the Death of Sinners, but in their Conversion, *Ezek.* 18. And as it is a true Prognostick of a Guests being welcome by the good Aspects and Deportment of the Family; So it is an evident signal that a Penitent Sinner is welcome to Heaven, by the Angels loud Exultations. If God in his good Pleasure would have destroyed thee; how often and justly might he have taken thee away in thy Sins? But now that his Eye hath spared thee, his Goodness is to lead thee to Repentance, which never comes too late, if seriously performed. He terrifieth with present Sense of his Anger against Sin, that Men may be excited to Repentance, and by forsaking their Sin, be more assured of the Mercy of God, and their own Salvation. As stormy Winds by shaking the Trees, do fix and root them deeper, and seasonable Weather purifies the Air and Water by their Agitation; so doth the Almighty mundifie the Minds and Hearts of his Servants, by Menaces, Judgments, and Afflictions, *1 Cor.* 7.11. *Psal.* 119.

3. IT is God's Mercy to afflict thee now, that thou mayst Repent and be Saved. It is the most unhappy Condition of a Sinner, when God concealeth his Anger to the last, and then denounceth the Impenitent as incorrigible, *Isai.* 1.5. So that if no Remorsness of Conscience appears, thy Case is desperate. But this Soul's Conflict, concludes another Co-ercive Power in thee, resisting Sin, whereby thou mayst be capable of a state of Regeneration; for though the Spirit of God at the present in its Motions are but weak in thee, yet it is invincible.

4. St. Paul tells you, *Rom. 3.23, 24. All have sinned, and come short of the Glory of God; being justified freely by his Grace, through the Redemption that is in Jesus Christ.* Which plainly demonstrates, that 'tis not a Man's own Righteousness that can contribute to his Salvation; and David, in *Psal. 32.1, 2. says, Blessed is the Man whose Sins are covered, and to whom the Lord imputeth no Sin.* Not who hath no Sin; for on those Terms none could be blessed. It is not in the quantity of the Debt, as in *St. Luke 7.42, 43.* where fifty and five hundred are equally forgiven: And where an Infinite Majesty is offended in the least, never any of God's Servants were Saved, for being less guilty than thou art. Thou fearest God's Wrath, because thy Sins are great, and appear so to thy Conscience. They which are Saints had some, and he that breaketh one Commandment is guilty of the breach of all, and liable to the Curse of the Law, *James 2.10, 11.* A diminutive wound to the Heart will as surely Kill, as the deepest and widest Orifice. A small Shelf of Sands will as surely bulge the Ship, as the greatest Rocks. A little Postern-gate, or breach in a City Wall unguarded, will let in the Enemy: So the smallest Sins, if not covered by Faith, and cured by Repentance, will destroy the Soul.

5. WHEN we consider *Noah's Drunkenness, David's Murder and Adultery, Solomon's Idolatry, Manasseh's Murder, Witchcraft, and Idolatry; St. Paul's Persecution, and St. Peter's denial of Christ;* it is apparent, that these committed sinful Acts of a deeper die than thou canst charge thy Conscience withal; and that if God's Justice should be executed according to the rigor of his Law, *No flesh living could be justified,* *Psal. 143.2. Rom. 3.20.* Therefore is *Christ the End of the Law, to everyone that believeth,* *Rom. 10.4.* An Instance of which we have in the Patriarch *Abraham, the Prophet David, the Apostles St. Peter and St. Paul, and all those that are Saved;* when we rely on him and his Merits, by God's own Covenant of Grace, and the Rigor and Curse of the Law is suspended. God therefore gave us his Son, with this Proviso, *That whosoever believeth in him should not perish, but have everlasting Life,* *John 3.16.* And the Apostle intimates, *Rom. 5.1. Being justified by Faith, we have Peace with God.* And *Rom. 8.1. There is no Condemnation to them that are in Christ Jesus.* And if God Justifies, who shall Condemn?

6. NO Sin is of that extent, or Equivalent to the Mercy of God, and the Merits of Christ. All Actions of the Creature are finite; but the Mercy of the Creator, and the Merits of a Savior are infinite. A drop of Water holds some Proportion with the Sea, being both finite; but finites with infinites holds none: Fear not then, nor let Pusillanimity over-rule thee if thou canst Repent and Believe, for there is *Balm in Gilead,* there is a Physician there; Therefore let not Despair seize upon thee.

#### **CHAP. XXIX. Considerations of Humility.**

HUMILITY is Religion's Basis; and God giveth Grace to the Humble, but resisteth the Proud. When the subtle Tempter cannot prevail in his Perswasions to evil, he insinuateth himself into the Minds of them who have performed some Pious Acts of Christianity, by his mischievous Suggestions, elevating them to a secret Admiration of the same, whereby they may be deprived of that Grace which enabled them to that Performance. The Poor *Publican* in his Humility not daring to lift up an Eye toward that heavenly Majesty, he had so grievously offended, having nothing to say, but only, *God be merciful to me a Sinner,* went home justified rather than the Proud *Pharisee,* who boasted of much Sanctity.

2. HUMILITY is the securest Virtue; but Pride the Worm at the Root of Religion, eateth up the Vitality of it. Now by reason it is difficult for Dust and Ashes to enjoy any extraordinary Temporal Blessings, without being puffed up in Mind, above his Opinion of others in a lower Sphere; God justly permits many of his Servants to depend on their own Strength, (like a tender Nurse, who withdraws her Hand a little from her Charge, to make it sensible of its own Weakness, and to check it from a dangerous Presumption) so that by falling under some great Temptation, they may be disciplined in Humility safely to distrust their own Strength, and fix their Dependence on God. For St. *Peter* was in a better posture Weeping, than when he presumed to lay down his Life for his Master; then he fell by abjuring his Lord; but now he rose again by his bitter, but sincere Repentance. Now if the serious Considerations of thy Sins do truly humble thee, thou hast acquired a speedy way to thy Repentance.

3. THE Almighty often in his great Council orders the greatest Enormities of some of his People to stand upon Record; that we may draw from thence this Conclusion, That if we can Repent sincerely of Sins, of as deep a Die as they are, we also shall find Mercy; but by the way, with this deep Consideration, that we never entertain any of them in our Thoughts, to be guilty of Presumption, but as Motives to Repentance, whereby we may lay hold with Faith on him, who freely forgiveth the Penitent, not the obstinate Presumptuous Sinner; and nothing more offends the Divine Providence, than a despairing of his Mercy, (which is a secret questioning the Veracity of his Promises) and Impenitency, which is the undoubted Issue of Incredulity. Indeed there is no greater Injustice to God's Mercy, than by Despair to persevere in Sin, seeing his Truth is engaged for our Pardon, if we believe and Repent, for he has not declared in vain, *Isai. 1.18. Though your Sins be as Scarlet, they shall be white as Snow; though they be red like Crimson, they shall be as Wool.*

#### **CHAP. XXX. Divine Considerations of our Repentance, forgiving Enemies, and the Love of God.**

CONSIDER why Christ came into the World: The beloved Disciple informs you, *John 3.16.* Because *he so loved it.* God sent him to save Sinners; not only them who had broken some of his Commandments: But as St. *Paul* saith, *He came into the World to save Sinners, of whom I am chief,* 1 Tim. 1.15. He came to call, (as himself professeth) *Not the Righteous, but Sinners to Repentance,* Mat. 9.13. Mark 2.17. He called the heavy laden not fallaciously, but indeed to ease and disburthen them of their Sins, Mat. 11.28. He saved the *Publicans* and notorious Sinners, and to manifest the same in contempt of Pharisical Calumnies, conversed with them.

2. CONSIDER, that God who commanded us to forgive, not only seventy times, but oftener, would not enjoin us that which himself could not, or would not perform. He is essentially, and so infinitely gracious, that his Mercy is more than thousands of Oceans, which can never be exhausted. Man hath but a slender Stock, a finite Mercy at the best, and such as may be diminished and vanquished by Injuries. He that enjoineth Man to forgive without Exception, could not in his Justice command and require Man to forgive more than himself in his abundant Mercy could or was willing to assent to. Add to this a Consideration of his tender

Love; He hath planted a Paternal Love and Care, not only in Parents for their Children, but (lest we should suppose it rather habitual than natural, taught by Precept or Example, rather implanted by the Almighty in their Natures) in the very brute Beasts of the Field, and Birds of the Air, for the Preservation of their Young; All this Love in the Creature is but momentary, but in God it is Essential, Infinite, and Unchangeable.

3. NOW consider, did God give Man (suppose *David*) so much Love and Mercy, as that upon the Mediation of the *Tekoite*, he could presently be reconciled to a Rebellious *Absalom*; hath he given thee Bowels of Compassion, and an ardent Zeal for thy Children's Good and Safety, to mourn for their Transgressions, and to be ready upon the least appearance, or signs of amendment, to enter into a Reconciliation with them, and canst thou conceive that God will not be much more ready to Pardon thee, if thou canst heartily Repent and Implore Forgiveness, through the Merits of a Crucified *JESUS*, the Son of his Love, and in whom he hath proclaimed from Heaven, *He is well pleased*, *Matt. 3.17*.

4. THE Custom among the *Molossians* was, whom *Plutarch* mentions, that the Petitioner should take up the King's Son in his Arms, and so kneeling before the Altar, nothing was denied for the Protection and Safety of the Suppliant. So *Themistocles* found favor with King *Admetus*. So likewise will our Heavenly King give Audience to our Petitions, if we present him in the Arms of Faith, his Beloved Son *Christ Jesus* with the Merits of his Death and Passion. A wounded Spirit, a broken and a contrite Heart, is an acceptable Sacrifice to God, and that which he will not despise, *Psalm 51.19*. Thou canst not reasonably think thy Case detestable, for that which God approveth and loveth in thee, and hath so mercifully Cherished in those he dearly loved. The Royal Psalmist, the Man after his own Heart, felt this which thou art afraid of, *My Heart*, saith he, *is Wounded within me*, *Psalm 109.22*.

5. CONSIDER seriously, that a calm Conscience is not always the best, nor a Tempestuous the worst: There is a Lethargy and Stupidity of an evil Conscience in a Carnal Security: This Calm is such a Storm, wherein the Soul, (like the Men of *Laish*) is quiet and secure, until some Spiritual *Danites* awake it, and the Sinner goeth on like *Agag*, thinking surely that the *Bitterness of Death is past*: As some Heart-sick Patient, in whom Nature's strength is so far decayed, that he is insensible of the undiscovered approaches of Death now imminent; even such is the calm Conscience of a secure Sinner.

6. NOW, if that *Angel Guardian*, the Conscience, which God and Nature has placed within the Breast of a Righteous Person, be sometimes at Variance and upon the seasonable point of Admonition for some Sin Unrepented; we may infer it to be like the Ship in which *Jonah* fled, followed with Storms, until he was cast forth, whereby his Happiness might be the greater: But the danger is desperate with those, when the Mind is Drowsie and will not be awakened from its Guilt and Impenitency; but are given up to the Spirit of Slumber; those I say, if at any time their Conscience within 'em whispers and severely Checks 'em, then are they ready to cry out as *Ahab* to *Elijah*, *Hast thou found me, O mine Enemy?* If we are not sensible of our Wounds, the sign is Mortal; therefore let us not ourselves remove from that wholesome Discipline, or fly that Surgeon, whose Lancet threatens none but the imposthumated Parts; but rather choose wisely that main skill of knowing, whether our Consciences thus lull'd up



in treacherous sleep, or disturbed by that Voice within us; which of these two, I say prognosticates the most Danger.

**CHAP. XXXI. The Examination of the Conscience, concerning our Repentance, &c.**

TO this a serious Examination is requisite; wherein I shall lay down these Particulars: First, some Reasons why we must seriously examine our Consciences. Secondly, The main Lets incident thereto. Thirdly, Certain Rules by which we may thoroughly Examine. Fourthly, Interrogatories to be proposed to the afflicted Conscience. Fifthly, Some Conclusions necessary to be drawn from the Whole.

2. FIRST, We ought to Examine ourselves; for certainly God hath not so often Comanded it in vain, *Lam. 3.40. Psal. 4.4. 1 Cor. 11.28. 2 Cor. 13.5.* Secondly, Without this we cannot know our Sins, and so not Repent, nor have any solid Comfort in Impenitency. We are extreme apt to mistake ourselves; which if we do, we can have no sound Comfort in the Testimony of a good Conscience, which presupposeth Faith and Illumination. Thirdly, Without this, we cannot possibly know which way we are going, the Broad way to Destruction, or the Narrow to Salvation, which were very necessary to comfort us, if we go right, or to recall and rectify us, if wrong. Fourthly, Without this, we can never make a right use of God's Chastisements, nor obtain any comfortable way out of 'em: Neither can we distinguish his Operations of Mercy in us, when he Humbleth us here, that we may be Exalted hereafter.

3. NOW, the common Obstructions to this Duty, are first an Evil Conscience, which being wounded by a deep Guilt, cannot endure any Searching. Secondly, Native Hypocrisy, misrepresenting us to ourselves, by denominating us highly Pious, and looking upon it as an important Injury not to be counted so. Thirdly, distracting Cares of this Life, and Carnal Security, which say with those Jews, *Hag. 1.2. The time is not come:* These make Men refer their Repentance to the last Hour, even to the hazard of their Immortal Souls.

4. NOW, the Rules to be observed, are these: First, Earnestly endeavor to find out and abandon all thy known Sins. Secondly, Rest not in outward appearances, but entertain the illumination of God's Word into the secret and dark recesses of thy Heart: For, the Woman in the Gospel, first lighted, and then swept the Room, *Luke 15.8.* Thirdly, Judge thyself as impartially as thou wouldst do an Enemy. Skillful Painters place their Work at some distance from 'em, that they may be able to judge and amend their Errors. So must thou fix thy actions upon some other Person; like *David*, who could not behold his Sin in himself, till *Nathan* shown it him in another, *2 Sam. 12.* I need not instance in *Judah*, *Gen. 28.* Or in *Ahab*, *1 Kings, 20.4.*

5. BEGIN Early, and be constant in this Duty. If thy Thoughts, after some slender pursuit, return as those Men of *Jericho*, with a *Non est Inventus*, *Josh. 2.22.* Know that thou hast more need of greater diligence to repeat often thy Examination. Examine thyself by the whole Law of God: And enquire what thou hast done in opposition to Sin. Few wicked Men, but are content to observe some of God's Laws, if thou wilt grant them *Naaman's* Plea only, *The Lord pardon thy Servant in this thing.* And sometimes *Herod*, *Ahab* and *Pharaoh*, will have certain fits

of seeming Devotion and Repentance. The Brazen Serpent will not Sting: And Men's Corruptions are most apparent when opportunity gives them Birth.

6. NOW, The Interrogatories to be propounded to thy Conscience, are these: First, doth Sin reign in thee, so that thou yieldest a willing obedience to it? Or doth it bear sway and tyrannize over thee? For between these there is an immense difference. True it is, all Men sin, but Sin reigneth only in the Unregenerate; *Let not sin reign in your mortal Body*, Rom. 6.12. And St. Paul further tells ye, that the Regenerate sin, Rom. 7.15.19. *That which I do, I allow not; for what I would, that do I not, but what I hate, that do I: For the Good that I do, I would not: But the Evil which I would not, that I do.* From this Inference, ask thy Conscience whether thou wouldst have committed this Evil which now wounds it? If not, it is no more thou, but Sin that dwelleth in thee.

7. DOST thou detest all Sin, because it is contrary to God's Holy Will? And rather more for the love of God, than for fear of his Judgments? Dost thou not only grieve for every Sin which thou hast committed, but also for the Ravinity and Corruption of thy Will, and the infirmities of Flesh and Blood, disabling thee to the purer service of God? If thou art in this State, thou art not disesteemed in the Eye of the Almighty: Neither will God ever Condemn thee, for that, which he hath given thee a competency of Grace to abhor and condemn in thyself: *For if we would judge ourselves, we should not be judged*, 1 Cor. 11.31. The Unregenerate Person Idolizes Sin, but is afraid of the Punishment; but the Regenerate abhors it, therefore God will not judge him for it, but will rather say what he said to the Woman taken in Adultery, *Neither do I Condemn thee, go and Sin no more*, John 8.11.

8. WOULDST thou embrace Sanctity, and is it thy Heart's desire to serve God in sincerity? So that thou canst say with the Church, *Isa. 26.8. The desire of our Soul is to thy Name, and to the remembrance of thee.* If thou dost *hunger and thirst after Righteousness*, be assured thou shalt be *satisfied*, Matt. 5. Dost thou in the inward Man consent to the Law of God? 'Tis Infallibly certain, if thou dost pursue after Holiness, without which, none can see God, thou art esteemed of the Almighty. For our best Perfection at present is this, not that we are thoroughly Pious, but that we chase after it.

9. HAST thou with the Kingly Prophet, *Psalms 119.6.* a respect to all God's Commandments, so that thou dost not in thy Heart dispense with any of them, for Pleasures, Profits, or any secular Advantage, but wouldst earnestly enjoy that Privilege of keeping them all? If so, let not slip the Anchor of thy Hope, but receive Comfort: For hour Satan's Delusions may allure thee, and thy own Corruptions may betray thee, yet thy minor serving of thy Creator without Exemption or dispensation to any Sin, concludeth thee in a State of Regeneration, the Denomination following the better Part, as appears in St. Paul's Expression of himself in the same case, Rom. 7.25. *With the Mind I myself serve the Law of God; but with the Flesh, the Law of Sin.* That is, groaning under the Tyranny, but not dispensing with its Reign.

10. DOST thou resolve to oblige thyself to avoid Sin? Then God will accept thee, 2 Cor. 8.12. David said, *I will keep thy Statutes, and I have sworn, and I will perform it, that I will keep thy Righteous Judgments*, *Psal. 119, 8.106.* It is evident he made a breach of his Performance,

though his Intentions were quite contrary, *2 Sam. 12.9*. Dost thou conscientiously and diligently use the means to take cognizance of thy Sins; as by applying the word of God home to thy Conscience? for by the Law comes the knowledge of Sin. *Rom. 7.7*. Dost thou carefully shun all occasions and incentives moving thee and enticing thee to Sin and Wickedness? It is a vanity in him to detest Drunkenness, who will not restrain his boon Companions: It is impossible for him to hate Adultery, who fixeth his Eye upon the Lascivious, and is entangled in the snare of the Adulterer: Such are apt then to forget what was mentioned in our Savior's Sermon on the Mount, *Matt. 5.28*. *Whosoever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart*. And Solomon's Advice is very proper, *Come not near the Door of her House*, *Prov. 5.8*. For Opportunity and Occasion is Lust's Pander.

11. ASK thy Conscience whether it can presume to sin wittingly and willingly? And whether it can be sedate in any known and unrepented Sin? If it be disturbed, dissipate thy Fear; for this very disturbance of Conscience, which so much appalls thee, is a principal Mark of a good Conscience. It is true, as the Woman sang of Saul and David, *1 Sam. 18.7*. *Saul hath slain his Thousands, and David his ten Thousands*: So, Despair hath cast away some, but Presumption, Multitudes. Hath not thy Conscience at some time, in a particular Measure, been refreshed by a Divine assurance of thy Interest in a Savior, a resolution to forsake all thy Sins, Peace with God, and Salvation by the Merits of Christ? We commit a gross Mistake, if we always judge of our State by present Sense: For there are certain hours of Tentation, wherein the light of Grace is obscurely Eclipsed to our Sense, and the stupid or afflicted Conscience feeleth no present Illumination of God's Spirit, which yet in due time shall return, and compensate our Trials, with greater advantage of Assurance.

12. NOW the Conclusions necessary to be considered are these: First, The Almighty's Judgments are ever just, yea, when Flesh and Blood says with *Nichodemus*, *How can these things be?* *John 3.9*. When the too Curious Inquests after them are to be Stayed with a, *Nay but, O Man, Who art thou that Repliest against God*, *Rom. 9.20*. And so also his Mercies are as the unsounded Deeps, beyond all apprehension of carnal Reason; often Medicable by Wounding and Afflicting the Guilty Conscience; Comforting by terrifying, introducing to Glory and Immortality through Corruption; killing Sin in the Flesh by Death, the Fruit of Sin, and guiding to Heaven, (as I may say) by the Gates of Hell, and fear of Damnation.

13. THE most Notorious Sins committed in Ignorance and Incredulity, after Repentance, are no Arguments to Despair: For the Apostle tells you, *1 Cor. 6.9, 10, 11*. *Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall Inherit the Kingdom of God; and such were some of you: But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God*. And the same Apostle, was a Blasphemer, and a Persecuter, and Injurious; but obtained Mercy, forasmuch as he did it ignorantly, and in unbelief, *1 Tim. 1.13*. In his Conversion these Sins fell off, as the *Viper of Melita* from his hand, without any danger to his Life, *Acts 28.5*. So God pronounceth of the Convert by the Mouth of his Prophet, *Ezek. 18.22*. *All his Transgressions that he hath committed, they shall not be mentioned unto him*.

14. SINS of the Regenerate, though violent Perturbations of Mind, or Tentations ensnaering them, are not to be reckoned among Symptoms of Reprobation, or Apostasy: Such was *Peter's* denial, and *David's* Adultery, and Murder: Therefore the Apostle's, Counsel is very charitable, *Gal. 6.1. If any Man be overtaken in any fault, ye that are Spiritual restore such a one with the Spirit of Meekness, considering thyself, lest thou also be tempted.* And Christ hath taught us, without distinction of great and little Sins, to say daily, *forgive us our trespasses:* This Life is a Spiritual Combat, a Truceless War against the Powers of Darkness, wherein the Strongest may be, and often are carried away Captive, and yet be healed and recovered, *Eph. 6.12.* Their Captivity concludeth not their not being true *Israelites*, who would fain return.

15. EVERY Sin against Knowledge doth not presently infer a Reprobate Mind: The most Exquisite and Dexterous are sometimes taken in Satan's snares; *St. Peter*, though forewarned, denied Christ through sudden apprehension of fear: Not out of Malice, but infirmity: We, nay the best of Men, are but partly Flesh and partly Spirit, so that we can neither perform the good we are inclined to, nor avoid the evil which we behold and detest. *St. Paul*, and all that are Regenerate, doth allow the Law of God, yet sometimes feel another lawless Law, carrying them away Captive to Sin, *Rom. 7.23.*

16. THOUGH every Sin against Conscience is very dangerous, and every perseverance therein, the very *Suburbs of Hell*; yet every such Enormity excludeth not Repentance and Remission: Because sin not only allureth, but sometimes exerciseth the rage of a Tyrant, and Captivates us against our Wills. There may also be a *Lethargy* or *Epilepsie* of the Soul: There is such mischievous subtlety in *Satan*, that his Snares, though visible, are not always avoided; whose Messengers, though felt with grief of Soul, are not always overcome; yet he that gave Waters to the *Horeb Rock*, *Exod. 17. 6, 7.* can smite our harder Hearts, and make the Waters of Life flow Plentifully, to Repentance, never to be repented of.

17. THOUGH every Relapse into Sin is very dangerous, yet if a man be not entangled and vanquished, those breaches may be repaired by Repentance, *2 Pet. 2.20.* And *Solomon* tells you, *The Just man falleth seven times a day*, *Prov. 24.16.* *Satan* doth not always present New Scenes, but sometimes dresses up his Old Artifices, therewith to beguile: Though our Infirmities are numerous, God's Power is made manifest, by sustaining us, that though we fall, we shall not fall away. Though *Satan's* power, subtlety, and restless malice, are very potent, yet he and his Messengers are limited by their Chain, and can receive no Commission, if it be but to enter into a *Herd of Swine*, but from the Almighty, *Mat. 8.31.* And the Apostle tells us, *1 Cor. 10.13.* That *God will not suffer us to be tempted, above what we are able:* So that we may resolve, that neither Life, nor Death, nor any Creature shall be able to separate us from the love of God in *Christ Jesus*, *Rom. 8.39.*

#### CHAP. XXXII. Rules of Practice.

FIRST, use thy utmost endeavor to possess the Testimony of a good Conscience, which thou canst by no means attain, but by being vigilant over thy Soul, and with a fixed Constancy resisting Temptations. Every Sin, yea, even the least, woundeth the Soul afresh: Be not secure of minor Sins, but let a good Conscience be most precious unto thee; part not from it

for any Pleasures, Honors, or Riches of this World; but rather part from Life itself. Enjoy a tender Conscience: A seared one, like *Callous* Flesh, is insensible of that which toucheth it; to this, Custom creates a proneness to sin, and takes away the sense of it, 1 *Tim.* 4.3. *Tit.* 15.

2. APPROVE thyself in every Action to God, fixing thyself ever in his presence, who beholdeth a far off all thou thinkest or actest, 1 *Pet.* 3.12. And value not whoever is disgusted, if God approveth thee Walk not according to the Wisdom of the Flesh, but by the Rule of God's Grace, which shall at last be thy rejoicing, 2 *Cor.* 1.12. Resign not thyself to Sins Dominion; which is impossible, except thou wholly deliverst up thyself, by consenting to thine own Captivity; as the Ear-bored Servants, who professed love to their Masters; and so would not be Manumitted and freed from them, *Exod.* 21.5, 6. Detest Sin and it shall not prejudice thee: No sin is so pernicious as that which is most facetious; but espically beware of presumptuous sins, lest they get the Dominion over thee, *Psal.* 19.13. *Numb.* 15.30, 31. *Deut.* 17.12.

3. CONTEMPLATE on God's Justice and Mercy together; let them be inseparable in thy Thoughts. For if thou inspectest into his Justice only, thou art liable to Despair upon the sight of thy sins: And if thou viewest his Mercy only, thou wilt with facility presume, when thou beholdest that transcendent Immensity, which is ever ready upon unfeigned Repentance to pardon Sinners: The Sailors of Old, upon the Yards of their Ships, conjectured the *Ignis lambens* for a good or a bad fatality; if they beheld but one flame, they denominated it an unlucky *Helena*; but if two, they accepted it for *Castor* and *Pollux*, Good Prognostics of fair and prosperous Weather: Even so it is in Mercy and Justice, the Consideration of them singly, may prove pernicious, but both linked together may complete thy Happiness.

4. LABOUR for true Faith in *Christ*, who is the *Propitiation for our sins*, 1 *John* 2.2. Whose *Blood cleanseth us from all sin*; 1 *John* 1.7. And *holding Faith and a good Conscience*, That we may avoid being Shipwreck'd, 1 *Tim.* 1.19. 1 *Tim.* 3.9. There was no cure for a wounded *Israelite* against the venom of Fiery Serpents, but to look up to the Brazen Serpent, which Prefigured *Christ* apprehensible by Faith; the only Medicament for Sin-wounded-Consciences: Permit but this very sense and apprehension of God's Wrath which now appaaleth thee, to induce thee the more arduously to detest all Sin; and thou shalt thereby be ascertain'd, that God hath wounded thee, only to heal thee.

5. REMEMBER that what the Law averrs, it declares only to them who are under the Law, not under Grace, *Rom.* 3.19. They are under the Law who plead Not guilty, and insist upon their Justification by works of the Law: We are under Grace, who perceiving our Sin and Misery by the Law, fly wholly to him for Mercy, who freely justifieth the Sinner, *Rom.* 3.24. The Imprecations and Menaces of the Law are not to break the bruised Reed, nor quench the Smoaking Flax, but to depress the heart that is elevated with an opinion of self merit, who safely go on to undo themselves after a presumptuous manner.

6. LET thy Repentance be speedy, that Sin take no root in thy heart. Neither let thy Wound putrefy before thou apply the Remedy: But ascend with all diligence to the Throne of Grace to implore Mercy, before Wrath is gone out against thee: Rely on this Second Table,

Repentance, who hast lost the first, of Innocency: Condemn thyself, and *Christ* will Justify thee: He only expects thy voice, to give thee audience: When thou comest with thy Accusation and confessest thou hast sinned, then *Christ* he readily receiveth the Humble Penitent, and Proclaims thy Sins are forgiven thee. Observe how quickly the Pardon followed *David's* Confession; no sooner had he acknowledged, *I have sinned against the Lord*, but Omnipotency declares by the Prophet, *The Lord also hath put away thy Sin*, 2 Sam. 12.13. St. *Peter* quickly Repented, and as quickly found Mercy: *Esau* stayed too long, and so found no place for Repentance, though, *He sought it carefully with Tears*: Heb. 12.17. If the *Granado* fired, be suddenly retorted, it proves prejudicial to the Assailant: Such are the product of *Satan's* Fire-Works, if thou cast out his Temptations, and heartily repent thee, where any of his Darts pierce thee.

7. GIVE not thyself up to pensive Dedolency, mundane Sorrow, and fruitless Solitariness; that will but animate the bitterness of Spirit: Think not too much of thy Afflictions, but dulcifie them with remembrance of God's Mercy towards thee: Assume not to thyself a Worldly Sorrow that is unto death, 1 Cor. 7.10. But comfort up thyself in God, as *David* did, *Psal.* 43.5. *Why art thou so sad, O my Soul, and why art thou so disquieted within me? Trust in God, for I shall yet praise him.* And *Solomon* tells ye, *A merry heart doth good, like a Medicine, but a broken Spirit drieth the Bones*, Prov. 17.22. And again, *a merry heart maketh a Cheerful Countenance, but by the Sorrow of the heart the Spirit is broken*, Prov. 15.13.

8. BE very attentive to God's Word: For he is the God of all Consolation, and the Word is his Mind and Revealed Will for the benefit of our Salvation: It is a full Magazine, and there is no Affliction incident to frail Mortality, but may there meet with a proper Antidote: There thou shalt find Rules to guide thee, and preserve thee from sin: There thou shalt have a prospect of the Divine Mercy of God in *Christ Jesus* to wash away the guilt of all thy Transgressions: But then appear not only to be a hearer, but a doer of the Word, and Treasure up those Gracious Promises in thy heart; so shalt thou in due season feel the Operation of the Holy Spirit distilling the former, and the Latter-Rain upon the seed, whereby it may take root and be fruitful.

9. LASTLY, Add Zealous and Frequent Prayer, as God's Servants have practiced in all their distresses, *Psal.* 6.9. And be ascertain'd that he will not leave thee Comfortless, but will at length appear with great assurance of thy Salvation, and will infinitely recompense thy Patience in suffering and perseverance in invocating for pardon. *Satan* is never more baffled and infatuated in his own Stratagems, than when he gains a License to wound the hearts of those who are precious in the sight of the Almighty: For, as *Romanus* the Martyr told the Tormentor, *Look how many Wounds thou givest, so many Mouths thou settest open, to cry to God for help*; and indeed these Jewels cannot arrive to their Glorious Luster, without being Ground hard by Affliction.

### **The Prayer.**

O MOST Gracious and Merciful Lord God, rebuke me not in thine Anger, neither chasten me in thy hot Displeasure: My Soul is sore vexed, but Lord, how long wilt thou punish me? Have

Mercy upon me, for I am weak: Lord heal my Soul and deliver it, for I have sinned against thee; O save me for thy never failing Mercies sake: I am weary of my continual Groaning, mine Eyes are consumed with my grief of Tears: But Lord, hear thou my Supplication, and receive my Prayer.

2. O Lord, I am sorely afflicted, but quicken me in thy Righteousness according to thy word: In thy loving kindness, and multitude of thy tender Mercies, blot out my transgressions; wash, O wash me, and purge me thoroughly from my sins, and cleanse me from all my iniquities, the magnitude and number being of that Extent, that my guilt flieth in my Face, and I am afraid of thy Blessed Presence. I acknowledge myself unworthy to look up to Heaven, to appear before thee with a Petition of Mercy, who have so incessantly provoked thy Justice: The filthy Leprosy of my sins, stink and are corrupt, that they stop my own mouth; but my heart readily answereth, that I am of all men, most unworthy of this thy Condescension, in inclining thy Gracious Ear unto so wretched a Creature as I am.

3. THESE Terrors of Conscience wherewith thou hast now afflicted my Soul, are thy just Judgments: The fears of Hell, and eternal Condemnation, wherewith thou hast wounded me, are incomparably less than my sins have deserved: But, Lord, remember them not, who canst not forget the sufferings of thy blessed Son Jesus for them all. Lord, I am not able to answer thee one word of a thousand, nor can thy Justice require that of me, for which my Savior and Redeemer hath satisfied: Therefore I renounce myself, that I may be found in a bleeding Jesus, not having on my own Righteousness, according to the Condemning Letter of the Law, but that I may be Clothed in his Righteousness, who hath long since Cancelled the Hand-writing of Ordinances that were against me, and hath paid the debt for me.

4. O Lord, for His sake I humbly implore thee, to convert this Judgment I now labor under, into Mercy: Let it operate in my Soul a true detestation of all Sin; a steadfast purpose to forsake all my evil ways; a comfortable experience of thy Mercy, pronouncing Pardon to my afflicted Conscience, by the infallible Evidence of thy Holy Spirit, and assurance of Peace with thee: O make me to hear of Joy and Gladness, that the Bones which thou hast broken may rejoice. Cast me not away from thy presence, neither take thy Holy Spirit, the Comforter, from me; but restore me to the joy of thy Salvation, and uphold and establish me with thy free Spirit.

5. O thou who despisest not a broken and contrite heart, pour the Oil of thy Mercy, and heal my wounded Spirit: Then will I teach Transgressors thy way, that they may fear thee, and melt at the sight of thy Judgments; then shall Sinners be Converted unto thee, who art the Fountain of all Mercy and Consolation: Lord hear me, and incline thine Ear, in this day of my Calamity: Lord Consider, and perform thine own promise made through thy beloved Son Jesus Christ the Righteous, to whom with thee, O Heavenly Father, and the Holy Spirit, be all Honor and Glory, in Heaven and Earth, from this time forth and forever more,

Amen.

**CHAP. XXXIII. The Sense of Spiritual Wants.**

THE next thing which wounds and afflicts the Conscience, is Sense of defects, and Spiritual Wants: As want of Faith, Hope and Assurance of Salvation; Want of Sanctification, Purity of Heart, the Spirit of Prayer, and Hearing, and want of ability to perform other Holy Duties. In these the Spirit is stupefied, and overcast even in the best of Christians for a time: The Religious Person sometimes is sensible of a dullness, and want of Fervency in Prayer, and of a comfortable assurance, that God heareth or regardeth it, because he doth not presently answer, or not grant our Petitions. Sometimes they feel a Deviation of the Mind, and discomposure of thoughts, in attention, and unbelief in hearing and reading the Word: Sometimes want of Patience, want of Love to God, and Charity to Men: In short, such a general debility, or distemper of the Internal Man, that he readily concludes with *St. Paul, That in his Flesh dwelleth no good thing*, Rom. 7.18. These are great Maladies of the Soul, and Wounds of the Spirit; but it inferreth a good Prognostick of a bad Cause: Where these are and the Sinner is insensible, they are desperate Symptoms.

2. IN this Case let us consider, that the very same measure of Grace, which to the present sense of a Regenerate Man, seemeth incompetent, may yet be a sufficient measure to save him: And when he Invokes the Divine Assistance, he is most strong, though in his own sense he is weak and deficient: For in *St. Paul's* distress the Lord thus answered his Petition, *My Grace is sufficient for thee*, 2 Cor. 12.8. It saith not it shall be, but it is sufficient, meaning the present measure of Grace he had in his Possession, when he looked upon himself as a weak Vessel.

3. THE most Pious, their measure of Assurance is such, as they are not only enjoined to give diligence to make their Calling and Election sure, that so an entrance may be administered to them abundantly into the Everlasting Kingdom, but they are in duty bound also to *Work out their own Salvation with fear and trembling*, Phil. 2.12. All Incredulity inferreth not a Reprobate sense: There is Incredulity in the very Elect before, and a perplexing Remnant after their Calling; yea, even in their best Estate here; else why did the Holy Apostles pray, *Lord increase our Faith*, Luke 17.5. And why did our Savior *upbraid them with unbelief*, Mark 16.14.

4. AND Saving Faith differeth in degrees: So that there is a stronger and a weaker Faith, yet both true, and justifying: So do all other Graces, one hath a greater and more Excellent measure of the Spirit of Prayer than another: One hath a more discerning and attentive Spirit of Hearing than another, and yet in either instance, the minor may be true and sufficient: For *to every Man is given according to the measure of Christ*, Ephes. 4.7. One hath ten Talents, and another but two: Nay, even in one and the same Person's Faith, there is sometimes a grander, and sometimes a diminutive measure of Confidence and Assurance: And so we must judge of other Gifts; sometimes there is more fervency in Prayer, and other times less. The Sun doth not display his Radiant Beams on us always alike, neither doth the light of God's Grace illuminate us after one manner.

5. A true saving Faith may be very impotent, and the Believer may be insensible for some space, but yet the Gates of Hell shall never prevail against it, as may appear in *St. Peter's* Example. There are doubtings and failings in the best on Earth, by Reason we are but here



partly Spiritual: We are not yet arrived to perfection: Faith here must receive continual increases, and be subject to Trials: And the like does ensue to all other Virtues and Graces: That true Faith, never shall finally fall away, or utterly fail, though it be subject to Intension and Remission; because *Christ* interceded for us, as he said to *St. Peter*, behold, *Satan hath desired that he may sift you as wheat, but I have prayed for thee, that thy Faith fail not*, Luke 22.31, 32. Because his Grace by which we are called, and stand, is immutable in the Counsel and Decree of Heaven, and are Sealed up by the Holy Spirit of Promise, 2 *Cor.* 1.22. And the like we are to judge of of all the Fruits of Sanctification, which being the Donations and Graces of God, are such as he repenteth not of, neither finally withdraweth, *Rom.* 11.29.

6. THOU hast indeed a true sense of thy Spiritual wants, and mournest at thy Corruptions of Heart, which on every occasion produce sinful Acts against thy Maker; if this be a heavy burden unto thee, receive this Comfort, that thy sin is excluded its proper place, and become a Stranger unto thee: For nothing in its own proper station is so ponderous. The danger is want of Sense, and taking pleasure in Unrighteousness: If a wounded Person is insensible, he is either dead, or in some dangerous Extacy: No part hath sense but the Living; though it were for the present more comfortable to be whole, yet sense of smart in thy wounds inferreth Life; and indeed in God's Medicaments, who makes all things operate for the best to them that love him, 'tis a better State, (in respect of the quiet Fruits of Righteousness, accruing to them that are thereby Exercised, and the Ulcerous Corruptions of our Souls, often necessitating our wounding that we may be healed) than the secure prosperity of Sinners; for it is good and beneficial at the last for the just that they have been afflicted, *Psal.* 119.67.

7. WHEN thou hearest, or readest the Scriptures, art thou sensible of the want of Faith, Assurance, Sanctification, and the Spirit and Fervency of Prayer? If so, be comforted: For as the Solar Eclipse, and Descension of Light towards us, can be discerned by no Luster, but its own; so neither can the want of Grace be possibly discerned by anything but Grace. Hast thou a hearty desire to have these wants of Grace supplied? Then that very holy Ambition is Grace itself; without which thou couldst not desire it: Our blessed Lord in his Sermon on the Mount, *Math.* 5.6. pronounces, *Blessed are they who do hunger and thirst after Righteousness; for they shall be filled*: God will never desert that Soul which desireth him, and his saving health: None can hunger but the Living; and none hungers for Grace, but he that subsisteth by it: But then thy desire of that Seed must be ardent, not languid, such as cannot rest unsatisfied with anything else in the World.

8. THERE may be an Enervate, and Oblique appetite of Salvation in *Balaam*, for fear of Damnation; but he more loved the Wages of Unrighteousness: The happiest thirsts for the Waters of Life, and afflicteth the Soul till it be obtained; and enjoys no rest, or peace without it: So that indeed this very State which so much afflicteth thee is the most secure and happy; and thou shalt once know, that which one said in the happy Event of his unhappy Shipwrack, *We had perished, if we had not thus perished*. And when thou hast received the Spirit of God in such a measure as thereby to discern the things that are freely given thee of God;

then thou shalt find, That *Blessed is the Man whom the Lord chasteneth and teacheth in his Law, that he may give him rest from his days of adversity*, Psal. 94.12, 13.

9. MAKE that inquest with thy Soul, whether ever thou wert possessed of that, which thou art now sensible thou wantest? If so, be assured it shall revive again, and finally overcome; *For whatsoever is born of God overcometh the World; and this is the Victory that overcometh the World, even our Faith*, 1 John 5.4. And this sense and sorrow is a signal of the recovery of the health of thy most precious part, thy Soul; as the seven times Neezing of the *Shunamite's* Child presaged his reviving, 2 *Kings* 4.35. If thou never yet enjoyd'st the Grace which thou now beginnest to be sensible of, it now evidently is apparent thou shalt acquire it; for this internal perplexity, is but as the motion of the Waters of *Bethesda*, a certain Prognostick of a healing Power descending on thee.

10. NEXT ask thyself, according to that saying of the Prophet, *Jer.* 2.17. *Hast thou not procured this unto thyself?* Even this which thou now complainest of? Hast thou not neglected the appointed means? If want of Faith perplex thee; hast thou not negligently heard the Gospel? Hast thou laid it up in a Solicitous Heart? Hast thou valued it, and begged it fervently and frequently of God, above all things in the World? Thou art querulous for want of the Spirit of Prayer; Hast thou not neglected this Duty formerly; and dost thou now duly prepare thyself for that holy Office? Dost thou use that vigilancy which *Christ* enjoin'd, of *Watch and Pray*; by recalling thy profane and wandering Thoughts from their Extravagancies, and all attention of Spirit, fixing them on the Holy *Jesus*? Thou art sensible thy Heart, Tongue, nor Actions are not Sanctimonious: Appeal to thy own Conscience, and then tell me, if thou hast not heretofore used all Arts, and solicited all things to appear in the throng, to drown the loud checks of that voice within thee, and hast looked upon it as thy utter Enemy? Now if thou wouldst cease the Effect, remove the Occasion; duly observe God's holy Ordinances, and he will infallibly perform his Promises.

11. ENQUIRE whether thou dost not persevere in some habitual sin? It is a great folly to cry out of the Heat, and still cast oil on the Fire: If it be an *Achan's* Wedge hidden, search for the Cursed thing, *Josh.* 7.25, 26. and the Plague in thine own heart, 1 *Kings* 8.38. And by removing the Impediment and Obstruction, thou shalt be Comforted: If it be a sleeping *Jonah*, cast him over-board: And as *Eliphaz* said to *Job*, *If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy Tabernacles: The Almighty shall be thy defense; then shalt thou have delight in the Almighty, and shalt lift up thy face unto God: Thou shalt make thy Prayer unto him, and he shall hear thee*, *Job* 22.23. &c.

12. TO reduce what has been said into practice, follow these Rules; Give an audit to God's Word preparedly, that is, renew thy Repentance, and Invoke the Father of Lights to Illuminate thee, that thou mayst be a Reverend and an Attentive Auditor: Faith comes by Hearing; so doth Sanctification, God's Spirit operating upon his own Ordinance to make it Active: The occasion why so many hear, so often; and so few so seldom practice and receive true Comfort by it, is for want of a due preparation; resembling them that sow among Thorns: Let Faith and all Christian Graces be valuable to thee for his sake who is the Author of all our Happiness. How few set a right Estimate on Heavenly things till it be too late?

Mundane Vanities, are Rated high, and often purchased at a dear Rate; but where are those that rise Early, rest Late, Eat the Bread of Carefulness, venture Sea, and Land to obtain the holy City, even the New *Jerusalem*? Be eager in the pursuit of these things thou standst in need of, and the Almighty will not with-hold them from thee.

13. OUR Savior affirms to us, *John 7.38, 39. He that believeth in me, out of his Belly shall flow Rivers of Living Waters*: That is, fluency of Graces proceeding from the Holy Ghost. If thou wilt labor, and endeavor to attain unto this Faith, chase away all Obstructions that do oppose thee: For a Resolution to persevere in any known Sin, and True Faith▪ are inconsistent. An obdurate Heart is like the great stone on the mouth of the Well at *Padan-Aram*, which kept Men back from the Waters of Refreshment: These Impediments, I say, must first be removed; for sin in the Affections, is like a venomous Toad in the Mouth of the Fountain, obstructing the Waters of Life.

14. CONSIDER the Operation of the Almighty in thee, and compare thy misfortunes with others: If thou art not heard by the Great Being, perhaps thy Supplication is not consonant to his Will: For his design is to save thee, and infallibly to bless thee; and if he performs that by a means suitable to Omnipotency, wilt thou be impatient, with *Naaman*, if thou art not healed according to thy way which thou proposest? Is not it enough that he will effect that which is properest and best for thee and canst thou pretend to outvie his Wisdom? Perhaps he thinks it requisite to try thy perseverance and patience, whereof I confess, I know no severe object, than an opinion of his not hearing our Prayers. It was no small trial, when *David* cried out, *My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the Words of my Roaring?* *Psal. 22.1.* But the Acclamation on the Cross, carried a louder sound, *Mat. 27.46.* *Moses* was denied entrance into *Canaan*, but was received into Heaven: The Cup did not pass away from *Christ*, but God's Will was performed in the operation of Man's Redemption; and so, *he was heard*, *Heb. 5.7.*

15. DOTH thy Faith endure many sharp encounters of the Tempter? Then observe the Almighty by this means doth more confirm it. Is not every Temptation as the shaking of Trees, which loosing the ground, Engrafts them the deeper? Thou art sensible of thy great defects in Sanctity, and of many dubious conflicts between the Flesh and the Spirit, provoking thy Soul to cry with *Rebecca*, when perplexed with her wrestling Twins, *Why am I thus?* *Gen. 25.22.* Despond not, but consider the work of him, with whom we have to do: Thus he chaseth thee often to fly to him, and to Consult his Oracles: Thus he exerciseth thee to humility, without which the most Excellent Graces could not save thee. He that Prayed for *St. Peter's* falling, could have prevented him from falling into that Sin: But in so doing he kept him from presumption, and fitted him to confirm his Brethren.

16. IN all Humility beg Holiness of God, who hath expressly said, *ask and ye shall have*: And to consider that God is perfect Holiness, is a vehement Motive conducing to it; and certainly he cannot choose but love his own Image in us, and freely give us that which he loveth: It pleased the Author of our Being, that *Solomon*, before Riches, Revenge, and Life itself, should petition him for Wisdom; upon which, he did not only grant his request, but additionally gave him Riches and Honor: And undoubtedly it doth so much please God, that any of his

Servants doth in the sense of their wants, before all things give Grace the Preference; and they that in the sincerity of their heart Petition to him for Sanctity of Life, he will not deny them, but will insert to their grant, more than we are able to ask or think of.

### **The Prayer.**

O Almighty God, Infinite in Mercy, and perfect Verity, who delightest not in the destruction of Wretched Creatures, nor despisest the Groans of a Troubled Spirit; Lord, I am poor and afflicted, and do in bitterness of Soul acknowledge my vileness and vacancy of Grace, the Corruption of my sinful nature, the misery which I have procured myself by my willful disobedience to thy Holy Laws, and my Impotency to anything that is good: Lord, I am as that wretched Traveler, wounded and cast down; only sensible of my Wounds, but utterly unable to move, or help myself: The Priest and Levite pass by and afford me no relief; neither is it in the power of the Creature to assist me: Nay, even thy just and holy Law, which wholsomely instructs, Do this and live, is so far from aiding me, or administering Comfort, that my sins make it appear to me a killing Letter; or at best resembling the Prophets Staff, sent before by the Ministry of thy Servant, not able to give Life, but a Prospect of my Sins, and rendering me guilty, before thy dreadful Tribunal, and at the Bar of my terrified Conscience.

2. BUT, O Lord, let the good *Samaritan*, the Prophet himself, *Christ Jesus*, thy dear Son, and my alone Savior, inspire me with his Holy Spirit; for he only can bind up my wounded Soul and heal it: Thou hast wounded me by an heavy apprehension of thy Justice; O now heal me by the assurance of thy Mercy: Strengthen my Faith in *Christ*, who freely justifieth Sinners: And as thou hast in thine Eternal Love, given him to Death for my Redemption, so give me an infallible assurance that he is my Savior and Deliverer: That according to thine own Gracious Promise in him, I may live with thee.

3. AND O thou, who art the Savior of all the World, who sentest the Holy Ghost the Comforter of all thy Servants, to thy Afflicted Disciples to strengthen them, send him to my Enervated and Wretched Soul: It is neither of him that Willeth, nor of him that Runneth, but of thine own Infinite Goodness, showing Mercy: Thy Omnipotence is effectual in the Operation of thy good Will and Pleasure. O, be Graciously pleased to Sanctify my Corrupted will and affections: And as thou hast freely given me a will and a hearts desire to serve and please thee, that I might be saved; so perfect thine own work in me, and establish what thou hast begun: Give me, O Lord, true Holiness, and repair thine own Image in me, that thou mayst own me for thine; and then manifest thine own work in me, and unto me.

4. LET not the good Spirit which has possession of me, remain any longer in obscurity; but blessed Lord, manifest thyself unto my Soul: And let the Illumination of thy Spirit break out in full assurance of Faith, that I may no more doubt of thy Mercies: Grant me an entire Victory over Sin and Despair, by the apparent presence of the Comforter: My afflicted Soul, O Lord, knoweth no Sanctuary to fly unto, but thy infinite mercy: Unto thee, alone it Gaspeth as a thirsty Land; O shower down such a plentiful Dew of thy Grace, which may refresh my wearied Spirit, and fill me with the Fruits of Righteousness, which may evidently appear in

my Life and Conversation, to thy Glory, and the assurance of my Election, Vocation, Sanctification, Perseverance and Salvation in thy beloved Son, and my alone Savior, to whom with thee and the Holy Spirit, Three Persons, one Immortal, Incomprehensible, Omnipotent, only Wise God, be rendered all Honor and Glory, in Heaven and Earth, now and to all Eternity.

Amen.

#### CHAP. XXXIV. Fear of Temptations.

NEXT We are to Consider the Conscience afflicted with Fear of Temptations, and a defection through them, inclining it to a despair of Grace sufficient to resist them; by this means the Soul is immersed with *heaviness, through manifold Temptations*, 1 Pet. 1.6. In which case it is necessary to consider, That first, A Temptation is a Trial, or taking an Experiment of something or other: The Devil who cannot compel, trieth men whether he can allure them to Sin; and this is apprehensively Temptation.

2. THERE is a Temptation of Trial, which you see, Acts 20.19. 1 Cor. 10.13. Rev. 3.20. and St. James saith, *My Brethren, count it all joy when ye fall into divers Temptations: And Blessed is the man that endureth Temptation.* For when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that Love him. St. James 1.2, 12. God is said to tempt no man, (that is, to Evil: Evidently implying, as there is no Sin in him, so neither is there any occasioned by him) yet tried Abraham (to manifest him openly to others and himself: For no man knoweth himself, which is untried) which denominates tempting, or proving: As you will find in Exod. 15.25. and Ch. 16.4. Deut. 8.16. and Chap. 13.3. Psal. 26.2. 1 Pet. 1.7. And there is a Temptation of seducement, which is a Solicitation to defection and falling from God, by sinning, and committing evil, 1 Tim. 6.9. 1 Thes. 3.5. So that God tempteth, that he may Discipline us, but the Devil that he may destroy us.

3. SOME Temptations spring from the Corruption and Sin Inherent in the Flesh, St. James 1.14. *Every man is tempted when he is drawn away of his own Lusts*; such as are mentioned, Gal. 5.19, 20. Some are suggested by the Tempter, who being a Spirit hath power to insinuate and convey his impious notions into our minds: Suggestion between Spirits, are as Contiguity and touching of Bodies; for whereas he cannot discover the unuttered secrets of the heart, (it being the Almighty's peculiar Prerogative) but he observes men's natural inclinations and habits, by their Words and Actions, and so prepares Baits accordingly; thus he fishes in these depths, till he perceives his Suggestions are swallowed, and the Sinner taken: And by this means he presenteth such Thoughts, as he conjectureth will take, by that which is obvious to the Senses of men: As he fitted an opportunity of Treason to impious Judas, by the malice of the high Priests: Of Lust to Amnon; of venturing on the cursed thing to Achan; of the Revenge to Cain; of Idolatry to Ahaz, by the Altar of Damascus, 2 Kin. 16.10. &c.

4. OF Temptations, there are four degrees, by which it ariseth to full Maturity: First, Suggestion. Secondly, Delight therein. Thirdly, Consenting. Fourthly, Acting the same: As St. James tells ye, Chap. 1.14, 15. *Man is tempted when he is drawn away of his own Lusts, and enticed; then when Lust hath conceived, it bringeth forth Sin, and Sin when it is finished, bringeth forth death.*

The first of these (a bare Suggestion) is not our Sin, if there be no delight, or consenting to it: For *Christ* was tempted, *Mat. 4.1. Luke 4.2. in all points as we are, yet without sin, Heb. 4.15.* The Sin is Satan's, when ever he Suggesteth evil: The Second (as the Third and Fourth) is Sin in its degree; for every delight in evil, declares a Mans inclination to be such: A declining from Good, and a proneness to consent and act evil.

5. A trial of Temptation to the Just, is but as Fire to Gold; it purifieth, and createth a valuation in God's Esteem; as the *Psalmist* tells ye, *Psal 116.15. Precious in the sight of the Lord is the death of his Saints;* and the Apostle informs ye, *1 Pet. 1.7. That the trial of your Faith being much more precious than of Gold which perisheth, though it be tried with Fire, might be found unto praise, &c.* And that mirror of Patience is Comforted, *Job 23.10. When he hath tried me I shall come forth as Gold.* Temptation therefore burneth out the dross, and is as a Wincing Wind; For Satan by a Temptation winnowed St. *Peter:* Now Consider with thyself, can the Refiner of Gold take that Care, that he will not lose it in the Furnace? Can the Husbandman, so opportune the Wind, that he will not lose the Corn, but cleanse it from the Chaff? And canst thou think that the Almighty will suffer thee to be lost, by permitting thee to Temptations? No, assure thyself he cannot err: He measureth all, *Is Faithful, and will not suffer thee to be tempted above what thou art able, 1 Cor. 10.13. He knoweth how to deliver his out of Temptations, 2 Pet. 2.9.* Therefore God commands us *not to fear any of these things, which they should suffer, whom Satan should cast into Prison, Rev. 2.10.*

6. THERE can be no Conquest gained without an Enemy, nor no Crown without a Conflict: No Faith without Troubles, nor no Combat without some Adversary: When the Almighty puts thee to Trials, he steadfastly beholds how thou entertainest the Enemy, and as thou standest the Shock, he supplieth thee with fresh aids, as necessity requireth, and in the mean time prepareth the Crown: Many by a long and secure peace grow Impotent; and for want of Experience unable to resist an enemy when he invadeth, perhaps their own Pride (born out of self-ignorance) overcome them; or fullness may debauch them; whereas Exercise makes them Vigorous, and Temptations humble: *Lest I should be Exalted above measure, saith Saint Paul, There was given to me a Thorn in the Flesh, the Messengers of Satan to buffet me, 2 Cor. 12.7.* And indeed Conscience of a Sin, and fear of punishment, makes the Regenerate more Religious; and is much the firmer Faith, which Repentance storeth up, *That ye Sorrowed after a Godly sort, what Carefulness it wrought in you, 2 Cor. 7.11.*

7. THE Spiritual *Pharaoh* most eagerly pursueth those who are departing out of his Kingdom: He passeth by his own, as Captives: And chaseth those in whom he perceiveth *Christ* liveth: When he must be cast out, then he teareth most furiously, *Luke 9.42.* So that his rage against thee is no Argument of Despair, but rather of great Affiance, that Satan himself, finds thou art none of his Disciple; were he secure of thee, he would let thee go unmolested to destruction, and never disquiet thee, lest any agitation should bring thee to Repentance, and him to loss: This Lesson our Savior taught, *When a strong Man armed keepeth his Palace, his Goods are in peace, Luke 11.21.*

8. CONSIDER well that the best have been, and the best that live are tempted: The *Jebusites* were left in *Jerusalem*, for an Exercise of Virtue, *2 Sam. 5.6.* The Apostle wrapped up into the

*third Heaven*, was buffeted by *Satan's* Messengers, 2 Cor. 12.12. EVERY day dedicate thy first and last 2, 7. Once for all, *Christ* in whom was no sin, was tempted, Heb. 4.15. That thou are tempted, is no inference of Despair: It seems a Paradox, how Heaven and Earth are here so annexed; we being partly Spirit, and partly Flesh; that we cannot appear as we would, Gal. 5.17. We find an irksome Law in ourselves, opposing us: Our Reparation is something, and Supernatural, but so short of that which shall be, that ourselves (like the *Israelites* in *Ezra's* time) sound a discordious Concord of sharps and flats, joy and sorrow, Ezra 3.13. We must expect perfection in Heaven, for our present freedom from sin, is rather a desire to be free, than our being so.

9. NEXT let us consider that God's Grace (who at his pleasure chaineth up the Tempter) is sufficient for thee, Rev. 20.1. 2 Cor. 12.9. He restraineth him so much, that he cannot be a lying Spirit in the Mouths of *Ahab's* Prophets, until he have leave (to tempt him out to his destruction) from him who justly permitteth to strong Delusions, that they should perish in believing Lies, who receive not the love of the Truth, that they might be saved: Omnipotence knows best how far he will suffer thee to be tempted, and accordingly measureth out a sufficiency of Grace to all the Regenerate: Why he suffered *David* so dangerously to fall, or St. *Peter*, and St. *Paul* is dubious, except to humble them, and leave us motives to Repentance; and as for his Judgments be assured they are ever just.

10. WHEN thou art under any Temptation examine thyself whether thou delightest in it? If thou takest no pleasure in it, nor consentest to it, but rather startlest at it, as a thing which thy Soul detests, and abhors, it shall not prejudice thee: Now consider whether the Temptation which commonly assaulteth thee is such as probably ariseth from the Corruption of thine own heart, which is usually inferred by the Thoughts Parley from one thing to another, by direct or natural *mediums*: But if it be a Temptation of *Satan's* cast into thy Soul, it is vulgarly abrupt, and such as thou didst not think of, Incongruous, Sudden, Unnatural, and such as thou tremblest at, as Blasphemous, Sanguine, or Desperate: Though in some Temptations he takes the opportunity of deluding our sight and hearing, joining himself with our natural inclination to sin: And these are his Messengers the Apostle mentions, 1 Cor. 12.21, 22. Gal. 5.20. Who are like Traitors Corrupted by some Foreign State, against their native Country: Now if a Temptation arise of Corrupted nature, the Remedy must be the depression of carnal Reason and Affections: For if it be *Satan's* Instigations, the very discovery will infer a Detestation whereby thou mayest gain the Conquest; for if we yield not to his allurements, he is utterly vanquished.

11. WHEN any motion excites thee, either Internally, by Suggestion, or Externally by persuasions of Men, observe the Apostles Rule, 1 Job. 4.1. *Believe not every Spirit, but try the Spirits, whether they are of God: because many false Prophets are gone out into the World*; and by this thou art proved, whether thou lovest the Lord thy God with all thy Heart: And St. *Paul* tells ye *there must be also Heresies among you*, 1 Cor. 11.19. Therefore Examine whether they bring any Propositions against Faith, the substance of the Gospel, Sanctimony commanded in God's Law, Peace, Order, Charity, and Unity: To this end, that if we discern anything in Men's persuasions or any internal Suggestions, contrary to our great Law-Giver, we may

conclude them Carnal, Earthly, Sensual and Devilish, and so use our utmost endeavor to resist them, which may be performed by the practice of these Rules following.

Thoughts to the Almighty in Sincere and Fervent Prayer, to preserve thee from Temptations, and to guide all thy Thoughts, Words and Actions, so that waking thou mayst walk sincerely in his presence, and sleeping rest assuredly in his Protection: Prepare and fortify thyself against these encounters of Temptations with *the whole Armor of God*, Eph. 6.12. Thou must expect Trials, for thy Adversaries are Formidable, such as Flesh and Blood, Principalities and Spiritual Wickednesses: It is a Conflict the more terrible, by being Abstruse, and with an invisible, puissant, indefatigable, and restless Antagonist, with whom thou canst not Truce safely: Therefore contrive beforehand, like the Wise Master-Builder, to fix the Basis upon a Rock; against which no Winds, Storms, or Floods can prevail, *Mat. 7.24, 25*.

13. THE Mariner doth not design his Ship only for a Calm, but also against furious Storms and rough Seas: Prepare thyself with *the Anchor of the Soul*, Heb. 6.19. *Hope* to lay hold on *Christ*, who therefore suffered, and was tempted, that he might deliver thee from, and in Temptations: Next, Fraught thyself with Patience, and all things necessary for Trials, which thou must in reason expect, before thou canst arrive at thy desired Haven: It were great Incogitancy to think that *Satan*, who could not abstain from tempting the Lord *Jesus*, in whom was found no sin, will ever give thee a Cessation from Temptations, in whom he conceives some hopes of prevailing; for he will endeavor to perplex thee, though he cannot attain to vanquish thee.

14. BE vigilant, lest ye enter into Temptation: *Because your Adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour*, 1 Pet. 5.8. And be not less vigilant for your own Salvation. Some have not observed whether a mischievous Temptation hath hurried them, but hath been surprised and led into some desperate sins, which upon true Opticks have abhorred and trembled at: Thou must expect many assaults, for *Satan* leaves them sometimes, to return with seven worse Spirits, *Luke 11.26*. That security may destroy thee, when no other means are prevalent. Be not Precipitated into any sudden undertaking, but consult first the Oracles of God, and there receive direction: Let them be as the Cloudy Pillar to *Israel*, and where that directeth, Steer thy Course accordingly.

15. FOLLOW the Apostle's advice, *St. James 4.7. Resist the Devil, and he will fly from you*: If thou Surrendrest, or givest him the least advantage, he is Tyrannical: Next observe *St. Paul's* Exhortation to his Son *Timothy*, to *fly youthful lusts*, *2 Tim. 2.22*. For they are like Serpents, and there's no safe debate with them, except by fasting and Prayer: Therefore the exquisitest way is flight: Stop thy Ears to the Enchanting *Sirens*; and with the Patientest of Men, *make a Covenant with thine Eyes*, not to behold that which shall prejudice thee, *Job 31.1*. Take heed of all Incentives, and Inauspicious motives; beware of *Tamar's* ways, and *Delilah's* Embraces; *Solomon's* Curtisans Invitations, and presented Opportunities, Suspected Company, Lascivious Entertainments, Betraying Gifts, and whatsoever may lead thee to the paths of Death.



16. AS the subtle Enemy fixes his Gins, according as he finds the assaulted inclinable to be ensnared; so be thou careful most to fortify thyself where thou findest him placing his main Batteries: And most carefully watch over thyself, where he most frequently assaileth thee: In this use Perseverance, which will prove an Antidote against that Malice which else would destroy thee. To reckon up all the Artifices of this Tempter would be Voluminous; I shall only instance some few: And first he represents himself in the shape of a Serpent, with his destructive Commentaries on the forbidden fruit. Secondly, He appears like a holy Prophet, with lying Visions to Bewitch the foolish and impotent: Next he comes like a Court like Sophister with ample promises of Wealth, Honor and Pleasure; another time he Acts the *Pander*, and produces a *Bathsheba*, bathing herself. And lastly, He hellishly studies the secret Conspirator, and assists *Judas* in the betraying of his Lord and Master; and for revenge of so horrid a Fact, makes him become his own Executioner; therefore search into his Gifts, and whatever they are fear the Enemy: As *Saul* said of *David*, 1 *Sam.* 23.22. *See his place where his haunt is, for he dealeth very subtly:* He never pretends the least shadow of Goodness, but there's some mischief in the end of it; he is studious of Men, and where a Gentle disposition is evident, he tempts to Luxury; an Ambitious, to some lofty and impious designs; and the Angry to Revenge: In this so important Affair, thou canst not be too Politick; therefore where thou art most weak, let thy Fortifications and Guards be strongest.

17. FLY Idleness, that lazy Matron of all Evil, and Basis of Mischief. Ever employ thyself about acts of Virtue, and then there will be no space or room for the Tempter. What advantage did he reap upon the Royal Prophet, by staining so glorious a Life, which was produced by his few hours Vacancy? Dally not with Temptations; for happy shall he be who parleys not with them, but is Careful and Vigilant, and is ready to say as *Elisha* said of *Jehoram's* Messenger, 2 *Kings*, 6.32. *When he cometh, shut the Door, and hold him fast there: Is not the sound of his Master's Feet behind him?* The same Remedy we must use to Satan's Messengers, who are sent to Destroy us: We must crush the Cocatrice Eggs, lest breaking out into a fiery Serpent, we cannot Conquer it, but say too late, as the *Turk* mentioned of *Scanderberg*,

This Enemy should have been Subdued in his Minority; for a Attemptation is Nourished that Hour it is not Mastered.

18. INVOKE the Almighty constantly and fervently; use his own Words, *Lead us not into Temptation.* In many Instances, these are a Divine Revenge on some precedent unrepented Sin; against which the Sanctimonious frequently make their Supplications: And if, as often as Satan assaileth, we could address ourselves to earnest and zealous Prayers, we should worst him at his own Weapon, & receive frequenter Allarms to awaken us to a stronger Guard; even the shadow of the Almighty. The first Enemy that assailed *Israel* in his way to *Canaan*, was vanquished by Prayer. When *Moses* held up his Hands, *Israel* prevailed, *Exod.* 17. The same repulse we must use to our grandest Enemy.

### **The Prayer.**

O LOD God Almighty, the Examiner of all Hearts, and the Tryer of the Reins, who knowest before we ask, what our Necessities are, and by thy Holy Spirit helpst our Infirmities; Lord,

I acknowledge my Ignorance in not Praying unto thee as I ought; but thou alone canst make request for me, according to thy blessed Will, with unutterable Groans, which thou only understandest: Help, I beseech thee, my Infirmities, regulate my Devotion, and restrain the busy Malice of the Tempter: Direct and accept my Prayers as Incense in thy sight, and let them enter thy Presence, through *Jesus Christ*, my only Redeemer and Advocate.

2. THOU, who art Truth itself hast promised, that all things shall work together for good, to them that love thee, and keep thy Commandments: Lord, I put all my trust and confidence in thee, and do steadfastly believe that it is good for me that I have been afflicted; for I am assured that after the trial of my Faith, and exercise of my Patience, I shall receive of thee, (the only giver of all good things) the quiet Fruits of Righteousness: But, O Lord, how shall frail dust and ashes appear before thee, which is full of Infirmities, Fears, Doubtings and Failings; for mine Iniquities have taken such hold upon me that I am not able to look up: Nay, they are more in number than the hairs on my head, and my heart hath failed me: Neither have I to deal, O Lord, with Flesh and Blood only; but with Invisible Powers of Darkness, which with restless encounters assault my Soul to destroy it.

3. BUT, O Lord God, of my Salvation, be not thou far from me: Shew thy Power, and deliver me from the Messengers of *Satan*, which are too mighty for me: O rescue me, and bridle their Insolent Malice; bind the Strong man, and deliver thy Vessel from his Usurping Tyranny, that I may in every faculty of my Soul, serve and please thee. Pardon all my sins for thy Blessed Son's sake, who died for me: Heal my wounded Soul, which hath to the anguish of my heart, so often sinned against thee: Hide not thy face from me in time of my trouble, forget not my bitter affliction, which makes me go mourning all the day long, while the insulting Enemy heavily oppresseth me: Thou art my King, O God, and canst Command deliverances: Lord, I am poor, needy and destitute of help and strength to resist the Fiery Darts of *Satan*.

4. PUT thy whole Armor upon me, I beseech thee, that I may be able to stand. Arise for my aid, O thou preserver of all Men; redeem me from the devouring Lions Mouth, and for thy Infinite Mercies sake think upon me; make hast to help me, and make no long tarrying, O my God: O suffer me not for any trials to fall from thee: Lay no more upon me, than thou wilt be pleased to give me Strength, Patience and Perseverance to bear Cheerfully: Confirm me unto the end, that I may be blameless in the day of the Lord *Jesus*: Give me a blessed Effect and Issue out of every trial; that the more thou permittest me to suffer, the more Experience I may acquire of thy Mercy, and the greater assurance that thou wilt never fail me, nor forsake me: That I may through him, who hath by suffering vanquished death, hell, and him who hath the power of death, overcome all these Spiritual wickednesses, which war against my Soul.

5. LORD, I have trusted only in thy Mercy; thou hast ordained Strength in the Mouths of Babes and Infants: O strengthen me unto the end, that my heart may rejoice in thy Salvation: Lord, spare me, that I may recover my strength: Put thou a new song into my mouth, that I may praise thee for my deliverance, and declare unto afflicted Sinners, what thou hast done for my Soul: Lord hear me, and have mercy upon me. Thou who art ever readier to give, than

poor Mortals are to ask, deny not the Humble and Earnest Requests of me the vilest and worst of Sinners: This I beg, O Lord, through the Merits and Mediation of *Jesus Christ* my only Savior and Redeemer,

Amen.

### The Close.

HAVING run through the several Parts I intended, I shall now Calculate the whole, and give a Specimen of Reducing it into Practice. Be very careful to stifle every Sin in its primitive motion, and give no place to the Wiles of *Satan*, but crush, betimes the Cockatrice Egg, lest it break out into a Serpent: Permit not vain Imaginations to possess thy Mind, which are impossible for thee to attain, or unprofitable if they are attained; but rather contemn, and behold them as empty shadows, and lighter than Vanity.

2. BUT labor daily more and more to inspect into thyself, that thou mayst attain to that cognizance. If thou shouldst upon the Enquiry be asked what is the vilest Creature in the whole Earths Circumference, thy nearest and most intimate Friend, thy Conscience may report, thy own self, by reason of thy Sins: And if on the contrary thou wert asked the Question, What is the truest Catholicon for it? Thy Heart may readily reply, The Blood of *Christ*, which speaks better things than the Blood of *Abel*. Affect not vain Glory, nor Popularity, lest it prove more pernicious than Contempt, and avoid entertaining a male-contented mind, for that may produce thee more misery than thou art sensible of; but think it the greatest Mercy of the Almighty, that in the multitudes of those Blessings thou enjoyest, thou hast some Crosses. God showers upon thee many Blessings, lest through want thou shouldst despond; and he mixes with them some Crosses, lest by too much Prosperity thou shouldst forget thy Maker.

3. WHEN the Subtile Tempter, by his Instigations offers any Motion of Discontent, referring to thy present Station; remember *St. Paul's* saying, which must be allowed a Maxim, *1 Tim. 6.7, 8, 9. We brought nothing into this World, and it is certain we can carry nothing out; and having Food and Rayment, let us be therewith content; but they that will be Rich, fall into temptation and a snare, and into many foolish and hurtful Lusts, which drown men in Destruction and Perdition.* Invoke the Almighty, and with wise *Agur* let this be thy Petition; *O Lord, Give me neither Poverty, nor Riches; feed me with Food convenient for me, lest I be full and deny thee, and say who is the Lord; or lest I be poor and Steal, and take the Name of my God in vain, Prov. 30.8, 9.*

4. BE not opinionated that any sin is diminutive, for Heavens Vengeance is due to the least, and without God's Infinite Goodness and Mercy, is enough to cast thee into unquenchable fire, from whence there is no Redemption: Remember that *Christ* died for thee, and when thou hast committed any sin, mourn for it, and earnestly deprecate the Almighty for Pardon and Forgiveness: Often Contemplate on the Frailties of thy Transitory Life, and of Deaths Infallibility: Wish rather a good, than a long Life, and let thy Verdict agree with the Royal Prophet's; That one day in God's House is better than a thousand elsewhere, so that one week Religiously employed is more estimable, than a Life annually consumed in Debauchery.

6. CALCULATE once a day thy thoughts, and for what good ones thou hast entertained, return thy Lands to him from whom cometh every good and perfect gift: And for what vain and idle ones has possessed thy Memory, humbly implore his Remission, to whom alone belong Mercies and Forgiveness: St *Matthew* as a good Monitor, gives thee this Memento, that *for every idle word that men shall speak, they shall give an account thereof at the day of Judgment*, Mat. 12.36. Therefore shun all frivolous and prolix Discourse, which will but infest thy Ears, and prove insignificant, and petulant answers, which many times prove very pernicious: The words were thine when locked up in silence, but once uttered they are out of thy Possession; and what folly and madness is it, when that sharp weapon thy Tongue shall attest against thee?

6. AVOID Hypocrisy, and let thy Heart and Tongue agree in a direct Harmony; for where Truth and Justice is the Basis, no evil Politicks can undermine the Foundation: Abhor all Falsity and Dissimulation in another, and Contemn it in thyself, else the Almighty will detest thee, and forever banish thee his presence; of which the Prophet *David* gives us that assurance, *He that telleth Lies shall not tarry in his sight*, Psal. 101.7. Set a Guard upon the Door of thy Lips, that no Obscene words proceed from thence, as thou wouldst preserve thy Food from being Poison'd; but let thy Discourse favor of Virtue and Piety, that the Hearers may be Improved and well Instructed: And when Religion is the Theme, use that Reverence which so Important a Subject requires.

7. STUDY to be a good Proficient in Three things, which are very necessary: First, to understand with Discretion, to speak with Prudence, and to perform with Alacrity; be not too Credulous to all Informations, neither report totally what you have lent an ear too: For if thou dost, those which were thy Friends will become thy Enemies, and thou wilt expose thyself to perpetual Vexation: This is well observed by the Son of *Sirach*, *Ecclus. 19.8, 9. Whether it be to Friend or Foe, talk not of other Men's Lives, and if thou canst without offense reveal them not, for he heard and observed thee, and when time cometh he will hate thee.*

8. LET not Malice provoke thee to divulge that which the Bonds of Friendship obliges thee to Conceal; but to prevent so great an Eruption, make choice of such a Familiar Friend, who is inspired with Evangelical Graces, from whom thou canst never receive any prejudice; for though there may arise some particular dissension, yet the operation of those Graces will infallibly conduce to a Reconciliation. Next, act nothing which may be offensive to Sobriety, or uneasy to thyself, neither be guilty of anything which may induce thy Friend to become thine Enemy; but when thou hast, through Supineness or Ignorance, committed even the least sin, with all the speed thou canst hasten to the Throne of Grace; and there thou wilt upon thy true Repentance, find Mercy in the time of need.

9. BE not too liberal in declaring all thou knowest, but rather dissuade thyself, than thy Friend to keep thy own Council: Scoff not at other's Infirmities, but consider and pity thy own, by endeavoring to Rectifie and Reform that in thyself which afterwards thou mayest be capable of performing to others: Prefer not the little Ebullitions of Frothy Obscene Wit before Solid Reason and Judgment: But if thou art disposed to use that freedom in Mirth,

confine it within the bounds of Legality, and level it at nothing that is Sacred or Religious; lest we provoke God to anger, and pull down a Judgment for our Profaneness.

10. BE no Contriver of Evil, though it lies in thy power to Act it, for the Almighty will not permit the least sin, without bitter Repantance, to escape unpunished: Omit not any good Duty, neither enter upon any, before thou hast humbly besought God for a Blessing upon thy endeavors in the performance; and whatever thy task and undertaking is, let the Operation be effected, with all Diligence of Alacrity; committing the Event unto him, whose Omnipotence doth Benedict with his Grace, whatsoever Action is intended for his Glory: Be not puffed up by any good performance, for the Judgment of God is far differing from the judgments of Men: Avoid that in thyself, which doth most displease thee in others; and remember that as thou inspects into others, so art thou inspected by Omniscieny, Angels and by Men.

11. EXERCISE thyself as often as thou canst in Religious Duties; and abridge thyself of Worldly Pleasures by entertaining them seldom; That if Death should suddenly Summon thee, thou mayst not be Surprized, but stand ready prepared: Render to every Man the Honor due unto his Function; but Esteem and Venerate him more for his Goodness, than Greatness: And from whom thou hast received a Gratuity, according to thy ability express thy Thankfulness. Be apprehensive of the dreadful Events of Notorious Evil Men, and detest their Wicked Actions: But observe the Life of the Sanctimonious, that thou mayst effectually imitate their Blessed Example, to thy Joy and Comfort: Obey thy Superiors, attend the Prudent, accompany the Just, and love the Religious.

12. IT is evident that Corrupted Nature is prone to Hypocrisy, therefore it behooves us to take heed that we exercise our Religion not merely as Customary, but to those higher ends for which it was designed, as the Glory of God and the Salvation of our Immortal Souls: Be not Rash in thy proceedings, nor Confident and Pertinacious in thy own Opinion; but seek advice of him that is Prudent, and receive Instruction of him whose Judgment exceeds thy own. Petition not for a long Life, but a happy one; for length of days oft times prolongs the Evil, and augments the Guilt: Therefore it would deserve Applause if that little time we had allotted us, were employed to the best advantage.

13. LASTLY, In thy Supplications wait with Patience, and be not dissatisfied if thy Requests are not speedily granted; but search the Scriptures and there thou wilt find, holy *Job* and others, that far out-stripped thee in Sanctity of Life, did not murmur or repine and charge God foolishly, but on the contrary did resign themselves up to his good Will and Pleasure: An Instance we have in that Pattern of Patience, *Job 14.14. All the days of my appointed time will I wait, till my Change comes.* He that fixes his Trust in the most High, shall not miscarry; he is neither puffed up in Prosperity, nor cast down in Adversity, but continually fears him, who is his Salvation, and his Refuge.

FINIS.

**ADVERTISEMENT.**

There is now ready for the *Press*, the *Art of Patience*, and *Balm of Gilead under all Afflictions*, an Appendix to the *Art of Contentment*, Written by the Author of the *Whole Duty of Man*. The Second Impression with Additional Prayers suitable to the several Occasions.

**THE CONTENTS.**

- CHAP. 1

*Of the Chief Governor, the Soul.* Pag. 1

- CHAP. 2

*Of the Faculties of the Soul.* Pag. 4

- CHAP. 3

*Of the Hearts Corruptions.* Pag. 6

- CHAP. 4

*The Necessity of Governing our Thoughts.* Pag. 10

- CHAP. 5

*Rules of Practice.* Pag. 14

- CHAP. 6

*Of the Affections of Love and Delight.* Pag. 22

- CHAP. 7

*Of Joy.* Pag. 24

- CHAP. 8

*Of Anger and Malice.* Pag. 30

- CHAP. 9

*Rules of Practice Concerning Anger and Malice.* Pag. 33

- CHAP. 10

*Of Envy.* Pag. 39

- CHAP. 11

*Arguments to be Considered by way of Disswasion against Envy.* Pag. 42

- CHAP. 12

*Remedies against Envy.* Pag. 45

- CHAP. 13

*Of Impatience.* Pag. 48

- CHAP. 14

*Motives to Patience and Contentedness.* Pag. 53

- CHAP. 15

- *Rules for Contentment.* Pag. 59

- *The Prayer.* Pag. 65

- CHAP. 16

*Of Hope.* Pag. 68

- CHAP. 17

- *Rules to Govern our Hope.* Pag. 75

- *The Prayer* Pag. 77

- 

CHAP. 18

*Of Fear.* Pag. 79

- CHAP. 19

- *Rules for Governing our Thoughts in Fears.* Pag. 95

- *The Prayer.* Pag. 100

- CHAP. 20

*Of Cares.* Pag. 102

- CHAP. 21

- *Rules Concerning Cares.* Pag. 105

- *The Prayer.* Pag. 110

- CHAP. 22

- *Of Jealousy.* Pag. 112

- *The Prayer.* Pag. 109

- CHAP. 23

*Of External Actions. Pag. 111*

- CHAP. 24
  - *Rules in External Actions. Pag. 113*
  - *The Prayer. Pag. 117*

- CHAP. 25

*Of a Wounded Spirit what it is. Pag. 118*

- CHAP. 26

*What the Conscience is, and the Tranquility of it. Pag. 121*

- CHAP. 27

*What things Principally wound the Conscience. Pag. 124*

- CHAP. 28

*Divine Considerations of the Afflicted. Pag. 127*

- CHAP. 29

*Considerations of Humility. Pag. 131*

- CHAP. 30

*Divine Considerations of our Repentance, forgiving Enemies, and the Love of God. Pag. 133*

- CHAP. 31

*The Examination of the Conscience concerning our Repentance. Pag. 137*

- CHAP. 32
  - *Rules of Practice. Pag. 146*
  - *The Prayer. Pag. 150*
- CHAP. 33
  - *Sense of Spiritual Wants. Pag. 152*
  - *The Prayer. Pag. 160*
- CHAP. 34
  - *Fear of Temptations. Pag. 162*
  - *The Prayer. Pag. 171*



- *The Close*. Pag. 174

**Books Printed for, and Sold by Richard Cumberland, at the Angel in St. Paul's Church-yard.**

I. Reform'd Devotions, in Meditations, Hymns and Petitions for every Day in the Week, and every Holy-Day in the Year. Divided into Two Parts. The Third Edition, Review'd.

II. *Analecta*: Or, A Collection of some of the Choicest Notions, and what seemed most Remarkable in more than Forty Authors, *Philosophical, Chymical, Medical, Astronomical, Historical, &c.* Whereunto is added an Appendix, containing short, but very profitable and delightful Rules in many parts of the Mathematics. By T. B. Gent.

III. A Compleat Discourse of the Nature, Use, and Right Managing of that Wonderful Instrument, the *Baroscope*, or *Quick-Silver Weather-Glass*. In Four Parts. By John Smith, C. M.

**P-RA-19. The government of the tongue by the author of The whole duty of man, &c. - Allestree, Richard, 1619-1681., Fell, John, 1625-1686., Sterne, Richard, 1596?-1683., Pakington, Dorothy Coventry, Lady, d. 1679., Henschman, Humphrey, 1592-1675.**

Imprimatur,

RAD. BATHVRST. Vice-Cancel. *Oxford.*

Januarii 24. 1675.

[illustration]

## THE GOVERNMENT OF THE TONGVE

THE Government OF THE TONGUE. By the Author of THE WHOLE DUTY OF MAN, &c.

Death and Life are in the power of the Tongue,  
Prov. 18. 21.

The fifth Impression.

At the THEATER in OXFORD. M. DC. LXVII.

## THE PREFACE

THE Government of the Tongue has ever been justly reputed one of the most important parts of human Regiment. The Philosopher and the Divine equally attest this; and *Solomon* (who was both) gives his suffrage also; the persuasions to, and encomiums of it taking up a considerable part of his Book of *Proverbs*. I shall not therefore need to say any thing, to justify my choice of this subject, which has so much better authorities to commend it: I rather wish that it had not the super addition of an accidental fitness grounded upon the universal neglect of it, it now seeming to be an art wholly out-dated. For though some lineaments of it may be met with in Books, yet there is scarce any footsteps of it in practice, where alone it can be significant. The attempt therefore of reviving it I am sure is seasonable, I wish it were half as easy.

2. Indeed that skill was never very easy, it requiring the greatest vigilance and caution, and therefore not to be attained by loose trifling spirits. The Tongue is so slippery, that it easy deceives a drowsy or heedless guard. Nature seems to have given it some unhappy advantage towards that. 'Tis in its frame the most ready for motion of any member, needs not so much as the flexure of a joint, and by access of humors acquires a glibness too, the more to facilitate its moving. And alas, we too much find the effect of this its easy frame: it often goes without giving us warning; and as children, when they happen upon a rolling Engine, can set it in such a carriere, as wiser people cannot on a sudden stop; so the childish parts of us, our passions, our fancies, all our mere animal faculties, can thrust our Tongues into such disorders, as our reason cannot easily rectify. The due managery therefore of this unruly member, may rightly be esteemed one of the greatest mysteries of Wisdom and Virtue. This is intimated by *St. James, if any man offend not in word, the same is a perfect man, and*

able also to bridle the whole body, Ja. 3.2. 'Tis storied of *Bembo* a primitive Christian, that coming to a friend to teach him a Psalm, he began to him the thirty ninth, *I said I will look to my ways, that I offend not with my Tongue*; upon hearing of which first verse, he stopped his Tutor, saying, This is enough for me if I learn it as I ought; and being after six months rebuk'd for not coming again, he replied, that he had not yet learned his first Lesson: nay, after nineteen years he professed, that in that time he had scarce learned to fulfill that one line. I give not this instance to discourage, but rather to quicken men to the study, for a lesson that requires so much time to learn, had need be early begun with.

3. But especially in this age, wherein the contrary liberty has got such a prepossession, that men look on it as a part of their birth-right, nay do not only let their Tongues loose, but studiously suggest inordinances to them, and use the spur where they should the bridle. By this means conversation is so generally corrupted, that many have had cause to wish they had not been made sociable creatures. A man secluded from company can have but the Devil and himself to tempt him; but he that converses, has almost as many snares as he has companions. Men barter vices, and as if each had not enough of his own growth, transplant out of his neighbors soil, and that which was intended to cultivate and civilize the world, has turned it into a wild desert and wilderness.

4. This face of things, I confess, looks not very promising to one who is to solicit a reformation. But what ever the hopes are, I am sure the needs are great enough to justify the attempt. For as the Disease is Epidemic, so it is mortal also, utterly inconsistent with that pure Religion, which leads to life. We may take *St. James's* word for it, *If any man seem to be religious, and bridleth not his tongue, that man's religion is vain*, James 1.26. God knows we have not much Religion among us: 'tis great pity we should frustrate the little we have, render that utterly insignificant, which at the best amounts to so little. Let therefore the difficulty and necessity of the task, prevail with us to take time before us, not to defer this so necessary a work till the Night come; or imagine that the Tongue will be able to expiate its whole age of guilt by a feeble *Lord have mercy on me* at the last. Tho indeed if that were supposable, 'twere but a broken reed to trust to, none knowing whether he shall have time or grace for that. He may be surprised with an Oath, a Blasphemy, a Detraction in his mouth: many have been so. 'Tis sure there must be a dying moment; and how can any man secure himself, it shall not be the same with that in which he utters those, and his expiring breath be so employed? Sure they cannot think that those incantations (though hellish enough) can make them shot-free, render them invulnerable to deaths darts; and if they have not that, or some other as ridiculous reserves, 'tis strange what should make them run such a mad adventure.

5. But I expect it should be objected, that this little despicable Tract is not proportionable to the encounter to which it is brought, that besides that unskillful managing of those points it do's touch, it wholly omits many proper to the subject, there being faults of the Tongue which it passes in silence. I confess there is color enough for this objection, but I believe if it were put to votes, more would resolve I had said too much, rather than too little. Should I have enlarged to the utmost compass of this Theme, I should have made the volume of so

affrighting a bulk, that few would have attempted it; and by saying much, *I* should have said nothing at all to those who most need it. Men's stomachs are generally so queasy in these cases, that 'tis not safe to over-load them. Let them try how they can digest this; if they can so as to turn it into kindly nourishment, they will be able to supply themselves with the remainder. For *I* think *I* may with some confidence affirm, that he that can confine his Tongue within the limits here prescribed, may without much difficulty restrain its other excursions. All *I* shall beg of the Reader, is but to come with sincere intentions, and then perhaps these few *Stones* and *Sling* used in the name, and with invocation of the *Lord of hosts*, may countervail the massive armor of the *uncircumcised Philistin*. And may that God, who loves to magnify his power in weakness, give it the like success.

#### THE CONTENTS.

- Sect. 1. Of the Use of Speech. p. 1.
- Sect. 2. Of the manifold abuse of Speech. 7
- Sect. 3. Of Atheistical Discourse. 12
- Sect. 4. Of Detraction, 39
- Sect. 5. Of Lying Defamation. 49
- Sect. 6. Of Vncharitable Truth. 62
- Sect. 7. Of Scoffing and Derision. 133
- Sect. 8. Of Flattery. 134
- Sect. 9. Of Boasting. 155
- Sect. 10. Of Querulousness. 174
- Sect. 11. Of Positiveness. 188
- Sect. 12. Of Obscene Talk. 204
- The Close. 206

OF THE Government of the Tongue.

#### SECT. I. Of the use of Speech.

1. MAN, at his first creation, was substituted by God as his Vicegerent, to receive the homage, and enjoy the services of all inferior Beings: nay farther, was endowed with Excellencies fit to maintain the port of so vast an Empire. Yet those very excellencies, as they qualified him for dominion, so they unfitted him for a satisfaction or acquiescence in those his Vassals: the dignity of his nature set him above the society or converse of mere Animals: so that in all the pomp of his Roialty, amidst all the throng and variety of creatures,

he still remained solitary. But God, who knew what an appetite of society he had implanted in him, judged this no agreeable state for him; *It is not meet that man should be alone*, Gen. 2.18. And as in the universal frame of Nature, he engrafted such an abhorrence of vacuity, that all Creatures do rather submit to a preternatural motion than admit it; so, in this empty, this destitute condition of man, he relieved him by a miraculous expedient, divided him that he might unite him, and made one part of him an associate for the other.

2. NEITHER did God take this care to provide him a companion, merely for the entercourses of Sense: had that been the sole aim, there needed no new productions, there were sensitive Creatures enough: the design was to entertain his nobler principle, his Reason, with a more equal converse, assign him an intimate, whose intellect as much corresponded with his, as did the outward form, whose heart, according to *Solomon's* resemblance, answered his, *As in water face answers face*, Prov. 27.19. with whom he might communicate minds, traffic and interchange all the notions and sentiments of a reasonable soul.

3. BUT though there were this sympathy in their sublimer part, which disposed them to the most intimate union; yet there was a cloud of flesh in the way, which intercepted their mutual view, nay permitted no intelligence between them, other than by the mediation of some Organ equally commensurate to soul and body. And to this purpose the infinite wisdom of God ordained Speech; which, as it is a sound resulting from the modulation of the Air, has most affinity to the spirit, but as it is uttered by the Tongue, has immediate cognation with the body, and so is the fittest instrument to manage a commerce between the rational yet invisible powers of human souls clothed in flesh.

4. AND as we have reason to admire the excellency of this contrivance, so have we to applaud the extensiveness of the benefit. From this it is we derive all the advantages of society: without this men of the nearest neighborhood would have signified no more to each other, than our *Antipodes* now do to us. All our Arts and Sciences for the accommodation of this life, had remained only a rude Chaos in their first matter, had not speech by a mutual comparing of notions ranged them into order. By this it is we can give one another notice of our wants, and solicit relief; by this we interchangeably communicate advises, reproofs, consolations, all the necessary aids of human imbecility. This is that which possesses us of the most valuable blessing of human Life, I mean Friendship, which could no more have been contracted amongst dumb men, than it can between Pictures and Statues. Nay farther, to this we owe in a great degree the interests even of our spiritual being, all the oral, yea and written revelations too of God's will: for had there been no language there had been no writing. And though we must not pronounce how far God might have evidenced himself to mankind by immediate inspiration of every individual, yet we may safely rest in the Apostles inference, Rom. 10.14. *How shall they believe in him whom they have not heard, and how shall they hear without a preacher?*

5. FROM all these excellent uses of it in respect of man, we may collect another in relation to God, that is, the *praising* and *manifesting* his goodness, as for all other effects of his Bounty, so particularly that he hath given us language, and all the consequent advantages of it. This is the just inference of the son of *Sirach*, Ecclus. 51.22. *The Lord hath given me a tongue, and I will*

*praise them therewith.* This is the sacrifice which God calls for so often by the Prophets, *the calves of our lips*, which answers to all *the oblations out of the herd*, and which the Apostle makes equivalent to those of the *floor* and *wine-press* also, Heb. 13.15. *The fruit of our lips, giving thanks to his name.* To this we frequently find the Psalmist exciting both himself and others, *Awake up my glory, I will give thanks unto thee, O Lord, among the people, and I will sing unto thee among the nations*, Psal. 57.9, 10. And *O p raise the Lord with me, and let us magnify his name together*, Psal. 34.3. And indeed whoever observes that excellent magazine of Devotion, the Book of Psalms, shall find that the *Lands* make up a very great part of it.

6. BY what hath been said, we may define what are the grand uses of speech, viz. the glorifying of God, and the benefiting of men. And this helps us to an infallible test by which to try our words. For since everything is so far approvable as it answers the end of its being, what part soever of our discourses agrees not with the primitive ends of speech, will not hold weight in the balance of the sanctuary. It will therefore nearly concern us to enter upon this scrutiny, to bring our words to this touch-stone: for though in our depraved estimate the Eloquence of Language is more regarded than the innocence, though we think our words vanish with the breath that utters them, yet they become records in God's Court, are laid up in his Archives as witnesses either for, or against us: for he who is truth itself hath told us, *that by thy words thou shalt be justified, and by thy words thou shalt be condemned*, Matth. 12.37.

## SECT. II. Of the manifold abuse of Speech.

1. AND now since the original designs of speaking are so noble, so advantageous, one would be apt to conclude no rational creature would be tempted to pervert them, since 'tis sure he can substitute none for them, that can equally conduce either to his honor or interest.

2. YET Experience (that great baffler of speculation) assures us the thing is too possible, and brings in all Ages matter of fact to confute our suppositions. So liable alas is speech to be depraved, that the Scripture describes it as the source of all our other depravation. Original sin came first out of the mouth by speaking, before it entered in by eating. The first use we find *Eve* to have made of her Language, was to enter parly with the temter, and from that to become a temter to her husband. And immediately upon the fall, guilty *Adam* frames his tongue to a frivolous excuse which was much less able to cover his sin, than the fig-leaves were his nakedness. And as in the infancy of the first world, the tongue had licked up the venem of the old Serpent, so neither could the Deluge wash it off in the second. No sooner was that small colony (wherewith the depopulated Earth was to be replanted) come forth of the Ark, but we meet with *Cham* a delator to his own father, inviting his brethren to that execrable spectacle of their Parents nakedness.

3. NOR did this only run in the blood of that accursed person; the holy seed was not totally free from its infection, even the Patriarchs themselves were not exemt. *Abraham* use a repeated collusion in the case of his Wife, and exposed his own Integrity to preserve her Chastity. *Isaac* the Heir of his blessing, was Son of his Infirmary also, and acted over the same scene upon *Rebecca's* account. *Jacob* obtained his Fathers Blessing by a flat lie. *Simeon* and *Levi* spake not only falsely, but insidiously, nay hypocritically, abusing at once their Proselytes,

and their Religion, for the effecting their cruel designs upon the *Sichemites*. *Moses*, though a man of an unparelled meekness, yet *spake unadvisedly with his lips*, Psal. 106.33. *David* uttered a bloody Vow against *Nabal*, *spake words smoother then oil* to *Uriah*, when he had don him one injury, and designed him another. 'Twere endless to reckon up those several instances the Old Testament gives us of these lapses of the Tongue: neither want there divers in the new; though there is one of so much horror, as supersedes the naming more, I mean that of *St. Peter* in his reiterated abjuring his Lord, a crime which (abstracted from the intention) seems worse then that of *Judas*: that traitor owned his relation, cried *Master, Master*, even when he betrayed him, so that had he been measured only by his tongue, he might have past for the better Disciple.

4. THESE are sad instances, not recorded to patronize the sin, but to excite our caution. It was a Politic inference of the Elders of *Israel* in the case of *Jehu*, *Behold two Kings stood not before him, how then shall we stand?* 2 Kings 10. And we may well apply it to this; if persons of so circumspect a Piety, have been thus overtaken, what Security can there be for our wretchless oscitancy? If those who *kept their mouths as it were with a bridle*, Psal. 39.1. could not always preserve them innocent, to what guilts may not our unrestrained licentious Tongues hurry us? Those which, as the Psalmist speaketh, Psalm 73.9. *go thro the world*, are in that unbounded range very likely to meet with him who walks the same round, *Job* 2.2. and by him be tuned and set to his key, be scrued and wrested from their proper use, and made subservient to his vilest designs.

5. AND would God this were only a probable supposition! but alas, experience supplants the use of conjecture in the point: we do not only presume it may be so, but actually find it is so. For amidst the universal deprivation of our Faculties, there is none more notorious then that of Speech. Whither shall we turn us to find it in its pristine integrity? Amidst that infinity of words in which we exhaust our breath, how few are there which do at all correspond with the original designation of speech; nay, which do not flatly contradict it? To what unholy, uncharitable purposes is that useful faculty perverted? That which was meant to serve as the perfume of the Tabernacle, to send up the Incenses of Praises and Prayers, now exhales in impious vapors, to eclipse if it were possible the Father of Light, That which should be the storehouse of relief and refreshment to our brethren, is become a magazine of all offensive weapons against them, *spears, and arrows, and sharp swords*, as the Psalmist often phrases it. We do not only fall by the slipperiness of our Tongues, but we deliberately dicipline and train them to mischief. *We bend our tongues as our bows for lies*, as the Prophet speaks, *Jer.* 9.3. And in a word, what God affirmed in the old World in relation to thoughts, is too applicable to our words, *they are evil, and that continually*, Gen. 6.5. and that which was intended for the instrument, the aid of human society, is become the disturber, the pest of it.

6. I shall not attempt a particular discussion of all the vices of the Tongue: it doth indeed pass all Geography to draw an exact Map of that *World of iniquity*, as *St. James* calls it. I shall only draw the greater lines, & distribute it into its principal and more eminent parts, which are distinguishable as they relate to God, our Neighbor, and ourselves; in each of which I

shall rather make an Essay by way of instance, then attempt an exact enumeration or survey.

### SECT. III. Of Atheistical Discourse.

1. I Begin with those which relate to God; this poor despicable member the Tongue, being of such a gigantic insolence, though not size, as even to make war with Heaven. 'Tis true, every disordered speech doth remotely so, as it is a violation of God's Law; but I now speak only of those which as it were attaque his person, and immediately fly in the face of Omnipotency. In the highest rank of these we may well place all Atheistical Discourse, which is that bold sort of rebellion, which strikes not only at his authority, but himself. Other blasphemies level some at one Attribute, some another; but this by a more compendious impiety, shoots at his very being, and as if it scorned those piece meal guilts, sets up a single monster big enough to devour them all: for all inferior profaneness is as much out-dared by Atheism, as is Religion itself.

2. TIME was, when the inveighing against this, would have been thought a very impertinent subject in a Christian nation, and men would have replied upon me as the *Spartan Lady* did, when she was asked what was the punishment for Adulteresses, *There are no such things here*. Nay even amongst the most barbarous people, it could have concerned but some few single persons; no numbers, much less societies of men, having ever excluded the belief of a Diety. And perhaps it may at this day concern them as little as ever; for amidst the various Deities and Worship of those remoter Nations, we have yet no account of any that renounce all. 'Tis only our light hath so blinded us: so that God may upbraid us as he did *Israel*, *Hath a nation changed their God's which yet are no gods? but my people have changed their glory for that which doth not profit*, Jer. 2.11. This madness is now the inclosure, the peculiarity of those who by their names & institutions should be Christians: as if that natural Aphorism, *that when things are at a height they must fall again*, had place here also, and our being of the most excellent, most elevated Religion, were but the preparative to our being of none.

3. 'TIS indeed deplorable to see, how the Professors of no God begin to vie numbers with all the differing persuasions in Religion, so that Atheism seems to be the gulf that finally swallows up all our sects. It has struck on a sudden into such a reputation, that it scorns any longer to skulk, but owns itself more publicly than most men dare do the contrary. 'Tis set down in the seat of the scorner, & since it cannot argue, resolves to laugh all Piety out of countenance; and having seized the mint, nothing shall pass for wit that hath not its stamp, and with it there is no metal of so base an alloy, but shall go current. Every the dullest creature that can but stoutly disclaim his Maker, has by it sufficiently secured its title to Ingenuity; and such measures being once established, no wonder at its sholes of proselytes, when it gives on the one hand license to all sensual inordinances, permits them to be as much beasts as they will, or can; and yet tells them on the other, that they are the more men for it. Sure 'tis not strange that a hook thus doubly baited should catch many. Either of those allurements single, we see has force enough. The charms of sensuality are so fascinating, that even those who believe another world, and the severe revenges that will there attend their Luxuries, yet choose to take them in present with all the dismal reversions. And then



sure it cannot but be very good news to such a one to be told, that that after-reckoning is but a false alarm; and his great willingness to have it true, will easily incline him to believe it is so. And doubtless were Atheism traced up to its first causes, this would be found the most operative; 'tis so convenient for a man that will have no God to control or restrain him, to have none to punish him neither; that that utility passes into argument, and he will rather put a cheat upon his understanding, by concluding there is no future account, then leave such a sting in his pleasures, as the remembrance of it must needs prove. This seems to be the original and first rise of this impiety, it being impossible for any man that sees the whole, nay but the smallest part of the Universe, to doubt of a first and supreme Being, until from the consciousness of his provocations, it becomes his interest there should be none.

4. THIS is indeed, considering the depravation of the world, a pretty fast tenure for Atheism to hold by; yet it has of late twisted its cord, and got that other string to its bow we before mentioned. Its bold monopolizing of wit and reason compels, as the other invited men. This we may indeed call the Devils press, by which he hath filled up his Troops: men are afraid for being reproached for silly and irrational, in giving themselves up to a blind belief of what they do not see. And this bugbear frights them from their religion; resolving they will be no *fools for Christ's sake*, 1 Cor. 4.13. I dare appeal to the breasts of many in this age, whether this have not been one of the most prevalent temptations with them to espouse the tenet: and though perhaps they at first took it up, only in their own defense, for fear of being thought fools, yet that fear soon converts into ambition of being thought Wits. They do not satisfy themselves with deserting their Religion, unless they revile it also; remembering how themselves were laughed out of it, they essay to do the like by others. Yea so zealous propugners are they of their negative Creed, that they are importunately diligent to instruct men in it, and in all the little sophistries and colors for defending it: so that he that would measure the Opinions by their industry, and the remissness of Believers, would certainly think that the great interest of Eternity lay wholly on their side. Yet I take not this for any argument of the confidence of this persuasion, but the contrary: for we know they are not the secure, but the desperate undertakings, wherein men are most desirous of partners, and there is somewhat of horror in an uncouth way, which makes men unwilling to travel it alone.

5. THE truth is, though these men speak big, and prescribe as positively to their pupils, as if they had some counter revelation to confute those of *Moses* and *Christ*; yet were their secret thoughts laid open, there would scarce be found the like assurance there. I will not say to what reprobate sense some particular persons may have provoked God to deliver them, but in the generality, I believe one may affirm, that there is seldom an infidelity so sanguine as to exclude all fears. Their most bold Thesis, That there is no God, no Judgment, no Hell, is often met with an inward tremulous Hypothesis, What if there be? I dare in this remit me to themselves, and challenge (not their consciences, who profess to have none, but) their natural Ingenuity to say, whether they have not sometimes such damps and shiverings within them. If they shall say, that these are but the relics of prepossession and education, which their reason soon dissipates, Let me then ask them farther, whether they would not give a considerable sum to be infallibly ascertained there were no such thing: now no

sensible man would give a farthing to be secured from a thing which his reason tells him is impossible; therefore if they would give anything (as I dare say they themselves cannot deny that they would) 'tis a tacit demonstration, that they are not so sure as they pretend to be.

6. I might here join issue upon the whole, and press them with the unreasonableness, the disingenuousness of embracing a Profession to which their own hearts have an inward reluctance, nay the imprudence of governing their lives by that position, which for ought they know may be (nay they actually fear is) false, and if it be, must inevitably immerse them in endless ruin. But I must remember my design limits me only to the faults of the Tongue, and therefore I must not follow this chase beyond those bounds. I shall only extend it to my proper subject, that of Atheistical talk, wherein they make as mad an adventure as in any other of their enormous practices, nay perhaps in some respects a worse.

7. IN the first place 'tis to be considered, that if there be a God, he, as well as men, may be provoked by our words as well as deeds. Secondly, 'tis possible he may be more. Our ill deeds may be don upon a vehement impulse of temptation; some profit or pleasures may transport and hurry us; and they may at least have this alleviation, that we did them to please or advantage ourselves, not to spite God. But Atheistical words cannot be so palliated: they are arrows directly shot against Heaven, and can come out of no quiver but malice: for 'tis certain there never was man that said, There was no God, but he wished it first. We know what an enhancement our injuries to each other receive from their being malicious: and sure they will do so much more to God, whose principal demand from us is, that we give him our heart. But thirdly, This implieth a malice of the highest sort. Human spite is usually confined within some bounds, aims sometimes at the goods, sometimes at the fame, at most but at the life of our Neighbor: but here is an accumulation of all those, backed with the most prodigious insolence. 'Tis God only that has power of annihilation, and we (vile Worms) seek here to steal that incommunicable right, and retort it upon Himself, and by an anticreative power, would unmake Him who has made us. Nay lastly, by this we have not only the utmost guilt of single rebels, but we become ring-leaders also, draw in others to that accursed association: for 'tis only this liberty of Discourse that hath propagated Atheism. The Devil might perhaps by inward suggestions have drawn in here and there a single Proselyte; but he could never have had such numbers, had he not used some as decoies to ensnare others.

8. AND now let the brisk Atheist a little consider, what these aggravations will amount to. 'Twas good counsel was given to the *Athenians*, to be very sure *Philip* was dead, before they expressed their joy at his death, lest they might find him alive to revenge that hasty triumph. And the like I may give to these men, Let them be very sure there is no God, before they presume thus to defy him, lest they find him at last assert his being in their destruction. Certainly nothing less then a demonstration can justify the reasonableness of such a daring. And when they can produce that, they have so far outgon all the comprehensions of mankind, they may well challenge the liberty of their Tongue, and say, *They are their own, who is Lord over them*, Psalm 12.4.

6. BUT 'till this be don, 'twere well they would soberly balance the hazards of this liberty with the gains of it. The hazards are of the most dreadful kind, the gains of the slightest: the most is but a vain applause of wit, for an impious jest, or of reason for a deep considerer: and yet even for that they must encroach on the Devils right too, who is commonly the promter, and therefore if there be any credit in it may justly challenge it. Indeed 'tis to be feared he will at last prove the master wit, when as for those little loans he makes them, he gets their souls in morgage. Would God they would consider betimes, what a woeful raillery that will be, which for ought they know may end in *gnashing of teeth*.

10. THE next impiety of the Tongue, is Swearing, that foolish sin, which plays the Platonic to damnation, and courts it purely for itself; without any of the appendant allurements which other sins have: a vice, which for its guilt, may justify the sharpest; and for its customariness, the frequentest invectives which can be made against it. But it has been assaulted so often by better Pens, and has shown itself so much proof against all Homily, that it is as needless as di•couraging a task for me to attempt it. 'Tis indeed a thing taken up so perfectly without all sense, that 'tis the less wonder to find it maintain its self upon the same Principle 'tis founded, and continue in the same defiance to Reason wherein it began.

11. ALL therefore that I shall say concerning it, is to express my wonder, how it has made a shift to twist itself with the former sin of Atheism, by which, according to all rules of reasoning it seems to be superseded: and yet we see none own God more in their oaths, then those that disavow him in their other discourse. Nay, such men swear not only to swell their Language, and make it sound more full and blustering, but even when they most desire to be believed. What an absurdity of wickedness is this? Is there a God to swear by, and is there none to believe in, none to pray to? We call it frenzy to see a man fight with a shadow: but sure 'tis more so, to invoke it. Why then do these men of reason make such solemn appeals (for such every Oath is) to a mere Chimera and Phantasm? It would make one think they had some inward belief of a Deity, which they upon surprisal thus blurt out: if it argue not this, it does something worse, and becomes an evidence how much the appearance of a sin recommends it to them, that they thus catch at it, without examining how it will consist with another they like better. These are indeed wholesale chapmen to Satan, that do not truck and barter one crime for another, but take the whole herd: and though by reason of their disagreeing kinds they are apt to gore and worry each other, yet he still keeps up his old policy, and will not let one Devil cast out another. A league shall be made between the most discordant sins, and there shall be God, or there shall be none, according as opportunity serves to provoke him: so assuming to himself a power which even Omnipotence disclaims, the reconciling contradictions. And he succeeds it in as far as his concerns reaches: for though he cannot solve the repugnancies in reason, yet as long as he can unite the sins in men's practice, he has his design; nay, has at once the gain and the sport of fooling these great pretenders to ratiocination.

12. A third sort of impious discourse there is, which yet is bottomed on the most sacred, I mean those profane paraphrases that are usually made upon the Holy Text, many making it the subject of their cavils, and others of their mirth. Some do it out of the former Atheistical

principle, and I cannot but confess they act consonantly to themselves in it, for 'tis but a needful artifice for men to disparage those testimonies, which they fear may be brought against them. But there are others who not only profess a God, but also own the sacred Scripture for his word, and yet use it as coarsely as the others. And these I confess, are riddles of profaneness, that hang, as some have pictured *Solomon* between Heaven and Hell, borrow the Christian Faith, and the Atheists drollery upon it: and 'tis hard to say in which they are more in earnest. It is indeed scandalous to see, to what despicable uses those holy Oracles are put: such as should a Heathen observe, he would little suspect them to be owned by us as the rule of our Religion, and could never think they were ever meant for anything beyond a whet-stone for wit. One tries his Logic upon them, and objects to the sense; another his Rhetoric, and quarrels at the phrase; a third his contrivance, and thinks he could have woven the parts with a better contexture: never considering, that unless they could confute the Divinity of their original, all these accusations are nothing else but direct blasphemy, the making God *such a one as themselves*, Psal. 50.21. and charging him with those defects which are indeed their own. They want learning or industry to sound the depth of those sacred treasures, and therefore they decry the Scripture as mean and poor; and to justify their own wisdom, dispute God's. This is as if the mole should complain the Sun is dark, because he dwells under ground, and sees not his splendor. Men are indeed in all instances apt to speak ill of all things they understand not, but in none more than this. Their ignorance of local Customs, Idioms of Language, and several other circumstances, renders them incompetent Judges (as has been excellently evinced by a late Author.) Twill therefore befit them, either to qualify themselves better, or to spare their Criticisms. But upon the whole, I think I may challenge any ingenious man, to produce any Writing of that antiquity, whose phrase and genius is so accommodated to all successions of Ages. Stiles and ways of address we know grow obsolete, and are almost antiquated as garments: and yet after so long a tract of time, the Scripture must (by considering men) be confessed to speak not only properly, but often politely and elegantly to the present age: a great argument that it is the dictate of him that is, *The same yesterday, today, and forever*, Heb. 13.7.

13. BUT besides these more solemn Traducers, there are a lighter ludicrous sort of Profaners, who use the Scripture as they do odd ends of Plaies, to furnish out their Jest; clothe all their little impertinent conceits in its Language, and debase it by the mixture of such miserable trifles, as themselves would be ashamed of, were they not heightened and inspirited by that profaneness. A Bible phrase serves them in discourse as the haut-goust do's in diet, to give a relish to the most insipid stuff. And were it not for this Magazine, a great many men's raillery would want supplies: for there are divers who make a great noise of wit, that would be very mute if this one Topic were bar'd them. And indeed it seems a tacit confession, that they have little of their own, when they are fain thus to commit sacriledg to drive on the Trade. But sure 'tis a pitiful pretence to Ingenuity that can be thus kept up, there being little need of any other faculty but memory to be able to cap Texts. I am sure such repetitions out of other books would be thought pedantic and silly. How ridiculous would a man be, that should always enter lard his discourse with fragments of *Horace*, or *Virgil*, or the Aphorisms of *Pythagoras*, or *Seneca*? Now 'tis too evident, that it is not from any speculative esteem of

sacred Writ, that it is so often quoted: and why should it then be thought a specimen of wit to do it there, when 'tis folly in other instances? The truth is, 'tis so much the reserve of those who can give no better testimony of their parts, that methinks upon that very score it should be given over by those that can. And sure were it possible for anything that is so bad to grow unfashionable, the world has had enough of this to be cloied with it: but how fond soever men are of this divertisement, 'twill finally prove that *mirth Solomon* speaks of, which *ends in heaviness*, Prov. 14.13. for certainly whether we estimate it according to human or divine measures, it must be a high provocation of God.

14. LET any of us but put the case in our own persons: suppose we had written to friend, to advertise him of things of the greatest importance to himself, had given him ample and exact instructions, backed them with earnest exhortations and conjurings not to neglect his own concern; and lastly, enforced all with the most moving expressions of kindness and tenderness to him: suppose, I say, that after all this, the next news we should hear of that letter, were to have it put in doggrel rime, to be made sport for the rabble, or at the best have the most eminent phrases of it picked out and made a common by-word: I would fain know how any of us would resent such a mixture of ingratitude and contumely. I think I need make no minute application. The whole design of the Bible do's sufficiently answer, nay outgo the first part of the parallel, and God knows our vile usage of it do's too much (I fear too literally) adapt the latter. And if we think the affront to base for one of us, can we believe God will take it in good part? That were to make him not only more stupid then any man, but as much so as the heathen Idols, that have *eyes and see not*, Psalm 115.5. And 'tis sure, the highest madness in the world, for any man that believes that there is a God, to imagine he will finally sit down by such usage.

15. BUT if we weigh it in the scale of religion; the crime will yet appear more heinous. Mere natural Piety has taught men to receive the Responses of their God's with all possible veneration. What applications had the *Delphic Oracle* from all parts, and from all ranks of men? What confidence had they in its prediction, and what obedience did they pay to its advice? If we look next into the *Mosaical Economy*, we shall see with what dreadful Solemnities that Law was promulged, what an awful reverence was paid to the Mount whence it issued, how it was fenced from any rude intrusions either of Men or Beasts: and after it was written in Tables, all the whole equipage of the Tabernacle, was designed only for its more decent Repository, the Ark itself receiving its value only from what it had in custody. Yea such a hallowing influence had it, as transfused a relative sanctity even to the meanest Utensils, none of which were after to be put to common uses: the very Perfume was so peculiar and sacred, that it was a capital crime to imitate the composition. Afterwards, when more of the Divine Revelations were commieted to Writing, the Jews were such scrupulous reverers of it, that 'twas the business of the Masorites, to number not only the Sections and Lines, but even the words and letters of the Old Testament, that by that exact calculation they might the better secure it from any surreptitious practices.

19. AND sure the New Testament is not of less concern then the Old: nay the Apostle asserts it to be of far greater, and which we shall be more accountable for, *For if the word spoken by*

*Angels were steadfast, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great salvation, which at the first began to be spoken to us by the Lord, and was confirmed unto us by them that heard him?* Heb. 2.23. And it is in another place the inference of the same Apostle, from the excellency of the Gospel above the Law, that we should *serve God acceptably with reverence and godly fear*, Heb. 12.28. And certainly 'tis but an ill essay of that reverence and godly fear, to use that very Gospel so irreverently and ungodly as men now do. If we pass from the Apostolic to the next succeeding ages of the Church, we find the Primitive Christians looked on their Bibles as their most important treasure. Such was the outward respects they paid to them, (of which the standing up at the reading of the Gospel, still in use among us, is a faint memorial) that the Heathen Persecutors made it one part of their examination of the Christians brought to their Tribunals, *What those Books were which they adored while they read them?* Such was their intimate esteem, that they exposed all things else to the rapine of their Enemies, so they might secure those Volumes. Nor was this only a heroic piece of zeal in some, but indispensably required of all: insomuch, that when in the heat of Persecution, they were commanded to deliver up their Bibles to be burnt, the Church gave no indulgence for that necessity of the Times, but exhorted men rather to deliver up their lives: and those whose courage failed them in the encounter, were not only branded by the infamous name of *Traditors*, but separated from the communion of the Faithful, and not readmitted till after many years of the severest penance.

17. I have given this brief narration, with a desire, that the Reader will compare the practice of former Times with those of the present, and see what he can find either among Heathens, Jews, or Christians, that can at all patronize our profaneness. There was no respect thought too much for the false Oracles of a falser God: and yet we think no contents too great for those of the true. The Moral Law was so sacred to the Jews, that no parts of its remotest retinue, those ceremonial attendants, were to be looked on as common: and we who are equally obliged by that Law, laugh at that by which we must one day be judged. The Ritual, the Preceptive, the Prophetic, and all other parts of sacred Writ, were most sedulously, most religiously guarded by them: and we look upon them as a Winter nights tale, from which to fetch matter of sport and merriment. Lastly, the first Christians paid a veneration to, nay sacrificed their Lives to rescue their Bibles from the unworthy usage of the Heathens, and we ourselves expose them to worse: they would but have burnt them; we scorn and vilify them, and outvy even the Persecutors malice with our contempt. These are miserable Antithesis's; yet this God knows is the case with too many. I wonder what new state of Felicity hereafter these men have fancied to themselves: for sure they cannot think these retrograde steps can ever bring them so much as to the Heathens Elyzium, much less the Christians Heaven.

18. IT will therefore concern those who do not quite renounce their claim to that Heaven, to consider soberly, how inconsistent their practice is with those hopes. A man may have a great Estate conveyed to him; but if he will madly burn, or childishly make paper Kites of his Deeds, he forfeits his Title with his Evidence: and those certainly that deal so with the Conveiances of their Eternal Inheritance. will not speed better. If they will thus dally and play with them, God will be as little in earnest in the performance, as they are in the

reception of the promises; nay he will take his turn of mocking too, and when their scene of mirth is over, his will begin. A dreadful menace of this we have, Prov. 1.24. which deserves to be set down at large, *Because I have called, and ye refused, I have stretched out my hand▪ and no man regarded: But ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you, then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me.* Would God I could as well transcribe this Text into men's hearts, and there would need no more to secure the whole Canon of Scripture from their profanation. Could men but look a little before them, and apprehend how in the days of their distress and agony, they will gasp for those comforts which they now turn into ridicule; they would not thus madly defeat themselves, cut off their best and only reserve, and with a pitiful contempt cast away those Cordials, which will then be the only support of their fainting spirits. As for those who deride Scripture upon Atheistical grounds, all I shall say, is, to refer to what I have said in the beginning of this Section; they had need be very well assured that foundation be not sandy: for if it be, this reproaching God's Word will be a considerable addition to the guilt of all their other hostility, and how jolly soever they seem at present, it may be when that question they are so willing to take for granted, is by death drawing near a decision, some of their confidence will retire, and leave them in an amazed expectation of somewhat, which they are sure cannot be good for them, who have so ill provided for it. Then perhaps their merry vein will fail them, and not their infidelity, but their despair may keep them from invoking that Power they have so long derided. 'Tis certain it has so happened with some: for as Practical, so Speculative wickedness, has usually another aspect, when it stands in the shadow of death, then in the dazzling beams of health and vigor. It would therefore be wisdom beforehand to draw it out of this deceitful light, and by sober serious thoughts place it as near as may be in those circumstances in which 'twill then appear: and then sure to hearts that are not wholly petrified, 'twill seem safer to own a God early and upon choice, then late upon compulsion.

19. HOWEVER, if they will not yield themselves Homagers, yet the mere possibility of their being in the wrong, should methinks persuade them at least to be civil adversaries. A generous man will not pursue even a falling enemy with revilings and reproach, much less will a wise man do it to one who is in any the lest probability of revenging it: it being a received Maxim, That there is no greater folly, then for a man to let his tongue betray him to mischief. Let it therefore in this case at least stand neuter, that if by their words they be not justified, yet by their words they may not be condemned. They can be no losers by it: for at the utmost, 'tis but keeping in a little unsavory breath, which (supposing no God to be offended with it) is yet nauseous to all those men who believe there is one. To those indeed who have a zeal for their Faith, there can be no Discourse so intolerable, so disobliging: it turns conversation into skirmishing, and perpetual disputes. The Egyptians were so zealous for their brutish Deities, that Moses presumed the Israelites sacrificing of those Beasts they adored, must needs set them in an uproar, *Exod. 8.26.* And sure, those who do acknowledge a Divine Power, cannot contentedly sit by to hear him blasphemed. 'Tis true, there are some

so cool, that, they are of the same mind for God, that *Gideon's* father was for *Baal*, *Judge*. 6.31. *Let him plead for himself*, they will not appear in his defense: yet even these have a secret consciousness that they ought to do so, and therefore have some uneasiness in being put to the Test: so that it cannot be a pleasant entertainment even for them. And therefore those who have no fear of God to restrain them, should methinks, unless they be perfectly of the temper of the unjust Judge, *Luke* 17.1. in respect of men, abstain from all sorts of impious discourse; and at least be civil, though they will not be pious.

#### SECT. IV. Of Detraction.

WE have seen in the last Section, the insolence of the Tongue towards God; and sure we cannot expect it should pay more reverence to men. If there be those that dare *stretch their mouths against Heaven*, *Psalm* 7.39. we are not to wonder if there be more that will *shoot their arrows, even bitter words*, against the best on Earth, *Psalm* 64.3. I shall not attempt to ransack the whole quiver, by showing every particular sort of verbal injuries which relate to our neighbors, but rather choose out some few which either for the extraordinariness of their guilt, or the frequency of their practice are the most eminent. I begin with *Detraction*, in which both those qualities concur: for as in some instances 'tis one of the highest sins, so in the general 'tis certainly one of the most common, and by being so becomes insensible. This vice (above all others) seems to have maintained not only its Empire, but its reputation too. Men are not yet convinced heartily that it is a sin: or if any, not of so deep a die, or so wide an extent as indeed it is. They have, if not false, yet imperfect notions of it, and by not knowing how far its Circle reaches, do often like young Conjurers, step beyond the limits of their safety.

THIS I am the apter to believe, because I see some degree of this fault cleave to those, who have eminently corrected all other exorbitancies of the Tongue. Many who would startle at an Oath, whose stomachs as well as consciences recoil at an obscenity, do yet slide glibly into a Detraction: which yet methinks, persons otherwise of strict conversations should not do frequently and habitually, had not their easy thoughts of the guilt smoothed the way to it.

IT may therefore be no unkind attempt, to try to dis-entangle from this snare by displaying it; showing the whole contexture of the sin, how 'tis woven with threads of different sizes, yet the least of them strong enough to nooz and entrap us. And alas, if Satan fetter us, 'tis indifferent to him whether it be by a cable or a hair. Nay, perhaps the smallest sins are his greatest stratagems. The finer his line is spun, the less shadow it casts, and is less apt to fright us from the hook: and though there be much odds between a talent of lead and a grain of sand, yet those grains may be accumulated till they out-weigh the talent. It was a good reply of *Plato's*, to one who murmured at his reproving him for a small matter, *Custom*, says he, *is no small matter*. And indeed, supposing any sin were so small as we are willing to fancy most, yet an indulgent habit, even of that, would be certainly ruinous: that Indulgence being perfectly opposite to the love of God, which better can consist with the indeliberate commissions of many sins, than with an allowed persistence in any one.



BUT in this matter of Detraction, I cannot yield that any is small, save only comparatively with some other of the same kind which is greater: for absolutely considered, there is even in the very lowest degrees of it, a flat contradiction to the grand rule of Charity, the loving our Neighbor as ourselves. And surely, that which at once violates the sum of the whole second Table of the Law, for so our Savior renders it, *Luke 10.7.* must be looked on as no trifling inconsiderable guilt. To evidence this, I shall in the Anatomizing this sin, apply this Rule to every part of it: first consider it in gross, in its entire body, and after descend to its several limbs.

1. DETRACTION in the native importance of the word, signifies the withdrawing or taking off from a thing: and as it is applied to the reputation, it denotes the impairing or lessening a man in point of fame, rendering him less valued and esteemed by others, which is the final aim of Detraction, though pursued by various means.

2. THIS is justly looked on as one of the most unkind designs one man can have upon another, there being implanted in every man's nature a great tenderness of Reputation: and to be careless of it, is looked on as a mark of a degenerate mind. On which account *Solon* in his laws presumes, that he that will sell his own fame, will also sell the public interest. 'Tis true, many have improved this too far, blown up this native spark into such flames of Ambition, as has set the World in a combustion; Such as *Alexander, Caesar,* and others, who sacrificed Hecatombs to their Fame, fed it up to a prodigy upon a Canibal diet, the flesh of men: yet even these Excesses serve to evince the universal consent of mankind, that Reputation is a valuable and desirable thing.

3. NOR have we only the suffrage of man, but the attestation of God himself, who frequently in Scripture gives testimony to it: *A good name is better than great riches,* Prov. 22.1. And again, *A good name is better than precious ointment,* Eccles. 7.1. And the more to recommend it, he proposes it as a reward to Piety and Virtue, as he menaces the contrary to wickedness. *The memory of the just shall be blessed, but the name of the wicked shall rot,* Prov. 10.7. And that we may not think this an invitation fitted only to the Jewish Economy, the Apostle goes farther, and proposes the endeavor after it as a duty, *Whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things,* Phil. 4.8.

4. AND accordingly good men have in their estimate ranked their names the next degree to their Souls, prefer'd them before Goods or Life. Indeed 'tis that which gives us an inferior sort of Immortality, and makes us even in this world survive ourselves. This part of us alone continues verdant in the grave, and yields a perfume, when we are stench and rottenness: the consideration whereof has so prevailed with the more generous Heathens, that they have cheerfully quitted life in contemplation of it. Thus *Epaminondas* alaciously expired, in confidence that he left behind him a perpetual memory of the Victories he had achieved for his Country. *Brutus* so courted the fame of a Patriot, that he brake through all the obstacles of gratitude and humanity to attempt it: he cheerfully bare the defeat of his attempt, in contemplation of the glory of it. 'Twere endless to recount the stories of the *Codri, Decii,* and *Curtii,* with the train of those noble Heroes, who in behalf of their Countries devoted themselves to certain death.

5. BUT we need no Foreign Mediums to discover the value of a good name: let every man weigh it but in his own Scales, retire to his Breast, and there reflect on that impatience he has when his own Repute is invaded. To what dangers, to what guilts does sometimes the mere fancy of a reproach hurry men? It makes them really forfeit that Virtue from whence all true Reputation springs; and, like *Esops Dog*, lose the substance by too greedy catching at the shadow; an irrefragable proof how great a price they set upon their Fame.

6. AND then, since Reason sets it at so high a rate, and Passion at a higher, we we may conclude the violating this interest, one of the greatest injuries in Human commerce; such as is resented not only by the rash, but the sober; so that we must pick out only blocks and stones, the stupid and insensible part of mankind, if we think we can inflict this wound without an afflictive smart. And though the power of Christianity does in some so moderate this resentment, that none of these blows shall recoil, no degree of revenge be attempted; yet that does not at all justify or excuse the inflicter. It may indeed be a useful trial of the patience and meekness of the defamed, yet the defamer has not the less either of crime or danger: not of crime, for that is rather enhanced then abated by the goodness of the person injured; nor of danger, since God is the more immediate avenger of those who attempt not to be their own. But if the injury meet not with this meekness (as in this vindictive Age 'tis manifold odds it will not) it then acquires another accumulative guilt, stands answerable not only for its own positive ill, but for all the accidental which it causes in the sufferer, who by this means is robbed not only of his repute, but his innocence also, provoked to those unchristian returns, which draw God also into the enmity, and set him at once at war with Heaven and Earth. And though as to this immediate judgment, he must bear his iniquity, answer for his impatience: yet as in all civil Insurrections, the ring-leader is looked on with a peculiar severity, so doubtless in this case, the first provoker has by his seniority and primogeniture a double portion of the guilt, and may consequently expect of the punishment, according to the doom of our Savior, *Woe be to that man by whom the offense cometh*, Matth. 28.7.

8. INDEED there is such a train of mischiefs usually follow this sin, that 'tis scarce possible to make a full estimate of its malignity. 'Tis one of the grand Incendiaries which disturbs the peace of the world, and has a great share in most of its quarrels. For could we examine all the feuds which harrass Persons, Families, nay sometimes Nations too, we should find the greater part take their rise from injurious reprochful words, and that for one which is commenced upon the intuition of any real considerable interest, there are many which owe their being to this licentiousness of the Tongue.

9. IN regard therefore of its proper guilt, and all those remoter sins and miseries which ensue it, 'tis every man's great concern to watch over himself. Neither is it less in respect both of that universal aptness we have to this sin, and its being so perpetually at hand; that for others we must attend occasions and convenient seasons, but the opportunities of this are always ready: I can do my neighbor this injury, when I can do him no other. Besides the multitude of objects do proportionably multiply both the possibilities and incitations; and the objects here are as numerous, as there are Persons in the World I either know, or have

heard of. For though some sorts of Detractions seem confined to those to whom we bear particular malice, yet there are other kinds of it more raging, which fly indifferently at all. Lastly, this sin has the aid almost of universal example, which is an advantage beyond all the others, there being scarce any so irresistable insinuation as the practice of those with whom we converse, and no subject of converse so common as the defaming our Neighbors.

10. SINCE then the path is so slippery, it had not need be dark too. Let us then take in the best light we can, and attentively view this sin in its several branches, that by a distinct discovery of the divers acts and degrees of it, we may the better be armed against them all.

#### SECT. V. Of Lying Defamation.

1. DETRACTION being (as we have already said) the lessning and impairing a man in his repute, we may resolve, that what ever conduces to that end, is properly a Detraction. I shall begin with that which is most eminent, the spreading of Defamatory Reports. These may be of two kinds, either false, or true; which though they seem to be of very different complexions, yet may spring from the same stock, and drive at the same design. Let us first consider of the false.

2. AND this admits of various circumstances. Somtimes a man invents a perfect falsity of another: sometimes he that does not invent it, yet reports it, though he know it to be false: and a third sort there are, who having not certain knowledge whether it be false or no, do yet divulge it as an absolute certainty, or at least with such artificial Insinuations, as may biass the hearer on that hand. The former of these is a crime of so high, so dis-ingenious a nature, that though many are vile enough to commit it, none are so impudent as to avow it. Even in this age of insulting Vice, when almost all other wickedness appears bare-fac'd, this is fain to keep on the vizard. No man will own himself a false accuser: for if modesty do not restrain him, yet his very malice will; since to confess would be but to defeat his design. Indeed it is of all other sins the most Diabolical, it being a conjunction of two of Satan's most essential properties, Malice and Lying. We know 'tis his peculiar title to be *the Accuser of the brethren*: and when we transcribe his copy, we also assume his nature, entitle ourselves to a descent from him, *Ye are of your father the Devil*, Joh. 8.44. We are by it rendered a sort of *Iacubus* brats, the inf•mous Progenies of the Lying spirit. It is indeed a sin of so gross, so formidable a bulk, that there needs no help of Optics to render it discernible, and therefore I need not farther expatiate on it.

3. The next degree is not much short of it; what it wants is rather of invention than malice: for he that will so adopt another's lie, shows he would willingly have been its proper father. It does indeed differ no more then the maker of adulterate wares, does from the vender of them: and certainly there cannot be a more ignominious Trade, then the being Hucksters to such vile Merchandize. Neither is the sin less then the baseness: we find the *Lover* of a lie ranked in an equal form of guilt with the *Maker*, Rev. 21. And surely he must be presumed to love it, that can descend to be the broker of it, help it to pass current in the World.

4. THE third sort of Detractors look a little more demurely, and with the Woman in the *Proverbs*. chap. 30. *wipe their mouths, and say they have don no wickedness*. They do not certainly

know the falsity of what they report, and their ignorance must serve them as an Amulet against the guilt both of deceit and malice: but I fear it will do neither. For first, perhaps they are affectedly ignorant: they are so willing it should be true, that they have not attempted to examine it. But secondly, it does not suffice that I do not know the falsity; for to make me a true speaker, 'tis necessary I know the truth of what I affirm. Nay, if the thing were never so true, yet if I knew it not to be so, its truth will not secure me from being a liar: and therefore whoever endeavors to have that received for a certainty, which himself knows not to be so, offends against truth. The utmost that can consist with sincerity, is to represent it to others as doubtful as it appears to him. Yet even that how consonant soever to truth, is not to charity. Even doubtful accusations leave a stain behind them, & often prove indelible injuries to the party accused: how much more then do the more positive and confident aspersions we have hitherto spoken of? Let me add only this concerning this latter sort, that they are greater advancers of defamatory designs, then the very first contrivers. For those upon a consciousness of their falseness, are obliged to proceed cautiously, to pick out the credulous and least discerning persons, on whom to impose their fictions, and dare not produce them in all companies for fear of detection: but these in confidence that the untruth (if it be one) lies not at their door, speak it without any restraint in all places, at all times; and what the others are fain to whisper, they proclaim; like our new Engine, which pretends to convey a whisper many miles off. So that as in the case of Stealing 'tis proverbially said, that if there were no receivers there would be no thieves; so in this of Slander, if there were fewer spreaders, there would be fewer forgers of Libels: the manufacture would be discouraged, if it had not these retailers to put off the wares.

5. Now to apply these practices to our rule of Duty, there will need no very close inspection to discern the obliquity. The most superficial glance will evidence these several degrees of Slanderers to do what they would not be willing to suffer. Who among them can be content to be falsely aspersed? Nay, so far are they from that, that let but the shadow of their own calumny reflect on themselves, let any but truly tell them that they have falsely accused others, they grow raving and impatient, like a dog at a Looking-glass, fiercely combating that Image which himself creates: and how smoothly soever the original lie slides from them, the Echo of it grates their ears. And indeed 'tis observable, that those who make the greatest havoc of other men's reputation, are the most nicely tender of their own; which sets this sin of calumny in a most Diametrical opposition to the Evangelical Precept of *loving our neighbors as ourselves*.

6. THUS much is discernible even in the surface of the crime: but if we look deeper, and examine the motives, we shall find the foundation well agrees to the superstructure, they being usually one of these two, *Malice* or *Interest*. And indeed the thing is so dis-ingenuous, so contrary to the dictates of Humanity as well as Divinity, that I must in reverence to our common nature, presume it must be some very forcible impellent, that can drive a man so far from himself. The Devil here plays the Artist: and as the fatallest Poisons to man are (they say) drawn from human bodies, so here he extracts the venem of our Irascible and Concupiscible part, and in it dips those arrows, which we thus shoot at one another.

7. 'Tis needless to harangue severally upon each. The World too experimentally knows the force of both. *Malice* is that whirl-wind, which has shook States and Families, no less than private Persons; a passion so impetuous and precipitate, that it often equally involves the Agent and the Patient: a malicious man being of like violence with those who flung in the three Children, *Dan.* 3. consumed by those flames into which he cast others. As for *Interest*, 'tis that universal Monarch to which all other Empires are Tributaries, to which men sacrifice not only their Consciences and Innocence, but (what is usually much dearer) their Sensualities and Vices. Those whom all the Divine (either) threats or promises, cannot persuade to mortify, nay but restrain one Lust; at *Mammons* beck will disclame many, and force their inclinations to comply with their Interest.

8. AND whilst this sin of Calumny has two such potent Abettors, we are not to wonder at its growth: as long as men are malicious and designing, they will be traducing; those Cyclops's will be perpetually forming Thunder-bolts against which no Innocence or Virtue can be proof. And alas, we daily find too great effects of their industry. But though these are the forgers of the more solemn deliberate Calumnies, yet this sportive Age hath produced another sort; there being men that defame others by way of divertisement, invent little stories that they may find themselves exercise, and the Town talk. This, if it must pass for sport, is such as *Solomon* describes, *Prov.* 26.18, 19. *As a mad man that casteth fire-brands, arrows and death, so is he that deceiveth his neighbor, and saith, am not I in sport?* He that shoots an arrow in jest, may kill a man in earnest; and he that gives himself liberty to play with his Neighbors fame, may soon play it away. Most men have such an aptness to entertain sinister opinions of others, that they greedily draw in any suggestion of that kind; and one may as easily persuade the thirsty Earth to refund the Water she has soaked into her veins, as them to deposit a prejudice they have once taken up. Therefore such experiments upon Fame, are as dangerous as that which *Alexander* is said to have made of the force of *Naptha* upon his Page, from which he scarce escaped with life. These jocular slanders are often as mischievous as those of deeper design, and have from the slightness of the temptation an enhancement of guilt. For sure, he that can put such an interest of his Neighbors in balance with a little fit of laughter, sets it at lower price than he that hopes to enrich or advance himself by it: and though it pass among some for a specimen of Wit, yet it really lists them among *Solomon's* fools, who *make a mock at sin*, *Prov.* 14.9. In the mean time, since slander is a Plant that can grow in all Soils; since the frolic humor as well as the morose betrays to the guilt, who can hope to escape this *Scourge of the Tongue*, as the Wiseman calls it, *Ec.* 26.6. which communicates with all? Persons of all ranks do mutually asperse, and are aspersed: so that he who would not have his credulity abused, has scarce a securer way, than (like that Astrologer, who made his Almanac give a tolerable account of the weather by a direct inversion of the common Prognosticators) to let his belief run quite counter to reports. Yea so Epidemic is this Disease grown, that even Religion (at least those Parties and Factions which assume that name) has got a taint of it; each Sect and Opinion seeking to represent his Antagonist as odious as it can. And whilst they contend for speculative Truth, they by mutual calumnies forfeit the practic: a thing that justly excites the grief of good men, to see

that those who all pretend to the same Christianity, should only be unanimous in the violating that Truth and Charity it prescribes.

10. AND if these be the weapons of our spiritual warfare, what may we think of the carnal? How are our secular animosities pursued, when our Speculations are thus managed? How easily do we run down the reputation of any who stand in the way either of our spleen or avarice? When *Josephs* resolute purity had changed the scene of his Mistress's passion, she does readily shift that of guilt too, and fixes her crime upon him, *Gen. 39.14*. So when *Ziba* had a mind to undermine *Mephibosheth* in his estate, he first practices upon his fame in a false accusation, *2 Sam. 16.3*. And alas, how familiarly do we now see both these scenes reacted? Those who will not take vice in their bosoms, shall yet have it bespatter their faces: they who will not run to *the same excess of riot*, must expect to be evil spoken of, *1 Pet. 4.4*. Nay not only pious men, but Piety itself partakes of the same fate, falls under the two-edge'd slander both of deceit and folly. And if men cannot be permitted quietly to enjoy their Piety, much less will they those things whereof the World hath more gust, I mean secular advantages. There are still crimes to be discovered in the possessors of Honors or Estates, and they wonderfully excite the zeal of those who would supplant them. What artifices are there to make them appear unworthy of what they have, that others more unworthy may succeed them? Nor are those storms only in the upper region, in the higher ranks of men; but if we pass thro all degrees, we shall find the difference is rather in the value of the things, then in the means of pursuing them. He that pretends to the meanest office, does studiously disparage his competitor, as he that is rival'd for a kingdom. Nay, even he that has but a merry humor to gratify, makes no scruple to do it with the loss of another man's reputation.

11. THUS do we accomodate every petty temporal interest at the cost of our eternal: and as an unskillful Fencer, whilst he is pursuing his thrust, exposes his body; so whilst we thus actuate our own malice, we abandon ourselves to Satan's, receive mortal wounds from him, only that we may give a few light scratches to one another. For as I have before said, there is nothing does more secure his title to us, then this vice of Calumny, it bearing his proper impress and figure. And we may fear, *Christ* will one day make the same Judgment of Persons as he did of Coin, and award them to him whose *Image and superscription they bear*, *Matth. 22:20*.

12. AND now how great a madness is it to make costly Oblations to so vile an Idol? This is indeed the worshipping our own Imaginations, preferring a malicious fiction before a real felicity: and is but faintly resembled by him, who is said to have chosen to part with his Bishopric, rather than burn his Romance. Alas, are there not gross corporal sins enough to ruin us, but must we have aëreal ones too, damn ourselves with Chimera's, and by these forgeries of our brains dream out selves to destruction?

13. LET all those then who thus unhappily employ their Inventive Faculty, timely consider, how unthriving a trade 'tis finally like to prove; that all their false accusations of others will rebound in true ones upon themselves. It does often so in this world, where many times the most clandestine contrivances of this kind meet with detection. Or if they should happen to

keep on the disguise here, yet 'twill infallibly be torn off at the great day of manifestation, when before God, Angels, and Men, they will be rendered infinitely more vile, then 'twas possible for them here to make others.

**SECT. VI. Of Vncharitable Truth.**

1. IN the next place we are to consider of the other Branch of Defamatory reports, viz. such as are true: which though they must be confessed to be of a lower form of guilt then the former, yet as to the kind, they equally agree in the definition of Detraction, since 'tis possible to impair a man's credit by true reports as well as by false.

2. To clear this I shall first observe, that altho every fault hath some penal effects which are coetaneous to the act, yet this of Infamy is not so: this is a more remote consequent; that which it immediately depends upon, is the publishing. A man may do things, which to God and his own conscience render him abominable, and yet keep his reputation with men: but when this stifled crime breaks out, when his secret guilts are detected, then, and not till then, he becomes infamous: so that altho his sin be the Material, yet it is the discovery that is the formal cause of his Infamy.

3. THIS being granted, it follows, that he that divulges an unknown concealed fault, stands accountable for all the consequences that flow from that divulging; but whether accountable as for guilt, must be determined by the particular circumstances of the cause. So that here we must admit of an exception: for though every discovery of another's fault be in the strict natural sense of the word a Detraction, yet it will not always be the sin of Detraction, because in some instances there may some higher obligation intervene, and supersede that we ow to the fame of our neighbor; and in those cases it may not only be lawful, but necessary to expose him.

4. Now all such cases I conceive may summarily be reduced to two heads, Justice and Charity. First as to Justice: that we know is a Fundamental Virtue, and he that shall violate that, to abound in another, is as absurd, as he that undermines the foundation to raise the walls. We are not to steal to give alms, and God himself has declared, that he hates robbery for a Burnt-offering; so that no pretence either of Charity or Piety can absolve us from the duty we ow to Justice. Now it may often fall out, that by concealing one man's fault, I may be injurious to another, nay to a whole community: and then I assume the guilt I conceal, and by the Laws both of God and Man am judged an accessory.

5. AND as Justice to others enforces, so sometimes Justice to a man's self allows the publishing of a fault, when a considerable Interest either of Fame or Fortune cannot otherwise be rescued. But to make loud outcries of injury, when they tend nothing to the repress of it, is a liberty rather assumed by rage and impatience, then authorized by Justice. Nay, often in that case the complainer is the most injurious person; for he inflicts more then he suffers, and in lieu of some trivial right of his which is invaded, he assaults the other in a nearer interest, by wounding him in his good Name: but if the cause be considerable, and the manner regular, there lies sure no obligation upon any man to wrong himself, to indulge to another.

6. NEITHER does Charity retrench this liberty: for though it be one act of Charity to conceal another man's faults, yet sometimes it may be inconsistent with some more important Charity, which I owe to a third person, or perhaps to a multitude; as in those cases wherein public benefit is concerned. If this were not allowable, no History could lawfully be written, since if true, it cannot but recount the faults of many: no evidence could be brought in against a Malefactor: and indeed, all Discipline would be subverted; which would be so great a mischief, that Charity obliges to prevent it, what Defamation soever fall upon the guilty by it. For in such instances 'tis a true rule, That Mercy to the evil proves cruelty to the innocent. And as in a competition of mischiefs we are to choose the least, so of two goods the greatest, and the more extensive, is the most eligible.

7. Nay, even that Charity which reflects upon myself, may also sometimes supersede that to my Neighbor, the rule obliging me to love him as, not better than myself. I need not surely silently assent to my own unjust Defamation, for fear of proving another a false accuser, nor suffer myself to be made a beggar, to conceal another man's being a Thief. 'Tis true, in a great inequality of interests, Charity whose Character it is, *Not to seek her own*, 1 Cor. 13.5.) will prompt me to prefer a greater concern of my Neighbors, before a slight one of my own: but in equal circumstances, I am sure at liberty to be kind first to myself. If I will recede even from that, I may; but that is then to be accounted among the Heroic flights of Charity, nor her binding and indispensable Laws.

8. HAVING now set the boundaries, the excepted cases; as all instances within them will be legitimated, so all without them will (by the known rule of Exceptions) be precluded, and fall under that general duty we owe to our Neighbor, of tendering his credit: an Obligation so universally infringed, that 'tis not imaginable the breach should always happen within the excepted cases. When 'tis remembered how unactive the Principles of Justice and Charity are now grown in the World, we must certainly impute such incessant Effects, to some more vigorous Causes: of which it may not be amiss to point out some of the most obvious, and leave every man to examine which of them he finds most operative in himself.

9. IN the first place, I may reckon *Pride*, a humor which as it is always mounting, so it will make use of any footstool towards its rise. A man who affects an extraordinary splendor of Reputation, is glad to find any foils to set him off; and therefore will let no fault nor folly of another's enjoy the shade, but brings it into the open light, that by that comparison his own Excellences may appear the brighter. I dare appeal to the breast of any proud man, whether he do not upon such occasions, delight to make some Pharisaical reflections on himself, whether he be not apt to say, *I am not like other men, or as this Publican*, Luke 18. though probably he leave out the *God I thank thee*. Now he that cherishes such resentments as these in himself, will doubtless be willing to propagate them to other men; and to that end render the blemishes of others as visible as he can. But this betrays a degenerate spirit, which from a consciousness that he wants solid worth, on which to bottom a reputation, is fain to found it on the ruins of other men's. The true Diamond sparkles even in the Sun-shine: 'tis but a glow-worm virtue, that owes its luster to the darkness about it.



10. ANOTHER promoter to Detraction is *Envy*, which sometimes is particular, sometimes general. He that has a pique to another, would have him as hateful to all man-kind as he is to him; and therefore as he grieves and repines at anything that may advance his estimation, so he exults and triumphs when anything occurs which may depress it, and is usually very industrious to improve the opportunity, nay has a strange sagacity it hunting it out. No vultur does more quickly scent a carcass, then an envious person does those *dead flies* which corrupt his Neighbors ointment, *Ecclesiast.* 10.1. the vapor whereof his h••e, like a strong wind, scatters and disperses far and near. Nor needs he any great crime to practice on: every little infirmity or passion, looked on thro his Optics, appears a mountainous guilt. He can improve the least speck or freckle into a Leprosy, which shall overspread the whole man: and a cloud no *bigger then a man's hand*, like that of *Elisha*, 1 Kings 18.44. may in an instant, with the help of prejudice, grow to the utter darkening of the brightest reputation, and fill the whole Horizon with tempest and horror. Somtimes this envy is general, not confined to any man persons, but diffused to the whole nature. Some tempers there are so malign, that they wish ill to all, and believe ill of all; like *Timon the Athenian*, who professed himself a universal Man-hater. He whose guilty Conscience reflects dismal Images of himself, is willing to put the same ugly shape upon the whole Nature, and to conclude that all men are the same, were they but closely inspected. And therefore when he can see but the least glimmering of a fault in any, he takes it as a proof of his Hypothesis, and with an envious joy calls in as many spectators as he can. 'Tis certain there are some in whose ears nothing sounds so harsh as the commendation of another; as on the contrary, nothing is so melodious as a Defamation. *Plutarch* gives an apt instance of this upon *Aristides's* banishment, whom when a mean Person had proposed to Ostracism, being asked what displeasure *Aristides* had don him, he replied, *None, neither do I know him, but it grieves me to hear everybody call him a just man.* I fear some of our keenest accusers now a days may give the same answer. No man that is eminent for Piety (or indeed but Moral Virtue) but he shall have many insidious eyes upon him, *watching for his halting*: and if any the least obliquity can be espied, he is used worse then the vilest Malefactor: for such are tried but at one bar, and know the utmost of their doom; but these are arraigned at every Table, in every Tavern. And at such variety of Judicatures, there will be as great variety of Sentences; only they commonly concur in this one, that he is an Hypocrite: and then what complacency, what triumph have they in such a discovery? There is not half so much Epicurism in any of their most studied luxuries, no spectacle affords them so much pleasure, as a bleeding fame thus lying at their mercy.

11. ANOTHER sort of Detractors there are, whose designs are not so black, but are equally mean and sordid, much too light to be put in balance with a Neighbors credit. Of those some will pick up all the little stories they can get, to humor a Patron: an artifice well known by those Trencher-guests, who, like Rats, still haunt the best Provisions. These men do almost come up to a literal sense of what the Psalmist spoke in a figurative, Psalm 14. *and eat up people for bread*, tear and worry men in their good names, that themselves may eat. It was a Curse denounced against *Eli's* offspring, *that they should come and crouch for a morsel of bread*, 1 Sam. 2.39. But such men court this as a preferment, and to bring themselves within the

reach of it, stick not to assume that vilest office of common Delators. There are others, who when they have got the knowledge of another man's fault, think it an endearing thing to whisper in the ear of some Friend or Confident. But sure, if they must needs sacrifice some secret to their Friendship, they should take *David's* rule, and *not offer that which cost them nothing*. If they will express their confidence, let them acquaint them with their own private crimes. That indeed would show something of trust: but those experiments upon another man's cost, will hardly convince any considering person of their kindness.

12. THERE still remains a yet more trifling sort of Defamers, who have no deliberate design which they pursue in it, yet are as assiduous at the Trade as the deeper contrivers. Such are those who publish their Neighbors failings as they read Gazets, only that they may be telling news; an Itch wherewith some Peoples tongues are strangely over-run, who can as well hold a glowing Coal in their mouths, as keep anything they think new; nay will sometimes run themselves out of breath, for fear lest any should serve them as *Ahimaaz* did *Cushi*, 2 Sam. 18.23. and tell the tale before them. This is one of the most Childish Vanities imaginable: and sure men must have Souls of a very low level, that can think it a commensurate entertainment. Others there are who use Defamatory discourse, neither for the love of News, nor Defamation, but purely for love of talk: whose speech, like a flowing current, bears away indiscriminately whatever lies in its way. And indeed such incessant Talkers, are usually people, nor of depth enough to supply themselves out of their own store, and therefore can let no foreign accession pass by them, no more then the Mill which is always going, can afford any Waters to run wast. I know we use to call this Talkativeness a Feminine vice; but to speak impartially, I think, though we have given them the inclosure of the Scandal, they have not of the fault, and he that shall appropriate Loquacity to Women, may perhaps sometimes need to light *Diogenes's* Candle to seek a man: for 'tis possible to come into masculine company, where 'twill be as hard to edge in a word, as at a Female Gossiping. However, as to this particular of Defaming: both the Sexes seem to be at a vie: and I think he were a very Critical Judge, that could determine between them.

13. NOW lest these later sort of Defamers should be apt to absolve themselves, as men of harmless intentions, I shall desire them to consider, that they are only more impertinent, not less injurious. For though it be granted, that the proud and envious are to make a distinct account for their pride and envy; yet as far as relates to the Neighbor, they are equally mischievous. *Anacreon* that was choked with a Grape-stone, died as surely as *Julius Caesar* with his three and twenty wounds; and a man's reputation may be as well fool'd and prated away, as maliciously betrayed. Nay perhaps more easily; for where the speaker can least be suspected of design, the hearer is apter to give him credit: this way of insinuating by familiar discourse, being like those Poisons that are taken in at the pores, which are the most insensibly sucked in, and the most impossible to expel.

14. BUT we need not dispute which is worst, since 'tis certain all are bad, none of them (or any that hold proportion with them) being at all able to pretend their warrant either from Justice or Charity. And then what our Savior says in another case, will be applicable to this, *He that is not for us, is against us*, Matth. 12.30. He that is publishing his Neighbors faults, acts not

upon the dictates of Justice or Charity, acts directly in contradiction to them: for where they do not upon some particular respects command, they do implicitly, and generally forbid all such discoveries.

15. FOR first, if a fault divulged be of a light nature, the offender cannot thereby merit so much as to be made a public Discourse. Fame is a tender thing, and seldom is tost and bandied without receiving some bruise, if not a crack: for reports we know, like snowballs gather still, the farther they roll: and when I have once handed it to another, how know I how he may improve it? And if he deliver it so advanced to a third, he may give his contribution also to it, and so in a successive transmitting, it may grow to such a monstrous bulk, as bears no proportion to its Original. He must be a great stranger to the World, that has not experimentally found the truth of this. How many persons have laid under great and heavy scandals, which have taken their first rise only from some inadvertence or indiscretion? Of so quick a growth is Slander, that the least grain, like that of Mustard-seed, mentioned *Matth. 13.32*: immediately shoots up into a Tree. And when it is so, it can no more be reduced back into its first cause, then a Tree can shrink into that little seed from whence it first sprang. No ruins are so irreparable as those of reputation: and therefore he that pulls out but one stone towards the breach, may do a greater mischief then perhaps he intends; and a greater injustice too: for by how much the more strictly justice obliges to reparation in case of injuries done, so much the more severely does it prohibit the doing those injuries which are incapable of being repared. In the Levitical Law, he that knew his Ox was apt so gore, and yet kept him not up, stood responsible for any mischief he happened to do, *Exod. 21.29*. I think there is no considering man can be ignorant how apt little trivial accusations are, to tear and mangle ones Fame: and yet if the lavish Talker restrain them not, he certainly stands accountable to God, his Neighbor, and his own Conscience, for all the danger they procure.

16. BUT if the report concern some higher and enormous Crime, 'tis true, the delinquent may deserve the less pity, yet perhaps the reporter may not deserve the less blame: for often such a discovery serves, not to reclame, but to enrage the Offender, and precipitate him into farther degrees of ill. Modestly and fear of shame, is one of those natural restraints, which the Wisdom of God has put upon mankind, and he that once stumbles, may yet by a check of that bridle recover again: but when by a public detection he is fallen under that infamy he feared, he will then be apt to discard all caution, and to think he owes himself the utmost pleasures of his vice, as the price of his reputation. Nay, perhaps he advances farther, and sets up for a reversed sort of Fame, by being eminently wicked: and he who before was but a clandestine Disciple, becomes a Doctor of Impiety. And sure it were better to let a concealed crime remain in its wished obscurity, then by thus rousing it from its covert, bring it to stand at bay, and set itself in this open defiance; especially in this degenerate age, when vice has so many well-willers, that, like a hoping party, they eagerly run into any that will head them.

17. AND this brings in a third Consideration relating to the public, to which the divulging of private (especially if they be novel unusual) Crimes, does but an ill piece of service. Vice is

contagious, and casts pestilential vapors: and as he that should bring out a Plague-sick person, to inform the World of his disease, would be thought not to have much befriended his Neighborhood; so he that displaies these vicious Ulcers, whilst he seeks to defame one, may perhaps infect many. We too experimentally find the force of ill Examples. Men often take up sins, to which they have no natural propension, merely by way of conforty and imitation. But if the instance happen in a crime, which more suits the practice of the hearers, though it cannot be said to seduce, yet it may encourage and confirm them; embolden them not only the more frequently to act, but even to avow those sins wherein they find they stand not single, and by discovering a new accessory to their Party, to invite them the more heartily and openly to espouse it.

18. These are such effects as surely do not very well correspond with that Justice and Charity we owe either to particular persons, or to mankind in general. And indeed no better can be expected, from a practice which to perfectly contradicts the grand rule both of Justice and Charity, the doing as we would be don to. That this does so, every man has a ready conviction within him, if he please but to consult his own heart. Alas, with what solicitude do we seek to hide our own guilts with false dresses, what varnishes have we for them? There are not more arts of disguising our Corporal blemishes, then our Moral: and yet whilst we thus paint and parget our own deformities, we cannot allow any the least imperfection of another's to remain undetected, but tear off the veil from their blushing frailties, and not only expose but proclaim them. And can there be a grosser, a more detestable partiality then this? God may sure in this instance (as in many others) expostulate with us as he did with *Israel*, Ezek. 33. *Are not your ways unequal?* What Barbarism, what Inhumanity is it thus to treat those of the same common nature with ourselves, whom we cannot but know have the same concern to preserve a Reputation, and the same regret to lose it, which we have? And what shame is it, that that Evangelical Precept, of doing as we would be don to, which met with so much reverence even from Heathens, that *Severus* the Emperor prefer'd it to all the Maxims of Philosophers; should be thus contemned and violated by Christians, and that too, upon such slight inconsiderable motives, as usually prevail in this case of Defamation?

19. BUT we are not to consider this fault only in its root, as it is a defect of Justice and Charity, but in its product too, as it is a Seminary of more Injustice and Uncharitableness. Those disadvantageous reports we make of our neighbors, are almost seen to come round: for let no man persuade himself, that the hearers will keep his counsel any better then he does that of the defamed person. The softest whisper of this kind, will find others to Echo it, till it reach the ears of the concerned Party, and perhaps with some enhancing circumstances too. And when 'tis considered how unwilling men are to hear of their faults, though even in the mildest and most charitable way of admonition, tis not to be doubted a public Defamation, will seem disobliging enough to provoke a return; which again begets a rejoinder, and so the quarrel is carried on with mutual recriminations; all malicious inquiries are made into each others manners, and those things which perhaps they did in closets, come to be proclaimed upon the house top: so the wild-fire runs round, till sometimes nothing but Blood will quench it; or if it arrive not to that, yet it usually fixes in an irreconcilable feud. To this is often owing those distances we see among Friends and

Relations; this breeds such strangeness, such animosities amongst Neighbors, that you cannot go to one, but you shall be entertained with invectives against the other; nay perhaps you shall lose both, because you are willing to side with neither.

20. THESE are the usual consequences of the liberty of the Tongue: and what account can any man give to himself, either in Christianity or Prudence, that has let in such a train of mischiefs, merely to gratify an impotent childish humor of telling a tale? Peace was the great Legacy Christ left to his followers, and ought to be guarded, though we expose for it our greatest Temporal Concerns, but cannot without despite to him, as well as our brethren, be thus prostituted.

21. YET if we consider it abstractedly from those more solemn mischiefs which attend it, the mere levity and unworthiness of it sets it below an ingenuous Person. We generally think a tatter and busy-body a title of no small reproach: yet truly I know not to whom it more justly belongs, then to those, who busy themselves first in learning, and then in publishing the faults of others: an employment which the Apostle thought a blot, even upon the weaker sex, and thinks the prevention of such importance, that he prescribes them to change their whole condition of life; to convert widow-hood (though a state which in other respects he much prefers, 1 Cor. 7.8.) into marriage, rather then expose themselves to the temptation, 1 Tim. 5.13.14. And if their impotence cannot afford excuse for it, what a debasement is it of men's nobler Faculties to be thus entertained? The Historian gives it as an ill indication of Domitians temper, that he employ'd himself in catching and tormenting Flies: and sure they fall not under a much better Character, either for Wisdom, or good Nature, who thus snatch up all the little fluttering reports, they can meet with to the prejudice of their Neighbors.

22. BUT besides the divulging the faults of others, there is another branch of Detraction naturally springing from this root, and this is Censuring and severe Judging of them. We think not we have well plaid the Historians, when we have told the thing, unless we add also our Remarks, and Animadversions on it. And altho 'tis, God knows, bad enough to make a naked relation, and trust it to the severity of the hearers; yet few can content themselves with that, but must give them a sample of rigor, and by the bitterness of their own censure invite them to pass the like: a Process contrary to all rules of Law or Equity, for the Plaintiff to assume the part of a Judge. And we may easily divine the fate of that man's fame, that is so unduly tried.

23. 'TIS indeed sad to see how many private Tribunals are everywhere set up, where we scan and judge our Neighbors action, but scarce ever acquit any. We take up with the most incompetent Witnesses, nay often suborn our own surmises and jealousies, that we may be sure to cast the unhappy Criminal. How nicely and scrupulously do we examine every circumstance; (Would God we were but half as exact in our own penitential inquisitions) and torture it to make it confess something which appears not in the more general view of the fact, and which perhaps never was in the actors intention? In a word, we do like witches with their Magical Chymistry, extract all the venem, and take none of the allay. By this means we confound the degrees of sins, and sentence deliberate and indeliberate, an habit

or an act all at one rate, that is commonly, at the utmost it can amount to, even in its worse acception: and sure this were a most culpable corruption in judgment, could we show our commission to judge our brethren.

24. BUT here we may everyone of us interrogate ourselves in our Savior's words, *Who made me a Judge?* Luke 12.14. And if he disclaim'd it, who in respect of his Divinity had the Supreme right, and that too in a case wherein one (at least) or the Litigants had desired his interposition, what a boldness is it in us to assume it, where no such appeal is made to us, but on the contrary, the party disowns our Authority? Nay (which is infinitely more) tis superseded by our great Law-giver, in that express prohibition, Matth. 7.1. *Judge not*, and that backed with a severe penalty, *that ye be not judged?* As God hath appropriated Vengeance to himself, so has he Judicature also; and tis an invasion of his peculiar, for any (but his Delegates the lawful Magistrates) to pretend to either. And indeed, in all private judgment, so much depends upon the intention of the Offender, that unless we could possess ourselves of God's Omniscience, 'twill be as irrational as impious to assume his Authority. Until we know men's hearts, we are at the best but imperfect Judges of their actions. At our rate of judging, St. Paul had surely passed for a most malicious Persecutor, whereas God saw he *did ignorantly in unbelief*, and upon that intuition had *mercy on him*, 1 Tim. 1.13. 'Tis therefore good counsel which the Apostle gives, 1 Cor. 4.5. *Judge nothing before the time until the Lord come*. For though 'tis said, *The Saints shall judge the World*, 1 Cor. 6.3. yet it must be at the great Assize, and he that will needs intrude himself into the office before the time, will be in danger to be rather passive then active in the Judicatory. I do not here advise to such a stupid charity as shall make no distinction of Actions. I know there is a woe pronounced as well to those who *call evil good, as good evil*. Surely when we see an open notorious sin committed, we may express a detestation of the Crime, though not of the Actor; nay it may sometimes be a necessary Charity, both to the Offender, and to the innocent Spectators, as an Amulet to keep them from the Contagion of the Example. But still even in these cases, our Sentence must not exceed the evidence, we must judge only according to the visible undoubted circumstances, and not aggravate the crime upon presumptions and conjectures; if we do, how right soever our guesses may be, our judgment is not, but we are as Saint James speaks, *Judges of evil thoughts*, Chap. 2.4.

25. INDEED this rash judging is not only very unjust both to God and man, but it is an act of the greatest pride. When we set ourselves in the Tribunal, we always look down with contempt on those at the Bar. And certainly there is nothing does so gratify, so regale a haughty humor, as this piece of usurpt Sovereignty over our Brethren: but the more it does so, the greater necessity there is to abstain from it. Pride is a hardy kind of vice, that will live upon the barest pasture: you cannot starve it with the most industrious mortifications: how little need is there then of pampering and heightening it, which we cannot more effectually do, then by this censorious humor? for by that we are so perpetually employ'd abroad, that we have no leisure to look homeward, and see our own defects. We are like the inhabitants of Ai, Jos. 8. so eager upon the pursuit of others, that we leave ourselves exposed to the ambushes of Satan, who will be sure still to encourage us in our chase, draw us still farther &

farther from ourselves, and cares not how zealous we are in fighting against the crimes of others, so he can but keep that zeal from recoiling upon our own.

26. LASTLY, This judging others, is one of the highest violations of Charity. The Apostle gives it as one of the properties of that grace, that *it thinks no evil (i. e.)* is not apt to make severe constructions, but sets everything in the fairest light, puts the most candid interpretations that the matter will bear. And truly, this is of great importance to the reputation of our Neighbors. The world we know is in many instances extremely governed by Opinion, but in this 'tis all in all; it has not only an influence upon it, but is that very thing: Reputation being nothing but a fair opinion and estimation among others. Now this Opinion is not always swayed by due motives: sometimes little accidents, and often fancy, and ofttest prepossession governs in it. So that many times he that puts the first ill Character, fixes the stamp which afterwards goes current in the World. The generality of people take up prejudices (as they do Religions) upon trust: and of those that are more curious in inquiring into the grounds, there are not many who vary on the more charitable hand, or bring the common sentence to review, with intent to moderate but enhance it. Men are apt to think it some disparagement to their acuteness and invention, if they cannot say something as sharp upon the subject, as has been said before; and so 'tis the business of many to lay on more load, but of few to take off: and therefore he that passes the first condemnatory sentence, is like the Incendiary in a popular Tumult, who is chargeable with all those disorders to which he gave the first rise, though that free not his Abettors from their share of the guilt.

27. AND as this is very uncharitable in respect of the injury offered, so also is it in reflection on the grand rule of Charity. Can we pretend to love our Neighbors as ourselves, and yet shall our love to him have the quite contrary effects to that we bear ourselves? On self-love lessen our beam into a mote, and yet can our love to him magnify his mote into a beam? No certainly, true Charity is more sincere, does not turn to us the reverse end of the Perspective, to represent our own faults at a distance, and in the most diminutive size, and yet shuffle the other to us when we are to view his. No, these are Tricks of Legerdemain we read in another Schole, even in his, whose style is *the accuser of the brethren*. We know how frequently God protests against false weights and false measures. And sure 'tis not only in the shop or market that he abhors them, they are no less abominable in conversation than in traffic. To buy by one measure and sell by another, is not more unequal, than it is to have these differing standards for our own and our neighbors faults, that our own shall weigh, in the Prophet *Jeremiah's* phrase, *lighter than vanity, yea nothing*, and yet his (though really the lighter) shall prove *Zacharies* talent of lead. This is such a partiality, as consists not with common honesty, and can therefore never be reconciled with Christian Charity: and how demurely soever such men may pretend to Sanctity, that interrogation of God presses hard upon them, *Shall I count them pure with the wicked balances, and with the bag of deceitful weights?* Mich. 6.11. Such bitter invectives against other men's faults, and indulgence or palliation of their own, shows their zeal lies in their spleen, and that they consider not so much what is done, as who does it: and to such the sentence of the Apostle is very applicable, Romans 2.1. *Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest dost the same thing.* But admit a man have

not the very same guilts he censures in another, yet 'tis sure every man has some; and of what sort soever they be, he desires not they should be rigorously scan'd, and therefore by the rule of Charity, yea and Justice too, he ought not to do that which he would not suffer. If he can find extenuations for his own crimes, he is in all reason to presume others may have so for theirs: the common frailty of our nature, as it is apt alike to betray us to faults, so it gives as equal share in the excuse; and therefore what I would have pass for the effect of impotency or inadvertence in myself, I can with no tolerable ingenuity give a worse name to in him.

28. WE have now viewed both these branches of Detraction, seen both the sin and mischiefs of them; we may now join them together in a concluding Observation, which is, that they are as imprudent as they are unchristian. It has been received among the maxims of civil Life, not unnecessarily to exasperate anybody; to which agrees the advice of an ancient Philosopher, Speak not evil of thy Neighbor, if thou dost thou shalt hear that which will not fail to trouble thee. There is no person so inconsiderable, but may at some time or other do a displeasure: but in this of Defaming men need no harnessing, no preparation; every man has his Weapons ready for a return: so that none can shoot these arrows, but they must expect they will revert with a rebounded force: not only to the violation of Christian Unity (as I have before observed) but to the Aggressors great secular demerit, both in Fame, and oftentimes Interest also. Revenge is sharp-sighted, and over-looks no opportunity of a retaliation; and that commonly not bounded as the Levitical ones were, *An eye for an eye, a tooth for a tooth*, Exod. 21.24. no nor by the larger proportions of their restitutions *four-fold*, Exod. 21.1. but extended to the utmost power of the Inflicter. The examples are innumerable of men who have thus laid themselves open in their greatest concerns, and have let loose the hands as well as tongues of others against them, merely because they would put no restraint upon their own; which is so great indiscretion, that to them we may well apply that of Solomon, *A fools mouth is his destruction, and his lips are the snare of his soul*, Prov. 18.7.

29. AND now who can sufficiently wonder, that a practice that so thwarts our interest of both worlds, should come universally to prevail among us? Yet that it does so, I may appeal to the Consciences of most, and to the Observation of all. What so common Topic of Discourse is there, as this of back-biting our Neighbors? Come into company of all Ages, all Ranks, all Professions, this is the constant entertainment: And I doubt, he that at night shall duly recollect the Occurrences of the day, shall very rarely be able to say, he has spent it without hearing or speaking (perhaps both) somewhat of this kind. Nay even those who restrain themselves other liberties, are often apt to indulge to this: many who are so just to their Neighbors property, that as Abraham once said, Gen. 14.23. *they would not take from him, even from a thread to a shoe latchet*, are yet so inconsiderate of his Fame, as to find themselves discourse at the expense of that, though infinitely a greater injury then the robbing of his Coffer: which shows what false measures we are apt to take of things and evinces that many of those, who have not only in general abjured the world in their Baptism, but do in many instances seem to themselves (as well as others) to have gained a superiority over it, do yet in this undiscernibly yield it the greatest Ensign of Sovereignty, by permitting it to set the standards and estimates of things, and taking its customary Prescriptions for Laws. For what



besides this unhappy servility to Custom, can possibly reconcile men that own Christianity, to a practice so widely distant from it? 'Tis true, those that profess themselves men of this world, who design only their portion in this life, may take it up as sometimes conducting (at least seemingly) to their end: but for those who propose higher hopes to themselves, and know that Charity is one of the main props to those hopes, how foolishly do they undermine themselves, when they thus act against their Principles, and that upon no other Authority, but that of popular usage? I know men are apt to excuse themselves upon their indignation against vice, and think that their zeal must as well acquit them for this violation of the second Table, as it once did *Moses* for the breaking both, *Exod.* 32.19. But to such I may answer in *Christ's* words, *Luke* 9.55. *Ye know not what manner of spirit ye are of.* Meekness and Charity are the Evangelical Graces, which will most recommend and assimilate us to him, who was meek and lowly in heart. But after all this pretext of Zeal, I fear it is but a cheat we put on ourselves, the elder Brothers raiment only to disguise the Supplanter, *Gen.* 27. Let men truly ransack their own breasts, and I doubt the best will find there is something of vanity that lies at the bottom, if it be not the positive sort mentioned before, of designing to illustrate myself by others blemishes, yet at least the negative, that I am unwilling to incur the contempt incident to those, who scruple at small sins. Besides I observe perhaps, that 'tis the common entertainment of the World, to defame their Neighbors, and if I strike not in upon the Theme, I shall have nothing to render me acceptable company; perhaps I shall be reproached as morose or dull, and my silence shall be construed to proceed not from the abundance of my Charity, but the defect of my Wit.

20. BUT sure they that can thus argue, do hereby give a more demonstrative proof of that defect. He whose Wit is so precarious, that it must depend only upon the folly or vice of another, had best give over all pretence to it. He that has nothing of his own growth to set before his Guests, had better make no invitations, then break down his Neighbors Inclosure, and feast them upon his plunder. Besides, how pitiful an attestation of Wit is it, to be able to make a disgraceful relation of another? No scolding Woman but may set up such Trophies: and they that can value a man upon such an account, may prefer the Scarabes, who feed upon dung, and are remark'd by no other property, before the Bee that sucks Flowers and returns Honey.

31. BUT in the next place, admit this restraint should certainly expose one to that reproach; methinks this should be no news to those who know the condition of Christianity is to take up the Cross: and sure it cannot weigh lighter then in this instance. What am I the worse, if a vain Talkative Person think me too reserved? Or if he, whose frolic levity is his disease, call me dull, because I vapor not out all my spirits into froth? *Socrates* when informed of some gating Speeches one had used of him behind his back, made only this facetious reply, Let him beat me too when I am absent. And he that gets not such an indifference to all the idle censures of men, will be disturbed in all his Civil Transactions, as well as his Christian: it being scarce possible to do anything, but there will be descants made on it. And if a man will regard those winds, he must, as *Solomon* says, *never sow*, *Eccl.* 11.4. He must suspend even the necessary actions of common life, if he will not venture them to the being mis-judged by others.

32. BUT there is yet a farther consideration in this matter: for he that upon such a despicable motive will violate his duty in one particular, lets Satan get a main point of him, and can with no good Logic deny to do it in others. Detraction is not the only sin in fashion: Profaneness, and Obscenity, and all sorts of Luxury are so too, and threaten no less reproach to those who scruple at them. Upon the same grounds therefore that he discards his Charity to his Neighbor, he may also his Piety, his Modesty, his Temperance, and almost all other Virtues. And to speak the truth, there is not a more fertile womb of sin, then this dread of all men's reproach. Other corruptions must be gratified with cost and industry, but in this the Devil hath no farther trouble then to laugh men out of their souls. So prolific a vice therefore had need be weeded out of men's hearts: for if it be allowed the least corner, if it be indulged too in this one instance, 'twill quickly spread itself farther.

33. YET after all, this fear of reproach is a mere fallacy, started to disguise a more real cause of fear: for the greatest danger of reproach does indeed lie on that other side. Common estimation puts an ill Character upon pragmatic meddling people. For though the inquisitiveness and curiosity of the hearer, may sometimes render such discourses grateful enough to him, yet it leaves in him no good impressions of the speaker. This is well observed by the Son of *Sirach*, *Ecclus. 19.8, 9. Whether it be to friend or foe, talk not of other men's lives, and if thou canst without offense, revele them not, for he heard and observed thee, and when time cometh he will hate thee.* In a word, all considering Persons will be ever upon their guard in such company, as fore-seeing that they will talk no less freely of them, then they do of others before them. Nor can the commonness of the guilt obviate the censure, there being nothing more frequent then for men to accuse their own faults in other Persons. Vice is like a dark Lantern, which turns its bright side only to him that bears it, but looks black and dismal in another's hand: and in this particular none has so much reason to fear a Defamer, as those who are themselves such: for (besides the common prudential motive) their own consciousness gives them an inward alarm, and makes them look for a retribution in the same kind. Thus upon the whole matter we see, there is no real temptation, even to our vanity, to comply with this uncharitable custom, we being sure to lose more repute by it then we can propose to ourselves to gain. The being esteemed an ill man, will not be balanced by being thought pleasant, ingenuous company, were one sure to be so. But 'tis odds, that will not be acquired by it neither, for the most assiduous tale-bearers, and biterest revilers, are often half-witted people: there being nothing more frequently observed, then such men's aptness to speak evil of things they understand not, *Jude v. 10.*

34. O let not then those that have repudiated the more inviting sins, show themselves philter'd and bewitched by this, but instead of submitting to the ill example of others, set a good one to them, and endeavor to bring this unchristian custom out of fashion. I am sure if they do not, they will be more deeply chargeable then others: for the more command they have over their other corruptions, the more do they witness against themselves. Their remissness and willing subjection to this, besides their example when ill, is more ensnaring then other men's, and is apt to insinuate easy thoughts of the sin. Men are apt to think themselves safe while they follow one of noted Piety, and the authority of his Person often leads them blindfold into his failings. Thus when *Peter* dissembled, *St. Paul* tells us, that the

other Jews, and even Barnabas also, was carried away with his dissimulation, Galat. 2.13. And I doubt not in this particular many are encouraged by the liberty they see even good men take. So that such have a more accumulative guilt, for they do not only commit, but patronize the fault: the consideration whereof has kept me, I confess, longer upon this Head, then is proportionable to the brevity of the rest; but I think not longer then agrees to the importance of the subject.

35. AND now since we have considered the malignity of this sin of Detraction, and yet withal find that 'tis a sin, which as the Apostle speaks, *doth so easily beset us*, 'tis but a natural Corollary that we enforce our vigilance against it. And where the importance and difficulty are both so great, 'twill be a little necessary to consider what are the likliest means, the most appropriate Antidote against this so dangerous, and yet so Epidemic a disease.

36. AND here the common rule of Physic is to be adverted to, *viz.* to examine the causes, that the remedies may be adapted to them. I shall therefore in the first place desire every man seriously to study his own constitution of mind, and observe what are his particular temptations to this sin of Detraction, whether any of those I have before mentioned, as Pride, Envy, Levity, &c. or any other which lies deeper, and is only discernible to his own inspection. Let him, I say, make the scrutiny, and then accordingly apply himself to correct the sin in its first principle. For as when there is an eruption of Humor in any part, 'tis not cured merely by outward applications, but by such alterative Medicines as purify the blood; so this Leprosy of the Tongue will still spread farther, if it be not check'd in its spring and source, by the mortifying of those corrupt inclinations, which feed and heighten it.

37. THIS is an inquisition I must leave to every man's own Conscience, which alone can testify by what impulses he acts. Yet as the Rabbins were wont to say, that in every signal Judgment which befell the Jews, there was some grain of the Golden-calf; so I think I may venture to say, that in all Detraction, there is some mixture of Pride: and therefore I suppose, a Caution against that, will be so generally seasonable, that it may well lead the Van of all other advices in this matter. And here 'tis very observable, that God who has *made of one blood all Nations of the Earth*, Acts 17. has so equally distributed all the most valuable privileges of Human-nature, as if he designed to preclude all insulting of one man over another. Neither has he only thus insinuated it by his Providence, but has inforc'd it by his commands In the Levitical Law we find what a particular care he takes to moderate the rigor of Judicial correction, upon this very account, lest *thy Brother be despised in thine eyes*, Deut. 25.3. So unreasonable did he think it, that the crime or misery of one, should be the exultation of another. And S. Paul brands it as a great guilt of the *Corinthians*, that they upon the occasion of the incestuous person *were puffed up, when they should have mourned*, 1 Corin. 5.2. When we see a dead Corps, we are not apt to insult over it, or brag of our own health and vigor; but it rather damps us, and makes us reflect, that it may (we know not how soon) be our own condition. And certainly the spectacles of Spiritual mortality should have the same operation. We have the same principles of Corruption with our lapsed Brethren, and have nothing but God's grace, to secure us from the same effects, and by these insulting reflections we forfeit that too; for *he gives grace only to the humble*, James 4.6. Saint Paul's

advice therefore is very apposite to this case, Gallat. 6.1. *Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thyself, least thou also be tempted.* In a word, the faults of others ought to excite our pity towards them, our caution as to ourselves, and our thankfulness to God, if he hath hitherto preserved us from the like, *For who made thee to differ from another?* 1 Cor. 4.7. But if we spread our Sails and triumph over these wrecks, we expose ourselves to worse. Other sins like Rocks may split us, yet the lading may be preserved: but Pride like a Gulf swallows us up; our very virtues when so leavened, becoming weights and plummetts to sink us to the deeper ruin. The counsel therefore of the Apostle, is very pertinent to this matter, Rom. 11.20. *Be not high minded, but fear.*

38. BUT God knows we can insult over others when we are not only under a possibility, but are actually involved in the same guilt: and then what are all our accusations and bitter censures of others, but indictments and condemnatory sentences against ourselves? And we may justly expect God should take us at our word, and reply upon us as the Prophet did upon *David, Thou art the man,* 2 Sam. 12.7. For though our officious vehemence against another's crime, may blind the eyes of men, yet God is not so mocked. As therefore when a thief or murderer is detected, it gives an alarm to the whole confederacy; so when we find our own guilts pursued in other men's Persons, tis not a time for us to join in the prosecution, but rather by humble and penitent reflections on ourselves to provide for our own safety. When therefore we find ourselves (upon any misdemeanor of our brother) ready to mount the Tribunal, and pronounce our sentence, let us first consider how competent we are for the office, calling to mind the decision Christ once made in the like case, *He that is without sin let him first cast a stone,* Job. 8.7. And if we did this, many perhaps of our fiercest impeachers, would think fit to retire, and leave the delinquent (as they themselves finally desire to be) to the merciful indulgence of a Savior. In short, would we but look into our own hearts, we should find so much work for our inquisitions and censure, that we should not be at leisure to ramble abroad for it. And therefore as *Lycurgus* once said to one, who importun'd him to establish a popular parity in the state, Do thou, says he, begin it first in thine own family: so I shall advise those that will be judging, to practice first at home. And if they will confine themselves to that, till there be nothing left to correct, I doubt not their neighbor will be well enough secured against their Detractions.

39. ANOTHER preservation against that sin is the frequent contemplation of the last and great judgment. This is indeed a Catholicon against all: but we find it particularly appli'd by *St. Paul* to this of judging and despising our Brethren. *Why dost thou judge thy brother? or why dost thou set at naught thy brother? We shall all stand before the Judgment Seat of Christ,* Rom. 14.10. That is the great day of Revelation and Retribution, and we are not to anticipate it by our private inquests or sentences: we have business enough to provide our own accounts against that day. And as it were a spightful folly for Malefactors, that were going together to that bar, to spend their time in exaggerating each others crimes: so surely is it for us, who are all going toward the dreadful tribunal, to be drawing up Charges against one another. And who knows but we may then meet with the fate of *Daniel's* accusers, see him we censured acquit, and ourselves doomed. The penitence of the criminal may have numbered him among the Saints, when our unretracted uncharitableness may send us to unquenchable

Flames. I conclude this consideration with the words of St. *James*, *There is one Lawgiver who is able to save and to destroy, who art thou that judgest another?* Jam. 4.12.

50. A third expedient may be, to try to make a revulsion of the humor, to draw it into another channel. If we must needs be talking of other people's faults, let it not be to Defame, but to amend them, by converting our Detraction and backbiting into Admonition and fraternal correption. This is a way to extract medicine out of the viper, to consecrate even this so unhollow'd a part of our temper, and to turn the ungrateful meddling of a busy-body, into the most obliging office of a friend. And indeed had we that zeal for virtue, which we pretend when we inveigh against vice, we should surely lay it out this way; for this only gives a possibility of reforming the offender. But alas we order the matter so, as if we feared to lose the occasion of Clamor, and will tell all the world but him that it most concerns. Indeed tis a deplorable thing to see how universally this necessary Christian duty is neglected; and to that neglect we may in a great degree impute that strange over-flowing of Detraction among us. We know the receiving anything into our Charge, insensibly begets a love and tenderness to it (a nurse upon this account comes often to vie kindness with the mother:) and would we but take one another thus into our care, and by friendly vigilance thus watch over each others souls, tis scarce imaginable what an endearment it would create: such certainly as would infallibly supplant all our unkind reportings and severe descants upon our brethren; since those can never take place, but when there is at least an indifference, if not an enmity.

41. THE next cure I shall propose for Detraction, is to subtract its nourishment, by suppressing all Curiosity and inquisitiveness concerning others. Were all supplies thus cut off, it would at last be subdued. The King of Ethiopia in a vie of Wit with the King of Egypt, proposed it as a Problem to him, to drink up the Sea, to which he repli'd, by requiring him first to stop the access of Rivers to it: and he that would drain this other Ocean, must take the same course, dam up the avenues of those Springs which feed it. He that is always upon the scent, hunting out some discovery of others, will be very apt to invite his neighbors to the quarry; and therefore twill be necessary for him, to restrain himself from that range: not like jealous States, to keep Spies and pensioners abroad to bring him intelligence, but rather discourage all such officious pick-thanks: for the fuller he is of such informations, the more is his pain if he keep them in, and his guilt if he publish them. Could men be persuaded to affect a wholesome ignorance in these matters, it would conduce both to their ease and innocence: for 'tis this Itch of the ear which breaks out at the Tongue: and were not Curiosity the Purveior, Detraction woud soon be starved into a tameness.

42. BUT the most infallible receipt of all, is the frequent recollecting, and serious applying of the grand rule, of doing as we would be don to: for as Detraction is the violation of that, so the observation of that must certainly supplant Detraction. Let us therefore when we find the humor fermenting within us, and ready to break out in Declamations against our brethren, Let us, I say, check it with this short question, *Would I myself be thus used?* This voice from within, will be like that from heaven to St. *Paul*, which stopped him in the height of his carrier. Act. 9.4. And this voice every man may hear, that will not stop his ears, nor

gag his conscience, it being but the Echo of that native Justice and equity which is planted in our hearts: and when we have our remedy so near us, and will not use it, God may well expostulate with us, as he did with the Jews, *Why will ye die, O house of Israel?* Ezek. 33.11.

43. THESE are some of those many receipts which may be prescribed against this spreading disease. But indeed there is not so much need to multiply remedies, as to persuade men to apply them. We are in love with our Malady, and as loath to be cured of the Luxury of the Tongue, as St. *Augustine* was of his other Sensuality, against which he prayed with a Caveat, that he might not be too soon heard. But 'tis ill dallying, where our Souls are concerned: for alas tis they that are wounded by those darts, which we throw at others. We take our aim perhaps at our Neighbors, but indeed hit ourselves: herein verifying in the highest Sense that Axiom of the Wiseman, *He that diggeth a pit, shall fall into it, and he that roleth a stone, it shall return upon him*, Prov. 25.27. If therefore we have no tenderness, no relenting to our Brethren, yet let us have some to ourselves; so much compassion, nay so much respect to our precious immortal Souls, as not to set them at so despicable a price, to put them in balance with the satisfying of a petulant peevish vanity. Surely the showing ourselves ill-natured (which is all the gain Detraction amounts to) is not so enamouring a design, that we should sacrifice to it our highest interest. 'Tis too much to spend our breath in such a pursuit; O let not our souls also exhale in the vapor; but let us rather pour them out in prayers for our brethren, then in accusations of them: for though both the one and the other will return into our own bosoms, yet God knows to far differing purposes, even as differing as those wherewith we utter them. The Charity of the one like kindly exhalations will descend in showers of blessings, but the rigor and asperity of the other, in a severe doom upon ourselves: for the Apostle will tell us, *He shall have judgment without mercy, that hath shown no mercy*, James 2.13.

#### SECT. VII. Of Scoffing and Derision.

THERE is also another fault of the Tongue injurious to our neighbor, and that is Derision and Mockery, and striving to render others as ridiculous and contemptible as we can. This in respect of the subject matter differs from the other of Detraction, as much as folly or deformity do's from vice: yet since injuries as well as benefits, are to be measured by common estimation, this may come in balance with the other. There is such a general aversation in human nature to contempt, that there is scarce anything more exasperating. I will not deny but the excess of that aversation may be leveled against Pride: yet sure scorn and disdain never sprung from humility, and therefore are very incompetent Correctors of the other; so that it may be said of that, as once it was of *Diogenes*, that he trampled on *Plato's* Pride with greater of his own.

2. NOR is this injury enhanced only by the resentment of the sufferer, but also by the way of inflicting it. We generally think those are the severest marks of infamy, which are the most indelible. To be burnt in the hand or pilloried, is a more lasting reproach than to be scourged or confined; and it is the same in this case, for here commonly Wit is the Lictor, which is armed with an edge'd tool, and leaves scars behind it. The reproach of rage and fury seem to be writ in Chalk or Lead, which a dispassionate hearer easily wipes out, but those of

wit are like the Gravers burine upon Copper, or the corrodings of *Aqua-fortis*, engrave and indent the Characters that they can never be defaced. The truth of this daily experience attests. A dull contumely quickly vanishes, nobody thinking it worth remembering, but when tis steel'd with Wit, it pierces deep, leaves such impressions in the fancy of the hearers, that thereby it gets rooting in the memory, and will scarce be eradicated: nay sometimes it happens to survive both speaker and hearer, and conveys itself to posterity; it being not unusual for the sarcasms of Wit to be transmitted in story. And as it thus gives an edge, so also do's it add wings to a reproach, makes it fly abroad in an instant. Many a poor man's infirmities had been confined to the notice of a few relations or neighbors, had not some remarkable strain of drollery scattered and dispersed them. The jest recommends the Defamation, and is commonly so incorporate with it, that they cannot be related apart. And even those who like it not in one respect, yet are many times so transported with it in the other, that they choose rather to propagate the contumely, then stifle the conceit. Indeed Wit is so much the *Diana* of this Age, that he who goes about to set any bounds to it, must expect an *uproar*, Acts 19.28. or at least to be judged to have imposed an envious inhibition on it, because himself has not stock enough to maintain the trade. But how ever sharp or unexpected the censure may seem to be, yet tis necessary that plain downright truth should sometimes be spoken; and I think that will bear me out, if I say tis possible men may be as oppressive by their parts, as their power; and that God did no more design the meaner intellectuals of some for triumphs to the pride and vanity of the more acute, then he did the possessions of the less powerful, as a prey to the rapine and avarice of the mighty.

3. AND this suggests a yet farther aggravation of this sin, as it is a perverting of God's design, and abuse of the talent he has committed to men in trust. Ingenuity and quickness of parts, is sure to be reckoned in the highest ranks of Blessings, and an instrument proper for the most excellent purposes: and therefore we cannot suppose the Divine Wisdom so much short of Human, as not in his intention to assign it to uses worthy of it. Those must relate either to God, ourselves, or our neighbors. In respect of God, it renders us more capable of contemplating his Perfections, discerning the Equity and Excellence of his Laws, and our obligations to obedience. In regard of ourselves it makes us apprehend our own interest in that obedience; makes us tractable and perswasible, contrary to that Brutish stub bornness of the Horse and Mule, which the Psalmist reproaches, Psal. 32.9. Besides it accommodates us in all the concerns of Human life, forms itself into all those useful contrivances, which may make our being here more comfortable: especially it renders a man company to himself, and in the greatest dearth of Society, entertains him with his own thoughts. Lastly, as to our neighbors, it renders us useful and assistant. All those Discoveries and Experiments, those Arts and Sciences, which are now the common treasure of the world, took their first rise from the ingenuity of particular persons: and in all personal Exigencies wherein any of us are at any time involved, we need not be told the usefulness of a wise adviser. Now all these are employments commensurable to the faculty from whence they flow, and that answer its excellence and value; and he that so bestows his talent, gives a good account of his trust. But I would fain know under which of these Heads Derision of our Neighbor comes in: certainly not under that of being assistant to him. It would be a sorry relief to a poor indigent wretch,

to lavish out wit upon him, in upbraiding of his misery. And is not this a parallel case? Is it not the same Barbarism, to mock and reproach a man that wants the gifts of Nature, as him that wants those of Fortune? Nay perhaps it may be more, for a Beggar may have impoverisht himself by his own fault, but in Natural defects there is nothing to be charged, unless we will fly higher, and arraign that Providence that hath so dispensed. In a word, as the Superfluities of the Rich are by God assigned as the storehouse of the poor, so the Abilities of the Wise are of the ignorant: for tis a great mistake, to think ourselves Stewards in some of God's gifs, and proprietaries in others. They are all equally to be employed, according to the designation of the Donor, and there is nothing more universally designed by him, then that mankind should be equally helpful to one another. Those therefore whom God hath blest with higher degrees of sagacity and quickness, ought not to look down on others as the objects of their contempt or scorn, but rather of their care and pity, endeavoring to rescue them from those mischiefs, to which their weakness may expose them, remembering still, that God might have changed the Scene, and made themselves what they see others. It is part of *Jobs* justification of his integrity, that *he was eyes to the Blind, and feet to the Lame*, Job. 29.25. (*i. e.*) he accommodated his assistances to all the wants and exigencies of others: and sure tis no less the part of a good man to do it in the Mental then in the Corporeal defects.

4. BUT alas many of us would rather put a stumbling block in the way of the Blind, pull away the Crutch from the Lame, that we may sport ourselves to see them tumble: such a sensuality we have in observing and improving the imperfections of others, that it is become the grand excellence of the Age to be Dextrous at it, and Wit serves some men for little else. We are got indeed into a merry world, Laughing is our main business; as if because it has been made part of the Definition of man, that he is Risible, his man-hood consisted in nothing else. But alas, if that be all the use men have of their understandings, they were given them to little purpose, since mere Idiots can laugh with as much pleasure and more innocence then they; and it is a great instance how extremes may be brought to meet, that the excess of Wit in the one, and of Folly in the other, serve to produce the same effect.

5. YET so voracious is this humor now grown, that it draws in everything to feed it. There is not game enough from the real folly of the world, and therefore that which is the most distant from it must be stamped with its mark. Tis a known story of the Frier who on a fasting day bid his Capon be Carp, and then very Canonically ate it; and by such a transubstantiating power our Wits bid all seriousness and consideration be formality and foppery, and then under that name endeavor to hunt it out of the world. I fear moral honesty fares not better with some of them then moral prudence. The old Philosophical virtues of Justice, Temperance, and Chastity are now hist off the stage, as fit only for the Antiquated set of Actors, and he that appears in that equipage, is by many thought more ridiculous, then he that walks the street in his Ancestors trunk-hose. Nay indeed vice its self is scarce secure if it have not the grand accomplishment of impudence: a puny blushing sinner is to be laughed out of his Modesty, though not out of his sin; and to be proof against their scorns he must first be so against all the regrets of his own mind.



6. AND if mere Ethnic virtue, or shame-fac'd vice have this treatment, Christian Piety must expect worse: and so indeed it finds, its possessors being beyond all others exposed to their scorn and contempt. Nor is it strange it should be so, such men being *made*, as it is Wisd.

2.14. *to reprove their ways*, they think in their own defense they are to deride theirs. This is it indeed which gives a secret sting and venom to their reproaches: other men they abuse as an exercise of their Wit, but these in defense of the party. So *Julian* after his Apostasy, thought it a more effectual way to persecute the Christians by taunts and ironies, then by racks and tortures, as thinking it more possible to shame, then fright them out of their religion. And the stratagem seems to have been reassumed by many in this Age, and I fear with too great success: for I doubt not there are divers who have herded themselves amongst these profane Scoffers, not that they are convinced by their reasons, but terrified by their contumelies; and as some Indians are said to worship the Devil, that he may not hurt them; so these choose to be active, that they may not be passive in the contemts flung upon Religion: such men forget the dreadful denunciation of Christ against those that shall *be ashamed of him and his words*, Mat. 8.38.

7. As for those who, upon a juster estimate, find the advantages of piety worthy to be chosen, and take it with all its necessary ignominies, they have the encouragement of very good company in their sufferings. The Psalmist long ago had his share, when not only *Those that sae in the gate spake against him, but the drunkards made songs upon him*, Psalm. 69.12. 'Twas also the Prophet *Jeremies* complaint, *I am in Derision daily, everyone mocketh me*, Jer. 20.7. Nay our blessed Lord himself was derided in his life by the Pharisees, Luke 16.14. mocked and reviled at his death by the Priests, the Elders, the Soldiers; nay by casual passengers, Mat. 27.39. And shall the servant think himself greater then his Lord? Shall a Christian expect an immunity from what his Savior has born before him? (He that do's so, is too delicate a member for a crucified head.) No sure, let us rather animate ourselves, as the Apostle exhorts, by *considering him who as well despised the shame, as endured the cross for us*, Heb. 12.3. and who has not only given an example, but proposed a reward, a Beatitude to those who are *reviled for righteousness sake*, Mat. 3.11. And when this is soberly ponder'd, 'twill sure make it easy for us to resolve with holy *David* in a like case, *I will be yet more vile*, 2 Sam. 6.22.

8. BUT to return from this digression, to those who thus unhappily employ their parts, let me propose to them, that they would borrow every day some few minutes from their mirth, and seriously consider, whether this be (I need not say a Christian, but) a manly exercise of their faculties. Alas when they have rallied out the day from one company to another, they may sum up their account at night in the wise man's simile, *their Laughter has been but like the crackling of Thorns under a pot*, Eccclus. 6.7. made a little brisk noise for the present, and with the sparkles perhaps annoyed their Neighbors, but what real good has it brought to themselves? All that they can fancy is but the repute of Wit. But sure that might be attainable some other way. We find the world affected to new things, and this of Derision and Abuse to others is so beaten a road, that perhaps the very variety of a new way would render it acceptable. They are the lighter substances that still swim away with the stream, the greater and more solid bodies do sometimes stop the current: and sure 'twere a noble essay of man's parts to stem this tide, and by a more useful application of their own

faculties, convince others that theirs might be better employed. Tis said of *Anacharsis*, that at a feast he could not be got to smile at the affected railleries of common Jesters, but when an Ape was brought in he freely laughed, saying, an Ape was ridiculous by nature, but men by art and study. And truly tis a great contempt of human nature to think their intellects were given them for no better end than to raise that laughter, which a brute can do as well or better.

9. I would not be thought to recommend such a Stoical sourness, as shall admit of nothing of the cheerful pleasant part of Conversation. God has not sure been more rigid to our Minds than to our Bodies: and as he has not so devoted the one to toil, but that he allows us some time to exercise them in recreation as well as labors, so doubtless he indulges the same relaxation to our Minds; which are not always to be scrued up to the height, but allowed to descend to those easinesses of Converse, which entertain the lower Faculties of the Soul. Nor do I think those are ill employed in those little skirmishes of Wit, which pass familiarly between intimates and acquaintances, which besides the present divertisement, serve to whet and quicken the fancy. Yet I conceive this liberty is to be bounded with some Cautions: as first in these encounters, the Charge should be Powder, not Bullets; there should nothing be said that should leave any ungrateful impressions, or give any umbrage of a spiteful intent. The world wants not experiments of the mischiefs have happened by too severe Railleries: in such Fencing, jest has proved earnest, and Florets have oft turned to Swords, and not only the Friendship, but the Men have fallen a Sacrifice to a Jest.

19. SECONDLY this is to have the same restriction with all other recreations, that it be made a divertisement, not a trade. Tis an insinuating thing, and is apt to encroach too much upon our time, and God knows we have a great deal of business of this world, and much more for the next, which will not be don with laughing, and therefore tis not for us to play away too much of that time, which is exacted by more serious concerns. Tis sure we shall die in Earnest, and it will not become us to live altogether in Jest. But besides this stealth of our time, tis apt to steal away men's hearts too, make them so dote upon this kind of entertainment, that it averts them from anything more serious. I believe I may appeal to some who have made this their business, whether it go not against the hair with them to set to anything else: and having espoused this as their one excellence, they are willing to decry all others, that they may the more value themselves upon this. By this means it is, that the gift of Raillery has in this Age, like the lean kine, devoured all the more solid worthy qualifications; and is counted the most reputable accomplishment. A strange inverted estimate, thus to prefer the little ebullitions of Wit, before solid reason and judgment. If they would accommodate their Diet at the same rate, they shall eat the Husk rather than the Kernel, and drink nothing but froth and bubbles. But after all, Wisdom is commonly at long running justified even of her Despisers; these great Idolaters of Wit often dashing themselves upon such Rocks, as make them too late wish, their Sails had been less, and their Ballast more. For the preventing therefore of more such wracks, I wish the present caution may be more adverted to, not to bestow an unproportionable part of our time or value on this slight exercise of man's slightest Faculty.

11. A third Caution in this matter, is to confine ourselves to present Company, not to make absent Persons the Subject of our mirth. Those freedoms we use to a man's face as they are commonly more moderate, so they are more equitable, because we expose ourselves to the like from him; but the back blows are disingenuous, and give suspicion we intend not a fair trial of Wit, but a cowardly murder of a man's fame. Twas the precept of the Philosopher, *Deride not the absent*, and I think it may well be so of the Politician: there being nothing more imprudent as to our civil concerns then the contrary liberty. For those things never die in the company they are first vented in (nay perhaps the hearer is not willing his wit should so soon expire;) and when they once take air, they quickly come to the notice of the derided Person, and then nothing in the world is more disobliging. Twas a sober precept given one, not so much as to laugh in compliance with him that derides another, for you will be hated by him he derides. And if an accessory be hated, sure much more the principal: and I think I may say, there are many can sooner forgive a solemn deep contrivance against them, then one of their jocular reproaches: for he that designs seems to acknowledge them considerable, but he that mocks them, seems to think them too low for anything but contempt: and we learn from *Aristotle*, that the measure of anger is entirely taken thence; men being so far provoked, as they imagine they were slighted or affronted. In mere secular wisdom it will therefore become men to consider, whether this trade be like to turn to account, or whethere it be worth the while, at once to make a jest and an enemy.

12. AND if it be imprudent to make man our enemy, tis much more to make God so, by levelling our blows at anything sacred: but of that I have already had occasion to speak, and shall not repete; only give me leave to say, that besides the profaner sort of jests, which more immediately reflect on him, he is concerned in all the unjust reproaches of our brethren, our love to them being confirmed by the same divine Sanction with our reverence to him: and sure nothing is more inconsistent with that love, then the exposing them to that contempt we are ourselves so impatient of. In a word what repute soever this practice now has of Wit, it is very far from wisdom to provoke God that we may also disoblige man: and if we will take the Scripture estimate, we shall find a Scorn is no such honorable Epithet as we seem to account it. *Solomon* do's almost constantly set it in opposition to a Wise man: thus it is, *Prov. 9.8.* and again, *Chap. 13.1.* and many other places; and on the other side, closely links it with the Fool: and that not only in title, but in punishment too, *Judgments are prepared for scorners, and stripes for the back of fools*, *Prov. 19.29.* So that if our Wits think not *Solomon* too dull for their Cabal, we see what a turn he will give to their present verdict.

13. AND if these reproaches which aim only at ostentation of Wit, be so unjustifiable, what shall we say to those, that are drawn with blacker lines, that are founded in Malice or Envy, or some undermining design? Every man that is to be supplanted, cannot always be attacked with a down-right battery: perhaps his integrity may be such, that, as 'twas said of *Daniel*, *Chap. 6.4.* *They can find no occasion against him:* and when they cannot shake the main Fort, they must try if they can possess themselves of the out-works, raise some prejudice against his discretion, his humor, his carriage, and his most extrinsic adherents, and if by representing him ridiculous in any of these, they can but abate men's reverence to him, their confidence of him will not long hold out; bare honesty without some other adornment,

being looked on as a leaf-less tree, nobody will trust himself to its shelter. Thus the enemies of *Socrates*, when they could no other way suppress his reputation, hired *Aristophanes* a Comic Poet to personate him on the stage, and by the insinuations of those interludes, insensibly conveyed first a contempt, and then a hatred of him into the hearts of the people. But I need not bring instances of former times in this matter, these being sufficiently verst in that mystery.

14. IT is not strange that men of such designs, should summon all their Wit to the service, make their Railleries as picquant as they can, that they may wound the deeper: but methinks 'tis but a mean office they assign their Wit, to be (I will not say the Pander, that being in this Age scarce a title of reproach, but) the executioner or hangman to their malice. Christ bids us *be wise as Serpents*, yet adds withal *harmless as Doves*; Mat. 10.18. but here the Serpent has quite eat up the Dove, and puts a Vultur in the place, a creature of such sagacity and diligence in pursuit of the prey, that 'tis hard for any art or innocence to escape its talons.

15. THERE is yet another sort of Contumelious Persons, who indeed are not chargeable with that circumstance, of ill employing their Wit, for they use none in it. These are people whose sole talent is Pride and Scorn; who perhaps have attained the Sciences of dressing themselves finely, and eating well, and upon the strength of those excellences, look fastidiously, and speak disdainfully on any that want them; concluding if a man fall short of their Garniture at the Knees and Elbowes, he is much inferior to them in the furniture of his Head. Such people think crying, O ridiculous! is an ample Confutation of anything can be said; and so they can but despise enough, are contented not to be able to say why they do so. These are, I confess, the most innocent kind of Deriders in respect of others, what they say having not edge enough to cause any smart. The greatest hurt they do is to themselves, who though they much need, yet are generally little capable of a rescue, and therefore I shall not clog the present discourse with any advise to them: I shall choose rather to conclude with enforcing my Suit to the former, that they would soberly and sadly weigh the account they must one Day give of the Employment of their Parts, and the more they have hitherto embeazled them, the more to endeavor to expiate that unthriftiness, by a more careful Managery for the future; that so instead of that vain, empty, vanishing Mirth they have courted here, they may find a real, full, and eternal Satisfaction in the Joy of their Lord.

#### SECT. VIII. Of Flattery.

1. THE last of Verbal injuries to our Neighbor which I shall mention, is Flattery. This is indeed the fatallest wound of the Tongue, carries least Smart, but infinitely more of Danger, and is as much superior to the former, as a Gangrene is to a Gall or Scratch; this may be sore and vexing, but that stupefying and deadly. Flattery is such a Mystery, such a Riddle of iniquity, that its very softnesses are its cruellest rigors, its Balm corrodes, and (to comprize all in the Psalmists excellent Description) *its words are smoother then oil, and yet be they very swords*, Psalm. 56.21.

1. BUT besides the mischiefs of it to the Patient, 'tis the most dishonoring, the most vilifying thing to the Agent. I shall not need to empanel a Jury either of Moralists or Divines,

every man's own breast sufficiently instructing him in the unworthiness of it. Tis indeed a Collective accumulative Baseness, it being in its Element a compound and complex of the most sordid, hateful qualities incident to Mankind. I shall instance in three, viz. Lying, Servility, and Trechery, which being detestably deformed single, must in Conjunction make up a loathsome Monstrous guilt. Now though Flattery has two Branches, yet these lie so at the Root as equally to influence both: for whether you take it as it is the giving of praise where it is not due, or the professing of kindness which is not real, these Properties are still its Constitutive parts.

3. AND first we may take Lying to be the very corner Stone of the Fabric; for take it away, and the Whole falls to the ground. A Parasite would make but a lean trade of it, that should confine himself to truth. For though tis possible so to order the manner and circumstances, as to flatter even in the representing a man's real virtues to him, yet commonly if they do not falsify as to the kind, they are forced to do it as to the degree. Besides as there are but few such subjects of Flattery, so neither are men of that Worth so receptive of it. Such sort of addresses are less dangerous to those who have the perspicacity to see thro them: so that these Merchants are under a necessity of dealing with the more ignorant Chapmen, and with them their counterfeit wares will go off best. It is indeed strange to consider, with what gross impudent falsehoods men of this trade will court their Patrons. How many in former Ages have not only amass'd together all sublunary excellences, but have even ransacked heaven to supply their Flattery, Deified their Princes, and persuaded them they were God's, who at last found they were to die like men? And though this strain be now out-dated, yet perhaps tis not that the vice is grown more modest, but that Atheism has robbed it of that Topic. Those that believe no God, would rather seem to annihilate then magnify the person to whom they should apply the title. But I do not find that the practice has any other bounds. A great man's vices shall still be called virtues; his deformities, beauties; and his most absurd follies, the height of ingenuity. Such a subtle Alchemist is this Parasite, that he turns all he touches into gold, imaginary indeed as to the deluded Person, but ofttimes real to himself. Nor is Lying less natural to the other part of Flattery, the Profession of service and kindness. This needs no evidencing, and to attempt it would be a self-Confutation: for if those Professions be true, they are not Flattery, therefore if they be Flattery, they must needs be Lies. It will be almost as needless to expatiate on the baseness and meanness of that sin; for though there is no Subject that affords more matter for Declamation, yet Lying is a thing that is ashamed of itself, and therefore may well be remitted to its own convictions. Tis *Aristotle's* observation, that all Elements but the Earth, had some Philosopher or other, that gave it his vote to be the first productive Principle of all things: and I think we may now say, that all Crimes have had their Abettors and fautors, somebody that would stand up in their defense; only Lying is so much the dregs and refuse of wickedness, that none has yet had Chymistry enough to sublimate it, to bring it into such a reputation, that any man will think fit to own it: the greater wonder that what is under so universal a reproach, should be so commonly admitted in practice. But by this we may make an estimate, what the whole body of Flattery is, when in one limb of it we find so much corruption.

4. A second is Servility and Abjectness of humor: and of this there needs no other proof than has been already given; this charge being implicitly involved in the former of Lying, the condescending to that, being a mark of a disingenuous spirit. And accordingly the nobler Heathens looked on it as the vice of Slaves and vassals, below the liberty of a free man, as well as an honest. But though I need no other evidence to make good the accusation, yet every Sycophant furnishes me with many supernumerary proofs. Look upon such a one, and you shall see his eyes immoveably fixed on his Patrons face, watching each look, each glance, and in every change of his countenance (like a Star-gazer) reading his own destiny, his Ears chain'd (like Gally-slaves at the oar) to his dictate, sucking in the most insipid discourses with as much greediness, as if they were the Apothegms of the seven Sages, his Tongue tuned only to Panegyrics and Acclamations, his feet in winged motion upon every nod or other signification of his pleasure: in a word, his whole body (as if it had no other animal spirits than what it derived from him) varies its postures, its exercises, as he finds agreeable to the humor he is to serve. And can humanity contrive to debase itself more? Yes it can, and do's to often, by enslaving its Diviner part to, taking up not only opinions, but even crimes also in compliance, playing the incarnate Devil, and helping to act those villainies which Satan can only suggest: and if this be not a state of abject slavery, sure there is none in the world. *Plutarch* tells us, that *Philoxenus* for despising some dull Poetry of *Dionysius*, was by him condemned to dig in the Quarries: from whence being by the mediation of friends remanded, at his return *Dionysius* produced some other of his verses, which as soon as *Philoxenus* had heard, he made no reply, but calling to the Waiters, said, *Let them carry me again to the Quarries*. And if a heathen Poet could prefer a corporeal slavery before a mental, what name of reproach is low enough for those, who can submit to both, in pursuit of those poor sordid advantages they project by their Flatteries? Nor is this baseness more observable in these mean fawnings and observances, than it is in the protestations of kindness and Friendship. Love is the greatest gift any man has to bestow, and Friendship the sacredest of all moral bonds, and to prostitute these to little pitiful designs, is sure one of the basest cheats we can put upon our common nature, in thus debasing her purest and most current coin, which by these frequent adulterations is become so suspected, that scarce any man knows what he receives. But Christian Charity is yet worse used in the case: for that obliging to all sincerity, is hereby induced to give gold for dross, exhibit that *Love indeed, and in truth*, which is returned only *in word and in Tongue*, 1 Joh. 3.18. And so it do's in those who observe its rules: but in those who own, yet observe them not, 'tis yet a greater sufferer, by laboring under the scandal of all their dissimulations. It was once the Character given Christians, even by their Enemies, *Behold how they love one another*: but God knows we may now be pointed out by a very differing mark, *Behold how they deceive and delude one another*. And sure this violation we herein offer to our Religion, do's not allay but aggravate the baseness of this practice: for if in the other we sell ourselves, in this we sell our God too, sacrifice our interest in him to get a surreptitious title to the favor of a man. And this I conceive do's in the second place not much commend the art of Flattery, which is built up of so vile materials.

5. AND to complete this infamous composition, in the third place Trechery comes in; a crime of so odious a kind, that to name it is to implead it: yet how intrinsic a part this is of Flattery, will need no great skill to evidence, daily experience sufficiently doing it. Tis a common observation of Flatterers, that they are like the Heliotrope, open only towards the sun, but shut and contract themselves at night, and in cloudy weather. Let the object of their adoration be but eclipsed, they can see none of those excellences which before dazzled their eyes: and however inconstant they may seem in it to others, they are indeed very constant to themselves, true to their fixed principle, of courting the greatness, not the man; in pursuit whereof their old Idol is often made a sacrifice to their new: all malicious discovery is made of their falling friend, to buy an interest in the rising one. Of this there are such crouds of examples in Story, that it would be impertinent to single out any, especially in an Age that is fitter to furnish presidents for the future, than to borrow of the past-times. But supposing the Parasite not actually guilty of this base revolt (which yet he seldom fails to be upon occasion) yet is he no less Trecherous even in the height of his Blandishments; and while he most courts a man, he do's the most ruinously undermine him. For first he abuses him in his understanding, precludes him from that which wise men have judged the most essential part of Learning, the knowledge of himself, from which 'tis the main business of the Flatterer to divert him. And to this abuse there is another inevitably consequent: for this ignorance of his faults or follies, necessarily condemns him to the continuing in them, it being impossible for him to think of correcting either the one or the other, who is made believe he has neither. This is like the trechery of a bribed officer in a Garrison, who will not let the weak parts be fortified, and lays the man as open to assaults as that doth the Town. Yet this is not all, he do's not only provide for the continuance, but the improving of his crimes and errors, which alas are too prolific of themselves, but being cultivated and manured with perpetual soothings and encouragements, grow immesurably luxuriant. And accordingly we see that men used only to applauses, are so swelled with them, that their insolences are intolerable. And this they are sometimes taught to their cost, when they happen among free-men, who will not submit to all they say, nor commend all they do. And finding these uneasy contradictions when they come abroad, they are willing to retire to their most complaisant company: and so this Sycophant Devil having once got them within his circle, may enchant them as he pleases, lead them from one wickedness to another, And as *Caligula* and other voluptuous Emperors, by being adored as God's, sunk in their sensuality below the Nature of man, so these celebrated Persons are by that false veneration animated to all those reprochful practices, which may expose them to a real contempt; their follies, as well as their vices still get head, till they answer the description the Wise man gives of the old Giants, *Who fell away in the strength of their foolishness.* Ecclus. 16.7.

6. AND sure he that betrays a man to all these mischiefs, may well be thought perfidious. But that which infinitely amplifies and enhances the Trechery is, that all this is acted under the notion and disguise of a friend; a relation so venerable, that methinks tis the nearest secular transcript of the treason, which is storied of those who have administered Poison in the Eucharist. The name of a friend is such an endearment, as nothing human can equal. All other natural or civil ties take their greatest force from this. What signifies an unfriendly

Parent, or Brother, or Wife? Tis friendship only that is the cement which really and effectively combines mankind: and therefore we may observe, that God reckoning up other relations, illustrates them by several notes of endearment, but when he comes to that of friendship, tis *the friend who is as thine own soul*, Deut. 13.6. nothing below the highest instance was thought expressive enough of that union. What a Legion of Fiends then possesseth men that can break these chains Mat. 5.4. nay that can hammer and forge those very chains into Daggers and Stilletoes, and make their friendship an engine of ruin? This is certainly the blackest color wherein we can view a Parasite, his false light makes the shadow the more dismal. As the Ape has a peculiar deformity above other brutes by that aukward and ungraceful resemblance he has to a man, so sure a Flatterer is infinitely the more hateful for being the ugly counterfeit of a Friend. And as this Trechery lies at the bottom of the Panegyrics, so also do's it of all the caresses and exuberant kindness of a Flatterer, which if they aimed not at any particular end of circumvention, must yet in the general be treacherous by being false. A man looks on the love of his friend as one of the richest possessions (upon which account the Philosopher thought friends were to be Inventoried as well as goods.) What a defeat and discomfiture is it to a man when he comes to use this wealth, to find it all false metal, such as will not answer any of those purposes for which he depended on it. There cannot sure be a greater Trechery, then first to raise a confidence and then deceive it. But besides this fundamental falseness, there are also many incidental Trecheries, which fall in upon occasion of particular designs. A pretence of kindness is the universal stale to all base projects: by this men are robbed of their fortunes, and women of their honor: in a word all the wolfish designs walk under this sheep's clothing; and as the world goes, men have more need to beware of those who call themselves friends, then those who own themselves enemies.

7. THESE are the lineaments of this vice of Flattery, which sure do together make up a face of most extreme deformity. I might upon a true account add another, and charge it with folly too. I am sure according to the Divine estimate it is always so: and truly it do's not seldom prove so in the secular also. Men of this art do sometimes drop their vizard before they have got the prize, and then there is nothing in the world that appears to contemptible, so silly; a barefaced Flatterer being everybody's scorn. The short is, wherever this game is played there is always a fool in the case: if the parasite be detected, it falls to his share: if he be not, to his whom he deludes. But at the best tis but subtlety and cunning he can boast of; and if he can in his own fancy raise that to the opinion of true Wisdom, tis a sign he is come round to practice his deceits upon himself, and is as much his own Flatterer as he has been others.

8. AND now I know not whether it be more shame or wonder, to see that men can so put off ingenuity, and the native greatness of their kind, as to descend to so base, so ignoble a vice: yet alas we daily see it don, and that not only by the scum and refuse of the people, such as *Job* speaks of, *who are viler then the earth*, Cap. 30.8. but by Persons of all conditions. Flattery like a spring forced upwards ascends, as cares are by the wise man said to descend, *Ecclus.* 40.4. *from him that weareth a linen frock to him that weareth a crown*: all intermedial degrees are but like pipes, which as they suck from below, so transmit it still upwards. There are few so low but find somebody to cajole and flatter them. Some interest or other may sometimes be



to be served even upon the meanest; and those that find themselves thus solicited for benefits, are easily taught by it how to address to their immediate superiors, from whom they expect greater: and as 'tis thus handed from one rank to another, the art still is more subtilized and refined (God help poor Princes the while, who commonly meet with the Elixir, and quintessence of this venom:) and thus it passes thro all states and conditions: as they are passive on the one side, and are flattered by some, so they are active on the other, and flatter others.

9. I say all conditions, I do not say all Persons in those conditions, for no truly generous soul can stoop so low: but tis too evident to what a low ebb Generosity as well as Christianity is grown, by the numbers of those who thus degrade themselves, every little petty interest being thought worth these base submissions. And truly it is hard to find, by what Topic of persuasion to assault such men. The meanness, or the sin will scarce be dissuasives to those who have reconciled themselves to both: if anything can be pertinently said to them, it must be upon the score of Interest, for that being their grand principle, they can with no pretence disclame the inferences drawn thence.

10. LET them therefore duly balance the advantages they project from this practice with the mischiefs and dangers of it. What they expect is commonly either Honor or wealth, these they hope may be acquired by their prostrations to those, who can dispense or procure them. Tis true, as Honor signifies Greatness and Power, it is sometimes attained by it, but then as it signifies Reputation and Esteem, 'tis as sure to be lost. He that thus ascends, may be looked on with fear, but never with reverence. Now I think tis no good bargain to exchange this second notion of Honor for the first: for besides the difference in the intrinsic value, tis to be considered how tottering a Pinnacle unmerited Greatness is. He that raised him to satisfy his humor at one time, can (with more ease and equal justice) throw him down at another: and when such a man do's fall, he falls as without pity, so without remedy, has no foundation on which to rebuild his fortune. His Sycophanting arts being detected, that Game is not to be plaid the second time: whereas a man of a clear reputation, though his barque be split, yet he saves his Cargo, has something left towards setting up again, and so is in capacity of receiving benefit not only from his own industry, but the friendship of others. A sound piece of Timber, if it be not thought fit for one use, yet will be laid by for another: and an honest man will probably at one time or other be thought good for something.

11. As for the other aim, that of Wealth, 'tis very possible that may sometimes be compassed; and well it may, the flatterer having several Springs to feed it by. For he that has a great Patron, has the advantage of his countenance and Authority, he has that of his bounty and liberality, and he has another (sometimes greater then both) that of his negligence and deceivableness. But yet all these acquisitions are many times like Fairy money, what is brought one night is taken away the next. Men of this mold seldom know how to bear prosperity temperately, and it is no new thing to see a Privado carry it so high, as to awaken the jealousy of his promoter, which being assisted by the busy industry of those who envy his fortune, twill be easy enough to find some flaw in the Gettings, by which to unravel the whole Web: an event that has been oft experimented not only in the private managery of

Families, but in the most public administrations. And these are such hazards, that laid all together would much recommend to any the Moral of *Horaces Fable*, and make one choose the Country Mouses plain fare and safety, rather than the delicacies of the City with so much danger. This then is the state of the prosperous Parasite. But alas how many are there who never arrive to this, but are kickt down ere they have climb'd the two or three first rounds of the Ladder, whose designs are so humble, as not to aspire above a Major-Domo, or some such domestic preferment (for, in this trade there are adventures of all sizes.) But upon all these considerations, methinks it appears no very inviting one to any. At the long run an honest freedom of speech will more recommend a man, than all these sneaking flatteries: we have a very wise man's word for it, *he that rebuketh a man, afterwards shall find more favor, then he that flattereth with his lips*, Prov. 28.23.

12. BUT after all that hath or can be said, the suppression of Flattery will most depend upon those Persons to whom it is address: if it be not repuls'd there, nothing else will discourage it; and if it be, 'tis crushed in the egg, and can produce no viper. These Vulturs prey only on carcasses, on such stupid minds, as have not life and vigor enough to fray them away. Let but Persons of quality entertain such customers with a severe brow, with some smart expression of dislike, those Leeches will immediately fall off. In *Sparta* when all laws against theft proved ineffectual, at last they fixed the penalty on them that were robbed, and by that did the business: and in the present case, if 'twere made as infamous to be flatter'd as 'tis to flatter, I believe it might have the like effect. Indeed there is pretence enough to make it so: for first as to Wit, the advantage is clear on the Flatterers side: he must be allowed to have more of that (which in this Age is more than a counterpoise to honesty; and as for virtue, the balance (as to the principal motive) seems to hang pretty even: tis the vice of Avarice that temts the one to flatter, and the vice of Pride that makes it acceptable to the other. The truth is, there is the bottom of the matter: tis that secret confederate within, that exposes men to those assaults from without. We have generally such an appetite to praise, that we greedily suck in without staying to examine whether it belong to us or no, or whether it be designed as a kindness or an abuse. Other injuries rush upon us with violence, and give us notice of their approach: they may be said to come *like water into our bowels; but this like oil into our bones*, Ps. 109.18. penetrates easily, undiscernibly, by help of that native propension we have to receive it. Tis therefore the near concern of all, especially of those whose quality most exposes them, to keep a guard upon that treacherous inmate, not to let that step into the scale to make a base Sycophant out-weigh a true friend. And when ever they are attacked with extravagant Encomiums, let them fortify themselves with this Dilemma, either they have those excellences they are praised for, or they have not: if they have not, tis an apparent cheat and gull, and he is of a pitiful forlorn understanding that delights to be fool'd; but if they have, they are too good to be exposed to such worms who will instantly wither the fairest gourd, *John*. 4.7.

For as it is said of the *Grand Signior*, that no grass grows where his horse once treads: so we may say of the Flatterer, no virtue ever prospers where he is admitted: if he find any he hugs it till he stifles it, if he find none, he so indisposes the soil, that no future seeds can ever take root. In fine, he is a mischief beyond the description of any Character. O let not men then act

this Part to themselves by being their own Parasites! and then twill be an easy thing to escape all others.

### SECT. IX. Of Boasting.

1. WE have now seen some effects of an ungovern'd Tongue, as they relate to God and our Neighbor. There is yet a third sort which reflect upon a man's self. So unboundedly mischievous is that petulant member, that heaven and earth are not wide enough for its range, but it will find work at home too; and like the viper, that after it had devoured its companions, prei'd upon its self, so it corrodes inward, and becomes as fatal to its owner, as to all the world besides.

2. OF this there are as many instances, as there are imprudent things said, for all such have the worst reflection upon the speaker: and therefore all that have given rules for civil life, have in order to it put very severe restraints upon the Tongue, that it run not before the judgment. Twas the advice of *Zeno* to *dip the Tongue in the mind* before one should permit it to speak. *Theophrastus* used to say, *It was safer trusting to an unbridled, horse, then to intemperate speech*. And daily experience confirms the Aphorism; for those that set no guard upon their Tongues, are hurried by them into a thousand indecences, and very often into real considerable mischiefs. By this means men have proved their own delators, discovered their own most important secrets: and whereas their heart should have kept a lock upon their Tongues, they have given their Tongue the key of their heart, and the event has been oft as unhappy as the proceeding was preposterous. There are indeed so many ways for men to lose themselves in their talk, that I should do the like if I should pretend to trace them. Besides my subject leads me not to discourse Ethically, but Christianly of the faults of the Tongue, and therefore I have all along considered the one no farther then it happens to be twisted with the other.

3. IN the present case I shall insist only upon one fault of the Tongue, which partakes of both kinds, and it is at once a vice and a folly, I mean that of Boasting and vaunting a man's self: a strain to which some men's tongues have a wonderful glibness. No discourse can be administered, but they will try to turn the tide, and draw it all into their own Chanel, by entertaining you with long stories of themselves: or if there be no room for that, they will at least screw in here and there some intimations of what they did or said. Yea so stupid a vanity is this, that it works alike upon all materials: not only their greater and more illustrious acts or sentences, but even their most slight and trivial occurrences, by being theirs, they think acquire a considerableness, and are forcibly imposed upon the company; the very dreams of such people strait commence prophesy, and are as seriously related, as if they were undoubted revelations. And sure if we reflect upon our Saviors rule, that *Out of the abundance of the heart the mouth speaketh*, we cannot but think these men are very full of themselves; and to be so, is but another phrase for being very proud. So tis Pride in the heart, which is the spring that feeds this perpetual current at the mouth, and under that notion we are to consider it.

4. AND truly there is nothing can render it more infamous, Pride being a vice that of all others is the most branded in Scripture as most detestable to God, and is signaled by the punishment to be so. This turned *Lucifer* out of Heaven, *Nebuchadnezzar* out of his Throne, nay out of Human society. And indeed it seems still to have something of the same effect, nothing rendering a man so inconsiderable; for it sets him above the meaner sort of company, and makes him intolerable to the better, and to complete the parallel, he seldom comes to know himself till he be turned a grazing, be reduced to some extremities.

5. BUT this Boasting arrogant humor, though always bad, yet is more or less so according to the Subject on which it works. If it be only on Natural excellences, as Beauty, Wit; or accidental acquisitions, as Honor, Wealth, or the like, yet even here tis not only a Theft, but a Sacrilege; the glory of those being due only to the Donor, not to the receiver, there being not so much as any predisposition in the subject to determine God's bounty. He could have made the most deformed Beggar as handsome and as rich, as those who most pride themselves in their wealth and beauty. No man fancies himself to be his own Creator, and though some have assumed to be the Architects of their own fortunes, yet the frequent defeats of men's industry and contrivance, do sufficiently confute that bold pretence, and evince, that there is something above them, which can either blast or prosper their attempts. What an invasion then is it of God's right, to ingross the honor of those things being don, which were not at all in their power to do? And sure the folly is as great in respect of men, as the sin is towards God. This boasting like a heavy Nurse, over-lays the Child: the vanity of that quite drowns the notice of the things in which tis founded; and men are not so apt to say, such a man is Handsom, Wise, or Great, as that he is proud upon the fancy of being so. In a word, he that celebrates his own excellences, must be content with his own applauses, for he will get none of others, unless it be from those fawning Sycophants, whose praises are worse then bitterest Detraction.

6. AND yet so sottish a vice is Pride, that it can make even those insidious Flatteries matter of boast, which is a much more irrational object of it then the former. How eagerly do some men propagate every little Encomium their Parasites make of them? With what gust and sensuality will they tell how such a Jest of theirs took, or such a Magnificence was admired? Tis pleasant to see what little arts and dexterities they have to wind in such things into discourse: when alas it amounts to no more then this, that some have thought them fools enough to be flatter'd, and tis odds but the hearers will think them enough so to be laughed at.

7. BUT there is yet another Subject of Boasting more foolish, and more criminal too then either of the former, and that is when men vaunt of their Piety, which if it were true, were yet less owing to themselves then any natural endowment. For though we do not at all assist towards them, yet do we neither obstruct; but in the operations of Grace tis otherwise; we have there a principle of opposition, and God never makes us his own till he subdue that: and though he do it not by an irresistible force, but by such sweet and gentle insinuations, that we are sometimes captivated ere we are aware: yet that do's not impeach his right of conquest, but only shows him the more gracious conqueror. Tis true in respect of the event

we have great cause of exultance and joy, God's service being the most perfect freedom; yet in regard of the efficiency, we have as little matter of Boast, as the surprised City has in the triumphs of its victor.

8. BUT secondly either this vaunted Piety is not real, and then tis good for nothing, or else by being vaunted becomes so. If it be not real, tis then the superadding Hypocrisy to the former sacriledg, an attempt at once to rob God and cheat men, and in the event usually renders them hateful to both; to God (who cannot be mocked) it do's so at the instant, and seldom misses to do so at last to men. An Hypocrite has a long part to act, and if his memory fail him but in any one scene, his play is spoiled: so that his hazards are so great, that tis as little prudent as tis honest to set up the trade, especially in an age when Piety itself is at so low a price, that its counterfeit cannot pass for much. But if the Piety be indeed true, the Boasting it blasts it, makes it utterly insignificant. This we are told by *Christ* himself, who assures us that even the most Christian actions of prayer, alms, and fasting, must expect no other reward (when boasted) then the sought-for applause of men. Mat. 6. When a man shall make his own tongue the trumpet of his Alms, or the echo of his Prayers, he carves, or rather snatches his own reward, and must not look God should heap more upon him: the recompense of his pride he may indeed look for from him, but that of his virtue he has forestall'd. In short, piety is like those lamps of old, which maintained their light some ages under ground, but as soon as they took air expired. And surely there cannot be a more deplorable folly, then thus to lose a rich Jewel, only for the pitiful pleasure of showing it: its the humor of Children and Idiots, who must be handling their birds till they fly away, and it ranks us with them in point of discretion, though not of innocence.

9. FROM the view of these particulars we may in the gross conclude that this ostentation is a most foolish sin, such as never brought in advantage to any man. There is no vice so undermines itself as this do's: tis glory it seeks, and instead of gaining that, it loses common ordinary estimation. Every body that sees a bladder puffed up, knows tis but wind that so swells it: and there is no surer argument of a light frothy brain then this bubbling at the mouth. Indeed there is nothing renders any man so contemptible, so utterly useless to the world: it excludes him almost from all commerce, makes him incapable of receiving or doing a benefit. No man will do him a good turn, because he fore-sees he will arrogate it to himself, as the effect of his merit: and none (that are not in some great exigence) will receive one from him, as knowing it shall be not only proclaimed, but magnified much above the true worth. There seems to be but one purpose for which he serves, and that is to be sport for his company: and that he seldom fails to be, for in these gamesome days men will not lose such an opportunity of divertisement, and therefore will purposely give him hints, which may put him upon his Rhodomontades. I do not speak this by way of encouragement to them, but only to show these vaporers, to what scorn they expose themselves, and what advantage they give to any that have a mind to abuse them: for they need not be at any pains for it, they do but swim with their stream; an approving nod or smile serves to drive on the design, and make them display themselves more disadvantageously, more ridiculously, then the most Satyrical Character could possibly do.

10. BUT besides these sportive projects, such a man lays himself open to more dangerous circumventions. He that shows himself so enamour'd of praise, that (*Narcissus* like) dotes on his own reflections, is a fit prey for Flatterers, and such a Carcase will never want those Eagles: when his weak part is once discerned (as it must soon be when himself publishes it) he shall quickly be surrounded with assailants. The last Section has shown the misery of a man so besieged, therefore I shall not enlarge on it here, this mention being only intended to evince how apt this vain glorious humor is to betray men to it.

11. THESE are competent Specimens of the folly of this vice: but it has yet a farther aggravation, that it precludes all means of growing wiser. Tis *Solomon's* assertion, *Seest thou a man wise in his own conceit? there is more hope of a Fool then of him*, Prov. 26.12. and the reason is evident, for he discards the two grand instruments of Instruction, Admonition and Observation. The former he thinks superseded by his own Perfections, and therefore when any such friendly office is attempted towards him, he imputes it either to Envy, and a desire to eclipse his luster by finding some spot, or else to Ignorance and incapacity of estimating his worth: the one he entertains with Indignation, the other with disdainful Pity. As for observation, he so circumscribes it within himself, that it can never fetch in anything from without. Reading of men has been by some thought the most facile and expedite Method for acquiring Knowledge; and sure for some kinds of Knowledge it is: but then a man must not only read one Author, much less the one worst he can pick out for himself. Tis an old true saying, He that is his own Pupil shall have a Fool for his Tutor: and truly he that studies only himself, will be like to make but a sorry Progress. Yet this is the case of arrogant men: they lose all the benefit of Conversation, and when they should be enriching their Minds with foreign treasure, they are only counting over their own store. Instead of adverting to those sober discourses which they hear from others, they are perhaps watching to interrupt them by some pompous Story of themselves, or at least in the abundance of their self-sufficiency, think they can say much better things, Magisterially obtrude their own notions, and fall a teaching when tis fitter they should learn: and sure to be thus forward to lay out, and take no care to bring in, must needs end in a Bunkrupt state. Tis true I confess the study of a man's-self is (rightly taken) the most useful part of Learning, but then it must be such a Study as brings him to know himself, which none do so little as these men, who in this are like those silly women the Apostle describes, 2 Tim. 3.7. *who are ever learning yet never attain*. And 'tis no wonder, for they begin at the wrong end, make no inquiry into their faults or defects, but fix their Contemplation only on their more splendid qualities, with which they are so dazzled, that when you bring them to the darker parts of themselves, it fares with them as with those that come newly from gazing on the Sun, they can see nothing.

12. AND now having dissected this swelling vice, and seen what it is that feeds the tumor, the cure suggests itself. If the disease be founded in Pride, the abating that is the most natural and proper remedy: and truly one would think that mere weighing of the foregoing considerations, might prove sufficient allaiies to it. Yet because where humors are turgent, tis necessary not only to purge them, but also to strengthen the infested parts, I shall adventure to give some few advices by way of Fortification and Antidote.

13. IN the first place, that of the Apostle offers itself to my hand, *Look not every man on his own things, but every man also on the things of others.* Phil. 2.4. A counsel which in a distorted sense seems to be too much practiced. We are apt to apply it to worldly advantages, and in that notion not to look on our own things with thankfulness, but on other men's with envy. We apply it also to errors and sins, and look not on our own to correct and reform, but on others to despise and censure. Let us at last take it in the genuine sense, and not look on our own excellencies, but those of others. We see in all things how desuetude do's contract and narrow our faculties, so that we can apprehend only those things wherein we are conversant. The droiling Pesant scarce thinks there is any world beyond his own Village, or the neighboring Markets, nor any gaiety beyond that of a Wake or Morrice; and men who are accustom'd only to the admiration of themselves, think there is nothing beside them worthy of regard. The unbred minds must be a little sent abroad, made acquainted with those excellencies which God has bestowed on other men, and then they will not think themselves like *Gideon's* fleece to have sucked up all the dew of heaven: nay perhaps, they may find they rather answer the other part of the miracle; and are drier then their neighbors. Let them therefore put themselves in this course, observe diligently all the good that is visible in other men: and when they find themselves mounting into their altitudes, let them clog their wings with the remembrance of those who have out-soar'd them, not in vain opinion, but in true worth. Tis nothing but the fancy of singularity that puffs us up To breath, to walk, to hear, to see, are excellent powers, yet nobody is proud of them, because they are common to the whole kind: and therefore if we would observe the great number of those that equal, or exceed us, even in the more appropriate endowments, we should not put so excessive a price upon ourselves.

14. SECONDLY if we will needs be reflecting upon ourselves, let us do it more ingenuously, more equally: let us take a true survey, and observe as well the barren as the fertile part of the soil: and if this were don, many men's value would be much short of what they are willing to suppose it. Did we but compare our crop of Weeds and Nettles, with that of our Corn, we must either think our ground is poor, or ourselves very ill husbands. When therefore the recollection of either real or fancied worth begins to make us aëry, let us condense again by the remembrance of our sins and folly: tis the only possible service they can do us, and considering how dear they are to cost us, we had not need lose this one accidental advantage. In this sense *Satan may cast out Satan*, our vilest guilts help to eject our pride; and did we well manage this one stratagem against him, 'twould give us more cause of triumph, then most of those things for which we so spread our plumes: I do not say we should contract new guilts to make us humble, God knows we need not, we have all of us enough of the old stock if we would but thus employ them.

15. IN the last place I should advise those who are apt to talk big things of themselves, to turn into some other road of discourse: for if they are their own Theme, their tongues will as naturally turn into Eulogies, as a horse do's into that Inn to which he is custom'd. All habits do require some little excess of the contrary to their cure: for we have not so just a scantling of ourselves, as to know to a grain what will level the scales, and place us in the right Mediocrity. Let men therefore that have this infirmity, shun (as far as prudence and interest

permits) all discourse of themselves, till they can sever it from that unhappy appendage. They will not be at all the less acceptable company, it being generally thought none of the best parts of breeding, to talk much of ones self: for though it be don so as not to argue pride, yet it do's ignorance of more worthy subjects.

16. I should here conclude this Section, but that there is another sort of vaunting Talk, which was not well reducible to any of the former Heads, the Subject matter being vastly distant: for in those the Boasting was founded in some either real or supposed worth, but in this in Baseness and villainy. There are a Generation of men, who have removed all the Land-marks which their Fathers (nay even the Father of Spirits) have set, reversed the common notions of Humanity, and call evil good, and good evil, and those things which a moderate impudence would blush to be surprised in, they not only proclaim but boast of, blow the Trumpet as much before their crimes, as others before their good deeds. Nay so much do they affect this inverted sort of Hypocrisy, that they own more wickedness then they act, assume to have made Practical the highest Speculations of villainy, and like the Devils Knights errant, pretend to those Romantic achievements, which the veriest Fiend incarnate could never compass. These are such Prodigies, such Monsters of villainy, that though they are the objects of Grief and Wonder, they are not of Counsel. Men who thus rave, we may conclude their brains are turned, and one may as well read Lectures at Bedlam as treat with such. Yet we know that there sharp corrections recover crazed men to Sobriety; and then their Cure lies only in the hand of Civil Justice: if that would take them at their words, receive their brags as Confessions, and punish them accordingly, it may be a little real smart would correct this mad Itch, and and teach them not *to glory in their shame*, Phil. 3.19.

IN the mean time let others who are not •et arrived to this height, consider betimes, that all indulgent practice of sin is the direct Road to it, and according to the degrees of that indulgence, they make more or less hast. He that constantly and habitually indulges, rides upon the Spur, and will quickly overtake his Leaders. Nay if it be but this once vice of vanity, it may finally bring him to their state. He that loves to brag, will scarce find exercise enough for that faculty in his virtues, and therefore may at last be tempted to take in his vices also. But that which is more seriously considerable is, that Pride is so provoking to Almighty God, that it often causes him to withdraw his *Grace*, which is a Donative he has promised only *to the humble*, Jam. 4.6. And indeed when we turn that Grace into wantonness, as the Proud man do's who is pamper'd by it into high conceits of himself, tis not probable God will any longer prostitute his favors to such abuse. The Apostle observes it of the Gentiles, who had in contradiction of their natural light abandoned themselves to vile Idolatries, that God *after gave them up to a reprobate mind and vile affections*▪ Rom. 1.25 26. But the Proud now stifle a much clearer light, and give up themselves to as base an Idolatry, the adoration of themselves. And therefore tis but equal to expect God should desert them, and (as some Nations have De•fied their diseases) permit them to celebrate even their fowlest enormities. The application of all I shall sum up in the words of the Apostle, Rom. 11.21. *Take heed also that he spare not thee.*

**SECT. X. Of Querulousness.**



1. TO this of Boasting may not unfitly be subjoin'd another inordinancy of the Tongue, viz. murmuring and complaining. For though these faults seem to differ as much in their complexions, as Sanguine do's from Melancholy, yet there is nothing more frequent then to see them united in the same Person. Nor is this a conjunction of a later date, but is as old as St. *Jude's* days, who observe •hat the *murmurers* and *complainers* are the very same with those who speak *great swelling words*, Jude 16.

2. NOR are we to wonder to find them thus conjoined, if we consider what an original cognation and kindred they have, they being (however they seem divided) streams issuing from the same fountain. For the very same Pride which prompts a man to vaunt and over-value what he is, do's as forcibly incline him to contemn and disvalue what he has; whilst mesuring his enjoyments by that vast Idea he has formed of himself, 'tis impossible but he must think them below him.

3. THIS indeed is the true original of those perpetual complainings we hear from all sorts and conditions of men. For let us pass thro all Degrees, all Ages, we shall rarely find a single Person, much less any number of men, exempt from this Querulous, this sullen humor: as if that breath of life wherewith God originally inspired us, had been given us not to magnify his bounty, but to accuse his illiberality, and like the dismaller sort of instruments, could be tuned to no other Streins but those of Mourning and Lamentation. Every man contributes his note to this doleful Harmony, and after all that God has don to oblige and delight mankind, scarce any man is satisfied enough, I will not say to be thankful, but to be patient. For alas what Tragical complaints do men make of their infelicity, when perhaps their prosperity is as much the envious outcry of others? Every little defeat of a design, of an appetite, every little dis-regard from those above them, or less solemn observance from those below them, makes their *Heart hot within them*, Psal. 39.3. and the tongue (that combustible part) quickly takes fire and *breaks out* into extravagant exclamations. It is indeed strange to see how weighty every the triviallest thing is when a passion is cast into the scale with it, how every the slightest inconvenience or petty want preponderates hundreds of great substantial blessings: when indeed were it in an instance never so considerable, it could be no just Counterpoise. Yet so closely is this corruption interwoven with our constitution, that it has sometimes prevailed even upon good men. *Jacob* though he had twelve sons, yet upon the supposed death of one de•pis'd the comforts of all the rest, and with an obstinate sorrow resolves to *go mourning to his Grave*, Gen. 35.37. *David* after that signal victory which had preserved his life, reinstated him in his Throne, and restored him to the Ark and Sanctuary, yet suffered the loss of his rebellious son, who was the Author of his danger, to overwhelm the sense of his deliverance, and instead of Hymns and praises, breaks out into ejulations and effeminate wailings, 2 Sam. 18.33.

4. BUT God knows the most of our complaints cannot pretend to such considerable motives: they are not the bowels of a Father, the impresses of Nature that excite our repinings, but the impulses of our lusts and inordinate appetites. Our discontents are usually such as *Ahab's* for his neighbors vineyard, *Haman's* for *Mordecai's* obeisance, *Achitophel's* for having his counsel rejected. Every disappointment of our avarice, ambition, and pride, fill's our heart

with bitterness and our mouths with clamors. For if we should examine the numerous complaints which sound in every corner, it would doubtless be found that the greatest part of them have some such original: and that, whether the pretended grievances be public or private. For the first: many a man is a state male-content, merely because he sees another advanced to that honor or wealth which he thinks he has better deserved. He is always inveighing against such unequal distributions, where the best services (such you may be sure his own are) are the worst rewarded: nor do's he ever cease to predict public ruins, till his private are repaired. But as soon as that is don, his Augury grows more mild: and as if the estate and he were like *Hippocrates's* twins, his recruits give new vigor to that, and till his next suit is denied, everything is well administered. So full alas men are of themselves, that tis hard to find any the most splendid pretence which has not something of that at the bottom: and would every man ransack his own heart, and resolve not to cast a stone till he had first clear'd it of all sinister respects, perhaps the number of our complainers would be much abated.

5. NOR is it otherwise in private discontents. Men are apt to think themselves ill used by any man who will not serve their interest or their humor, nay sometimes their vices; and are prone in all companies to arraign such an unpliant Person, as if he were an enemy to mankind, because he is not a slave to their will. Nay many have quarrel'd even with their dearest friends, because they would not assist them to their own ruin, or have striven to divert them from it: so forcible are our propensions to mutiny, that we equally take occasions from benefits or injuries.

6. BUT the highest and most unhappy instance of all is our behavior towards God, whose allotments we dispute with the same or rather greater boldness then we do those of men. What else mean those impatient murmurs at those things which are the immediate issues of his Providence? Such are our native blemishes, diseases, death of friends, and the like. Nay what indeed are our displeasures even at those things which we pretend to fasten upon a Second Cause? For those being all under this subordination of the first, cannot move but by its permission. This holy *Job* well discerned, and therefore do's not indite the *Chaldeans* or *Sabaeans* for his plunder, but knowing they were but instruments, he submissly acknowledges, that there was a higher agent in his loss, *The Lord hath taken away*, Job. 1.28. When therefore we ravingly execrate the rapine of one man, the deceit of another for our impoverishment, when we angrily charge our defamation on the malice of our maligners, our disappointments on the treachery or negligence of our friends, we do interpretatively conclude either that there is no over-ruling providence which could have restrained those events, or else (which is equally horrid) we accuse it as not having don well in permitting them. So that against whomsoever we direct our clamors, their last rebound is against Heaven: this Querulous humor carrying always an implicit repugnance to God's disposals: but where it is indulged to, it usually is its own expositor, and explicitly avows it, charges God foolishly, and by impious murmurs blasphemes that power which it cannot resist. Indeed the progress is very natural for our impatiences at man to swell into mutinies against God: for when the mind is once imbiter'd, it distinguishes not of objects, but indifferently

lets fly its venom. *He that frets himself*, the Prophet tells us, *will curse his King, nay his God*, Isa. 8.21. and he that quarrels at God's distributions, is in the direct road to defy his Being.

7. BY this we may estimate the danger of our discontents, which though at first they are introduced by the inordinate love of ourselves, yet are very apt to terminate in hatred and Blasphemies against God. He therefore that would secure himself from the highest degree, must watch against the lowest; as he that would prevent a total Inundation, must avert the smallest breach in his Banks. Not but that even the first beginnings are in themselves well worth our guarding: for abstracting from all the danger of this enormous increase, these murmurings (like a mortiferous Herb) are poisonous even in their first Spring, before they arrive to their full maturity. To be always moralizing the Fable of *Prometheus* upon one's self, playing the Vultur upon one's own entrails, is no desirable thing, though we were accountable to none but ourselves for it: to dip our tongues in gall, to have nothing in our mouth but the extract, and exhalation of our inward bitterness, is sure no great Sensuality. So that did we consult only our own ease, we might from that single Topic draw Arguments enough against our mutinies.

8. BUT besides our duty and ease, our credit and reputation make their plea also. Fortitude is one of the noblest of moral virtues, and has the luck to appear considerable even to those who despise all the rest. Now one of the most proper and eminent acts of that is, the bearing adverse events with an evenness of temper. This passive valor is as much the mark of a great mind as the active, nay perhaps more, the later being often owing to the Animal, this to the Rational part of man. And sure we must strangely have corrupted the principles of *Morality* as well as *Religion*, if every turbulent unruly Spirit, that fills the world with blood and rapine, shall have his ferity called gallantry; yet that sober courage, that maintains itself against all the shocks of Fortune, that keeps its Post in spite of the rudest encounters, shall not be allowed at least as good a name. And then on the contrary we may conclude, that to sink under every cross accident, to be still whining and complaining, crying out upon every touch, is a note of a mean degenerate soul, below the dignity of our reasonable nature. For certainly God never gave us reason for so unkind a purpose, as only to quicken and enhance the resentment of our sufferings, but rather to control those disorders, which the more tumultuous part of us, our senses, are apt to raise in us: and we are so far men and no farther, as we use it to that end. Therefore if the dictates of Religion cannot restrain our murmurs, if we are not Christians enough to submit to the divine precepts of meekness and acquiescence: yet let us at least keep within these bounds which ingenuous nature has set us, and not by our manly impatiencies enter common with Brutes and Animals.

9. NAY I may farther add, if neither for God's nor our own sakes, yet for others, for human society sake, this querulous inclination should be suppressed; there being nothing that renders a man more unpleasant, more uneasy company. For (besides that 'tis very apt to vent itself upon those with whom he converses, rendering him capricious and exceptious; and tis a harsh, a grating sound to hear a man always in the complaining Key) no man would willingly dwell within the noise of shrieks and groans; and the exclamations of the discontented differ from those only by being more articulate. It is a very unwelcome

importunity, to entertain a man's company with remonstrances of his own infelicities and misadventures; and he that will relate all his grievances to others, will quickly make himself one to them. For though he that is full of the inward sense of them, thinks it rather an ease than oppression to speak them out, yet the case is far otherwise with his Auditors: they are perhaps as much taken up with themselves; as he is, and as little at leisure to consider his concerns, as he theirs. Alas we are not now in those primitive days, when there was as it were one common sense among Christians, when *if one member suffered, all the members suffered with it*, 1 Cor. 12.26. That Charity which gave that sympathetic motion to the whole, is now itself benumbed, flows rarely beyond the narrow compass of our personal interest; and therefore we cannot expect that men should be very patient of our complaints who are not concerned in the causes of them. The Priests answer to Judas do's speak the sense of most men in the case, *What is that to us? See thou to that*, Mat. 27.4. I do not deny but that the discharging ones griefs into the bosom of a true friend, is both innocent and prudent: nay indeed he that has such a treasure, is unkind to himself if he use it not. But that which I would dissuade, is the promiscuous use of this liberty in common conversation, the satisfying our Spleen, when we cannot ease our hearts by it, the loud declamings at our misery, which is seldom sever'd from as severe reflections on those whom we suppose the causes of it; by which nothing can be acquired but the opinion of our Impatience, or perhaps some new grievance from some, who think themselves concerned to vindicate those whom we asperse. In a word 'tis as indecent as it is unacceptable, and we may observe all men are willing to slink out of such company, the Sober for the hazards, and the Jovial for the unpleasantness. So that the murmurer seems to be turned off to the company of those doleful Creatures which the Prophet mentions, which were *to inhabit the ruins of Babylon*, 13.21. For he is ill Conversation to all men, though the worst of all to himself.

10. AND now upon the force of all these considerations, I may reasonably impress the Wise man's Counsel, *Therefore beware of murmuring*, Wisd. 1.11. And indeed it is not the precept of the Wise man alone, but of all who have made any just pretence to that title. For when we consider those excellent lectures of contentation and acquiescence, wherewith the writings of Philosophers abound, 'tis hard to say whether they speak more of instruction or reproach to us. When their confused notions of a Deity had given them such impressions of his Wisdom and goodness, that they would not pretend to make any elections for themselves: how do's it shame our more explicit knowledge, who dare not depend on him in the smallest instance? who will not take his disposals for good, unless our senses become his sureties? which amounts but to that degree of credit, which the most faithless man may expect from us, the trusting him as far as we see him. This is such a contumely to him, as the Ethnic world durst not offer him, and is the peculiar insolence of us degenerated Christians, who sure cannot be thought in earnest when we talk of singing *Hallelujahs* in the next world to him, whilst we entertain him here only with the sullen noise of murmurs and repinings. For we are not to think that Heaven will Metamorphose us on a sudden, and turn our exclamations and wild clamors into Lauds and Magnificats. It do's indeed perfect and crown those graces which were here inchoate and begun, but no man's conversion ever succeeded his being there: for Christ has expressly told us, *That except we be converted, we shall not enter*

*into the kingdom of heaven, if we go hence in our froward discontents, they will associate us with those, with whom is weeping and wailing and gnashing of teeth.*

**SECT. XI. Of Positiveness.**

1. ANOTHER very unhandsom circumstance in discourse is the being over confident and peremptory, a thing which do's very much unfit men for conversation, it being looked on as the common birth-right of mankind, that every man is to opine according to the dictates of his own understanding, not another's. Now this Peremptoriness is of two sorts, the one a Magisterialness in matters of opinion and speculation, the other a Positiveness in relating matters of fact: in the one we impose upon men's understandings, in the other on their faith.

2. FOR the first, he must be much a stranger in the world who has not met with it: there being a generation of men, who as the Prophet speaks, *Are wise in their own eyes, and prudent in their own sight*, Isa. 5.21. Nay not only so, but who make themselves the standards of wisdom, to which all are bound to conform, and whoever weighs not in their balance, be his reasons never do weighty, they write *Tekel* upon them. This is one of the most oppressive Monopolies imaginable: all others can concern only something without us, but this fastens upon our nature, yea and the better part of it too, our reason; and if it meet with those who have any considerable share of that within them, they will often be tempted to rally it, and not too tamely resign this native liberty. Reason submits only to Reason, and he that assaults it with bare Authority (that which is Divine always excepted) may as well cut flame with his sword, or harden wax in the sun.

3. TIS true indeed these great Dictators do sometimes run down the company, and carry their Hypothesis without contest: but of this there may be divers reasons besides the weight of their arguments. Some unspeculative men may not have the skill to examine their assertions, and therefore an assent is their safest course; others may be lazy and not think it worth their pains; a third sort may be modest and awed by a severe brow and an imperious nod: and perhaps the wiser may providently fore-see the impossibility of convincing one who thinks himself not subject to error. Upon these or other like grounds tis very possible all may be silenced when never a one is convinced: so that these great Masters may often make very false estimates of their conquests, and *sacrifice to their own nets*, Heb. 1.16. when they have taken nothing.

4. NAY indeed this insolent way of proposing is so far from propagating their notions, that it gives prejudice against them. They are the gentle insinuations which pierce, (as oil is the most penetrating of all liquors;) but in these Magisterial documents men think themselves attackt, and stand upon their guard, and reckon they must part with Honor together with their Opinion, if they suffer themselves to be hector'd out of it. Besides, this imposing humor is so unaimable, that it gives an aversion to the Person; and we know how forcible personal prejudices are (though tis true they should not be) towards the biassing of Opinions. Nay indeed men of this temper do cut themselves off from the opportunities of Proselyting others, by averting them from their company. Freedom is the endearing thing in Society, and where that is control'd, men are not very fond of associating themselves. Tis natural to

us to be uneasy in the presence of those who assume an Authority over us. Children care not for the company of their Parents or Tutors, and men will care less for theirs, who would make them Children by usurping a Tutorage.

5. ALL these inconveniencies are evidently consequent to this Dogmatizing, supposing men be never so much in the right: but if they happen to be in the wrong, what a ridiculous pageantry is it, to see such a Philosophical gravity set to man out Solecism? A concluding Face put upon no concluding Argument, is the most contemptible sort of folly in the world. They do by this sound a trumpet to their own defeat: and whereas a modest mistake might slip by undiscerned, these Rodomontade errors force themselves upon men's observation, and make it as impossible for men not to see, as it is not to despise them when they do. For indeed Pride is as ill linked with Error, as we usually say it is with Beggary, and in this as well as that, converts pity into contempt.

6. AND then it would be considered, what security any man that will be imposing has, that this will not be his case. Human nature is very fallible, and as it is possible a man may err in a great many things, so tis certain every man do's in something or other. Now who knows at the instant he is so positive, but this may be his erring turn? Alas how frequently are we mistaken even in common ordinary things! for as the Wise man speaks, *hardly do we judge aright even in things that are before us*, Wisd. 9.16. our very senses do sometimes delude us. How then may we wander in things of abstruse speculations? The consideration of this hath with some so prevailed, that it has produced a Sect of Scepticism, and though I press it not for that purpose, yet sure it may reasonably be urged to introduce some modesty and calmness in our assertions. For when we have no other certainty of our being in the right, but our own persuasions that we are so: this may often be but making one error the gage for another. For God knows confidence is so far from a certain mark of truth, that 'tis often the seducer into falsehood, none being so apt to lose their way as those who, out of an ungrounded persumption of knowing it, despise all direction from others.

7. LET all this be weighed, and the result will be, that this peremptoriness is a thing that can befit no form of understanding. It renders Wise men disobliging and troublesome, and fools ridiculous and contemptible. It casts a prejudice upon the most solid reasoning, and it renders the lighter more notoriously despicable. Tis pity good parts should be leaven'd by it, made a snare to the owners, and useless to others. And 'tis pity too that weak parts should by it be condemned to be always so, by despising those Aids which should improve them. Since therefore 'tis so ill calculated for every Meridian, would God all Climes might be purged from it.

8. AND as there are weighty objections against it in respect of its effects, so there are no inconsiderable prejudices in relation to its causes, of which we may reckon Pride to be the most certain and universal: for whatever else casually occurs to it, this is the fundamental constitutive principle; nothing but a great overweening of a man's own understanding being able to instate him in that imaginary empire over other men's. For here sure we may ask the Apostles question, *Who made thee to differ from another?* When God has made Rationality the common portion of mankind, how came it to be thy inclosure? or what Signature has he set

upon thine, what mark of excellency, that thine should be paramount? Doubtless if thou fanciest thou hast that part of *Jacob's* blessing, *To be Lord of thy brethren, and that all thy mothers sons should bow down to thee*, Gen. 27.29. thou hast got it more surreptitiously than he did, and with less effect: for though *Isaac* could not retract his mistaken benediction, God will never ratify that fantastic, thou hast pronounced to thyself, with his real effective one.

9. BUT there happens many times to be another ingredient besides Pride, and that is Ignorance: for those qualities however they may seem at war, do often very closely combine. He who has narrow notions, that knows but a few things, and has no glimpse of any beyond him, thinks there are no such: and therefore as if he had (like *Alexander*) no want but that of worlds to conquer, he thinks himself the absolute Monarch of all knowledge. And this is of all others the most unhappy composition: for ignorance being of its self like stiff clay, an infertile soil, when Pride comes to scorch and harden it, it grows perfectly impenetrable: and accordingly we see none are so invincible as your half-witted people, who know just enough to excite their pride, but not so much as to cure their ignorance.

10. THERE remains yet a 2<sup>d</sup> kind of Peremptoriness which I am to speak to, and that is of those who can make no relation without an attestation of its certainty: a sort of hospitable people, who entertain all the idle vagrant reports, and send them out with passports and testimonials, who when they have once adopted a story, will have it pass for legitimate how spurious soever it originally was. These somewhat resemble those Hospitals in *Italy*, where all bastards are sure of reception, and such a provision as may enable them to subsist in the world: and were it not for such men, many a Fatherless he would be stifled in its birth. It is indeed strange to see, how suddenly loose rumors knit into formal stories, and from thence grow to certainties; but 'tis stranger to see that men can be of such profligated impudence, as knowingly to give them that advance. And yet 'tis no rarity to meet with such men who will pawn their honor, their souls, for that unworthy purpose: nay and that too with as much impertinence as baseness, when no interest of their own, or perhaps any man's else is to be served by it.

10. THIS is so prodigious a thing, as seems to excite ones Curiosity to inquire the cause of so wonderful an effect. And here, as in other unnatural productions, there are several concurrents. If we trace it from its original, its first Element seems to be Idleness: this diverting a man from serious useful entertainments, forces him upon (the usual refuge of vacant Persons) the inquiring after News; which when he has got, the venting of it is his next business. If he be of a credulous Nature, and believe it himself, he do's the more innocently impose it on others: yet then to secure himself from the imputation of Levity and too easy Faith, he is often tempted to lend some probable circumstance. Nay if he be of a proud humor, and have that miserable vanity of loving to speak big, and to be thought a man of greater correspondence and intelligence than his Neighbors, he will not bate an Ace of absolute certainty; but however doubtful or improbable the thing is, coming from him it must go for an indisputable truth. This seems to be the descent of this unhappy folly, which yet is often nursed up by a mean or imprudent Education. A man that hath conversed only with that lower sort of company, who durst not dispute his veracity, thinks the same false

Coin will pass over the world, which went currant among his Fathers Servants or Tenants: and therefore we may observe that this is more usual in young men, who have come raw into company with good fortunes and ill breeding. But it is too true also that too many never lose the habit, but are as morosely positive in their Age, as they were childishly so in their Youths. Indeed <1 page duplicate> <1 page duplicate> tis impossible they should be otherwise, unless they have the wit to disentangle themselves first from the love of Flattery, and after from the company of Flatterers: for (as I have before observed) no vice will ever wither under their shade. I think I shall do the Reader no ill office to let in a little light upon them, and show him some of those many mischiefs that attend this unworthy practice.

12. FIRST, it engages a man to Oaths, and for ought he knows to Perjuries. When he has lancht out boldy into an incredible relation, he thinks he has put his Credit upon the forelorn hope, and must take care to relieve it: and there is no succor so constantly ready at hand as that of Oaths and imprecations, and therefore whole vollies of them are discharged upon the doubtful. Thus do we make God a witness, and our Souls parties in the cause of every trifling rumor, as if we had model'd our Divinity by the Scheme of that Jesuitical Casuist, who legitimates the Killing of a man for an Apple.

13. A second mischief is, that it betrays man to quarrels. He that is peremtory in his own Story, may meet with another that is as peremtory in the contradiction of it, and then the two Sr. *Positives* must have a skirmish indeed. He that has attested the truth of a false, or the certainty of a doubtful thing, has brought himself into the same strait with *Baalams Ass*, he must either fall down flat, or run upon a sword, Num. 22.27. For if his Hearers do but express a diffidence, either he must sink to a downright Confession that he was a Liar: or else he must huff and bluster till perhaps he raise a counter-storm, and as he fool'd himself out of his truth, so be beaten out of his pretence to it. Indeed there is scarce any quality that do's so temt and invite affronts as this do's: for he that can descend to such a meanness, may reasonably enough be presumed to have little (as of true worth, so) even of that which the world calls Gallantry, and so every puny sword-man will think him a good tame Quarry to enter and flesh himself upon.

14. IN the third place it exposes him to all the contempt and scorn which either good or ill men can fling upon him: the good abominate the sin, the ill triumph over the folly of it. The truth is there can be nothing more wretchedly mean. To be Kinght of the Post to every fabu•ous relation, is such a sordid thing, that there can scarce be any name of reproach too vile for it. And certainly he that can pawn his faith upon such miserable terms, will by those frequent mortgages quickly be snapt upon a forfeiture; or however will have his credit so impar'd by it, that no man will think his word a competent gage for the slightest concern.

15. AND this may pass for a fourth consideraton, That this Positiveness is so far from gaining credit to his present affirmation, that it destroys it for the future: for he that sees a man make no difference in the confidence of his asserting realities and fictions, can never take his measures by anything he avers, but according to the common Proverb, will be in danger of disbelieving him even when he speaks truth. And of this no man can want conviction, who will but consult his own observation. For what an allay do we find it to the credit of the most



probable event, that it is reported by one who uses to stretch? This unhappily do such men defeat their own designs: for while they aver stoutly that they may be believed, that very thing makes them doubted, the world being not now to learn how frequently Confidence is made a supplement for Truth. Nor let any man who uses this, flatter himself that he alone do's (like *Jobs* messenger) escape the common fate: for though perhaps he meet with some who in civility or pity will not dispute the probability of his narrations, or with others who for raillery will not discourage the humor, with which they mean (in his absence) to divert themselves, yet he may rest assured he is discerned by all, and derided for it.

16. IT therefore concerns men who either regard their truth, or their reputation, not to indulge to this humor, which is the most silly way of shipwrecking both. For he that will lay those to stake upon every flying story, may as well wager his estate which way the wind will sit next morning, there being nothing less to be confided in, than the breath of fame, or the whispers of private tale-bearers. Wise men are afraid to report improbable truths: what a fool-hardiness is it then to attest improbable falsities, as it often is the luck of these Positive men to do?

17. CERTAINLY there is nothing which they design by this, which may not be obtained more effectually by a modest and unconcerned relation. He that barely relates what he has heard, and leaves the hearer to judge of the probability, do's as much (I am sure more civilly) entertain the company, as he that throws down his gauntlet in attestation. He as much satisfies the itch of telling news; he as much persuades his hearers: nay very much more; for these over earnest asseverations serve but to give men suspicion that the Speaker is conscious of his own falseness: and all this while he has his retreat secure, and stands not responsible for the truth of his relations. Nay indeed though men speak never so known and certain truths, tis most advisable not to press them too importunately. For boldness, like the *Bravoes* and *Banditti*, is seldom employed but upon desperate services, and is so known a *Pander* for lying, that truth is but defam'd by its attendance.

18. To conclude, modesty is so amiable, so insinuating a thing, that all the rules of Oratory cannot help men to a more agreeable ornament of discourse. And if they will try it in both the foregoing instances, they will undoubtedly find the effects of it: a modest proposal will soonest captivate men's reasons, and a modest relation their belief.

## SECT. X. Of Obscene Talk.

1. THERE is another vice of the Tongue which I cannot but mention, though I knew not in which of the former Classes to place it: not that it comes under none, but that 'tis so common to all, that 'tis not easy to resolve to which peculiarly to assign it, I mean obscene and immodest talk, which is offensive to the purity of God, dammageable and infectious to the innocence of our Neighbors, and most pernicious to ourselves: and yet is now grown a thing so common, that one would think we were fallen into an Age of Metamorphosis, and that the *Brutes* did, not only Poetically and in fiction, but really speak. For the talk of many is so bestial, that it seems to be but the conceptions of the more libidinous Animals clothed in human Language.

2. AND yet even this must pass for Ingenuity, and this vile descent below Humanity, must be counted among the highest streins of Wit. A wretched debasement of that sprightful Faculty, thus to be made the interpreter to a Goat or Boar: for doubtless had those Creatures but the organs of Speech, their Fancies lie enough that way to make them as good company, as those who more studiously apply themselves to this sort of entertainment.

3. THE crime is comprehensive enough to afford abundance of matter for the most Satyrical zeal: but I consider the dissecting of putrid Bodies may cast such pestilential fumes, as all the benefits of the scrutiny will not recompense. I shall therefore in respect to the Reader dismiss this noisome Subject, and thereby give an example with what abhorrence he should always reject such kind of discourse, remembering the advice of St. Paul, *That all uncleanness should not be once named among those who would walk as becometh Saints*, Eph. 5.3.

### **The Close.**

1. I Have now touched upon those enormities of Speech which I principally designed to observe, wherein I have been far from making a full and exact Catalogue: therefore I would have no man take this little Tract for a just Criterion, by which to try himself in reference to his words. Yet God grant that all that read it, may be able to approve themselves even by this imperfect essay, and he that do's so, makes fair approaches towards being *that perfect man* St. James speaks of, chap. 3.1. these being such faults of the Tongue as are the harder to avoid, because they are every day exemplified to us in common practice (nay some of them recommended as reputable and ingenuous.) And it is a strange insinuating power which example and custom have upon us. We see it in every trivial secular instance, in our very habit: those dresses which we laughed at in our forefathers wardrobes or pictures, when by the circulation of time and vanity they are brought about, we think very becoming. Tis the same in our diet: our very palates conform to the fashion, and everything grows amiable to our fancies, according as tis more or less received in the world. And upon this account all sobriety and strict virtue lies now under a heavy prejudice, and no part of it more, then this of the Tongue, which custom has now enfranchized from all the bonds Moralists or Divines had laid upon it.

2. BUT the greater the difficulties are, the more it ought to awake our diligence: if we lie loose and carelessly, tis odds we shall be carried away with the stream. We had need therefore fix ourselves, and by a sober recollection of the ends for which our Speech was given us, and the account we must one day give of it, impress upon ourselves the baseness and the danger of misemploying it. Yet a negative innocence will not serve our turns, twill but put us in the condition of him, *who wrapped up the talent he was commanded to employ*, Mat. 25.25. Nay indeed twill be impossible to preserve even that if we aspire no farther. The Tongue is a busy active Part, twill scarce be kept from motion: and therefore if that activity be not determined to good objects, twill be practicing upon bad. And indeed I believe a great part of its licentiousness is owing to this very thing. There are so few good themes of discourse in use, that many are driven to the ill for want of better. Learning is thought Pedantic, Agriculture Peasant-like, and Religion the most insufferable of all: so by excluding all useful subjects of converse, we come together (as St. Paul in another case says) *Not for the*

*better but for the worse*, 1. Cor. 11.17. And if the Philosopher thought he had lost that day wherein he had not learnt something worthy his notice, how many days do we worse then lose, by having them not only empty of solid useful acquisitions, but full of noxious and pernicious ones? And indeed if they be the one, they will not miss to be the other also: for the mind is like the stomach, which if it be not supplied with wholesome nourishment, will at last suck in those humors with which the body most abounds. So that if in our converse we do not interchange sober useful notions, we shall at the best but traffic toies and baubles, and most commonly infection and poison. He therefore that would keep his tongue from betraying himself or others to sin, must tune it to a quite contrary Key, make it an instrument, and incentive to virtue, by which he shall not only secure the negative part of his duty, but comply with the positive also, in employing it to those uses for which it was given him.

3. IT would be too vast an undertaking to prescribe the particular subjects of such discourse, nay indeed impossible, because many of them are occasional, such as cannot aforehand be reduced to any certain account. This only in the general we may rest upon, that all speech tending to the Glory of God or the good of man, is aright directed. Which is not to be understood so restrictively, as if nothing but Divinity or the necessary concerns of human life, may lawfully be brought into discourse: something is to be indulged to common civility, more to the intimacies and endearments of friendship, and a competency to those recreative discourses which maintain the cherefulness of society; all which are, if moderatly used, within the latitude of the rule, as tending (though in a lower degree) to the well-being of men, and by consequent to the honor of God, who indulges us those innocent refreshments. But if the subordinate uses come to encroach upon the higher, if we dwell here and look no farther, they then become very sinful by the excess, which were not so in their nature. That inordinacy sets them in opposition to God's designation, in which they were allowed only a secondary place. We should therefore be careful to improve all opportunities of letting our tongues pay their more immediate homage to God, in the duties of prayers and praises, making them not only the interpreters of our pious affections, but the promoters of the like in others. And indeed he can scarce be thought in earnest, who prays, *Hallowed be thy name*, and do's not as much endeavor it with men, as he solicits it from God.

4. AND if we answer our obligations in this point, we shall in it discharge the highest part of our duty to man also: for in whose heart soever we can implant a true reverential law of God, we sow the seed of immortality, of an endless happy being, the greatest the most superlative good whereof he is capable. Besides in the interim, we do by it help to manumit and release him from those servile drudgeries to vice, under which those remain who live without God in the world. And these indeed are benefits worthy the dignity of human nature to communicate. And it is both sad and strange to see among the multitude and variety of Leagues that are contracted in the world, how few there are of these pious combinations; how those who show themselves concerned in all the petty secular interests of their friends, never take this at all into their care; a pregnant evidence how little true friendship there is among men:

5. I Know some think they sufficiently excuse themselves when they shift off this office to Divines, whose peculiar business they say it is. But this is as if one who sees a poor fainting wretch, should forbear to administer a Cordial he has at hand, for fear of entrenching on the Physicians Faculty. Many opportunities a Friend or Companion may have which a Divine may want. He often sees a man in the very fit, and so may more aptly apply: for where there is an intimacy of Converse, men lay themselves open, discover those passions those vices, which they carefully veil when a strange, or severer eye approaches. Besides, as such a one may easier discern the disease, so he has better advantages for administering remedies: so Children will not take those Medicines from the Doctors hand, which they will from a Nurse or Mother: and we are usually too Childish in what relates to our Souls; look on good counsel from an Ecclesiastic as a Divinity Potion, and set our stomachs against it; but a Familiar may insensibly insinuate it into us, and ere we are aware beguile us into health. Yet if Lay Persons will needs give the Clergy the inclosure of this office, they should at least withdraw those impediments they have laid in their way, by depositing those prejudices which will certainly frustrate their endeavor. Men have in these later days been taught to look on Preaching as a thing of form to the Hearers, and of profit only to the Speakers, a *craft whereby*, as *Demetrius* says, *They get their living*, Acts 16.25. But admit it were so in this last respect, yet it do's not infer it should be so in the former. If it be a Trade, twas sure thought (as in all Ages but this) a very useful one, else there would never have been such encouragement given to it. No state ever allotted public certain Salaries for a set of Men that were thought utterly useless: and if there be use to be made of them, shall we lose our advantages merely because they gain theirs? We are in nothing else so senseless, no man will refuse counsel from a Physician, because he lives by the Profession. Tis rather an argument on his side, that because such an interest of his own depends on it, he has been the more industrious to fit himself for it. But not to run farther in this digression, I shall apply it to my purpose, by making this equitable proposal, that Lay men will not so moralize the common Fable, as neither to admonish one another themselves, nor suffer Ministers to do it without them. And truly tis hard if neither of these can be granted when both ought. I am sure all is little enough that can be don, though we should have, as the Prophet speaks, *Precept upon precept, Line upon Line, here a little and there a little*, Is. 28.13. Mans nature is so unattentive to good, that there can scarce be too many monitors. We see *Satan*, though he have a much stronger party in our inclinations, dares not rely upon it, but is still employing his emissaries, to confirm and excite them: and if whilst he has so many Agents among us, God shall have none, we are like to give but an ill account of our zeal either to God or our neighbor, or of those tongues which were given us to glorify the one, and benefit the other. Indeed without this, our greatest officiousness in the secular concerns of others is no kindness. When we strive to advance the fame, to increase the fortune of a wicked man, what do we in it, but enable him to do the more mischiefs, by his wealth to foment his own luxuries, and by his reputation commend them to the practice of others? He only makes his friend truly rich and great, who teaches him to employ those advantages aright: and would men turn their tongues to this sort of Oratory, they would indeed show they understood for what ends they were given them.

6. BUT as all good receives enhancement from its being more diffusive, so these attempts should not be confined to someone or two intimates or relatives, but be as extensive as the common needs, or at least as our opportunities. Tis a generous ambition to benefit many, to oblige communities: which can no way so well be don, as by endeavoring to subvert vicious customs, which are the pests and poisons of all societies. The heathens had many ceremonies of lustrations for their cities and countries, but he that could purify and refine their manners, would indeed attain to the substance of those shadows. And because the Apostle tells us, that *Evil words corrupt good manners*, Cor. 15.33. twould be a fundamental piece of reformation, to introduce a better sort of converse into the world: which is an instance so agreeable to my present subject, that I cannot close more pertinently, then to commend the endeavor to the Readers; who, if he have been by this Tract at all convinced of the sin and mischief of those Schemes of discourse deciphered in it, cannot be more just to his convictons, then by attempting to supplant them.

7. IT were indeed a design worthy of a noble soul, to try to new model the Age in this particular, to make it possible for men to be at once conversable and innocent. I know twill be objected, tis too vast a project for one or many single Persons to undertake: yet difficulties use to animate generous spirits, especially when (as here) the very attempt is laudable. But as *Christ* says of Wisdom, so may we of Courage, The Children of this world are more daring then the Children of light. The great corrupters of discourse have not been so distrustful of themselves: for tis visible to any that will reflect, that tis within man's memory since much of this monstrous exorbitancy of discourse grew in fashion, particularly the Atheistical and Blasphemous. The first propugners of it were but few, and durst then but whisper their black rudiments: yet the world now sees what a harvest they have from their devilish industry.

8. AND shall we give over our Clime as forlorn and desperate, and conclude that nothing which is not venomous will thrive in our Soil? Would some of parts and authority but make the experiment, I cannot think that all places are yet so vitiated, but that they may meet with many, who would relish sober and ingenuous discourse, and by their example be animated to propagate it to others: but as long as Blasphemy, Ribaldry, and Detraction set up for Wit, and carry it without any competition, we do implicitly yield that title we dispute not: and tis hard to say, whether their triumphs be more owing to the boldness of ill men, or the pusillanimity of the good. What if upon the trial they should meet with the worser part of *St. Paul's* fate at *Athens*, *That some will mock*, Acts 17.32. yet perhaps they may partake of the better also, and find others that would be willing *to hear them again*, and some few at least *may cleave unto them*. And sure they are too tender and delicate, that will run no hazard, nor be willing to bear a little share in that profane drollery, with which an Apostle was, and their God is daily assaulted: especially when by this exposing themselves, they may hope to give some check to that impious liberty. However besides the satisfaction of their own consciences, they may also gain this advantage by the attempt, that it may be a good test by which to try their company. For those whom they find impatient of innocent and profitable converse, they may assure themselves can only ensnare, not benefit them; and he is a very weak Gamester, that will be drawn to play upon such terms as make it highly probable for

him to lose, but impossible for him to win. Therefore in that case the advice of Solomon is very proper, *Go from the presence of a foolish man, when thou perceivest not in him the lips of Knowledge*, Prov. 14.7.

9. BUT he that will undertake so Heroic an enterprize, must qualify himself for it, by being true to his own pretensions. He must leave no uneven thread in his loom, or by indulging to any one sort of reprobable discourse himself, defeat all his endeavors against the rest. Those aëry Speculators that have writ of the Philosophers Stone, have required many Personal qualifications, strict abstinences and purities in those who make the experiment. The thing may have this sober application, that those who would turn this Iron Age into Gold, that would convert our rusty drossy Converse into a purer strain, must be perfectly clean themselves. For alas what effect can that man hope from his most zealous reprehensions, who lays himself open to recrimination? He that hears a man bitterly inveigh against blasphemy and profaneness, and (yet in that almost the same breath) hears his monitor inveigh as bitterly against his Neighbor, will scarce think him a good guide of his tongue, that has but half the mastery of his own. Let every man therefore be sure to begin at the right end of his work, to wash his own mouth clean, before he prescribe Gargarisms to others. And to that purpose let him impartially reflect on all the undue liberties he has given his tongue, whether those which have been here remarked, or those others which he may find in all Practical books, especially in (the most Practical of all books) his own Conscience. And when he has trac'd his talk thro all its wild rambles, let him bring home his stray; not like the lost sheep with joy, but with tears of penitence and contrition, and keep a strict watch over it that it break not loose again; nay farther require it to make some restitution for the trespass it has committed in its former excursions: to restore to God what it has robbed of his Honor, by devoting itself an instrument of his service; to his Neighbor what it has detracted from him, by wiping off that sullage it has cast upon his Fame, and to himself by defacing those ill Characters of vanity and folly it has imprinted on him. Thus may the Tongue cure its own sting, and by a kind of Sympathetic virtue, the wound may be healed by dressing the weapon. But alas when we have don all, the Tongue is so slippery that it will often be in danger to deceive our watch: nay it has a secret intelligence with the heart, which like a corrupted Goaler is too apt to connive at its escape. Let us therefore strengthen our guards, call in him who sees all the secret practices of our treacherous hearts, and commit both them and our tongues to his custody. Let us say with the Psalmist, *Try me, O Lord, and seek the ground of my heart*, Psa. 229.23. And with him again, *Set a watch, O Lord, before my mouth, and keep the door of my lips, O let not my heart be inclined to any evil thing*, Psa. 141.3. And if *hand thus join in hand*, Prov. 16.5. if God's grace be humbly invoked, and our own endeavor honestly employed, even this *unruly evil* of the Tongue (as St. James calls it) Chap. 3.8. may be in some degree tamed. If now and then it get a little out by stealth, yet it will not like the Demoniack be so raving, as quite to break all its chains. If we cannot always secure ourselves from inadvertence and surprise, but that a forbidden word may sometimes escape us, yet we may from deliberate willful offenses of the Tongue. And though we should all aspire higher, yet if we can but reach this, we ought not to excuse ourselves (upon remaining infirmities) from the Christian generous undertaking, I was recommending, the

reforming of others. Indeed I had made a very impertinent exhortation to that, if this degree of fitness may not be admitted; for I fear there would be none upon earth could attempt it upon other terms: the world must still remain as it is, and await only the Tongues of Angels to reduce it. Nor need we fear that censure of Hypocrisy which we find, Mat. 7.5. for the case is very differing. Tis indeed as ridiculous as insolent an attempt, for one that has a Beam in his own eye, to pretend to cast a Mote out of his brothers: but it holds not on the contrary, that he that has a Mote in his own, should not endeavor to remove the Beam in his Brothers. Every speck do's not blind a man, nor do's every infirmity make one unable to discern, or incompetent to reprove the grosser faults of others.

10. YET after all let us as much as is possible clear our eyes even of this Mote, and make our Copy as worth transcribing as we can: for certainly the best instrument of reformation is example: and though admonition may sometimes be necessary, yet there are many circumstances required to the right ordering of that, so that it cannot always be practicable, but a good example ever is. Besides it has a secret magnetic virtue: like the Loadstone it attracts by a power of which we can give no account: so that it seems to be one of those occult qualities, those secrets in nature, which have puzzled the enquirers, only experience demonstrates it to us. I am sure it do's (too abundantly) in ill examples, and I doubt not, might do the like in good, if they were as plentifully experimented. And that they may be so, let every man be ambitious to cast in his mite: for though two make but a farthing, yet they may be multiplied to the vastest sum. However if a man cannot reform others, yet I am sure twill be worth his while, so to *save himself from this untoward generation*, Act. 2.40. I have now presented the Tongue under a double aspect, such as may justify the ancient Definition of it, that it is the worst and best part of man, the best in its original and design, and the worst in its corruption and degeneration. In *David* the man after God's heart it was his glory, Ps. 57.8. *The best member that he had*, Psal. 108.1. *But in the wicked it cuts like a sharp Razor*, Psal. 52.2. *Tis as the venom of Asps*, 140.3. The Tongues from heaven were *Cloven*, Act. 2.2. to be the more diffusive of good: but those that are *fired from hell* are forked, Jam. 3.6. to be the more impressive of mischief: it must be referred to every man's choice, into which of the forms he will mold his. *Solomon* tells us *Death and Life are in the power of the Tongue*, and that not only directly in regard of the good or ill we may do to others, but reflexively also, in respect of what may rebound to ourselves. Let *Moses* then make the inference from *Solomon's* premises, *Therefore choose life*, Deut. 30.15. a proposal so reasonable, so agreeable to nature, that no flourishes can render it more inviting. I shall therefore leave it to the Readers contemplation, and shall hope that if he please but to revolve it with that seriousness which the importance exacts, he will new set his tongue, compose it to those pious Divine streins, which may be a proper prelude to those Allelujahs he hopes eternally to sing.

FINIS.

**P-RA-20. The ladies calling in two parts - Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679., Sterne, Richard, 1596?-1683., Fell, John, 1625-1686., Henschman, Humphrey, 1592-1675.**

**The ladies calling in two parts**

Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679., Sterne, Richard, 1596?-1683., Fell, John, 1625-1686., Henschman, Humphrey, 1592-1675.

[illustration]

**The Ladies calling**

THE LADIES CALLING.

IN TWO PARTS.

By the Author of the whole Duty of Man, The Causes of the Decay of Christian Piety, and The Gentleman's Calling.

*Favor is deceitful, and Beauty is vain: but a Woman that feareth the Lord, she shall be praised.*

Prov. 31. 33.

OXFORD, Printed at the THEATER.

M. DC. LXXIII.

[illustration]

**The Editor to the Reader.**

*IT is a popular reproach usually cast upon writers in morality, and persuaders to devotion, that while they with pompous words represent vertu as a sufficient reward to •...er self, and exhort to the contempt of Glory; they prefix their names to their labors, and make the Title-page a confutation of the Book that follows it.*

*Our Author has effectually averted this objection, having been so far from seeking a name from others, as not to have left a possibility for the discovery of his own: but like the river Nile that gives fertility and blessing wheresoe're he passes, hides his head; and permits himself to be only known in the benefits which he dispenses.*

*By what methods the other most useful works of this excellent Author have st•...ln themselves into the world, I am not enabled to relate; but having been made a party to the publication of this present, it may be expected that I render some account thereof. For altho the curiosity of inquiring into that which is industriously concealed, be such a rudeness, and injustice also, as by no means deserves to be encouraged; yet where a benefit has been received, for those who are obliged, to desire to acquaint themselves with the Person unto whom they stand endebted, that they may pay a respect at least, if*



*they can reach at no more equal retribution; this has such a pretence to gratitude, as may justly demand to be considered. And it will be some satisfaction to the ingenuous enquirer, that though he have not inform'd himself in the particulars which he desires, he has not been deficient in the inquest, & knows as much as is possible.*

*The Reader therefore may please to understand, that somewhat more then two months since, I received a Letter, accompanied with a roll of Papers; opening the which, I found it was written by a hand which I was utterly a stranger to, and that had no name subscribed; the purport thereof was as follows.*

SIR,

*The general report of your candor persuades me you will not reject an address, though from an unknown hand, which encourages me to the sending these Papers to you, with a desire you would please to peruse them, and commit them either to the Press, or the Fire as you find them worthy. I shall not need to tell you who I am, for if my suit be accepted, I have what I desire without it if it b... not, 'tis my interest you should not know who 'tis that has thus importun'd you. Your Charity I assure myself will at a venture pardon,*

SIR,

Your humble Servant.

*'Twill be superfluous to say how much I was surpris'd with this so unusual address, how much affected with the singular modesty and humility which it ex...rest: and after all how much transported upon viewing the Treasure, which was thus •...s from the Clouds dropt into my hands▪ Nor was I long to determine which of the two ways of disposal proposed unto me, was to be made use of: and indeed I should much so...ner have performed my trust, and taken care that this excellent Tract •...ad immediately seen the light, had it not been needful to transcribe the whole, before it could safely be committed to the Press.*

*This I mention not only to excuse the delay of the Edition, but more especially to beg a pardon for the misadventu...es of it. It being not easy in a written Copy where a recourse is not to be had unto the Author, to do him justice; and avoid faileurs and mistakes: which in the present instance was the more hazardous, in that every departure from the Authors i...itable pattern, would certainly be for the worse.*

*But Excuse and complement are anywhere a very insipid foolish thing, and most intolerable in a serious concern: I shall not therefore say ought that looks that way; only offer a short request▪ which I suppose will be equally in-the behalf of the▪ Author of this Tract▪ the Editor▪ and the Readers of it, Which is, that whoever takes this book in hand would seriously consider it; and doing so, receive the infinite benefits of uniform vertu, and sincere pie...y; the documents whereof, are herewith all possible advantages proposed: and thereby give the Author, that greatest of blessings, the being an instrument to the eternal happiness of souls: and as to us who deal in the affair of Printing▪ afford some share in this most desirable event▪ absolving us from the Charge of having don mischief, instead of service to the world. For, to say the truth, no book is so fatally destructive as that which convinces of duty▪ but*

*fails of persuading to it. And if the best books can do harm, 'twill certainly be difficult to make a plea for the mul•...tudes of a contrary kind▪ which now especially (∅) upon the Age▪*

## THE PREFACE

*THo the smallness of this Tract will scarce justify the solemnity of a Preface; yet remembering 'tis designed for those who are accustomed to Ceremonious Addresses, I think it not best to approach them too abruptly. And indeed besides the Civility, there seems some use of it in order to my design. To advise, or reprove, is so ungrateful an Office, that he that undertakes it, had neee•... use all previous arts to vindicate the sincerity of his purpose, and to convince the person admonished, that 'tis neither spleen no•... prejudice, but the mo•...t real exuberant kindness which prompts him to inflict those wounds of a friend, Prov. 27. 6. and that he is never less an enemy, then when he thus tells them the truth, Gal. 4. 16: Therefore, though they may in the ensuing leaves meet with some things which may have a show of severity, yet let me assure my Reader, they have indeed a design of the greatest service, by correcting the extravagance of some, to rescu the whole Sex, as from the contagion of the example, so from the community of the blame. For such is either the inadvertence, or malice of a great part of mankind, that (against all Rules of Discourse) they deduce Generals from Particulars, make every woman so far an Eve, that her depravation shall forfeit her whole kind; and because there are foolish and scandalous women, will scarce allow there are any other.*

*The truth is, the Error seems in many men to be affected; they propose to themselves unworthy ends on women, and make all their observations wholly in order to those. He that is upon a base pursuit, takes particular notice of all that he thinks for his turn; the rest fall not within his Sphere: and 'tis too probable he is so abundantly supplied for that absolute consideration, that he never descends to the comparative. Nay, perhaps there may be a yet deeper original of the scandal: the world is much governed by estimation; and as applause encourages & exalts, so a universal contempt debases & dejects the Spirit. If it can once pass into a Maxim, that women are such silly or vicious creatures, it may put fair for the making them so indeed. Themselves may imbibe the common opinion, charge all their personal faults on their Sex, think that they do but their kind, when indeed they most contradict it, and no more aspire to anything worthy, then a man can pretend to the excellencies of an Angel. And indeed this seems to be the practical inference of some women, who could hardly have descended to such dishonors, had they not before been as vile in their own eyes, as they have afterwards rendered themselves in others.*

*It may therefore upon this account be a necessary Charity to the Sex, to acquaint them with their own valu, animate them to some higher thoughts of themselves; not to yield their suffrage to those injurious estimates the World hath made of them, and from a supposed incapacity of nobler things to neglect the pursuit of them; from which God and Nature have no more precluded the Feminine, then the Masculine part of mankind.*

*In reference to secular Considerations, their advantages are most important; Women have a very powerful Influence upon all sorts of Transactions in the World: the engaging of the Delilah, and plowing with the Heifer, Judge: 14. & 16. being ever the surest way to undermine the Counsels, and master the force of the Stoutest Samson. And accordingly, Hictories of all kinds assure us, that Gyneceum has still had a Rival suffrage with the Senate. I might urge the more regular Powers which*

appertain unto that Sex; that all mankind is the Pupil and Disciple of Female Institution: the Daughters till they write women, and the Sons till the first seven years be past; the time when the mind is most ductile, and prepared to receive impression, being wholly in the Care and Conduct of the Mother. And whereas 'is observed by Aristotle in his Politics, (and is a proof of his being as wise, as he was a learned man) that the Estate of Republics entirely hangs on private families, the little Monarchies both composing & giving law unto the great; 'tis evident that the disposal of Families and all Domestic concerns therein lies chiefly on the Wife; whence the same Aristotle declares, that the Spartans notwithstanding their ready address to Empire by their great frugality, industry, and military virtue, could have but half a happiness, as failing on the part of their Wives. But waving these reflections I shall fix only on the personal accomplishments of the Sex, and peculiarly that which is the most principal endowment of the rational nature, I mean their understanding. Where▪ first it will be a little hard to pronounce, that they are naturally inferior to men; when 'tis considered how much of extrinsic weight is put in the balance to turn it on the men's side. Men have their parts cultivated and improved by Education, refined and subtilized by Learning and Arts, are like an enclosed piece of a Common, which by industry and husbandry becomes a different thing from the rest, though the natural turf owned no such inequality. And truly had women the same advantage, I dare not say but they would make as good returns of it; some of those few that have been tried, have been eminent in several parts of Learning. To omit the modern instances, Theano after the death of Pythagoras kept up his School; Socrates confesses himself to have been instructed not only in Rhetoric by Aspasia, but even in the highest Points of Philosophy by Diotima: the Roman Story enforms us of the deep wisdom of Tanaquil, Cornelia, Livia, to pass by others. And were we sure they would have ballast to their sails, have humility enough to poize them against the vanity of Learning, I see not why they might not more frequently be entrusted with it; for if they could be secured against this weed, doubtless the soil is rich enough to bear a good crop. But not to oppose a received opinion, let it be admitted, that in respect of their intellects they are below men; yet sure in the sublimest part of humanity, they are their equals: they have souls of as divine an Original, as endless a Duration, and as capable of infinite Beatitude. That spiritual Essence, that ray of Divinity owns no distinction of Sexes; so that in this sense also that Aphorism of the Apostle holds good; there is neither Male nor Female, but all are one, Gal. 3. 28. And sure this is the one transcendent Excellency of Human Nature. For alas, what valu can comparatively be s...t upon all other Qualifications, which will finally-leave us but like the Beasts that perish. And this as it is the highest pitch of their worth, so it is the safest subject of their Contemplations: other Knowledge, as the Apostle speaks, 1 Cor. 8. 1. may puff-up, this only will edify.

As therefore when we would pride ourselves, we use not to boast our meaner, but our best qualities: so let me solicit Ladies to be so just to themselves, as not to take their own measures by anything below this. Why should they take so low a level of Greatness, as to valu themselves upon a title which is but a bigger blast of air, when they may derive their descent from above the Stars, claim cognation with Divinity? Why should they dote on the fictitious image, of a perhaps more fictitious beauty, which their glass presents them, when they need but look inward to see an infinitely fairer Idea, an emanation of the eternal Brightness? Indeed did they make a just estimate of themselves in this respect, it would overwhelm the vanity of those inferior things wherein they now have such

complacency, nor would they suffer their nobler part to be affronted by the unequal competition of their meaner.

But there is also another consequent which would flow from that esteem; they would solicitously preserve what they so highly prize, it being natural for us to proportion our care to our valu. They would be jealously vigilant against everything, that might eclipse the radiancy or contaminate the purity of their souls. 'Twas the advice of a Heathen moralist, Revere thyself; and 'twas very wholesome counsel: for next our due veneration to God, a reverence to ourselves is the most severe controller of all exorbitancies. How can a soul that remembers its celestial extraction, wallow itself in the mire, sto...p to any sordid degenerus practices? 'Tis said of Themistocles, that seeing once a rich booty about the dead corpses of his enemies, he touch... itnot, but pointing to another, said, Take thou that, for thou art not Themistocles. If then a little military fame could so elevate his thoughts, tis a shame that any who carry an immortal spirit about them, should not be raised above all the contemptible baits of this sublunary World. Why should they not with the like disdain turn over all sensual inordinacies to mere Animals, and creatures that have no higher principle then that of Sense, whilst themselves soar up to those more sublimated pleasures, which are at God's Right Hand for evermore, Psal. 16. 12.

We may therefore conclude, that what ever vicious impotence Women are under, it is acquired, not natural; nor derived from any illiberality of God's, but from the managery of his bounty. He has placed within them a pillar of Cloud and Fire, sufficient to shelter and conduct them through all the storms, all the intricacies that can occur in their journey to Canaan; if they will forget that more intrinsic part of their being, live as if they were all body, reject the Manna, and rave after the Quails, that destruction which will thereby be induced they must own to spring from themselves. Let them not charge God foolishly, or think that by making them women, he necessitated them to be proud, or wanton, vain, or peevish; since 'tis manifest he made them to better purposes, was not partial to the other Sex, but that having, as the Prophet speaks, abundance of spirit, Mal. 2. he equally dispenc'd it, and gave the feeblest woman as large and capacious a soul as that of the Greatest Hero.

Nay give me leave to say farther, that as to an Eternal well being, he seems to have placed them in more advantageous circumstances then he has don men. He has implanted in them some native propensions, which (as i shall hereafter have occasion to observe) do much facilitate the operations of Grace upon them. Besides, there are many temptations to which men are exposed that are out of their road. How hard is it for a man to converse in the World, but he shall be importun'd to debauchery and excess, must forfeit his sobriety to maintain the reputation of a sociable Person? Again, how liable are they by a promiscuous conversation among variety of humors, to meet with affronts, which the Maxims of Honor will tell them, must (in spite of all Christ's interdicts) be revenged? And this engages them in Quarrels, sometimes in Murders. Now none of these are incident to women: they must in these and some other instances attaque temptation, violently ravish guilt, and abandon their Sex, the whole Economy of their state, e're they can divest themselves of their innocence. So that God seems in many particulars to have closelier fenced them in, and not left them to those wilder excursions, for which the customary liberties of the other Sex afford a more open way. In short, they have so many advantages towards Vertu, that though the Philosopher made it one of his solemn acknowledgments to God, that

he had made him a man, and not a woman: yet I think Christian women have now reason enough to invert that form, and to thank God that he made them women, and not men.

But we know advantages which are only in speculation, are looked on with some diffidence, till there have been some practical experiment made of them; I shall therefore evidence the problem by demonstration, and instance; desiring my Readers to measure the possibilities of their arriving to eminent degrees of Vertu and Piety, by what others have attained to. I shall not fetch examples of Morality from Heathen Women, because I am now upon a higher strain; (yet many such might be brought to the reproach of many Women, who pretending to more, fall infinitely short of that:) 'tis Christian Vertu that I am now recommending, and which has been eminently exemplified in many of their Sex. How •...any Women do we read of in the Gospel, who in all the duties of assiduous attendance on Christ, liberalities of love and respect, nay even in zeal and courage, surpassed even the Apostles themselves? We find his Cross surrounded, his Passion celebrated by the avowed tears and lamentations of devout Women, when the most sanguine of his Disciples had denied, yea forswore, and all had forsaken him. Nay, even Death itself could not extinguish their love; we find the devout Mary's designing a laborious, chargeable, and perhaps hazardous respect to his Corps. And accordingly 'tis a memorable attestation Christ gives to their Piety, by making them the first Witnesses of his Resurrection, the prime Evangelists to Proclaim those glad Tidings; and as a Learned man speaks, Apostles to the Apostles. Nor is the devotion of that Sex to be found only in the sacred Records; the Primitive times have left us many Memorials of the like, and the Martyrologies are full of Female sufferers of all Ages and conditions, who by the fervor of their Zeal had overcome the timorousness of their Nature, and wearied the cruelty of their Persecutors. And as Women help to augment the number of Martyrs, so did they of Confessors also, in a stout owning, & diligent practice of Christianity. Queens and Empresses knew then no Title so Glorious as that of a nursing Mother to the Church, have often exchanged their Palaces for little Cells and Oratories, and valued not their own Diadems in comparison with their Savior's Crown of Thorns. And though by a perpetual declination from that pristine Zeal, the instances have in every Age grown less numerous, yet none has wanted some very illustrious Examples. Nay even in our dregs of time, in this common decay of all good, there are, I doubt not, many who (according to their opportunities) transcribe the former Copies, live like People that know they must live hereafter, and present us yet with some specimen of ancient Virtue. Nay, to speak an impartial Truth, 'tis not to be denied, but the reputation of Religion is more kept up by women than men; many of the one countenancing it by their Practice, whereas more of the other do not only neglect, but decry it. And now since Women are compassed about with so great a cloud of Witnesses, who by doing the thing, give the surest evidence that 'tis not unfeasible, why should any plead an impossibility? In matters of Vanity and Pomp they they are not so easily disheartened, no pattern of that kind can be •...et which will not be industriously imitated; nay in •...he greatest inequality of materials for it. Why •...hen should their emulation leave them where only it could do them good? How comes it, that of those who have equal Principles of a spiritual Being, some live according to the Dignity of it; and others who see them do so, do yet live as if they assented to that Philosophers Paradox, who said, Women had no souls; or at least were of the Pythagorian Sect, and looked upon themselves only as the Jails and Prisons of former offending Spirits, which they resolved to fit for a yet viler transmigration; give them the appetites of Beasts before they assume the Bodies? This is indeed an unlucky Humility, that those who in all other instances are apt to overween, should here sink so

*much below themselves. And I hope 'twill not appear an uncivil address, to persuade them to a juster estimate of their own worth. And if what has been said to that end may have any effect, I shall not desire a better Preparative to the ensuing Tract; since she that duly considers her own capacity of Eternal Bliss, and withal, the possibility of as Endless a Misery, according as she performs or neglects the several Parts of Duty, will sure need no other incentive to the diligent Pursuit of it.*

## THE LADIES CALLING

### Part I.

#### Sect. I. *Of Modesty.*

1. IT is now many years since an Address was made to the Gentry of this Nation, to persuade them to that Virtue, which would be both their Pleasure and Reward. I cannot, I confess, boast any such Effect of that, as should much inspirit the hopes of a new Attempt; yet since we see in our proper secular Concerns, Defeats do many times animate no less than Success, I know not why in this more charitable Design I should sit down discouraged. Men usually raise not a siege upon the first repulse, but reinforce their Batteries, observe more curiously which are the most assailable accessible parts, and accordingly dispose their assault: It will then be no unreasonable imitation in the present case, if, after a succesless Attempt upon the more impregnable Masculine part of the Gentry, I now essay the Feminine, whose native Softness and Gentleness may render them less apt for that resistance of good Counsel, wherein too many Men place their Gallantry.

2. I presume those to whom that little Tract was at first designed, will be so willing to relinquish their Title, that I might without imputation of robbery, exchange my Patrons, and by a new Dedication supersede the labor of a new Book. And indeed, since what was there said was founded more on the distinction of Qualities than of Sex, there would not need many razures to render it as proper for the one as the other; and I shall take so much advantage of it, as to assure the female Gentry, that they may there find much of the Duty incumbent on them, in respect of that Rank and Condition they hold in the World: and therefore, though I shall sometimes make some reflections on it; yet, as to the main, I shall think it the easiest course, as well for them as myself, to direct them thither.

3. But it may seem to have too much of the Pedant, to entertain new Scholars only with the cast or nauseated learning of the old; and when I remember I write to Ladies, who use to think the newness of anything a considerable Addition to its valu; I conceive myself obliged as well in civility to their humor, as charity to their needs, to give them something which they may own as their peculiar. And to render it the more unalienable, I shall affix it to their Sex; and make it the Subject of my present inquisition, what in respect of that, are the proper and distinct Obligations, under which, by the assignment of God and Nature, they are placed.

4. That the Obligation to Moral & Christian Virtues is in itself universal, and not confined to any Sex or Person, is not to be denied: yet, as in human Constitutions there are often Precepts, which (though not exclusive of any, do yet) more peculiarly and eminently level at

some particular rank or order of Men; so in the laws of God and Nature, there appears the like distinction. That all-wise Creator, who hath put peculiar proprieties and inclinations into his Creatures, hath accordingly designed their actuating and improving them: and altho in mankind, which differs nor in species but in gender, the variety may seem less; yet there is still enough to found some diversity, either in the kind or degree of duty. This sure is shadowed to us in that particular caution given to the Jews, not to confound the habit of the several Sexes, *Deut. 22. 5.* and yet more clearly evinced in the Precept which the Apostles address to women, *1 Tim. 2.* and *1. Pet. 3.* Nay, this is so granted a truth, that all Ages and Nations have made some distinction between masculine & feminine Virtues, Nature having not only given a distinction as to the beauties of their outward form, but also in their very mold and constitution implanted peculiar aptnesses and proprieties of mind, which accordingly vary the measure of decency; that being comely for the one Sex, which often is not (at least in the same degree) for the other. It will therefore be no absurd attempt to decipher those excellencies, which are the genuine and proper ornaments of Women: which though in some instances they may perhaps prove coincident with those of Men; yet even those which are equally inclusive of both, by the divine command may have some additional weight on the female side, in respect of decency, fame, or some other (not despicable) consideration.

5. For the better directing our present inquisition, it will be most regular, first to inquire what those Virtues are which are universally necessary to Women in all Ages and circumstances of their lives: such which, like the first matter, are prerequir'd for all forms; which, like a firm and solid Basis, must support all various events, all changes of their condition or relations. And secondly, we shall consider them in those changes, track them through the several stages and periods of life, through those several states which create the most considerable mutations to them; and in each of those consider, what are the new and proportionate accessions of duty.

6. As in the outward accommodations of life▪ the things of most daily and indispensable use deserve the greatest valu; so in moral or divine Endowments, the benefit of possessing is best measured by the misery of wanting them. This first rank therefore of female Virtues which we are to treat of, will have that to recommend them; they being so strictly necessary, that their absence is not only a privative ill, but also exposes to a deluge of all positive mischiefs consequent to that privation.

7. This will be found true in all the severals we are to pass through, but in none more eminently then in that we shall choose to begin with, the Virtue of Modesty; which may be considered in a double notion, the one as it is opposed to boldness and indecency, the other to leightness and wantonness. In the first acception, *Zeno* has not ill defin'd it, to be *the Science of decent motion*, it being that which guides and regulates the whole behavior, checks and controles all rude exorbitancies, and is the great civilizer of conversations, It is indeed a vertu of a general influence; does not only ballast the mind with sober and humble thoughts of ones self, but also steers every part of the outward frame. It appears in the face in calm and meek looks, where it so impresses itself, that it seems thence to have acquired the name

of shamefacedness. Certainly, (whatever the modern opinion is) there is nothing gives a greater luster to a feminine beauty: so that *St. Paul* seems, not ill to have consulted their concerns in that point, when he substitutes that as a suppletory ornament to *the deckings of Gold & Pearl and costly Array*, 1 *Tim.* 2. But I fear this now will be thought too antiquated a dress, and an Apostle be esteemed no competent Judge in this Science; which is now become so solemn a thing, that certainly no Academy in the World can vie numbers with the Students of this Mystery. Yet when they have strain'd their art to the highest pitch; an innocent modesty, and native simplicity of Look, shall eclipse their glaring splendor, and triumph over their artificial handsomness: on the other side, let a Woman be decked with all the embellishments of Art, nay and care of Nature too, yet if boldness be to be read in her face, it blots all the lines of beauty, is like a cloud over the Sun, intercepts the view of all that was otherwise amiable, and renders its blackness the more observable, by being placed near somewhat that was apt to attract the eyes.

8. But Modesty confines not its self to the face, she is there only in shadow and effigie; but is in life and motion in the words, whence she banishes all indecency and rudeness, all insolent vauntings and supercilious disdains, and what ever else may render a person troublesome, or ridiculous to the company. Nor does she only refine the language, but she tunes it too, modulates the tone and accent, admits no unhandsome earnestness or loudness of Discourse, the latter whereof was thought so undecent in *Carneades* (though in his public Lectures) that the Gymnasiarch reprov'd him for it: and sure, if 'twere not allowable in a Philosopher in his School, 'twill less become a woman in ordinary converse; and if we consult *Prov.* 7. 11. and 9. we shall find loudness and clamor in women coupled with such other epithets, as will surely not much recommend it. A woman's tongue should indeed be like the imaginary Music of the spheres, sweet and charming, but not to be heard at distance.

9. And as Modesty prescribes the manner, so it does also the measure of speaking; restrains all excessive talkativeness, a fault incident to none but the bold; the monopolizing of discourse being one of the greatest assumings imaginable, and so rude an imposing upon the company, that there can scarce be a greater indecency in conversation. This is ingeniously expressed by our divine Poet *Herbert*,

A civil guest,

Will no more talk all, then eat all the Feast.

He that engrosses the talk, enforces silence upon the rest, & so is presumed to look on them only as his auditors & Pupils, whilst he magisteriously dictates to them: which gave occasion to *Socrates* to say, *It is arrogance to speak all, and to be willing to hear nothing.* It is indeed universally an insolent unbecoming thing, but most peculiarly so in a woman.

10. The ancient Romans thought it so, much so▪ that they allowed not that sex to speak publicly, though it were in their own necessary defense; insomuch that when *Amesia* stood forth to plead her own cause in the Senate, they looked on it as so prodigious a thing; that they sent to consult the Oracle what it portended to the State: and though these first severities were soon lost in the successes of that Empire, *Valerius Maximus* could find but two



more, whose either necessity or impudence, persuaded them to repete this unhandsom attempt▪

11. And this great indecency of Loquacity in Women, I am willing to hope is the reason why that Sex is so generally charged with it; not that they are all guilty, but that when they are, it appears so unhandsom, as makes it the more eminent and remarkable. Whether it were from that ungracefulness of the thing, or from the propension Women have to it, I shall not determine; but we find the Apostle very earnest in his cautions against it; 1 Cor. 14. 35. he expressly enjoins Women to *keep silence in the Church*, where he affirms it a shame for them to speak: and though this seems only restrained to the Ecclesiastical Assemblies, yet even so it reaches home to the gifted Women of our age, who take upon them to be Teachers; whereas he allowed them not to speak in the Church, no not in order to learning, though a more modest design then that of teaching. But besides this, he has a more indefinite prescription of silence to Women, 1 Tim. 2. 11. *Let Women learn in silence*; and again, v. 12. *to be in silence*. The Apostle seems to ground the Phrase, not only on the inferiority of the woman in regard of the creation and first sin, v. 13, 14. but also on the presumption that they needed instruction; towards which, silence has always been reckoned an indispensable qualification, the introductory precept in all Schools, as that wherein all attention is founded. If some women of our age think they have outgon that novice state the Apostle supposes, and want no teaching; I must crave leave to believe, they want that very first Principle which should set them to learn, viz. the knowledge of their own ignorance: a science which so grows with study and consideration, that *Socrates* after a long life spent in pursuit of Wisdom, gave this as the sum of his learning, *This only I know, that I know nothing*. This proficiency seems much wanting to our female Talker, who, in this, seem to confute the common maxim, and give what they have not, by making their ignorance visible to others, though it be undiscernable to themselves: and to such we may not unfitly apply the Sarcasin of *Zeno* to a talkative Youth; *their ears are fallen into their tongue*.

12. But besides this assuming sort of talkativeness, there is another usually charged upon the Sex, a mere chatting, prating humor, which maintains itself at the cost of their neighbors, and can never want supplies as long as there is anybody within the reach of their observation. This I would fain hope is most the vice of the vulgar sort of Women; the education of the Nobler setting them above those mean entertainments. Yet when 'tis remembered that *St. Paul*▪ 1 Tim. 5. 13. makes Tatling the effect of Idleness, it may not unreasonably be feared, that where there is most of the Cause, there will be some of the Effect. And indeed, it would puzzle one to conjecture, how that round of formal Visits among Persons of Quality should be kept up without this: That their Visits should be only a dumb Shew, none will suspect among women; and when the unfashionable themes of Housewifery, Piety, &c. are excluded, there will not remain many Topics of Discourse, unless this be called into supply. And this indeed is a most inexhaustible reserve, it having so many springs to feed it, that tis scarce possible it should fail. And when 'tis farther considered, how apt a minister it is to Envy, Spleen, Revenge, and other feminine Passions, we cannot suppose it can be unacceptable where any of those bear sway. But I believe it is not more frequently introduced by anything then the vanity of Wit, which has nowhere a more free and

exorbitant range than in censuring and deriding; nay, finds not only Exercise but Triumph too, vain Persons seldom considering the Infirmities or Follies of others, without some Complacencies, and assuming reflections on themselves; which how unagreeable it renders this liberty of talking to that Modesty we recommend, is obvious enough, and would God 'twere only opposit to that; but it is no less so to all the obligations of Justice and Charity also, which are scarce so frequently violated by anything, as by this licentiousness of the tongue.

13. There yet another vice of it, for which the female Sex has been generally accused, and that is reveling of secrets; an infirmity presumed so incident to them, that *Aristotle* is said to have made it one of the three things he solemnly repented of, that he had ever trusted a Secret with a Woman. But by how much the greater prejudice they lie under in this respect, the greater ought to be their caution to vindicate not only their Persons, but their Sex, from the imputation, which is indeed extremely reproachful: this blasting humor being a symptom of a loose, impotent soul, a kind of incontinence of the mind, that can retain nothing committed to it; but as if that also had its Diabetic passion, perpetually and almost insensibly evacuating all. And indeed however we are willing to appropriate this to the Sex, yet the fault is owing only to this ill constitution of the mind, which is oftentimes no less visible in men; as on the contrary, those women who by reason and vertu have acquired a Solidity and Firmness of mind, are as sure repositories of a Secret, as the most masculine confident: and such I have no intent to involve in this charge, but rather, by proposing their example to the rest, show that nature has put them under no fatal necessity of being thus impotent. A secret is no such unruly thing, but it may be kept in: they may take the Wise man's word for it, *Ecclus. 19. 10. If thou hast heard a word let it die with thee, and be bold, it will not burst thee.*

14. This is a piece of daring manliness, which they may affect without breach of Modesty; would God they would take it in exchange for that virile Boldness, which is now too common among many even of the best Rank. Such a degenerate age do we now live in, that everything seems inverted, even Sexes; whilst men fall to the Effeminacy and Niceness of women, and women take up the Confidence, the Boldness of men, and this too under the notion of good Breeding. A blush (though formerly reputed the color of Vertu) is accounted worse manners than those things which ought to occasion it, and such as nothing but the simplicity of a Country Girl can excuse. But the infirmity for the most part proves very corrigible; a few weeks of the Town Discipline wears off that piece of Rusticity, and advances them to a modish Assurance. Nor is that designed to terminate in itself, but it is to carry them on, till they arise to a perfect Metamorphosis, their Gesture, their Language, nay sometimes their Habit too being affectedly masculine; so that what *Tacitus* speaks of *Vitellius* in relation to his being a Prince, we may apply to them and say, that *If others did not remember them to be women, themselves could easily forget it.*

15. Yet, were this affectation confined only to the more innocent indifferent things, 'twere more tolerable; but alas it extends farther, and there are women who think they have not made a sufficient escape from their sex, 'till they have assumed the Vices of men too. A sober

modest dialect is too effeminate for them: a blustering ranting style is taken up, and (to show them proficience in it) adorned with all the Oaths and Imprecations their memory or invention can supply; as if they meant to vindicate their sex from the imputation of Timorousness by daring God Almighty. 'Tis true indeed, an Oath sounds gratingly out of whatever mouth, but out of a woman's it hath such an uncouth harshness, that there is no noise on this side Hell can be more amazingly odious; yet this is a music this discordant age hath introduced, no former having I think ever heard it in places at all civiliz'd: so that the female swearers want that poor shadow of excuse the men pretend to, it having been so far from customary, that the unwontedness could not but force them to some industry and pains, ere they could acquire the habit, and set up for female Hectors; an essay, wherein they have been very kind to the masculine, by showing the world there can be something worse.

16. 'Tis said there want not some who complete the demonstration by the other parallel quality of Drinking also; a vice detestable in all, but prodigious in women, who put a double violence upon their nature, the one in the intemperance, the other in the immodesty; and though they may take their immediate copy from men, yet (to the praise of their proficiency) they outdo their Exemplar and draw near the original: nothing human being so much beast as a drunken woman. This is evident enough if we look only on the mere surface of the crime; but if we dive farther into its inferences and adherencies, the assirmation is yet more irrefragable. She who is first a prostitute to Wine, will soon be to Lust also; she has dismissed her Guards, discarded all the suggestions of reason, as well as Grace, and is at the mercy of any, of every assailant. And when we consider how much fuller the world is of *Amnons* then *Josephs*, it will not be hard to guess the fate of that woman's Chastity, which has no other bottom then that of men's. So that unless her vice secure her virtue, and the loathsomeness of the one prevent attempts on the other; 'tis scarce imaginable a woman that loses her Sobriety should keep her honesty: so that indeed I might more properly have made this reflection when I come to speak of Modesty in the second notion of it, as it is opposed to Lightness and Wantonness, but it falls not much amiss now, to be the introduction to it.

17. And if we consider Modesty in this sense, we shall find it the most indispensable requisite of a woman; a thing so essential and natural to the sex, that every the least declination from it, is a proportionable receding from Womanhood, bu... the total abandoning it ranks them among Brutes, nay sets them as far beneath those, as an acquired vileness is below a native. I need make no collection of the verdicts either of the Philosophers or Divines in the case, it being so much an instinct of nature, that though too many make a shift to suppress it in themselves, yet they cannot so darken the notion in others, but that an Impudent woma... is looked on as a kind of Monster; a thing diverted and distorted from its proper form. That there is indeed a strange repugnancy to nature, needs no other evidence then the struggling, and difficulty in the first violations of Modesty, which always begin with regrets and blushes, and require a great deal of Self-denial, much of vicious Fortitude, to encounter with the recoilings and upbraidings of their own minds.

18. I make no doubt but this age has arrived to as compendious arts of this kind, as industrious vice can suggest, and we have but too many instances of early proficiencie in this learning; yet I dare appeal even to the forwardest of them, whether at first they could not with more ease have kept their vertu then lost it. Certainly such are the Horrors and Shames that precede those first Guilts, that they must commit a rape upon themselves (force their own reluctancies and aversions) before they can become willing prostitutes to others. This their Seducers seem well to understand, and upon that score are at the pains of so many preparatory courtings, such expense of presents too; as if this were so uncouth a crime, that there were no hope to introduce it but by a confederacy of some more familiar vices, their Pride or Covetousness.

19. The best way therefore to countermine those Stratagems of men, is for women to be suspiciously vigilant even of the first approaches. He that means to defend a Fort, must not abandon the Outworks, and she that will secure her Chastity, must never let it come to too close a siege, but repress the very first and most remote insinuations of a tempter. Therefore when we speak of modesty in our present notion of it, we are not to oppose it only to the grosser act of Incontinentcy, but to all those misbehaviors, which either discover or may create an inclination to it; of which sort is all lightness of carriage, wanton glances, obscene discourse; things that show a woman so weary of her honor, that the next comer may reasonably expect a surrender, and consequently be invited to the Assault. Indeed they are such, that one would rather think them the result of many acts, then merely the Prologue to one, and yet nothing but a custom of private sin, could supply impudence enough to do what is so publicly scandalous; and where this is found in those of any considerable age, charity itself can scarce pass a milder censure. Yet possibly in those of the youngest sort, they may at first be taken up (as their dress is) merely in imitation of others, embraced implicitly upon the authority of those, whose examples govern the modes. When a poor girl, who has still so much of the child as to admire everything that glitters, sees these things used by the gay people of the world, 'tis no wonder if she take these as part of their accomplishments, and, upon peril of that formidable calamity of being unfashionable, conform to them: Which yet does not so much extenuate the guilt of those few seduced persons, as it aggravats that of the Seducers, and attests the strange corruption of the age, that those things which the less hardened sort of prostitutes were formerly ashamed of, should now pass into the frequency and avowedness of a fashion, become a part of Discipline and Institution of youth; as if vice now disdain'd to have any punies in its school, and therefore by a preposterous anticipation, makes its pupils begin where they were wont to end, initiates them at first into that shamelesness, which was wont to be the product only of a long habit: what the end will be of these Piqueerers in impudence, who thus put their vertu on the forlorn hope, is easy to divine. Yet is not this the only state of danger: they who keep their ranks, and though they do not provoke assaults, yet stay to receive them, may be far enough from safety. She that lends a patient ear to the praises of her Wit or Beauty, intends at first perhaps only to gratify her vanity; but when she is once charm'd with that Sirens song, bewitcht with that Flattery, she insensibly declines to a kindnefs for that person that values her so much▪ and when that spark shall be blow'd up by perpetual remonstrances of Passion, and perhaps little

Romantique artifices of pretending to die for her, with a thousand other tricks, which lust can suggest, 'twill like the *Naptha* Naturalists speak of, in a moment grow to an unquenchable flame, to the ruin both of her vertu and honor.

20. Let no woman therefore presume upon the innocence of her first intentions; she may as well upon confidence of a sound constitution, enter a pest-house and converse with the plague, whose contagion does not more subtly insinuate itself, then this sort of temptation. And as in that case she would not stay to define what were the critical distance, at which she might approach with safety, but would run as far from it as she could; so in this, it no less concerns her, to remove herself from the possibility of danger, and (how unfashionable soever it be) to put on such a severe Modesty, that her very looks should guard her, and discourage the most impudent assailant. 'Tis said of *Philopemen*, that the *Lacedemonians* finding it their interest to corrupt him with money, they were yet so possessed with the reverence of his virtues, that none durst undertake to attack him; and sure 'twere not impossible for women to arrive at the same security: such an authority there is in Vertu, that where 'tis eminent, 'tis apt to control all loose desires, and he must not be only lustful but sacrilegious, that attempts to violate such a Sanctuary.

21. But perhaps that sex may fear, that by putting on such a Strictness, they shall lose the glory of their Beauty, which is now chiefly estimated by the number of those who court and adore them. To this in the first place I must say, that they are miserable Trophies to Beauty that must be built on the ruins of vertu and honor; and she that to boast the length of her hair should hang herself in it, would but act the same folly in a lower instance.

22. But then secondly, 'tis a great mistake to think their Beauty shall be the less prized, since 'tis incident to man's nature to esteem those things most that are at distance, whereas an easy and cheap descent begets contempt. So long as they govern themselves by the exact rules of Prudence and Modesty, their luster is like the Meridian Sun in its clearness, which though less approachable, is counted more glorious; but when they decline from those, they are like that Sun in a cloud, which though safer gazed on, is not half so bright. But besides these collateral advantages, 'tis certain that Modesty gives an immediate and direct improvement to Beauty; for though men for their own vicious ends wish them sever'd, yet they cannot but think they are the most amiable when united, and you shall hear them often commend the aspect of that Modesty, which they would fain circumvent.

23. But in the 3d. place, there is nothing but such a Reservedness that can indeed make their Beauty triumphant. Parly and conquest are the most distant things; and she that descends to treat with an assailant, whatever he may tell her of his being her captive, 'tis but in order to the making her his; which when she once is, there is no state of servitude half so wretched, nothing in the world being so slavishly abject as a prostitute woman. For besides all the interest of another life which she basely resigns, she sacrifices all that is valuable in this: her reputation she puts wholly in his power that has debauched her, and which is worse her reformation too. If she should have a mind to return to vertu, she dares not for fear he should divulge her former strayings from it: so that, like *Catiline*, she is engaged to future evils to secure the past. Yea she subjects herself not only to his lust, but to all his humors

and fancies, may even to all those who have been instrumental to their privacies, none of them all being to be displeas'd for fear of blabbing: and when 'tis remembered, what a sort of cattle they are, which are the engines in such affairs, There can fierce be anything more deplorable then to be within their lash. 'Tis true indeed, some have found a way to cure this uneasiness by being their own delators, not only confessing but boasting their crime, and by an impudent owning prevent all accusations: yet even this serves but to attest the intolerableness of the former condition, when this worst of mischiefs is chose as a rescue. Their impatience of being always in awe, makes them take up that resolution for infamy, which *Caesar* did for death, who said 'twas better to die once then to be always in fear. And though this desperate remedy may cure the fear, yet it ascertains the reproach; for whereas in the impeachment of others there is place for doubt, and charity may prompt some to disbelieve it, yet when the fact is justified by the offender, the evidence is uncontrollable, and withal doubles the infamy. For, besides that which adheres to the crime there is a distinct portion due to the impudence; yet like the Scorpion it must cure its own sting, and though it increases the obloquy, yet it deadens the sense of it.

24. But when they have thus steel'd their forheads against all impressions of Shame, they are still liable to many other painful effects of their sin. What fears of being abandoned, what jealousies of rivals, do often torture them? And indeed not without ground: for they cannot but know, that the same humor of variety which engaged their Paramors in their love, may do the same for another, and another, and so on; it being as possible to grasp the air, as to confine a wandering lust. Besides, what anxious apprehensions have they of the approach of age, which they are sure will render them loathed and despicable, as also of all intermedial decays of Beauty? How critically do they examine their glass? and every wrinkle that it represents in their face, becomes a deep gash in the heart. But if they have at any time the leisure (or indeed the courage) to look inward the view is yet more dreadful, a deformed fowl, spoild of its innocence, and rendered almost as brutish as the sin it hath consented to. But though it be in some respects *like the beast that perisheth*, it is not, it cannot be, in that which would most avail it; an endless being it cannot lose, nor can it expect anything from that preeminence of its nature, but an infinity of misery. This is such an amazing contemplation, as, methinks, were it insisted on, should allay the hottest blood; no impure flames being so fierce as to contest with those of unquenchable fire. It is therefore though a very impious, yet no unskillful artifice of those, who would vitiate women in their manners, to corrupt them in their Principles, and by extinguishing all hopes or fears of another World, persuade them to immerse boldly into all the abominations of this. 'Tis said, this is now an art of wooing, the modern prelude to the basest proposals: it seems this age dares not trust only to the former ways of seducement, fears there will not be women enough that will forget the interests of another World; and therefore is fain to set up a new party of others to disbelieve it. And I fear that design has been too prosperous; many women are so much more concerned for their bodies than their souls, that they are contented the one should be elevated upon the depression and debasement of the other; and whilst with a vain transport, they can hear their outward form applauded as Angelical, or Divine, they can very tamely endure to have their better part vilified and despised, defin'd to be only a puff of air in their

nostrils, which will scatter with their expiring breath, or, in the Atheist's phrase, *Wisd-6. 6. vanish as the soft air*. Whereas they should consider, that they who preach this doctrine to them, design it only to infer a pernicious use. 'Tis a maxim in Politics, that those counsels are suspiciously to be scan'd, which carry in their front the advisers interest; which certainly is never more visible then in this case, he that once gains this point, never needing to contest for all the rest. For he that can persuade a woman out of her soul, will soon command her body, and then what was at first his interest, becomes hers at last; and her wishes of the mortality of her soul, are much stronger then 'tis possible her belief of it could be: which confirms abundantly my affirmation of the servile, wretched condition of such a person. For if we judge that a very severe slavery, which makes people desirous to resign a temporal being, what shall we think of that which provokes them to renounce an eternal?

25. And now by this gradation of mischiefs we may judge of the deplorable state of those who have abandoned their Vertu; wherein I doubt not the consciences of many cannot only attest, but much improve the description; and all I shall say to such, is, only to consult that bosom monitor, which till they do all Homilies will be insignificant. My design was not therefore to tell them what they too well feel, but only to point out their wracks as warnings others.

26. Let those therefore who are yet untainted, and by being so, have their judgments clear and unbiast, consider soberly the misery of the other condition, and that not only to applaud, but secure their own; and when ever the outward pomps and gaudy splendors of a vitiated woman seem, like that of *Cresus*, to boast their happiness, let them look through that Fallacy, and answer with *Solon*, that *those only are happy who are so at their end*. Their most exquisite deckings are but like the garlands on a beast designed for Sacrifice; their richest gems are but the chains, not of their ornament but slavery; and their gorgeous apparel, like that of *Herod*, covers perhaps a putrid body, (for even that doth not seldom prove their fate) or however, a more putrid soul. They who can thus consider them, will avoid one great snare; for 'tis not always so much the lust of the flesh, as that of the eyes which betrays a woman. 'Tis the known infirmity of the Sex, to love gaiety, and a splendid appearance, which renders all temptations of that sort so connatural to them, that those who are not arrived to a more sober estimate of things, will scarce be secure. It will therefore be necessary for them to regulate their opinions, and reduce all such things to their just valu, and then they will appear so trifling, that they can never maintain any competition with the more solid interests of Vertu and Honor. For though those terms seem in this loose age to be exploded; yet where the things are visible they extort a secret veneration, even from those who think it their concern publicly to deride them: whereas on the other side a defection from them exposes to all the contempt imaginable, renders them despised even by those who betraid them to it, leaves a perpetual blot upon their Names, and their Family. For in the character of a woman, let Wit and Beauty, and all female accomplishments stand in the front; yet if wantonness bring up the rear, the Satyr soon devours the Panegyric, and (as in an Echo) the last words only will reverberate, and her vice will be remembered when all the rest will be forgot. But I need not declame upon this theme; the Son of *Syraeh* has don ittomy hand, in many passages, but especially *Ecclus. 23.* to which I refer the reader.

32, What hath been already said, is I suppose, sufficient to convince every woman how much it is her concern to keep herself strictly within the bounds of Modesty and Vertu. In order to which, there is nothing more important then a judicious choice of their Company; I mean not only for men, but women also: vice is contagious, and this especially has that worst quality of the Plague, that 'tis malicious, and would infect others. A woman that knows herself scandalous, thinks she is reprocht by the vertu of another, looks on her as one that is *made to reprove her ways*, as it is, *Wisd. 2. 14.* and therefore in her own defense strives to level the inequality, not by reforming her self, (that she thinks too hard a task) but by corrupting the other. To this end, such are willing to screw themselves into an acquaintance, will be officiously kind, and by all arts of condescension and obliging, endeavor to ensnare a woman of reputation into their intimacy. And if they succeed, if they can but once entangle her into that cobweb-friendship; they then, spider-like, infuse their venom, never leave their vile insinuations till they have poisoned and ruined her. But and if on the other side they meet with one of too much sagacity to be so entrapped; if they cannot taint her Innocence, they will endeavor to blast her Fame; represent her to the World to be what they would have made her; that is in the Psalmists phrase; *such a one as themselves*, *Psal. 50. 24.* so that there is no conversing with them, but with a manifest peril either of Vertu or Honor, which should methinks be a sufficient disswasive. 'Tis true, 'tis not always in ones power to shun the meeting with such persons, they are too numerous, and too intruding to be totally avoided; unless, as *St. Paul* says, *1 Cor. 5. 10. one should go out of the World.* But all voluntary converse supposes a choice, and therefore everybody that will may refrain that, may keep on the utmost frontiers of civility, without ever suffering any approach towards intimacy and familiarity.

33. And sure were this distance duly observed, it might be of excellent use, a kind of lay Excommunication, which might come very seasonably to supply the want of the Ecclesiastic now out-dated. And this seems very well to agree with the sense of *Solon*, the wise *Athenian* Law-giver, who, besides that he shut the Temple-doors against them, interdicted them the sacred Assemblies; made it one of his laws, that an Adulteress should not be permitted to wear any ornaments, that so they might in their dress carry the note of their infamy. Should we have the like distinction observed, I sear many of our gaiest birds would be unplumed, and though the same be not now an expedient practicable; yet the former is, and might be of very good use. For beside that already mentioned of securing the innocent, it might perhaps have a good effect on the guilty, who could not but reflect with some shame on themselves, if they were thus singled out and discriminated; whereas whilst they are suffered to mix with the best Societies, (like hurt Deer in a herd) they flatter themselves they are undiscernable.

34. But indeed the advantage of this course is yet more extensive, and would reach the whole Sex, which now seems to lie under a general scandal, for the fault of particular persons. We know any considerable number of smutty ears casts a blackness on the whole field, which yet were they apart, would perhaps not fill a small corner of it; and in this uncharitable age, things are apt to be denominated not from the greater but worsier part: whereas, were the precious severed from the vile, by some note of distinction, there might then a more certain



estimate be made: and I cannot be so severe to womankind, as not to believe the scandalous part would then make but a small show which now makes so great a noise.

35. Besides this I can suggest but one way more for women of honor to vindicate their Sex, & that is by making their own vertu as illustrious as they can; and by the bright shine of that draw off men's eyes from the worser prospect. And to this there is required not only innocence, but prudence; to abstain, as from all real evil, *so from the appearance of it too*, 1 Thess. 5. 22. not, by any doubtful or suspicious action, to give any umbrage for censure but as the Apostle says in another case, 2 Cor. II. 11. *to cut off occasion from them that desire occasion*; to deny themselves the most innocent liberties, when any scandalous inference is like to be deduc'd from them. And though perhaps no caution is enough to secure against the malicious, and the jealous; though 'tis possible some black mouth may asperse them, yet they have still *Plato's* reserve, who being told of some who had defam'd him, *'tis no matter said he, I will live so that none shall believe them*. If their lives be but such, that they may acquit themselves to the sober and unprejudiced, they have all the security can be aspir'd to in this world; the more evincing attestation they must attend from the unerring Tribunal hereafter; where there lies a certain appeal for all injured persons who can calmly wait for it.

#### **SECT. II. Of Meekness.**

1. IN the next place we may rank Meekness as a necessary feminine Vertu; this even nature seems to teach, which abhors monstrosities and disproportions, and therefore having allotted to women a more smooth and soft composition of body, infers thereby her intention, that the mind should correspond with it. For though the adulterations of art, can represent in the same Face beauty in one position, and deformity in another, yet nature is more sincere, and never meant a serene and clear forehead, should be the frontispiece to a cloudy tempestuous heart. 'Tis therefore to be wisht they would take the admonition, and whilst they consult their glasses, whether to applaud or improve their outward form, they would cast one look inwards, and examine what symmetry is there held with a fair outside; whether any storm of passion darken and overcast their interior beauty, and use at least an equal diligence to rescu that; as they would to clear their face from any stain or blemish.

2. But it is not nature only which suggests this, but the God of nature too, Meekness being not only recommended to all as a Christian vertu, but particularly enjoined to women as a peculiar accomplishment of their Sex, 1 Pet. 3. 4. where after the mention of all the exquisite and costly deckings of art, this one *ornament of a meeek and quiet spirit*, is confronted to them, with this eminent attestation, that it is *in the sight of God of great price*, and therefore to all who will not enter dispute with God, and contest his judgment, it must be so too. Now though Meekness be in itself a single entire vertu, yet it is diversifi'd, according to the several faculties of the soul, over which it has influence; so that there is a Meekness of Understanding, a Meekness of the Will, and a Meekness of the Affections; all which must concur to make up the Meek and quiet spirit.

3. And first for the Meekness of the Understanding, it consists in a pliableness to conviction, and is directly opposite to that sullen adherence observable in too many; who judge of tenets

not by their conformity to truth and reason, but to their prepossessions and tenaciously retained opinions, only because they (or some in whom they confide) have once owned them; and certainly such a temper is of all others the most obstructive to Wisdom. This puts them upon the chance of a Lottery, and what they first happen to draw, determines them merely upon the privilege of its precedency, so that had *Mahomet* first seized them, his tenure would have been as indeseable, as Christ's now. How great the force of such prejudices are, we may see by the oppositions it raised against Christian doctrine in gross at its first promulgation; the *Jews* blind Zeal for the Traditions of their Fathers, engaging them in the murder even of that very Messiah whom those Traditions had taught them to expect, and after in the persecution of that doctrine which his Resurrection had so irrefragably attested. And to justify the propriety of this observation, to those I now write to, 'tis expressly affirmed, *Acts*. 1. 3. 50. That they made use of the zeal of the female Proselytes for that purpose. *The Jews stirred up the devout and honorable women, and raised a persecution against Paul and Barnabas*. So that 'tis no unseasonable advice to such, to be sure they see well their way before they run too fierce a carriage in it; otherwise the greatest heat without light, does but resemble that of the bottomless pit, where flames and darkness do at once cohabit.

4. But whilst I decry this prejudicate stiffness, I intend not to plead for its contrary extreme, and to recommend a too easy flexibility; which is a temper of equal, if not more ill consequence than the former. The adhering to one opinion can expose but to one error, but a mind that lies open to the effluxes of all new tenets, may successively entertain a whole ocean of delusions; and to be thus yielding, is not a Meekness but Servileness of Understanding. Indeed 'tis so great a weakness of mind, that the Apostle sinks it somewhat below the impotence of women, and resembles it to that of children, *Eph*. 4. 14. yet it seems the folly of some women had levelled them with children in this matter, for the same Apostle takes notice of such, to whom as he gives the Epithet of silly, so the latter part of the Character speaks them incorrigibly so, *ever learning, and never able to come to the knowledge of the truth*, *1 Tim*. 3. 6. a description which if we compare with our times, we must think prophetic. For how many instances hath this age given us of women so led captive; who being either affected with the novelty, or seduced by the pretended zeal of a new teacher, have given up their understanding to him: and for a while this strong man has kept possession, but when a stronger than he hath come it has fared as with him in the Gospel, a louder zeal or a newer doctrine soon divides his spoils; and that by force of the very same principle, on which he set up, which within a while undermines the latter also, and so successively; till the poor Proselite has been hurried through all the mazes of wild error, and at last perhaps (like a palate distracted by too much variety) she fixes upon that which at first she most decried. This has been eventually true in some, who setting out in the fiercest detestation of Popery, have wandered so long like the blinded *Syrians*, *2 King*. 6. 20. that they have at last found themselves in the midst of *Samaria*; by an insensible circular motion been brought about to that Religion, from which alone they designed to fly. So little do itching ears know whether they may be carried: and indeed the ear when infected with that

prurient humor may vie Mischief with the tongue, which St. James tells us, *Chap. 3. 15.* is (though a little member) *a world of iniquity.*

5. 'Tis therefore the most important concern of all, to fortify that so assailable part; but 'tis especially so of women, not only in respect of that natural imbecility, which renders them liable to seducement, but also because the opinion of their being so, makes them particularly aimed at by seducers. For as he who is to put off adulterated wares, will choose the most unwary chapmen, so these Sophisticators of Divinity, desire the most undiscerning Auditors. And truly that so many of that Sex are so, I do not so much impute to any natural defect, as to the loose notions they have of Religion, of which they have perhaps some general confused apprehensions, but have so little penetrated the depth of it, that they know not why they are *Christians*, rather than *Turks*, why of the *Church of England*, rather than of that of *Rome*, or *Geneva*. And while they are thus unfixed, and have no better principle than custom and compliance; they have nothing to answer to any the grossest deceit that can be obtruded upon them, which for ought they know or have considered, may be as true as anything they formerly professed. Now when any one in this condition shall be assaulted, not only by the repeated importunities of false teachers, but also by ingeminated threatenings of hell and damnation, she is like one awaked by the outcry of fire, and in that amaze will be apt to run where-ever the first discoverer of her danger shall lead her.

6. I shall therefore most earnestly recommend it as the best Antidote against the poison of novel doctrines, to examine well the grounds of the old; for want of this it is that our Church has been exposed to so many frivolous cavils, it being too incident to the perverse Pride of humane nature, to speak evil of things we understand not. And had our she-zealots first consulted some sober guides, and from them understood upon what grounds the Practice as well as Doctrine of our Church was founded, they could not so easily have been carried away by every wind of doctrine, as the Apostle phrases it, *Eph. 4. 14.*

7. Indeed this is no more than common justice exacts, which forbids the condemning even the vilest malefactor unheard, (& unheard and not understood, are in this case terms equivalent) yet sure they owe something more to that Church from whose ministry themselves must confess to have derived their Christianity, in whose bosom they have been cherished, and consequently may plead a mothers right in them; so that unless possession, which fortifies Civil rights, destroy the Ecclesiastic; she may challenge besides that natural justice, (which is the common due of humanity) a parental respect and reverence, a debt which is sure very ill answered by those, who cast off her obedience before they have at all considered what it is she commands. And if the abdicating a child be a thing so unnatural, as needs some very important cause to justify it; the renouncing of a Parent must require a reason as far transcending that, as the guilt does, if it be causeless; and such it must inevitably be in all, who for want of due examination, suffer themselves to be led into groundless prejudices and disgusts.

8. To prevent that guilt, and a multitude of others which spring from it; I must again repeat my Proposal, that women of Quality (who are presumed to want neither Parts nor leisure for it) would a little look into the inside of the Religion they profess; if it be a true one, 'twill

bear the inspection, truth never shunning the light; if it be not, the discovery cannot be too early. And indeed among the many remarkable impresses of truth our Church bears, this is one, that she does not blindfold her Proselytes, leaves them the use of their discerning Faculty, and does not by obtruding upon them an implicit belief, force them to lay down their Reason when they take up their Faith. And now why should not Ladies spend a few of their many idle hours in this inquisition, I mean not to embark them in a maze of controversies, but only to discern those plain grounds of Truth on which our Church builds; which if well digested, will prove a better amulet against delusion than the reading whole *Tomes* of Disputations, more apt to distract than fortify their understandings. And had they thus done, had their minds been ballasted by sober principles, so many of them had never made up the triumphs of so many and so various seducers. And though to such this advertisement may come too late (like assistance after a defeat) yet it may be a seasonable caution to others; and to those I offer it, as that very temper wherein consists that rational Meekness of the understanding I would recommend to them, which is equally violated by a blind obstinacy, or as blind a flexibility.

9. A second sort of Meekness is that of the Will, which lies in its just subordination, and submission to a more supreme Authority, which in Divine things is the Will of God; in Natural or Moral right Reason; and in human Constitutions the command of Superiors: and so long as the Will governs itself by these in their respective Orders, it transgresses not the Meekness required of it. But experience attests, that the Will is now in its depravation an imperious Faculty, apt to cast off that subjection to which it was designed; and act independently from those motives which should influence it. This God knows is too common in all Ages, all Conditions, and Sexes: but the Feminine lies more especially under an ill name for it. Whether that have grown from the low opinion conceived of their Reason, less able to maintain its Empire, or from the multiplied...d habitual instances themselves have given of unruly Wills, I shall not undertake to determine; but either way 'tis, I am sure, so great a reproach, as they should be very industrious to wipe off. And truly I know nothing more incentive to that endeavor, than the having a right estimate of the Happiness as well as Vertu of a governable Will. How calmly do those glide through all (even the roughest) events, that can but master that stubborn Faculty? A will resigned to God's, how does it enervate and enfeeble any calamity? Nay indeed it triumphs over it, and by that conjunction with him that ordains it, may be said to command even what it suffers. 'Twas a Philosophical Maxim, that a Wise moral man could not be injured, could not be miserable. But sure 'tis much more true of him who has that divine Wisdom of Christian resignation, that twists and inwraps all his choices with God's, and is neither at the pains nor hazard of his own elections; but is secure, that unless Omniscience can be deceived, or Omnipotence defeated, he shall have what is really best for him.

10. Proportionable (though not equal) to this, is the happiness of a Will regulated by Reason in things within its Sphere: 'tis the dignity of human Nature, and that which distinguishes it from that of Beasts. Yea, even those grow more contemptible in their kinds, the farther they are removed from it. The stupid sturdiness of an Ass has rendered it Proverbial for folly, when the tractableness of other Animals has tempted some to list them among rationals.

Besides, reason affords something of a Basis and Foundation for the Will to bottom on. He that governs himself by reason (that being still the same) will act equally and consonant to himself; but he that does a thing this moment, only because he will, may the next have as weighty an argument to do something quite contrary; and so may spend his whole time in unravelling his *Spiders webs*, as the Prophet rightly calls the vain designs of such brutish men, *Isa. 59. 5*. Not to speak of those recoilings and upbraidings of the rational faculties, which are the uneasy attendants of those who resist its more direct admonitions; there is nothing exposes to more secular ruins. An ungovernable Will is the most precipitous thing imaginable, and like the Devil in the Swine, hurries headlong to destruction, and yet deprives one of that poor reserve, that faint comfort of the miserable, *Pitty*; which will not be so much invited by the misery, as averted by that willfulness which caused it. Nay indeed, so little can such persons expect the compassion of others, that 'twill be hard for them to afford themselves their own: the consciousness that their calamities are but the issues of their own perverseness, being apt to dispose them more to hate than pity. And this is no small accumulation of wretchedness, when a man suffers not only directly, but at the rebound too; reinflcts his miseries upon himself by a grating reflection on his own madness. Yea, so great an aggravation is it, that even Hell itself is enhauced and completed by it; all the torments there being edged and sharpened by the woeful remembrance, that they might once have been avoided.

11. In the last place a Will duly submissive to lawful Superiors, is not only an amiable thing in the eyes of others, but exceedingly happy to ones self; 'tis the parent of peace, and order both public and private. A blessing so considerable, as is very cheaply bought with a little receding from ones own will or humor, whereas the contrary temper is the spring and original of infinite confusions, the grand incendiary which sets Kingdoms, Churches, Families, in combustion; a flat contradiction not only to the word, but even the works of God; a kind of Anticreative power, which reduces things to that Chaos from whence God drew them. Our age has given us too many and too pregnant instances of its mischievous effects, which may serve to enhaunce the value of that governable malleable temper I now recommend. And as a Will thus resigned to Reason and just Authority, is a felicity all rational natures should aspire to; so especially the feminine Sex, whose passions being naturally the more impetuous, ought to be the more strictly guarded and kept under the severe discipline of Reason; for where 'tis otherwise, where a woman has no guid but her Will, and her Will is nothing but her Humor, the event is sure to be fatal to herself, and often to others also.

12. And the hazard of this renders that other restraint of the will, I mean that of obedience to Superiors, a very happy imposition, though perhaps 'tis not always thought so, for those who resist the government of Reason, are not very apt to submit to that of Authority. Yet sure God and nature do attest the particular expediency of this to women, by having placed that Sex in a degree of inferiority to the other. Nay farther 'tis observable, that as there are but three states of life, through which they can regularly pass, *viz. Virginity, Marriage, and Widowhood*, two of them are states of Subjection, the first to the parent, the second to the husband; and the third, as it is casual, whether ever they arrive to it or no, so if they do, we find it by God himself reckoned as a condition the most desolate and deplorable. If I should

say this happens upon that very score that they are left to their own guidance, the sad wracks of many would too much justify the gloss; but however it evinces, that God sets not the same value upon their being masterless, which some of them do, whilst he reckons them most miserable, when they are most at liberty.

13. And since God's assignation has thus determined subjection to be the women's lot, there needs no other argument of its fitness, or for their acquiescence. Therefore when ever they oppose it, the contumacy flies higher then the immediate Superior, and reaches God himself. And I am apt to think there would not many of that timorous Sex dare so far, were it not for some false punctilioes of honor, which (like those among our Duellists) have imposed themselves. These represent Meeknes and Submission as a silly sheepish quality unfit for women of breeding and spirit: whilst an imperious obstinacy passes for nobleness and greatness of mind. But alas they are woefully mistaken in their notion of a great spirit, which consists in scorning to do unworthy and vile things, and courageously encountering the adverse events of life, not in spurning at duty, or seeking to pull themselves from that Sphere where the divine Wisdom hath placed them. No sure, stubbornness is the mark only of a great stomach, not of a great mind; and the cruelty of a coward may as well denominate him valiant, as the ungovernableness of a woman can speak her generous.

14. In this I presume I speak the common sense of all, for what value soever they put upon themselves, nothing renders them less acceptable to others; an imperious woman being a plague to her relatives, and a derision to strangers, yea and a torment to herself. Every the least contradiction (which a meek person would pass over insensibly) inflaming such an unruly temper, and transporting her to such extravagances, as often produce very mischievous effects. On the other side if she be humor'd and complied with, that serves only to make her more insolent and intolerable; makes her humors grow to such a height, that she knows not herself what would please her, and yet expects that others should...: so that to such a one, we may apply what *Hannibal* said of *Marcellus*, that if he were vanquished; he never gave rest to himself, nor if he were victorious, to others. Certainly the uneasiness of a perverse spirit is so great, that could such come but to compare it with the calm and happy serenity of Meekness and Obedience, there would need no other Lecture to commend them to their esteem or practice.

15. The last branch of Meekness is that of Affections, and consists in reducing the passions to a temper and calmness, not suffering them to make uproars within to disturb ones self, nor without to the disquieting of others, and to this regulation Meekness is generally subservient. Yet because the correcting of some particular passions are more immediately assignable to other virtues, I shall insist only upon that, on which this has a more direct and peculiar influence, I mean Anger, a two edged passion, which whilst it deals it blows without, wounds yet more fattally within. The commotion and vexation which an angry man feels, is far more painful then anything he can ordinarily inflict upon another: herein justifying the Epithet usually given to Anger, that it is a short madness, for who that were in his right wits, would incur a greater mischief to do a less. It is indeed so great a distemper of the mind, that he that is possessed with it, is incompetent for any sober undertaking, and should as much

be suspended from acting, as one in a Phrensy or Lunacy. This was the judgment and practice too of *Plato*, who going to chastise a servant, and finding himself grow angry, stopped his correction, a friend coming in and asking what he was doing, *punishing* replies he, *an angry man*, as thinking himself unfit to discipline another, till he had subdued his own passion. Another time his slave having offended him, *I would beat thee, says he, but that I am angry*. It were endless indeed to recite the black Epithets given by all Moralists to this vice. It shall suffice to take the suffrage of the wisest of men, one that had acquainted himself to *know madness and folly*, Ecl. 1. 17. and we find it his sentence, that *anger rests in the bosom of fools*, Ecl. 7. 11.

16. And what is thus universally unbecoming to human nature, cannot sure be less indecent for the gentler Sex: 'tis rather more so, everything contracting so much more of deformity, by how much it recedes from its proper kind. Now nature hath befriended women with a more cool and temperat constitution, put less of fire and consequently of choler, in their compositions; so that their heats of that kind are adventitious and preternatural, raised often by fancy or pride, and so both look more unhandsomely, and have less of pretence to veil and cover them. Besides women have a native feebleness, unable to back and assert their angers with any effective force, which may admonish them 'tis never intended they should let loose to that passion, which nature seems by that very inability to have interdicted them. But when they do it, they render themselves at once despised and abhorred; nothing being more ridiculously hateful, then an impotent rage.

17. But as the most feeble insect may sometimes disturb, though not much hurt us, so there is one feminine weapon which as 'tis always ready, so proves often troublesome, I mean the tongue, which, though in its loudest clamors can naturally invade nothing but the ear, yet even that is a molestation. The barking of a dog, though we are secure he cannot bite, is a grating unpleasant sound; and while women seek that way to vent their rage, they are but a sort of speaking brutes, and should consider whether that do not reflect more contempt upon themselves, then their most virulent reproaches can fix upon others.

18. But some things have had the luck to acquire a formidableness nobody knows how, and sure there is no greater instance of it, then in this case. A clamorous woman is looked on, though not with reverence, yet with much dread, and we often find things don to prevent or appease her storms, which would be denied to the calm and rational desires of a meeker person. And perhaps such successes have not been a little accessory to the fomenting the humor; yet sure it gives them little cause of triumph, when they consider how odious it makes them, how unfit (yea intolerable) for human society; let them take the verdict of *Solomon* who declares *it better to dwell Pro. 25. 24. in a corner of a house top, then with a brawling woman in a wide house*. Nor does the son of *Sirach* speak less sharply though more ironically, *Ecl. 18. 16. A loud crying woman and a scold, shall be sought out to drive away the enemy*. And though he taxes the feminine vices impartially enough, yet there is scarce any of them which he more often and more severely brands then this of unquietness. It seems 'twas a thing generally looked on, as very insufferable; as appears by *Socrates*, who when he designed to discipline himself to perfect patience and tolerance, knew no better way of

exercise, then to get a shrew to his wife, an excellence that may perhaps again recommend a woman, when we fall to an age of Philosophers; but at present 'twill be hard for any of our *Xantippes* to find a *Socrates*; and therefore that quality is as destructive to their interests in getting husbands, ⟨ϕ⟩ it is to the husbands quiet when he is got. ⟨ϕ⟩ I presume I need not declame farther against this fault, which I suppose cannot be frequent among that rank of women to whom this tract is intended: for if neither moral nor divine Considerations have prevented it, yet probably civility and a gentile education hath: a scold being a creature to be looked for only in Stalls and Markets, not among persons o... quality. Yet if there be any that have descended to so sordid a practice, they have so far degraded themselves, that they are not to wonder if others subtract that respect, which upon other accounts they might demand.

19. And to such I should recommend the usual method of Physic, which is to cure by revulsion, let that sharp humor which so habitually flows to the tongue, be taught a little to recoil, and work inward; and instead of reviling others, discipline and correct themselves: let them upbraid their own madness, that to gratify an impotent, nay a most painful passion, have degenerated from what their nature, their qualities, their education, designed them. And if they can thus reverse their displeasures, 'twill not only secure others from all their indecent assaults, but it will at last extinguish them: for anger is corrosive, and if it be kept only to feed upon its self, must be its own devourer; if it be permitted to fetch no forage from without, nor to nourish itself with suspicions and surmises of others, nor to make any sallies at the tongue, it cannot long hold out.

20. And how much they will herein consult their interest and their reputation too, they may be taught by *Solomon*, who makes it the distinctive *sign of a foolish woman to be clamorous*, *Prov. 9. 13.* whereas when he gives the character of his Excellent woman, he links Wisdom and Gentleness together, *she openeth her mouth with wisdom, and in her tongue is the law of kindness*, *Prov. 31. 26.* If this verdict may be admitted (as sure it ought, whether we consider his wisdom, or dear bought experience in women) it will confute the common plea of querulous spirits, who think to seem insensible of any the least provocation, is to appear silly and stupid; though truly if it were so, 'twould be full as eligible as to appear mad and raving, as they commonly do in the transport of their fury.

21. To conclude, Meekness is so amiable, so endearing a quality, and so peculiarly embellishing to women, that did they but all consider it with half the attention they do their more trivial exterior ornaments, 'twould certainly be taken up as the universal mode, in all the several variations of it this Section has presented.

### SECT. III. *Of Compassion.*

1. OF near Affinity to the Vertu of Meekness, is that of Mercy and Compassion, which indeed can scarce thrive in any place where the former hath not prepared the soil: Anger and Obstinacy being like that rough East-wind which brought the Egyptian Locusts, *Exod. 10. 13.* to eat up every green thing in the Land. A mind harrassed with its own impatency, is not at leisure to observe, much less to condole the calamities of others. But as a calm and clear day



befriends us with a more distinct Prospect of distant Objects; so when all is quiet and serene within us, we can then look about us, and discern what exigencies of others invite our pity.

2. I need not say much to raise an estimate of this Vertu, since 'tis so essential to our Nature, so interwoven in the composition of Humanity, that we find in Scripture phrase, compassion is generally seated in the most inward sensible part of our frame, the bowels, so *Col. 3. 12. Put on therefore bowels of mercy*; and *Phil. 2. 1. Bowels and mercies*. So that a cruel ruthless person unmans himself, and is by the common vote of mankind to be listed among brutes; nay, not among the better, but only the more hateful, noxious sort of them.

3. But this is yet more unnatural in the female Sex, which being of softer mold, is more pliant and yielding to the impressions of pity, and by the strength of fancy redoubles the horror of any sad object; yea so remarkable is this tenderness, that God, when he would most magnify his own compassion, illustrates it by that of women, as the highest human instance. Indeed such a propension have women to commiseration, that they are usually taxed with an excess in it; so that any imprudent lenity is Proverbially called, A womanish Pity, and therefore it may be thought an impertinence to exhort them to that which they can scarce avoid. But to this I answer; first, that in this degenerate age, 'tis no news to see people violate their instincts, as well as their duties, and be worfe then their nature inclines them; many sins being committed even against the grain, and with violence to constitution.

4. Yet secondly, 'tis not a mere melting of the eyes, or yerning of the bowels I design to recommend: Alas, their tears will not be drink to a thirsty soul, nor will shivering at his nakedness cloth him, this is such an insignificant mercy as *St. James* describes, saying to a brother or sister, *be ye warmed, be ye filled, but not giving them •...hings needful to the body*, c. 2. 16. Indeed, she that weeps over those distresses she will not relieve, might have been fit to be entered in the list of the mourning women among the Jews and Heathens, who were hired to make up the Tragic pomp of Funerals with their mercenary sorrow, but had no real concern in that loss they seemed to bewail. 'Tis therefore a more active sort of Compassion to which I would invite them; and yet for method sake, I shall consider it under two distinct Heads, Giving, and Forgiving.

5. By Giving, in this place, I mean not a general liberality, (though that prudently bounded, is an Excellence well becoming Persons of Fortune) but only such a Giving as terminates upon the needy, and is applied to succor their indigencies. To give to those from whom they may expect returns, may be a design, but at the best can be but generosity and frankness of humor. 'Tis only then mercy (as Christ Himself has defined it) when it is to those from whom they can *hope for nothing again*.

6. And in this Vertu women have in form•... Ages eminently excelled, yea so essential was it, that we find *Solomon* thought not their characte•... complete without it, but numbers it among the properties of his Virtuous Woman, *Prov. 31. 20. She stretcheth forth her hand to the poor, & reacheth her hand to the needy*. And it is a little observable, that after he has described her Industry and Diligence for the acquiring of Wealth, this is se•... in the front of her disbursements, as the principa•... use she made of it; and precedes her providing Scarlet for

her Household, or fine Linnen and Purple for herself, v. 21, 22. The application is very obvious, and admonishes all that own the same Title of Virtuous Women, to prefer the necessities of others before their own superfluities and delicacies. Nay, if they look farther; and consider who it is that is personated in the poor, that begs in every needy distrest suppliant, and that will finally own every act of mercy as don to himself: methinks they should sometimes think fit to sacrifice even their most moderate enjoyments to their charity; be ashamed to serve themselves before their Savior, or let him stand naked and hungry, whilst they are solacing with that which would relieve him.

7. But how then shall they answer it, who suffer him to be supplanted, not by their needs, but excesses; who have so devoted their hearts and purses to vanity and luxury, that they have neither will nor power to succor the wants of others? How unequal and disproportionate is it, that those who study to fling away money upon themselves, cannot be tempted by any opportunity and distress, to drop an alms to the poor? What a preposterous sight is it to see a Lady, whose gay Attire gives her the glittering of the Sun, yet have nothing of its other properties, never to cheer any drooping, languishing creature by her influence? 'Tis the counsel of the son of *Sirach*, *not to give the poor any occasion to curse thee*. Ecclus. 4. 5. But sure such persons do it, if the poor happen not to have more Charity then they exemplify to them. For when they shall find such haughty hearts under such soft raiment, see them bestow so much upon the decking their own bodies, and do nothing towards the necessary support of theirs; 'tis a shrewd trial of their Meekness. Poverty is apt of itself to embitter the spirit, and needs not such an additional temptation.

8. Nay farther, when a poor starving wretch shall look upon one of these gay creatures, and see that any one of the baubles, the loosest appendage of her dress; a fan, a busk, perhaps a black patch, bears a price that would warm his empty bowels; will he not have sharp incitations not only to execrate her pride, and his own poverty, but consequently to repine at the unequal distribution of Providence, and add sin to his misery? The denial therefore of an alms may be a double cruelty, to the soul as well as to the body. 'Tis said of *Xenocrates*, that a chased Bird flying to his bosom, he rescued it with much satisfaction, saying he had not betray'd a suppliant; but this is in that case reversed, and in an higher instance; for what can be more the betraying of a suppliant, then instead of supplying his wants, to rob him of his innocence, and be his snare in lieu of his refuge? This is a consideration I wish more deeply imprest upon the women of this Age; and truly 'tis their concern it should be so; for since at the last day the inquest shall be so particular upon this very thing, 'tis but necessary they should examine how they are fitted to pass that test.

9. Let them therefore keep a preparatory audit within their own breast, reflect upon the expenses of their vanity, what the delicacy of their food, what the richness and variety of their cloths, nay what the mere hypocrisies of their dress, in false hair, and complexion has cost them; to which they may also add the charge of their recreations and divertisements, those costly arts of chasing away that time, which they will one day wish to recall: let them I say compute all this, and then confront to it the account of their charity, and I much fear the latter will with many of them be comparatively as undiscernible, as *Socrates* found

*Alcibiades's* lands in the Map of the whole world, be so perfectly overwhelmed, that it will appear little in their own sight and nothing in God's.

10. For if the poor Widows mite acquired a valu merely from her poverty, that she had no more; by the rule of contraries we may conclude, how despicable the scanty oblations of the rich are in God's account. If even their liberality who gave much, was outvied by a farthing, *Mar. 12. 41-* to what point of diminution must their niggardly offerings, who give little, be reduced? especially when they shall be compared with the numerous and costly sacrifices they make to pride and luxury; nay I wish some were not guilty of more then the disproportion, even the total omission of charity, that in a multitude of Tailors bills cannot produce the account of one Garment for the poor, that amidst the delicacies of their own diet (nay perhaps of their dogs too) never order...d so much as the crumbs of their Table to any hungry *Lazarus*. But let all such remember, that there will come a time, when one of *Tabitha's* coats *Acts 9. 39.* will be of more valu then all their richest Wardrobes, though they could number Gowns with *Lucillus's* Cloaks, which the *Roman* Story reports to be 5000, and that when their luxurious fare shall only feast the worms, and render them passive in that Epicurism they acted before, they will wish they had made the bellies of the poor their refectory, and by feeding them nurished themselves to immortality.

11. Let this I say be seriously remember'd now, l...st hereafter they fall under the same exprobrating remembrance with the rich man in the Gospel, *Luke 16. 25. Remember that thou in thy life time receivedst thy good things, and Lazarus that which was evil, but now he is comforted and thou a...t tormented.* A Text which *St. Gregory* professes was ever sounding in his ears, and made him look with suspicion and dread upon that grandeur to which he was advanced, as fearing it might be designed as his final reward. With what terror then may those look upon their present good things, who by ingrossingthem wholly to themselves, own them as their entire portion, and implicitly disclaim their share of the future? For to that none must pretend, who receive their transitory goods under any other notion, then that of a Steward or Factor: as we may see in the parable of the Talents, where those that had the reward of the five and ten Cities were not such as had consumed their Talents upon their own riot and excesses, but suchas had industriouslyemployed them according to the design of their Lord: and if it there fared so ill with the mere unprofitable servant, who had hoarded up his Talent, what shall become of those, who squander away theirs, and can give no account either of use or principal?

12. Were these considerations duly laid to heart, we might hope to see some of the primitive charity revive, when women of the highest rank converted their ornaments and costly deckings into clothing for the poor, and thought no retinue so desirable, so honorable as a train of Alms-folks: but I speak improperly, when I make the poor their attendants, for indeed they rather attended the poor, did not only order the supply of their wants, but were themselves their ministers, waited about their sick beds, dressed their most loathsome ulcers, and descended to all the most servile offices about them.

13. But these were such heights, such transcendendies of mercy, as required a deeper foundation of humility then will now be often met with: yet let me take the occasion to say,

that it may be a good managery of a charity to act (as far as they can) personally in it. For besides that it prevents some abuses and frauds, which deputed agents may sometimes be tempted to; they pay God a double tribute in it, of their persons as well as their fortunes; next they bring themselves into acquaintance with the poor, and by that means correct those contentments and nice disdains, which their own prosperity is too apt to create farther yet, they excite their own compassion, which being a motion of the sensitive part of the mind, cannot be stir'd so effectually by anything, as by the presence of the object, the most pathetic tragical description of a distress, being not able to affect us half so much as one ocular demonstration. Lastly 'tis an apt means to increase their thankfulness to Almighty God, whose bounty to themselves must needs make a deeper impression, when 'tis compared with the necessitous condition of others: for things are best illustrated by their contraries, and 'tis too observable in our depraved nature, that we value not things by their real positive worth, but comparatively as they excel others, nor ever make a right estimate of what we enjoy, till our own or others wants instruct us.

14. Upon all these considerations it may be a very becoming useful circumstance in any charitable ministry to be themselves the actors; and to that end 'twill be a very commendable industry to qualify themselves to be helpful to the poor in as many instances as they can; not only opening their purses, but dispensatories too, providing medicines for such as either by disease, or casualty want that sort of relief. A charity which I doubt not is practiced by many, and I wish it were by more, that our nicer Dames who study only Cosmetics for themselves, would change the Scene, & instead of repairing or disguising their own complexions, study the restauration of their decrepit patients limbs. And sure though it be a less fashionable, 'tis a much better sight, to see a Lady binding up a sore, then painting her face; and she will cast a much sweeter savor in God's nostrils, with the smell of unguents and balsoms, then with the most exquisite odors and perfumes. For since God professes *Isaiah* 1. that that very *incense* which was designed as a part of his worship, was an *abomination to him*, because not accompanied with the acts of Mercy, we cannot think he will better like of those, which have no higher aim then delicacy and sensuality.

15. But besides this part of mercy in giving, there is another, that of forgiving; which may happen to be of a larger extent then the former: for whereas that was confined to the poor, this has no such limits, but as it is possible to be injured by persons of all ranks, so this pardoning mercy is to reach equally with that possibility. This is that part of Charity which we peculiarly call Clemency, a Vertu which not only Christianity but Morality recommends. The Ancient *Romans* had it in such veneration, that they number'd it not only among Virtues but Deities, and built it a Temple: and they were somewhat towards the right in it, for it was, though not God, yet so eminent an attribute of his, that nothing can more assimilate man unto him.

16. There are many Heroic acts of this kind to be met with among the virtuous Hethens. *Lycurgus* not only forgave *Alcander* who had struck out his eye, but entertained him in his house, and by his gentle admonitions reclaim'd him from his former vicious life. *Aristides* being after signal services and without crime, unjustly banished by his Citizens, was so far

from acting or imprecating against them, that at his departure from *Athens* he solemnly prayed the God's, that they might never by any trouble or distress be forced to recall him. So *Phocion* being unjustly condemned, left it as a solemn charge to his son *Phocas*, that he should never revenge his death. A multitude of the like examples might be produced, but we need not borrow light from their faint Tapers, when we have the Sun beams, I mean the Sun of righteousness our blessed Savior, who as he has recommended this grace by his precept, so he has signally exemplified it to us in his practice; the whole design of his descent to earth being only to rescue his enemies from destruction, and as every part of his life, so the last Scene of it was particularly adapted to this end, and his expiring breath expended in mediating for his crucifiers; *father forgive them*, Luk. 23. 34. And this copy of his was transcribed by his first followers, the Primitive Christians in their severest Martyrdoms praying for their persecutors.

17. Thus are we in the Apostles phrase *compassed about with a cloud of witnesses*, Heb. 12. 1. of eminent examples, which ought to have a forcible influence upon all, but methinks should not fail to have it on that Sex, whose native tenderness predisposes them to the Vertu, and who need but swim with the stream of their own inclinations. How can we think that their melting eyes should ever sparkle fire, or delight in spectacles of cruelty, that their flexible tender hearts should turn into Steel or Adamant, be incapable of all impressions of pity? Yet God knows such changes have too often been seen: women have not only put off that softness peculiar to them, but the common instincts of humanity, and have exceeded not only savage men, but beasts in cruelty. There have been too frequent instances of the implacable malice, and insatiable cruelties of women: I need not call in the aid of Poetique fiction and tell them of *Clytemnestra*, *Medea*, or the *Belides*, with hundreds of others, celebrated as instances of Heroic wickedness. There are examples enough in more authentic Stories, *The Roman Tullia*, the *Persian Parysatis*; and that we may not pass by the sacred Annals, *Jezebel*, and *Athalia*. I forbear to multiply examples of this kind, of which all ages have produced some so eminent, as have rendered it a common observation, that no cruelty exceeds that of an exasperated woman: & it is not much to be wonder'd at, since nothing can be so ill in its pristine state as that which degenerates from a better. No enmity we know so bitter, as that of alienated friends; no such persecution as that of Apostates, and proportionably no such ferity as that of a perverted mildness. So that the Poets were not much out, who as they represented the Graces under the figures of women, so the Furies too: and since 'tis in their election which part they will act, they ought to be very jealous over themselves. The declinations to any vice are gradual, sometimes at first scarce discernible; and probably the greatest monsters of cruelty, would at the beginning have detested those inhumanities which afterwards they acted with greediness.

18. It concerns them therefore to ward those beginnings whose end may be so fatal. She that is quick in apprehending an affront perhaps will not be so quick in dismissing that apprehension; & if it be permitted to stay, 'twill quickly improve, twenty little circumstances shall besuborn'd to foment it with new suspicions, till at last it grow to a quarrel; from thence to hatred, from that to malice, and from that to revenge: and when that black passion

has overspread the mind, like an Egyptian darkness it admits no gleam of reason or Religion, but hurries them blindfold to their own ruin often as well as others.

19. Let none think this only a fancy or scheme of Discourse: there have been too many tragical experiments of its truth: how many men have been mortally engaged upon no weightier original, than the spleen of a woman? the frantic notion of honor among our Duellists fitly corresponding with the as frantic impulses of feminine revenge, and any imaginary injury (or perhaps but just imputation) to the Lady, obliging her Gallant to rush upon the most real sin and danger. A madness something beyond that which the Romances describe of Knight Errantry; for that generally is for the relief of distressed Damsels, but this is only to humor the too prosperous ones, the insolent and the proud. Those therefore that have observed the common occasions of Duels, have not unfitly divided them between Wine and Women; it being hard to say which is the most intoxicating and besotting. The Son of *Sirach* couples them together, *Ecclus. 19. 2. Wine and Women will make men of understanding fall away.* The many modern examples of this mischief, as it should strike an extreme terror into those Women who have been any way accessory to the death, or but danger of any man; so it is just matter of caution to all, so to regulate their Passions, that they never come within distance of implacability; for if once they arrive there, themselves can give no stop.

20. In order to this, 'twill be well to consider at the first incitation, what the real ground is; perhaps sometimes they are angry (as the Galatians were at *St. Paul, Gal. 4. 16.*) at those that tell them the Truth; some scandalous, or at least suspicious behavior, may have engaged a friend to admonish them; (an office that has sometimes proved very fatal; those commonly that have most guilt having less patience to hear of it.) And if this be the cause, 'tis the greatest injustice in the world to make that a quarrel which is really an obligation: and therefore instead of maligning thei... Monitor, they ought to thank and reverence him. Nay, though the accusation be not with that candi... design, but be meant as a reproach; yet if it b... true, it should not excite anger at their accusers▪ but remorse, and reformation in themselves.

21. It was the saying of a Wiseman, that h... profited more by his enemies than his friends because they would tell him more roundly of hi... faults: and this is excellently improved by *Plutarch*, in his Tract, Of the benefits to be reap'... from Enemies: so that even a malicious accusation may be a kindness, and consequently oug... not to be repaid with an injury. But suppo... in the last place, that the aspersion be not onl... unkind, but untru, it will not even then be safe t... let loose to their indignation: first, in respect... Prudence, an angry vindication serving the d... sign of the enemy, and helping to spread the c... lummy; whereas a wise neglect and dissembli... does often stifle and suppress it. Secondly, respect of duty, for all that own themselves Ch... stians, must confess they are under an obligati... to forgive, and not to revenge. Now if they i... tend to pay a real obedience to this Precept, 'tw... be the more easy, the sooner they set to it. He th... sees his house on fire, will not dally with the flam... much less blow, or extend it, resolving to quen... it at last. And anger is as little to be trust... which if once thoroughly kindled, will scarce expire but with the destruction of the subject it works on.

22. Let therefore the disoblig'd not look back upon the injury, but forward to those mischiefs which too sharp a resentment may betray them to: let them consider, that the boiling of their blood may finally cause the effusion of another's, and wrath may swell into murder. If they would do thus, and instead of those magnifying optics wherein they view the wrong, make use of the other end of the perspective, to discern the dismal event at distance; it would sure fright them from any nearer approach, would keep them within those bounds which their duty prescribes them; and thereby acquaint them with a much greater, and more ingenious pleasure than their highest revenge can give•... them; I mean that of forgiving injuries, and obliging the injurious. This is a pleasure so pure and refined, so noble and heroic, that none but rational natures are capable of it; whereas that of spite and revenge (if it can be called a pleasure) is a mere bestial one; every the most contemptible animal can be angry when 'tis molested, and endeavor to return the mischief.

23. It should therefore, methinks, be an easy determination, whether to embrace that clemency and compassion which we see exemplified in the wisest and best of men, nay in the Omniscient, Immortal God, or that savage fierceness of the ignoblest creatures. This is certain, that no woman would be content to assume the outward form of any of those; why then should they subject their nobler part, the mind, to such a transformation? For, as there are no monsters so deformed, as those which are compounded of man and beast: so among them all, nothing can be more unnatural, more odious, than a woman-Tiger. I conclude all with the advice of Solomon, *Prov. 17. 14. The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with.* When once a breach is made upon the spirit by immoderate anger, all the consequent mischiefs will flow in, like a rapid stream when the banks are broken down; nor is there any way to prevent it, but by keeping the bounds entire, preserving that tenderness and compassion which God and Nature do equally enforce and recommend.

#### **SECT. IV. Of Affability.**

1. IN the next place we may reckon Affability and Courtesie, which as it is amiable in all, so it is singularly so in women of Quality, and more universally necessary in them than in the other Sex; for men have often charges and employments which do justify, nay perhaps require somewhat of sternness and austerity; but women ordinarily have few or no occasions of it, and those who have well digested the former Lectures of Meekness and Compassion; will not be apt to put it on unnecessarily. Now Affability may be•... considered either as a mere human Accomplishment, or as a divine Vertu; in either notion 'tis commendable; but 'tis the latter that gives it the highest Excellence and Perfection.

2. To begin with the first notion of it, we may take an estimate of its worth by its Cause, and by its Effects. For its Cause, it derives itself either from a native candor, and generosity of mind; or from a noble and ingenious Education, or something jointly from both; and these are as good originals as anything merely moral can flow from. And that these are indeed its sources; common• experience will attest: those of the greatest Minds, & best Extractions, being usually most condescending and obliging; whereas those of most abject Spirits and Birth, are the most insulting and imperious. *Alexander* the Great, though terrible in the field,

yet was of a gentle, complaisant conversation, familiarly treating those about him: yet *Crispinus*, *Narcissus*, *Nymphidius*, and other enfranchised bondmen, we find insolently trampling upon the Roman Senators and Consuls. 'Tis therefore a great error for Persons of Honor, to think they acquire a reverence by putting on a supercilious gravity, looking coily and disdainfully upon all about them; 'tis so far from that, that it gives a suspicion that 'tis but a pageantry of greatness, some mushroom newly sprung up, that stands so stiff, and swells so much. But instead of teaching others to keep their distance, this fastidious d...in invites them to a closer inspection, that if there be any flaw either in their life or birth, 'twill be sure to be discovered, there being no such prying inquisitor as curiosity, when 'tis egg'd on by a sense of contempt.

3. On the other side, if we consider the effects of Courtesie, they are quite contrary; it endears to all, and often keeps up a Reputation in spite of many blemishes: a kind look or word from a Superior, is strangely charming, and insensibly steals away men's hearts from them. This the Wise man refers to *Ecclus.* 18. 16. when he prefers a Word before a Gift. And 'tis *Plutarch's* observation of *Cleomenes* King of *Sparta*, that when the Grecians compared his Affability and easiness of Access with the sullen state and pride of other Princes, they were so enamored with it, that they judged him only worthy to be a King. And as there is no certainer, so also no cheaper way of gaining love: a friendly salutation is as easy as a frown or reproach; and that kindness may be preserved by them, which if once forfeited, will not at a far greater price be recovered.

4. Besides, when human vicissitudes are considered, it may be a point of Providence too; the greatest Persons may sometimes want assistance from the meanest; nay sometimes the face of affairs is quite changed, and the wheel of Fortune turns them lowest that were uppermost, and proportionably elevates the meanest. 'Tis wisdom therefore so to treat all, as to leave no impressions of unkindness, since none is so despicable, but may possibly at one time or other have an opportunity to retaliate. 'Twas therefore a prudent as well as an equitable resolution of the Emperor, who said he would so entertain the addresses of his Subjects; as, if he were a Subject, he would wish the Prince should entertain him. A rule very worthy to sway all Persons of Honor in their intercourse with others. And since even among Persons in Command there are degrees, and she which is superior to one, is inferior to another; they have a ready way to compare the civility they pay, with that they expect. Let therefore one who meets with a cold, neglectful Treatment from any above her, examine her own resentments, and then reflect, that if she give the like to those below her, they will doubtless have the same sense; and therefore let her resolve never to offer what she so much dislikes to bear: and she that does thus, that makes such inferences, will convert an injury into a benefit; civilize herself by the rudeness of others, and make that ill nurture her own discipline.

5. But hitherto we consider Affability only in its ethnic dress, as it is a human ornament; 'twill appear yet more enamoring upon a second view, when we look on it as bearing the impress of the Sanctuary, as a divine Vertu. And that it is capable of being so, we have the authority of *St. Paul*, who inserts it in the number of those Christian Graces which he



recommends to his Roman Proselytes; *condescend to them of low estate*, Rom. 12. 16. and that we may the better discern its valu, 'tis observable that he links it with the most eminent Vertu of Humility; for it immediately follows his Precept of *be not high minded*. Indeed 'tis not only joined with it as a Friend or Allie, but derived from it as its stock and Principle: and certainly a more divine extraction it cannot have, Humility being the *Alpha* and *Omega* of Virtues, that which lays the foundation, (without which the most towering Structure will but crush itself with its own weight) and that which perfects and consummates the building also, secures and crowns all other Graces; which when they are most verdant•... and flourishing, are like *Jonas* his gourd, that may afford some shadow and refreshment for a while, but are apt to breed that worm which will destroy them. When once they are smitten with Pride, they instantly fade and wither; so necessary is humility both for the acquiring and conserving, all that is good in us.

6. We may therefore conclude; that courtesy and obligingness of behavior which proceeds thence, is in respect of its spring and original, infinitely to be prefer'd before that which descends from no higher stock than natural or prudential motives; and since 'tis natural for every production to have some similitude to that which produces it, we shall find it no less excellent in respect of its properties than its descent, I shall instance only in two, Sincerity and Constancy.

7. For the first as far as Affability partakes of Humility it must of Sincerity also, that being a vertu whose very elements are plainness and simplicity: for as it has no designs which want a cover, so it needs none of those subtleties and simulations, those pretences and artifices requisite to those that do. 'Tis the precept of the Apostle, *Phil. 2. 3. In lowliness of mind let each esteem others better than himself*, where we see 'tis the nature of a lowly mind to transfer that esteem to others which he substracts from himself: how where such an esteem is planted into the heart, it verifies all the expressions and outward significations of respect, and renders the greatest condescensions (which to an insolent humor may seem extravagant and affected) real and unfeigned.

8. On the contrary that courtesy which derives no higher than from mere human principles, is not much to be confided in. 'Tis the Psalmists affirmation *that all men are liars*. And therefore there is more than a possibility of deceit in their fairest shows. Somtimes we know smooth & plausible addresses have been designed as the stale to vile and treacherous practices. The extraordinary blandishments and endearing behavior of *Absalom* to the people, was only to *steal their hearts*, and advance his intended rebellion, *2 Sam. 15.* and *David* tells us of some, *whose words were softer than butter, having war in the heart, whose words were smoother than oil, and yet were very swords*, *Psal. 55. 21.* and God knows this age has not so much improved in sincerity, that we should think the same Scenes are not daily acted over among us.

9. But besides all the blacker projects of this kind, which nothingbut the event can detect, there is a lower sort of this treachery, which is visible, nay so avowed, that it is one of the most common subjects of mirth and entertainment, I mean that of scoffing and derision, a thing too frequent among all, but I fear I may say very peculiarly so among Ladies, those at

least of the modish sort, their very civilities and caresses, being often designed to gain matter of scorn and laughter. Mutual visits we know are an expression of respect, and should flow from a real kindness, but if those now in use be sifted, how few will be found of that make? They are at the best formal, a tribute rather paid to custom than friendship, and many go to see those, for whom they are perfectly indifferent whether they find them alive or dead, well or sick. Nay very often they are worse than thus, designed only to make observations, to bolt out something ridiculous wherewith to sport themselves as soon as they are gone; and least the inquest should return with a *non inventus*, they will accept of the slightest discoveries, the least misplacing of a word, nay of a hair shall be theme enough for a Comedy.

10. But if a poor Country Gentlewoman fall within their circuit, what a stock of mirth does she afford them, how curiously do they anatomise every part of her dress, her meen, her dialect, nay perhaps to improve the Scene, will recommend yet greater absurdities to her, under the notion of the mode, that so she may be the more ample subject of their scorn. Such visits as these are but insidious intrusions, the insinuations of a spy rather than the good office of a neighbor; and when 'tis remembered how great a portion of some women's time is spent in this kind of diversion, we must conclude there have a multitude of acts gone to make up the habit. I wish they would seriously reflect on it, and unravel that injurious mirth by a penitential sadness, and either spend their time better than in visiting, or else direct their visits to better purposes: and this they would certainly do if they would exchange their mere popular civilities (that kind of paint and varnishing manners) for that true Christian condescension; which admits of no deceit, but is as transparent as Drusus wished his house should be, that has no secret screws and springs, to move the eyes or tongue a contrary way from the heart, but is in reality all that it pretends to be.

11. A second property of it is Constancy, for as it is true to others, so it is to its self; 'tis foundid on the solidest of virtues, and is not subject to those light and giddy uncertainties, that the vulgar civilities are. For he that out of a disesteem of his proper worth, has placed himself in a state of inferiority, will think it not an arbitrary matter, but a just debt to pay a respect to those he thinks his betters; and an humble mind will in everybody find something or other to prefer to himself. So that he acts upon a fixed principle, and is not in danger of those contradictions in his manners, which shall render him one day sweet and affable, and another sour and morose. But such mutations are frequently incident to those who are swayed by other motives, sometimes an interest changes, and then the most fawning Sycophant can transplant his flatteries, and court a new Patron; yea many times to the despite and vilifying of the old.

12. Sometimes again, fortune may change; a man may fall from a prosperous to an adverse state, and then those who were prodigal of their civilities whilst he needed nothing else, will withdraw even those from him, least they should encourage him to demand something more; an experiment of this *Job* made in his friends (or rather flatterers) whom he fitly compares to winter brooks, running over when not needed, but quite dry when they are.

13. But the most frequent change is that of fancy and humor, which has a much more general sway than reason and judgment. This is so observable in the vulgar rabble, that often in an instant they will shift passions, and hate this hour what they doted on the last. Of this all popular states, have afforded many costly experiments, but we need not go farther than the sacred Story, where we find the Acclamations and *Hosannahs* of the multitude, quickly converted into *crucify him, crucify him*. This levity of mind has been observed so incident to women, that 'tis become almost proverbial; for by how much their passions are more violent, they are commonly the less lasting, and as they are reckoned among those colder bodies that are particularly influenced by the Moon, so they seem to bear a great resemblance to her in her vicissitudes and changes; yet still with a greater degree of uncertainty, for she in all her revolutions observes some constant periods, and we can tell in her wain when she will be at full, so that she has a kind of certainty even in her planetary errors; but what Ephemerides can be framed for some women's humors? who can tell how long the present will last? and what will be the next that will succeed?

14. I need not bring instances of their inconstancy from that common place of passionate widows, who have let a new love sail even through those floods of tears wherewith they bewailed the old: for (besides that that is a case wherein possibly they may find matter enough for retortion) it is here a little wide from my purpose, which designs no farther inquisition than into their ordinary conversation, wherein that love o•... variety which is so remarkable in their habit, their diet, their diversions, extends itself often to their company, their friendships also and converse. Those intimacies which they cherished lately, quickly grow despicable, and at last nauseous, and consequently their behavior falls from kind and civil, to cold and disdainful. I doubt not this has often been proved by many of those humble companions, which officiously attend them, who cannot always fix themselves, no not by those flatteries that first introduced them; some new comer perhaps has better refined the Art, and do's the same thing more acutely and ingeniously, and then the old one is to be turned off as too gross a Sycophant; or if they have been so happy as to light upon some of a more generous temper, who instead of a servile compliance with their humor, and high characters of their worth, entertain them with the true images of themselves, and endeavor to make what others only speak them, this is that unpardonable crime which forfeits all degrees of favor, and does not only avert, but incense. A faithful Monitor is as unacceptable as a true Looking-glass to a deformed person, which at the best will be set aside, and escapes well if not broken; and while great persons dispence their favors or their frowns by such perverse measures as these, they will be sure to do it unjustly, as well as unconstantly.

15. I am far from making this an universal charge, I know there are women of the highest quality, that guide themselves by other rules, that are deaf to all the songs of *Sirens*, and have the prudence to value a seasonable reproof before the most extravagant Panegyric; but this is owing to that humility which I am now recommending, without which 'tis as impossible for greatness to be proof against flattery, as it is for a Pinnacle with spreading sails, and a violent gust of wind, to sail steddily without ballast. And the frequent want of this is it which makes it no less frequent •...o see those unevennesses and inequalities in

be...avior; those partialities in dispensing even the •...ommonest civilities, which I have now repre...ented.

16. And sure 'tis none of the meanest attri...utes due to that excellent vertu of humility that •...t can thus fix and poise the mind, cure those ver...igoes and giddy humors, incident to those who •...re mounted aloft: and above all that it is a sure Antidote against the most insinuating poison of flattery, a holy spel or amulet against the venom of a Parasite, which the Philosopher justly calls the worst of tame beasts, as a Detractor is of wild: He being indeed a kind of vulture, in the way of seizure, noless than ravine, who firstpicksout the eyes of that which he designs to prey upon; suffering not the person concerned, to see anything of that destruction which he is to feel. And certainly none of the ominous Birds, no night-Raven or screech-Owl can abode half so dismally as these domestic Birds of prey, which are not only presages, but instruments of ruin wheresoever they haunt.

17. 'Tis therefore the universal concern o... those that are great and prosperous, to chase them away, as *Abraham* did the Fowls from his Sacri ⟨◇⟩ , *Gen.* 15. 11. but yet more peculiarly so o... those to whom fortune hasgiven a sudden rise, and unexpected grandeur, they being of all others th... most obnoxious to this sort of Harpies. The surprizes of prosperity do no less disturb the judgment then those of adversity: and as one who i... in an instant snatched up to some high Tower, is s... amazed to see himself there, that he has no ju... measure of the altitude, but thinks every thin... farther below him then it is: so they that ascen... to greatness by swift and rapid motions, hav... their heads so turned that they are apt to overvalu it; and to look with contempt on those wh... before perhaps they thought worth their envy... And on a mind thus prepared, flattery may mak... any impressions, it suborning even Providence as a witness on its side, and inferring from the Dignities obtained, the transcending merit of the obtainer. A piece of Sophistry which the slightest observer may easily confute, all Ages giving instances of those whose Vices have preferred them, and by a strange Chimistry have extracted Honor out of infamous acts. Yet to a mind possessed with its own admiration, this shall pass for a demonstration: so treacherous a thing is Pride, that it combines with all who design to cheat us: and indeed 'tis not only an accessory, but the principal; none being in danger by others flatteries, who are not first seduced by their own,

18. It will therefore be a point of Wisdom for all Persons of Honor to increase their caution with their fortune, and as they multiply their Retinues without, so especially to enforce their Guard within, that they become not slaves to their own Greatness, fix not themselves in such a posture of State, as to become immovable to all the offices of Humanity and Civility; nor think that their admission to Greatness is upon the same terms on which the Jews were wont to receive their Proselytes, that they must renounce all their former relations; but to remember that they differ no more from others then as a counter set in the place of thousands or hundreds, does from one set in the place of tens or units. A little transposition may quite alter the case; or however, when they are all taken off the score, they are then indiscriminaty tumbled together, and one has no precedence of another, either in place or valu. So undiscernible will be the difference between the greatest Queen, and the meanest

Servant, when Death, that great Leveller, shall have mixed them; there will be no inquisition in the Grave who came embalmed, or perfumed thither. And, as a Learned man says, the Ulcers of *Lazarus* will make as good dust as the Paint of *Jezebel*.

19. But I shall be thought to have out-run my Subject, or instead of that amiable Image of Affability, and universal Obligingness, the great Ornament of Life, introduce the grim figure of Death, that sullen Executioner, whom no Gifts, no Prayers can mollify. Yet I cannot yield it wholly impertinent; for, as its final stroke cures all the infirmities of the body, so the foresight and contemplation of it is, as much a Catholicon for all the maladies of the mind; especially that of insolence and disdain. For sure they cannot much pride themselves in any exaltation, that remember they must finally fall into the dust: nor arrogantly despise others, who consider that themselves shall one day be insulted over by worms and insects. Such mental descents into the vault or charnel-house, are the best disciplines for the demeanor in other places, according to the admonition of the Wise man, *Remember thy end, and thou shalt never do amiss*.

#### **SECT. V. Of Piety.**

1. LASTLY, To complete and crown all other Excellencies, nothing is so proper, so necessary as Piety and Devotion. This is the salt which seasons all Sacrifices; yea, the Altar which sanctifies the Gift, no good (how splendid soever in the sight of men) being acceptable to God, till it be thus consecrated, and have the seal of the Sanctuary upon it. This is a Vertu truly Divine, as well in its original as its end; for as it comes from Heaven, (is an afflation of the blessed Spirit) so it tends thither also, and thither raises its Votaries. This is it which sublimates and spiritualizes Humanity, defecates and refines it from all the dregs of morality; and so wings our earthly lumpish nature, that we can soar aloft to the region of Spirits, and by its raptures make some essay of that state of separation, even while we are linked to the body. This is it which combines us so with God, that we have the same interests, the same choices; nay it does in a sort communicate and enterchange properties with him; the all-Powerful God seems impotent and unable to resist its influence, whilst it invests us feeble wretches in a kind of Omnipotence, by engaging him for us who can do all things.

2. Now this Piety may be considered either in a larger, or more limited sense: in the former 'tis as wide as the whole scheme of Duty, not confined to any one act, but extended to all the commands of God. For as the animal Spirit diffuses its self into all the most distant members of the body; so this more vital Principle has as universal an influence on the mind, stamps that with such an admiration and reverence of God, such a love and complacency in him, that every act is (at least habitually) designed to obey and glorify him.

3. In the more limited sense, Piety is taken for our more immediate intercourse with God, in things purely divine, as Adorations, Prayers, Aspirations, and all pantings and breathings of the soul after him; and in this notion 'tis more particularly called Devotion. And this is comprehended it: the other, as a part in the whole; nay indeed, as an effect in its cause; for where Piety has not first formed and modelled the soul, there can be no true Devotion.

External forms of it there may be, but that is but ceremony and pageantry, the most submissive prostrations are there but like that of *Dagon* before the Ark, the fall of a lifeless trunk; the most elevated eyes but a kind of convulsive motion; and the most rigid mortifications, but like the cuttings and launcings of *Baal's* Priests. Of this the very Heathen had some notion, and therefore in their worships had many preparatory ceremonies of lustration, and purifying, as being conscious of the incongruity, that unholy Persons should be admitted to Sacred things. And accordingly *Socrates* has excellently (I had almost said Evangelically) defined, *the best way of worshipping God*, to be *the doing what he commands*. Indeed without this, our Devotion is mere stratagem and design: we invoke God as we use to cajole men, only to serve a present turn; and of such disingenious addresses, 'tis easy to read the event; or, if we cannot, *Solomon* will instruct us, *Prov. 15. 8. The Prayers of the wicked are an abomination to the Lord.*

4. To treat of the several branches of Piety in the first notion, is not agreeable to the intended brevity of this Treatise; nor necessary, because there are so many distinct Tracts extant on that Subject; yet I shall the more closely to adapt it to my female Readers, observe the propriety of it to women, not only as it is their greatest ornament and advantage, but especially as they have somewhat more of predisposition towards it in their native temper. God's Laws, which are the rule of Piety, have this common with men's, that they are enforced upon us by the proposal both of punishments and rewards, by that means engaging two of our most sensible passions, Fear and Love; and the female Sex being eminent for the pungency of both these, they are consequently the better prepared for the impressions of Religion.

5. This is so much acknowledged, that our masculine Atheists make an ill use of it, and are willing to think that Religion owes its force only to the impotence of the subject on which it works, that 'tis only an imposition upon the easy credulity of women, and are content to allow them the inclosure of it; wherein, though they sufficiently show their contempt of Piety, yet they unawares give a greater honor to that Sex than they intend, whilst they confess it more capable of an assimilation to the supreme Goodness, and of the renewal of God's Image (for to that all Piety is designed) than their own. And therefore women have so little reason to be ashamed, that they ought to glory in the concession, and gratefully to celebrate the goodness of God to them, who, as he brings light out of darkness, so converts their natural infirmities into a means of spiritual strength, makes the impotencies and defects of their nature subservient to the operation of Grace; and by consecrating their very Passions, makes even those Gibeonites serviceable to the Tabernacle. But then 'tis to be remembered, that the greater is their obligation to comply with this design of God's, to let their passions run in the channel he has cut for them; so to confine their Fear and Love to spiritual Objects, that they make no inordinate eruptions to anything else, but in all their estimations of things dreadful or desirable, to give still the just deference to that which is eternal.

6. And, as Women in General have this advantage towards Piety, and obligation to it; so particularly those of Quality, who we may suppose to have generally a more early institution

and instruction in it then those of a meaner rank: and besides, have afterwards more opportunities of being built up in the knowledge of their duty, and (by the help of an ingenious education) clearer apprehensions to discern it; and when they do so, have greater obligations to perform it, both in respect of God, of others, and themselves.

7. In respect of God they have the greatest tie of gratitude, not only for the common mercies which they partake with the rest of mankind, but for those peculiar, by which they are differenced from others; of which, if they want a just value, let them ask themselves how willing they would be to part with them, how she that has fed delicately, would like to be desolate in the street, or *she that has been brought up in Scarlet, to embrace the Dunghil*, Lam. 4. 5. and according to the aversion they find to such a change, let them estimate their present enjoyment, and the thankfulness it exacts.

8. Secondly, in regard of others, their Piety backed with their secular advantages, may be of a more extensive benefit; they have many opportunities of doing good by their influence on others; or if no way else, yet the splendor of their example, will by the eminency of their conditions shine (as a light on some high Tower) more perspicuously, and guide many into the same path of Vertu. And certainly 'tis no small obligation that lies on them in this respect; for God, who does nothing without an end worthy of his wisdom, can never be thought to have selected some persons as the objects of his bounty, merely that they may swill and glut themselves with sensual pleasures. No doubtless, he who is the great Master of the universe, disposes all things for common benefit; and therefore, if He have placed some in an higher Orb than others, it is that they may have an auspicious influence on those below them; and if they fail in this, they are no longer Stars but Comets, things of ominous and unlucky abode to all about them. I might enlarge on this Subject, but having don it already in the Gentleman's Calling, I suppose it unnecessary, since that part is equally adapted to both Sexes.

9. In the last place, they have all obligation to Piety, in respect of themselves, and that in two considerations; the first, of their present danger; the second, of their final account. For their danger, 'tis evident they do not more outnumber their inferiors in anything then in the opportunities, nay solicitations to sin. Wealth... and Honor have many snares, and which is worse, do often dispose the mind to such an heedless security, that it takes no care to avoid them: and as in the body, the diseases of repletion are far... more numerous than those of emptiness, so the... mind is oftener vitiated by affluence and prosperity, then by indigence and adversity. It becomes therefore those who are so surrounded with enemies to fortify themselves: and that they can no way do, but by a sincere Piety, that *whole Armor of God* which the Apostle describes, *Eph. 6. 13. by which alone they may repel all the darts of temptations*; nay not only ward the blow, but wrest the weapon out of Satan's hand, so that when he urges to them the opportunities, the impunity which their wealth and greatness gives them to be bad, they may retort his Argument, & by a wholsomer inference collect thence their great obligation to be good, and that not only upon the score of gratitude (though that were enough to an ingenious soul) but in the second place of interest also, in respect of that account they must finally give. For though God be not an unjust exactor to reap where he

has not sowed, yet he is not so negligently profuse, as to do that which no prudent man will do, scatter his goods promiscuously, without taking notice where they fall; but as he dispences all things by particular providence, so he does it to a particular end, and will exact as particular an account how that end has been complied with.

10. It is a smart exprobration of God's to *Israel*, *Ezek*, 16, 17, 18, 19. that she had sacrilegiously employed his *silver and gold, his oil, his flower and honey which he had given her in the service of her Idols*, by which as we may see he takes notice how we dispose of our temporal possessions, so it shows us how the enditement will proceed against all those who so pervert their use: with what confusion must they appear at the great Audit who can give no other account of their receipts, but that they consumed them upon their lusts, waged war against God with his own treasure, and been as well thieves as rebels? What a Luciferian fall will they have from their honors, who have endeavored to undermine God's? thought themselves too great to pay him homage, and by their profane and vicious example, induced a contempt of him? In short what a retaliation of inversions will there then be? those that have turned God's grace into wantonness, converted his bounty into the fuel of their pride and luxury, shall then have their glory turn'd into sham, their riots and excesses into the want of a drop of water, and shall retain nothing of their greatness, but the guilt, the grating remembrance of having abused those temporal blessings, which if well managed might have received them into everlasting habitations. How necessary then is it for all who have received so much upon account, to be often reflecting on it, examining what charges, the great owner has imposed upon so ample an income? what God requires of them for whom he hath don so much? And this is particularly the business of Piety, which in all the forementioned respects, is as the usefulest, so the noblest accomplishment of greatness

11. And such it hath been accounted till this profane Age of ours, which has removed all the boundaries of the former, reversed even the instincts of nature, and will not leave us so much of Religion as had the very worst of Heathens. For how erroneous soever they were in the choice of their Deities, they always honored and reverenc'd those they chose, committed most of their enormities in obedience not in affront to them: did not assign the votaries as *Jeroboam* did his Priests of the meanest of the people, but thought themselves dignified by their service, but esteemed it an infamy not to be pious. But alas now we adiaies make other estimates, Religion is so abject so contemptible a thing, as is thought fit to influence none that are great either in parts or quality: and therefore though too many are willing to appropriate it to women, upon the first account, *as the Gospel is the foolishness of preaching*, 1 Cor. 1. 21. yet they make exceptions upon the latter, and are not willing to afford it any of the nobler Proselits even of that Sex.

12. I doubt not there are many Lectures read to such, to fortify them against all impressions of piety, to raise out the common notion of a God, & in order to that to depose his Vicegerent within them, discard their conscience, that unmannerly inmate, which is still speaking what they have no mind to hear, and will be apt sometimes to question their grand principle, and tell them they have souls. And truly 'tis no wonder if the abettors of Athism take this course; for since they have no solid foundation of truth or reason, 'tis but necessary they



support their Party by Authority; the countenance and applause of Great Persons, & God knows they have too much succeeded in the design. But, in the mean time, what security do they give for the truth of their pretensions? We know 'tis still required of those that will practice upon other people's concerns, that they put in caution to secure the owner from damage, But alas, what gage can they give for a soul? Who can contrive a form of Indemnity where that is the thing hazarded?

13. 'Tis easy indeed for one of these Apostles of *Satan*, to tell a Lady that she has nothing to do but to indulge to her pleasure; that 'tis the extremest folly to be frighted from a present enjoyment, by a fear of I know not what future smart; that God, and Sin, and Hell, are but names, certain Mormos and Bug-bears conjur'd up by Divines, to work upon her fear, and abuse her crudelity. This, and much more of this kind may be said, and I doubt often is; but all this while the question is beg'd, and a strong affirmation must pass for proof: for I defy all the Doctors of Atheism to make any demonstration of their Tenet; and yet, though they pretend to no Demonstration themselves, Religion must be condemned merely for the want of it: that is for not making spiritual things liable to sense, for distinguishing between belief and science; which is indeed for doing the most reasonable thing in the world, *viz.* the remitting every object to the trial of its proper faculty: and they who suspect it upon that account, may by the same kind of Logic wrangle us out of all our senses, may persuade us we hear nothing because the eye discerns not sounds, that we taste not, because the ear understands not gusts and •...apors, and so on to the rest.

14. And yet this is the bottom of those Arguments which the great pretenders to reason make against Religion, and in the mean time have so little ingenuity as to exclaim on the light credulity of fools and women, that embrace the dictates of faith, whilst the same instant they exact a more implicit assent to their negative Articles, their no Religion. A strange magisterial confidence so to impose on this Age, what is so universally contradictory to all former, and to the common verdict▪ of mankind. For 'tis observable through all the successions of men, that there were never any society, any collective body of Atheists; a s•...gle one perhaps might here and there be found (as we sometimes see monsters or misshapen births) but for the generality they had always such instincts of a D•...ety, that they never thought they ran far enough from Atheism; but rather choose to multiply their God's, to have too many then none at all: nay were apt to descend to the adoration of things below themselves, rather than to renounce the power above them. By which we may see that the notion of a God is the most indelible character of natural reason, and therefore whatever pretence our Atheists make to ratioci•...ation and deep discourse, it is none of that primitive fundamental reason coetaneous with our humanity; but is indeed a reason fit only for those who own themselves like the beasts that perish.

15. But admit we could be more bountiful to them, and allow their opinion an equal probability with our Faith, yet even this could never justify anybody in point of prudence, that should adhere to them. Common discretion teaches us that where two propositions have an equal appearance of truth, there is no rational inducement to prefer one before the other, till we have examined the consequences, and find something in the one which may over-

poise and outweigh the contrary. Now in all things that concern practice, there are no motives so considerable, either to invite or avert, as advantage or danger.

16. Let us apply this to the present case, and examine the pretensions of the Atheist and the Christian in both respects. But first we are to remember, that both advantage and danger are to be viewed under a double notion, either as present or as future. The former is the Atheists most proper subject, and indeed all he can pertinently speak to, who professes himself only a man of this world. Here he will tell us that the disbelief of God and another life, is the great enfranchiser of mankind, sets us at liberty from that thralldom, those Bonds wherewith our superstitious fears had fettered us, that it supersedes all those nice and perplexing inquiries of lawful and unlawful, and reduces all our inquisitions only to this one, how we shall most please ourselves. The glutton need not put a knife to his throat, but is only to put an edge upon his Palate. The drunkard need not refrain his cups, but only take care that they be filled with the most delicious liquor. The warrior need not pull out his eye, but only content to possess what that tempts him to desire... and in a word none of our appetites need be restrained, but satisfied. And this uncontrolled licentiousness, this brutish liberty, is that *summum bonum*, that supreme happiness which they propose to themselves, and to which they invite others.

17. On the other side the Christian is not without his claim to a present advantage, though of a far differing nature: he is not so preposterous as to think it a preferment to sink below his kind; to aspire to an assimilation with mere animals, which is the utmost the former amounts to, but he proposes to himself the satisfaction of a man...; those delights which may entertain his reason not his sense; which consist in the rectitude of a well informed mind. His Religion is the perfectest Scheme of Morality, and makes him a Philosopher without the help of the Schools, it teaches him the art of subduing his appetites, calming his passions, and in a word makes him Lord of himself; and by that gives him all the pleasures which result from such a sovereignty, Nor is he totally void even of the pleasures of sense, which in many instances are greater to him than to those that most court them. Temperance cooks his coarsest diet to a greater gust, than all their studied mixtures; chastity makes one lawful embrace more grateful to him, than all the nauseating variety of their unbounded lusts; and contentment swells a little into a talent, makes him richer than the Indies would do if he desired beyond them. Nor is it a lamentable benefit that his moderation gives him immunity from those sensitive pains which oft bring up the rear of inordinate sensual pleasures. So that his condition even set in the worst light in that very particular wherein the Atheist most triumphs over him, is not so deplorable as 'tis represented.

18. But if it were, he has pleasures that would infinitely overwhelm that smart, and that not only in his reason (as hath been said before) but in his more sublime diviner part, such irradiations from above, such antepasts of his future bliss, such acquiescence in a calm & serene conscience, as is every cheaply bought with all he can suffer here. I know the profane laugh at these things as Chimera's and the illusions of a prepossessed fancy (& truly if they were so, they might yet come in balance with many of their pleasures which are as much

owing to opinion and imagination:) but if we consider what supports they have given under the heaviest pressures, how they enabled the primitive Martyrs, not only to suffer, but even to court all that is formidable to human nature, we cannot think that a mere phantastic imaginary joy could deceive the sense of such real, such acute torments. And though in this great declination of zeal, there be perhaps few that can pretend to those higher degrees of spiritual raptures, yet certainly were the votes of all devout persons collected, they would all concur in this testimony, that even in the common offices of Piety, the ordinary discharge of a good conscience, there is an infinitely greater complacency, a higher gust and relish than in all the pleasures of sense. But of this the most irrefragable witnesses are those who from great voluptuaries have turned devotees, and I dare appeal to their experience, whether of the two states is the most pleasant. I wish those who will not believe this on others words, would themselves make the trial, and till they do so they are notoriously unjust to pronounce that a fiction, of whose reality they refuse to make proof.

19. By what hath been said, some estimate may be made which bids fairest) the Atheist or Christian) as to present temporal felicity: but alas what an allay, what a damp is it to felicity to say 'tis themporal, yet we may give it a term below that, and say 'tis momentary. For since our life is so, nothing that depends on that can be otherwise, and yet in this shallow bottom the irreligious embark their all. For, as to all future advantage, 'tis their Principle to disclaim it, they discer\*...*no reward for blameless souls*, Wisd. 2. 22. So that in this particular the Christian does not compare with, but triumph over them. *He knows that if his earthly house of this Tabernacle be dissolved, he hath a building of God; an House not made with hands, eternal in the Heavens*, 2 Cor. 5. 1. That when he parts with his life, he does not resign his happiness, but shall receive it infinitely improved both in degree and duration. And now certainly 'tis visible enough which opinion proposes the fairer hopes, and consequently which (supposing but an equal probability of truth) is the most inviting.

20. But some spirits there are so ignoble, that the most glorious Prize cannot animate them; that like a swine, the muscles of whose eyes, they say, permit him not to look upwards, is not concerned in all the felicities above, but would at a venture resign his share in those, so he may securely enjoy his husk and draff. But yet even these who are incapable of the more generous resentments, may be apt enough to the more servile; and danger may fright, though glory cannot allure them. It concerns such therefore to compare the mischiefs which each Opinion threatens to their opposites, and from thence make an estimate which is safest to be chosen. And here let the Atheist himself cast up the account of the dangers consequent to Christianity, and it can all amount but to this, the deprivation (or rather moderation) of some present sensual pleasures, or the incurring of some present sensitive pains; the former in the daily exercise of Temperance, and mortification; the latter, (more rarely and ostner in purpose then act) the suffering for Righteousness sake. And both these the Christian balances, nay out-weighs by two more important present hazards on the other side. To the former, he opposes the danger of being enslaved to the brutish part of a man's self, a thing so deplorable even in the judgment of humanity, that all Writers of Ethics have uniformly declared no servility to be so sordid and intolerable as that of the vicious man to his Passions and Lusts. To the latter, he confronts the mischief of being a slave to every man

else; for such he certainly is, whom the fear of suffering can baff•...e outof anything he thinks just and honest. For if all the men in the World could successively have the power to afflict him, they wouldalso have to command and rule him; and what can be more abject, more below the dignity of human nature, then to have a spirit always prepared for such a servitude? Besides, even the utmost sufferings which Christianity can at any time require, is outvied daily by the effects of luxury and rage; and for one that has opportunity to be a Martyr for his God thousands become so to their Vices.

21. If from the present we look forward to futuredangers, the Atheist must here be perfectly silent; he cannot say that the Christian after this life shall be in any worse estate than himself, since he concludes they shall both be the same nothing. But the Christian threatens him with a more dismal state, he allows him indeed a being, yea an eternal one; but it is only such as qualifies him for a misery as eternal; the worm that never dies, the fire unquenchable, where all the excesses of his short pleasures shall be revenged with more excessive, endless torments: his senses which were here the only organs of his felicity, shall then be (though not the only) the very sensible mediums of his wretchedness; and that conscience which he here suspended from its office, shall then take our its arrears, and return all its stifled admonitions in perpetual horrors, and desperate upbraidings. I need not now sure ask on which side the greater danger lies.

22. To conclude, the result of all is, that the transitory pleasures of the Atheist are over-poised even by the present satisfactions of the Pious And the eternity of unbounded, unconceivable joies he expects hereafter, comes in *ex abundantia*, having nothing on the other side that offers at a competition with it. And at the very same rate of Proportion we have seen the dangers also are so, that we can easily compute the utmost mischief our Christianity can do us, if it should be false; but the damage of the other is inestimable, both for the penalty of loss, and sense. I may now appeal to common prudence to judge of the vast inequality, and to pronounce, that sure there had need be some great evidence of truth on the Atheists side, to preponderate all these disadvantages. Indeed, nothing much below a demonstration can justify the choice of so dangerous Principles; I am sure an equal probability can never do it, where the danger is so unequal; and were the veriest Atheist consulted in a secular case of the like circumstances, he would certainly pronounce him a mad man that should make such an election. How desperate a phrensy then is it to do it, without so much as that equal probability: nay indeed, without any probability at all? And yet this madness sets up for the monopoly not of Wit only, but Reason too; and by confidence and clamor, seeks to run down those Arguments it can never confute.

23. I may be thought here to have made too long a d•...gression from my proper Subject, but I cannot confess it so; for since my present business is to recommend Piety, I can no way do that so effectually as by showing its consonancy to right reason, especially considering the busy industry is now used to represent it under another form, and to alienate from it those persons whose Greatness may give it any luster or repute in the World; of which sort I suppose there are few more frequently attacked then Women of Quality, that converse among those who call themselves the wits of the Age; who living in so infectious an air, had

need of some antidotes about them; and if what I have now offered, appear not forcible enough, (for it pretends not to the tith of what may be said on the Subject) yet it may at least do them this service, to put them in mind of what they need, and send them to the fuller dispensatories of others.

24. And that is the thing. I should earnestly beg of them, that they would be so just to their own interest, as not to combine with seducers against themselves; but if they have been so unhappy as to lend one ear to them, yet at least not to give up both to be forced in a slavish submission to their dictates, but hear what may be said on the other side. And sure 'tis but a low composition for God thus to divide with *Satan*, yet 'tis that of which his Emissaries are so jealous that 'tis one of their grand Maxims, that none who professes Divinity is to be advised with; and therefore by all Arts they are to be rendered either ridiculous, or suspected; to which methinks may be applied that Fable (which *Demosthenes* once recited to the *Athenians*, when *Alexander* demanded of them to deliver up their Orators) of the Wolves and the Sheep, who coming to a Treaty, the first Article of the Wolves was, that the sheep should give up their mastives which guarded them: the resemblance is too obvious to need a minute application.

25. But this is manifestly to reverse all former Rules, and to trust a man rather in any Faculty than his own, and would never have prevailed in anything but where the soul is concerned, that poor despicable thing whereon alone we think fit to make experiments. 'Tis sure, that if any should dispute their title to an earthly Possession, they would not so tamely resign it, nor would trust their own selves in its defense, but would consult their ablest Lawyers, and, by them, sift out every circumstance that might establish their claim. Why should they then suffer themselves to be talked out of an Heavenly Inheritance, without so much as once proposing their doubts to those whose study and profession it is to resolve them? But as in all other ills, so in this, prevention is better than cure; and therefore to those that are yet untainted, the securest course will be to stop both ears against all profane insinuations. and to use those who tempt them to be disloial to their God, that spiritual adultery, as they should do those who solicit them to the carnal, not so much as to enter parly, but with the greatest indignation detest and reject them. 'Tis the saying of the Wise man, *Prov. 25. 23.* that *an angry countenance driveth away a back-biting tongue.* And certainly, would great Persons look severely on such defamers of Religion, they would give some check to that impudence of profaneness which has given it such a vogue in the World.

26. And sure this is much their Duty to do, if they own any relation to that God who is so dishonored. They would think it a very disingenious thing to sit by to hear a Friend or Benefactor reviled, and express no displeasure; and is God so friendless among them, that only his traducers and blasphemers can be patiently heard? Among the Jews, at the hearing of any Blasphemy, they rent their clothes; but I fear we have some of our nice Dames that would be much more concerned at a rip in their garment, then at the rending and violating God's sacred Name; and could more patiently behold the total subversion of Religion, then the disorder or misplacing of a lock or riband. But 'tis to be hoped there are not many so impious, and those that are not, will surely think themselves obliged with all their power, to

discountenance all the Fautors of irreligion, whether they be the solemn sedater sort that would argue, or the jollier that would rallery them out of their Faith.

27. But when they have thus provided against the assaults of others, and secured the speculative part of Religion, they have only established a Judicatory against themselves, stored up matter of Conviction and Accusation, if they answer it not in the practic. I must therefore after this long excursion, return to my first Point, and beseech them seriously to weigh the obligations they have to Piety in the general notion of it, as it comprehends all the duties of a Christian life, of which as I intend not to speak particularly; so I know not where to find a better summary, then that which S. James has drawn up, *Chap. 1. verse. 27. Pure Religion and undefiled before God even the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

28. But besides this general, there is (as I said before) another more restrained notion of Piety, as it relates to our more immediate intercourse with God in divine Ordinances and Worship, in which respect it commonly passes under the name of Devotion, and thus considered it has a great propriety to the female Sex. For Devotion is a tender Plant, that will scarce root in stiff or rocky ground, but requires a supple gentle soil, and therefore the feminine softness and pliability is very apt and proper for it. And accordingly there have been very eminent growths of it in that Sex. I need not he...p up examples of former Ages, but rather persuade this to leave some at least to the following; and the more considerable the persons are the more conspicuous will be the example, which seems themore toadapt it to those I now speak to. Devotion in a Cloister is as recluse as the Votary, a light rather under a ⟨◇⟩ then on a candlestick: and in an obscure Cottage 'tis either not observed, or else thought to be but the effect of destitution and secular wants a reserve rather than a choice: but when those who are in the ei... of the world, the most eminent Actors on the Theater of human life, shall choose the part of a Saint, when those who want none of the divertisments or blandishments of earth, shall have their conversation in Heaven, this recommends it to the Spectators, as the true and greatest object of human choice; since 'tis chosen by those who know the utmost pretence of all its competitors.

29. Nor is devotion only more excellent in them in regard of its effects, but 'tis also more necessary in respect of their obligation. Devotion is an abstraction from the world, and therefore cannot in any eminent degrees, be practiced by those whose necessities or business do much entangle them in it. So that from such, a far less proportion will be accepted, then from those whose plenty and ease give them no other want but that of employment. And certainly if there be any of whom that can truly be said; women of quality are the persons: for they in this respect exceed even men of the like rank, for the men are often engaged in public employments, and must l...nd most of their time to the use of others; or however all have the care of their own private affairs, the managery of their fortunes to employ them. But of women the utmost that is ordinarily required, is but a little easy inspection within their own walls, the oversight of a few children, and servants, and even from this how many are by their condition of life exemted? and how many more do by their niceness and delicacy exempt themselves? And surely so perfect a vacancy is neither

happy nor safe. And therefore God who projects we should be both, never designed it for any of mankind: but where he gives so much liberty from secular, he expects a greater diligence in spiritual employments.

30. And indeed 'tis an amazing thing to see, that any into whom he has breathed the breath of life, on whom he has stamped the image of his own eternity, can think those immortal souls were given them only to serve the mean and abject uses of their corruptible bodies, (for which the soul of the dullest Animal would have don as well;) that eating and drinking, sleep and recreations, which are only useful to the supporting us in this world, are the only things for which we were sent hither. And yet if we may measure their opinions by their practice, this seems to be the persuasion of many of our female Gentry, who look upon it as a degrading, a kind of attainder of their blood, to do anything but please their senses. An error sure of the most pernicious consequence imaginable. We know a Lady of pleasure is in one sense a very scandalous Epithet, and truly 'tis no very laudable one in the other, nay which is worse, they are often coincident, and fall in with each other. She whose sole universal aim is pleasure, will not think herself much out of her road, in the pursuit of any particular. And she that thinks she lives for no other purpose, will so often be at a loss for innocent pleasure, that she is almost under a necessity to call in the nocent, to serve the very end (as she supposes) of her being. Aut indeed were they sure to confine themselves to such as are harmless in their kind, yet the excess of them renders them sinful, and the dotting pursuit denominates them *lovers of Plesures more then lovers of God*, a character so black that the Apostle completes his Catalogue of the worst vice; of the worst times with it, 1 *Tim.* 3. 4.

31. It is therefore the great goodness of God to design a rescu for those whose condition exposes them to that danger, and by exacting a liberal expense of time in their devotion, divert them from lavishing both it and their souls together. Neither does he by this defeat their aim of a pleasant life, but rather assist it: for whereas sensual delights are vagrant, and must be chased through a hundred turnings and wild Mazes, the spiritual are fixed, and one may always know where to find them. How often are the voluptuous in pain to know which pleasure to choose? like a surfeited stomach the greater variety is set before it, the more it nauseats all. What difficulties hath a Lady many times to resolve whether an afternoon shall be spen at the Court, or at the Theater; whether in dancing or at cards, in giving or receiving visi•...s, as not knowing which will best please her? But she that knows the delights of devotion, knows withal that there is no other fit to come in competition with it; and so is not distracted in her choice, nor need go farther then her Closet for the most agreeable entertainment. I know this will sound a little incredible to those that know no other use of Closets then as a conservatory of gauds and baubles; that aspire to no pleasure there above that of children, the playing with the Pictures and Popets that adorn it. Nor indeed do I pretend that such shall find those satisfactions I speak of. Those whose errand is to *Beelzebub* the God of flies, must not expect to be treated by the God of *Israel*. An ingenious man will scorn to obtrude himself on those who desire not his company, and sure God will not make himself more cheap. Those that will meet him in their Closets, must come with that design, resort thither as to an Oratory; nay more then so, they must come frequently. Spiritual joies know not the way to a place where they are not often invited: and as men seek for each

other not in places where they seldom or never come, but where they daily frequent; so God contrives, not to meet us in that place where we appear rarely and accidentally, but where we usually resort.

32. I shall not need to branch out devotion into the several parts, that being don already in a multitude of other Treatises, of which if they please to consult any one, they cannot want a Directory for their worship, whether private or public. Only let me observe the order and connection of those two, that they are neither to be sever'd, nor yet to be ranged preposterously. The private must not justle out the public, for God expects his solemn homage: and their hudling it up in private, as it may give men Ground to suspect they pay none at all; so neither God nor man can collect anything better from it, then that they are ashamed of the Deity they pretend to serve. On the other side the public must as little swallow up the private, and where it does, there may be a just doubt of its sincerity, Many attractives there may be to Church besides that of Piety, and indeed where that is really the motive, it teaches so much reverence to that awful presence they are to approach, as not to come without some preparation. What solicitude, what critical niceness will a Lady have for her dress, when she is to appear at a solemn meeting at Court, and shall she take no care how sordidly, how undecently she appear when the King of Kings gives audience? Shall many hours, days, nay perhaps weeks, be taken up in contriving for the one, and shall there never be a minute allotted for the other? This were sure very unequal, and yet this is the case where the devotion of the Closet does not prepare for that of the Church. If the mind be not tuned first there, it will be very ill qualified for that harmony of souls, which is the only thing God regards in our public offices. So that were there no other use of private devotion, but as it relates to the public, that were enough to speak the necessity of it.

33, But indeed 'tis not only a needful preparative to that sacred commerce, but to our civil. The World is but a larger sort of Pesthouse, in every corner of it we meet with infectious airs, and those that converse in it had need of this Antidote. How many temptations does every place, every hour, every interview, present to the shocking even of that moral integrity which a sober Heathen would judge fit to preserve; much more of that strict Piety our Christianity exacts.

34. 'Twas the observation that *Origen* made of himself, that the day in which he so shamefully fell by sacrificing to Idols, he had ventured out in the morning before he had completed his usual prayers; the Devil finding him so unarmed took advantage to assault him, as knowing he had then but a single impotent man to wrestle with, who had forfeited, by not invoking, the protection of God. And indeed since prayer is the most powerful exorcism to eject him, we may well conclude the omission of it is a likely means to invite him: for if God have not the prepossession, if we do not by hearty prayer surrender our souls to him in the morning, they are then all the day after like that empty house mentioned in the Gospel, a fit receptacle for as many evil spirits as please to inhabit there. Nor are these spiritual the only dangers that attend us, we are liable to a multitude of secular ones also: our persons, our fortunes, our reputations, everything wherein we can receive a benefit, renders us equally capable of a prejudice. What multitudes of accidents are there to which



we lie open, and nothing to guard us from them but the divine Providence? which if we neglect to solicit we are sure very unworthy of its defense. And this is a consideration that methinks should bring even the most sensual persons upon their knees: for though too many may be found that despise the former danger, and can contentedly enough expose their souls, yet such are usually the most tender of their temporal concerns it being commonly the excessive love of those which makes them neglect the other. She that fears not the fall into sin, will yet fear the tumbling into a precipice, and though she care not for the spotting of her innocence, would be very loath any accident should blemish her face, disparage her fame, or impoverish her fortune, and yet from any or all of these she is utterly unable to guard herself. So that if Piety will not, yet interest me thinks should render her an homager to that omnipotent power, from whence alone she can derive her safety.

35. And now methinks a Duty that is thus bound on with the cords of a man, with human as well as divine perswasives, should not easily be shaken off. I wish I could say it never is, but I fear there are some of those I now speak to, who neglect it in spite of all these inducements; who though they can pretend nothing serious enough to own the name of business, do yet suffer a succession of I know not what impertinencies to divert them. And indeed were the expense of some Ladies days calculated, we should find every hour so full of emptiness, so overladen with vanities that 'tis scarce imaginable where an office of devotion should crowd in.

36. The morning is divided between sleep and dressing, nor would the morning suffice, but that they are fain to make a new computation to measure it not by the Sun, but by their time of dining, which is often as late as the stationary hours of the Primitive Fasts, though upon a far differing motive. The afternoons being by this means reduced, are too short for those many divertisements that await them, and must therefore borrow as much of the night as they lent to the morning. And when the mere fatigues of pleasure send a Lady to her rest, 'tis not imaginable that she will permit Devotion to induce a yet greater, and more disagreeable lassitude; so that the whole round of her time seems to be a kind of magic circle, wherein nothing that is holy must appear. And indeed 'tis none of the highest stratagems of *Satan* thus to forestal their time; and by a perpetual supply of diversions, insensibly steal from them the opportunities of divine offices; an artifice by which I presume he prevails on some, who would startle at his grosser and more apparent temptations.

37. Nor needs he more then the success of this project; for if this habitual neglect of Piety should not finally end in great and criminal commissions, (as 'tis naturally very apt to do) yet his interest is sufficiently secured by such a customary omission, which amounts to no less then the living *without God in the World*: a state so hopeless, that when the Apostle recollects to the Ephesians the wretchedness of their Gentile State, he does it in those very words, *Eph. 2. 12*. And sure, those that live so under Christianity, are not in a better, but worse condition, by how much contempt of God is more unpardonable then ignorance.

38. It therefore infinitely concerns those who are in danger of so fatal a snare, to look about them, and endeavor to countermine *Satan*, and be as industrious to secure their duty, as he is to supplant it; and to this purpose, one of the usefulest expedients I know, is to be

aforehand with him; I mean, to make their Devotions the first business of the day; by which I intend not only those Ejaculations wherewith we all should open our eyes, but their more set and solemn Prayers; a Practice so highly expedient to the persons forementioned, that it falls little short of necessary; and that upon several reasons.

39. First, in relation to one of the great ends of Morning Prayer, which is to supplicate the guidance and protection of God for the whole day. Now if this be not don till some Ladies Dressings be finished, 'twill be half a mockery, a most preposterous request, as to the greatest part of the day, which will be past before; and besides absurdity, there is danger in it; for all the preceding time is as it were outlawed by it, put from under the Divine Protection. Alas, are God's safeguards to be only meridional, to shine out only with the noon-day Sun; Do they suppose *Satan* keeps their hours, and stirs •...ot abroad till the afternoon, that there is no danger either of corporal or spiritual mischiefs before that time of the day? Certainly, if *the noise of the harp and the viol* which *Isa. mentions*, Chap. 5. 12. do not drown it, they may often hear a morning as well as evening Passing-bell; with how many others does the glass of life run out, whilst they are at their looking-glasses? How many bodies are maimed and wounded in the time they are trimming and decking theirs? And *who made them differ from others*, 1 Cor. 4. 7? Or what tenure have they in the safety of one moment, save what they owe to God's Providence? And what rational expectation can they have of that, when they do not invoke it?

40. Nor are the spiritual dangers less, but rather much more; & they must be very slight observers of themselves, if they do not discern that snares may be laid for them in their recesses in their chambers, as well as in places of the most public resort. Indeed, were there no other than what relates to their dress, and curiosity thereof, it were enough to evidence their danger; scarce any part of that but carrying a temptation in it: to Pride, if it hit right, and please their fancy, to Anger and Vexation, if it do not. They had need therefore to put on their armor before their ornaments, by a prepossession of Prayer and Meditation to secure their vitals, lest by an internal death of Grace, their bodies (in their utmost luster) prove but the painted Sepulchers of their Souls.

41. In the second place, this appears requisite in opposition to the indecency and incongruity of the contrary. How inverted an estimate do they make of things that postpone the interests of their souls, to the meanest member of their bodies, pay... supererrogating attendance to the one, before the other comes at all into their care. But what is yet worse, how vile a contumely is offered to the Majesty of God, who is used as they do their dunning Creditors, posted off with an excuse of no leisure yet to speak with him; whilst in the mean time all the factors for their vanity can have ready access, and full audience. God must attend till their Tailor, their Shoemaker please to dismiss them, and at the best, can be allowed only to bring up the rear of a whole shole of Artificers.

42. But thirdly, 'tis very doubtful whether he shall obtain so much from them; for it may often happen that he shall be quite precluded: so numerous are the parts of a modish equipage, and so exact a symmetry is required in the whole, that 'tis the business of many hours to complete it; when as 'twas said of the Roman Ladies, a counsel must be called about

the placing of an hair that sits irregularly, when one thing after another shall be tried, and again rejected, as not exact, or not becoming; time all the while insensibly steals away, and though that will not stay for them, yet dinner doth, and then their bellies begin to murmur to pay any longer attendance on their backs, and claim the next turn; and between these two competitors, 'tis odds devotion will be quite excluded, or reduced only to a grace before meat: (and well if that, considering how unfashionable even that is grown) in the mean time what a wretched improvidence is it, to reduce the one necessary business of the day to such uncertainties, nay almost to a certain disappointment.

43. Yet suppose this hazard were only imaginary, and a Lady were infallibly sure not to lose the time for her Prayers; yet in the fourth place, she will be likely by such preceding diversions to lose much of her zeal in them, so that if they be said at all, they will scarce be said in a due manner. There •...s alas such a repugnancy in our nature to anything spiritual, that we cannot close in an instant; but as a benumbed, frozen body will need some rubbing and chafing before it can be fit for motion; so our more frozen souls require some previons incitations before they can with any vigor exert themselves in Devotion. Now sure the dressing time (I mean such a dressing as we now suppose) is not very proper for such preparations. 'Tis; on the contrary, extreme apt to indispose and unfit them; for when the fancy is possessed with so many little images of vanity, they will not easily be ejected. That ranging faculty is, God knows, too apt to bring in even the remotest diversions; but when it has such a stock ready at hand, how will it pour them in upon the mind, to the great allaying, if not utter extinguishing of Devotion.

44. When all these considerations are put together, 'twill sure appear wholesome counsel, that such persons should not trust so important a duty to so many casualties, but in the first place secure a time for that, repair to their Oratory before their dressing room, and by an early consecration of themselmes to God, defeat *Satan's* claim, and discourage his attempts for the rest of the day. We know there is a natural efficacy in a good beginning, towards the producing a good ending: but in spiritual things the influence is yet greater, because it draws in Auxiliaries from above, and engages the yet farther assistances of Grace. Upon which account I am apt to believe, that where this Duty is sincerely and fervently performed in the morning, it will not totolly be neglected in the succeeding parts of the day. 'Twill be easy to discern the same obligation, the same advantage of closing the day with God, that there was to begin it; and when those two boundaries are secured, when those are looked upon as strict duty, and constantly observed, 'tis not unlikely but their Piety may grow generous, and with *David, Ps. 55. 17. add to the evening and morning a noon-day office*; for where Devotion is real, 'tis apt to be progressive; and the more we converse with God, the more we shall desire to do so. Thus we see how this little cloud like that of *Elijah, 1 King. 18. 44. may over-spread the Heavens*, and this handful of first-fruits may hallow the whole day.

45. Nay indeed, when it has advanced thus far, 'twill probably go farther, 'twill not keep itself only on the defensive part, but invade its opposites, get daily ground of those vanities by which it was before oppressed. For when a Lady has in her Closet washed her cheeks▪ with penitential tears, she cannot sure when she comes out think them prepared for the

varnish of the paint and fucus. When she has attentively examined her Conscience, that impartial mirror, and there discerned all the blemishes of her nobler part, she will sure with somewhat a more cold concern consult her looking-glass. And when she has been pious vows and resolutions *put on the Lord Jesus Christ, Rom. 13. 14.* 'twill be impossible for her to be very anxiously careful about her garments. This devout temper of her mind will by a holy *leger-demain* shu•...flee the Romances out of her hand and substitute the Oracles of Truth; will not let her dream away her time in phantastic scenes, and elaborate nothing, but prompt her *to give all diligence to make her Calling and Election sure.* In a word, when she once understands what it is to spend one hour devoutly, she will endeavor to rescue all the rest from trifles, and impertinent entertainments; and employ them to purposes more worthy the great end of her being. Thus may she almost insensibly wind herself out of the snare, disentangle herself from those temptations wherewith she was enwrap; and by having her *heart so set at liberty, may run the ways of God's Commandments, Ps. 119.*

46. But Privat Devotion, though of excellent effect, cannot commute for the omission of public, nor indeed can it long maintain its vigor, unless sometimes cherished by the warmth of Christian Assemblies; and if God please to visit them in their Closets, they are (even by their own Laws of Civility) obliged to return his Visits, and attend him in his house, I fear too many adapt the instance in the formality too, and come as unconcernedly to him as they do to one another. 'Tis true, those that pay him a cordial reverence at Home, will certainly do it at the Church; and therefore by the little we see performed by some there, we may doubt God sees as little in their Retirements. But what speak I of an hearty Reverence, when 'tis visible that there are those who pay none at all? How rare a sight is it for some Ladies to appear at Church? How many times (I had almost said hundreds) do we see their Coaches stand at the Play-house, for once at God's? They seem to own no distinction of days, unless it be, that Sunday is their most vacant season to take Physic, or to lie a-bed; and if such do ever come to Church; Devotion is like to be the least part of their errand; some new garment perhaps or dress is to be showed, and that thought the place where the most critical Judges of those things will be most at lesure to observe them; or if they come not to teach new fashions, it may be they come to learn; and such documents will be surer to be put in practice then any in the Sermon. Possibly they expect to see some friend or acquaintance there, and as if Christ were to be served (as he was born) in an Inn, make his house the common rendezvous in which to meet their Associates. If they have anymore ingenious attractives, 'tis commonly that of curiosity, to hear some new celebrated Preacher, and that rather for his Rhetoric then his Divinity; and this Motive (though the best of the set) is but like that which prevailed with those *Jews St. John* mentions, who came to *Jesus that they might see Lazarus, Jo. 12.*

47. I shall not rank among these Motives, that of Hipocrisie and seeming Holiness; for from that all the rest do acquit them. Indeed 'tis the only sin which this Age has seemed to reform, and that too only by way of *Antiperistasis*, not by the Vertu but the Iniquity of the Times. Religion is grown so unfashionable, so contemptible; that none can now be tempted to put on so ridiculous a disguise. And altho as to single persons I confess Hypocrisy one of the deepest Guilts, such as has a peculiar portion assigned it by Christ in the place of

torment, *Mat. 24. 51.* yet as to Communities, I cannot but think it better to have a face of Religion then profaneness. The example of the former may work beyond itself, and the form of Godliness in some may produce the power of it in others; but a pattern of Profaneness, the farther it operates the worse, and all the progress it can make, is from one wickedness to another, so that I fear as *St. Bernard* wisht for his Feaver again, so the Church may ere long for her Hypocrites.

48. But to recall myself from this digression, let us a little enquire how those whom the foremention'd Motives bring to Church behave themselves there, and that is indeed with great conformity to the ends of their coming, their errand is not to be Suppliants, neither do they put themselves in the posture, kneeling is impertinent for them who mean not to pray, but as the Apostle describes the Idolatrous service of the *Israelites*, *They sate down to eat and drink and rose up to play*; so these sit down to talk and laugh with their Pew-fellows, and rise up to gape and look about them. When they should be confessing their sins to Almighty God, they are apologizing (perhaps) to one another for the omission of a ceremonious visit, or some other breach of civility; when they should be *observing the goings of God in the Sanctuary*, *Psa. 68.* they are inquiring when this Lady came to Town, or when that goes out; nay perhaps the Theater is brought into the Temple, the last Play they saw is recollected, and Quotations enough brought thence to vie with the Preacher. 'Tis impossible to reckon up all their Topics of discourse, nay it were indeed scandalous for one that reproves them to pretend to know, by how many impertinencies (to say no worse) they profane that holy Place and Time.

49. But that all seeing eye in whose presence they are, keeps an exact account, and will charge them not only with the principal but the product; not only with their own irreverences, but with those which by their example or encouragement they have occasioned in others, nay farther even with that scandal which redounds to Christianity by it. For when one that is to choose a Religion, shall read the Precepts of *Pythagoras* enjoining that the God's must not be worshipped in passing by, as it were accidentally, but with the greatest solemnity and intention, when they shall consider the care of *Numa* in instituting Officers, who at Sacrifices, and all divine Services, should call upon the people to keep silence and advert to Devotion, or but the practice of the present *Mohammedans*, who permit none to sit in their *Moschos*, nor to pray without prostration. When I say this is considered, and compared with the scandalous indecency observable in our churches, he will certainly exclude Christianity from all competition in his choice; not allow that the name of a Religion, whose very Worship appears so profane, and whose Votaries mock the God they pretend to serve.

50. Yet how severe soever the charge may lie against some, I am far from including all under it. I know there are many Ladies whose examples are reproaches to the other Sex, that help to fill our congregations when Gentlemen desert them, & to who sometimes we alone own that our Churches are not furnished like the Feast in the Parable, *Luke 14. 21.* merely out of *the high ways and hedges, with the poor and the maimed, the halt and the blind*; yet some even of these may be liable to some irregularity, which may be the effects of inadvertence or mispersuasion, though not of contempt or profaneness.

51. And first 'tis observable in some who come constantly, that yet they come not early, so that a considerable part of Prayers is past ere they enter the Church. This first causes some disturbance to others, the successive entry of new comers keeping the Congregation in a continual motion and agitation, which how unagreeable it is to Devotion, *Numa* a Heathen Prince may teach us, who *Plutarch* tells us took a particular care, that in the time of divine Worship, no knocking, clapping, or other noise should be heard; as well knowing how much the operations of the intellect are obstructed by anything that importunes the Senses. What would he have said, should he come into one of our City Congregations, where often during the whole time of Prayer, the clapping of Pew-doors does out-noise the Reader.

52. But besides the indecency of the thing, and the interruption it gives to others, 'tis very injurious to themselves; a kind of partial excommunication of their own inflicting; which excludes them from part of the divine Offices, and from that part too, which is of the most universal concern, I mean the confession of sins, which the wisdom of our Church has fitly placed in the beginning of her Service, as the necessary introduction to all the rest. For considering how obnoxious we all are to the wrath and vengeance of God, our first business is to deprecate that by an humble confession of our guilt. Would any Malefactor that had forfeited his life to Justice, come boldly to his Prince, and without taking notice of his crimes, importune him to bestow the greatest favors & dignities upon him? Yet 'tis the very same abrupt impudence in us, to supplicate the divine Majesty before we attempt to atone him, to ask good things from him before we have acknowledged the ill we have do against him. And to such God may justly make such a return as *Augustus* did to one that entertained him much below his greatness, I knew not before that we were such familiars.

53. It will much better become them to anticipate the time, *to wait at the posts of his doors, Pro. 8.* and contrive to be there before the Service begins, that so by previous recollection they may put their minds in a fit posture of address at the public Audience: which (by the way) speaks it to be no very laudable custom which almost universally prevails, that those few who do come early, spend the interval before service, in talking with one another, by which they do not only lose the advantage of that time for preparation, but convert it into the direct contrary, do thereby actually unfit and indispose themselves. Godknows our hearts even in their most composed temper, are too apt to create diversions; we need not start game for them to chase, and by prefacing our Prayer with secular discourse, make a gap for the same thoughts to return upon us in them. Besides in relation to the place, it has a spice of profaneness, 'tis the bringing the Moabite and Ammonite into the Temple, *Deut. 23. 3.* a kind of invasion on God's propriety, by introducing our worldly concerns or divertisments into the house which is called by his name, solemnly dedicated to him, and therefore dedicated that it might be his peculiar. So that with a little variation, we may to such apply the expostulatory reproof of the Apostle to the Corinthians, *1 Cor. 11. 22. what, have ye not houses to talk and converse... in, or despise ye the Church of God?* But this is  $\langle \diamond \rangle$  confess a reproof that will not reach to many, there being so few of the better sort that come early enough to talk before Service, and as for those who talk at it, we have already rankt them under another *Classis*. Yet give me leave to add that those fall not much short of that degree of profaneness, who come late only because they are loath to rise, or to abate anything of

the curiosity of their dress. For she that prefers her sloth or her vanity before God's Service, is like (how decently soever she behave herself) to give but an insignificant attendance at it.

54. But I guess this may in many proceed from another cause, which though less ill in their intention, is not so in respect either of its unreasonableness or its effects, and that is an unequal estimate they make of the parts of God's Service. This last Age has brought in such a partiality for Preaching, that Prayer seems comparatively (like *Sarah* to *Hagar*) despicable in their eyes: so that if they can but come time enough to the Sermon, they think they have discharged the weightier part of the Law, and of their own duty. This mispersuasion, though it have too generally diffused itself through both Sexes, yet seems to have been very especially imbibed by the female. And besides the evidence that Sunday gives; the week-days afford no less. Let there be a Lecture though at the remotest part of the Town, what hurrying is there to it, but let the Bell tole never so loud for the Canonical hours of Common Prayer, 'twill not call the nearest of the Neighbor-hood. I speak not of those who are at defiance with our Service, •...nd have listed themselves in separate Congregations (for I intend not to trace them through their wild mazes) but of those who yet own our Church, and object not to its Offices, but only have suffered their valu for them to be insensibly undermined by their greater zeal for Preaching. God sure intends a Harmony in all sacred Ordinances, and would not have set up a party against another, but mutually assist each others operation upon us: thus Prayer disposes us to receive benefit by preaching, and preaching teaches us how to pray aright, and God grant we may long enjoy the public opportunities of both. Yet since this Age has brought them to a competition, I must take leave to say, that if we come impartially to weigh Prayer and Preaching, the Ballance will incline another way then it seems with many to do, and we shall find Prayer the more essential part of Religion.

55. The end of Preaching is twofold, either to teach us what we know not, or to excite us to practice what we already know: now in relation to the first of these ends, I suppose there is a wide difference between Preaching at the first promulgation of the Gospel, and now: 'twas then the only way of revealing to the World the whole mystery of our Salvation, so that the Apostles inference was then irrefragable, *How shall they believe on him of whom they have not heard, and how shall they hear without a Preacher?* Ro. 10. 14. But where Christianity is planted, and the New Testament received, we have therein the whole doctrine of Christ; nay we have not only the matter but the very form of many of those Sermons which Christ and his Apostles preached; so that unless we think them not sufficiently gifted, we cannot but acknowledge, we have in them ampl•... instruction both for Faith and Manners; enough, as the Apostle speaks, to *make us wise unto Salvation*, 2 Tim. 3. 15. And the reading of those being a considerable part of our Churches Service, we have the most genuine Preaching even before the Minister ascends the Pulpit. Besides, for the help of those whose youth or incapacity disables them from making collections thence for themselves, our Church has epitomiz'd the most necessary Points of Belief and Practice in the Catechism, not (as the Roman) to preclude their farther search, but to supply them in the interim till they are qualified for it; and by that early infusion of Christian Principles, to secure them of that knowledge which is simply necessary to their Salvation.

56. Now sure, to people in this state, Preaching is not of so absolute necessity in respect of instruction, as it was to those who from Heathenism and Idolatry were to be brought first to the Knowledge, and then to the Faith of Christ. We seem therefore now more generally concerned in the other end of Preaching, the exciting us to Practice; for alas, there are few of us who stumble on sin for want of light, but either through heedlessness, and want of looking before us, or else by a willful prostration of ourselves to it; so that we often need to be roused out of our negligence, to be frightened out of our stubbornness, and by a close application of those truths we either forget or suppress, be animated to our Duty. And for this purpose Preaching is doubtless of excellent use, and the nauseating of it shows a very sick constitution of mind; yet sure the over-greedy desire may be a Disease also. He that eats more than he can concoct, does not so much assist as oppress nature, & those that run from sermon to sermon, that allow themselves no time to chew, much less to digest what they hear, will sooner confound their brains than better their lives. Nay, it oft betrays them to a very pernicious delusion, it diverts them from many of the practical parts of Piety, and yet gives them a confidence that they are extraordinarily Pious; and by their belief that Religion consists principally in hearing, makes them forget to try themselves by that more infallible test of doing God's will. So that whereas God never designed Preaching for more than a guide in their way, they make it their way, and their end too; and Hearing must, like a circle, begin and terminate in itself.

57. I am sure in secular concerns, we should think him a very unprofitable servant, that after his Lord had given him directions what to do, should be so transported with hearing his instructions, that he should desire to have it infinitely repeated, and so spend the time wherein he should do the work. And we have reason to think God will make the same judgment of those who do the like in his service.

58. One would now think that this ravenous appetite of hearing should supersede all niceness in it, yet we find it does not, but that some make a shift to be at once voracious and squemish. If this spiritual food be not artificially dressed, 'tis too gross for their palats; the Phrase must be elegant, the words well accented, and the *enticing words of man's wisdom* which St. Paul disclaims in his Preaching, 1 Cor. 2. 4. is that which they principally regard. Nay the memory of the Preacher becomes the most material Point of his Sermon, and the first glance on his Book prejudices him. I need not add the extravagances of an uncouth tone, a furious vehemence, or phantastic gesture, wherein the soul and vital efficacy of Preaching has been solemnly placed. Now 'tis evident all these are but trivial Accomplishments; so that those who insist so much on them, do make Preaching much less Sacred and Divine than indeed it is; and therefore cannot without absurdity lay the main stress of Religion upon it, or make that the highest of God's Ordinances, which owes all its gratefulness with them to the Endowments of men. Some may think I pursue this subject too far, but I am sure I do it not with design to derogate from the just respect due to Preaching; only I would not have it monopolize our esteem, or justle out another Duty, which is of more constant use, and indispensable necessity.



59. And such certainly is Prayer, that respiration of the soul, which is so necessary, that it admits not of long intermission, and therefore seems to carry the same proportion to hearing, which breathing does to eating: we may make long intervals of feeding, and yet subsist; but if we should do so in breathing, we cannot recover it. Prayer is the morning and evening Sacrifice under the Law, which God ordained should be perpetual; whereas Preaching is but like the Readings in the Synagogues on Sabbaths and Festivals. Indeed, however we have confounded the terms, 'tis Prayer only that can properly be called the worship of God; 'tis that by which we pay him his solemn homage, acknowledge his sovereignty, and our own dependence. When we hear, we do no more than what every Disciple does to his Master; but when we pray, we own him as the spring and source of all the good we expect, as the Author of our Being, and the Object of our Adoration, in a word, we do by it profess him our God; it being an impress of mere natural Religion to supplicate the Deity we acknowledge.

60. And as by Prayer we render the greatest Honor to God, so likewise do we procure the greatest advantages to ourselves. Prayer is the powerful Engin, by which we draw down Blessings; 'tis the key which lets us into the immense Storehouse of the Almighty; nay 'tis that upon which the Efficacy of Preaching depends. The Word is but a dead letter without the Spirit; and God has promised the Spirit to none but those that ask it, *Luk. 11. 13*, So that Prayer is that which enlivens and inspirits our most sacred actions; and accordingly in Scripture she find it still a concomitant in all Ecclesiastical concerns. When an Apostle was to be substituted in the room of *Judas*, we find, they referred it not to the decision of lots, till God, who had the sole disposing of them, *Prov. 16. 33*. had been invoked by solemn Prayer, *Act. 1. 24*. So when *Barnabas* and *Saul* were to be separated to the Ministry, though the appointment were by the Holy Ghost, yet that superseded not the necessity of Prayer; the Apostles prayed, (yea, and fasted too) before they laid their hand on them, *Act. 13. 3*. Nay, our Blessed Savior Himself, though He knew what was in man, and needed no guidance but his own Omniscience in this choice: yet we find that before his Election of the twelve Apostles, he continued a whole night in Prayer to God, *Luk. 6. 22*. doubtless, to teach us how requisite Prayer is in all our important interests, which like the Pillar of Cloud and Fire to the Israelites, is our best Convoy through the Wilderness, through all the snares and temptations, through all the calamities and distresses of this World, and our most infallible Guide to the Land of Promise.

61. And sure when all these are the properties of Prayer, though private, they will not less belong to the public; such a conspiracy and union of importunate Devotion, must have a proportionable increase in its effect; and if Heaven can suffer violence by the fervor of one single Votary, with what storm, what batteries will it be scaled by a numerous Congregation? We find the Church is, by Christ, compared to *an Army with banners*, *Cant. 6. 3*. but sure never is this Army in so good array, in so invincible a posture as upon its knees. The Ecclesiastical story tells us of a Legion of Christians in *Aurelius's* Camp, who in that posture discomfited two assailants at once, the enemy and the drought; that breath which they sent up in Prayers, like a kindly exhalation returned in rain, and relieved the perishing Army: and had we but the same fervor, and the same innocence, could we lift up but as pure hands

as they did, there would be no Blessing beyond our reach. But the less any of us find ourselves so qualified, the more need we have to put ourselves among those that are.

62. There is an happy contagion in goodness; like green wood, we may perhaps be kindled by the neighboring flame; the example of another's zeal may awake mine. However, there is some advantage in being in the company: those showers of benediction which their Prayers bring down, are so plentiful, that some drops at least may scatter upon those about them. We find *Elisha* for *Jehoshaphat's* sake, endured the presence of *Jehoram*, whom otherwise he professes he would not have looked towards, *2 King*. 3. 14. and God may perhaps do the like in this case; and as he prospered *Potiphar* for *Joseph's* sake, *Gen*. 39. 23. so the Piety of a few may redound to the benefit of all. From all these considerations I suppose may sufficiently be evinced the necessity and benefit, of public Prayer, and consequently the unreasonableness of those, who upon any pretence neglect it. I shall now only beseech those to whom I speak to make the application to themselves, and to show they do so by their more early and more assiduous attendance on it.

63. There is also another Duty to which many of these to whom I write seem to need some incitation, and that is Communicating, a part of Devotion which the looser sort scarce ever think in season till their death beds, as if that Sacrament like the Romanists Extreme Unction, were only fit for expiring souls, but to such we may apply the words of the Angel to the woman, *Lu*. 24. 5. *Why sleekest thou the living among the dead?* Why think ye that the Sun of Righteousness is only to shine in the shades of death, or that Christ is never to give us his flesh, till we are putting off our own; 'Tis one principal end of that Sacrament to engage and enable us to a new life; how preposterous then is it, how utterly inconsistent with that end to defer it to the hour of death 'Tis true 'tis a good *Viaticum* for such as are in their way towards bliss, but it is too bold a hope, to fancy that it shall in an instant bring them into that way, who have their whole life posted on in the contrary: the roads to Heaven and Hell lie sure too far asunder to be within distance of one step, nor can it with any safety be presumed that once receiving at their death, shall expiate so many willful neglects of it in their life.

64. But I shall suppose these total Omissions are not a common guilt: yet with many others the fault differs only in degree, they do not wholly omit, but yet come so infrequently as if they thought it a very arbitrary matter whether they come or no. And this truly is observable in many who seem to give good attendance on other parts of divine Worship, for indeed 'tis a sad spectacle to see, that let a Church be never so much crowded at Sermon, 'tis emptied in an instant when the Communion begins, people run as it were frighted from it, as if they thought with those in *Malachi*, that *the table of our Lord is polluted*, *Mal*. 1. 12. that some pest or infection would thence break forth upon them. A strange indignity to the Majesty, and ingratitude to the love of our Redeemer. Let a King, or but some great man make a public entertainment, how hard is it to keep back the pressing multitude: many Officers are necessary to repel the uninvited guests, and yet here there needs more to drive us to it, though the Invitation be more general, and the Treat infinitely more magnificent.

65. I know this fault (like many other) shrouds itself under a fair disguise, and this barbarous neglect pretends to the humblest veneration. People say 'tis their great reverence they have for the Sacrament that keeps them at so great a distance; but sure that is but a fictitious reverence which discards obedience; and when Christ commands ou•... coming, our drawing back looks more like stubbornness and rebellion, then awe and respect. I suppose we pretend not to exceed the Primitive Christians in humility and godly fear, and yet they communicated daily, and therefore sure our reverence is of a much differing make from theirs, if it produce such contrary effects. Indeed 'tis to be feared that many put a great cheat upon themselves in this matter. The Eucharist is justly accounted the highest of divine Ordinances, and those who think of no preparation in other, yet have some general impressions of the necessity of it in this; but the uneasiness of the task discourages them, they dare not come without a wedding garment, and yet are loath to be at the pains to put it on, so that all this goodly pretext of reverence, is but the Devil in *Samuel's* Mantle, is but sloth clad in the habit of humility.

66. And to this temptation of sloth, there is another thing very subservient, and that is the easy and slight opinion which is commonly taken of sins of Omission, many are startled at great Commissions think them to carry a face of deformity and horror, who in the mean time look on Omission only as privations and mere nothings, as if all the affirmative Precepts were only things of form, put in by God rather to try our inclinations, then to oblige our performance; and so were rather overtures and proposals which we may assent to or not, then injunctions which at our peril we must obey. A fancy no less absurd then impious. That God should be content so to compound with his creatures (and like a Prince overpower'd by his vassals) consent to remit all their homage, absolve them from all positive Duty, so they would be but so civil as not to fly in his face, or to commit outrage on his Person. But this wild imagination needs no other confutation, then that form of inditement our Savior gives us as the Model of that which shall be used at the last day, *Mat. 25.* where the whole Process lies against sins of Omission, and yet the sentence is as dismal and irreversible, as if all the Commissions in the World had been put into the Bill.

67. And certainly of all Omissions none is like to be more severely charged then this of communicating, which is not only a disobedience, but an unkindness, which strikes not only at the Authority but the Love of our Lord, when he so affects a union with us that he creates Mysteries only to effect it, when he descends even to our sensuality, and because we want spiritual appetites, puts himself within reach of our natural; and as he once veiled his Divinity in flesh, so now veils even that flesh under the form of our corporal nourishment, only that he may the more indissolvably unite, yea incorporat himself with us. When I say he does all this, we are not only impious but inhuman if it will not attract us. Nay farther, when he does all this upon the most endearing memory of what he has before don for us, when he presents himself to our embraces in the same form wherein he presented himself to God for our expiation, when he shows us those wounds which our iniquities made, those stripes by which we were healed, that death by which we are revived, shall we to complete the Scene of his Passion, force him also to that pathetic complaint, *Lam. 1. 12. Have ye no regard all ye that pass by? Shall we instead of smiting our breasts (as did other witnesses of his sufferings) turn*

our backs? If we can habitually do this, 'tis to be feared the next degree will be to wag our heads too, and we shall have the profaneness to deride, what we have not the Piety to commemorate.

68. And this seems to be no improbable fear, for in Religion there are gradual declinations as well as advances, coldness and tepidity will (if not stopped in its progress) quickly grow to loathing and contempt. And indeed to what can we more reasonably impute the great overflowings of profaneness among us, then to our ill-husbanding the means of Grace? Now certainly of all those means there is none of greater energy and power then the blessed Sacrament,

69. Were there no other benefit derived from it save that which the preparation implies, 'twere very considerable. It brings us to a recollection, fixes our indefinite purposes of searching and trying our ways, which else perhaps we should infinitely defer, stops our career in sin, and by acquainting us with ourselves, shows us where our danger lies, and how we are to avert it, what breaches are made in upon our souls, and how we must repair them, all which are with many seldom thought of, but when the time of communicating approaches. We live so far off from ourselves, know so little what is done in us that we answer the description the Prophet makes of the surprise of *Babylon*, of which the King knew nothing till post after post run to inform him that his *City was taken at one end*, Jer. 51. 31. we often lie secure while the enemy is within our walls, and therefore they are friendly alarms which the Sacrament gives us to look to our defense. But if when the Trumpet sounds none will prepare himself to the Battle, if when the Minister give▪ warning of a Sacrament, and the preparation it requires, we go our ways, and with *Gallio care for none of th...se things*, or with *Felix*, Acts 24. 26. *put it off to a convenient time*, we willfully expose ourselves, and 'tis but just Christ's dreadful menace should be executed upon us, that we *die in our sins*, who will frustrate such an opportunity of a rescue from them.

70. But 'tis not only this remoter and accidental advantage (this preventing Grace) which the Holy Eucharist affords, it contains yet greater and more intrinsic benefits, is a Spring of assisting Grace also, 'tis a Magazine of Spiritual Artillery to fortify us against all assaults of the Devil, the great Catholicon for all the Maladies of our Souls, that which if duly received, will qualify us to make St. Paul's boast, *Phil. 4. 13. I can do all things through Christ which strengthens me*. In a word 'tis to us whatever we need, Wisdom, Righteousness, Sanctification, and Redemption, because it possesses us of him who is so, 1 Cor. 1. 31. so that whenever we neglect it, we manifestly betray our own interest, and do implicitly chose death whilst we thus run from life.

71. Thus we see there is a concurrence of all forts of Arguments for this Duty, oh that some (at least) of them may prevail! If we are not tractable enough to do it in obedience▪ yet let us be so ingenious as to do it for Love, for Gratitude, or if for neither of those, let us be at least so wise as to do it for interest, and advantage. I know people are apt to pretend business, the Farm and the Oxen must excuse their coming to the Feast, but alas what business can there be of equal necessity or advantage with this? Yet even that Apology is superseded to those I now speak to, who as I observed before have lesure more then enough, so that it would be

one part of the benefit, its taking up some of their time: let me therefore earnestly beseech them, not to grudge a few of their vacant hours to this so happy an employment.

72. Did any of their near Friends and Relations invite them to an interview, they would not think him too importune, though he repeated the summons weekly, nay, daily, but would punctually observe the meeting: And when their Savior much seldomer entertains their company, shall he not obtain it? must he never see them but at two or three solemn times of the year? and shall they wonder at any intervening invitation (as the Shunamites husband did at her going to the Prophet when it was *neither new Moon nor Sabbath*, 2 Ki. 4. 23.) and tell him 'tis not yet *Easter* or *Christmas*, this were not only to be irreligious but rude; and methinks those who stand so much upon the particulars of Civility to one another, should not then only lay aside their good manners when they are to treat with their Redeemer. Certainly he is not so unpleasant company that they need shun his converse: if he do appear so to any, 'tis that shunning that is the cause of it. He does not open his treasures to strangers: they that come now and then for form sake, no wonder if their entertainment, be as cold as their address. They that would indeed *taste how sweet the Lord is*, Psa. 34. 8. must by the frequency of their coming show the heartiness of it, and then they would indeed find it *a feast of fat things*, as the Prophet speaks.

73. In a word, let them but make experiment, resolve for a certain time (be it a year or thereabouts) to omit no opportunity, (and withal no due preparation) of communicating, I am a little confident they will afterwards need no other importunity but that of their own longings: the expiration of that definite time will prove the beginning of an indefinite, and their resolutions will have no other limit but their lives. For certainly there is not in all the whole mystery of Godliness, in all the Oeconomy of the Gospel, so expedite, so infallible a means of growth in Grace, as a frequent and worthy participation of this blessed Sacrament; I cannot therefore more pertinently close this Section, then with this exhortation to it, by which they will not only complete all their Devotions, crown and hallow the rest of their Oblations to God, but they will be advanced also in all parts of practical Piety▪ for though this and other sacred Offices be performed in the Church, the efficacy of them is not circumscribed within those walls, but follows the devout soul through all the occurrences of human life.

74. She that has intently considered the preference of God in the Sanctuary, has learned so much of his ubiquity, that she will not easily forget it in other places, and she that remembers that will need no other guard to secure her innocence, no other incentive to animate her endeavors, since she is viewed by him who is equally powerful to punish or reward, who regards not the persons of the mighty, nor can be awed into the connivance of a crime. Indeed a serious advertence to the divine Presence, is the most certain curb to all disorderly appetites, as on the contrary the not having God before their eyes, is in Scripture the comprehensive description of the most wretchless profligated state of sin. It concerns therefore all those who aspire to true Piety to nourish that awful sense in their hearts, as that which will best enable them to practice the Apostles advice, 2 Cor. 7▪ 1. *To cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.*

75. I am sensible that this Section is spun out to a length very unproportionable to the former; but as the principal wheel in an artificial movement may be allowed a bulk somewhat answerable to its use, so upon the same account, the size of this is not unjustifiable; the Piety which this designs to recommend being the one necessary thing, which must influence all other endowments. We know the course resemblance *Solomon* makes of a *fair woman without discretion, that she is like a jewel of gold in a swin...s sn...ut*, Prov. 11. 12. but even that discretion (if any such could be) without Piety were but the adding one jewel more, exposing another valuable thing to the same despicable ridiculous use. But to speak truly there is no real discretion, where there is no Religion: & therefore *Solomon* seems in this place to understand by it that practical Wisdom, which in the sacred Dialect (his writings especially) is equivalent to the fear of the Lord. 'Tis true, there may be a rallying wit to scoff and abuse, a serpentine Wiliness to undermine and deceive, but that sort of Wisdom (like that of *Achitophel*) finally converts into foolishness, does very often appear to do so in this life, but most certainly in the next, because it builds upon a falsebottom, prefers temporal things before eternal. And as neither beauty or wit (the two celebrated accomplishments of women) so will neither Greatness and Honor give any advantage without Piety, 'twill only (as hath been already observed) make them more exemplary sinners, inflame the account, and so expose them to a greater degree of condemnation, for sure 'tis not their Sex that will rescu them from the dismal denunciation of the Wise man. *Wisd. 6. 6. Mighty men shall be mightily tormented*, I conclude all with another irrefragable maxim of the same Author, *Whether one be Rich, Noble, or Poor, their Glory is the Fear of the Lord*.

## THE LADIES CALLING.

### Part II.

#### Sect. I. Of Uirgins.

1. WE have taken a view of those general qualifications, which are at once the duty and the ornament of the Female sex, considered at large. These like the common Genius involve all; but there are also specific differences, arising from the several circumstances and states of life, some whereof may exact greater degrees even of the former virtues, & all may have some distinct & peculiar requisits adapted to that particular state and condition: and of these our proposed method engages us now to consider. Human life is full of vicissitudes and changes, so that 'tis impossible to enumerate all the lesser accidental alterations to which it is liable. But the principal & most distinct scenes, in which a woman can be supposed regularly to be an actor, are these three, Virginity, Marriage and Widowhood; which as they differ widely from each other, so for the discharging their respective duties, there are peculiar cautions worthy to be adverted to.

2. Virginity is first in order of time, and if we will take *S. Paul's* judgment in respect of excellence also, *1 Cor. 7*. And indeed she that preserves herself in that state upon the account he mentions v. 33. that *she may care for the things that are of the Lord, that she may be holy both in body and in Spirit*, deserves a great deal of veneration, as making one of the nearest approaches to the Angelical State, And accordingly in the primitive time, such a Virginity

was had in a singular estimation, and by the assignment of the Schoolmen, hath a particular coronet of glory belonging to it. Nay even among the heathens, a consecrated Virgin was looked on as a thing most sacred. The Roman Vestals had extraordinary priviledges allowed them by the state; and they were generally held in such reverence, that Testaments and other depositums of the greatest trust were usually committed to their custody, as to the surest and most inviolable Sanctuary. Nay their presence was so to convicted malefactors; the Magistrates veiling their *fascēs* when they appeared, and giving up the criminal to the commanding intercession of Virgin innocence.

3. As for the religious orders of Virgins in the present Roman Church, though some and those very great abuses have crept in; yet I think twere to be wishd, that those who suppressed them in this nation, had confind themselves within the bounds of a reformation, by choosing rather to rectify and regulate, then abolish them.

4. But though there be not among us such societies, yet there may be *Nuns* who are not Profest. She who has devoted her heart to God, and the better to secure his interest against the most insinuating rival of Human Love, intends to admit none, and prays that she may not; does by those humble purposes consecrate herself to God, and perhaps more acceptably, then if her presumption should make her more positive, and engage her in a vow she is not sure to perform.

5. But this is a case does not much need stating in our Clime, wherein women are so little transported with this zeal of voluntary Virginitie, that there are but few can find patience for it when necessary. An old maid is now thought such a curse, as no Poetic fury can exceed; looked on as the most calamitous creature in nature. And I so far yield to the opinion, as to confess it so to those who are kept in that state against their wills: but sure the original of that misery is from the desire, not the restraint of Marriage: let them but suppress that o•...ce, and the other will never be their infelicity. But I must not be so unkind to the sex, as to think 'tis always such desire that gives them aversion to Celibacy; I doubt not many are frighted only with the vulgar contempt under which that state lies: for which if there be no cure, yet there is the same armor against this which is against all other causeless reproaches, viz. to contemn it. Yet I am a little apt to believe there may be a prevention in the case. If the superannuated virgins would behave themselves with gravity and reservedness, addict themselves to the strictest vertu and piety, they would give the world some cause to believe, 'twas not their necessity but their choice which kept them unmarried; that they were preengag'd to a better Amour; espoused to the spiritual Bridegroom: & this would give them among the soberer sort at least the reverence and esteem of Matrons. Or if after all caution and endeavor, they chance to fall under the tongues of malicious slanderers; this is no more then happens in all other instances of duty: and if contempt be to be avoided, Christianity itself must be quitted, as well as virgin Chastity. But if on the other side they endeavor to disguise their age, by all the impostures and gaities of a youthful dress and behavior, if they still herd them selves among the youngest and vainest company, betray a young mind in an aged body; this must certainly expose them to scorn and censure. If no play no ball, or dancing meeting can escape them, people will undoubtedly conclude that

they desire, to put off themselves, to meet with chapmen, who so constantly keep the fairs. I wish therefore they would more universally try the former expedient, which I am confident is the best amulet against the reproach they so much dread, and may also deliver them from the danger of a more costly remedy, I mean that of an unequal and imprudent match, which many have rush'd upon as they have ran frighted from the other, and so by an unhappy contradiction, do both stay long and marry hastily, gall their neck to spare their ears, and run into the yok rather than hear so slight and unreasonable a reproach. They need not, I think, be upbraided with the folly of such an election, since their own experience •...s (to many of them) but too severe a monitor. I shall not insi•...t farther on this, but having given the elder virgins that ensign of their seniority as to stand first in my discourse, I shall now address more generally to the rest.

6. And here the two grand elements essential to the Virgin state are Modesty and Obedience, which, though necessary to all, yet are in a more eminent degree required here; and therefore, though I have spoken largely of the virtue of Modesty in the first part of this tract, yet it will not be impertinent to make some farther reflections on it, by way of application to Virgins, in whom modesty should appear in its highest elevation, and should come up to Shamefacedness. Her look, her speech, her whole behavior should own an humbl distrust of herself; she is to look on herself, but as a novice, a probationer in the world, and must take this time, rather to learn and observe, then to dictate & prescribe. Indeed there is scarce anything looks more indecent, then to see a young maid too forward and confident in her talk. 'Tis the opinion of the wiseman, Ecclus. 32. 8. that *a young man should scarce speak though twice asked*: in proportion to which, 'twill sure not become a young woman, whose sex puts her under greater restraints, to be either importunate or magisterial in her discourse. And though that which former ages called Boldness, is now only Assurance and good breeding, yet we have seen such bad superstructures upon that foundation, as sure will not much recommend it to any considering person.

7. But there is another breach of Modesty as it relates to Chastity, in which they are yet more especially concerned. The very name of virgin imports a most critical niceness in that point. Every indecent curiosity, or impure fancy, is a deflowering of the mind, & every the least corruption of them gives some degrees of defilement to the body too: for between the state of pure immaculat Virginitie & arrant Prostitution there are many intermedial steps, and she that makes any of them, is so far departed from her first integrity. She that listens to any wanton discourse, has violated her ears; she that speaks any, her tongue; every immodest glance vitiates her eye, and every the lightest act of dalliance leaves something of stain and sullage behind it. There is therefore a most rigorous caution requisite herein: for as nothing is more clean and white then a perfect Virginitie, so every the least spot or soil is the more discernible. Besides, youth is for the most part flexible, & easily warps into a crookedness, and therefore can never set itself too far from a temptation. Our tender blossoms we are fain to skreen and shelter, because every unkindly air nips and destroys them; and nothing can be more nice and delicate then a maiden vertu, which ought not to be exposed to any of those malignant airs which may blast and corrupt it, of which God knows there are too many, some that blow from within, and others from without.



8. Of the first sort there is none more mischievous than Curiosity, a temptation which foiled human Nature even in Paradise: and therefore sure a feeble girl ought not to trust herself with that which subdued her better fortified parent. The truth is, an affected ignorance cannot be so blamable in other cases as it is commendable in this. Indeed it is the surest & most invincible guard, for she who is curious to know indecent things, 'tis odds but she will too soon and too dearly buy the learning. The suppressing and detesting all such curiosities is therefore that eminent fundamental piece of continence I would recommend to them, as that which will protect and secure all the rest.

9. But when they have set this guard upon themselves, they must provide against foreign assaults too; the most dangerous whereof I take to be ill Company, and Id'eness. Against the first they must provide by a prudent choice of conversation, which should generally be of their own sex; yet not all of that neither, but such who will at least entertain them innocently, if not profitably. Against the second they may secure themselves by a constant series of employments: I mean not such frivolous ones as are more idle than doing nothing; but such as are ingenuous, and some way worth their time, wherein as the first place is to be given to the offices of piety, so in the intervalls of those, there are divers others, by which they may not unusefully fill up the vacancies of their time: such are the acquiring of any of those ornamental improvements which become their quality, as Writing, Needle works, Languages, Music, or the like. If I should here insert the art of Economy and Household Managery, I should not think I affronted them in it; that being the most proper feminine business, from which neither wealth nor greatness can totally absolve them; and a little of the theory in their parents house, would much assist them towards the practic when they come to their own. In a word there are many parts of knowledge useful for civil as well as divine life; and the improving themselves in any of those is a rational employment.

10. But I confess I know not how to reduce to that head many of those things which from diversions are now stepped up to be the solemn business of many young Ladies, (& I doubt of some old;) such is in the first place gaming, a recreation whose lawfulness I question not, whilst it keeps with the bounds of a recreation: but when it sets up for a calling, I know not whence it derives its license. And a calling sure it seems to be with some, a laborious one too, such as they toil night and day at, nay do not allow themselves that remission which the laws both of God and man have provided for the meanest mechanic: the Sabbath is to them no day of rest, but this trade goes on when all shops are shut. I know not how they satisfy themselves in such an habitual wast of their time, (besides all the incidental faults of avarice and anger) but I much doubt that plea, whatsoever it is, which passes with them, will scarce hold weight at his Tribunal, who has commanded us to *redeem*, not fling away our time.

11. There is another thing to which some devote a very considerable part of their time, and that is the reading Romances, which seems now to be thought the peculiar and only becoming study of young Ladies. I confess their youth may a little adapt it to them when they were children, and I wish they were always in their event as harmless; but I fear they often leave ill impressions behind them. Those amorous passions, which 'tis their design to

paint to the utmost life, are apt to insinuate themselves into their unwary readers, and by an unhappy inversion, a copy shall produce an original. When a poor young creature shall read there of some triumphant Beauty, that has I know not how many captiv'd Knights prostrate at her feet, she will probably be tempted to think it a fine thing; and may reflect how much she loses time, that has not yet subdu'd one heart: and then her business will be to spread her nets; lay her toils to catch somebody, who will more fatally ensnare her. And when she has once wound herself into an amour, those Authors are subtle casuists for all difficult cases that may occur in it, will instruct in the necessary Artifices of deluding Parents and Friends, and put her ruin perfectly in her own power. And truly this seems to be so natural a consequent of this sort of study, that of all the divertisements that look so innocently, they can scarce fall upon anymore hazardous. Indeed it is very difficult to imagine what vast mischief is done to the World, by the false notions and images of things; particularly of Love and Honor, those noblest concerns of human life, represented in these Mirrors: but when we consider upon what principles the Duellists and Hectors of the Age defend their outrages; and how great a devotion is paid to lust, instead of virtuous Love; we cannot be to seek for the Gospel which makes these doctrines appear orthodox.

12. As for the entertainments which they find abroad, they may be innocent, or otherwise according as they are managed. The common intercourse of Civility is a debt to Humanity, and therefore mutual visits may often be necessary, and so (in some degree) may be several harmless and healthful recreations which may call them abroad; for I write not now to Nuns, and have no purpose to confine them to a Cloister. Yet on the other side to be always wandering, is the condition of a vagabond, and of the two 'tis better to be a Prisoner to ones home, than a Stranger. *Solomon* links it with some very unlaudable qualities of a Woman *Pro. 7. 11.* that *her feet abide not in her house*, and 'tis an unhappy impotence not to be able to stay at home, when there is anything to be seen abroad; that any mask, or revel, any jollity of others must be their rack and torment, if they cannot get to it. Alas such meetings are not so sure to be safe, that they had need be frequent, and they are of all others least like to be safe to those, who much dote on them: and therefore those that find they do so, had need to counterbias their minds, and set them to something better, and by more serious entertainments supplant those vanities, which at the best are childish...; and may often prove worse; it being too probable that those *Dinah's* which are still gadding, though on pretence to see only the daughters of the land *Gen. 34.* may at last meet with a son of Hamor.

13. There is also another great devourer of time subservient to the former, I mean dressing: for they that Love to be seen much abroad, will be sure to be seen in the most exact form. And this is an employment that does not steal but challenge their time; what they waste here is *cum Privilegio*, it being by the verdict of this age the proper business, the one science wherein a young Lady is to be perfectly versed; so that now all virtuous emulation is converted into this single ambition, who shall excel in this faculty. A vanity which I confess is more excusable in the younger than the elder sort; they being supposable not yet to have outworn the relics of their childhood, to which toys and gaiety were proportionable. Besides 'tis sure allowable upon a soberer account, that they who design Marriage should give themselves the advantage of decent ornaments, and not by the negligent rudeness of their dress bely

Nature, and render themselves less amiable than she has made them. But all this being granted, 'twill by no means justify that excessive curiosity and solicitude, that expense of time and money too which is now used; a very moderate degree of all those will serve for that ordinary decency which they need provide for, will keep them from the reproach of an affected singularity, which is as much as a sober person need take care for. And I must take leave to say, that in order to marriage, such a moderation is much likelier to succeed than the contrary extravagance. Among the pruder sort of men I am sure it is, if it be not among the loose and vain, against which 'twill be their guard, and so do them the greater service: for certainly he that chooses a wife for those qualities for which a wise man would refuse her, understands so little what marriage is, as portends no great felicity to her that shall have him. But if they desire to marry men of sobriety and discretion, they are obliged in justice to bring the same qualities they expect, which will be very ill evidenced by that excess and vanity we now speak of.

14. For to speak a plain (though perhaps ungrateful truth, this (together with some of the modish liberties now in use) is it, which keeps so many young Ladies about the Town unmarried 'till they lose the epithet of young. Sober men are afraid to venture upon a humor so disagreeing to their own lest whilst (according to the primitive reason of marriage) they seek a help, they espouse a ruin. But this is especially dreadful to a plain Country Gentleman, who looks upon one of these fine women as a Gaudy Idol, to whom if he once become a votary, he must sacrifice a great part of his fortune, and all his content. How reasonable that apprehension is, the many wracks of considerable families do too evidently attest. But I presume some of the nicer Ladies have such a contempt of anything that they please to call rustic, that they will not much regret the averting of those whom they so despise. They will not perhaps while they are in pursuit or hopes of others; but when those fail, these will be looked on as a welcome reserve, and therefore 'twill be no prudence to cut themselves off from that last resort, lest they (as many have done) betake themselves to much worse. For as in many instances 'tis the Country which feeds and maintains the grandeur of the Town, so of all commerces there, marriage would soonest fail, if all Rural supplies were cut off.

15. But I have pursued this speculation farther than perhaps my virgin readers will thank me for, I shall return to that which it was brought to enforce, and beseech them that if not to Men, yet to approve themselves to God, they will confine themselves in the matter of their dress within the due limits of decency and sobriety. I shall not direct them to those strict rules which *Tertullian* and some other of the ancient Fathers have prescribed in this matter; my petition is only that our virgins would at least so take care of their bodies, as Persons that also have a soul; which if they can be persuaded to, they may reserve much of their time for more worthy •...ses than those of the Comb, the Tuillets, and the Glass. And truly 'tis not a little their concern to do so, for this spring of their age is that critical instant that must either confirm or blast the hopes of all the succeeding seasons. The minds of young people are usually compared to a blank sheet of paper, equally capable of the best or the worst impressions; 'tis pity they should be filled with childish scrawls, and little insignificant figures, but 'tis shame and horror they should be stained with any vicious characters, any

blots of impurity or dishonor. To prevent which let the •...everest notions of modesty and honor be early and deeply impest upon their souls, graven as with the point of a Diamond, that they may be as indelible as they are indispensibly necessary to the virgin state.

16. There is also another very requisite quality, and that is Obedience. The younger sort of virgins are supposed to have parents, or if any has binso unhappy as to lose them early, they commonly are left in the charge of some friend or guardian, that is to supply the place; so that they cannot be to seek to whom this obedience is to be paid. And it is not more their duty then their interest to pay it. Youth is apt to be foolish in it its designs, & heady in the pursuit of them; and there can be nothing more deplorable then to have it left to its self. And therefore God, who permits not even the brutes to destitute their young ones till they attain to the perfection of their kind, has put children under the guidance and protection of their parents, 'till by the maturing of their judgments they are qualified to be their own conductors. Now this Obedience (as that which is due to all other superiors) is to extend itself to all things that are either good or indifferent, and has no clause of exception, but only where the command is unlawful. And in so wide a scene of action there will occur so many particular occasions of submission, that they had need have a great reverence of their parents judgments, and distrust of their own. And if it should happen that some parents are not qualified to give them the former, yet the general imbecility of their age, will remain a constant ground of the later: so that they may safelier venture themselves to their parents misguidance, then their own; by how much the errors of humility and obedience, are less malignant then those of presumption and arrogance.

16. But this is a doctrine which will scarce pass for orthodox with many of the young women of our days, withwhom 'tis prejudice enough against the prudentest advice that it comes from their parents. 'Tis the grand ingenuity of these times to turn everything into Ridicule; and if a girl can but rally smartly upon the sober admonition of a parent, she concludes she is the abler person; takes herself for a wit, and the other for a fop; (a bugbear word devised to fright all seriousness and sobriety out of the World;) and learns not only to disobey but to contemn. Indeed the great confidence that youth now seems to have of its self, as it is very indecent, so is it extremely pernicious. Children that will attempt to go alone before their time, oft get dangerous falls; and when those who are but little removed from children, shall cast off the wiser conduct of others, they oft sadly miscarry by their own,

18. I know this age has so great a contempt of the former, that 'tis but matter of scorn to allege any of their customs, else I should say that the liberties that are taken now, would then have been startled at. They that should then have seen young maid rambling abroad without her mother or some other prudent person, would have looked on her as a stray, and thought it but a neighborly office to have brought her home; whereas now 'tis a rarity to see them in any company graver then themselves, and she that goes with her parent (unless it be such a parent as is as wild as herself) thinks she does but walk abroad with her jailor. But sure there are no small mischiefs that attend this liberty, for it leaves them perfectly to the choice of their company, a thing of too weighty an importance for giddy heads to determine; who will besure to elect such as are of their own humor, with whom they may keep up a

traffic of little impertinencies and trifling entertainments; and so by consequence condemn themselves never to grow wiser which they might do by an ingenuous conversation. Nay 'tis well if that negative ill be the worst, for it gives opportunity to any that have ill designs upon them. It will be easy getting into their company, who have no guard to keep anybody out, and as easy by little compliances & flatteries to insinuate into their good graces, who have not the sagacity to discern to what insidious purposes those blandishments are directed; and when they once begin to nibble at the bait, to be pleased with the Courtship, 'tis great odds they do not escape the hook.

19. Alas how many poor innocent creatures have been thus indiscernibly ensnared; have at first perhaps only liked the wit and raillery, perhaps the language and address, then the freedom and good humor; 'till at last they come to like the person. It is therefore a most necessary caution for young women, not to trust too much to their own conduct, but to own their dependence on those, to whom God and nature has subjected them, and to look on it not as their restraint and burden, but as their shelter and Protection. For where once the authority of a parent comes to be despised, though in the lightest instance, it lays the foundation of utmost disobedience. She that will not be prescribed to in the choice of her ordinary diverting company, will less be so in choosing the fixed companion of her life; and we find it often eventually true, that those who govern themselves in the former, will not be governed by their friends in the latter, but by pre-engagements of their own prevent their elections for them.

20. And this is one of the highest injuries they can do their parents, who have such a native right in them, that 'tis no less an injustice then disobedience to dispose of themselves without them. This right of the parent is so undoubted, that we find God himself gives way to it, and will not suffer the most holy pretence▪ no not that of a Vow, to invade it as we may see his own stating of the case *Numb 30*. How will he then rese•...t it, to have his so indispensable a•...awe violated upon the impulse of an impotent passion, an amorous inclination? Nor is the folly less then the sin: they injure and afflict their parents, but they generally ruin and undo themselves. And that upon a double account, first as to the secular part. Those that are so rash as to make such matches, cannot be imagined so provident as to examine how agreeable 'tis to their interest; or to contrive for anything beyond the marriage. The thoughts of their future temporal conditions (like those of the eternal) can find no room amidst their foolish raptures; but as if love were indeed that Deity which the Poets feigned, they depend on it for all, and take no farther care. And event does commonly too soon instruct them in the deceitfulness of that trust; love being so unable to support them, that it cannot maintain its self; but quickly expires when it has brought the lovers into those straits, from whence it cannot rescu them. So that indeed it does but play the decoy with them, brings them into the noose and then retires. For when secular wants begin to pinch them, all the transports of their kindness do usually convert into mutual accusations, for having made each other miserable.

21. And indeed there is no reason to expect any better event, because in the second place they forfeit their title to the divine blessing; nay they put themselves out of the capacity to

ask it, it being a ridiculous impudence to beg God to prosper the transgressions of his law. Such weddings seem to invoke only some of the Poetic Romantic Deities, *Venus & Hymen*, from whence they derive a happiness as fictitious as are the God's that are to send it. Let all Virgins therefore religiously observe this part of Obedience to their parents, that they may not only have their benediction but God's. And to that purpose let this be laid as a fundamental rule, that they never hearken to any proposal of marriage made them from any other hand; but when any such overture is made, divert the address from herself and direct it to her parents, which will be the best test imaginable for any pretender: for if he know himself worthy of her, he will not fear to avow his design to them; and therefore if he decline that, 'tis a certain symptom, he is conscious of something that he knows will not give a valuable consideration; so that this course will repel no suitor but such as it is their interest not to admit. Besides 'tis most agreeable to the virgin modesty, which should make marriage an act rather of their obedience than their choice; and they that think their friends too flow paced in the matter, and seek to outrun them, give cause to suspect they are spur'd on by somewhat too warm desires.

22. But as a Daughter is neither to anticipate, nor contradict the will of her Parent, so (to hang the balance even) I must say she is not obliged to force her own, by marrying where she cannot love; for a negative voice in the case is sure as much the child's right as the Parent's...s. It is true she ought well to examine the grounds of her aversion, and if they prove only childish and fanciful, should endeavor to correct them by reason and sober consideration; but if after all she cannot leave to hate, I think she should not proceed to marry. I confess I see not how she can without a sacrilegious hypocrisy, vow so solemnly to love where she at the instant actually abhors: and where the married state is begun with such a perjury, 'tis no wonder to find it continued on at the same rate, that other parts of the vow be also violated; and that she observe the negative part no more than the positive, and as little forsake others, as she does heartily cleave to her husband. I fear this is a consequence whereof there are too many sad instances now extant; for though doubtless, there are some Virtues which will hold out against all the temptations their a versions can give, nay which do at last even conquer those a versions, and render their duty as easy as they have kept it safe; yet we find there are but some that do so: that it is no inseparable property of the sex, and therefore it is sure too hazardous an experiment for any of them to venture on.

23. And if they may not upon the more generous motive of Obedience, much less may they upon the worse inducements of Avarice and Ambition; for a woman to make a vow to the man, and yet intend only to marry his fortune, or his title, is the basest insincerity and such as in any other kind of civil contracts, would not only have the infamy but the punishment of a cheat. Nor will it at all secure them, that this is only liable to God's tribunal, for that is not like to make the doom less but more heavy, it being as the Apostle witnesses, *a fearful thing to fall into the hands of the living God*. Heb. 20. 31. In a word, marriage is God's ordinance, & should be considered as such; not made a stale to any unworthy design. And it may well be presumed one cause why so few matches are happy, that they are not built upon a right foundation. Some are grounded upon wealth, some on beauty, too sandy bottoms God knows

to raise any lasting felicity on: whilst in the interim, vertu & piety, the only solid Basis for that superstructure, are scarce ever considered. Thus God is commonly left out of the consultation. The Lawyers are resorted to, to secure the settlements all sorts of Artificers to make up the equipage, but he is neither advised with as to the motives, nor scarce supplicated as to the event of wedding. Indeed tis a deplorable sight to see with what lightness & unconcernedness young people go to that weightiest action of their livs, that a marriage day is but a kind of Bacchanal, a more licensed a vowed revel, when if they duly considered it, 'tis the hinge upon which their future life moves, which turns them over to a happy or miserable being; & therefore ought to be entered upon with the greatest seriousness and devotion. Our Church advises excellently in the preface to matrimony, & I wish they would not only give it the hearing at the time, but make it their study a good while before: yea and the marriage-vow too, which is so strict and awful a bond, that methinks they had need well weigh every branch of it, ere they enter it; and by the ferventest prayers implore that God, who is the witness, to be their assistant too in its performance.

## **SECT. II. Of Wives.**

1. AND now having conducted the virgin to the entrance of another state, I must shift the Scene and attend her thither also. And here she is lanced into a wide sea, that one relation of a wife drawing after it many others: for as she espouses the man s...she does his obligations also; and wherever he by ties of nature or alliance owes a reverence or kindness, she is no less a debtor. Her marriage is an adoption into his family, and therefore she is to every branch of it to pay what their stations there do respectively require: to define which more particularly, would be a work of more length then profit. I shall therefore confine the present consideration to the relation she stands in to her husband, & (what is usually concomitant with that) her children, and her servants, and so shall consider her in the three capacities of a Wife, a Mother, and a Mistress.

2. In that of a Wife her duty has several aspects, •...s it relates, first to his Person, secondly to his Reputation, thirdly to his Fortune. The first debt •...o his person is Love, which we find set as the •...rime Article in the marriage vow; & indeed that •...s the most essential requisite; without this 'tis •...nly a Bargain and Compact, a Tyranny perhaps on the man's part, and a Slavery on the woman's. 'Tis Love only that cements the hearts, and where that union is wanting, 'tis but a shadow, a carcass of marriage. Therefore as it is very necessary to bring some degree of this, to this State; so 'tis no less to maintain and improve it in it. This is it which facilitats all other duties of marriag; makes the yoke sit so lightly, that it rather pleases then galls. It should therefore be the study of Wives to preserve this flame; that like the vestal fire it may never go out: and to that end carefully to guard it from all those things which are naturally apt to extinguish it; of which kind are all frowardness and little perverseness of humor; all sullen and morose behavior, which by taking off from the delight and complacency of conversation, will by degrees wear off the kindness.

3. But of all I know nothing more dangerous then that unhappy passion of Jealousy, which th•... 'tis said to be the child of love, yet like the viper, its birth is the certain destruction of the parent As therefore they must be nicely careful to give their husbands no color, no least

unbrage for it▪ so should they be as resolute to resist all that occurs to themselves, be so far from that busy curiosity that industry to find causes of suspicion; that even... where they presented themselves, they should avert the consideration; put the most candid construction upon any doubtful action. And indeed... charity in this instance, has not more of the Dove... than of the Serpent. It is infinitely the wiser... course, both in relation to her present quiet, and her future innocence. The entertaining a jealous fancy, is the admitting the most treacherous the most disturbing inmate in the World, & she opens her breast to a fury that lets it in. 'Tis certainly one of the most enchanting & imaginable, keeps her always in a most restless importunate search after that which she dreads and abhors to find, and makes her equally miserable when she is injured, and when she is not.

4. And as she totally loses her ease, so 'tis odds but she will part also with some degrees of her innocence. Jealousy is commonly attended with a black train; it musters all the forces of our irascible part, to abet its quarrel; Wrath and Anger, Malice and Revenge: and by how much the female impotence to govern those passions is the greater; so much the more dangerous is it to admit that which will so surely set them in an uproar. For if *Jealousy* be as the wise man says *the rage of a man* Prov. 6. 32. we may well think it may be the fury the madness of a woman; and indeed all ages have given tragical instances of it, not only in the most indecent fierceness and clamor but in the solemn mischiefs of actual revenges. Nay 'tis to be doubted there have been some whose malice has rebounded, and have ruined themselves in spite; have been adulterous by way of retaliation: and taken more scandalous liberties than those they complained of in their husbands. And when such enormous effects as these are the issues of jealousy; it ought to keep women on the strictest guard against it.

5. But perhaps it may be said that some are not left to their Jealousy and conjectures; but have more demonstrative proofs. In this age 'tis indeed no strange thing for men to publish their sin as *Sodom*, and the offender does sometimes not discover but boast his crime. In this case I confess 'twill be scarce possible to disbelieve him; but even here a wife has this advantage, that she is out of the pain of Suspence; she knows the utmost, and therefore is now at leisure to convert all that industry which she would have used for the discovery, to fortify herself against a known calamity; which sure she may as well do in this as in any other; a patient Submission being the one Catholicon in all distresses; and as the slightest can overwhelm us if we add our own impatience towards our sinking; so the greatest cannot, if we deny it that aid. They are therefore far in the wrong, who in case of this injury pursue their husbands with virulencies and reproaches. This is as *Solomon* says Pro. 25. 20. *The pouring vinegar upon niter*, applying corrosives when balsoms are most needed; whereby they not only increase their own smart, but render the wound incurable. They are not thunders and earthquakes, but soft gentle rains that close the scissures of the ground; and the breaches of Wedlock will never be cemented by storms and loud outcries. Many men have been made worse, but scarce ever any better by it; for guilt covets nothing more than an opportunity of recriminating; and where the husband can accuse the wives bitterness, he thinks he needs no other apology for his own lust.



6. A Wise Dissimulation, or very calm notice is sure the likeliest means of reclaiming, for where men have not wholly put off humanity, there is a native compassion to a meek sufferer. We have naturally some regret to see a Lamb under the knife; whereas the impatient roaring of a swine diverts our pity; so that Patience in this case is as much the interest as duty of a Wife.

7. But there is another instance wherein that vertu has yet a severer trial, and that is when a Wife lies under the causeless jealousies of the husband, (I say causeless, for if they be just 'tis not so much a season for patience, as for repentance and reformation.) This is sure one of the greatest calamities that can befall a virtuous woman, who as she accounts nothing so dear as her loialty and honor; so thinks no infelicity can equal the aspersion of those; especially when 'tis from him, towhom she has been the most solicitous to approve herself. Yet God who permits nothing but what he directs to some wise and gracious end, has an overruling hand in this as well as in all other events of life; and therefore it becomes every woman in that condition, to examine strictly what she has don to provoke so severe a scourge; for though her heart condemn her not of any falseness to her husband, yet probably it may of many disloialties to her God, and then she is humbly to accept even of this traducing of her innocence, as the punishment of her iniquity, and bear it with the same temper wherewith *David* did the unjust revilings of *Shimei* 2 *Kings* 16. 10. *Let him curse, for the Lord hath bidden him.*

8. And when she hath made this penitent reflection on her real guilts, she may then with more courage encounter those imaginary ones which are charged on her; wherein she is to use all prudent and regular means for her justification, that being a debt she owes to truth, and her own fame; but if after all, the suspicion remains still fixed (as commonly those which are the most unreasonable are the most obstinate) she may still solace herself in her integrity, and God's approbation of it. Nor ought she to think herself desolate, that has her appeal open to heaven. Therefore whilst she can look both inward and upward with comfort, why should she choose to fix her eyes only on the object of her grief; and whilst her own complaint is of defamation, why should she so dishonor God and a good conscience, as to show anything can be more forcible to oppress, then they are to relieve and support? And if she may not indulge to grief, much less may she to anger, and bitterness.

9. Indeed if she consider how painful a passion jealousy is, her husband will more need her pity, who though he be unjust to her, is yet cruel to himself; and as we do not use to hate and malign those Lunatics who in their fits beat their friends, and cut and gash themselves, but rather make it our care to put all harmful engines out of their way; so should the wife not despitefully ruminate upon the injury, but wisely to contrive to avert his temptations to more; by denying herself even the most innocent liberties, if she see they dissatisfy him. I know there have been some of another opinion, and as if they thought jealousy were to be cured by majoration, have in an angry contempt don things to inflame it; put on an unwonted freedom and jollity, to show their husbands how little they had secured themselves by their distrust. But this as it is no Christian, so I conceive it is no prudent expedient; it serves to stengthen not only the husbands suspicion, but his party too, and

make many others of his mind; and 'tis a little to be feared, that by using so to brave the Jealousy, they may at last come to verify it. I have been the longer on this theme, because as Jealousy is the most fatal pest of a married life, so I think it more ordinarily occurs among people of quality, and with the worst and most durable effects; yet what ever pretences people may take hence, the marriage vow is too fast a knot to be loosened by fancies and chimeras; let a woman therefore be the person suspecting or suspected, neither will absolve her from that love to her husband she has sworn to pay.

10. But alas what hope is there that these greater temptations shall be resisted, when we see every the slightest disgust is nowadays too strong for the matrimonial love, nay indeed it does of course fall off of itself, which is an event so much expected, that 'tis no wonder to see it expire with the first circuit of the moon; but it is everybody's admiration to see it last one of the sun; and sometimes it vanishes so clearly, as not to leave so much as a shadow behind it, not so much as the formalities of marriage; one bed, one house cannot hold them, as if they had been put together like case-shot in a gun, only that they might the more forcibly scatter several ways. Nay as if this were designed and intended in the first addresses unto marriage; a separate maintenance is of course beforehand contracted for, and becomes as solemn a part of the settlement, as a Jointure is. *Plutarch* observes of the ancient *Romans*, that for 230. years after founding of their state, there never was one example of any married couple that separated▪ it is not likely they could have a more binding form of marriage then ours is, the difference must lie between their v•...racity and our falseness.

11. But even amongst those who desert not each other, too many do mutually fall from that entireness and affection which is the soul of marriage; and to help on the declination, there are fashionable Maxims taken up, to make men and their wives the greatest strangers to each other: Thus 'tis pronounced a piece of ill Breeding, a sign of a country Gentleman, to see a man go abroad with his own wife (I suppose those who brought up these rules are not to seek what use to make of them) and were the time of most of the modish couples computed, it would be found they are but few of their waking hours (I might say minutes) together; so, that if nothing else, mere desuetude and intermission of conversation must needs allay, if not quite extinguish their kindness. But I hope there are yet many who do not think the authority of a fashion greater than that of a vow; & such will still think it▪ their duty both to own and cherish that kindness and affection they have so solemnly promise'd.

12. Another debt to the person of a husband is Fidelity: so as she has espoused all his interests, so she is obliged to be true to them, to keep all his secrets, to inform him of his dangers, yea and in a mild and gentle manner to admonish him of his faults. This is the most genuine act of friendship; therefore she who is placed in the nearest and most intimate degree of that relation, must not be wanting in it. She that lies in his bosom should be a kind of second conscience to him, by putting him in mind both of his duty and his aberrations, and as long as she can be but patiently heard 'tis her sin to omit it; 'tis the greatest treachery to his noblest, to his immortal part, and such as the most officious cares of his other interests can never expiate. Nay indeed she is unfaithful to herself in it, there being nothing that does so much secure the happiness of a Wife as the vertu and piety of the husband. Yet,

though this is to have her chiefest care, as being his principal interest, she is to neglect none of the inferior, but contribute her utmost to his advantage in all his concerns.

13. Beyond all these the matrimonial fidelity has a special notion as it relates to the Bed; & in that the wise is to be most severely scrupulous, & never to admit so much as a thought or imagination, much less any parly or treaty contrary to her loialty. Tis true wantonness is one of the foulest blots that can stain any of the sex; but 'tis infinitely more odious in the married, it being in them an accumulation of crimes; perjury added to uncleanness; the infamy of their family superstructed upon their own; and accordingly all laws have made a difference in their punishments. Adultery was by God's own award punished with death among the Jews, *Levite*. 20. 10. And it seems it was so agreeable to natural justice, that divers other nations did the like; and I know no reason, but the difficulty of detection, that should anywhere give it a milder sentence. The son of *Sirach* has excellently described the several gradations of the guilt *Ecclus*. 23. 1. which I shall desire the Reader to consult: which who so does must certainly wonder at the Alchimy of this age, that from such a mass of shame and infamy can extract matter of confidence, that those who lie under so many brands and stigmas, are so far from hiding their faces, that none show them with so much boldness; and the assurance of the guilty far exceeds that of the innocent. But impudence is a slender shelter for guilt; and serves rather to betray then hide; so that theyare not able to outface the opinions of men; much less can they the judgments of God; who as He was solemnly invok'd as witness to their vow, so by his omnipresence is against their wills a witness too of its violations.

14. Another duty to the person of the husband is obedience, a word of a very harsh sound in the ears of some wives, but is certainly the duty of all: and that not only by their promise of it, though that were sufficient; but from an original of much older date, it being the mulct that was laid upon the first woman's disobedience to God, that she (and all derived from her) should be subject to the husband; so that the contending for superiority, is anattempt to reverse thatfundamentallaw, which is almost as ancient as the World. But surely God with whom there is no shadow of change, will not make acts of repeal to satisfy the petulancy of a few masterless women. That statute will stillstand in force, and if it cannot awe them into an observance, will not fail to consign them topunishment. And indeed this fault is commonly its own lictor, and does anticipate (though not avert) its final doom. Theimperiousness ofawomandos oftenraise those storms, wherein herself isshipwrack'd. How pleasantly might many women have lived if they had not affected dominion. Nay how much of their will might they have had, if they had not struggled for it. For let a man be of never so gentle a temper (unless his head be softer then his heart) such a usurpation will awake him to assert his right. But if he be of a sour severe nature; if he have as great a desire of rule as she, backed with a much better title, what tempests what Hurricanes must two such opposite winds produce? And at last 'tis commonly the wives lot, after an uncreditable unjust war, to make as disadvantageous a peace; this (like all other ineffective rebellions) serving to straiten her yoke, to turn an ingenuous subjection into a slavish servitude: so that certainly it is not only the virtue, but the wisdom of wives to do that upon duty, which at last they must (with more unsupportable circumstances.) do upon necessity.

15. And as they owe these severals to the person of the husband, so there is also a debt to his reputation. This they are to be extremely tender of, to advance it, by making all that is good in him as conspicuous, as public as they can; setting his worth in the clearest light, but putting his infirmities in the shade; casting a veil upon those to screen them from the eyes of others, nay (as far as is possible) from their own too; there being nothing acquired to the wife by contemplating the husband's weakness, but a temptation of despising him; which though bad enough in itself, is yet rendered worse by that train of mischievous consequences which usually attend it. In case therefore of any notable imperfections in him, her safest way will be to consider them no farther than she can be instrumental to the curing them; but to divert from those, and reflect upon her own▪ which perhaps if impartially weighed, may balance▪ if not overpoise... his. And indeed those wives who are apt to blaze their husband's faults, do show that they have either little adverted to their own, or else find them so great, that they are forced to that art of diversion, and seek in his infamy to drown theirs. But that project is a little unlucky, for nothing does in sober judges create greater prejudice to a woman, than to see her forward in impeaching her husband

16. But besides this immediate tenderness of his reputation, there is another by way of reflection, which consists in a care that she herself do nothing which may redound to his dishonor: there is so strict union between a man and his wife, that the law counts them one person, and consequently they can have no divided interest, so that the misbehavior of the woman reflects ignominiously on the man; it therefore concerns them as well upon their husband's as their own account, to abstain even from all appearance of evil, and provide that themselves be (what *Caesar* is said to have required of his wife) not only without guilt but without scandal also.

17 Another part of the wife's duty relates to her husband's fortune, the management whereof is not ordinarily the wife's province, but where the husband thinks fit to make it so, she is obliged to administer it with her best care and industry; not by any neglect of hers to give others opportunity of defrauding him, yet on the other side not by an immoderate tenacity or griping, to bring upon him and herself the reproach, and which is worse the curse that attends exaction and oppression. But this is not usually the wife's field of action, though he that shall consider the description which *Solomon* gives of a virtuous wife *Prov. 31.* will be apt to think her Province is not so narrow and confined, as the humor of the age would represent it. He tells us *that she seeks wool and flax, and works diligently with her hands, that she is like the merchant's ships, and brings her food from far. That she considers a field and buys it, and with the fruit of her hands plants a vineyard, &c.* And least this should be imagined to be the character of a mean country Dame, he adds that *her household is clothed in scarlet, and that her husband sits among the Elders of the land.* It were easy to give instances from history of the advantageous manage and active industry of wives, not only in single persons, but whole Nations. But nothing can be more pregnant, than that among the Romans: in the very height and flourish of the Empire *Austus* himself scarce wore anything but of the Manufacture of his Wife, his Sister, daughters, and nieces, as *Suetonius* assures us. Should the gay lilies of our fields, which neither sow nor spin, nor gather into barns be exempted from furnishing others, and left to cloth

themselves, tis to be doubted they would reverse our Saviors Parallel of *Solomon's glories*, and no beggar in all his rags *would be arrayed like one of these*. Luc. 12. 27.

18. But we will be yet more kind, and impose only negative thrift on the wife, not to wast and embezle her husbands estate, but to confine her expenses within such limits as that can easily admit; a caution which if all women had observed; many noble families had been preserved, of which there now remains no other memorial but that they sell a sacrifice to the profuse vanity of a woman; and I fear this age is like to provide many more such monuments for the next. Our Ladies, as if they emulated she Roman Luxury (which *Seneca* and *Pliny* describe with so much indignation) do sometimes wear about them the revenues of a rich family; and those that cannot reach to that, show how much 'tis against their wills they fall lower, by the vast variety and excess of such things as they can possibly compass; so much extravagance not only in their own dress, but that of their houses and apartments, as if their vanity like the Leprosy we read of *Lev. 24.* had infected the very walls. And indeed 'tis a very spreading fretting one, for the furniture oft consumes the house, and the house consumes the land: so that if some Gentlemen were to calculate their estates, they might reduce all to the inventory of *Scopias the Thessalian*, who professed his all lay only in such Toies as did him no good. Women are now skillful Chymists, and can quickly turn their husbands earth into Gold: but they pursue the experiment too far, make that Gold too volatile, and let it all vapor away in insignificant (though gaudy) trifles.

19. Nor is it ever like to be otherwise with those that immoderately affect the town, that forge of vanity, which supplies a perpetual spring of new temptations. 'Tis true there are some Ladies who are necessarily engaged to be there: their husbands employments or fortunes have marked that out as their proper station, and where the ground of their stay is their duty, there is more reason to hope it will not betray them to ill, for temptations are most apt to assault stragglers, those that put themselves out of their proper road. And truly I see not who can more properly be said to be so, than those women whose means of subsistence lies in the Country, and yet will spend it no where but at *London*, which seems to carry something of opposition to God's providence, who surely never caused their lot to fall, as the Psalmist speaks, *in a fair ground, in goodly heritages* Psalm. 16. with an intent they should never inhabit them. The 12 tribes of Israel had their peculiar Portions in Canaan assigned them by lot *Jos. 14. 2.* and everyone acquiesced in his part, dwelt in his own inheritance: had they been impatient of living anywhere but in the Metropolis, had they all crowded to Jerusalem, all the rest of the land would have been as desolate before the captivity as it was after; none would have been left but such as *Nabuzaradan* permitted to stay *Jer. 52. 16.* *some of the poor to dress the vines, and to till the ground.* And truly the same is like to be the fate of this nation, if this humor goes on as it has begun; which may in time prove as mischievous to the public as it daily is to private families.

20. But besides this 'tis yet farther to be considered, that where God gives an estate, he as the supreme landlord affixes something of duty, lays a kind of a rent charge upon it, expects it should maintain both hospitality and charity; and sure both these are fittest to be don upon the place whence the ability of them rises. All public taxes use to be levied where the estate

lies, and I know not why these which are God's assessments upon it, should not be paid there too. When a Gentleman's land becomes profitable unto him by the sweat and labor of his poor neighbors and tenants, twill be a kind of *muzzling of the ox* 1. Cor. 9. 9. if they never taste of the fruit of their pains, if they shall never have the refreshment of a good meal, or an alms; which they are not very like to meet with, if all the profits be sent up to maintain an equipage, and keep up a parade in town. But alas 'tis often not only the annual profits that go that way, not only the crop, but the soil too; those luxuries usually pray upon the vitals, eat out the very heart of an estate, and many have stay'd in the Town 'till they have nothing left in the country to retire to.

21. Now where this proceeds from the wife, what account can she give to her husband, whose easiness and indulgence (for that must be supposed in the case) she has so abused? as also to her posterity and family who for her pride must be brought low, reduced to a condition beneath their quality, because she affected to live above it? But she will yet worse answer it to herself, on whom she has brought not only the inconvenience but the guilt. 'Tis sure a lofty mind will feel smart enough of a fall, a diminution, much more an indigence will be sufficiently grievous to a vain and lavish humor; yet here it will farther have an additional sting, from the conscience that she owes it only to her own pride and folly; a most imbittering consideration, and such as advances the affliction beyond that of a more innocent poverty, as much as the pain of an envenom'd arrow exceeds that of another.

22. But the saddest reckoning of all is that which she is to make to God, who has declared he hates robbery though for a burnt offering to himself. How will he then detest this robbery this impoverishing of the husband, when 'tis only to make an oblation to vanity and excess? It should therefore be the care of all wives to keep themselves from a guilt for which God and man, yea & themselves also shall equally accuse them, and to keep their expenses within such limits, that as bees suck but do not violate or deface the flowers, so they as joint proprietaries with the husbands, may enjoy but not devour and destroy his fortune.

23. I have now run through the duties to be perform'd unto the Husband, wherein I have not used the exactness of a casuist in curiously anatomizing every part, and showing all the most minute particulars reducible to each head. I have only drawn out the greater lines, and insisted on those wherein Wives-are most frequently deficient. I shall only add this caution, that whatever is duty to the husband is equally so, be he good or ill, the Apostle commands the subjection & fidelity, even to heathen Husbands, 1 Pet. 3. 12. and 'tis not now their defect, either in Piety or Morality, that can absolve the Wife. For, besides the inconvenience of making her duty precarious & liable to be substracted upon every pretence of demerit, she has by solemn Contract renounced that liberty, & in her Marriage-vow taken him for better for worse; & it is too late *after Vows to make enquiry*, Prov. 20. 25. to seek to break loose from that bond of her Soul; and how uneasy soever the perverseness of the husband may render it, he cannot thereby mak it less, but more rewardable by God: for what the Apostle speaks in the case of Servants, is no less applicable to this, 1 Pet. 2. 19. *for this is than worthy. if for conscience towards God ye endure grief, suffering wrongfully*. Whatever duty is performed to Man with aspect on God, he owns as to himself; so that how unworthy soever the husband

may be the Wife cannot misplace her observance, whilst she finally terminates it on that infinite Goodness and Majesty to whom no love or obedience can be enough.

24. From this relation of a Wife, there ordinarily springs another, that of a Mother, to which there belongs a distinct duty, which may be branched into many severals: but I shall at present only reduce them to two Heads Love and Care. A Mother is a title of so much tenderness, that we find it borrowed by our common Dialect to express the most exuberant kindness; nay, even in Sacred Style it has the same use, and is often set as the highest example our weakness can comprehend of the Divine Compassions. So that Nature seems sufficiently to have secured the love of Mothers to their Children, without the aid of any positive Law; yet we find this (as other Instincts of Nature) is sometimes violated, and oftener perverted and applied to mistaken purposes: the first is by a defect of Love; the other, by an imprudent excess of it: the defect does, I presume, more rarely occur than the other; yet it doth sometimes happen, and that either from a morose sourness of humor, or else from too vehement an intention on something else.

25. Some Women have such a ruggedness of nature, that they can love nothing; the ugly Passions of Anger and Envy, have, like *Pharaoh's* lean Kine, eat up the more amiable, of Love and Joy. *Plato* was wont to advise crabbed austere tempers, to Sacrifice to the *Graces*; and such as these had need have a great deal of Christian Philosophy, to allay and sweeten their native Bitterness. But there are others that are not void of the affection of Love, but 'tis forestall'd by some other Object, and so diverted from their Children; and 'tis a little to be doubted, those Objects which so divert are none of the best, for the Wisdom of God has disposed all duty into such a Harmony and Consent of Parts, that one interferes not with another. If we love no prohibited thing, all the regular Objects of our kindness will agree well enough, and one need never supplant another. And indeed 'tis oft observable, that those Women who immoderately love their own Pleasures, do least regard their Children; they look on them as Clogs to keep them within doors, and think their adverting to them, will hinder their free range abroad; those are turned off to the care of a Nurse or Maid, whilst perhaps a Dog or a Monkey is thought worthy their own attendance.

26. *Plutarch* relates it as a Sarcasm of *Caesar's* to some Foreigners whom he saw (at *Rome*) strangely fond of such little Animals, that he asked them whether the women in their Country had no children; thereby intimating, how unreasonable it was for those that had, to bestow their Caresses on such Creatures. And surely he would not have given a milder reprimand to some of our Ladies, who not only please, but pride themselves in those little Brutes, show them to all comers, when perhaps you may converse with them divers days, before you shall, by any mention of theirs, know that they have a Child.

27. To this defect of Love, many are apt to impute the Mothers transferring the Nursing her Child to another. I am not forward to pronounce it, being loath to involve so many as I then must in the imputation of unnaturalness; I rather think it is taken up as a piece of State and Greatness; for no other motive, but what is sounded in their Quality, could so universally prevail with all that are of it. But sure this is one of the vain *Punctillio's* wherewith this Age abounds; for whatever rank the Mother is of, the Child carries proportion to it, and there is

the same equality between the greatest Lady and her own Child, as is between the meanest Beggar and hers: though indeed if there were any condescension in it, the aversions of that ought not to outweigh the impulses of Nature, and the many advantages the Child may receive by taking its nourishment whence it derived its substance. And therefore, though I will not be too positive in asserting the necessity, yet I confess, I cannot but look with reverence upon those few Persons of Honor, who have broke through an unreasonable Custom, and preferred the good of their Children before that fantastic privilege of Greatness. And such must in all Justice be acknowledged to have given a much better evidence of their love to their Children, than the others.

28. There is in *A. Gellius*, in his fourteenth book so fine a Discourse on this subject, where *Favori...us* the Philosopher is introduced, persuading a Noble Lady, notwithstanding the usual Excuses, to Nurse her Child; that nothing besides the length, could tempt me to omit the transcribing it: unless happily the little success, which a Noble Person of the same Sex here concerned I mean the Countess of *Lincoln*, in the Ingenious book wrote by her, and called her Nursery, be a sufficient ground of despairing to convince by anything that can be said. However let these delicate ones consider the severe words of the Prophet, *Lament. 4. 3. The sea monsters draw out the breast, they give suck to their young ones, the daughter of my people is become cruel like the ostrich in the Wilderness, who is hardened against her young ones, as though they were not hers: her labor is in vain without fear, because God hath deprived her of wisdom, neither hath he imparted to her understanding, Job. 39. 16.*

29. But as there may be a fault in the defect, so there may be also in the excess of love. God is the only unlimited object of our love, towards all others 'tis easy to become inordinate, and in no instance more than in this of children. The love of a parent is descending, and all things move most violently downwards, so that whereas that of children to their parents commonly needs a spur, this of the parent often needs a bridle, especially that of the Mother, which (by strength of feminine passion) does usually exceed the love of the Father. Now to regulate this affection, she is to advert to these two rules, first that she hurt not herself by it, and secondly that she hurt not her children: of the first she is in danger if she suffer that human affection to swell beyond its banks, so as to come in any competition with the Divine, this is to make an Idol of her child; for everything is so to us, which rivals the love of God in our hearts, and he who owns the title of a jealous God, may be provoked as well by the bowing our souls to a living image, as the prostration of our bodies to a dead. Accordingly we oft see the effects of his jealousy in this particular, the doting affection of the mother is frequently punish with the untimely death of the Children, or if not with that 'tis many times with a severer scourge: they live (but as it was foretold to *Eli▪ 1 Sam. 2. 33.) to grieve her eyes and to consume her heart*, to be ruinous to themselves, and afflictions to their friends, and to force their unhappy mothers to that sad acclamation *Lu. 23. 29. Blessed are the wombs which bare not*

30. And as this proves often true, when the dotage is general upon all the children, so does oftener when 'tis more partial and fixed upon any one; that darling which she makes the only object of her joy usually becomes that of her sorrow. It is an ordinary infirmity in



Parents to heap all their kindness upon one, to the defrauding of the rest, and too many times upon very undue motives: a little excelling in point of beauty turns the scales, when perhaps many more solid excellencies are the counterpoise. And surely this is not only unjust but irrational in the parent: for all peculiarity of favor in a superior, should be dispenc'd either by way of reward or encouragement; and neither of those ends can take place where 'tis only the outward form that is considered, for that cannot be rewardable, to which the party has contributed nothing, and the Psalmist will tell us that tis God▪ that hath made us and not we ourselves *Psalm. 100. 2.* and as little room is there for the other end, that of encouragement. For as our Savior tells us *Ma. 6.* none can add a cubit to his statute, nor make one hair white or black: 'tis certain themselves cannot really do either, though by the aid of artificial hypocrisy they frequently appear to do both; but those are arts which neither deserve nor want encouragement, the natural beauty must have its increase from the same source whence it derived its being: there is therefore no reasonable account to be given why a child should be prefer'd for any such exterior excellency.

31. The only justifiable ground of partiality to children is their virtue, for to that their own choice concurs, and so may entitle them to reward, and 'tis also in their power to advance, and so encouragements are not cast away upon them: nay the influences of those may extend farther, and provoke a virtuous emulation in the rest; but then the Mother must so manage it, as to evidence that 'tis no inequallity in her own inclination, but merely the force of the others desert, not the person but the goodness, that biasses her, and when virtue is known to be the only ingratiating quality, they will at once learn the way to become hers & God's favorites. And unless it be upon this one design, 'tis a very unsafe thing for a parent to make any partial discrimination among children, which is sure to tempt the more neglected both to repine at her, and envy her darlings; and oftentimes such seeds of rancor have been by that means sowed in children, as have been hard to eradicate in their riper years. Nor is the mischief less which she does to her fondlings, who besides that they are exposed to the malice of the rest, are usually spoild by it, made insolent & intractable perhaps their whole lives after, for where the mothers affection is unbridled, commonly the child's will is so too, her fondness superseding that discipline and correction, which should, as the wise man speaks; *bow down its neck from its youth.*

32. And the like may be said where the indulgence is more universal to all the Children, which is in one respect worse then the partial, because it spoils more, not one or two but all the brood. The doting love of a mother blinds her eyes, that she cannot see their faults, manacles her hands that she cannot chastise them, and so their vices are permitted to grow up with themselves: as their joints knit and gather strength, so do their ill habits, 'till at last they are confirmed into an obstinacy; so setting them in a perfect opposition to to that pattern they should imitate, for as Christ's childhood *increased in wisdom*, and the divine favor, *Lu. 2.* so do theirs in all those provoking follies, which may avert both the love of God and man. And alas what recompense can the little blandishments and caresses of a mother make her children, for such important such inestimable mischiefs? So that she that will be really kind must temper her indulgence with a prudent severity, or else she eminently violates the second rule, by which she should regulate her love, and does that to her

children which *Jacob* feared from his father *Gen. 27.* brings a curse upon them and not a blessing.

33. Indeed the best way of approving their love, is by well discharging the other branch of their duty, that of care; without this all the most passionate raptures of kindness, are but an airy apparition, a fantastic scene, and will no more advantage a child, than the whole shambles in picture can feed and nourish it. Now this care is not a temporary, momentary duty, for someone critical instant, but is to attend the child through the several stages of its minority, viz. Infancy, childhood, and youth. The very first part of their infancy is a season only for those cares which concern their bodies, providing for their careful attendance, and all other things conducing to the strengthening their constitutions, and laying a foundation for future health and vigor; which is their interest not only upon a bodily, but upon an intellectual account, the good temperature of the body being a great aid towards the free operations of the mind. And therefore *Socrates* and other Philosophers much recommend to their disciples the care of health, as that which freed the soul from many incumbrances in its pursuit of knowledge: and it was the comprehensive prayer of the Poet, that the God's would grant a sound mind in a healthful Body.

34. But this health is not always the consequent of a very nice and tender breeding but is very oft overthrown by it; and if Ladies could but find in their hearts to try it, they would, I doubt not, find, that the inuring them to moderate hardships, would much more conduce to the establishing and fortifying their constitutions.

35. Beyond all this, the care for their exterior is soon overtaken by a more important one, that of their interior, in the timing of which there seems to be a very common mistake in the World. We look upon the seven Years or infancy, as the life merely of an Animal, to be spent only in the Entertainments of sense; and as we use not to yoke Calves, or back young Colts, so we think our children are for a while to be left at the same liberty; to have no restraint put on any of their Passions. Nay many times we excite & foment them, teach Children to be angry and envious, proud and sullen, as if we feared their Natural Propensions to all these were too faint, and wanted the help of Institutions. But surely this is a great and pernicious error, and this supposing Children to be so long Brutes, is the way to make them so longer. The Patrons of Atheism make it a most constant Topic in the disparagement of Religion, that 'tis owed to the prejudices infused in the first infancy: 'twere to be wisht, that this Objection might so far be complied with, that the fear of God, the love of Virtue, and hatred of Vice, might have the first possession of the Soul; and they be made to moderate their Passions, as soon as they are in a capacity to have them excited and engaged.

36. And truly, if we will observe it, we may see very early dawnings of reason in Infants, which would sooner come to a brightness, if we would betimes set to the scattering of those Passions which eclipse and darken it. A Child will quickly be taught to know what pleases or displeases a Parent, and by a very little taste of reward or punishment, will learn to do the one, and avoid the other: and when this is done, the Parent has gained the fundamental Point, *That of obedience*; and may superstruct on it what she pleases, & then 'tis her fault if the Child be not by easy and insensible degrees molded into a right form. 'Tis at first all one to the

Child, whether he name God in an Oath or in his Prayers; but a Mother by punishing the one, and rewarding the other, will quickly bring him to know there is a difference, and so proportionably in other instances. As to the way of discipline, it may not be amiss to observe, that when there is occasion for severity, 'tis better to awe by actual punishment than terror, and never to make use of infinite and invisible affrightments, the beloved methods of Nurses and Servants, such as are the menacing of Sprights and Momo's, and leaving in the dark; that frequently make dastardly & timorous impressions, which a long Age scarcely wears off.

37. A sober sense of things, is to be impressed by treatable means, and this will be done with most ease, both to the Parent and Child, the sooner it is set upon. The will of a tender Infant, is like its Limbs, supple and pliant, but time confirms it, and custom hardens it; so 'tis a cruel Indulgence to the poor Creature, to let it contract such habits, which must cost him so dear the breaking; or dearer, if never broken. And if this early care be taken of the Infancy, 'twill much ease the next part, that of the Childhood; for where the Iron sinew in the neck is broken, where the native stubbornness is subdued so early, the yoke will sit easy, all succeeding parts of discipline will come with more facility and profit. The care proper to this Age, is, the instructing in all parts of useful Knowledge, of which, as the Divine for the excellency both of its nature and its end, must be first ranked, so should it be first and most industriously cultivated, and by all endearing methods impressed, not only on the understanding, but the heart. Piety and Virtue should be proposed the most amiable, as well as necessary things, and they would be invited not only to know, but love them.

38. This part of Learning is equally competent to both Sexes, and therefore, when the Sons are removed from under the Mothers tuition, and sent to more public places of erudition, her Province is still the same as to her Daughter▪ to whom she should not only Preach, but exemplify in her own practice, no Precepts penetrating so much into Youth, as those that are so enforced. And in order to this, I should commend to Mothers, the being as much with them as they can, and taking the personal inspection of them; not to turn them off wholly to Servants, nor yet Governesses, but frequently themselves to examine how they proceed in the speculative part of Knowledge, and no less frequently exhort them to the practice.

39. *Marcus Cato* would not let his Son learn of his Slave, as disdainful a Child should owe so considerable a benefit to so servile a person; and if he thought the mere teaching of Grammar, too great a charge for such a one, surely the whole Institution of Youth is a much greater, it being that on which, not only a few outward Accomplishments, but even their Eternity depends. The great *Cornelia*, Mother of the *Gracchi*, and *Aurelia* the Mother of *Augustus*, thought it worth their pains to be Governesses. And the truth is, the Soul of a Child is a little too precious a Trust to commit wholly to the diligence & care of a mercenary servant; or if they happen not to want those Qualifications, yet 'tis very possible they may Prudence, of which there is no small degree requisite to the instructing of Youth, too great a remissness or severity being equally destructive in that affair. And indeed, besides this immediate, there are some other collateral Benefits consequent to the Mothers performing that Office, 'twill bring her and her Children into an intimacy and conversation, give her an

acquaintance with their several Capacities and Humors; for want of which, many Parents have erred in their Conduct, one sort of Treatment being not fit for all Children; and the distinguishing that depending wholly on their discerning their particular Tempers, which cannot well be don without-some converse with them.

40. Besides by this they will be witnesses how they dispose their time, that they neither lose it by doing nothing, nor yet mis-employ it by doing ill. And indeed there is scarce any part of the parents care more important then this, idleness being no farther removed from vice, then a cause is from its immediate effect. Therefore if children be permitted to trifle away their time, they will soon learn to trifle away their innocence also: so that 'tis highly necessary that they be provided of a succession of employments, that by the variety they may be insensibly drawn on: nay methinks, it might verywell be contrived that their recreations might sometimes consist of such ingenious exercises, that they may at once both play and learn.

41. There is yet another good effect of the mothers presence with the children (which is perhaps no less material then any of the former) 'tis, that by this associating them with herself, she prevents the danger of worse society. Children if the parents allow them not their company, are necessarily cast upon that of servants, than which there is scarce a greater danger that attends youth; for besides that that low sort of converse debases their minds, makes them mean and sordid, it often corrupts their manners too; children usually not receiving more pestilent infusions from any then such. Servants that desire to ingratiate themselves, and having no laudable quality whereby to do it, must first endeavor to ingratiate vice to them, and then by their officious ministries in that, have a ready way of introducing themselves into favor. Perhaps this will be thought to concern only the masculin part of children, and that the female who are commonly in a distinct apartment, and converse only with their own sex, are more secure. But I would not advise mothers to depend too much on that, for they are no surer that their daughters shall not converse with men, nay men of the meaner sort too, then that their maids and attendants shall not do so; and when 'tis considered, how apt those are to entertain, if not to invite amours, 'tis not very probable the rooms where they quarter shall be inaccessible to those they affect. And it were much safer for children to be in the most public concourse of m...n, then to be witnesses and observers of the private intrigues of such lovers; the memories of youth are very tenacious, & if they once be tainted with any indecent thing will be apt to recollect it, 'till at last perhaps they come to transcribe it. 'Tis therefore in this respect a very useful part of the Mothers care, to make herself company to her daughters, to prevent the dangers of a more unequal and infectious converse.

42. But if this be useful in childhood, 'tis no less then necessary in the next period of their time, when they arrive near the growth and age of women: then indeed the mother should not only make them her companions, but her friends, allow them such a kind, yet modest, freedom, that they may have a complacence in her company, and not be tempted to seek it among their inferiors; that the belief of her kindness may supplant the pretensions of those mean... sycophants, who by little flatteries endeavor to seru themselves into their good

opinion, & become their confidants; then which there is nothing more mischievous, those private caballs that are held with such, serving only to render them mutinous against their parents: these family incendiaries like those in the state and church, still inculcating the one grand principle of Liberty, a word so charming to our depraved nature, and especially to youth, that they should not be trusted with such Lectures. Besides those intimacies are often introductions to worse; many scandalous amours and unequal matches having had their rise from them. It should therefore be the business of Mothers to prevent all such pernicious leagues, by preingaging them in more safe familiarities, either with herself, or some other, of whose virtue she has reason to be confident.

43. But the most infallible security against this & all other mischiefs is the bringing them into an intimacy and conversation with their maker, by fixing a true sense of Religion in their hearts, if that can be effectually done, it will supersede all other expedients. She that duly considers she is always in God's presence, will want no other inspector; nor will she much need monitors, who attend to the advices of her own conscience. Neither will it only tend to the securing her innocence but her reputation too; it being one part of the Christian law to *abstain from all appearance of evil* 1. Thess. 22. *to do things that are of good report* Phil. 4. 8. so that piety is the  $\langle \diamond \rangle$  complete armor to defend both their virtue and fame. And 'tis extremely necessary they should be furnished with it, at this Age especially, when they do at first enter into the World, which we may well look on as a taking the Field, considering how many assaults they are there like to meet with; and if they go without this Armature, they may, none knows how soon, be incurably wounded, of which there want not many sad instances, some whereof might probably have been prevented, had the Parent taken care to have better fortified them.

44. And indeed 'tis not a little sad to see how much this their most important concern is neglected. Many mothers who are nicely curious in other parts of their daughters breeding, are utterly inconsiderate of this; they must have all civil Accomplishments, but no Christian. Those are excluded out of the scheme of Education, & by that means lie under the prejudice of being not only unnecessary, but ungentile, below the regard of Persons of Quality. 'Tis much to be feared, that this neglect toward their children, is founded in a previous contempt of Piety in themselves, yet I suppose 'tis often increased by a little Vanity they have of seeing them excel in some of those exterior qualities, which may recommend them to the humor of the World upon the improving whereof they are so intent, that more material things are overlookt; and when those are acquired, the pride of showing them betrays them to other inconveniences. The mother oft not only permits, but incites the daughter to the opportunities of boasting her excellencies sends her so oft abroad on that design, that at last perhaps she cannot when she would keep her at home, as I believe too many have found experimentally true. In a word, this Interval between Childhood & Majority, is the most Critical point of a Woman's Life, and therefore should be the most nicely and warily attended; and a mother had need summon not only all her care and diligence, but her prudence too, well to discharge this part of her Obligation.

45. I shall not insist more minutely upon Particulars: I have in the former Section spoken somewhat of what 'tis fit these young Virgins should do and avoid, and whatever by that, or by anymore exact rule appears their interest or duty; 'tis the Mothers to see it be not neglected by them: but where Kindness alone will not prevail to employ their authority too, and by a discreet mixture of each, secure their observance by both the tenures of Love and Reverence. Yet I shall a little reflect upon one particular I mentioned before I mean that of Marrying where they have aversion, which though I there charged as the crime of the Daughter▪ yet I must here say the Original, and more inexcusable guilt is usually in the Parents, who are sometimes such Idolaters to Wealth and Honor, that they Sacrifice their Children to them; a more barbarous Immolation then that to *Moloch*; for though that were very inhumane, yet it had this alleviation, that the pain was short: but a loathed Bed is at once an acute and a lingering Torment, nay, not only so, but a temptation too; so that 'tis a Tyranny of a most unlimited kind, extends its Effects even to Eternity; and sure that Mother must have very petrified Bowels, have lost all Natural Compassion, that can so impose on her Child.

46. I shall add no more concerning this relation of a Mother, but only one short advice, That those who groan under the frustration of their hopes, whose Children by any scandalous misbehavior become Objects of their shame and grief, would soberly consider, whether it have not been some way owing to themselves, either by neglect in their Education, or by their own ill Example: 'Tis usually one, and sometimes both. They that upon recollection can assure themselves 'tis neither, may bear the Affliction with much the greater cheerfulness; but they that cannot, I am sure ought to bear it with much the more patience & submission, take it as God's Lecture of Repentance, and look on their Children's faults as the product of their own. And because Satisfaction is an indispensable part of Repentance, they are with their utmost industry to endeavor the repairing those ruins they have made, by recalling those to Virtue, who by their means have strayed from it. 'Tis true, the errors of Education, like a subtle Poison, do so mix with the Blood, so incorporate into the Humors and Manners, that twill be very difficult to allay their Effects; and therefore the less they are themselves able to do towards it, the more earnestly they must importune a Higher Power. He who divided the Light from the Darkness, can separate the Effects from the Causes; and as he restrained the natural property of Fire, in the case of the three Children, *Dan. 3.* so He only can rescu their children from that destruction to which their negligence has exposed them. But as to the influence their example has had, they may do something towards the redress of that, by setting them a new Copy, making their own change so visible, so remarkable, that they may have the very same means of reclaiming, which there was of seducing them. And this is a piece of Justice, which seems to call aloud upon many Mothers. The irregularities of Youth could hardly have grown to the present height, had they not received warmth and shelter from the practice of their Elders, which does at once give encouragement & take of restraints, the Mother loses not only her Authority, but her confidence to admonish or reprove. With what face can she require that strict and severe modesty of a young Girl, which she who should be a Matron will not practice? or tie up the giddy wandering humor of Youth, within those bounds she thinks too strait for her own? and how ready a retortion will

even Scripture itself afford for such an Imposer? *Thou that teachest another, teachest thou not thyself?* Rom. 2. 21. Let it therefore be the care of all Mothers to live a perpetual Lecture to their Children, so to exemplify to them all Virtu and Piety, that they may contribute something to their Spiritual, as well as their natural life, that however they may at least deliver their own souls, and not have their children's guilt recoil upon them as the unhappy originals of it.

47. The last relation of a married woman is that of a Mistress, the inspection of the family being usually her Province; and though she be not supreme •...here, yet she is to improve her delegated authority to the advantage of all under it; and her •...nore constant residence gives her more opportunities of it, then the frequent avocations of the husband will perhaps allow him. St. Paul sets it as the calling, and the indispensable duty of the Married women, *that they guide the house*, 1 Tim. 5. 18. not thinking it a point of greatness to remit the manage of all domestic concerns to a mercenary house-keeper. And indeed since it has been a fashionable thing for the Master to resign up his concerns to the steward, and the Lady hers to the Governant, it has gone ill with most great Families, whilst these Officers serve themselves instead of those who employ them, raise fortunes on their Patrons ruins, and divide the spoil of the family, the house-keeper pilfering within doors, and the Bailiff plundering without.

48. Now to the well guiding of the house by the mistress of it, I know no better or more comprehensive rule, then for her to endeavor to make all that are hers to be God's servants also; this will secure her of all those intermedial qualifications in them in which her secular interest is concerned, their own consciences being the best spy she can set upon them, as to their truth and fidelity, and the best spur also to diligence and industry. But to the making them such, there will need first instruction, and secondly discipline. It is a necessary part of the rulers care to provide that none in their family should want means of necessary instruction. I do not say that the Mistress should set up for a catechist, or preacher; but that they take order they should be taught by those who are qualified for the employment. And that their furnishing them with knowledge, may not serve only to help them to a greater number of stripes, Luk. 12. 47. they are to give them the opportunities of consecrating it to prayer & devotion, to that end to have public divine offices in the family; and that not by starts or accidents (when a devouter guest is to be entertained, and laid by when a profane) but daily and regularly, that the hours of prayers may be fixed and constant as those of meals, and (if it may possibly be) as much frequented; however that toward it she give both precept and example.

49. A Christian family should be the Epitome of a Church; but alas how many among us lie under a perpetual Interdict, & yet not from the usurpation of any foreign power, but from the irreligion of the domestic. One may go into divers great families, and after some stay there, not be able to say that the name of God was mentioned to any other purpose than that of blasphemy and execration, nor a text of scripture unless in burlesque & profane Drolery. And sure we need not wonder at the universal complaint that is now made of ill servants, when we reflect upon this ill government of families. They that are suffered wholly to forget their duties toward God, will not always remember it towards man. Servants are not such

Philosophers that upon the bare strength of a few moral instincts they will be virtuous, & if by a customary neglect of all things sacred, they are once taught to look at nothing beyond this world, they will often find temptation enough here to discard their honesty, as the most unthriving trade. And indeed when the awe of religion is quite taken off from the vulgar, there will scarce anything else be found to keep them within any tolerable bounds; so that 'tis no less impolitic then profane to slacken that reins.

50. But it is not only the interest, but the duty of all that have families, to keep up the esteem and practice of Religion in them. 'Twas one of the greatest endearments of *Abraham* to God, *that he would command his household to keep the way of the Lord* Gen. 18. 19. And *Joshua* undertakes no less for the piety of his household then himself, *as for me and my house we will serve the Lord* Jos. 24 <◇> And sure 'tis but reasonable, that where we ourselves owe an homage, we should make all our dependents acknowledge the same. Besides, it is a justice in respect of them; for where we entertain a servant, we take the whole person into our care and protection, and are salse to that undertaking if we suffer his soul the most precious part of him to perish; and God who keeps account even of his meanest creatures, will not patiently resent such a neglect of those who bear his own Image, and were ransomed with as great a price as their Masters were, *for there is no respect of persons with God* Eph. 6. 6.

51. But when Piety is planted in a family, 'twill soon wither, if it be not kept in vigor by Discipline: nay indeed, to have servants seemingly devout in the oratory, and yet really licentious out of it, is but to convert ones house into a Theater, have a play of religion, and keep a set of actors only to personate and represent it. 'Tis therefore necessary to inquire how they behave themselves when they are off the stage, whether those hands which they elevate in prayer, are at other times industriously appli'd to work; or those mouths wherewith they there bless God, are not else where filled with oaths and curses, scurrilities and revilings; in a word, whether that form of Godliness be not designed in commutation for sobriety and honesty. Indeed the governors of families ought to make a strict inspection into the manners, of their servants, & where they find them good to affix some special mark of favor, by which they may both be encouraged to persevere and others to begin; but wher they discern them vicious there as eminently to discountenance, severely to admonish them, and use all fit means for their reclaiming, and when that seems hopeless, to dismiss them that they may not infect the rest. *A little leaven saith the Apostle leaveneth the whole lump*, Gal. 5. 9. and one ill servant (like a perished tooth) will be apt to corrupt his fellows. 'Tis therefore the same in families that it is in more public communities, where severity to the ill is mercy and protection to the rest; and were houses thus early weeded of all idle and vicious persons, they would not be so overgrown, nor degenerate into such rude wildernesses, as many (nay I fear most) great families now are.

52. But as servants are not to be tolerated in the neglect of their duty, so neither are they to be defeated of any of their dues. Masters are to give to their servants that which is *just and equal*, Col. 4. 1. And sure, 'tis but just and equal that they who are rational creatures should not be treated with the rigor or contempt of brutes: a sufficient & decent provision, both in sickness and in health, is a just debt to them, besides an exact performance of those



particular contracts upon which they were entertained. *Laban* had so much of natural justice, that he would not take the advantage of *Jacob's* relation to him, to make him serve him gratis, *Because thou art my brother shouldst thou therefore serve me for naught? tell me therefore what shall thy wages be? Gen. 29, 15.* But alas now a days where servants have been told, nay expressly artiled for their wages, 'tis with many no easy thing to get it: nay 'tis thought by some Masters an insolence, a piece of ill manners to demand it; and when they have worn out a servant, they either pay him not at all, or with the same protraction and regret, which they do their Tailors for the old clothes they have cast off. I fear there are many instances of this, especially among great persons, it being a received mode with too many of them to pay no debts to those who are too mean to contest with them. But however they may ruffle it out with men, it will one day arraign them before God as most injurious oppressors; there being no crime of that kind more frequently or severely branded in Scripture, then this of detention of the wages of the servant and hireling. Besides, this examples of injustice, wherein the servant is passive, is often transcribed by him in acts of fraud and deceit, and he is apt to think it but an equal retaliation, to break his trust where the Master breaks his covenant, and when he once attempts to be his own pay-master, 'tis not to be doubted but he will allow himself large use▪ for the forbearance of his wages; so that the course is no less unprofitable to the Master then unjust and dishonorable.

53. I am not sure 'tis alwaie's in the wives power to prevent this or any of the former faults  
 ⟨◇⟩ the menage of the family. For her authority being but subordinate, if the husband who is supreme suspend her power, he does by that vacating her rule take off the duty consequent to it; so that what I have said can be obligatory to none that are so impeded: but to those who either can do it themselves, or persuade their husbands to it, the omission will be their sin, all the profaneness and disorder of the family will be charged upon their account, if it came by their default.

54. And this methinks is a consideration that may much mortify one usual piece of vanity, I mean that of a multitude of servants. We shall all of us find burden enough of our own personal miscarriages, and need not contrive to fetch in more weight from others. And in families 'tis generally observable, that the bigger they are the worse; vice gains boldness by numbers, is hatched up by the warmth of a full society; and we daily see people venture upon those enormities in consort and in a crowd. which they would not dare did they think they stood single. Besides the wider the province is, the more difficult it is well to administer it; and in a heap of servants many faults will scape undiscern'd, especially, considering the common confederacy there is usually amongst them, for the eluding of discipline: so that what the wiseman speaks of not desiring a multitude of unprofitable children, I think may very well be appli'd to servants, whose unprofitableness usually increases together with their number. I have now run through these several obligations consequent to the married state, wherein even upon this very cursory view, there appears so many particulars, that if they were all duly attended, Ladies need not be much at a loss how to entertain themselves; nor run abroad in a Romantic quest after foreign divertisements, when they, have such variety of engagements at home.

### SECT. III. Of Widows.

1. THE next state which can succeed to that of Marriage is Widowhood, which though it supersedes those duties which were terminated merely in the person of the husband, yet it endears those which may be paid to his ashes. *Love is strong as death*, Cant. 8. 6. and therefore when it is pure and genuine cannot be extinguished by it, but burns like the funeral lamps of old, even in vaults and charnel houses, the conjugal love transplanted into the grave (as into a finer mould) improves into piety, and lays a kind of sacred obligation upon the widow to perform all offices of respect and kindness which his Remains are capable of.

2. Now those Remains are of three sorts, his body his memory, and his children. The most proper expression of her love to the first, is in giving it an honorable Enterrment; I mean not such as may vye with the Poland extravagance (of which 'tis observed that two or three near succeeding funeralls ruin the family) but prudently proportioned to his quality & fortune, so that her zeal to his Corps may not injure a nobler relique of him, his Children. And this decency is a much better instance of her kindness, then all those Tragical Furies wherewith some. Women seem transported towards their dead Husbands, those frantic Embraces and caresses of a Carcass, which betray a little too much the sensuality of their Love. And it is something observable, that those vehement Passions quickly exhaust themselves, and by a kind of Sympathetic Efficacy as the Body (on which their asseccion was fixed) moulders, so does that also, nay often it attends not those lesurely degrees of dissolution, but by a more precipitate motion seems rather to vanish then consume.

3. The more valuable Kindness therefore, is that to his Memory, endeavoring to embalm that, keep it from perishing; and by this innocent Magic (as the Egyptians were wont by a more guilty) she may converse with the dead, represent him so to her own thoughts, that his life may still be repeated to her: and as in a broken Mirror the refraction multiplies the Images, so by his dissolution every hour presents distinct Ideas of him; so that she sees him the oftener, for his being hid from her eyes But as they use not to Embalm without Odors, so she is not only to preserve, but perfume his Memory, render it as fragrant as she can; not only to herself but others; by reviving the remembrance of whatever was praise-worthy in him, vindicating him from all calumnies and false accusations, and stifling (or allaying) even true ones as much as she can. And indeed, a widow can no way better provide for her own honor, then by this tenderness of her Husbands.

4. Yet there is another expression of it, inferior to none of the former, and that is, the setting such a valu upon her relation to him, as to do nothing unworthy of it. 'Twas the dying charge of *Augustus* to his Wife *Livia*, *Behave thysself well, and remember our Marriage*. And she who has been Wife to a Person of Honor, must so remember it as not to do anything below herself, or which he (could he have foreseen it) should justly have been ashamed of.

5. The last Tribute she can pay him is in his children. These he leaves as his Proxies to receive the kindness of which himself is uncapable; so that the Children of a Widow may claim a double portion of the Mothers love, one upon their Native right, as hers; the other, as a bequest in right of their dead Father. And indeed, since she is to supply the place of both

Parents, 'tis but necessary she should put on the affections of both, and to the tenderness of a Mother, add the care and conduct of a Father. First, in a sedulous care of their Education: and next, in the prudent management of their Fortune...e; an order that is sometimes unhappily inverted, and Mothers are so concerned to have the Estate prosper in their tuition, that the Children cannot; whilst (by an unseasonable frugality) to save a little expense, they deny them the advantages of an Ingenious and Gentile Breeding, swell their Estates perhaps to a vast bulk, but so contract and narrow their minds, that they know not how to dispose them to any real benefit of themselves or others. And this is one of the most pernicious Parsimonies imaginable, a Mother by this seems to adopt the Fortune, and abdicate the Child, who is only made the Beast to bear those loads of Wealth she will lay on, and which she evidently owns as the greatest Treasure, since in tenderness to that she neglects him.

6. Yet sometimes the same Effect springs from another Cause, and Children are ill bred, not because the Mother grudges the charge, but out of a Feminine fondness, which permits her not to part with them to the proper places for their education; like *Jacob* to *Benjamin*, her Soul is so bound up in them, that she cannot lend them a while even to their own most necessary concerns; and this, though not so ignoble a motive as the other, is of no less mischief, at least to her Sons, who being by it confined to home, are consequently condemned to be poison'd (if with nothing else, yet) with the flatteries of Servants and Tenants, who think those the best expedient to secure their own station. And with these the young Master or Landlord is so blown up, that as if his Manors were the confines of the World, he can look at nothing beyond them; so that when at last he breaks loose from his Mothers arms, and comes abroad, he expects scarce to find his Equals, much less his Betters; thinks he is still to receive the same fawning Adorations which he was used to at home: and being possessed with this insolent expectation, he will scarce be undeceived, but at the price of many Affronts, nay, perhaps he may buy his experience with the loss of his life; by his ill manners draw on a Quarrel, wherein he finally perishes. That this is no impossible Supposition, some unhappy Mothers have found to their unspeakable affliction.

7. 'Tis not to be denied, but there are also dangers consequent to the breeding Children abroad, Vice having insinuated itself even into the places of Erudition, and having not only as many, but the very same Academies with Vertu & Learning; so that the extreme depravation of the times new states the Question, and we are not to consider which is best, but which is the least ill disposure of Children. And in that competition sure the home Education will be cast; for there they may suck in all the Venom, and nothing of the Antidote; they will not only be taught base things, but (as I before observed) by the basest Tutors, such as will add all the most sordid circumstances to the improving of a Crime. Whereas abroad they are first not like to meet with any whose interest is so much to make them Vicious: And secondly, they may (as ill as the world is) meet with many who may give them both Precepts & Examples of a better kind. Besides, the Discipline used in those Communities makes them know themselves; and the various sorts of Learning they may acquire, will not only prove useful diversion (the want of which is the great spring of mischief) but will, if rightly applied, furnish them with Ingenious & Virtuous principles, such as may set them above all vile & ignoble practices. So that there seems a conspiracy of

motives to wrest the child from the reluctant mother, & to persuade her for a while to deny herself that desire of her eyes, that so he may at last answer the more rational desire of her heart.

8. As to the other part of her obligation, the managing of their fortune, there is the same rule for her as for all other persons that have a Trust, viz. to do as for themselves; that is, with the same care and diligence (if not a greater) as in her own peculiar concern. I do not say that she shall confound the property, and make it indeed her own by applying it to her particular use. A thing I fear which is too often don, especially by the gayer sort of widows, who to keep up their own equipage, do sometimes encroach upon their sons peculiar, & I wish even that (though bad enough) were the only case wherein it were don. But 'tis sometimes to make her a better prize to a second husband: she goes into another family, and as if she were a Colony sent out by her son, he must pay for the planting her there; indeed the oft repeating this injury, has advancit it now into a custom, and the management of the minors estate is reckoned on as part of the widows fortune. But I confess I see not what there is in the title of a mother, that can legitimate her defrauding her child; it rather envenoms the crime and adds unnaturalness to deceit. Besides 'tis a preposterous sort of guilt. Orphans and Widows are in Scripture linkit together as objects of God's and good men's pity, and of ill men's oppression, and how ill alas does civil war look among fellow sufferers; the Widow to injure the orphan is like that uncouth oppression *Solomon* speaks of *Prov. 28. 3. A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food.* Such kind of rapins are as excessive in their degree as prodigious in their kind, and I believe there are many instances of sons, who have suffered more by the guardianship of their Mothers, then they could probably have don by the outrage of Strangers.

9. How well such Mothers answer their obligations to their dead Husbands, I must leave it to their own consciences to discuss: I shall only offer them these steps of gradation by which to proceed. First, that injustice of any sort is a great sin; secondly that when 'tis in a matter of trust tis complicated with treachery also, thirdly that of all trusts those to the dead have always been esteemed the most sacred: if they can find any allay to these by the two remaining circumstances, that tis the trust of a husband, and the interest of a child, I shall confess them very subtle casuists.

10. I have hitherto spoke of what the widow owes to her dead husband; but there is also somewhat of peculiar obligation in relation to herself. God who has pla•...d us in this World to pursue the interests of a better, directs all the signal acts of his providence to that end, and intends we should so interpret them. So that every great change that occurs, is design•...d either to recall us from a wrong way, or to quicken our pace in the right, and a widow may more then conjecture, that when God takes away the mate of her bosom, reduces her to a solitude, he does by it sound a retreat from the lighter jollities and gaities of the world. And as in compliance with civil custom she immures herself, sits in darkness for a while; so she should put on a more retired temper of mind, a more strict and severe behavior, and that not to be cast off with her veil, but to be the constant dress of her widowhood. Indeed that state as it requires a great sobriety and piety, so it affords many

advantages towards it: the Apostle tells us, *that she who is married careth for the things of the World how she may please her husband* 1 Cor 7. 34. There are many things which are but the due compliances of a wife, which yet are great avocations, & interrupters of a strict devotion; when she is manumitted, from that subjection, when she has less of *Martha's care of serving*, she is then at liberty to chose *Mary's part*, Luk. 10. 42. She has her time and her fortune at her own command, and consequently may much more abound in the works both of piety and charity. We find God himself retrench the wive's power of binding her own soul *Num. 30*. Her vows were totally insignificant without her husbands confirmation; but the widow might devote herself to what degree she pleased, her piety has no restraint from any other inconsistent obligation, but may swell as high as it can. Those hours which were before her husbands right seem now to devolve on God the grand proprietor of our time: that discourse and free converse wherewith she entertained him, she may now convert into colloquies and spiritual intercourse with her maker; and that love which was only human before, by the change of its object acquires a sublimity, is exalted into divine; from loial duty and conjugal affection becomes the eternal work and happiness of Angels, the ardor of a Cherubim. Thus may she in a •...gher sense verify *Samson's riddle*, *Judge. 14. fetch honey out of a carcass*, make her husbands Ashes (like those of the heifer under the law, *Heb. 9. 13.*) *her Purification*; his corruption may help to put on incorruption, and her loss of a temporary comfort may instate her in an eternal.

11. And as herself so her fortune may also be consecrated; and indeed if she be, that will also If she have made an escape out of *Egypt*, there shall not a hoof be left behind her, *Exod. 10. 26*. No part of her possessions will be assigned to vanity and exccss. She who hath really devoted herself to Piety, *fasted and prayed with Anna* Luk. 2. 37. will also be *full of good works & alms-deeds* with *Tabitha*, Act. 9. 36. Thus she may be a mother when she ceases to bear; and though she no more increase one family, she may support many; and certainly the fertility of the womb, is not so valuable as this of the bowels. Fruitfulness can be but a happiness, Compassion is a virtue. Nay indeed 'tis a greater and more certain happiness; a child is not brought forth but with pangs & anguish, but a work of mercy is produced not only with ease, but delight. Besides, she that bears a Child, knows not whether it may prove a Blessing or a curse; but Charity gives certain title to a Blessing, and engages the most solvent Paymaster, even God himself, who owns all such disbursments as a loan to him. *He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given will he pay him again*, Prov. 19. 17.

12. There was in the Primitive Times an Ecclesiastical Order of Widows, which *St. Paul* mentions 1 *Tim. 5*. whose whole Ministry was devoted to Charity. They were indeed of the poorer sort, fit rather to receive then give Alms; yet the less they could do with their Purses, the more was required of their Persons, the humbler offices of *washing the Saints feet*, the careful task of *bringing up children*, and a diligent *attendance on every good work*. And sure there is parity of Reason, that those who upon the score of their Wealth, exemt themselves from those Laborious Services, should commute for it by more Liberal Alms. In the warmth and zeal of Christianity, Women of the highest Quality performed both sorts of Charity, forgot their Greatness in their condescensions, yet assumed it again in their bounty; founded

Hospitals, and yet with a *labor of love*, as the Apostle stiles it, *Heb. 6. 10.* disdain'd not sometimes to serve in them. But these are Examples not like to be transcribed in our days, Greatness is now grown to such an unweildiness, that it cannot stoop though to the most Christian Offices, and yet can as little soar up in any Munificent Charities: it stands like *Nebuchadnezzar's Golden Image*, a vast Bulk only to be adored.

13. Now certainly, if any Women be qualified to avert this reproach, it must be the Dowagers of great Families and Fortunes, they have none to control their Visits to the sick and afflicted, or to resent a disparagement from their humility, neither have they an account to give of their Possessions to any but God and themselves; to him sure they can bring none so like to procure them the Eulogy of *well don thou good and faithful servant*, *Matth. 25. 21.* as a Catalogue of their Alms. Nor indeed can they any other way dispose their Fortune so much to their own contentment; they may indeed cloy and satiate their senses, make provision for the flesh; but that no way satisfies their reason, much less their Conscience. The Soul, which is the superior part; is quite left out in that distribution, nothing is communicated to it but the guilt of those dear bought Excesses. The only way it has to be a sharer in their Wealth, is by a charitable dispensing. The Poor are its Proxies as well as God's, and though in all other respects we may say to the Soul, as the *Psalmist* does to God, *Ps. 16. 2. my goods extend not to thee:* yet by this way, it becomes not only a partaker, but the chief proprietor, and all is laid out for its use. The harboring an outcast, builds it *an everlasting habitation*, *Lu. 16. 9.* The clothing the naked, arrays it in *purewhite linen*, *Rev. 19. 8.* and the feeding the hungry, makes it a guest *at the supper of the Lamb. v. 8.* nay, it gains not only an indefeisible title to these happy Reversions, but it has a great deal in present possession, a huge rational Complacency in the right applying of Wealth, & doing that with it for which 'twas designed; yet more, it gives a sensitive delight, nothing being more agreeable to human nature, then the doing good to its own kind. A seasonable Alms leaves a greater exultation & transport in the Giver, then it can ordinarily raise in the Receiver; so exemplifying the Maxim of our Blessed Lord, that it is a *more blessed thing to give then to receive*, *Act. 20. 35.* This indeed is a way to elude the severe denuntiation of the Apostle, *1 Tim. 5. 6. A widow that liveth in this pleasure, is not dead whilst she liveth;* but on the contrary, shall live when she dies; when she resigns her Breath, shall improve her being; the Prayers of the Poor, like a benign gale, shall assist her flight to the Region of Bliss; and she who has here cherished the afflicted Members, shall there be indissolubly united to their Glorious Head.

14. And now methinks Widow-hood, under this aspect, is quite transformed, is not so forlorn; so desolate an estate as 'tis usually esteemed. And would all Widows use but this expedient, thus devote themselves to Piety and Charity, it would▪ like the healing Tree, *Exod. 15. 25.* sweeten the Waters of *Marah*, render the condition not only supportable; but pleasant; and they would not need to make: such affrighted; such disadvantageous escapes, as many do, from it. 'Tis true, the Apostle's affirmation is unquestionable, that *the wife, when her husband is dead, is at liberty to be married to whom she will*, *1 Cor. 7. 39.* But the advice he subjoins is authentic too, *she is happier if she so-abide.* She that may solace herself in the Society, in the Love of her God, makes an ignoble descent to Human Embraces; she that may purchase Heaven with her Wealth, buys a very dear Bargain of the best Husband on Earth;

nay indeed, upon a mere secular account, it seems not very prudent to relinquish both Liberty and Property, to Espouse at the best a Subjection, but perhaps a Slavery; it a little resembles the mad Frolicks of freed Gallyslaves, who play away their Liberty as soon as they regain it.

15. Marriage is so great an Adventure, that once seems enough for the whole life; for whether they have been prosperous or adverse in the first, it does almost discourage a second attempt. She that has had a good Husband, may be supposed to have his Idea so fixed in her Heart, that it will be hard to introduce any new Form: nay farther, she may very reasonably doubt, that in this common earth of Virtu, two good Husbands will scarce fall to one Woman's share, and an ill one will become more intolerable to her, by the reflections she will be apt to make on the better. On the other side, if she have had a bad, the smart sure cannot but remain after the rod is taken off; the memory of what she has suffered should, me thinks, be a competent caution against new adventures. Yet experience shows us that women (though the weaker sex) have commonly fortitude enough to encounter and baffle all these considerations. It is not therefore to be expected that many will by anything that hath or can be said be diverted from remarrying: and indeed she that does not preserve her widowhood upon the accounts fore-mentioned, may perhaps better relinquish it. St *Paul* we see advises that those *Widows* who found no better employment *then going from house to house*, that grew by their vacancy to *be tattlers and busy bodies* 1 Tim. 5. 13. should marry again; it being the best way to fix these wandering planets, to find them business of their own at home, that so they may not ramble abroad to intermeddle with that of others. And the truth is they that cannot brook the retiredness and gravity which becomes a widow, had better put themselves in a state that less requires it; and, if they resolve not to conform their minds to their condition, to bring their condition to their minds; but in the doing that there will be some cautions very necessary to be observed. I shall reduce them to two, the one relating to the times, the other to the equality of the match.

16. First in respect of time, common decency requires that there be a considerable interval between the parting with one husband & the choosing another, This has been so much observed by nations that were at all civiliz'd, that find *Numa* made it a law, that no widow should marry under 10. months, and if any did she was to sacrifice as for the expiation of a crime; and this continued in force many ages after, in so much that when upon reasons of State *Augustus* found it useful to marry his sister *Octavia* to *Antonius*, nothing less then a decree of the Senate could license the anticipating the time; so zealous observers were they of this point of Civility, that they thought the whole state was concerned in the violation. 'Tis true we have no law in the case, but we have somewhat of custom, I know not how long we shall have, since the frequent breaches of it threaten quite to cancel it: yet a woman that is ten er of her honor will scarce give her example towards the rescinding it. The wounds of grief are seldom healed by any hand but that of time, and therefore too sudden a cure shows the hurt pierced not deep; and she that can make her mourning veil an optic to draw a new lover nearer to her sight, gives cause to suspect the sables were all without.

17. The next thing considerable is the equality of the match. Marriage is so close a link, that to have it easy 'tis good to have the parties as even proportioned as may be. And first in respect of quality and fortune, 'tis to be wisht there should be no eminent disproportion. Those that meet most upon a level, are least subject to those upbraidings that often attend a great descent of either party; it is therefore no prudent motive, by which some Widows are swai'd, who marry only for a great title; who often do not meet with so much of obeisance from strangers, as they do with contempt from their husbands and his relations. There have been many examples of Lord's, who have used rich, but inferior, widows like sponges, squeez'd them to fill themselves again only with the air of a big name. On the other side for a woman to marry very meanly and too much below herself is rather worse; those kind of matches are ordinarily made in a transport of passion, and when that abates and leaves her to sober reflections, she will probably be so angry with herself, that she will scarce be well pleased with her husband. A state of subjection is a little sweetened by the worth and dignity of the ruler: for as it is more honorable, so 'tis also more easy; the serviler spirits being of all others the most imperious in command. And sure 'twill not a little grate a woman of honor, to think she has made such a one her Master, who perhaps would before have thought it a preferment to have been her servant. Nay farther, such marriages have commonly an ill reflection on the modesty of the Woman, it being usually presumed that where the distance was so great, as to discourage such an attempt on his part, there was some invitation on hers. So that upon all accounts she is very forlorn who thus disposes of herself: yet 'tis too well known such matches have oft been made, and the same levity and inconsideration may betray others to it; and therefore 'tis their concern well to ballast their minds and to provide that their passion, never get the ascendant over their reason.

18. Another very necessary equality is that of their judgment as to Religion. I do not mean that they are to catechize each other as to every minute speculative point; but that they be of the same profession, so as to join together in the worship of God. It is sure very uncomfortable that those who have so closely combined all their other interests, should be disunited in the greatest; that one Church cannot hold them, whom one house, one bed does; and that religion which is in itself the most uniting thing, should be the only disagreement between them. I know 'tis oft made a compact in such matches, that neither shall impose their opinion upon the other: yet I doubt 'tis seldom kept, unless it be by those whose carelessness of all religion abates their zeal to any one. But where they have any earnestness in their way, especially where one party thinks the other in a damnable error, 'twill scarce be possible to refrain endeavoring to reduce them; and that endeavor begets disputes, those disputes heats, those heats disgusts, and those disgusts perhaps end in aversion; so that at last their affections grow as irreconcilable as their opinions, and their religious jars draw on domestic. Besides if none of these personal debates happen, yet the education of the children will be matter of dispute; the one parent will still be countermining the other, each seeking to recover the others proselytes. Nay it introduces faction into the inferior parts of the family too: the servants, according to their different persuasions bandy into leagues and parties; so that it endangers, if not utterly destroys all concord in families: and all this train of mischiefs, should methinks be a competent prejudice against such matches.



19. There is yet a third particular wherein any great disproportion is much to be avoided, and that is in Years. The humors of youth and age differ so widely, that there had need be a great deal of skil to compose the discord into a harmony. When a young woman marries an old man, there are commonly jealousies on the one part and loathings on the other; and if there be not an eminent degree of discretion in one or both, there will be perpetual disagreements. But this is a case that does not often happen among those I now speak to: for though the avarice of Parents sometimes forces maids upon such matches, yet widows who are their own choosers seldom make such elections. The inequality among them commonly falls on the other side, and old women marry young men. Indeed any marriage is in such a folly and dotage, they who must suddenly make their beds in the dust, what should they think of a nuptial couch? And to such the answer of the Philosopher is apposite, who being demanded what was the fittest time for marrying, replied, For the young not yet, for the old not at all.

20. But this dotage becomes perfect frenzy and madness when they choose young husbands: this is an accumulation of absurdities and contradictions. The husband and the Wife are but one person; and yet at once young and old, fresh and wither'd. 'Tis a reversing the decrees of nature, and therefore 'twas no ill answer which *Dionysius* the Tyrant gave his mother, who in her age designed such a match, that though by his regal power he could dispense with positive laws, yet he could not abrogate those of nature; or make it fit for her an old woman to marry a young man. 'Tis indeed an inversion of seasons, a confounding the Calendar, making a mungrel month of *May* and *December*: and the conjunction proves as fatal as it is prodigious; it being scarce ever seen that such a match proves tolerably happy. And indeed 'tis not imaginable how it should, for first 'tis to be presumed she that marries so must marry meanly, no young man who does not need her fortune will take her person. For though some have the humor to give great rates for inanimate antiquities, yet none will take the living gratis. Next she never misses to be hated by him she marries: he looks on her as his rack and torment, thinks himself under the lingering torture devis d by *Mezentius*, a living body tied to a dead. Nor must she think to cure this by any the little adulteries of art: she may buy beauty, and yet can never make it her own; may paint, yet never be fair. 'Tis like enameling a mud-wall, the coursness of the ground will spoil the varnish; and the greatest exquisitness of dress serves but to illustrate her native blemishes. So that all she gains by this is to make him scorn as well as abhor her.

21. Indeed there is nothing can be more ridiculous, then an old Woman gaily set out; and it was not unaptly said of *Diogenes* to such a one, If this decking be for the living, you are deceived; if for the dead, make hast to them: and I doubt many young husbands will be ready to say as much. Naybecause death comes not quick enough to part them, there is few have patience to attend its loitering pace: the man bids adieu to the Wife though not to her fortune, takes that to maintain his luxuries else where, allows her some little annuity, and makes her a pensioner to her own estate. So that he has his design, but she none of hers: he married for her fortune, and he has it; she for his person, and has it not: and which is worse buys her defeat with the loss of all; he commonly leaving her as empty of money as he found her of wit.

22. And truly this is a condition deplorable enough, and yet usually fails even of that comfort which is the last reserve of the miserable, I mean Pity. 'Tis the Wise man's question, *Eccles.* 12. 13. *Who will pity a charmer that is bitten with a Serpent?* he might have presumed less on his skill, and kept himself at a safer distance; and s•...re the like may be said of her. Alas, what are her feeble charms, that she should expect by them to fix the giddy appetites of youth? And since she could so presume without sense, none will regret that she could be convinced by smart. Besides, this is a case wherein there have been a multitude of unhappy Presidents which might have caution'd her. He that accidentally falls down an undiscover'd precipice is compassionated for his disaster; but he that stands a great while on the brink of it, looks down and sees the bottom strewed with the mangled carcasses of many that have thence fallen; if he shall deliberately cast himself into their company, the blame quite extinguishes the pity; he may astonish, but not melt the beholders. And truly she who casts herself away in such a match, betrays not less but more wilfulness. How many ruins of unhappy women present themselves to her, like the wracks of old vessels, all split upon this rock? And if she will needs steer her course purposely to do the same, none ought to grudge her the shipwreck she so courts.

23 Nor has she only this negative discomfor to be deprived of pity, but she is loaded with censures and reproach. The World is apt enough to malicious errors, to fix blame where there is none, but 'tis seldom guilty of the charitable, does not overlook the smallest appearance of evil, but generally puts the worst construction on any act, that it will with any probability bear; and according to that measure women in this condition can expect no very mild descant on them. Indeed such matches are so destitute of any rational Plea, that 'tis hard to derive them from any other motive then the sensitive. What the common conjectures are in that case, is as needless as it is unhansom to declare: I will not say how true they are, but if they be, it adds another reason to the former, why such marriages are so improsperous. All distortions in Nature are usually ominous; and sure such preternatural heats in Age, may very well be reckon'd as dismal Presages, & very certain ones too, since they create the ruin they foretell. And truly 'tis not only just, but convenient, that such motives should be attended with such Consequences; that the Bitterness of the one may occasion some reflection on the Sordidness of the other. 'Tis but kindly, that such an *Alhallontide* Spring should meet with Frosts, and the unplesantness of the event chastise the ugliness of the Design; and therefore I think those that are conscious of the one, should be so far from murmuring, that they should be very thankful for the other; think •...t God's discipline to bring them again to their Wits, and not repine at that smart which themselves have made necessary.

24. And now I wish all the Ancienter Widows, would seriously weigh how much 'tis their Interest not to sever those two Epithets; that of Ancient they cannot put off, it daily grows upon them; and that of Widow is sure a more propotionable adjunct to it, then that of Wife; especially when it is to one to whom her Age might have made her Mother. There is a Veneration due to Age, if it be such as disowns not itself: *The hoary head, says Solomon, is a crown of glory if it be found in the way of righteousness, Prov. 16. 32.* but when it will mix itself with Youth, it is disclaim'd by both, becomes the shame of the Old, and the scorn of the

Young. What a strange fury is it then which possesses such Women, that when they may dispose their Fortunes to those advantageous Designs before mentioned, they should only buy with them, so undecent, so ridiculous a slavery? that when they may keep up the reputation of Modesty and Prudence, they should expose themselves to an Universal Contempt for the want of both; and that they who might have had a reverence, put themselves even out of the capacity of bare compassion.

25. This is so high a Frenzy, as sure cannot happen in an instant; it must have some preparatory degrees, some rooting in the constitution and habit of the mind: Such Widows have sure some lightness of humor, before they can be so giddy in their Brains, and therefore those that will secure themselves from the Effect, must subtract the Cause; if they will still be wishing themselves young, 'tis odds but within a while they will persuade themselves they are so. Let them therefore content them selves to be old, and as Fashions are varied with Times, so let them put on the Ornaments proper to their Season; which are Piety, Gravity, and Prudence. These will be not only their ornament, but their Armor too; this will gain them such a Reverence, that will make it as improbable they should be assaulted, as impossible they should assault. For I think one may safely say, It is the want of one or all of these, which betrays Women to such Marriages.

26. And indeed it may be a matter of Caution, even to the younger Widows, not to let themselves too much loose to a light frolic humor, which perhaps they will not be able to put off, when it is most necessary they should. It will not much invite a sober Man to marry them while they are young; and if it continue with them till they are old, it may (as natural Motions use) grow more violent towards its end: precipitate them into that ruinous Folly we have before considered. Yet, should they happen to scape that, should it not force them from their Widow-hood, it will sure very ill agree with it: for how preposterous is it for an Old Woman to delight in Gauds & Trifles such as were fitter to entertain her gran-children? to read Romances with spectacles, & be at Masks and Dancings, when she is fit only to act the Antics? These are contradictions to Nature: the tearing off her Marks, and where she has writ fifty or sixty, to lessen (beyond the proportion of the unjust Steward) and write sixteen. And those who thus manage their widow-hood, have more reason to bewail it at last than at first, as having more experimentally found the mischief of being left to their own guidance. It will therefore concern them all to put themselves under a safer Conduct, by an... assiduous Devotion to render themselves up to the leading of the One infallible Guide, who, if he be not a *covering of the eyes*, Gen. 20. 16. to preclude all second Choices, may yet be a *light to them* for discerning who are fit to be chosen; that if they see fit to use their liberty and Marry, they may yet take the Apostles restriction with it, 1 Cor. 7. 40. that *it be only in the Lord*. Upon such sober Motives, and with such due Circumstances as may approve it to Him, and render it capable of his Benediction.

### The Close.

1. I HAVE now gone through both Parts of the proposed Method. The former has presented those Qualifications which are equally necessary to every Woman: These, as a Root, send sap and vigor to the distinct Branches, animate & impregnate the several successive States

through which she is to pass. He that hath pure Ore or Bullion, maycast it into what Form best fits his use, nay may translate it from one to another; and she who has that Mine of Virtues, may furnish out any Condition; her being good in an absolute consideration, will certainly make her so in a relative. On the other side, she who has not such a Stock, cannot keep up the Honor of any State; like corrupted Liquor, empty it from one Vessel to another, it still infects and contaminates all. And this is the cause that Women are alike complained of under all Forms, because so many want this Fundamental Vertu: were there more good Women, there would be more modest Virgins, loyal and obedient Wives, and sober Widows.

2. I must therefore entreat those who will look on this Tract, not only to single out that part which bears their own Inscription, but that they think themselves no less concerned in that which relates indefinitely to their Sex; endeavor to possess themselves of those excellencies which should be as universal as their kind: and when they are so stored with Matter, they may leave Providence to diversify the Shape, and to assign them their Scene of Action.

3. And now would God it were as easy to persuade, as it is to propose; and that this Discourse may not be taken only as a Gazette for its newness, & discarded as soon as read; but that it may at least advance to the honor of an Almanac, be allowed one Year ere it be out of date: and in that time, if frequently & seriously consulted, it may perhaps awaken some Ladies from their stupid Dreams, convince them that they were sent into the World for nobler purposes, then only to make a little Glittering in it; like a Comet, to give a blaze, and then disappear. And truly, if it may Operate but so far as to give them an effective sense of that, I shall think it has done them a considerable Service: They may, I am sure, from that Principle, deduce all necessary Consequences, and I wish they would but take the pains to draw the Corollaries; for those Inductions they make to themselves, would be much more efficacious than those which are drawn to their hands. Propriety is a great endearment, we love to be Proselytes to ourselves; and People oft resist others Reasons, who would upon mere partiality pay reverence to their own.

4. But besides this, there would be another Advantage, if they could be but got to a custom of considering, by it they might insensibly undermine the grand Instrument of their ruin. That careless incogitancy, so remarkably frequent among all, and not least among Persons of Quality, is the source of innumerable Mischiefs; 'tis the *Delilah*, that at once lulls and betrays them; it keeps them in a perpetual Sleep, binds up their Faculties, so that, though they are not extinct, yet they become useless. *Plato* used to say, *That a man asleep was good for nothing*: and 'tis certainly no less true of this Moral drowsiness than the Natural. And as in Sleep the fancy only is in motion, so these inconsiderate Persons, they rather dream than discourse entertain little trifling Images of things, which are presented by their Senses, but know not how to converse with their Reason. So that in this drowsy state, all temptations come on them with the same advantage, with that of a *thief in the night*; a Phrase by which the Scripture expresses the most inevitable unforeseen danger, *1 Thess. 5, 2*. We read in *Judges*, how easily *Laish* became a prey to a handful of men, merely because of the supine negligent humor of the Inhabitants, which had cut them off from all intercourse with any who might have succor'd them, *Jud. 18. 27, 28*. and certainly it gives no less opportunity to our Spiritual

Assailants, leaves us naked and unguarded to receive all their Impressions. How prodigious a thing is it then, that this state of dullness and danger should be affectedly chosen? yet we see it too often is, even by those whose qualities & Education fit them for more Ingenious Elections; nay, which is yet more riddle, that very aptness disenables, sets them above what it prepares them for. Labor is looked on as utterly incompatible with Greatness, and Consideration is looked on as a labor of the mind; and there are some Ladies, who seem to reckon it as their Prerogative, to be exempted from both; will no more apply their Understandings to any serious Discuffion, then their Hands to the Spindle and Distaff; the one they think pedantic, as the other is mean. In the mean time, by what strange measures do they proceed? they look on Idiots as the most deplorable of Creatures, because they want reason, and yet make it their own excellence and preeminence, to want the use of it; which is indeed so much worse then to want the thing, as sloth is worse then poverty, a moral defect then a natural. But we may see by this, how much civil & sacred estimates differ: for we find the *Bereans* commended, not only as more diligent, but as more noble too, *Act. 17. 11.* because they attentively *considered*, and strictly examined the *Doctrine preach' a to them.* By which they may discern, that in God's Court of Honor, a stupid Oscitancy is no ennobling Quality, however it comes to be thought so in theirs.

5. And if this one point might be gained, if they would but so far actuate their Reason, as deliberately and duly to weigh their Interest, they would find that so strictly engaging them to all that is virtuous; that they must have a very invincible resolution for ruin, if that cannot persuade them: and I hope all women are not Medea's, whom the Poet brings in avowing the horridness of that fact, which yet the resolved to execute. They are generally rather timorous, and apt to start at the apprehension of danger; let them but see a serpent though at a great distance; they will need no homilies or lectures to be persuaded to fly it. And sure did they but clearly discern what a sting there is in those vicious follies they embrace, their fear would make them quit their hold; put them in such a trembling, as would, like that of Belshazzars, slacken their joints, and make those things drop from them, which before they most tenaciously grasped. For indeed in sin there is a conspiracy of all that can be dreadful to a rational being, so that one may give its compendium by the very reverse of that which the Apostle gives of Godliness, 1 Tim. 4. 8. for as the one *has the promises*, so the other has the *curse of this life, and of that to come.*

6. In this life every depraved act (much more habit) has a black shadow attending it; it casts one inward upon the conscience in uncomfortable upbraidings and regrets. 'Tis true indeed, some have the art to disguise that to themselves by casting a yet darker over it; suppressing all those reluctings by an industrious stupefaction; making their souls so perfect-night, that they cannot see those black images their consciences represent. But as this renders their condition but the more wretched; so neither can they blind others though they do themselves. Vice casts a dark shadow outwards too, not such as may conceal but betray its self: and as the evening shadows increase in dimension, grow to a monstrosity and disproportion; so the longer any ill habit is continued, the more visible, the more deformed it appears, draws more observation and more censure.

7. 'Twere indeed endless to reckon up the temporal evils to which it exposes its votaries; immodesty destroys their fame, a vain prodigality their fortune, anger makes them mad, pride hateful, levity renders them despised, obstinacy desperate, and irreligion is a complication of all these, fills up their measure both of guilt and wretchedness, so that had virtue no other advocate, her very Antagonist would plead for her: the miserable consequences of vice, would like the flames of *Sodom* send all considering persons to that little *Zoar*, which how despicable soever it may have appeared before, cannot but look invitingly when safety is inscribed on its gates.

8. But it must infinitely more do so, if they please to open a Visto into the other World, make use of divine perspectives to discern those distant objects which their grosser senses do here intercept. There they may see the dismal Catastrophe of their Comedies, the miserable inversion of all unlawful or unbounded pleasures: there that Prophetic menace concerning *Babylon* which we find, *Rev. 18. 7.* will be literally verified upon every unhappy soul, *According as she exalted herself and lived delicately, so much the more tribulation give her;* the torment of that life will bear proportion to the pride and luxuries of this. It will therefore be necessary for those who here wallow in pleasures, to confront to them the remembrance of those rivers of Brimstone, and ask themselves the Prophets question, *Who can dwell with everlasting burnings?* We find *Isaiah*, when he denounces but temporal judgments against the daughters of *Zion*, he exactly pursues the Antithesis, and to every part of their effeminate delicacy he opposes the direct contrary hardship; instead of *sweet smells there shall be a stink, instead of a girdle a rent, instead of well-set hair baldness, instead of a stomacher a girding with sackcloth, and burning instead of beauty, Isaiah. 3. 24.*

9. It were well the daughters of our *Zion* would copy out this lecture, and prudently foresee how every particular sin or vanity of theirs will have its adapted punishment in another World. And sure this consideration well digested, must needs be a forcible expedient to cleanse them from all *filthiness of flesh and spirit*, as the Apostle speaks *2 Cor. 7. 1.* For is it possible for her to cherish and blow up her libidinous flames here, who considers them but as the first kindlings of those inextinguishable ones hereafter? Can she make it her study to please her appetite, that remembers that Dives's unintermitted feast ends in as unallayed a thirst? Or can she deny the crumbs of her table to that *Lazarus*, to whom she foresees she shall then supplicate for a drop of water? In fine can she lay out her whole industry, her fortune, nay her ingenuity too, in making provision for the flesh, who considers that that flesh will more corrupt by pampering, and breed the worm that never dies? Certainly no woman can be so desperately daring, as thus to attack damnation, resist her reason and her sense, only that she may ruin her soul; and unless she can do all this, her foresight will prove her escape, and her viewing the bottomless pit in *Landskip* and picture will secure her from a real descent into it.

10. But now that this Tract may not make its exit in the shape of a fury, bring their meditations to hell and there leave them, it must now at last shift the Scene, and as it has showed the blackness of vice by that outer darkness to which it leads, we also will let in a beam of the Celestial light to discover the beauty of Virtue; remind the Reader that there is a

region of joy as well as a place of torment, and piety and virtue is that milky way that leads to it; a state, compared to which the Elyzium of the heathen is as inconsiderable as it is fictitious, the Mahometan Paradise as flat and insipid as it is gross and brutish; where the undertaking of the Psalmist shall be completely answered, those *that fear the Lord shall want no manner of thing that is good*, Ps. 34. 10. And this happy state is as accessible as excellent, God is not unsincere in his proposals, offers not these glories only to Tantalize and abuse us, but to animate and encourage mankind. He sets up an inviting prize, and he not only marks out, but levels the way to it; makes that our duty which is also our pleasure, yea and our honor too: So has he contrived for our ease, that knowing how hardly we can divest our voluptuousness and ambition, he puts us not to it; all he demands is but that he may choose the objects, and in that he is yet more obliging, for by that at once he refines and satisfies the desires. He takes us us off indeed from the fulsome pleasures of sense, which by their grossness may cloy, yet by reason of their emtiness can never fill us; and brings us to taste the more pure spiritual delights which are the true elixir of Plesures; in comparison whereof all the sensual are but as the dregs or feces in an extraction, after the spirits are drawn off. In like manner he calls us from our aspiring to those pinnacles of honor, where we always sit totter •...gly and often full down, but yet invites us to soar higher, where we shall have the moon with all her vicissitudes and changes *under our feet* Rev. 12. 1. and enjoy a grandeur as irreversible as splendid.

11. Thus does he show us a way to hallow our most unsanctified affections; thus, according to the Prophecy of *Zeehariah, may holiness be writ even upon the bells of the horses*, Zec. 14. 20. upon our most brutal inclinations; and thus may all those feminine Passions which now seduce women from Vertu, advance them in it. Let her that is amorous, place her love upon him who is (as the Spouse tells us, *Cant. 5. 10.*) *the chiefest among ten thousand*; she that is angry, turn her edge against her sins; she that is haughty, disdain the Devils drudgery; she that is fearful, dread him who *can destroy both Body and Soul in Hell*, Matt. 5. 28. and she that is sad, reserve her tears for her penitential offices. Thus may they consecrate even their infirmities; and though they cannot Deifie, or erect Temples to them, as the Romans did to their Passions, nay their Diseases; yet after they are thus cleansed, they may sacrifice them as the Jews did the clean Beasts in the Tabernacle. Only irreligion and profaneness is exemt from this Priviledg, no water of Purification can cleanse it, or make it serviceable in the Temple; that, like the spoils of *Jericho*, is so execrable, that it must be devoted to destruction, as *an accursed thing*, Jos. 6. 17. For though God do not despise the work of his own hands, have so much kindness to his Creatures, that he endeavors to reduce all our native inclinations to their primitive rectitude, and therefore does not abolish, but purify them; yet Atheism is none of those, 'tis a counterblast from hell, in opposition to that mighty wind in which the holy Spirit descended. Tho the subject in which it subsists may be reformed, the person may turn Christian, and the wit that maintained its blasphemousparadoxes may be converted to holier uses: yet the quality itself is capable of no such happy Metamorphosis; that must be extirpated, for it cannot be made tributary; which shows how transcendent an ill that is which cannot be converted to good: even that Omnipotence which can out of the very stones raise children to *Abraham*, attempts not any transmutation of this; which ought therefore to

possess all hearts with a detestation of it, and to advance them in an earnest pursuit of all the parts of Piety.

12. And that is it which I would now once more (as a farwel exhortation) commend to my female Readers, as that which virtually contains all other accomplishments; 'tis that pearl in the Gospel for which they may 'part with all and make a good bargain too. *The fear of the Lord is the beginning of wisdom* says the wisest of men *Prov.* 1. 7. and by his experience he shows that it is the completing end of it too; for he no sooner declined from that, but he grew to dotage and dishonor. Let all those therefore to whom God has dispent an outward affluence, given them a visible splendor in the eyes of the World, be careful to secure to themselves *that honor which comes from God only*, *Joh.* 5. 44. unite their souls to that supreme Majesty who is the fountain of true honor who in his bestowing the Crown of righteousness proceeds by the same measures by which he disposed the Crown of *Israel*, when he avow'd to *Samuel* that he *looked not on the outward appearance but beheld the heart*, *Sam.* 16. 7. If God see not his own Image there, all the beauty and gaiety of the outward form is despicable in His eyes, like the apples of *Sodom* only a Kind of painted dust. But if Piety be firmly rooted there, they then become like the Kings daughter all *glorious within* too; a much more vanluable bravery then the *garment of needle-work and vesture of Gold*, *Psalms.* 45. 13. And this is it that must enter them into the Kings *Palace*, into that *new Jerusalem*, where they shall not wear, but inhabit *pearls* and *Gems* *Rev.* 21. 19. be beautiful without the help of art or nature, by the mere reflection of the Divine brightness; be all that their then enlarged comprehensions can wish, and infinitely more then they can here imagine.

FINIS.

## THE CONTENTS.

### Part. I.

- Sect. 1. Of Modesty. p. 1.
- Sect. 2. Of Meekness. p. 29.
- Sect. 3. Of Compassion. p. 48.
- Sect. 4. Of Afsability. p. 65.
- Sect. 5. Of Piety. p. 79.

### Part II.

- Sect. 1. Of Virgins. p. 143.
- Sect. 2. Of Wives. p. 165.
- Sect. 3. Of Widows. p. 210.
- The Close. p. 234.



**P-RA-21. The lively oracles given to us. Or the Christians birth-right and duty, in the custody and use of the Holy Scripture. By the author of the Whole duty of man, &c. - Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679, attributed name., Sterne, Richard, 1596?-1683, attributed name., Fell, John, 1625-1686, attributed name., Henschman, Humphrey, 1592-1675, attributed name., Burghers, M., engraver.**

[illustration]

The lively Oracles given to us, or The Christians birthright & duty. in the custody. & use of the holy Scripture.

burg. sculp.

THE Lively Oracles given to us. OR The Christians Birth-right and Duty, in the custody and use of the HOLY SCRIPTURE.

By the Author of the WHOLE DUTY OF MAN, &c.

Search the Scriptures,

*Jo. 5.39.*

[illustration] [depiction of the Sheldonian Theatre]

At the THEATER in OXFORD, 1678. And are to be Sold by *William Leak* at the Crown in *Fleet-street, Lond.*

[illustration] [bookplate]

Beilby Thompson of Escrick

Imprimatur.

*JO. NICHOLAS. Vice Cancell. Oxford. Junii 10. 1678.*

〈1 page duplicate〉 〈1 page duplicate〉

#### **THE PREFACE.**

IN the Treatise of the Government of the Tongue published by me heretofore, I had occasion to take notice among the exorbitances of that unruly part, which *sets on fire the whole course of nature, and its self is set on fire from hell*, Jam. 3.6. of the impious vanity prevailing in this Age, whereby men play with sacred things, and exercise their wit upon those Scriptures by which they shall *be judged at the last day*, Joh. 12.48.

But that holy Book not only suffering by the petulancy of the Tongue, but the malice of the heart, *out of the abundance whereof the mouth speaks*, Mat. 12.34. and also from that irreligion, prepossession, and supineness, which the pursuit of sensual pleasures certainly produces; the mischief is too much diffus'd, and deeply rooted, to be control'd by a few casual reflections. I

have therefore thought it necessary, both in regard of the dignity and importance of the subject, as also the prevalence of the opposition, to attempt a professed and particular vindication of the holy Scriptures, by displaying their native excellence and beauty; and enforcing the veneration and obedience that is to be paid unto them.

This I designed to do in my usual method, by an address to the affections of the Reader; soliciting the several passions of love, hope, fear, shame and sorrow, which either the majesty of God in his sublime being, his goodness derived to us, or our ingratitude returned to him, could actuate in persons not utterly obdurate.

But whereas men, when they have learnt to do amiss, quickly dispute and dictate; I found myself concerned to pass sometimes within the verge of controversy, and to discourse upon the principles of reason, and deductions from Testimony, which in the most important transactions of human life are justly taken for evidence. In which whole performance I have studied to avoid the entanglements of Sophistry, and the ambition of unintelligible quotations; and kept myself within the reach of the unlearned Christian Reader; to whose uses, my labors have been ever dedicated.

All that I require, is that men would bring as much readiness to entertain the holy Scriptures, as they do to the reading profane Authors; I am ashamed to say, as they do to the incentives of vice and folly; nay, to the libels and invectives that are level'd against the Scriptures.

If I obtain this, I will make no doubt that I shall gain a farther point; that from the perusal of my imperfect conceptions, the Reader will proceed to the study of the Scriptures themselves: there *taste and see how gracious the Lord is*, Ps. 34.8. and as the Angel commanded Saint John, Rev. 10.9. *eat the Book*; where he will experimentally find the words of David verified, Ps. 19.7. *The Law of the Lord is an undefiled Law, converting the soul: the testimony of the Lord is sure, and giveth wisdom to the simple. The Statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light to the eyes. The fear of the Lord is clean and endureth forever, the judgments of the Lord are true and righteous altogether. More to be desired are they then gold, yea, then much fine gold, sweeter also then honey and the honey-comb. Moreover by them is thy servant taught, and in keeping of them there is great reward.*

It is said of Moses, Ex. 34.29. that having received the Law from God, and conversed with him in Mount *Sina* forty days together, his face shone, and had a brightness fixed upon it that dazzled the beholders; a pledge and short essay not only of the appearance at Mount *Tabor*, Mat. 17.1. where at the Transfiguration he again was seen in glory: but of that greater, and yet future change when he shall see indeed his God *face to face*, and share his glory unto all eternity. The same divine Goodness gives still his Law to everyone of us. Let us receive it with due regard and veneration; converse with him therein, instead of forty days, during our whole lives; and so anticipate and certainly assure our interest in that great Transfiguration, when all the faithful shall put off their mortal flesh, *be translated from glory to glory*, eternally behold their God, *see him as he is*, and so enjoy him.

Conversation has everywhere an assimilating power, we are generally such as are the men and Books, and business that we deal with: but surely no familiarity has so great an influence on Life and Manners, as when men hear God speaking to them in his Word. That Word which the Apostle, *Heb. 4.12.* declares to *be quick and powerful, sharper than any two-edge'd sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

The time will come when all our Books however recommended, for subtlety of discourse, exactness of method, variety of matter, or eloquence of Language; when all *our curious Acts*, like those mentioned *Act. 19.19. shall be brought forth, and burnt before all men:* When the great Book of nature, and *heaven itself shall depart as a scroul roll'd together,* *Rev. 6.14.* At which important season 'twill be more to purpose, to have studied well, that is, transcribed in practice this one Book, then to have run thro all besides, *for then the dead small and great shall stand before God, and the Books shall be opened, and another Book shall be opened which is the Book of Life, and the dead shall be judged out of those things which were written in the Books, according to their works,* *Rev. 20.12.*

In vain shall men allege the want of due conviction, that they did not know how penal it would be, to disregard the Sanctions of God's Law, which they would have had enforced by immediate miracle; the apparition of one sent from the other world, who *might testify of the place of torment.* This expectation the Scripture charges everywhere with the guilt of tempting God, and indeed it really involves this insolent proposal, that the Almighty should be obliged to break his own Laws, that men might be prevailed with to keep his. But should he think fit to comply herein, the condescension would be as successful in the event, as 'tis unreasonable in the offer. Our Savior assures, *that they who hear not Moses and the Prophets,* the instructions and commands laid down in holy Scripture, would not be wrought upon by any other method, *would not be persuaded,* by that which they allow for irresistible conviction, *though one rose again from the dead,* *Luke 16.31.*

## **THE LIVELY ORACLES GIVEN TO US, Or the Christians Birth-right and Duty in the custody and use of the HOLY SCRIPTURE.**

### **SECT. I. The several Methods of God's communicating the knowledge of himself.**

GOD, as he is invisible to human eyes, so is he unfathomable by human understandings; the perfection of his nature, and the impotency of ours, setting us at too great a distance to have any clear perception of him. Nay, so far are we from a full comprehension, that we can discern nothing at all of him, but by his own light; those discoveries he hath been pleased to make of himself.

2. THOSE have been of several sorts; The first was by infusion in man's creation, when God interwove into Mans very constitution and being the notions and apprehensions of a Deity: and at the same instant when he breathed into him a living soul, imprest on it that native religion, which taught him to know and reverence his Creator, which we may call the instinct of humanity. Nor were those principles dark and confused, but clear and evident, proportionable to the ends they were designed to, which were not only to contemplate the

nature, but to do the will of God; practice being even in the state of innocence preferable before an unactive speculation.

3. BUT this Light being soon eclipsed by *Adams* disobedience, there remained to his benighted posterity, only some faint glimmerings, which were utterly insufficient to guide them to their end, without fresh aids, and renewed manifestations of God to them. It pleased God therefore to repair this ruin, and by frequent revelations to communicate himself to the Patriarchs in the first Ages of the World; afterwards to Prophets, and other holy men; till at last he revealed himself yet more illustriously *in the face of Jesus Christ*, 2 Cor. 4.6.

4. THIS is the one great comprehensive Revelation wherein all the former were involved, and to which they pointed; the whole mystery of Godliness being compris'd in this of *God's* being *manifested in the flesh*, and the consequents thereof. 1 Tim. 3.16. whereby our Savior as he effected our reconciliation with God by the sacrifice of his death; so he declared both that, and all things else that it concerned man to know in order to bliss, in his doctrine and holy life. And this *Teacher* being not only *sent from God*, Jo. 3. but being himself God blessed forever; it cannot be that his instructions can want any supplement. Yet that they might not want attestation neither, to the incredulous world; he confirmed them by the repeated miracles of his life, and by the testimony of those who saw the more irrefragable conviction of his Resurrection and Ascension. And that they also might not want credit and enticement, the Holy Spirit set to his seal, and by his miraculous descent upon the Apostles, both asserted their commission, and enabled them for the discharge of it; by all gifts necessary for the propagating the Faith of Christ over the whole World.

5. THESE were the ways by which God was pleased to revele himself to the Forefathers of our Faith, and that not only for their sakes, but ours also, to whom they were to derive those divine dictates they had received. Saint *Stephen* tells us, those under the Law *received the lively Oracles* to deliver down to their posterity, Acts 7.38. And those under the Gospel, who received yet more lively Oracles, from him who was both the Word and the Life, did it for the like purpose; to transmit it to us upon whom the ends of the world are come. By this all need of repeated Revelations is superseded, the faithful deriving of the former, being sufficient to us for *all things that pertain to life and godliness*, 2 Pet. 1.3.

6. AND for this, God (whose care is equal for all successions of men) hath graciously provided, by causing Holy Scriptures to be writ; by which he hath derived on every succeeding Age the illuminations of the former. And for that purpose endowed the Writers not only with that moral fidelity requisite to the truth of History, but with a divine Spirit, proportionable to the great design of fixing an immutable rule for faith and manners. And to give us the fuller security herein, he has chosen no other penmen of the New Testament, then those who were the first oral promulgers of our Christian Religion; so that they have left to us the very same doctrine they taught the Primitive Christians; and he that acknowledges them divinely inspired in what they preached, cannot doubt them to be so in what they writ. So that we all may enjoy virtually and effectively that wish of the devout Father, who desired to be Saint *Paul's* Auditor: for he that hears any of his Epistles read, is as really spoke to by Saint *Paul*, as those who were within the sound of his voice. *Thus God who in*

*times past spake at sundry times, and in diverse manners to our Fathers by the Prophets, and in the latter days by his son, Heb. 1.1, 2. continues still to speak to us by these inspired Writers, and what Christ once said to his Disciples in relation to their preaching, is no less true of their writings: He that despiseth you, despiseth me, Luke 10.16. All the contempt that is at any time flung on these sacred Writings, rebounds higher, and finally devolves on the first Author of those doctrines, whereof these are the registers and transcripts.*

7. BUT this is a guilt which one would think peculiar to Infidels and Pagans, and not incident to any who had in their Baptism listed themselves under Christ's banner: yet I fear I may say, of the two parties, the Scripture has met with the worst treatment from the later. For if we measure by the frequency and variety of injuries, I fear Christians will appear to have outvied Heathens: These bluntly disbelieve them, neglect, nay perhaps scornfully deride them. Alas Christians do this and more; they not only put contemts, but tricks upon the Scripture, wrest and distort it to justify all their wild fancies, or secular designs; and suborn its Patronage to those things it forbids, and tells us that God abhors.

8. INDEED so many are the abuses we offer it, that he that considers them would scarce think we owned it for the words of a sensible man, much less of the great omniscient God. And I believe 'twere hard to assign any one so comprehensive and efficacious cause of the universal depravation of manners, as the disvaluing of this divine Book, which was designed to regulate them. It were therefore a work worthy another inspired writing, to attempt the rescue of this, and recover it to its just estimate. Yet alas, could we hope for that, we have scoffers who would as well despise the New as the Old; and like the Husbandmen in the Gospel, *Mat. 21.36.* would answer such a succession of messages by repeting the same injuries.

9. TO such as these 'tis I confess vain for man to address; nay 'twere insolence to expect that human Oratory should succeed where the divine fails; yet the spreading infection of these renders it necessary to administer antidotes to others; And besides, though (God be blest) all are not of this form, yet there are many who, though not arrived to this contempt, yet want some degrees of that just reverence they owe the sacred Scripture, who give a confused general assent to them as the word of God, but afford them not a consideration and respect answerable to such an acknowledgment. To such as these, I shall hope it may not be utterly vain to attempt the exciting of those drowsy notions that lie unactive in them, by presenting to them some considerations concerning the excellence and use of the Scripture: which being all but necessary consequences of that principle they are supposed to own, *viz.* that they are God's word, I cannot much question their assent to the speculative part: I wish I could as probably assure myself of the practic.

10. INDEED were there nothing else to be said in behalf of holy Writ, but that it is God's word, that were enough to command the most awful regard to it. And therefore it is but just we make that the first and principal consideration in our present discourse. But then 'tis impossible that that can want others to attend it; since whatsoever God says is in all respects completely good. I shall therefore to that of its divine original add secondly the consideration of its subject matter; thirdly, of its excellent and no less diffusive end and

design; and fourthly, of its exact propriety and fitness to that design, which are all such qualifications, that where they concur, nothing more can be required to commend a writing to the esteem of rational men. And upon all these tests, notwithstanding the cavil of the Romanists and others, whose force we shall examine with the unhappy issue of contrary counsels, this law of God will be found to answer the Psalmists character of it, *Ps. 19.7. The Law of God is perfect:* and will appear that the custody and use thereof, is the birth-right and duty of every Christian. All which severals being faithfully deduced; it will only remain that I add such cautions as will be necessary to the due performance of the aforesaid duty; and our being in some degree rendered perfect, as this Law of God, and the Author thereof himself is perfect, *Mat. 5.48.*

## **SECT. II. The divine Original, Endearments, and Authority of the Holy Scripture.**

MENS judgments are so apt to be biast by their affections, that we often find them readier to consider who speaks, then what is spoken: a temper very unsafe, and the principle of great injustice in our inferior transactions with men; yet here there are very few of us that can wholly divest ourselves of it, whereas, when we deal with God (in whom alone an implicit faith may securely be reposed) we are nice and wary, bring our scales and measures; will take nothing upon his word which holds not weight in our own balance. 'Tis true, he needs not our partiality to be *justified in his sayings*, *Psal. 51.4. His words are pure, even as the silver tried seven times in the fire*, *Psal. 12.6.* able to pass the strictest test that right reason (truly so called) can put them to. Yet it shows a great perverseness in our nature, that we who so easily resign our understandings to fallible men, stand thus upon our guard against God; make him dispute for every inch he gains on us; nor will afford him what we daily grant to any credible man; to receive an affirmation upon trust of his veracity.

2. I am far from contradicting our Saviors Precept, of *Search the Scriptures*, *Jo. 7.* or Saint Paul's, of *proving all things*, *1 Thes. 5.21.* we cannot be too industrious in our inquest after truth, provided we still reserve to God the decisive vote, and humbly acquiesce in his sense, how distant soever from our own; so that when we consult Scripture (I may add reason either) 'tis not to resolve us whether God be to be believed or no in what he has said, but whether he hath said such and such things; for if we are convinced he have; reason as well as religion commands our assent.

3. WHATEVER therefore God has said, we are to pay it a reverence merely upon the account of its Author; over and above what the excellence of the matter exacts: and to this we have all inducements as well as obligation: there being no motives to render the words of men estimable to us, which are not eminently and transcendently applicable to those of God.

4. THOSE motives we may reduce to four: first, the Authority of the Speaker; secondly, his kindness; thirdly, his wisdom; and fourthly, his truth. First, for that of Authority; that may be either native, or acquired; the native is that of a parent, which is such a charm of observance, that we see *Solomon*, when he would impress his counsels, assumes the person of a Father; *Hear O my children the instructions of a Father*, *Prov. 4.1.* And generally through that whole Book he uses the compellation of my Son, as the greatest endearment to engage

attention and reverence. Nay so indispensable was the obligation of children in this respect, that we see the contumacious child that would not hearken to the advice of his Parents, was by God himself adjudged to death. *Deut. 21.20.*

5. NOR have only God's, but men's Laws exacted that filial reverence to the dictates of Parents. But certainly no Parent can pretend such a title to it as God, who is not only the immediate Father of our persons, but the original Father of our very nature; not only of our flesh, but of our spirits also, *Heb. 12.9.* So that the Apostles Antithesis in that place is as properly applied to counsels as corrections; and we may as rightly infer, that if we give reverence to the advices of our earthly Parents, much more ought we subject ourselves to this Father of our spirits. And we have the very same reason wherewith to enforce it: for the Fathers of our flesh do as often dictate, as correct according to their own pleasures; prescribe to their children not according to the exact measures of right and wrong, but after that humor which most predominates in themselves. But God always directs his admonitions to our profit, *that we may be partakers of his holiness, Heb. 12.11.* So that we are as unkind to ourselves, as irreverent towards him, whenever we let any of his words fall to the ground; whose claim to this part of our reverence is much more irrefragable than that of our natural Parents.

6. BUT besides this native Authority there is also an acquired; and that we may distinguish into two sorts; the one of dominion, the other of reputation; To the first kind belongs that of Princes, Magistrates, Masters, or any that have coercive power over us. And our own interest teaches us not to slight the words of any of these, who can so much to our cost second them with deeds. Now God has all these titles of jurisdiction; He is the great King, *Ps. 48.2.* Nor was it only a complement of the Psalmists; for himself owns the style, *I am a great King, Mal. 1. He is the Judge of all the World; Gen. 18.* yea, that *Ancient of days*, before whom the Books were opened, *Dan. 7.10.* He is our Lord and Master by right, both of creation and redemption; and this Christ owns even in his state of inanity; yea, when he was about the most servile employment; the washing his Disciples feet: when he was most literally in the form of a servant; yet he scruples not to assert his right to that opposite title; *You call me Master, and Lord; and ye say well, for so I am; Jo. 13.* Nor are these empty names, but effectively attended with all the power they denote. Yet so stupid are we, that whilst we awfully receive the dictates of our earthly Superiors, we slight and neglect the Oracles of that God who is King of Kings, and Lord of Lord's. When a Prince speaks, we are apt to cry out with *Herod's Flatterers, the voice of a God, and not of a man, Act. 12.* Yet when it is indeed the voice of God, we choose to listen to anything else rather than it. But let us sadly remember, that notwithstanding our contents, this word shall (as our Savior tells us) *judge us at the last day, Jo. 12.48.*

7. A second sort of acquired Authority is that of reputation. When a man is famed for some extraordinary excellencies, whether moral or intellectual, men come with appetite to his discourses, greedily suck them in, nor need such a one bespeak attention; his very name has done it for him, and prepossessed him of his Auditors regard. Thus the Rabbies among the Jews, the Philosophers among the Greeks, were listened to as Oracles, and to cite them was (by their admiring Disciples) thought a concluding argument. Nay, under Christianity this

admiration of men's persons has been so inordinate, that it has crumbled Religion away in little insignificant parties; whilst not only *Paul, Apollo, or Cephas*, but names infinitely inferior, have become the distinctive characters of Sects and separate Communion. So easily alas are we charm'd by our prepossessions, and with itching ears run in quest of those doctrines which the fame of their Authors, rather than the evidence of truth commend to us.

8. AND hath God don nothing to get him a repute among us? has he no excellencies to deserve our esteem? Is he not worthy to prescribe to his own creatures? if we think yes, why is he the only person to be disregarded? or why do we so unseasonably depart from our own humor, as not to give his Word a reverence proportionable to that we pretend for him; nay, which we actually pay to men of like passions with ourselves? A contempt so absurd as well as impious, that we have not the example of any the most barbarous people to countenance us. For though some of them have made very wild mistakes in the choice of their Deities, yet they have all agreed in this common principle, that whatever those Deities said, was to be received with all possible veneration; yea, such a deference gave they to all significations of the divine will, that as they would undertake no great enterprize without consulting their Auguries; so upon any inauspicious signs they relinquish their attempts. And certainly if we had the same reverence for the true God which they had for the false, we should as frequently consult him. We may do it with much more ease and certainty: we need not trust to the entrails of Beasts, or motion of Birds: we need not go to *Delphos*, or the *Lybian Hammon* for the resolving our doubts; but what *Moses* said to *Israel* is very applicable to us, *the Word is nigh thee*, Deut. 30.14. That Word which *David* made his *Counselor*, Psal. 119.24. his *Comforter*, ver. 50. his *Treasure*, ver. 72. his *Study*, ver. 99. And had we those awful apprehensions of God which he had, we should pay the like reverence to his Word. Did we well ponder how many titles of Authority he has over us, we should surely be ashamed to deny that respect to him in whom they all conspire; which we dare not deny to them separately in human Superiors.

9. A second motive to esteem men's words, is the kindness of the speaker. This has such a fascinating power, as nothing but extreme ill nature can resist. When a man is assured of the kindness of him that speaks, whatever is spoken is taken in good part. This is it that distinguishes the admonitions of a friend from the reproaches of an enemy; and we daily in common conversation receive those things with contentment and applause from an intimate and familiar, which if spoken by a stranger or enemy would be despised or stomach'd. So insinuating a thing is kindness, that where it has once got itself believed, nothing it says after is disputed; it supple the mind, and makes it ductile and pliant to any impressions.

10. BUT what human kindness is there that can come in any competition with the Divine? it surpasses that of the nearest and dearest relations; *Mothers may forget, yet will not I forget thee*, Isa. 49.15. And the Psalmist found it experimentally true, *When my Father and my Mother forsake me, the Lord taketh me up*, Ps. 27.10. the tenderest bowels compared to his are adamant and flint: so that 'tis a most proper epithet the Wise man gives him; *O Lord, thou lover of souls*; Wis. 11.26. Nor is this affection merely mental, but it attests itself by innumerable effects. The effects of love are all reducible to two heads, doing and suffering; and by both these God has most eminently attested his love to us.



11. FOR the first, we cannot look either on our bodies or our souls, on the whole Universe about us, or that better World above us; but we shall in each see *the Lord hath don great things for us*, Psal. 114. Nay, not only our enjoyments, but even the capacity to enjoy, is his bounty. Had not he drawn mankind out of his original clay, what had we been concerned in all the other works of his Creation. So that if we put any value either upon what we have or what we are, we cannot but account ourselves so much indebted to this his active love. And though the passive was not practicable by the divine Nature simply and apart, yet that we might not want all imaginable evidences of his love, he who was God blessed forever, linked his impassible to our passable nature; assumed our humanity, that he might espouse our sorrows, and was born on purpose that he might die for us. So that sure we may say in his own words, *greater love then this hath no man*; Io. 15.13.

12. AND now tis very hard, if such an unparalleled love in God, may not as much affect us, as the slight benefactions of every ordinary friend: if it cannot so much recommend him to our regard, as to rescue his word from contempt, and dispose us to receive impressions from it; (especially when his very speaking is a new act of his kindness, and designed to our greatest advantage.)

13. BUT if all he has don and suffered for us cannot obtain him so much from us, we must surely confess, our disingenuity is as superlative as his love. For in this instance we have no plea for ourselves. The discourses of men 'tis true may sometime be so weak and irrational, that though kindness may suggest pity, it cannot reverence; But this can never happen in God, whose wisdom is as infinite as his love. He talks not at our vain rate who often talk only for talkings sake; but his words are directed to the most important ends and address in such a manner as befits him in whom are all the treasures of wisdom and knowledge, Col. 2. And this is our third consideration, the wisdom of the Speaker.

14. HOW attractive a thing Wisdom is, we may observe in the instance of *the Queen of Sheba*, who *came from the utmost parts of the earth*, as Christ says Mat. 12.42. *to hear the Wisdom of Solomon*. And the like is noted of the Greek Sages, that they were address to from all parts, by persons of all ranks and qualities, to hear their Lectures. And indeed the rational nature of man do's by a kind of sympathetic motion close with what ever hath the stamp of reason upon it. But alas, what is the profoundest wisdom of men, compared with that of God? He is the essential reason; and all that man can pretend to is but an emanation from him; a ray of his Sun, a drop of his Ocean: which as he gives, so he can also take away. He can infatuate the most subtle designers; And (as he says of himself) *makes the diviners mad; turns the wise men back, and makes their wisdom foolishness*, Isaiah 44.25.

15. HOW impious a folly is it then in us, to Idolize human Wisdom with all its imperfections, and despise the divine? yet this every man is guilty of, who is not attracted to the study of sacred Writ by the supereminent wisdom of its Author. For such men must either affirm that God has not such a supereminency, or that, though he have in himself, he hath not exerted it in this writing: The former is down-right blasphemy; and truly the later is the same, a little varied. For that anything, but what is exactly wise can proceed from infinite wisdom, is too absurd for any man to imagine. And therefore he that charges God's Word with defect of

wisdom, must interpretively charge God so too, For though 'tis true, a wise man may sometimes speak foolishly; yet that happens through that mixture of ignorance, or passion which is in the most knowing of mortals: but in God, who is a pure act, and essential wisdom, that is an impossible supposition.

16. NAY, indeed it were to tax him of folly beyond what is incident to any sensible man; who will still proportion his instruments to the work he designs. Should we not conclude him mad, that should attempt to fell a mighty Oak with a Pen-knife, or stop a Torrent with a wisp of Straw? And sure their conceptions are not much more reverend of God, who can suppose that a writing designed by him for such important ends, as the *making men wise unto salvation*, 2 Tim. 3.15. *the castdown all that exalts itself against the obedience of Christ*, 2 Cor. 10.5. should itself be foolish and weak: or that he should give it those great attributes of being *sharper than a two-edged sword, piercing even to the dividing a sunder of soul and spirit, of the joints and marrow*, Heb. 4.14. if its discourses were so flat and insipid as some in this profane Age would represent them.

17. 'TIS true indeed, 'tis not, as the Apostle speaks the *wisdom of this world*, 1 Cor. 2.6. The Scripture teaches us not the arts of undermining governments, defrauding and circumventing our brethren; but it teaches us that which would tend much more even to our temporal felicity; and as reason prompts us to aspire to happiness, so it must acknowledge that is the highest wisdom which teaches us to attain it.

18. AND as the Holy Scripture is thus recommended to us by the wisdom of its Author; so in the last place is it by his truth, without which the other might rather raise our jealousy than our reverence. For wisdom without sincerity degenerates into serpentine guile; and we rather fear to be ensnar'd than hope to be advantag'd by it. The most subtle addresses, and most cogent arguments prevail not upon us, where we suspect some insidious design. But where wisdom and fidelity meet in the same person, we do not only attend, but confide in his counsels. And this qualification is most eminently in God. *The children of men are deceitful upon the weights*, Psal. 62.9. Much guile often lurks indiscernibly under the fairest appearances: but God's veracity is as essentially himself, as his wisdom, and he can no more deceive us, than he can be deceived himself. *He is not man that he should lie*, Num. 23.19. He designs not (as men often do) to sport himself with our credulity; and raise hopes which he never means to satisfy: *he says not to the seed of Jacob, seek ye me in vain*, Ex. 45.19. but all his *promises are yea and Amen*, 2 Cor. 1.20. He is perfectly sincere in all the proposals he makes in his Word: which is a most rational motive for us to advert to it, not only with reverence but love.

19. AND now when all these motives are thus combined; the authority, the kindness, the wisdom, the veracity of the speaker, what can be required more to render his words of weight with us? If this four-fold cord will not draw us, we have sure the strength, not of men, but of that Legion we read of in the Gospel, *Mat. 5.1*. For these are so much the cords of a man, so adapted to our natures, nay to our constant usage in other things, that we must put off much of our humanity, disclaim the common measures of mankind, if we be not attracted by them. For I dare appeal to the breast of any sober, industrious man, whether in

case a person, who he were sure had all the fore-mentioned qualifications, should recommend to him some rules as infallible for the certain doubling, or trebling his estate, he would not think them worth the pursuing, nay, whether he would not plod and study on them, till he comprehended the whole Art. And shall we then when God in whom all those qualifications are united, and that in their utmost transcendencies, shall we, I say, think him below our regard, when he proposes the improving our interests, not by the scanty proportions of two or three, but in such as he intimated to *Abraham*, when he shown him the Stars, as the representative of his numerous offspring, *Gen. 15.5.* when he teaches us that highest, and yet most certain Alchimy, of refining and multiplying our enjoyments, and then perpetuating them?

20. ALL this God do's in Scripture; and we must be stupidly improvident, if we will take no advantage by it. It was once the complaint of Christ to the Jews, *I am come in my Fathers name and ye receive me not, if another shall come in his own name, him ye will receive.* Jo. 5.43. And what was said by him the eternal essential Word, is no less applicable to the written; which coming in the name, and upon the message of God, is despised and slighted, and every the lightest composure of men prefer'd before it. As if that signature of Divinity it carries, served rather as a Brand to stigmatize and defame, then adorn and recommend it. A contempt which strikes immediately at God himself, whose resentments of it, though for the present suppressed by his longsuffering, will at last break out upon all who persevere so to affront him, in a *judgment worthy of God.* Wis. 12.26.

21. BUT after all that has been said, I foresee some may say, that I have all this while but beaten the air, have built upon a principle which some flatly deny, others doubt of, and have run away with a supposition that the Bible is of divine Original, without any attempt of proof. To such as these I might justly enough object the extreme hard measure they offer to Divinity above all other Sciences. For in those, they still allow some fundamental maxims, which are presupposed without proof; but in this they admit of no Postulata, no granted principle on which to superstruct. If the same rigor should be extended to secular cases, what a damp would it strike upon commerce! For example, a man expects fair dealing from his neighbor, upon the strength of those common notions of Justice he presumes writ in all men's hearts: but according to this measure, he must first prove to every man he deals with, that such notions there are, and that they are obligatory: that the wares exposed to sale are his own; that dominion is not founded in grace, or that he is in that state, and so has a property to confer upon another; that the person dealt with, paies a just price; do's it in good money; and that it is his own; or that he is in the state of grace; or needs not be so, to justify his purchase, and at this rate the Market will be as full of nice questions as the Schools. But because complaints and retortions are the common refuge of causes that want better Arguments, I shall not insist here; but proceed to a defense of the questioned Assertion, that the Bible is the Word of God.

22. IN which I shall proceed by these degrees. First, I shall lay down the plain grounds upon which Christians believe it. Secondly, I shall compare those with those of less credibility which have generally satisfied mankind in other things of the like nature. And thirdly, I shall

consider whether those who are dissatisfied with those grounds would not be equally so with any other way of attestation.

23. BEFORE I enter upon the first of these, I desire it may be considered, that matters of fact are not capable of such rigorous demonstrative evidences as mathematical propositions are. To render a thing fit for rational belief, there is no more required, but that the motives for it do over poise those against it; and in that degree they do so, so is the belief stronger or weaker.

24. NOW the motives of our belief in the present case, are such as are extrinsic, or intrinsic to the Scriptures; of which the extrinsic are first, and preparative to the other; and indeed all that can reasonably be insisted on to a gainsaier, who must be supposed no competent judge of the later. But as to the former I shall adventure to say, that the divine Original of the Scripture hath as great grounds of credibility as can be expected in anything of this kind. For whether God inspired the pen-men of Holy Writ, is matter of fact, and being so is capable of no other external evidence but that of testimony: and that matter of fact being also in point of time so remote from us, can be judged of only by a series of testimonies derived from that Age wherein the Scriptures were written, to this: and the more credible the testifiers, and the more universal the testimony; so much the more convincing are they to all considering men.

25. AND this attestation the Scripture hath in the highest circumstances, it having been witness'd to in all Ages, and in those Ages by all persons that could be presumed to know anything of it. Thus the Old Testament was owned by the whole nation of the Jews, as the writings of men inspired by God; & that with such evidence of their mission, as abundantly satisfied those of that Age, of their being so inspired; and they derived those Writings with that attestation to their posterity. Now that those of the first Ages were not deceived, is as morally certain as anything can be supposed. For in the first part of the Bible is contained the history of those miracles wherewith God rescued that people out of *Egypt*, and instated them in *Canaan*. Now if they who lived at that time knew that such miracles were never don, 'tis impossible they could receive an evident Fable as an inspired truth. No single person, much less a whole Nation can be supposed so stupid. But if indeed they were eye-witnesses of those miracles, they might with very good reason conclude, that the same *Moses* who was by God empower'd to work them, was so also for the relating them; as also all those precedent events from the Creation down to that time, which are recorded by him.

26. SO also for the preceptive parts of those Books, those that saw those formidable solemnities, with which they were first published, had sure little temptation to doubt that they were the dictates of God, when written. Now if they could not be deceived themselves, 'tis yet less imaginable that they should conspire to impose a cheat upon their posterities; nor indeed were the Jews of so easy a credulity, that 'tis at all probable the succeeding Generations would have been so imposed on: their humor was stubborn enough, and the precepts of their Law severe and burdensome enough to have tempted them to have cast off the yoke, had it not been bound upon them by irresistible convictions of its coming from God. But besides this Tradition of their Elders, they had the advantage of living under a

Theocracy, the immediate guidance of God; Prophets daily raised up among them, to foretell events, to admonish them of their duty, and reprove their backslidings: yet even these gave the deference to the written Word; nay, made it the test by which to try true inspirations from false: *To the Law and to the Testimony; if they speak not according to it, there is no light in them*, Isaiah 8.20. So that the veneration which they had before acquired, was still anew excited by fresh inspirations, which both attested the old, and became new parts of their Canon.

27. NOR could it be esteemed a small confirmation to the Scriptures, to find in succeeding Ages the signal accomplishments of those prophecies which were long before registered in those Books; for nothing less than divine power and wisdom could foretell, and also verify them. Upon these grounds the Jews universally through all successions received the Books of the Old Testament as divine Oracles, and looked upon them as the greatest trust that could be committed to them: and accordingly were so scrupulously vigilant in conserving them, that their Masorits numbered not only the sections, but the very words, nay letters, that no fraud or inadvertency might corrupt or defalk the least iota of what they esteemed so sacred. A farther testimony and sepiment to which, were the Samaritan, Chaldee, and Greek versions: which being made use of in the Synagogs of Jews, in their dispersions, and the Samaritans at *Shechem* could not at those distances receive a uniform alteration, and any other would be of no effect. Add to this, that the Original exemplar of the Law, was laid up in the Sanctuary, that the Prince was to have a Copy of it always by him, and transcribe it with his own hand; that every Jew was to make it his constant discourse and meditation, teach it his children, and wear part of it upon his hands and forehead. And now sure 'tis impossible to imagine any matter of fact to be more carefully deduced, or irrefragably testified, nor anything believed upon stronger evidence.

28. THAT all this is true in reference to the Jews, that they did thus own these Writings as divine, appears not only by the Records of past Ages, but by the Jews of the present, who still own them, and cannot be suspected of combination with the Christians. And if these were reasonable grounds of conviction to the Jews, (as he must be most absurdly skeptical that shall deny) they must be so to us Christians also; who derive them from them: and that with this farther advantage to our Faith, that we see the clear completion of those Evangelical prophecies which remained dark to them, and consequently have a farther Argument to confirm us, that the Scriptures of the Old Testament are certainly divine.

29. THE New has also the like means of probation: which as it is a collection of the doctrine taught by Christ and his Apostles, must if truly related be acknowledged no less divine than what they orally delivered. So that they who doubt its being divine, must either deny what Christ and his Apostles preached to be so; or else distrust the fidelity of the relation: The former strikes at the whole Christian Faith; which if only of men, must not only be fallible, but is actually a deceit, whilst it pretends to be of God, and is not. To such Objectors we have to oppose those stupendous miracles with which the Gospel was attested; such as demonstrated a more than human efficacy. And that God should lend his omnipotence to

abet the false pretensions of men, is a conceit too unworthy even for the worst of men to entertain.

30. 'TIS true, there have been by God permitted lying miracles; as well as true ones have been don by him: Such as were those of the Magicians in *Egypt*, in opposition to the other of *Moses*; but then the difference between both was so conspicuous, that he must be more partial and disingenuous, then even those Magicians were, who would not acknowledge the disparity, and confess in those which were truly supernatural, *the finger of God*, *Exod. 8.19*. Therefore both in the Old and New Testament it is predicted, that *false Prophets should arise, and do signs and wonders*, *Deut. 13.1. Mat. 24.11.24.* as a trial of their fidelity who made profession of Religion; whether they would prefer the few and trivial sleights which recommended a deceiver, before those great and numberless miracles which attested the sacred Oracles delivered to the sons of men by the God of truth. Whether the trick of a *Barchochebas* to hold fire in his mouth; that of *Marcus* the heretic, to make the Wine of the Holy Sacrament appear blood; or that of *Mahomet*, to bring a Pidgeon to his ear, ought to be put in balance against all the miracles wrought by *Moses*, our Savior, or his Apostles. And in a word, whether the silly stories which *Iamblichus* solemnly relates of *Pythagoras*, or those *Philostratus* tells of *Apollonius Tyaneus*, deserve to rival those of the Evangelists. It is a most just judgment, and accordingly threatened by Almighty God, that they who would *not obey the truth, should believe a lie*, *2 Thes. 2.11*. But still the Almighty, *where any man or devil do's proudly, is evidently above him*, *Exod. 18.11. will be justified in his sayings, and be clear when he is judged*, *Rom. 3.4*.

31. BUT if men will be Sceptics, and doubt everything, they are to know that the matter called into question, is of a nature that admits but two ways of solution; probability, and testimony. First for probability, let it be considered, who were the first promulgers of Christ's miracles. In his life time they were either the patients on whom his miracles were wrought, or the common people, that were spectators: the former, as they could not be deceived themselves, but must needs know whether they were cured or no; so what imaginable design could they have to deceive others? Many indeed have pretended impotency as a motive of compassion; but what could they gain by owning a cure they had not? As for the Spectators, as their multitude adds to their credibility; (it being morally impossible that so many should at once be deluded in a matter obvious to their senses) so do's it also acquit them from fraud and combination. Cheats and forgeries are always hatched in the dark, in close Cabals, and private Juncto's. That five thousand men at one time, and four thousand at another, should conspire to say, that they were miraculously fed, when they were not; and all prove true to the fiction, and not betray it: is a thing as irrational to be supposed, as impossible to be paralleled.

32. BESIDES, admit it possible that so many could have joined in the deceit, yet what imaginable end could they have in it? Had their lie been subservient to the designs of some potent Prince that might have rewarded it, there had been some temptation: but what could they expect from the reputed son of a Carpenter, who had not himself where to lay his head? Nay, who disclaim'd all secular power; convey'd himself away from their importunities, when

they would have forced him to be a King: And consequently, could not be looked on as one that would head a Sedition, or attempt to raise himself to a capacity of rewarding his Abettors. Upon all these considerations, there appears not the least shadow of probability; that either those particular persons who published the cures they had received, or those multitudes who were witnesses and divulgers of those, or his other miracles; could do it upon any sinister design, or indeed upon any other motive but gratitude and admiration.

33. In the next place, if we come to those miracles which succeeded Christ's death, those most important, and convincing, of his Resurrection and Ascension, and observe who were the divulgers of those, we shall find them very unlikely to be men of design; a set of illiterate men, taken from the Fisher-boats, and other mean occupations: and such as needed a miracle as great as any of those they were to assert (the descent of the Holy Ghost) to fit them for their office. What alas could they drive at, or how could they hope that their testimony could be received, so much against the humor and interest of the present rulers; unless they were assured not only of the truth of the things, but also of some supernatural aids to back and fortify them? Accordingly we find, that till they had received those; till by the descent of the Holy Ghost they were *endued with power from on high*, Luk. 24.49. they never attempted the discovery of what they had seen: but rather hid themselves, kept all their assemblies in privacy and concealment *for fear of the Jews*, Jo. 20.19. and so were far enough from projecting anything besides their own safety. Afterwards, when they began to preach, they had early essays, what their secular advantages would be by it; threatenings and revilings, scourgings and imprisonments, *Act. 4.20.5.18.40*. And can it be imagined, that men who a little before had shown themselves so little in love with suffering, that none of them durst stick to their Master at his apprehension, but one forswore, and all forsook him; can it, I say, be imagined that these men should be so much in love with their own Fable, as to venture all sorts of persecution for the propagating it? Or if they could, let us in the next place consider what probability there could be of success.

34. THEIR preaching amounted to no less then the Deifying of one, whom both their Roman and Jewish Rulers, nay, the generality of the people had executed as a malefactor: so that they were all engaged, in defense of their own Act, to sift their testimony with all the rigor that conscious jealousy could suggest. And where were so many concerned inquisitors, there was very little hope for a forgery to pass. Besides the avow'd displeasure of their Governors made it a hazardous thing to own a belief of what they asserted. Those that adher'd to them could not but know, that at the same time they must espouse their dangers and sufferings. And men use not to incur certain mischiefs, upon doubtful and suspicious grounds.

35. YET farther, their doctrine was designed to an end to which their Auditors could not but have the greatest reluctancy: they were to struggle with that rooted prepossession which the Jews had for the Mosaical Law, which their Gospel out-dated; and the Gentiles for the Rites and Religion of their Ancestors; and, which was harder then either, with the corruptions and vices of both: to plant humility and internal sanctity, so contrary to that ceremonial holiness, upon which the Jews so valued themselves, and despised others: and Temperance, Justice, and Purity, so contrary to the practice, nay, even the religion of the

Heathen: and to attempt all this with no other allurements, no other promise of recompense but what they must attend in another world, and pass too through reproaches and afflictions, torments and death. These were all such invincible prejudices, as they could never hope to break thorough with a lie, nay, which they could not have encounter'd even with every common truth, but only with that, which being divine, brought its aids with it; without which 'twas utterly impossible for all the skill or oratory of men to overcome such disadvantages.

36. AND yet with all these did these rude inartificial men contest, and that with signal success: no less than three thousand Proselytes made by Saint *Peters* first Sermon; and that in *Jerusalem*, the Scene where all was acted, and consequently where 'twas the most impossible to impose a forgery. And at the like miraculous rate they went on, till as the Pharisees themselves complain, they had *filled Jerusalem with their doctrine*, Acts 5.28. nor did *Judea* set bounds to them; *their sound went out into all Nations*, Rom. 10.18. and their doctrine spread itself through all the Gentile world.

37. AND sure so wonderful an event, so contrary to all human measures, do's sufficiently evince there was more than man in it. Nothing but the same creative Power that produced light out of darkness, could bring forth effects so much above the proportion of the cause. Had these weak instruments acted only by their natural powers, nothing of this had been achiev'd. Alas, could these poor rude men learn all Languages within the space of fifty days, which would take up almost as many years of the most industrious Student, and yet had they not been able to speak them, they could never have divulg'd the Gospel to the several Nations, nor so effectually have convinced the by-standers, Act. 2. that they acted by a higher impulse. And to convince the world they did so, they repeated their Masters miracles as well as his doctrine; healed the sick, cast out devils, raised the dead; And where God communicated so much of his power, we may reasonably conclude he did it to promote his own work, not the work of the devil, as it must have been if this whole Scene were a lie.

38. WHEN all this is weigh'd, I presume there will remain little ground to suspect, that the first planters of Christian Faith had any other design than what they avow'd, viz. the bringing men to holiness here, and salvation hereafter. The suspicion therefore, if any, must rest upon later times; and accordingly some are willing to persuade themselves and others, that the whole Scheme of our Religion, is but a lately devis'd Fable to keep the world in awe; whereof Princes have made some use, but Clergy-men more; and that Christ and his Apostles are only actors whom themselves have conjured up upon the stage to pursue their plot.

39. IN answer to this bold, this blasphemous suggestion, I should first desire these surmisers to point out the time when, and the persons who began this design; to tell us exactly whence they date this politic Religion, as they are pleas'd to suppose it. If they cannot, they are manifestly unjust to reject our account of it when they can give none themselves; and fail very much of that rigid demonstration they require from others. That there is such a profession as Christianity in the world, is yet (God be blest) undeniable; (though at the rate it has of late declined, God knows how long it will be so:) we say it came by Christ, and his Apostles, and that it is attested by an uninterrupted testimony of all the intervening Ages,



the suffrage of all Christian Churches from that day to this. And sure they who embraced the doctrine, are the most competent witnesses from whence they received it.

40. YET lest they should be all thought parties to the design, and their witness excepted against, it has pleased God to give us collateral assurances, and made both Jewish and Gentile Writers give testimony to the Antiquity of Christianity. *Josephus* do's this, lib. 20. chap. 8. and lib. 18. chap. 4. where, after he has given an account of the crucifixion of Christ exactly agreeing with the Evangelists; he concludes, *And to this day the Christian people, who of him borrow their name cease not to increase.* I add not the personal elogium which he gives of our Savior; because some are so hardy to control it: also I pass what *Philo* mentions of the religious in *Egypt*, because several Learned men refer it to the Essens, a Sect among the Jews, or some other. There is no doubt of what *Tacitus* and other Roman Historians speak of Christ as the Author of the Christian doctrine; which it had been impossible for him to have don, if there had then been no such doctrine, or if Christ had not been known as the Founder of it. So afterward *Pliny* gives the Emperor *Trajan* an account both of the manners, and multitude of the Christians; and makes the innocence of the one, and the greatness of the other, an Argument to slacken the persecution against them. Nay, the very bloody Edicts of the persecuting Emperors, & the scoffs and reproaches of *Celsus*, *Porphyri*, *Lucian*, and other profane opposers of this Doctrine, do undeniably assert its being. By all which it appears, that Christianity had in those Ages not only a being, but had also obtained mightily in the world, and drawn in vast numbers to its profession; and vast indeed they must needs be, to furnish out that whole Army of Martyrs, of which profane, as well as Ecclesiastic writers speak. And if all this be not sufficient to evince that Christianity stole not clancularly into the world, but took its rise from those times and persons it pretends, we must renounce all faith of testimony, and not believe an inch farther then we see.

41. I suppose▪ I need say no more to show that the Gospel, and all those portentous miracles which attested it, were no forgeries, or stratagems of men. I come now to that doubt which more immediately concerns the Holy Scripture, viz. whether all those transactions be so faithfully related there, that we may believe them to have been dictated by the spirit of God. Now for this, the process need be but short, if we consider who were the penmen of the New Testament; even for the most part the Apostles themselves: *Matthew*, and *John* who wrote two of the Gospels were certainly so: and *Mark*, as all the Ancients aver, was but the Amanuensis to Saint *Peter*, who dictated that Gospel. Saint *Luke* indeed comes not under this first rank of Apostles; yet is by some affirmed to be one of the seventy Disciples: however an Apostolical person 'tis certain he was, and it was no wonder for such to be inspired. For in those first Ages of the Church men acted more by immediate inflation of the Spirit then since. And accordingly we find *Stephen*, though but a Deacon, had the power of miracles; and preached as divinely as the prime Apostles, *Act. 7.* And the gift of the Holy Ghost was then a usual concomitant of conversion, as appears in the Story of *Cornelius*, *Acts 10.45, 46.* Besides, Saint *Luke* was a constant attendant on Saint *Paul* (who derived the Faith not from man, but by the immediate revelation of *Jesus Christ*, as himself professes, *Gal. 1.12.*) and is by some said to have wrote by dictat from him, as *Mark* did from Saint *Peter*. Then as to the Epistles they all bear the names of Apostles, except that to the Hebrews, which yet is upon very good

grounds, presumed to be Saint *Paul's*. Now these were the persons commissioned by Christ to preach the Christian doctrine, and were signally assisted in the discharge of that office; so that as he tells them, it was *not they, who spake, but the spirit of the Father that spake in them*, Mat. 13.11. And if they spake by divine inspiration, there can be no question that they wrote so also. Nay, indeed of the two, it seems more necessary they should do the later. For had they err'd in anything they orally delivered, they might have retracted and cured the mischief: but these Books being designed as a standing immutable rule of Faith and manners to all successions, any error in them would have been irreparable, and have entailed itself upon posterity: which agreed neither with the truth, nor goodness of God to permit.

42. NOW that these Books were indeed writ by them whose names they bear, we have as much assurance as 'tis possible to have of anything of that nature, and that distance of time from us. For however some of them may have been controverted; yet the greatest part have admitted no dispute, whose doctrines agreeing exactly with the others, give testimony to them. And to the bulk of those writings, it is notorious that the first Christians received them from the Apostles, and so transmitted them to the ensuing Ages, which received them with the like esteem and veneration. *They cannot be corrupted*, says Saint Austin in the thirty second Book against *Faustus the Manich.* c. 16. *because they are and have been in the hands of all Christians. And whosoever should first attempt an alteration, he would be confuted by the inspection of other ancients Copies. Besides, the Scriptures are not in someone Language, but translated into many: so that the faults of one Book would be corrected by others more ancient, or in a different Tongue.*

43. And how much the body of Christians were in earnest concerned to take care in this matter, appears by very costly evidences; multitudes of them choosing rather to part with their lives than their Bibles. And indeed 'tis a sufficient proof, that their reverence of that Book was very avowed and manifest; when their heathen Persecutors made that one part of their persecution. So that as wherever the Christian Faith was received, this Book was also, under the notion we now plead for, *viz.* as the writings of men inspired by God: so it was also contended for even unto death; and to part with the Bible was to renounce the Faith. And now, after such a cloud of testimonies, we may sure take up that (ill-applied) saying of the high Priest, Mat. 26.65. *what farther need have we of witnesses.*

44. YET besides these, another sort of witnesses there are, I mean those intrinsic evidences which arise out of the Scripture itself; but of these I think not proper here to insist, partly because the subject will be in a great degree coincident with that of the second general consideration; and partly because these can be argumentative to none who are not qualified to discern them. Let those who doubt the divine Original of Scripture, well digest the former grounds which are within the verge of reason; and when by those they are brought to read it with due reverence, they will not want Arguments from the Scripture itself to confirm their veneration of it.

45. IN the mean time, to evince how proper the former discourse is to found a rational belief that the Scripture is the word of God; I shall compare it with those measures of credibilty

upon which all human transactions move, and upon which men trust their greatest concerns without diffidence or dispute.

46. THAT we must in many things trust the report of others is so necessary, that without it human society cannot subsist. What a multitude of subjects are there in the world, who never saw their Prince, nor were at the making of any Law? if all these should deny their obedience, because they have it only by hear-say, there is such a man, and such Laws, what would become of government? So also for property, if nothing of testimony may be admitted, how shall any man prove his right to anything? All pleas must be decided by the sword, and we shall fall into that state (which some have fancied the primitive) of universal hostility. In like manner for traffic and commerce; how should any Merchant first attempt a trade to any foreign part of the world, if he did not believe that such a place there was? and how could he believe that, but upon the credit of those who have been there? Nay indeed how could any man first attempt to go but to the next Market Town, if he did not from the report of others, conclude that such a one there was? so that if this universal diffidence should prevail, every man should be a kind of Plantagnus, fixed to the soil he first sprung up in. The absurdities are indeed so infinite, and so obvious, that I need not dilate upon them.

47. BUT it will perhaps be said, that in things that are told us by our contemporaries, and that relate to our own time, men will be less apt to deceive us, because they know 'tis in our power to examine and discover the truth. To this I might say, that in many instances it would scarce quit cost to do so; and the inconveniences of trial would exceed those of belief. But I shall willingly admit this probable Argument, and only desire it may be applied to our main question, by considering whether the primitive Christians who received the Scripture as divine, had not the same security of not being deceived, who had as great opportunities of examining, and the greatest concern of doing it throly, since they were to engage not only their future hopes in another world, but (that which to nature is much more sensible) all their present enjoyments, and even life itself upon the truth of it.

48. BUT because it must be confessed that we who are so many Ages removed from them, have not their means of assurance, let us in the next place consider, whether an assent to those testimonies they have left behind them, be not warranted by the common practice of mankind in other cases. Who is there that questions there was such a man as *William* the Conqueror in this Island? or, to lay the Scene farther; who doubts there was an *Alexander*, a *Julius Caesar*, an *Augustus*? Now what have we to found this confidence on besides the faith of History? And I presume even those who exact the severest demonstrations for Ecclesiastic Story, would think him a very impertinent Sceptic that should do the like in these. So also, as to the Authors of Books; who disputes whether *Homer* writ the Iliads, or *Virgil* the Aeneids, or *Caesar* the Commentaries, that pass under their names? yet none of these have been attested in any degree like the Scripture. 'Tis said indeed, that *Caesar* ventured his own life to save his Commentaries, employing one hand to hold that above the water, when it should have assisted him in swimming. But whoever laid down their lives in attestation of that, or any human composure, as multitudes of men have don for the Bible?

49. BUT perhaps 'twill be said, that the small concern men have, who wrote these, or other the like Books, inclines them to acquiesce in the common opinion. To this I must say, that many things inconsiderable to mankind have oft been very laboriously discust, as appears by many unedifying Volumes, both of Philosophers and Schole-men. But whatever may be said in this instance, 'tis manifest there are others, wherein men's real and greatest interests are entrusted to the testimonies of former Ages. For example, a man possesses an estate which was bought by his great Grand-father, or perhaps elder Progenitor: he charily preserves that deed of purchase, and never looks for farther security of his title: yet alas, at the rate that men object against the Bible, what numberless Cavils might be raised against such a deed? How shall it be known that there was such a man as either Seller or Purchaser? if by the witnesses; they are as liable to doubt as the other; it being as easy to forge the Attestation as the main writing: and yet notwithstanding all these possible deceits, nothing but a positive proof of forgery can invalidate this deed. Let but the Scripture have the same measure, be allowed to stand in force, to be what it pretends to be, till the contrary be (not by surmises and possible conjectures) but by evident proof evinced; and its greatest Advocates will ask no more.

50. A like instance may be given in public concerns: the immunities and rights of any Nation, particularly here, of our *Magna Charta*, granted many Ages since, and deposited among the public Records: to make this signify anything, it must be taken for granted, that this was without falsification preserved to our times; yet how easy were it to suggest that in so long a succession of its keepers, some may have been prevailed on by the influence of Princes to abridg and curtail its concessions, others by a prevailing faction of the people to amplify and extend it? Nay, if men were as great Sceptics in Law, as they are in Divinity, they might exact demonstrations that the whole thing were not a forgery. Yet, for all these possible surmises, we still build upon it, and should think he argued very fallaciously, that should go to evacuate it, upon the force of such remote suppositions.

51. NOW I desire it may be considered whether our security concerning the holy Scripture be not as great, nay, greater then it can be of this. For first, this is a concern only of a particular Nation, and so can expect no foreign attestation; and secondly, it has all along rested on the fidelity of its keepers; which has either been a single person, or at best some small number at a time; whereas the Scriptures have been witness'd to by persons of all Nations, and those not single, but collective Bodies and Societies, even as many as there have been Christian Churches throout the world. And the same that are its Attestors have been its Guardians also, and by their multitudes made it a very difficult, if not an impossible thing to falsify it in any considerable degree; it being not imaginable, as I showed before from *St. Austin*, all Churches should combine to do it: and if they did not, the fraud could not pass undetected: and if no eminent change could happen, much less could any new, any counterfeit Gospel be obtruded, after innumerable Copies of the first had been translated into almost all Languages, and dispersed throughout the world.

52. THE Imperial Law compil'd by *Justinian*, was soon after his death, by reason of the inroads of the *Goths*, and other barbarous Nations, utterly lost in the Western world; and scarce once

heard of for the space of five hundred years, and then came casually to be retri'd upon the taking of *Amalsis* by the Pisans; one single Copy being found there at the plundering of the City. And the whole credit of those Pandects, which have ever since governed the Western world, depends in a manner on that single Book, formerly called the *Pisan*; and now, after that *Pisa* was taken by the Florentines, the *Florentine* Copy. But notwithstanding this; the body of the Civil Law obtains; and no man thinks it reasonable to question its being really what it pretends to be, notwithstanding its single, and so long interrupted derivation. I might draw this parallel thro many other instances, but these may suffice to show, that if the Scriptures might find but so much equity, as to be tried by the common measures of other things, it it would very well pass the test.

53. BUT men seem in this case (like our late Legislators) to set up new extraregular Courts of Justice, to try those whom no ordinary rules will cast, yet their designs rerequire should be condemned: And we may conclude, 'tis not the force of reason, but of prejudice; that makes them so unequal to themselves as to reject the Scriptures, when they receive everything else upon far weaker grounds. The bottom of it is, they are resolved not to obey its precepts; and therefore think it the shortest cut to disavow its authority: for should they once own that, they would find themselves entangled in the most inextricable dilemma; that of the Pharisees about *John the Baptist*: *If we say from heaven, he will say, why then did you not believe him?* Mat. 21.25. If they confess the Scriptures divine, they must be self-condemned in not obeying them. And truly men that have such preingagements to their lusts, that they must admit nothing that will disturb them; do but prevaricate when they call for greater evidences and demonstrations: for those bosom Sophisters will elude the most manifest convictions; and like Jugglers, make men disbelieve even their own senses. So that any other ways of evidence will be as disputable with them, as those already offered: which is the third thing I proposed to consider.

54. IT has been sometimes seen in popular mutinies, that when blanks have been sent them, they could not agree what to ask: and were it imaginable that God should so far court the infidelity of men, as to allow them to make their own demands, to set down what ways of proof would persuade them; I doubt not there are many have obstinacy enough, to defeat their own methods, as well as they now do God's. 'Tis sure there is no ordinary way of conviction left for them to ask, God having already (as hath also been showed) afforded that. They must therefore resort to immediate revelation, expect instant assurances from heaven, that this book we call the Bible is the word of God.

55. MY first question then is, in what manner this revelation must be made to appear credible to them. The best account we have of the several ways of revelation is from the Jews, to whom God was pleased upon new emergencies signally to revele himself. These were first dreams; secondly, visions; by both which the Prophets received their inspirations. Thirdly, *Vrim* and *Thummim*. Fourthly, the *Bath-col* (as they term it) Thunder and voice from Heaven. Let us consider them distinctly, and see whether our Sceptical men may not probably find somewhat to dispute in everyone of these. And first for dreams; it is among us so hard to distinguish between those that arise from constitution, prepossession of fancy,

diabolical or divine infusion, that those that have the most critically considered them, do rather difference them by their matter, than any certain discriminating circumstances: and unless we had some infallible way of discerning, our dependence on them may more probably betray than direct us. 'Tis unquestionable that usually fancy has the greatest stroke in them. And if he that should commit himself to the guidance of his waking fancy, is not like to be over-wisely governed, what can we expect from his sleeping? All this and more may doubtless be soberly enough objected against the validity of our common dreams.

56. BUT admit there were now such divine dreams as brought their evidence along with them; yet sure 'tis possible for prejudic'd men, to resist even the clearest convictions. For do we not see some that have made a shift to extinguish that natural light, those notions which are interwoven into the very frame and constitution of their minds, that so they may sin more at ease, and without reluctancy? and sure 'tis as possible for them to close their eyes against all rays from without too, to resist revelation as well as instinct; and more likely, by how much a transient cause is naturally less operative than a permanent. An instance of this we have in *Balaam*; who being in these nightly visitations prohibited by God to go to *Balak*; and though he knew then, what he afterwards says, *Num. 23.19. that God was not a man that he should lie, nor the son of man that he should repent*: yet he would not take God at his first word, but upon a fresh bait to his covetousness, tries again for an answer more indulgent to his interest. Besides, if God should thus revele himself to some particular persons, yet 'tis beyond all president or imagination, that he should do it to every man; and then how shall those who have these dreams, be able to convince others that they are divine?

57. 'TIS easy to guess what reception a man that produces no other authority, would have in this ludicrous Age: he would certainly be thought rather to want sleep, than to have had revelations in it. And if *Jacob* and the Patriarchs, who were themselves acquainted with divine dreams, yet did not believe *Josephs*; any man that should now pretend in that kind, would be sure to fall under the same irony that he did, to be entertained with a *behold this dreamer cometh*, *Gen. 37.19.*

58. THE second way of revelation by vision was, where the man was wrapped into an ecstasy, his spirit for a while suspended from all sensible communication with the body, and entertained with supernatural light. In these the Prophets saw emblematical representations of future events, received knowledge of divine Mysteries, and commission and ability to discharge the whole prophetic office. Now suppose God should now raise us Prophets, and inspire them after this manner; what would the merry men of this time say to it? Can we think that they who rally upon all that the former Prophets have writ, would look with much reverence on what the new ones should say? Som perhaps would construe their raptures to be but like *Muhammad's Epilepsy*; others a fit of frenzy, others perhaps a being *drunk with new wine*; *Act. 2.13.* but those that did the most soberly consider it, would still need a new revelation to attest the truth of this: there being far more convincing arguments to prove the Scriptures divine, than any man can allege to prove his inspiration to be so. And 'tis sure a very irrational method, to attempt the clearing of a doubt, by somewhat which is itself more doubtful.

59. A third way, was by *Vrim* and *Thummim*, which Writers tell us was an Oracle resulting from the Letters which were graven 〈1 page missing〉 the High Priests Pectoral, to which in all important doubts the Jews of those Ages resorted, and received responses; but whether it were by the sudden prominency, or resplendency of the letters, or by any other way, is not material in this place to enquire: one thing is certain, that the Ephod, and consequently the Pectoral was in the Priests custody, and that he had the administration of the whole affair. Now I refer it to consideration, whether this one circumstance would not (to those prejudic'd men I speak of) utterly evacuate the credit of the Oracle. They have taught themselves to look on Priest-hood, whether Legal or Evangelical, only as a better name for imposture and cozenage: and they that can accuse the Priests for having kept up a cheat for so many Ages; must needs think them such omnipotent Jugglers, that nothing can be fence against their Legerdemain: and by consequence, this way of revelation would rather foment their displeasure at the Ecclesiastics, then satisfy their doubts of the Scripture.

60. LASTLY, for the fourth way, that of thunder and voice from Heaven, though that would be a signal way of conviction to unprejudiced men, yet it would probably have as little effect as the rest upon the others: men that pretend to such deep reasoning would think it childish to be frighted out of their opinion by a clap of Thunder; some philosophical reason shall be found out, to satisfy them that 'tis the effect only of some natural cause, and any the most improbable shall serve turn to supplant the fear of its being a divine testimony to that, which they are so unwilling should be true. As for the voice from Heaven, it must either be heard by others, and related to them; or else immediately by themselves: if the former, 'twill lie under the same prejudice which the Bible already do's; that they have it but by hear-say, and reporters would fall under the reproach either of design or frenzy; that they meant to deceive, or were themselves deceived by their own distempered fancy. But if themselves should be Auditors of it; 'tis odds but their bottomless jealousies in divine Matters would suggest a possibility of fraud, though they knew not how to trace it: nay 'tis more then possible that they will rather disbelieve their own senses, then in this instance take their testimony with all its consequences.

61. NOR is this a wild supposition: for we see it possible not only for single men, but multitudes to disbelieve their senses, thro an excess of credulity; witness the doctrine of Transubstantiation. Why may it not then be as possible for others to do the like thro a greater excess of incredulity? Besides, men's prepossessions and affections have a strange influence on their Faith: men many times will not suffer themselves to believe the most credible things, if they cross their inclination. How often do we see irregular patients that will not believe anything that their appetite craves will do them hurt, though their Physicians, nay, their own even sensitive experience attest it to them? And can we think that a diseas'd mind, gasping with an Hydropic thirst after the pleasures of sin, will ever assent to those premises, whose conclusion will engage to the renouncing them? Will not a luxurious voluptuous person be willing rather to give his ears the lie, to disbelieve what he hears, then permit them more deeply to disoblige his other senses, by bringing in those restraints and mortifications which the Scripture would impose upon them?

62. THUS we see how little probability there is, that any of these ways of revelation would convince these incredulous men. And indeed, those that will not believe upon such inducements as may satisfy men of sober reason, will hardly submit to any other method, according to that Assertion of Father Abraham; *If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead*, Luk. 16.31. Now at this rate of infidelity, what way will they leave God to manifest anything convincingly to the world? which is to put him under an impotency greater then adheres to humanity: for we men have power to communicate our minds to others, to tell whether we own such or such a thing, to which we are intitled; and we can satisfy our Auditors that it is indeed we that speak to them: but if every method God uses, do's rather increase then satisfy men's doubts, all intercourse between God and man is intercepted; and he must do that of necessity, which Epicurus phancied he did of choice; viz. keep himself unconcerned in the affairs of mortals, as having no way of communicating with them. Nay (what is yet, if possible, more absurd) he must be supposed to have put the works of his Creation out of his own reach, to have given men discursive faculties, and left himself no way of address to them.

63. THESE inferences how horridly soever they sound, yet I see not how they can be disclaim'd by those, who are unsatisfied with all those ways by which God hath hitherto revel'd himself to the world. For can it be imagined, that God who created man a reasonable creature, that himself might be glorified in his free and rational obedience; (when all other creatures obey upon impulse and instinct) can it, I say, be imagined, that he should so remissly pursue his own design, as to let so many Ages pass since the Creation, and never to acquaint mankind with the particulars wherein that obedience was to be exercised. This sure were so disagreeable to his wisdom and goodness, that it cannot be charged upon his will: and consequently they who own not that he has made any such revelation, must tacitly tax him of impotence, that he could not do it. But if any man will say he has, and yet reject all this which both Jews and Christians receive as such, let him produce his testimonies for the others, or rather (to retort his own measure) his demonstrations. And then let it appear whether his Scheme of doctrine, or ours, will need the greater aid of that easy credulity he reproaches us with.

64. I have now gone thro the method I proposed for evincing the Divine Original of the Scriptures, and shall not descend to examine those more minute and particular Cavils which profane men make against them; the proof of this, virtually superseding all those. For if it be reasonable to believe it the Word of God, it must be reasonable also to believe it of perfection proportionable to the Author; and then certainly it must be advanced beyond all our objections. For to those who except to the style, the incoherence, the contradictions, or whatever else in Scripture; I shall only ask this one question, whether it be not much more possible that they (who can pretend to be nothing above fallible men) may misjudg, then that the infallible God should dictate anything justly liable to those charges; I am sure they must depart as much from Reason as Religion, to affirm the contrary. But alas, instead of this implicit submission to God's Word, men take up explicit prejudices against it; condemn it without ever examining the truth of the Allegation. 'Tis certain, that in a writing of such Antiquity, whose original Language has Idioms and Phrases so peculiar, whose Country had



customs so differing from the rest of the world; 'tis impossible to judge of it without reference to all those circumstances. Add to this, that the Hebrew has been a dead Language for well nigh two thousand years, nowhere in common use: nor is there any other ancient Book now extant in it, besides those, yet not all neither, of the Old Testament.

65. Now of those many who defame Holy Writ, how few are there that have the industry to inquire into those particulars? And when for want of knowledge, some passages seem improper, or perhaps contradictory; the Scripture must bear the blame of their ignorance, and be accused as absurd and unintelligible, because themselves are stupid and negligent. It were therefore methinks but a reasonable proposal, that no man should arraign it, till they have used all honest diligence, taken in all probable helps for the understanding it: and if this might be obtained, I believe most of its Accusers would like those of the woman in the Gospel, *Jo. 8.9.* drop away, as conscious of their own incompetency: the loudest out-cries that are made against it, being commonly of those who fall upon it only as a fashionable theme of discourse, and hope to acquire themselves the reputation of wits by thus charging God foolishly. But he that would candidly and uprightly endeavor to comprehend before he judges, and to that end industriously use those means which the providence of God by the labors of pious men hath afforded him, will certainly find cause to acquit the Scripture of those imputations which our bold Critics have cast upon it. I do not say that he shall have all the obscurities of it perfectly cleared to him; but he shall have so many of them as is for his real advantage, and shall discern such reasons why the rest remain unfathomable, as may make him not only justify, but celebrate the wisdom of the Author.

66. YET this is to be expected only upon the fore-mentioned condition, viz. that he come with sincere and honest intentions; for as for him that comes to the Scripture with design, and wishes to find matter of cavil, and accusations; there is little doubt but that spirit of impiety and profaneness which sent him thither, will meet him there as a spirit of delusion and occecation. That Prince of the Air will cast such mists, raise such black vapors; that as the Apostle speaks, *the light of the glorious Gospel of Christ shall not shine unto him, 2 Cor. 4.5.* Indeed were such a man left only to the natural efficacy of prejudice, that is of itself so blinding, so infatuating a thing, as commonly fortifies against all conviction. We see it in all the common instances of life; men's very senses are often enslav'd by it: the prepossession of a strong fancy will make the objects of sight or hearing appear quite different from what they are. But in the present case, when this shall be added to Satanical illusions, and both left to their operations by God's with-drawing his illuminating grace, the case of such a man answers that description of the Scripture. *They have eyes and see not, ears have they and hear not, Rom. 11.8.* And that God will so withdraw his grace, we have all reason to believe; he having promise'd it only to the meek; to those who come with malleable ductile spirits, to learn, not to deride or cavil. Saint Peter tells us, that the *unlearned and unstable wrest the Scripture to their own destruction, 2 Pet. 3.15.* And if God permit such to do so, much more will he the proud and malicious.

67. I say not this, to deter any from the study of Holy Scripture, but only to caution them to bring a due preparation of mind along with them; God's Word being like a generous

sovereign medicament; which if simply and regularly taken, is of the greatest benefit; but if mixed with poison, serves only to make that more fatally operative. To conclude, he that would have his doubts solv'd concerning Scripture, let him follow the method our blessed Lord has prescribed: Let him *do the will of God, and then he shall know of the doctrine, whether it be of God*, Jo. 7.17 Let him bring with him a probity of mind, a willingness to assent to all convictions he shall there meet with: and then he will find grounds sufficient to assure him that it is God's Word and consequently to be received with all the the submission and reverence, that its being so exacts.

**SECT. III. The subject matter treated of in the Holy Scripture is excellent, as is also its end and design.**

WE have hitherto considered the holy Scripture only under one notion, as it is the Word of God; we come now to view it in the subject matter of it, the several parts whereof it consists; which are so various and comprehensive, as shows the whole is derived from *him who is all in all*, 1 Cor. 19.28. But that we may not speak only loosely, and at rovers, we will take this excellent frame in pieces, and consider its most eminent parts distinctly. Now the parts of Holy Writ seem to branch themselves into these severals. First, the Historical; secondly, the Prophetic; thirdly, the Doctrinal; fourthly, the Preceptive; fifthly, the Minatory, sixthly, the Promissory. These are the several veins in this rich Mine, in which he who industriously labors, will find the Psalmist was not out in his estimate, when he pronounces them *more to be desired than gold, yea, then much fine gold*, Psal. 19.10.

2. TO speak first of the Historical part; the things which chiefly recommend a History are the dignity of the subject, the truth of the relation, and those pleasant or profitable observations which are interwoven with it. And first, for the dignity of the subject, the History of the Bible must be acknowledged to excel all others: those show the rise and progress of someone people or Empire; this shows us the original of the whole Universe; and particularly of man, for whose use and benefit the whole Creation was designed. By this mankind is brought into acquaintance with itself; made to know the elements of its constitution, and taught to put a differing value upon that Spirit which was *breathed into it by God*, Gen. 2.7. and the flesh whose *foundation is in the dust*, Job 4.19. And when this Historical part of Scripture contracts and draws into a narrow channel, when it records the concerns but of one Nation, yet it was that which God had dignified above all the rest of the world, marked it out for his own peculiar; made it the repository of his truth, and the visible stock from whence the Messiah should come, in whom *all the Nations of the earth were to be blessed*, Gen. 18.18. so that in this one people of the Jews, was virtually infolded the highest and most important interests of the whole world; and it must be acknowledged, no Story could have a nobler subject to treat of.

3. SECONDLY, as to the truth of the relation, though to those who own it God's Word there needs no other proof; yet it wants not human Arguments to confirm it. The most undoubted sytome of sincerity in an Historian is impartiality. Now this is very eminent in Scripture writers: they do not record others faults, and baulk their own; but indifferently accuse themselves as well as others. *Moses* mentions his own diffidence and unwillingness to go on

God's message, *Ex. 4.13.* his provocation of God at the waters of *Meribah*, *Num. 20.* *Jonah* records his own sullen behavior towards God, with as great aggravations as any of his enemies could have don. *Peter* in his dictating *Saint Marks Gospel*, neither omits nor extenuates his sin; all he seems to speak short in, is his repentance. *Saint Paul* registers himself as the greatest of sinners.

4. AND as they were not indulgent to their own personal faults, so neither did any nearness of relation, any respect of quality bribe them to a concelement: *Moses* relates the offense of his sister *Miriam* in mutining. *Num. 12.1.* of his brother *Aaron* in the matter of the Calf, *Ex. 32.4.* with as little disguise as that of *Korah* and his company. *David* though a King, hath his adultery and murder displayed in the blackest characters; and King *Hezekiah's* little vanity of showing his treasures, do's not escape a remark. Nay, even the reputation of their Nation could not biass the sacred Writers; but they freely tax their crimes: the Israelites murmurings in the wilderness; their Idolatries in *Canaan*, are set down without any palliation or excuse. And they are as frequently branded for their stubbornness and ingratitude, as the *Canaanites* are for their abominations. So that certainly no History in the world do's better attest its truth by this evidence of impartiality.

5. IN the last place it commends itself both by the pleasure and profit it yields. The rarity of those events it records surprizes the mind with a delightful admiration; and that mixture of sage Discourses, and well-coucht Parables wherewith it abounds, do's at once please and instruct. How ingenuously apt was *Nathan's* Apologue to *David*, whereby with holy artifice he ensnar'd him into repentance? And it remains still matter of instruction to us, to show us with what unequal scales we are apt to weigh the same crime in others and ourselves. So also that long train of smart calamities which succeeded his sin, is set out with such particularity, that it seems to be exactly the crime reversed. His own lust with *Bathsheba*, was answered with *Ammons* towards *Tamar*; his murder of *Uriah* with that of *Amnon*; his treacherous contrivance of that murder, with *Absolom's* traitorous conspiracy against him. So that every circumstance of his punishment, was the very echo and reverberation of his guilt. A multitude of the like instances might be produced out of holy Writ; all concurring to admonish us, that God exactly marks, and will repay our crimes; and that commonly with such propriety, that we need no other clue to guide us to the cause of our sufferings, then the very sufferings themselves. Indeed innumerable are the profitable observations arising from the historical part of Scripture, that flow so easily and unconstrain'd; that nothing but a stupid inadvertence in the reader can make him baulk them: therefore 'twould be impertinent here to multiply instances.

6. LET us next consider the prophetic part of Scripture, and we shall find it no less excellent in its kind. The prophetic Books are for the most part made up (as the prophetic Office was) of two parts; prediction and instruction. When God raised up Prophets, 'twas not only to acquaint men with future events, but to reform their present manners: and therefore as they are called Seers in one respect, so they are Watch-men and Shepherds in another. Nay, indeed the former was often subservient to the other as to the nobler end: their gift of foretelling was to gain them authority; to be as it were the seal of their commission; to

convince men that they were sent from God: and so to render them the more pliant to their reproofs and admonitions. And the very matter of their prophecies was usually adapted to this end: the denouncing of judgments being the most frequent theme, and that designed to bring men to repentances; as appears experimentally in the case of *Nineveh*. And in this latter part of their office, the Prophets acted with the greatest incitation and vehemence.

7. WITH what liberty and zeal do's *Elijah* arraign *Ahab* of *Naboth's* murder, and foretell the fatal event of it, without any fear of his power, or reverence of his greatness? And *Samuel* when he delivers *Saul* the fatal message of his rejection, do's passionately and convincingly expostulate with him concerning his sin, 1 *Sam.* 15.17. Now the very same Spirit still breaths in all the prophetic Writings: the same truth of prediction, and the same zeal against vice.

8. FIRST, for the predictions what signal completions do we find? How exactly are all the denunciations of judgments fulfil'd, where repentance has not interven'd? He that reads the 28. chap. of *Deut.* and compares it with the Jews calamities, both under the Assyrians and Babylonians, and especially under the Romans, would think their oppressors had consulted it, and transcribed their severities thence. And even these Nations, who were the instruments of accomplishing those dismal presages, had their own ruins foretold, and as punctually executed. And as in Kingdoms and Nations, so to private persons none of the prophetic threatenings ever returned empty. The sentence pronounced against *Ahab*, *Jezebel*, and their posterity, was fulfilled even to the most minute circumstances of place and manner; as is evident by comparing the denunciation of *Elijah*, 1 *Kings.* 21.19.23. with their tragical ends recorded in the following chapters. And as for *Jehu*, whose service God was pleased to use in that execution, though he rewarded it with entailing the crown of *Israel* on him for four descents; yet he foretold those should be the limits; and accordingly we find *Zachariah*, the fourth descendent of his line, was the last of it that sat on that throne, 2 *Kings* 15.10. So also the destruction of *Achitophel* and *Judas*, the one immediate, the other many hundred years remote, are fore-told by *David*, *Psal.* 109. and we find exactly answered in the event.

9. NOR was this exactness confined only to the severe predictions, but as eminent in the more gracious. All the blessings which God by himself, or the Ministry of his Prophets promise'd, were still infallibly made good. At the time of life God returned and visited *Sarah* with conception; notwithstanding those natural improbabilities which made her not only distrust, but even deride and laugh at the promise, *Gen.* 18. The posterity of that Son of Promise; the whole race of *Abraham* was deliverd from the Egyptian bondage, and possessed of *Canaan*, at the precise time which God had long before signified to *Abraham*, *Gen.* 15. So likewise the return of the Jews from the Babylonish captivity, was fore-told many years before their deportation, and *Cyrus* named for their restorer, before he had either name or being save only in God's prescience, *Is.* 44.28. But I need not multiply instances of national or personal promises. The earliest, and most comprehensive promise of all was that of the Messiah, in whom all persons and Nations of the world were to be blest, *Gen.* 22.11. that seed of the woman that should bruise the Serpents head, *Gen.* 3.15. To him give all the Prophets witness, as Saint *Peter* observes, *Acts* 10. And he who was the subject, made himself also the expounder

of those prophecies in his walk to *Emmaus* with the two Disciples, Lu. 24.13. *beginning at Moses, and all the Prophets, he expounded to them in all the Scriptures, the things concerning himself.*

10. THIS as it was infinitely the greatest blessing afforded mankind, so was it the most frequently and eminently predicted; and that with the most exact particularity as to all the circumstances. His immaculate conception, the union of his two natures implied in his name *Immanuel*; *Behold a virgin shall conceive and bear a son, and shall call his name Immanuel*; is most plainly foretold by Is. Chap. 7.14. Nay the very place of his birth so punctually foretold; that the Priests and Scribes could readily resolve *Herod's* question upon the strength of the prophecy, and assure him Christ must be *born in Bethlehem*, Mat. 2.5. As for the whole business and design of his life, we find it so described by *Isaiah* chap. 61. as Christ himself owns it, Luk. 4.18. *The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*

11. IF we look farther to his death, the greatest part of the Old Testament has a direct aspect on it. All the Levitical economy of Sacrifices and Ablutions were but prophetic Rites, and ocular Predictions of that one expiatory Oblation. Nay, most of God's providential dispensations to the Jews, carried in them types and prefigurations of this. Their rescue from *Egypt*, the sprinkling of blood to secure from the destroying Angel; the Manna with which they were fed, the Rock which supplied them water: these and many more refer'd to Christ, as their final and highest signification.

12. BUT besides these darker adumbrations, we have (as the Apostle speaks) *a more sure word of prophecy*. Saint *Peter* in his calculation begins with *Moses*, takes in *Samuel* and the whole succession of Prophets after him, as bearing witness to this great event of Christ's passion, Acts 4.22.24. And indeed he that reads the Prophets consideringly, shall find it so punctually described, that the Evangelists do not much more fully instruct him in the circumstances of it. *Daniel* tells us, his death, as to the kind of it, was to be violent: *The Messiah shall be cut off*; and as to the design of it, 'twas *not for himself*, Dan. 9.26. But the Prophet *Isaiah* gives us more than a bare negative account of it; and expressly says, *he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was on him, and by his stripes we were healed*, chap. 53.5. And again, ver. 10. *Thou shalt make his soul an offering for sin*; and ver. 11. *my righteous Servant shall justify many, for he shall bear their iniquities*. Nor is *Job* an Idumean much short of even this Evangelical Prophet, in that short Creed of his, wherein he owns him as his Redeemer, *I know that my Redeemer liveth, &c.* Job. 19.25.

13. AND as the end, so the circumstances of his sufferings are most of them under prediction: His extension upon the Cross is mentioned by the Psalmist: *They pierced my hands, and my feet; I may tell all my bones*, Psal. 22.16.17. As for his inward dolours, they are in that Psalm so pathetically described, that Christ chose that very form to breath them out in: *My God, my God, why hast thou forsaken me?* ver. 1. So his revilers did also transcribe part of their reproaches from ver. 8. *He trusted in God; let him deliver him now if he will have him*, Mat. 27.43.

That vinegar which was offered him on the cross, was a completion of a prophecy; *In my thirst they gave me vinegar to drink*, Ps 69.21. the piercing of his side was expressly fore-told by *Zacharias; they shall look on him whom they have pierced*, Zach. 10.12. The company in which he suffered, and the interment he had, are also intimated by *Isaiah, he made his grave with the wicked, and with the rich in his death*, Isai. 53.9. Nay even the disposal of his garments was not without a prophecy: *they parted my garments among them, and upon my vesture did they cast lots*, Ps. 22.18. Here are a cloud of witnesses, which as they serve eminently to attest the truth of Christian Religion; so do they to evince the excellency of sacred Scripture; as to the verity of the prophetic part.

14. AS to the admonitory part of the prophetic Writings, they are in their kind no way inferior to the other. The reproofs are autoritative and convincing. What piercing exprobrations do we find of *Israel's* ingratitude? How often are they upbraided with the better examples of the brute creatures? with the Ox and the Ass by *Isaiah*, chap. 1.3. with the Stork, and the Crane, and the Swallow, by *Jeremiah*, chap. 8.7. Nay the constancy of the Heathen to their false gods is instanc'd to reproach their revolt from the true. *Hath a Nation changed their gods which yet are no gods? but my people have changed their glory for that which doth not profit*, Jer. 2.11. What awful, what majestic representations do we find of God's power, to awake their dread! *Fear ye not me saith the Lord? will ye not tremble at my presence; who have placed the sand for the bounds of the sea by a perpetual decree, that it cannot pass over; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it*, Jer. 22. And again, *Thus saith the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place*, Is. 57.15. So we find him described as a *God glorious in holiness, fearful in praises, doing wonders*, Ex. 15.11. These and many other the like heights of divine eloquence we meet with in the prophetic Writings: which cannot but strike us with an awful reverence of the divine Power.

15. NOR are they less pathetic in the gentler strains. What instance is there of the greatest tenderness and love which God has not adopted to express his by? He personates all the nearest and most endearing relations; that of a Husband; *I will marry thee to myself*, Hos. 2.19. of a Father; *I am a Father to Israel, and Ephraim is my first born*: nay, he vies bowels with the tender sex; and makes it more possible for a mother to renounce her *compassions towards the son of her womb*, then for him to withdraw his, *Isa. 49.15*. By all these endearments, these *cords of a man, these bands of love*, as himself stiles them, *Hos. 11.4*. endeavoring to draw his people to their duty, and their happiness. And when their perverseness frustrates all this his holy Artifice; how passionately do's he expostulate with them? how solemnly protest his averseness to their ruin? *Why will ye die O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God*, Ezek. 18.31, 32. with what regrets and relentings do's he think of abandoning them? *How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah! how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together*; Hos. 11.8. In short, 'twere endless to cite the places in these prophetic Books, wherein God do's thus condescend to solicit even the sensitive part of man; and that with such moving Rhetoric, that I cannot but wonder at the exception some of our late Critics make against the Bible, for its defect in that particular: for Oratory is nothing but

a dextrous application to the affections and passions of men. And certainly we find not that don with greater advantage anywhere then in sacred Writ.

16. YET it was not the design of the Prophets (no more then of the Apostle) to take men with guile; 2 Cor. 12.16. to inveigle their affections unawares to their understandings; but they address as well to their reasons, make solemn appeals to their judicative faculties. And *now judge I pray between me and my vineyard*, says Isa. 5.3. Nay, God by the Prophet Ezekiel solemnly pleads his own cause before them, vindicates the equity of his proceedings from the aspersions they had cast on them; and by most irrefragable Arguments refutes that injurious proverb which went currant among them; and in the close appeals to themselves, *O house of Israel are not my ways equal, are not your ways unequal?* Ezek. 18. the evidences were so clear that he remits the matter to their own determination. And generally we shall find that among all the Topics of disuasion from sin, there is none more closely pressed, then that of the folly of it. Idolatry was a sin to which *Israel* had a great propension, and against which most of the Prophets admonitions were directed. And certainly it can never be more exposed, and the sottish unreasonableness of it better displayed, then we find it in the 44. chap. of *Isaiah*. In like manner we may read the Prophet *Jeremy* dissuading from the same sin by Arguments of the most irrefragable conviction, *Jer. 10.*

17. AND as the Prophets omitted nothing as to the manner of their address, to render their exhortations effectual, the matter of them was likewise so considerable as to command attention; It was commonly either the recalling them from their revolts and Apostacies from God by Idolatry, or else to convince them of the insignificancy of all those legal ceremonial performances they so much confided in; when taken up as a *supersedeas* to moral duties. Upon this account it is, that they often depreciate, and in a manner prohibit the solemnest of their worships. *To what purpose are the multitude of your sacrifices unto me? bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies I cannot away with: it is iniquity even your solemn meetings, &c.* Is. 1.11.13. Not that these things were in themselves reprobable; for they were all commanded by God; but because the Jews depended so much on these external observances, that they thought by them to commute for the *weightier matters of the Law* (as our Savior after stiles them) *judgment, mercy and faith*, Mat. 23.23. looked on these rites which discriminated them from other Nations, as dispensations from the universal obligations of nature and common justice.

18. THIS deceit of theirs is sharply upbraided to them by the Prophet *Jeremy*; where he calls their boasts of the *Temple of the Lord, the Temple of the Lord, lying words*; and on the contrary, lays the whole stress of their obedience, and expectation of their happiness on the justice and innocence of their conversation, ch. 7.4. And after do's smartly reproach their insolence in boldly resorting to that house, which by bringing their sins along with them, they made but an Asylum, and Sanctuary for those crimes. *Will ye steal, murder and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom ye know not, and come and stand before me in this house? Is this house which is called by my name become a den of robbers in your eyes?* chap. 7.9, 10, 11. Indeed all the Prophets seem to conspire in this one design, of making them look thro shadows and ceremonies, to that inward purity, Justice and Honesty,

which they were designed to inculcate, not to supplant. And this design as it is in itself most excellent, most worthy the command of God, and the nature of man; so we have seen that it has been pursued by all the most apt, and most powerful mediums, that the thing or persons address to were capable of; and so that the Prophets are no less eminent for the discharge of this exhortatory part of their office, then they were in the former, of the predicting.

19. THE next part of Scripture we are to consider, is the Doctrinal; by which I shall not in this place understand the whole complex of Faith and Manners together; but restrain it only to those Revelations which are the object of our Belief: and these are so sublime, as shows flesh and blood never reveal'd them. Those great mysteries of our Faith, the Trinity, the Incarnation, the Hypostatical union, the Redemption of the world by making the offended party the sacrifice for the offense; are things of so high and abstruse speculation, as no finite understanding can fully fathom. I know their being so, is by some made an Argument for disbelief; but doubtless, very unjustly: for (not to insist upon the different natures of Faith and Science, by which that becomes a proper object of the one which is not of the other) our non-comprehension is rather an indication that they have a higher rise; and renders it infinitely improbable that they could spring from man's invention. For 'twere to suppose too great a disproportion between human faculties to think men could invent what themselves could not understand. Indeed these things lie so much out of the road of human imagination, that I dare appeal to the breasts of the most perverse gain-saiers, whether ever they could have fallen into their thoughts without suggestion from without. And therefore 'tis a malicious contradiction to reject these truths because of their dissonancy from human reason, and yet at the same time to ascribe their original to man. But certainly there can be nothing more inconsistent with mere natural reason, then to think God can be or do no more than man can comprehend. Never any Nation or person that owned a Deity, did ever attempt so to circumscribe him: and it is proportionable only to the licentious profaneness of these later days, thus to measure immensity and omnipotence by our narrow scantling.

20. THE more genuine and proper effect of these supernatural truths is, to raise our admiration of that divine Wisdom, *whose ways are so past finding out*; and to give us a just sense of that infinite distance which is between it, and the highest of that reason wherein we so pride ourselves. And the great propriety these doctrines have to that end, may well be reckoned as one part of their excellency.

21. INDEED there is no part of our holy Faith, but is naturally productive of some peculiar virtue; as the whole Scheme together engages us to be universally *holy in all manner of conversation*, *1 Pet. 1.15*. And it is the supereminent advantage true Religion hath over all false ones; that it tends to so laudable an end.

22. THE Theology of the Heathens was in many instances an extract and quintessence of vice. Their most solemn Rites, and sacredest Mysteries were of such a nature, that instead of refining and elevating, they corrupted and debased their Votaries; immersed them in all those abominable pollutions which sober nature abhorred. Whereas the principles of our Faith serve to spiritualize and rectify us, to raise us as much above mere manhood as theirs cast them below it.



23. AND as they are of this vast advantage to us, so also are they just to God, in giving us right notions of him. What vile unworthy apprehensions had the Heathen of their Deities; in titling them not only to the passions, but even to the crimes of men: making *Jupiter* an adulterer, *Mercury* a thief, *Bacchus* a drunkard, &c. proportionably of the rest? Whereas our God is represented to us as an essence, so spiritual, and incorporeal, that we must be unbodied ourselves before we can perfectly conceive what he is: so far from the impotent affections and inclinations of men, that he has neither parts, nor passions; and is fain to veil himself under that disguise, to speak sometimes as if he had, merely in condescension to our grosser faculties. And again, so far from being an example, a patron of vice, that his *eyes are too pure to behold iniquity*, Hab. 1.13. Holiness is an essential part of his nature, and he must deny himself to put it off.

24. THE greatest descent that ever he made to humanity, was in the incarnation of the second person: yet even in that though he linked with a sinful nature, yet he preserved the person immaculate; and while he had all the sins of the world upon him by imputation, suffered not any one to be inherent in him.

25. TO conclude, the Scripture describes our God to us by all those glorious Attributes of infinity, Power and Justice, which may render him the proper object of our Adorations and Reverence: and it describes him also in those gentler Attributes of Goodness, Mercy and Truth, which may excite our love of, and dependence on him. These are representations something worthy of God, and such as impress upon our mind great thoughts of him.

26. BUT never did the divine Attributes so concur to exert themselves as in the mystery of our Redemption: where his Justice was satisfied without diminution to his Mercy; and his Mercy without entrenching on his Justice: his Holiness most eminent in his indignation against sin, and yet his love no less so in sparing sinners: these contradictions being reconciled, this discord composed into harmony by his infinite Wisdom. This is that stupendous Mystery into which *the Angels desired to look*, 1 Pet. 1.12. And this is it which by *the Gospel is preached unto us*; as it follows, ver. 25.

27. AND as the Scripture gives us this knowledge of God, so it do's also of ourselves; in which two all profitable knowledge is comprised. It teaches us how vile we were in our original dust; and how much viler yet in our fall: which would have sunk us below our first principles; sent us not only to earth, but hell. It shows the impotence of our lapsed estate; that we are not *able of ourselves so much as to think a good thought*: and it shows us also the dignity of our renovated estate, that we *are heirs of God, and fellow-heirs with Christ*, Ro. 8.17. yet lest this might puff us up with mistaken hopes; it plainly acquaints us with the condition on which this depends; that it must be our obedience both active and passive, which is to entitle us to it: that we *must be faithful to death if we mean to inherit a crown of life*, Rev. 2.10. and that *we must suffer with Christ, if we will be glorified with him*, Ro. 8.17. And upon supposition that we perform our parts of the condition, it gives us the most certain assurance, engages God's veracity that he will not fail on his. By this it gives us support against all the adversities of life; assuring us *the sufferings of it are not worthy to be compared with the glory we expect*, Rom. 8.18. yea, and against the terrors of death too; by assuring us

that what we look on as a dissolution, is but a temporary parting; and we only put off our bodies, that they may put off corruption, and he clothed with immortality.

28. THESE and the like are the doctrines the holy Scripture offers to us: and, we may certainly say, they are *faithful sayings*, and *worthy of all acceptation*, 1 Tim. 4.15. The notions it gives us of God are so sublime and great, that they cannot but affect us with reverence, and admiration: and yet withal, so amiable and endearing that they cannot but raise love and gratitude, affiance and delight.

29. AND, which is yet more, these milder Attributes are apt to inspirit us with a generous ambition of assimilation; excite us to transcribe all his imitable excellencies: in which the very Heathens could discern consisted the accomplishment of human felicity.

30. AND then the knowledge it gives us of ourselves, do's us the kindest office imaginable: keeps us from those swelling thoughts we are too apt to entertain, and shows us the necessity of bottoming our hopes upon a firmer foundation: and then again keeps us from being lazy or secure, by showing us the necessity of our own endeavors. In a word, it teaches us to be humble and industrious; and whoever is so ballasted can hardly be shipwrecked.

31. THESE are the excellencies of the doctrinal part of Scripture, which also renders them most aptly preparative for the preceptive. And indeed, so they were designed: the *Credenda*, and the *Agenda* being such inseparable relations, that whoever parts them, forfeits the advantage of both. The most solemn profession of Christ, the most importunate invocations, Lord, Lord, will signify nothing to them *which do not the things which he says*, Mat. 7. And how excellent, how rational those precepts are which the Scripture proposes to us from him, is our next point of consideration.

32. THE first Law which God gave to mankind was that of nature. And though the impressions of it upon the mind be by *Adams* fall exceedingly dim'd and defac'd; yet that derogates nothing from the dignity and worth of that Law; which God has been so far from cancelling, that he seems to have made it the rule and square of his subsequent Laws: so that nothing is injoin'd in those, but what is consonant and agreeable to that. The Moral Law given in the Decalogue to the Jews, the Evangelical Law given in the Gospel to Christians, have this natural Law for their basis and foundation. They license nothing which that prohibits, and very rarely prohibit anything which it licences.

33. 'TIS true, Christ in his Sermon on the Mount, raises Christians to a greater strictness than the Jews thought themselves obliged to; but that was not by contradicting either the natural, or moral Law, but by rescuing the later from those corruptions which the false glosses of the Scribes and Pharisees had mixed with it; and reducing it to its primitive integrity, and extent. In a word, as the Decalogue was given to repair the defacings, and renew the impressions of the natural Law; so the precepts of the Gospel were designed to revive and illustrate both. And accordingly we find Christ in the matter of divorce calls them back to this natural Law; *In the beginning it was not so*, Mat. 19.8. I say not but that even these natural notions are in some instances refined and elevated by Christ; the second *Adam* being

to repair the fall of the first with advantage: but yet he still builds upon that ground-work, introduces nothing that is inconsistent with it.

34. AND this accordance between these several Laws is a circumstance that highly recommends Scripture precepts to us. We cannot imagine but that God who made man for no other end but to be an instrument of his glory, and a recipient of all communicable parts of his happiness, would assign him such rules and measures as were most conducive to those ends. And therefore since the Scripture injunctions are of the same mould, we must conclude them to be such as tend to the perfection of our being; the making us what God originally intended us: and he that would not be that, will certainly choose much worse for himself.

35. I know there have been prejudices taken up against the precepts of Christ, as if they imposed unreasonable, unsupportable stricknesses upon men, and some have assumed liberty to argue mutinously against them; nay, against God too for putting such natural appetites into men, and then forbidding them to satisfy them.

36. BUT the ground of this cavil is the not rightly distinguishing of natural appetites, which are to be differenc'd according to the two states of rectitude and depravation: those of the first rank are the appetites God put into man; and those were all regular and innocent; such as tended to the preservation of his being: nature in its first integrity mesuring its desires by its needs. Now Christ's prohibitions are not directed against these: he forbids no one kind of these desires. And though the precept of self-denial may sometimes restrain us in some particular acts; yet that is but proportionable to that restraint *Adam* was under in relation to the forbidden tree, a particular instance of his obedience and fence of his safety. So that if men would consider nature under this its first and best notion; they cannot accuse Christ of being severe to it.

37. BUT 'tis manifest they take it in another acception, and mean that corruption of nature which inordinately inclines to sensitive things; and on this account they call their riots, their luxuries, appetites put into them by God: whereas 'tis manifest this was super-induced from another coast: The wise man gives us its true pedigree in what he says of death, which is its twin-sister: *By the envy of the devil came death into the world*, Wis. 2.24. And can they expect that Christ who came to *destroy the works of the devil* 1 Joh. 3.8. should frame Laws in their favor, make Acts of toleration and indulgence for them? This were to annul the whole design of his coming into the world, which was to restore us from our lapst estate, and elevate us to those higher degrees of purity which he came not only to prescribe but to exemplify to us.

38. BUT in this affair men often take nature in a yet wider and worse notion; and under natural desires comprehend whatever upon any sort of motive they have a mind to do. The awe of a superior, the importunity of a companion, custom, and example make men do many ill things, to which their nature would never prompt them; nay, many times such as their nature relucts to, and abhors. 'Tis certainly thus in all debauchery and excess. 'Tis evident, it gratifies no man's nature to be drunk, or to lie under undigested loads of meats: these are

out-rages and violences upon nature; take it only in the most sensitive notion; such as she struggles to avert: and yet men make her bear not only the oppression, but the blame too.

39. BUT besides 'tis to be considered, that the nature of a man includes reason as well as sense, and to this all sorts of luxury are yet more repugnant: as that which clouds the mind, and degrades the man (who in his constitution is a rational being) and sets him in the rank of mere animals: and certainly these can be no appetites of nature, which thus subvert it.

40. THE like may be said concerning revenge, particularly that absurdest sort of it duels; which certainly are as great contradictions to nature as can be imagined, the unravelling and cancelling its very first principle of self-preservation, (which in other instances men bring in bar against duty.) And yet men will say the generosity of their natures compels them to it; so making their natures a kind of *felo de se*; to prompt the destroying itself: when alas 'tis only the false notion they have got of honor that so engages them. And if men would but soberly consider, they must be convinced that there is nothing more agreeable to reason than that precept of Christ of not retaliating injuries; which is in effect but to bid us to choose a single inconvenience before a long train of mischiefs. And certainly if nature even in its depraved estate were left to determine, it would resolve it a better bargain to go off with a reprochful word, than to loose a limb, perhaps a life in the revenge of it. There being no maxim more indisputable, than that of evils the least is to be chosen. And the innate principle of self-love do's more strongly bias nature to preserve itself, than any external thing can to destroy it.

41. I know 'twill be said to this, that revenge is a natural appetite: but I say still, self-preservation is more so; and would prevail against as much of revenge as is natural, were it not heightened and fortified by fancy, and that Chimera of point of honor, which, as it is now stated, is certainly one of the most empty nothings that ever was brought in balance with solid interests. And indeed 'tis to belie nature, and suppose it to have forfeited all degrees of reason, as well as virtue, to fasten so absurd a choice upon her. But admit revenge to be never so much the dictate of corrupt nature; 'tis certain 'tis not of primitive regular nature. Revenge is but a relative to injury: and he that will say God put the appetite of revenge into man, must say he put the appetite of injury into him also: which is such an account of the sixth days creation, as is hardly consistent with God's own testimony of its being *very good*, Gen. 1.

42. BESIDES 'tis certain all the desires God infus'd into human nature, were such as tended to its preservation; but this of revenge is of all other the most destructive, as is too sadly attested by the daily tragical effects of it. In short, the wiseman gives a good summary of the whole matter: *God made man upright, but he sought out many inventions*. Eccl. 7.29.

43. NOW if man have by his own voluntary act depraved himself, it would be neither just nor kind in God to warp his Laws to man's now distorted frame; but it is both, to keep up the perfect rectitude of those, and call upon man to reduce himself to a conformity with them: and when to this is added such a supply of grace as may silence the plea of disability, there can nothing be imagined more worthy of God, or more indulgent to man.

44. AND all this Christ do's in the Gospel, in those precepts which the blind world makes the subject of their cavil or scorn. It were an easy task to evince this in every particular precept of the Gospel; but I shall content myself with the instances already given, and not swell this Tract by insisting upon what has already been the subject of so many pious and excellent discourses, as must already have convinced all but the obstinate.

45. WE proceed therefore to a view of the promissory parts of Scripture; in which we are first in general to observe the great goodness of God, in making any promises at all to us; and next to examine of what nature and excellence these promises are. And first if we consider how many titles God has to our obedience, we must acknowledge he may challenge it as his undoubted right. We are the work of his hands; and if the Potter have power over the clay (the materials whereof are not of his making) much more has God over his creatures, whose matter as well as form is wholly owing to him. We are the price of his blood. And if men account purchase an indefeasible title, God must have absolute dominion over what he has bought, and at so dear a price too as his own blood. Lastly we depend upon him for the support of that being he has given us: we live merely upon his bounty, spend upon his stock. And what Patron will not expect observance from one who thus subsists by him?

46. YET as if God had none of these claims, these preengagements upon us, he descends to treat with us as free-men; by way of Article and compact; buys his own of us, and engages to reward that obedience, which he might upon the utmost penalties exact: which is such an astonishing indulgence as our highest gratitude cannot reach: and of this the sacred Scriptures are the evidences and records; and therefore upon that account deserve at once our reverence, and our joy.

47. BUT this will yet farther appear, if we look in the second place into the promises themselves; which are so extensive as to take in both our present and future state: according to that of the Apostle; *Godliness hath the promise of this life, and of that which is to come*, Tim. 4.8. For the present they are proportioned to the several parts of our composition; the body, and the mind: the outward and the inward man, so stretching themselves to all we can really be concerned for in this world.

48. AND first for the body, the Old Testament abounds in promises of this sort. The first part of the 28 of Deut. contains a full catalogue of all temporal blessings; and those irreversibly entailed upon the Israelites obedience, ver. 1. The Psalmist tells us, *they that fear the Lord shall lack nothing*, Ps. 34.9. *that they shall not be confounded in the perilous time, and in the days of dearth they shall have enough*, Psa. 37.19. And Solomon, *that the Lord will not suffer the righteous to famish*, Pro. 10.3. And though under the Gospel, the promises of temporal affluence seem not so large; (its design being to spiritualize us, and raise our minds to higher enjoiments;) yet it gives us ample security of so much as is really good for us. It supersedes our care for ourselves by assuring us *all these things shall be added to us*; Mat. 6.33. that is, *all those things which our heavenly Father knows we have need of*, ver. 32. which is all the limitation the context gives. And certainly we have little temptation to fear want, who have him for our provider; *whose are all the beasts of the Forest, and the cattle upon a thousand hills*, Psal. 50.10.

49. AND when we are thus secured of all things necessary, it may perhaps be an equal mercy to secure us from great abundance; which at the best, is but a *lading ones self with thick clay*, in the Prophets phrase, *Hab. 2.6.* but is often a snare as well as a burden.

50. BESIDES, the Gospel by its precepts of temperance and self-denial, do's so contract our appetites, that a competence is a more adequate promise to them than that of superfluity would have been: and 'tis also the measure wherein all the true satisfaction of the senses consist; which are gratify'd with moderate pleasures, but suffocated and overwhelmed with excessive. The temperat man tastes and relishes his portion; whilst the voluptuous may rather be said to wallow in his plenty than enjoy it.

51. AND as the necessaries of life, so life itself, and the continuance of that, is a Scripture promise. The fifth Commandment affixes it to one particular duty: but it is in a multitude of places in the Old Testament annexed to general obedience. Thus it is, *Deut. 11.9.* and again, ver. 21. And *Solomon* proposes this practical wisdom as the multiplier of days: *By me thy days shall be multipli'd, and the years of thy life shall be increased*, *Pro. 9.11.* and chap. 3. *Length of days is in her right hand*, ver. 16. And though we find not this promise repeated in the New Testament, yet neither is it retracted: 'tis true, the Gospel bids us be ready to lay down our lives for Christ's sake; but it tells us withal, that he that will lose his life, shall save it: which though it be universally true only in the spiritual sense, yet it often proves so in a literal. It did so eminently in the destruction of *Jerusalem*, where the most resolute Christians escaped, while the base compliers perished together with those they sought to endear. This is certain, that if the New Testament do not expressly promise long life, yet it do's by its rules of temperance and sobriety, contentedness and cheerfulness, very much promote it: and so do's virtually and efficaciously ratify those the Old Testament made.

52. THE next outward blessing is reputation: and this also is a Scripture promise. *The wise shall inherit glory*, *Prov. 3.38.* And the virtuous woman *Solomon* describes is not only blessed by her children and husband, but, *she is praised in the gate*, *Pro. 31. ult.* Nay, this blessing is extended even beyond life: *The memory of the just shall be blessed*, *Pro. 10.7.* Nor do's the Gospel evacuate this promise; but rather prompts us to the ways of having it made good to us: by advising us to *abstain from all appearance of evil*, *1 Thes. 5.22.* to *provide for honest things, not only in the sight of God, but also in the sight of men*, *2 Cor. 8.21.*

53. 'TIS true indeed, Christ fore-warns his Disciples that they shall be revil'd, and *have all manner of evil spoken against them falsely, for his names sake*: but then the cause transformed the sufferings, and made it so honorable, that they were *to count it matter of joy*, *Mat. 5.11.12.* Neither was this any paradox even in relation to their reputation; which though sullied by a few ill men of that Age, yet has been most illustrious among all Ages since. Their sufferings and indignities gave them a new title of honor, and added the Martyr to the Apostle. And the event has been proportionable in all successions since. Those holy men that filled up the Pagan prisons, filled up the Churches Diptics also, and have been had as the Psalmist speaks, *in everlasting remembrance*, *Ps. 112.6.*

54. AND as Scripture promises thus take in all the concerns of the outward man, so do they also of the inward. The fundamental promise of this kind, is that of *sending Christ into the world, and in him establishing the new Covenant*; which we find, *Jer. 31.31. and is refer'd to by the Author to the Hebrews, I will put my Laws in their hearts, and write them in their minds; and their sins and iniquities will I remember no more, Heb. 10.16.*

55. AND this is so comprehensive a promise as includes all the concerns of the inward man. The evils incident to the mind of man may be reduced to two; impurity, and inquietude: and here is a cure to both. The divine Law written in the heart, drives thence all those swarms of noisome lusts, which like the Egyptian Frogs over-run and putrefy the soul. Where that is seated and enshrin'd, those can no more stand before it, then *Dagon* before the Ark. This repairs the divine Image in us (in which consists the perfection of our nature) *renews us in the spirits of our minds, Eph. 4.22. and purges our consciences from dead works, Heb. 9.4.* which all the Cathartics and Lustrations among the Heathen, all the sacrifices and ceremonies of the Law were not able to do.

56. SECONDLY, this promise secures the mind from that restlessness and unquietness, which attends both the dominion and guilt of sin. To be subject to a man's lusts and corrupt appetites is of all others the vilest vassallage: they are the cruellest task-masters, and allow their slaves no rest, no intermission of their drudgery. And then again, the guilt that tortures and racks the mind with dreadful expectations, keeps it in perpetual agitation and tumult; which is excellently described by the Prophet *Isaiah, The wicked is like the troubled sea, when it cannot rest; whose waters cast out mire and dirt: there is no peace saith my God to the wicked, Is. 48.22.* How prosperous soever vice may seem to be in the world, yet there are such secret pangs and horrors that dog it, that as *Solomon says, even in laughter the heart is sorrowful, Prov. 14.13.*

57. BUT this Evangelical promise of being *merciful to our iniquities, and remembering our sins no more,* calms this tempest, introduces peace and serenity into the mind, and reconciles us at once to God and ourselves. And sure we may well say with the Apostle, these are *great and precious promises, 2. Pet. 1.4.*

58. THERE are besides many other which spring from these principal, as suckers from the root: such are the promises of fresh supplies of grace upon a good employment of the former. *To him that hath shall be given, Mat. 25.29.* Nay, even of the source and fountain of all grace. *He shall give the holy spirit to them that ask him, Mat. 7.11.* Such is that of supporting us in all difficulties and assaults: *the not suffering us to be tempted above that we are able, 1 Cor. 10.13.* which like God's bow set in the clouds, *Gen. 9.* is our security, that we shall not be overwhelm'd by any deluge of temptation: and (to instance no more) such is that comprehensive promise of hearing our prayers, *Ask and it shall be given you, Mat. 7.7.* This puts all good things within our reach, gives us the key of God's Store-house, from whence we may furnish ourselves with all that is really good for us. And if a few full Barns could tempt the rich man in the Gospel, to pronounce a Requiem to his soul; what notes of acquiescence may they sing, who have the command of an inexhaustible store; that are suppli'd by him whose is the earth, and the fullness thereof.

59. AND certainly, all these promises together must be (to use the Apostles phrase) *strong consolation*; such as may quiet and calm all the fears and griefs, all the tumults and perturbations of the mind, in relation to its present state. But then there are others relating to the future of a much higher elevation: those glories and felicities of another world, which are so far beyond our narrow conceptions, that the comprehension and enjoinder must begin together. The Scripture shadows it out to us by all the notions we have of happiness: by *glory*, Rom. 8.18. by a *kingdom*, Mat. 25.14. by *joy*, Mat. 25.21. and which comprehends all, by *being with the Lord*, 1 Thes. 4.17. *seeing him face to face*, 1 Cor. 13.12. *being like to him*, 1 Jo. 3.2. In a word 'tis bliss in the utmost extent: immense for quantity, and eternal for duration.

60. AND surely this promise is so excellent for kind, so liberal in its degree, so transcendently great in all respects, that did it stand single, stripped of all those that relate to this life, it alone would justify the name of Gospel, and be the best tidings that ever came to mankind. For alas, if we compare the hopes that other Religions propose to their Votaries with these, how base, how ignoble are they! The Heathens Elysium, the Mahumetan Paradise, were but higher gratifications of the sensual part, and consequently were depressions and debasements of the rational. So that in effect they provided a heaven for the beast, and a hell for the man. We may therefore confidently resume our conclusion; and pronounce the Scripture promises to be so divine and excellent, that they could as little have been made, as they can be performed by any but an holy and almighty Author.

61. NOR is their being conditional any impeachment to their worth, but an enhancement. Should God have made them (as some fancy he has his decrees) absolute and irrespective; he had set his promises at war with his precepts, and these should have superseded what those injoin. We are all very niggardly towards God, and should have been apt to have asked *Judas's question*; *to what purpose is this wast?* Mat. 26.8. What needs the labor of the course if the prize be certain? And it must have been infinitely below the wisdom and majesty of the supreme Legislator, to make Laws, and then evacuate them by dispensing rewards without any aspect on their observance. 'Tis the Sanction which inspirits the Law, without which the divine as well as the human, would to most men be a *dead letter*.

62. BUT against this God has abundantly provided, not only by the conditionality of the promises, but by the terror of his threats too; which is the last part of Scripture which falls under consideration. And these are of the most direful kinds; and cannot better be illustrated than by the opposition they stand in to the promises: for as those included all things that might make men happy either as to this life or the next; so these do all that may make them miserable. If we make our reflection on all the particulars of the promises, we shall find the threats answering them as their reverse or dark shadow.

63. AND first as concerning the outward state, if we look but into the 28 of *Deut.* we shall find, that after all the gracious promises which begun the chapter, it finally ends in thunder, in the most dreadful denunciations imaginable; and those adapted by a most peculiar opposition to the former promises: as the Reader may see at large in that Chapter. And the whole tenor of the Scripture goes in the like style. Thus, Psal. 140.11. *A wicked person shall not prosper in the earth, evil shall hunt the wicked man to overthrow him. The Lord will not suffer the*



*righteous to famish, but he casteth out the substance of the wicked; Pro. 10.3. And again, the righteous eateth to the satisfying of his soul, but the belly of the wicked shall want, Pro. 13.25. Multitudes of like general threatenings of temporal improsperity there are everywhere scattered throout the Scripture; and many more appli'd to particular vices, as sloth, unmercifulness, luxury, and the like; which would be here too long to enumerate.*

64. AND altho these threatenings may seem sometimes to be literally confuted by the wealth and opulency of wicked men, yet they never miss of being really and virtually verified. For either their prosperities are very short, and only preparative to a more eminent ruin, which was the Psalmists resolution of this doubt, *Psal. 72.* or else if God leave them the matter of temporal happiness, yet he substracts the virtue and spirit of them, renders them empty and unsatisfying. This is well expressed by the Psalmist in the case of the Israelites: *He gave them their desire, and sent leanness withal into their soul, Psa. 106.15.* and by *Zophar, Job 20.22.* where speaking of the wicked, he saith; *In the fullness of his sufficiency shall he be in straits.* And to this Solomon seems to refer, when he saith, *the blessing of the Lord maketh rich, and be addeth no sorrow with it, Pro. 10.22.*

65. NEITHER is it only the comforts of life, but life itself that is threatened to be taken from wicked men: untimely death is throout the Old Testament frequently mentioned as the guerdon of impiety: 'tis often assigned judicially in particular cases: *He shall be cut off from his people,* being the usual sentence upon most offenders under the Levitical Law. But 'tis also menaced more generally as an immediate judgment from God: *The blood-thirsty and deceitful men shall not live out half their days, Psal. 55.23.* Farther yet, their names shall putrefy as soon as their Carkasses: *the name of the wicked shall rot; Pro. 10.7.* Nay both their infamy and their ruin are intail'd upon their posterity. *The seed of evil doers shall never be renown'd. Prepare slaughter for his children, for the iniquity of their fathers; Isa. 14.20.21.*

66. IF now we look on Scripture threatenings in relation to the mind of man, we shall find them yet more severe: willful impenitent sinners being cut off from the benefits of the new covenant; nor barely so, but looked upon as despisers of it, and that blood of Christ in which it was sealed; *Heb. 10.29.* nay as those murderous Wretches that shed it: *They crucify to themselves the Son of God afresh; Heb. 6.6.* And this is the fatallest sentence that can fall on any man in this life; to be thus disfranchised of all the privileges of the Gospel, and rankt as well in punishment as guilt, with the most criminous of mankind.

67. FROM hence 'tis consequent, that the mind remains not only in its native impurity, but in a greater and more incurable one: whilst that blood which alone could cleanse it, serves but to embrue and pollute it; and as it were flush, and excite it to all immanities and vilenesses: and *he that is thus filthy,* 'tis the doom pronounced against him, that he *shall be filthy still, Rev. 22.11.*

68. AND then in the second place, what calm can there be to such a mind? what remains to such a person, but that *fearful expectation of wrath and fiery indignation,* which the Apostle mentions, *Heb. 10.27.* Indeed, were there none but temporal mischiefs to fear; yet it were very unplesant to think ones self, like *Cain,* out-law'd from the presence and protection of God; to

be afraid *that every man that meets us should slay us*, Gen. 4.14. Nay, those confused indistinct fears of indefinite evils which attend guilt, are very unquiet uneasy inmates in the mind. This is excellently described by Moses; *The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night; in the morning thou shalt say, would God it were evening, and in the evening, would God it were morning*, Deut. 28.65, 66, 67.

69. AND what can be more wretched then to have a mind thus agitated and tost, racked and tortured; especially when thro all these clouds it sees a glimpse of the eternal Tophet; and knows, that from the billows of this uneasy state, it must be tost into that Lake of fire. And this is indeed *the dregs of the cup of God's wrath*, the dread fullest and most astonishing of all Scripture denunciations. This comprehends all that the nature of man is capable of suffering. Divines distinguish it into the pain of sense, and of loss: that of sense is represented to us in Scripture by fire; and that accended, and rendered noisesome as well as painful by brimstone, that afflicts the smell as well as the touch: sometimes by *outer darkness, wailing and gnashing of teeth*, to grate the ears, and consume the eyes; by intolerable thirst, to torment the palate. Not that we are to think the sensitive pains of Hell do not infinitely exceed all these; but because these are the highest measures our present capacities can make, and are adequate to those senses for whose carnal satisfactions we incur them.

70. THE pain of loss is yet more dismal; as being seated in the soul; whose spiritual nature will then serve it only to render its torments more refined, and acute. With what anguish will it then see itself banished from the presence of God; and consequently from all that may give satisfaction and bliss to the creature? But yet with how much deeper anguish will it reflect on itself as the Author of that deprivation? How will it recollect the many despised tenders of grace, the easy terms on which salvation might have been had? And how sadly will conscience then revenge 〈1 page missing〉 all its stifled admonitions by an unsilenceable clamor, *that worm which never dies*, Mar. 9.48. How wounding will it then be to see Abraham, Isaac and Jacob, and all the Saints *in the kingdom of God*, Luk. 13.28. (nay, that poor Lazarus, whom here men turned over to the charity of their dogs;) and itself in the company of the devil and his angels; who will then upbraid what they once enticed to.

71. NATURE abhors nothing more then to have our misery insulted over by those who drew us into it: yet that no circumstance may be lacking to their torment, this must be the perpetual entertainment of damned souls. And to all this Eternity is the dismal adjunct; which is of all other circumstances the most disconsolate; as leaving not so much as a glimpse of hopes; which here uses still to be the reserve, and last resort of the miserable.

72. THIS Eternity is that which gives an edge, infuses a new acrimony into the torments: and is the highest strain, the vertical point of misery. These are those *terrors of the Lord*, with which the Scripture acquaints us: and sure we cannot say that these are flat contemptible menaces; but such as suit the dreadful Majesty of that *God who is a consuming fire*, Heb. 12.29. So that these are as aptly accommodated for the exciting our dread, as the promises were of our love: both jointly concur to awake our industry.

73. FOR God has been so good to mankind, as to make the threats conditional as well as the promises: so that we as well know the way to avoid the one, as we do to attain the other. Nor has he any other intendment or end in proposing them, but that we may do so. See to this purpose, with what solemnity he protests it by *Moses; I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live*, Deut. 30.19.

74. I have now run thro the several parts of Scripture I proposed to speak of. And though I have in each given rather short instances and essaies then an exact description, yet even in these contracted lineaments the exquisite proportions may be discerned. And if the Reader shall hence be encourag'd to extend his contemplations, and as he reads holy Scripture, observe it in all its graces, and full dimensions; I doubt not he will pronounce from his experience, that the matter of the divine Book is very correspondent to the Author: which is the highest Eulogy imaginable.

75. IN the next place we are to consider the holy Scripture in relation to its end and design; in proportion to which everything is more or less valuable. The most exquisite frame, and curious contrivance, that has no determinat end or use, is but a piece of industrious folly, a *Spiders web*, as the Prophet speaks, *Isa, 59.5*. Now those designs have always been esteemed the most excellent that have had the most worthy subjects, and been of the greatest extent. Accordingly those who have projected the obliging and benefiting of other men (though but within a private Sphere) have always been looked on as men of generous and noble designs. Those who have taken their level higher, and directed their aim to a more public good, though but of a City or Nation, have proportionably acquired a greater esteem. But those who have aspir'd to be universal benefactors, to do something for the common benefit of the world, their fame has commonly reached as far as their influence; men have reverenc'd, nay sometimes (according to the common excesses of man's nature) adored them. Many of the heathen deities (especially their demigods) having been only those persons, who by introducing some useful Art, or other part of knowledge, had obliged mankind. So we see what a natural gratitude men are apt to pay to worthy and generous designs. And if we will be content but to stand to this common award of our nature, the Scripture will have the fairest claim imaginable to our reverence and thankfulness, upon this very account, of the excellency of its designs.

76. NOR need we borrow the balance of the Sanctuary to weigh them in; we may do it in our own scales; for they exactly answer the two properties above mentioned, of profit and diffusiveness: which in secular concerns are the standard rules of good designs. For first, it is the sole scope and aim of Scripture, the very end for which 'twas writ, to benefit and advantage men; and that secondly, not only some small select number, some little angle or corner of the world, but the whole race of mankind; the entire Universe; and he that can imagine a more diffusive design, must imagine more worlds also.

77. NOW for the first of these, that it is the design of the Scripture to benefit men; we need appeal but to Scripture itself; which surely can give the best account to what ends 'tis directed; and that tells us, *it is to make us wise unto salvation*, 2 Tim. 3.15. In which is

comprehended the greatest benefit that man's nature is capable of: the making us wise while we live here, and the saving us eternally. And this sure is the most generous, the most obliging design, that 'tis possible even for the Creator to have upon the creature: and this is it which the holy Scripture negotiates with us.

78. AND first, the making us wise, is so inviting a proposal to humanity, that we see when that was much wiser then now it is, it caught at a fallacious tender of it; the very sound of it, though out of the devils mouth, fascinated our first Parents, and hurried them to the highest disobedience, and certainest ruin. And therefore now God by the holy Scriptures makes us an offer as much more safe, as it is more sincere; when he sends his Word thus to be *a lamp to our feet, and a light to our paths*, Ps. 119.105. to teach us all that is good for us to know, our affectation of ignorance will be more culpable then theirs of knowledge, if we do not admire the kindness, & embrace the bounty of such a tender.

79. NOW the making us wise must be understood according to the Scripture notion of wisdom, which is *not the wisdom of this world, nor of the Princes of this world, which come to naught*, as the Apostle speaks, 1 Cor. 2.5. but *that wisdom which descends from above*, Ja. 3.17. which he there describes to be *first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy*. Indeed the Scripture usually comprehends these and all other graces under Wisdom; for it makes it synonymous to that which includes them all, viz. the fear of the Lord. Thus we find throout the whole Book of Proverbs these used as terms convertible. In short, Wisdom is that practical knowledge of God and ourselves which engages us to obedience and duty; and this is agreeable to that definition the Wise man gives of it; *The wisdom of the prudent is to understand his way*, Pro. 14.8. Without this, all the most refined and aerial speculations, are but like *Thales's* star-gazing; which secured him not from falling in the water; nay, betrai'd him to it. In this is all solid wisdom compris'd.

80. THE utmost all the wise men in the world have pretended to, is but to know what true happiness is, and what is the means of attaining it: and what they sought with so much study, and so little success, the Scripture presents us with in the greatest certainty, and plainest characters, such as *he that runs may read*, Hab. 2.2. It acquaints us with that supreme felicity, that chief good whereof Philosophy could only give us a name; and it shows us the means, marks us out a path which will infallibly lead us to it. Accordingly we find that *Solomon* after all the accurate search he had made to find *what was that good for the sons of men*; he shuts up his inquest in this plain conclusion: *Fear God and keep his commandments; for God shall bring every work unto judgment*, Eccles. 12.13, 14. The regulating our lives so by the rules of Piety, as may acquit us at our final account, is the most eligible thing that falls within human cognizance; and that not only in relation to the superlative happiness of the next world, but even to the quiet and tranquility of this. For alas, we are impotent giddy creatures, swai'd sometimes by one passion, sometimes by another; nay often the interfering of our appetites makes us irresolute which we are to gratify; whilst in the interim their struggling agitates and turmoils the mind. And what can be more desirable in such a case, then to put ourselves under a wiser conduct then our own; and as oppressed States use

to defeat all lesser pretenders by becoming homagers to some more potent: so for us to deliver ourselves from the tyranny of our lusts, by giving up our obedience to him whose service is perfect freedom.

81. WERE there no other advantage of the exchange, but the bringing us under fixed and determinat Laws, 'twere very considerable. Every man would gladly know the terms of his subjection, and have some standing rule to guide himself by; and God's Laws are so; we may certainly know what he requires of us: but the mandats of our passions are arbitrary and extemporary: what pleases them today disgusts them tomorrow; and we must always be in readiness to do we know not what, and of all the Arbitrary governments that men either feel or fear, this is doubtless the most miserable. I wish our apprehensions of it were but as sensible: and then we should think the holy Scripture did us the office of a Patriot, in offering us a rescue from so vile a slavery.

82. AND that it do's make us this offer, is manifest by the whole tenor of the Bible. For first it rowzes and awakes us to a sense of our condition, shows us that what we call liberty, is indeed the saddest servitude; that *he that committeth sin is the servant of sin*; Jo. 8.34. that those vices which pretend to serve and gratify us, do really subdue and enslave us, and fetter when they seem to embrace: and whereas the will in all other oppressions retains its liberty, this tyranny brings that also into vassallage: renders our spirits so mean and servile, that we choose bondage; are apt to say with the Israelites, *Let us alone that we may serve the Egyptians*, Ex. 14.12.

83. AND what greater kindness can be don for people in this forlorn abject condition, then to animate them to cast off this yoke, and recover their freedom. And to this are most of the Scripture exhortations adrest; as may be seen in a multitude of places, particularly in the sixth chapter to the *Romans*, the whole scope whereof is directly to this purpose.

84. NOR do's it only sound the alarm, put us upon the contest with our enemies, but it assists us in it, furnishes us with that *whole armor of God* which we find described, *Eph. 6.13*. Nay further it excites our courage, by assuring us that if we will not basely surrender ourselves, we can never be overpower'd if we do but stand our ground; resist our enemy, *he will fly from us*; Ja. 4.7. And to that purpose it directs us under what banner we are to list ourselves; even his who *hath spoiled principalities and powers*, Col. 2.15. to whose conduct and discipline if we constantly adhere, we cannot miss of victory.

85. AND then lastly it sets before us the prize of this conquest; that we shall not only recover our liberty, manumit ourselves from the vilest bondage to the vilest and cruellest oppressors; but we shall be crowned for it too, be rewarded for being kind to ourselves, and be made happy eternally hereafter for being willing to be happy here.

85. AND sure these are terms so apparently advantageous, that he must be infinitely stupid (foolish to destruction) that will not be thus made wise unto salvation, that despises or cavils at this divine Book, which means him so much good, which designs to make him live here generously and according to the dignity of his nature, and in the next world to have that nature sublimated, and exalted, made more capacious of those refined and immense

felicities, which there await all who will qualify themselves for them; *who* (as the Apostle speaks) *by patient continuance in well doing seek for glory, and honor, and immortality, eternal life,* Rom. 2.7.

87. BUT besides the greatest and principal advantages which concern our spiritual interest, it takes in also the care of our secular, directs us to such a managery of ourselves, as is naturally apt to promote a quiet and happy life. Its injunction to live peaceable with all men, keeps us out of the way of many misadventures, which turbulent unruly spirits meet with, and so secures our peace. So also as to wealth, it puts us into the fairest road to riches by prescribing diligence in our callings: what is thus got being like sound flesh, which will stick by us; whereas the hasty growth of ill-gotten wealth is but a tumor and impostume, which the bigger it swells, the sooner it bursts and leaves us lanker then before. In like manner it shows us also how to guard our reputation, by *providing honest things not only in the sight of God, but also in the sight of men,* Cor. 8.28. *by abstaining even from all appearance of evil,* 1 Thes. 5.22. and *making our light shine before men,* Mat. 5.16. It provides too for our ease and tranquility, supersedes our anxious cares and sollicitud's, by directing us to *cast our burden upon the Lord,* Psal. 55.22. and by a reliance on his providence how to secure to ourselves all we really want. Finally it fixes us in all the changes; supports us under all the pressures, comforts us amidst all the calamities of this life, by assuring us they shall *all work together for good to those that love God;* Ro. 8.28.

88. NOR do's the Scripture design to promote our interests considered only singly and personally, but also in relation to Societies and Communities; it gives us the best rules of distributive and commutative Justice; teaches us to *render to all their dues,* Ro. 13.7. to keep our words, to observe inviolably all our pacts and contracts; nay though *they prove to our damage,* Psa. 15.4. and to preserve exact fidelity and truth; which are the sinews of human commerce. It infuses into us noble and generous principles, to prefer a common good before our private: and that highest flight of Ethnic virtue, that of dying for ones Country, is no more then the Scripture prescribes even for our common brethren, 1 Jo. 3.16.

89. BUT besides these generals, it descends to more minute directions accommodated to our several circumstances; it gives us appropriate rules in reference to our distinct relations, whether natural, civil, ecclesiastical or economical. And if men would but universally conform to them, to what a blessed harmony would it tune the world? what order and peace would it introduce? There would then be no oppressive Governors, nor mutinous Subjects; no unnatural Parents, nor contumacious Children: no idle Shepherds, or straying Flocks: none of those domestic jars which oft disquiet, and sometimes subvert families: all would be calm and serene; and give us in reality that golden Age, whereof the Poets did but dream.

90. THIS tendency of the Scripture is remarkably acknowledged in all our public Judicatories, where before any testimony is admitted, we cause the person that is to give his testimony, first to lay hold of with his hands, then with his mouth to kiss the holy Scriptures: as if it were impossible for those hands, which held the mysteries of Truth, to be immediately employ'd in working falsehood; or that those lips which had adored those holy Oracles, should be polluted with perjuries and lies. And I fear, the civil Government is exceedingly

shaken at this day in its firmest foundation, by the little regard is generally had of the holy Scriptures, and what is consequent thereto, the oaths that are taken upon them.

91. TIS true, we are far removed from that state which *Isaiah* prophesied of under the Gospel, though we have the Bible among us; that when *the Law should go forth of Zion, and the Word of the Lord from Jerusalem; they should beat their swords into plow-shares, and their spears into pruning hooks*, Es. 2.4. but that is not from any defect in it, but from our own perverseness: *we have it*, but (as the Apostle speaks in another sense) *as if we had it not*, 1 Cor. 7.29. We have it (that is, use it) to purposes widely different from what it means. Some have it as a *Supersedeas* to all the duty it enjoins; and so they can but cap texts, talk glibly of Scripture, are not all concerned to practice it: some have it as their Arsenal, to furnish them with weapons, not against their spiritual enemies, but their secular: applying all the damnatory sentences they there find, to all those to whose persons or opinions they have prejudice. And some have it as a Scene of their mirth, a topic of raillery, dress their profane and scurrilous jests in its language; and study it for no other end but to abuse it. And whilst we treat it at this vile rate, no wonder we are never the better for it. For alas, what will it avail us to have the most sovereign Balsom in our possession, if instead of applying it to our wounds, we trample it under our feet?

92. BUT though we may frustrate the use, we cannot alter the nature of things. God's design in giving us the Scripture was to make us as happy as our nature is capable of being; and the Scripture is excellently adapted to this end: for as to our eternal felicity, all that believe there is any such state, must acknowledge the Scripture chalks us out the ready way to it: not only because 'tis dictated by God who infallibly knows it, but also by its prescribing those things which are in themselves best; and which a sober Heathen would adjudg fittest to be rewarded. And as to our temporal happiness, I dare appeal to any unprejudic'd man, whether anything can contribute more to the peace and real happiness of mankind, then the universal practice of the Scripture rules would do. Would God we would all conspire to make the experiment; and then doubtless, not only our reason, but our sense too would be convinced of it.

93. AND as the design is thus beneficial, so in the second place is it as extensive also. Time was when the Jews had the inclosure of divine Revelation; when the Oracles of God were their peculiar depositum, and the *Heathen had not the knowledge of his Laws*, Ps. 147. ult. but since that by the goodness of God the *Gentiles are become fellow-heirs*, Eph. 3.6. he hath also delivered into their hands the deeds and evidences of their future state, given them the holy Scriptures as the exact and authentic registers of the covenant between God and man, and these not to be like the heathen Oracles appropriated to someone or two particular places; so that they cannot be consulted but at the expense of a pilgrimage; but laid open to the view of all that will believe themselves concerned.

94. IT was a large commission our Savior gave his Disciples: *go preach the Gospel to every creature*, Mar. 16.15. (which in the narrowest acception must be the Gentile world) and yet their oral Gospel did not reach farther then the written: for wherever the Christian Faith was planted, the holy Scriptures were left as the records of it; nay as the conservers of it too;

the standing rule by which all corruptions were to be detected. 'Tis true, the entire Canon of the New Testament, as we now have it, was not all at once delivered to the Church; the Gospels and Epistles being successively writ, as the needs of Christians, and the encroachments of Heretics gave occasion; but at last they became all together the common magazine of the Church, to furnish arms both defensive and offensive. For as the Gospel puts in our hands the shield of Faith, so the Epistles help us to hold it, that it may not be wrested out of our hands again, either by the force of persecution, or the sly insinuations of vice or heresy.

95. THUS the Apostles like prudent leaders have beat up the Ambushes; discovered the snares that were laid for us; and by discomfiting Satan's forlorn hope, that earliest Set of false teachers and corrupt practices which then invaded the Church; have laid a foundation of victory to the succeeding Ages, if they will but keep close to their conduct, adhere to those sacred Writings they have left behind them in every Church for that purpose.

96. NOW what was there deposited, was designed for the benefit of every particular member of that Church. The Bible was not committed (like the *Regalia*, or rarities of a Nation) to be kept under lock and key (and consequently to constitute a profitable office for the keepers) but exposed like the Brazen Serpent for universal view and benefit: that sacred Book (like the common air) being every man's propriety, yet no man's inclosure: yet there are a generation of men whose eyes have been evil, because God's have been good: who have sealed up this spring, monopoliz'd the word of Life; and will allow none to partake of it but such persons, and in such proportions as they please to retail it: an attempt very insolent in respect of God, whose purpose they contradict; and very injurious in respect of man, whose advantage they obstruct. The iniquity of it will be very apparent if we consider what is offered in the following Section.

**SECT. IV. The Custody of the holy Scripture is a privilege and right of the Christian Church, and every member of it; which cannot without impiety to God, and injustice unto it and them, be taken away or empeacht.**

BESIDES the keeping of the divine Law, which is obsequious, and imports a due regard to all its Precepts, commonly expressed in Scripture by *keeping the commandments, hearkening to, and obeying the voice of the Lord; walking in his ways, and observing and doing his statutes and his judgments*: there is a possessory keeping it, in reference to ourselves and others; in respect whereof, Almighty God, *Deut. 6.* and elsewhere frequently, having enjoined the people of *Israel, to love the Lord their God with all their heart, and with all their soul, and with all their might, and that the words which he commanded them should be in their heart, he adds, that they shall teach them diligently to their children, and shall talk of them when they sit down in their houses, and when they walk by the way, and when they lie down, and when they rise up: and that they bind them for a sign upon their hand, and that they shall be as frontlets between their eyes, and that they shall write them upon the posts of their house, and on their gates.* So justly was the Law called the Scripture, being written by them, and worn upon the several parts of the body, inscrib'd upon the walls of their houses, the entrance of their doors, and gates of their Cities; and in a word, placed before their eyes wherever they convers'd.



2. AND this was granted to the Jews, as matter of privilege and favor. *To them*, says Saint Paul, Rom. 9.4. *pertaineth the adoption, and the glory, and the covenants, and the giving of the Law.* And the same Saint Paul, at the 3. chap. 2. v. of that Epistle, unto the question, *what advantage hath the Jew, or what profit is there of circumcision*, answers that it is *much every way, chiefly because unto them were committed the Oracles of God.* This depositum or trust was granted to the Fathers, that it should be continued down unto their children. *He made a covenant*, says David, Ps. 78. v. 5. *with Jacob, and gave Israel a Law, which he commanded our Fore-fathers to teach their children, that their posterity might know it, and the children which were yet unborn: to the intent that when they came up, they might show their children the same.* Which Scripture by a perpetual succession was to be handed down unto the Christian Church; the Apostles on all occasions appealing unto them, as being *read in the Synagogues every Sabbath day*, Act. 13.27. and also privately, in their hands; so that they might at pleasure *search into them*, Jo. 5.39. Act. 17.11. Hereupon the Jews are by Saint Austin called the *Capsarii*, or servants that carried the Christians books. And Athanasius in his Tract of the Incarnation, says, *The Law was not for the Jews only, nor were the Prophets sent for them alone; but that Nation was the Divinity-Schole of the whole world; from whence they were to fetch the knowledge of God, and the way of spiritual living:* which amounts to what the Apostle says, Galat. 3.24. *That the Law was a Schole-master to bring us unto Christ.*

3. AND 'tis observable that the very same word, Rom. 3.2. in the Text even now recited, which expresses the *committing* of the Oracles of God to the Jews, is made use of constantly by Saint Paul, when he declares the trust and duty incumbent on him in the preaching of the Gospel: of which, see 1 Cor. 9.17. Gal. 2.7. 1 Thes. 2.4. 1 Tim. 1.11. Tit. 1.3. And therefore, as he says, 1 Cor. 9. *Tho I preach the Gospel, I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me if I preach not the Gospel, for if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me:* So may all Christians say; if we ourselves keep and transmit to our posterities the holy Scriptures, we have nothing to glory of, for a necessity is laid upon us, and woe be unto us if we do not ourselves keep, and transmit to our posterity the holy Scriptures. If we do this thing willingly, we have a reward; but if against our will, the custody of the Gospel, and at least that dispensation of it, is committed to us. But if we are Traditors, and give up our Bibles, or take them away from others; let us consider how black an apostasy and sacrilege we shall incur.

4. THE Mosaic Law was a temporary constitution, and only *a shadow of good things to come*, Heb. 10.1. but the Gospel being in its duration as well as its intendment, *everlasting*, Rev. 14.6. and to remain *when time shall be no more*, Rev. 10.6. it is an infinitely more precious depositum, and so with greater care and solemner attestation to be preserved. Not only the Clergy, or the people of one particular Church, nor the Clergy of the universal are entrusted with this care, but 'tis the charge, the privilege and duty of every Christian man, that either is, or was, or shall be in the world; even that collective Church which above all competition, *is the pillar and ground of truth*, 1 Tim. 3.15. against which the assaults of men and devils, and even the *gates of hell shall not prevail*, Mat. 16.18.

5. THE Gospels were not written by their holy Pen-men to instruct the Apostles, but to the Christian Church, *that they might believe Jesus was the Christ, the son of God, and that believing they might have life thro his name*, Jo. 20.31. The Epistles were not address peculiarly to the Bishops and Deacons, *but all the holy brethren, to the Churches of God that are sanctified in Jesus Christ, and to all those that call upon the name of the Lord Jesus Christ*, Rom. 1.7. 1 Cor. 1.2. 2 Cor. 1.1. Galat. 1.2. Eph. 1.1. Col. 4.16. 1 Thes. 5.27. Phil. 1.1. Jam. 1.1. 1 Pet. 1.1. 2 Pet. 1.1. Revel. 1.4. Or if by chance someone or two of the Epistles were address to an Ecclesiastic person, as those to *Timothy* and *Titus*, their purport plainly refers to the community of Christians, and the depositum committed to their trust; *Tim.* 6.20. And Saint *John* on the other side directs his Epistles to those who were plainly secular; to fathers, young men, and little children; and a Lady and her children, Epist. 1. chap. 2.12, 13, 14. and Epist. 2.1.1.

6. BUT besides the interest which every Christian has in the custody of the Scripture upon the account of its being a depositum entrusted to him; he has also another no less forcible; that tis the Testament of his Savior, by which he becomes a Son of God, *no more a Servant but a Son; and if he be a Son*; it is the Apostles inference, that he is *then an heir, an heir of God thro Christ*, Gal. 4.7. Now as he who is heir to an estate, is also to the deeds and conveyances thereof; which without injury cannot be detained, or if they be, there is a remedy at Law for the recovery of them: So it fares in our Christian inheritance; every believer by the privilege of faith, is made a son of *Abraham*, and an heir of the promises made unto the fathers, whereby he has an hereditary interest in the Old Testament; and also by the privilege of the same Faith he has a firm right to the *purchased possession*, Eph. 1.14. and the charter thereof, the New. Therefore the detention of the Scriptures, which are made up of these two parts, is a manifest injustice and sacrilegious invasion of right, which the person wronged is empower'd, nay is strictly obliged by all lawful means to vindicate.

7. WHICH invasion of right; will appear more flagrant when the nature and importance of it is considered; which relating to men's spiritual interest, renders the violation infinitely more injurious then it could be in any secular. I might mention several detriments consequent to this detention of Scripture, even as many as there are benefits appendant to the free use of it; but there is one of so fundamental and comprehensive a nature, that I need name no more; and that is, that it delivers men up to any delusion their teachers shall impose upon them, by depriving them of means of detecting them. Where there is no standard or measures, 'tis easy for men to falsify both; and no less easy is it to adulterate doctrines, where no recourse can be had to the primary rule. Now that there is a possibility that false teachers may arise, we have all assurance; nay we have the word of Christ, and his Apostles that it should be so: and all Ecclesiastic story to attest it has been so. And if in the first and purest times (those Ages of more immediate illumination) the *God of this world* found instruments whereby to *blind men's minds*, 2 Cor. 4.4. it cannot be supposed impossible or improbable he should do so now.

8. BUT to leave generals, and to speak to the case of that Church which magisterially prohibits Scripture to the vulgar she manifestly stands liable to that charge of our Savior, Luk. 11 52. *Ye have taken away the key of knowledge*: and by allowing the common people no

more Scripture than what she affords them in their Sermons and private Manuals, keeps it in her power to impose on them what she pleases. For 'tis sure those portions she selects for them, shall be none of those which clash with the doctrines she recommends: and when ever she will use this power to the corrupting their faith, or worship (yea, or their manners either) they must brutishly submit to it, because they cannot bring her dictates to the test.

9. BUT 'twill be said, this danger she wards by her doctrine of infallibility: that is, she enervates a probable supposition attested by event, by an impossible one confuted by event. For 'tis certain, that all particular Churches may err; and though the consciousness of that, forces the Roman Church upon the absurd pretence of universality, to assert her infallibility; yet alas, *Tyber* may as well call itself the Ocean, or *Italy* the world, as the Roman Church may name itself the universal; whilst 'tis so apparent that far the the less part of Christians are under her communion. And if she be but a particular Church, she has no immunity from errors, nor those under her from having those errors (how pernicious soever) imposed upon them. As to her having actually err'd, and in diverse particulars, the proof of that has been the work of so many Volumes, that 'twould be impertinent here to undertake it: I shall only instance in that of Image-worship; a practice perfectly irreconcilable with the second Commandment; and doubtless, clearly discerned by her to be so: upon which account it is, that though by Translations and Paraphrases she wrests and moulds other Texts to comply with her doctrines, yet she dares not trust to those arts for this: but takes a more compendious course, and expunges the Commandment; as is evident in her Catechisms and other Manuals. Now a Church that can thus sacrilegiously purloin one Commandment (and such a one as God has owned himself the most jealously concerned in) and to delude her children split another to make up the number, may as her needs require, subtract and divide what others she please: and then whilst all resort to Scripture is obstructed; how fatal a hazard must those poor souls run, who are obliged to follow these blind, or rather these winking guides into the ditch?

10. BUT all these criminations she retorts, by objecting the dangers of allowing the Scriptures to the vulgar; which she accuses as the spring of all Sects, Schisms, and Heresies. To which I answer first, that supposing this were true, 'twas certainly foreseen by God, who notwithstanding laid no restraint; probably as fore-seeing, that the dangers of implicit faith (to which such a restraint must subject men) would be far greater: and if God saw fit to indulge the liberty, those that shall oppose it, must certainly think they do not only partake, but have transplanted infallibility from God to themselves.

11. BUT secondly, 'tis not generally true, that Sects, Schisms, and Heresies are owing to this liberty: All Ecclesiastical Story shows us that they were not the illiterat Lay-men, but the learned Clerks who were usually the broachers of Heresies. And indeed many of them were so subtle and aerial, as could never have been forged in grosser brains; but were founded not on Scripture merely mistaken, but racked and distorted with nice criticisms, and quirks of Logic, as several of the Ancients complain: some again sprang from that ambition of attaining, or impatience of missing Ecclesiastical dignities: which appropriates them to the Clergy. So that if the abuse infer a forfeiture of the use, the Learned have of all others the

least title to the Scriptures; and perhaps those who now ingross them, the least title of all the Learned.

12. ON the other side, Church-story indeed mentions some lay-propugners of Heresies; but those for the most part were either so gross and bestial, as disparag'd and confuted themselves and Authors, and rose rather from the brutish inclination of the men, than from their mistakes of Scripture: or else they were by the immediate infusion of the devil, who backed his heretical suggestions with sorceries and lying wonders, as in *Simon Magus, Menander, &c.* And for later times, though sometimes there happens among the vulgar a few pragmatic spirits, that love to tamper with the obscurest Texts, and will undertake to expound before they understand; yet that is not their common temper: the generality are rather in the other extreme, stupid and unobservant even of the plainest doctrines. And if to this be objected the multitude of Quakers and Fanatics, who generally are of the ignorant sort; I answer, that 'tis manifest the first propugners of those tenets in *Germany* were not seduced into them by mistakes of Scripture, but industriously formed them, at once to disguise and promote their villainous designs of sedition and rapine: and as for those amongst us, it is not at all certain that their first errors were their own productions: there are vehement presumptions that the seeds were sown by greater Artificers; whose first business was to unhinge them from the Church, and then to fill their heads with strange Chimera's of their privileges and perfections; and by that intoxication of spiritual pride, dispose them for all delusions: and thereby render them, like *Samsons* Foxes, fit instruments to set all in combustion.

13. BUT admit this were but a conjecture, and that they were the sole Authors of their own frenzy; how appears it that the liberty of reading the Scripture was the cause of it? Had these men been of the, Romish communion, and so been interdicted private reading, yet some broken parts of Scripture would have been in Sermons and Books of devotion communicated to them; had it not been as possible for them to have wrested what they heard as what they read? In one respect it seems rather more likely: for in those loose and incidental quotations the connection is sometimes not so discernible: and many Texts there are whose sense is so interwoven with the context, that without consulting that, there may be very pernicious mistakes: on which account it is probably more safe that the Auditors should have Bibles to consult. So that this restraint of Scripture is a very fallible expedient of the infallible Church. And indeed themselves have in event found it so; for if it were so sovereign a prophylactic against error, how comes it to pass that so many of their members who were under that discipline have revolted from them into that which they call heresy? If they say, the defection was made by some of the Learned to whom the Scripture was allowed, why do they not (according to their way of arguing) take it from them also upon that experiment of its mischief, and confine it only to the infallible chair? but if they own them to have been unlearn'd (as probably the *Albigenses* and *Waldenses, &c.* were) they may see how insignificant a guard this restraint is against error: and learn how little is got by that policy which controles the divine Wisdom.

14. NOR can they take shelter in the example of the primitive Christians, for they in the constant use of the holy Scriptures yielded not unto the Jews. Whereas the Jews had the Scriptures read publicly to them every Sabbath day; which *Josephus* against *Appion* thus expresses: *Moses propounded to the Jews the most excellent and necessary learning of the Law; not by hearing it once or twice, but every seventh day laying aside their works, he commanded them to assemble for the hearing of the Law, and thoroughly and exactly to learn it.* Parallel to this was the practice of the primitive Church, performed by the Lector, or Reader, of which *Justin Martyr* in his 2. Apol. gives this account. *On the day called Sunday, all that abide in towns, or the countries about, meet in one place, and the writings of the Apostles and Prophets are read, so far as there is place.* So *Tertullian* in his Apol. describing the offices in the public Assemblies: *We feed our faith with the sacred Words, we raise our hopes, and establish our reliance.*

15. AND as the Jews thought it indecent for persons professing piety, to let three days pass without the offices thereof in the congregation; and therefore met in their Synagogues upon every Tuesday and Thursday in the week, and there performed the duties of fasting, prayer, and hearing the holy Scriptures; concerning which is the boast of the Pharisee, *Luk. 18.12.* in conformity hereto the Christians also, their Sabbath being brought forward from the Saturday to the day following; that the like number of days might not pass them without performing the aforesaid duties in the congregation; met together on the Wednesdays and Fridays, which were the days of Station, so frequently mentioned in *Tertullian*, and others, the first writers of the Church. *Tertullian* expressly says, that the Christians dedicated to the offices of Piety, *the fourth and sixth day of the week:* and *Clemens Alex.* says of the Christians, that *they understood the secret reasons of their weekly fasts, to wit, those of the fourth day of the week, and that of preparation before the Sabbath; commonly called Wednesday and Friday.* Where, by the way, we may take notice what ground there is for the observation of the Wednesday and Friday in our Church, and the Litanies then appointed, so much neglected in this profligate Age.

16. BUT secondly, as the Jews were diligent in the private reading of the Scripture; being taught it from their infancy: which custom *Saint Paul* refers to *1 Tim. 3.15.* whereof *Josephus* against *Appion* says, *That if a man ask any Jew concerning the Laws, he will tell everything readier than his name: for learning them from the first time they have sense of anything, they retain them imprinted in their minds.* So were the first Christians equally industrious in improving their knowledge of divine Truth. *The whole life of a Christian,* says *Clem. Alex. Strom. l. 7.* *is a holy solemnity: there his sacrifices are prayers and praises; before every meal he has the readings of the holy Scriptures; and Psalms, and Hymns at the time of his meals.* Which *Tertullian* also describes in his Apol. and *Saint Cyprian* in the end of the Epist. to *Donatus.*

17. AND this is farther evidenc'd by the early and numerous versions of the Scriptures into all vulgar Languages; concerning which *Theodoret* speaks in his Book of the Cure of the Affections of the Greeks, *Serm. 5.* *We Christians (says he) are enabled to show the power of Apostolic and prophetic doctrines, which have filled all Countries under Heaven. For that which was formerly uttered in Hebrew, is not only translated into the Language of the Grecians, but also the Romans, Egyptians, Persians, Indians, Armenians, Scythians, Samaritans; and in a word to all the*

*Languages that are used by any Nation.* The same is said by Saint *Chrysostom* in his first Homily upon Saint *John*.

18. NOR was this don by the blind zeal of inconsiderable men, but the most eminent Doctors of the Church were concerned herein: such as *Origen* who with infinite labor contrived the Hexapla. Saint *Chrysostom*, who translated the New Testament, Psalms, and some part of the Old Testament into the Armenian Tongue, as witnesses *Geor. Alex.* in the life of *Chrysost.* So *Vlphilas* the first Bishop of the Goths translated the holy Scripture into the Gothic; as *Socrat. Eccl. Hist. l. 4. cap. 33.* and others testify. Saint *Jerome*, who translated them not only into Latin from the Hebrew, the Old Italic version having been from the Greek; but also into his native vulgar Dalmatic: which he says himself in his Epistle to *Sophronius*.

19. BUT the people's having them for their private and constant use appears farther, by the Heathens making the extorting of them a part of their persecution: and when diverse did faint in that trial, and basely surrender'd them, we find the Church leveled her severity only against the offending persons, did not (according to the Romish equity) punish the innocent, by depriving them of that sacred Book, because the others had so unworthily prostituted it (though the prevention of such a profanation for the future had been as fair a plea for it as the Romanists do now make:) but on the contrary the primitive Fathers are frequent, nay indeed importunat in their exhortations to the private study of holy Scripture, which they recommend to Christians of all Ranks, Ages, and Sexes.

20. AS an instance hereof, let us hear *Clemens* of *Alex.* in his Exhort. The Word, says he, *is not hid from any; it is a common light that shineth to all men; there is no obscurity in it; hear it you that be far off, and hear it you that are nigh.*

21. TO this purpose St. *Jerome* speaks in his Epistle to *Leta*, whom he directs in the education of her young daughter, and advises, *that instead of gems and silk, she be enamour'd with the holy Scripture; wherein not gold, or skins, or Babylonian embroideries, but a correct and beautiful variety producing faith, will recommend its self. Let her first learn the Psalter, and be entertained with those songs; then be instructed unto life by the Proverbs of Solomon: let her learn from Ecclesiastes to despise worldly things; transcribe from Job the practice of patience and virtue: let her pass then to the Gospels, and never let them be out of her hands: and then imbibe with all the faculties of the mind, the Acts of the Apostles, and Epistles. When she has enriched the storehouse of her breast with these treasures, let her learn the Prophets, the Heptateuch, or books of Moses, Joshua and Judges, the books of Kings and Chronicles, the volumes of Ezra and Esther; and lastly the Canticles.* And indeed, this Father is so concerned to have the unletter'd female sex skilful in the Scriptures, that though he sharply rebukes their pride and over-wening; he not only frequently resolves their doubts concerning difficult places in the said Scriptures, but dedicates several of his Commentaries to them.

22. THE same is to be said of Saint *Austin*, who in his Epistles to unletter'd Laics, encourages their enquiries concerning the Scripture, assuring *Volusianus* Ep. 3. *that it speaks those things that are plain to the heart of the learned and unlearned, as a familiar friend; in the mysterious, mounts not up into high phrases which might deter a slow and unlearned mind, (as the*

poor are in their addresses to the rich;) but invites all with lowly speech, feeding with manifest truth, and exercising with secret. And Ep. 1.21. tells the devout Proba, that in this world where we are absent from the Lord, and walk by faith and not by sight, the soul is to think itself desolate, and never cease from prayer, and the words of divine and holy Scripture, &c.

23. SAINT Chrysostom in his third Homily of Lazarus thus addresses himself to *married persons, house-holders, and people engaged in trades and secular professions*; telling them, *that the reading of the Scripture is a great defensative against sin; and on the other side, the ignorance thereof is a deep and head-long precipice; that not to know the Law of God, is the utter loss of salvation; that this has caused heresies, and corruption of life, and has confounded the order of things: for it cannot be by any means, that his labor should be fruitless, who employes himself in a daily and attentive reading of the Scripture.*

24. *I am not*, says the same St. Chry. Hom. 9. on Colos. 3. *a Monk, I have wife and children, and the cares of a family. But 'tis a destructive opinion, that the reading of the Scripture pertains only to those who have addicted themselves to a monastic life; when the reading of Scripture is much more necessary for secular persons: for they who converse abroad, and receive frequent wounds, are in greatest need of remedies and preservatives, so Hom. 2. on Mat. Hearken all you that are secular, how you ought to order your wives and children; and how you are particularly enjoined to read the Scriptures, and that not perfunctorily, or by chance, but very diligently.*

25. LIKEWISE Hom. 3. on Laz. *What sayest thou, O man? it is not thy business to turn over the Scripture, being distracted by innumerable cares; no, thou hast therefore the greater obligation: others do not so much stand in need of the aids of the Scripture, as they who are conversant in much business. Farther, Hom. 8. on Heb. 5. I beseech you neglect not the reading of the Scriptures; but whether we comprehend the meaning of what is spoken or not, let us always be conversant in them: for daily meditation strengthens the memory; and it frequently happens, that what you now cannot find out, if you attempt it again, you will the next day discover: for God of his goodness will enlighten the mind.* It were endless to transcribe all the Exhortations of the ancient Doctors and Fathers of the Church; they not only permitted, but earnestly pressed upon all Christians, whatever their estate or condition were, the constant reading of the holy Scripture. Nor indeed was their restraint ever heard of till the Church of Rome had espous'd such doctrines as would not bear the test of Scripture: and then as those who deal in false wares are used to do, they found it necessary to proportion their lights accordingly.

26. THIS Peter Sutor in his second Book cap. 22. of the Translation of the Scripture honestly confesses, saying, *that whereas many things are enjoined which are not expressly in Scripture, the unlearned observing this, will be apt to murmur and complain that so heavy burdens are laid upon them, and their Christian liberty infring'd. They will easily be with-drawn from observing the Constitutions of the Church, when they find that they are not contained in the Law of Christ.* And that this was not a frivolous suggestion, the desperate attempt of the Romanists above mentioned, in leaving out the second Commandment in their Primers and Catechisms which they communicate to the people, may pass for an irrefragable evidence; For what Lay-man would not be shockt, to find Almighty God command, *not to make any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth;*

*that no one should bow down to them, nor worship them:* when he sees the contrary is practic'd and commanded by the Church.

27. BUT would God none but the Romamanist were impeachable of this detention of Scripture: there are too many among us that are thus false and envious to themselves: and what the former do upon policy and pretence of reverence, those do upon mere oscitancy and avow'd profaneness; which are much worse inducements. And for such as these to declaim against detention of the Scripture, is like the Law-suits of those who contend only about such little punctilio's as themselves design no advantage from, but only the worsting their Adversaries: and it would be much safer for them to lie under the interdict of others, then thus to restrain themselves: even as much as the errors of obedience are more excusable, then those of contempt and profaneness.

28. AND here I would have it seriously considered that the Edict of *Diocletian* for the demolishing the Christian Churches, and the burning their Bibles; became the character and particular aggravation of his most bloody persecution. Now should Almighty God call us to the like trial, should Antichristian violence, whether heathen or other, take from us our Churches and our Bibles, what comfort could we have in that calamity, if our contempt of those blessings drove them from us; nay, prevented persecution, and bereft us of them even whilst we had them in our power? He who neglects to make his constant resort unto the Church, which by God's mercy now stands open; or to read diligently the holy Scriptures, which by the same divine Goodness are free for him to use, is his own *Diocletian*; and without the terrors of death, or torments, has renounced, if not the Faith, the great instruments of its conveyance, and pledge of God Almighty's presence among the sons of men.

29. BUT what if men either upon the one motive or the other, will not read; yet the Scriptures continue still most worthy to be read: they retain still their propriety for all those excellent ends to which God designed them: and as the Prophet tells the Jews, *Ez. 2.5. whether they will hear, or whether they will forbear, they shall know there has been a Prophet among them;* so whether we will take the benefit or no, we shall one day find that the holy Scriptures would have made us *wise unto salvation*. If thro our fault alone they fail to do so, they will one day assume a less grateful office; and from guides and assistants, become accusers and witnesses against us.

**SECT. V. The Scripture has great propriety and fitness toward the attainment of its excellent end.**

WE are now in the next place to consider how exactly the holy Scriptures are adapted to those great ends to which they are directed: how sufficient they are for that important negotiation on which they are sent: and that we shall certainly find them, if we look on them either intrinsically, or circumstantially. For the first of these notions we need only to reflect on the third part of this discourse, where the Scripture in respect of the subject Matter is evinced to be a system of the most excellent Laws, backed with the most transcendent rewards and punishments; and the certainty of those confirmed by such pregnant instances



of God's mercies and vengeance in this world, as are the surest gages and earnest of what we are bid to expect in another.

2. NOW what method imaginable can there be used to rational creatures of more force and energy? Nay it seems to descend even to our passions and accommodates itself to our several inclinations. And seeing how few Proselytes there are to bare and naked virtue, and how many to interest and advantage; God closes with them upon their own terms, and do's not so much injoin as buy those little services he asks from us.

3. BUT because some men's natures are so disingenuous as to hate to be obliged no less then to be reformed, the Scripture has goads and scourges to drive such beasts as will not be led; terrors and threatenings, and those of most formidable sorts, to affright those who will not be allured. Nay lest incredulous men should question the reality of future rewards or punishments, the Scripture gives as sensible evidence of them as we are capable of receiving in this world; by registering such signal protections and judgments proportioned to virtue and vice, as sufficiently attests the Psalmists Axiom: *Doubtless there is a God that judgeth the earth*, Psal. 58.11. and leaves nothing to the impenitent sinner, but a *fearful expectation of that fiery indignation* threatened hereafter; *Heb. 10.27.*

4. AND now methinks the Scripture seems to be that *net* our Savior speaks of, *that caught of every sort*, Mat. 13.47. it is of so vast a compass, that it must, one would think, fetch in all kind of tempers: and sure had we not mixed natures with fiends, contracted some of their malice and obstinacy, mere human pravity could not hold out.

5. AND as the holy Scripture is thus fitly proportioned to its end in respect of the subject matter, so is it also in reference to its circumstances, which all conspire to render it, *the power of God unto salvation*, Ro. 1.16. In the first rank of those we must place its divine original, which stamps it with an uncontrollable authority, and is an infallible security that the matter of it is perfectly true: since it proceeds from that essential verity which cannot abuse us with fraudulent promises or threatenings: and from that infinite power that cannot be impeded in the execution of what he purposes.

6. YET to render this circumstance efficacious, there needs another; to wit, that its being the word of God be sufficiently testifi'd to us: and we have in the fore-going discourse evinced it to be so; and that in the utmost degree that a matter of that kind is capable of; beyond which no sober man will require evidence in anything. And certainly these two circumstances thus united, have a mighty force to impress the dictates of Scripture on us. And we must rebel against God and our own convictions too, to hold out against it.

7. A third circumstance relates to the frame and composure of this divine Book, both as to method, and style: concerning which I have already made some reflections. But now that I may speak more distinctly, I observe it takes its rise from the first point of time wherein 'twas possible for mankind to be concerned; and so gradually proceeds to its fall and renovation: shows us first our need of a Redeemer, and then points us out who it is, by types and promises in the Old Testament, and by way of history and completion in the New. In the former it acquaints us with that pedagogy of the Law which God designed as our *Schole-*

*master to bring us to Christ, Gal. 3.25. and in the Gospel shows us yet a more excellent way; presents us with those more sublime elevated doctrines, which Christ came down from heaven to revele.*

8. AS for the style, that is full of grateful variety, sometimes high and majestic, as becomes that *high and holy one that inhabiteth eternity: Isaiah. 57.15.* and sometimes so humble and after the manner of men, as agrees to the other part of his Character, *his dwelling is with him that is of an humble spirit, Isaiah 57.15.* I know profane wits are apt to brand this as an unevenness of style: but they may as well accuse the various notes of Music as destructive to harmony, or blame an Orator for being able to tune his tongue to the most different strains.

9. ANOTHER excellency of the style, is its propriety to the several subjects it treats of. When it speaks of such things as God would not have men pry into; it wraps them up in clouds and thick darkness; by that means to deter inquisitive man (as he did at *Sinai*) from breaking into the mount, *Ex. 20.* And that he gives any intimation at all of such, seems designed only to give us a just estimate how shallow our comprehensions are; and excite us to adore and admire that Abyss of divine Wisdom which we can never fathom.

10. THINGS of a middle nature, which may be useful to some, but are indispensibly necessary to all, the Scripture leaves more accessible; yet not so obvious as to be within every man's reach: but makes them only the prize of industry, prayer, and humble endeavors. And it is no small benefit, that those who covet the knowledge of divine Truth, are by it engaged to take these virtues in the way. Besides there is so much time required to that study, as renders it inconsistent with those secular businesses wherein the generality of men are immersed: and consequently 'tis necessary that those who addict themselves to the one, have competent vacancy from the other: And in this it hath a visible use by being very contributive to the maintaining that spiritual subordination of the people of the Pastors; which God has established. *Miriam* and *Corahs* Partisans are a pregnant instance how much the opinion of equal knowledge unfits for subjection: and we see by sad experience how much the bare pretence of it has disturbed the Church, and made those turn preachers who never were understanding hearers.

11. BUT besides these more abstruse, there are easier truths in which every man is concerned; the explicit knowledge whereof is necessary to all: I mean the divine Rules for saving Faith and Manners. And in those the Scripture style is as plain as is possible: condescends to the apprehensions of the rudest capacities: so that none that can read the Scripture but will there find the way to bliss evidently chalk'd out to him. That I may use the words of Saint *Gregory, the Lamb may wade in those waters of life, as well as the Elephant may swim. The Holy Ghost, as St. Austin tells us, lib. 2. of Christian doctrine, cap. 6. has made in the plainer places of Scripture magnificent and healthful provision for our hunger; and in the obscure, against satiety. For there are scarce any things drawn from obscure places, which in others are not spoken most plainly.* And he farther adds, *that if anything happen to be nowhere explained, every man may there abound in his own sense.*

12. SO again, in the same Book, cap. 9. he says, *that all those things which concern Faith and Manners, are plainly to be met with in the Scripture:* and Saint Jerome in his Comment on Es. 19. tells us, *that 'tis the custom of the Scripture to close obscure sayings with those that are easy; and what was first expressed darkly, to propose in evident words:* which very thing is said likewise▪ by Saint Chrysostom, Hom. 9. 2 Cor. 4.11. who in his first homily on Saint Mat. farther declares, *that the Scriptures are easy to be understood, and exposed to vulgar capacities.*

13. He says again, Hom, upon *Isaiah, that th Scriptures are not metals that require the help of Miners, but afford a treasure easily to be had to them that seek the riches contained in them. It is enough only to stoop down, and look upon them, and depart replenish'd with wealth; it is enough only to open them, and behold the splendor of those Gems.* Again, Hom. 3. on the second Ep. to the Thess. 2. *All things are evident and strait, which are in the holy Scripture; whatever is necessary is manifest.* So also Hom. 3. on Gen. 14. *It cannot be that he who is studious in the holy Scripture should be rejected: for though the instruction of men be wanting, the Lord from above will enlighten our minds, shine in upon our reason, revele what is secret, and teach what we do not know.* So Hom. 1. on Jo. 11. *Almighty God involves his doctrine with no mists, and darkness, as did the Philosophers: his doctrine is brighter then the Sun-beams, and more illustrious; and therefore everywhere diffus'd:* and Hom. 6. on Jo. 11. *His doctrine is so facile, that not only the wise, but even women, and youths must comprehend it.* Hom. 13. on Gen. 2. *Let us go to the Scripture as our Mark, which is its own interpreter.* And soon after says, *that the Scripture interprets itself, and suffers not its Auditor to err.* To the same purpose says Cyril in his third Book against Julian. *In the Scripture nothing is difficult to them, who are conversant in them as they ought to be.*

14. It is therefore a groundless cavil which men make at the obscurity of the Scripture; since it is not obscure in those things wherein 'tis our common interest it should be plain: which sufficiently justifies its propriety to that great end of *making us wise unto salvation.* And for those things which seem less intelligible to us, many of them become so, not by the innate obscurity of the Text, but by extrinsic circumstances (of which perhaps the over-busy tampering of Paraphrasts, pleased with new notions of their own, may be reckoned for one.) But this subject the Reader may find so well pursued in Mr. Boyls Tract concerning the style of Scripture, that I shall be kindest both to him and it, to refer him thither; as also for answer to those other querulous objections which men galled with the sense of the Scripture, have made to its style.

15. A third circumstance in which the Scripture is fitted to attain its end, is its being committed to writing, as that is distinguished from oral delivery. It is most true, the word of God is of equal authority and efficacy which way soever it be delivered: The Sermons of the Apostles were every jot as divine and powerful out of their mouths, as they are now in their story. All the advantage therefore that the written Word can pretend to, is in order to its perpetuity; as it is a securer way of derivation to posterity, then that of oral Tradition. To evince that it is so, I shall first weigh the rational probabilities on either side. Secondly, I shall consider to which God himself appears in Scripture to give the deference.

16. FOR the first of these, I shall propose this consideration; which I had occasion to intimate before; that the Bible being writ for the universal use of the faithful, 'twas as universally

dispersed amongst them: The Jews had the Law not only in their Synagogues, but in their private houses, and as soon as the Evangelical Books were writ, they were scattered into all places where the Christian Faith had obtained. Now when there was such a vast multitude of copies, and those so revered by the possessors, that they thought it the highest pitch of sacrilege to expose them, it must surely be next to impossible entirely to suppress that Book. Besides it could never be attempted but by some eminent violence, as it was by the heathen Persecutors; which (according to the common effect of opposition) served to enhance the Christians value of the Bible; and consequently when the storm was past, to excite their diligence for recruiting the number. So that, unless in after Ages, all the Christians in the world should at once make a voluntary defection, and conspire to eradicate their Religion, the Scriptures could not be utterly extinguished.

17. AND that which secures it from total suppression, do's in a great degree do so from corruption and falsification. For whilst so many genuine copies are extant in all parts of the world, to be appeal'd to, it would be a very difficult matter to impose a spurious one; especially if the change were so material as to awaken men's jealousies. And it must be only in a place and age of gross ignorance, that any can be daring enough to attempt it. And if it should happen to succeed in such a particular Church, yet what is that to the universal? And to think to have the forgery admitted there, is (as a learned man says) like attempting to poison the sea.

18. ON the other side, oral Tradition seems much more liable to hazards, error may there insinuate itself much more insensibly. And though there be no universal conspiracy to admit it at first; yet like a small eruption of waters, it widens its own passage, till it cause an inundation. There is no impression so deep, but time and intervening accidents may wear out of men's minds; especially where the notions are many, and are founded not in nature, but positive institution, as a great part of Christian Religion is. And when we consider the various tempers of men, 'twill not be strange that succeeding Ages will not always be determined by the Traditions of the former. Som are pragmatic, and think themselves fitter to prescribe to the belief of their posterity, then to follow that of their Ancestors: some have interests and designs which will be better served by new Tenets: and some are ignorant and mistaking, and may unawares corrupt the doctrine they should barely deliver: and of this last sort we may guess there may be many, since it falls commonly to the mothers lot to imbue children with the first rudiments.

19. NOW in all these cases how possible is it that primitive Tradition may be either lost or adulterated; and consequently, and in proportion to that possibility, our confidence of it must be stagger'd. I am sure according to the common estimate in seculars it must be so. For I appeal to any man whether he be not apter to credit a relation which comes from an eye-witness then at the third or fourth, much more at the hundredth rebound: (as in this case.) And daily experience tells us; that a true and probable story by passing thro many hands, often grows to an improbable lie. This man thinks he could add one becoming circumstance; that man another: and whilst most men take the liberty to do so, the relation grows as monstrous as such a heap of incoherent fancies can make it.

20. IF to this it be said, that this happens only in trivial secular matters, but that in the weighty concern of Religion mankind is certainly more serious and sincere: I answer that 'tis very improbable that they are; since 'tis obvious in the common practice of the world, that the interests of Religion are postpon'd to every little worldly concern. And therefore when a temporal advantage requires the bending and warping of Religion, there will never be wanting some that will attempt it.

21. BESIDES there is still left in human nature so much of the venom of the Serpents first temptation, that though men cannot be as God, yet they love to be prescribing to him, and to be their own Assessors as to that worship and homage they are to pay him.

22. BUT above all 'tis considerable that in this case Satan has a more peculiar concern, and can serve himself more by a falsification here than in temporal affairs. For if he can but corrupt Religion, it ceases to be his enemy, and becomes one of his most useful engins, as sufficiently appeared in the rites of the heathen worship. We have therefore no cause to think this an exempt case, but to presume it may be influenc'd by the same pravity of human nature, which prevails in others; and consequently are obliged to bless God that he has not left our spiritual concerns to such hazards, but has lodged them in a more secure repository, the written Word.

23. BUT I fore-see 'twill be objected, that whilst I thus disparage Tradition, I do virtually invalidate the Scripture itself, which comes to us upon its credit. To this I answer first that since God has with-drawn immediate revelation from the world, Tradition is the only means to convey to us the first notice that this Book is the word of God: and it being the only means he affords, we have all reason to depend on his goodness, that he will not suffer that to be evacuated to us: and that how liable soever Tradition may be to err, yet that it shall not actually err in this particular.

24. BUT in the second place; This Tradition seems not so liable to falsification as others: It is so very short and simple a proposition; such and such writings are the word of God, that there is no great room for Sophistry or mistake to pervert the sense; the only possible deception must be to change the subject, and obtrude supposititious writings in room of the true, under the title of the word of God. But this has already appeared to be unpracticable, because of the multitude of copies which were dispersed in the world; by which such an attempt would soon have been detected. There appears more reason as well as more necessity, to rely upon Tradition in this, than in most other particulars.

25. NEITHER yet do I so far decry oral Tradition in any, as to conclude it impossible it should derive any truth to posterity: I only look on it as more casual, and consequently a less fit conveyance of the most important and necessary verities than the written Word: In which I conceive myself justifi'd by the common sense of mankind; who use to commit those things to writing, which they are most solicitous to derive to posterity. Do's any Nation trust their fundamental Laws only to the memory of the present Age, and take no other course to transmit them to the future? do's any man purchase an estate, and leave no way for his children to lay claim to it, but the Tradition the present witnesses shall leave of it? Nay do's

any considering man ordinarily make any important pact or bargain (though without relation to posterity) without putting the Articles in writing? And whence is all this caution but from a universal consent that writing is the surest way of transmitting?

26. BUT we have yet a higher appeal in this matter than to the suffrage of men: God himself seems to have determined it; And what his decision is, 'tis our next business to inquire.

27. AND first he has given the most real and comprehensive attestation to this way of writing, by having himself chose it. For he is too wise to be mistaken in his estimate of better and worse, and too kind to choose the worst for us: and yet he has chosen to communicate himself to the latter Ages of the world by writing; and has sum'd up all the Eternal concerns of mankind in the sacred Scriptures, and left those sacred Records by which we are to be both informed and governed; which if oral Tradition would infallibly have don, had been utterly needless: and God sure is not so prodigal of his spirit, as to inspire the Autors of Scripture to write that, whose use was superseded by a former more certain expedient.

28. NAY, under the Mosaic economy, when he made use of other ways of reveling himself, yet to perpetuate the memory even of those Revelations; he chose to have them written. At the delivery of the Law, God spake then *viva voice*, and with that pomp of dreadful solemnity, as certainly was apt to make the deepest impressions; yet God fore-saw that thro every succeeding Age that stamp would grow more dim, and in a long revolution might at last be extinct. And therefore how warm soever the Israelites apprehensions then were, he would not trust to them for the perpetuating his Law, but committed it to writing; *Ex. 31.18.* nay wrote it twice himself.

29. YET farther even the ceremonial Law though not intended to be of perpetual obligation; was not yet refer'd to the traditionary way, but was wrote by *Moses*, and deposited with the Priests, *Deut. 31.9.* And after-event showed this was no needless caution. For when under *Manasseh*, Idolatry had prevailed in *Jerusalem*, it was not by any dormant Tradition, but by the Book of the Law found in the Temple, that *Josiah* was both excited to reform Religion, and instructed how to do it; *2. Kings 22.10.* And had not that or some other copy been produced, they had been much in the dark as to the particulars of their reformation; which that they had not been convey'd by Tradition, appears by the sudden startling of the King upon the reading of the Law; which could not have been, had he been before possessed with the contents of it. In like manner we find in *Nehemiah*, that the observation of the Feast of Tabernacles was recovered by consulting the Law; the Tradition whereof was wholly worn out; or else it had sure been impossible that it could for so long a time have been intermitted, *Neh. 8.18.* And yet men's memories are commonly more retentive of an external visible rite, than they are of speculative Propositions, or moral Precepts.

30. THESE instances show how fallible an expedient mere oral Tradition is for transmission to posterity. But admit no such instance could be given, 'tis argument enough that God has by his own choice of writing, given the preference to it. Nor has he barely chosen it, but has made it the standard by which to measure all succeeding pretences. 'Tis the means he prescribes for distinguishing divine from diabolical Inspirations: *To the Law and to the*

*Testimony: if they speak not according to this Word, there is no light in them, Isai. 8.20. And when the Lawier interrogated our Savior what he should do to inherit eternal life, he sends him not to ransac Tradition, or the cabalistical divinity of the Rabbins, but refers him to the Law: What is written in the Law? how readest thou? Luk. 10.26. And indeed, throout the Gospel, we still find him in his discourse appealing to Scripture, and asserting its authority: as on the other side inveighing against those Traditions of the Elders which had evacuated the written Word: Ye make the Word of God of none effect by your Tradition, Mat. 15.6. Which as it abundantly shows Christ's adherence to the written Word, so 'tis a pregnant instance how possible it is for Tradition to be corrupted, and made the instrument of imposing men's fancies even in contradiction to God's commands.*

31. AND since our blessed Lord has made Scripture the test whereby to try Traditions, we may surely acquiesce in his decision, and either Embrace or reject Traditions, according as they correspond to the supreme rule, the written Word. It must therefore be a very unwarrantable attempt to set up Tradition in competition with (much more in contradiction to) that to which Christ himself hath subjected it.

32. Saint *Paul* reckons it as the principal privilege of the Jewish Church, that it had the Oracles of God committed to it; *i.e.* that the holy Scriptures were deposited, and put in its custody: and in this the Christian Church succeeds it, and is the guardian and conservator of holy Writ. I ask then, had the Jewish Church by virtue of its being keeper, a power to supersede any part of those Oracles entrusted to them? if so, Saint *Paul* was much out in his estimate, and ought to have reckoned that as their highest privilege. But indeed, the very nature of the trust implies the contrary; and besides, 'tis evident, that is the very crime Christ charges upon the Jews in the place above cited. And if the Jewish Church had no such right, upon what account can the Christian claim any? Has Christ enlarged its Charter? has he left the sacred Scriptures with her, not to preserve and practice, but to regulate and reform? to fill up its vacancies, and supply its defects by her own Traditions? if so, let the commission be produced; but if her office be only that of guardianship and trust, she must neither subtract from, nor by any superadditions of her own evacuate its meaning and efficacy: and to do so, would be the same guilt that it would be in a person entrusted with the fundamental Records of a Nation, to foist in such clauses as himself pleases.

33. IN short, God has in the Scriptures laid down exact rules for our belief and practice, and has entrusted the Church to convey them to us: if she vary, or any way enervate them, she is false to that trust, but cannot by it oblige us to recede from that rule she should deliver, to comply with that she obtrudes upon us. The case may be illustrated by an easy resemblance. Suppose a King have a foreign principality for which he composes a body of Laws; annexes to them rewards and penalties, and requires an exact and indispensable conformity to them. These being put in writing, he sends by a select messenger: now suppose this messenger deliver them, yet says withal, that himself has authority from the King to supersede these Laws at his pleasure; so that their last resort must be to his dictates, yet produces no other testimony but his own bare affirmation. Is it possible that any men in their wits should be so stupidly credulous, as to incur the penalty of those Laws upon so improbable an indemnity?

And sure it would be no whit less madness in Christians, to violate any precept of God, on an ungrounded supposal of the Churches power to dispense with them.

34. AND if the Church universal have not this power, nor indeed ever claim'd it, it must be a strange insolence for any particular Church to pretend to it, as the Church of Rome do's; as if we should owe to her Tradition all our Scripture, and all our Faith; insomuch that without the supplies which she affords from the Oracle of her Chair, our Religion were imperfect, and our salvation insecure. Upon which wild dictates I shall take liberty in a distinct Section, farther to animadvert.

**SECT. VI. The suffrage of the primitive Christian Church, concerning the propriety and fitness which the Scripture hat towards the attainment of its excellent end.**

*AGAINST what has been hitherto said to the advantage of the holy Scripture, there opposes itself (as we have already intimated) the authority of the Church of Rome; which allows it to be only an imperfect rule of Faith, saying in the fourth Session of the Council of Trent, that Christian faith and discipline, are contained in the Books written, and unwritten Tradition. And in the fourth rule of the Index put forth by command of the said Council, the Scripture is declared to be so far from useful, that its reading is pernicious if permitted promiscuously in the vulgar Tongue, and therefore to be withheld: insomuch that the study of the holy Bible is commonly by persons of the Roman Communion, imputed to Protestants as part of their heresy; they being called by them in contempt the Evangelical men, and Scripturarians. And the Bible in the vulgar Tongue of any Nation, is commonly reckoned among prohibited Books, and as such, publicly burnt when met with by the Inquisitors: and the person who is found with it, or to read therein, is subjected to severe penalties.*

2. FOR the vindication of the truth of God, and to put to shame those unhappy Innovators, who amidst great pretences to antiquity, and veneration to the Scriptures prevaricat from both: I think it may not be amiss, to show plainly the mind of the primitive Church herein; and that in as few words as the matter will admit.

3. FIRST I premise that Irenaeus and Tertullian having to do with Heretics, who boasted themselves to be emendators of the Apostles, and wiser then they; despising their authority, rejecting several parts of the Scripture, and obtruding other writings in their stead, have had recourse unto Tradition, with a seeming preference of it unto Scripture. Their adversaries having no common principle besides the owning the name of Christians; it was impossible to convince them, but by a recourse to such a medium which they would allow. But these Fathers being to set down and establish their Faith, are most express in resolving it into Scripture: and when they recommend Tradition, ever mean such as is also Apostolical.

4. IRENEUS in the second Book, 47. c. tells us, that the Scriptures are perfect, as dictated by the word of God and his spirit. And the same Father begins his third Book in this manner, The disposition of our salvation is no otherwise known by us, then by those by whom the Gospel was brought to us; which indeed they first preached, but afterward delivered it to us in the Scripture, to be the foundation and pillar of our Faith. Nor may we imagine, that they began to preach to others, before they themselves had perfect knowledge, as some are bold to say; boasting themselves to be emendators of the Apostles. For after our Lord's Resurrection,



they were endued with the power of the holy Spirit from on high, and having perfect knowledge, went forth to the ends of the earth, preaching the glad tidings of salvation, and celestial praise unto men. Each and all of whom had the Gospel of God. So Saint *Matthew* wrote the Gospel to the Hebrews, in their tongue. Saint *Peter* and Saint *Paul* preached at *Rome*, and there founded a Church: *Mark* the Disciple and interpreter of *Peter*, delivered in writing what he had preached, and *Luke* the follower of *Paul* set down in his Book the Gospel he had delivered. Afterward Saint *John* at *Ephesus* in *Asia* published his Gospel, &c. In his fourth Book, c. 66. he directs all the Heretics with whom he deals, to read diligently the Gospel delivered by the Apostles, and also read diligently the Prophets, assuring they shall there find every action, every doctrine, and every suffering of our Lord declared by them.

5. *THUS Tertullian in his Book of Prescriptions, c. 6.* It is not lawful for us to introduce anything of our own will, nor make any choice upon our arbitrement. We have the Apostles of our Lord for our Authors, who themselves took up nothing on their own will or choice; but faithfully imparted to the Nations the discipline which they had received from Christ. So that if an Angel from heaven should teach another doctrine, he were to be accurst. *And c. 25.* 'Tis madness, says he of the Heretics, when they confess that the Apostles were ignorant of nothing, nor taught things different; to think that they did not revele all things to all: which he enforces in the following chapter. In his Book against *Hermogenes, c. 23.* he discourses thus; I adore the plenitude of the Scripture, which discovers to me the Creator, and what was created. Also in the Gospel I find the Word was the Arbiter and Agent in the Creation. That all things were made of preexistent matter I never read. Let *Hermogenes*, and his journey-men show that it is written. If it be not written, let him fear the woe, which belongs to them that add or detract. *And in the 39. ch. of his Prescript.* We feed our faith, raise our hope, and establish our reliance with the sacred Words.

6. *IN like manner Hippolytus in the Homily against Noetus declares, that we acknowledge only from Scripture that there is one God.* And whereas secular Philosophy is not to be had, but from the reading of the doctrine of the Philosophers; so whosoever of us will preserve piety towards God, he cannot otherwise learn it then from the holy Scripture. *Accordingly Origen in the fifth Homily on Leviticus, says, that in the Scripture every word appertaining to God, is to be sought and discust; and the knowledge of all things is to be received.*

7. *WHAT Saint Cyprians opinion was in this point, we learn at large from his Epistle to Pompey. For when Tradition was objected to him, he answers; Whence is this Tradition? is it from the authority of our Lord and his Gospel; or comes it from the commands of the Apostles in their Epistles? Almighty God declares that what is written should be obei'd and practic'd.* The Book of the Law, says he in *Joshua*, shall not depart from thy mouth, but thou shalt meditate in it day and night, that you may observe and keep all that is written therein. So our Lord sending his Apostles, commands them to baptize all Nations, and teach them to observe all things that he had commanded. *Again, what obstinacy and presumption is it to prefer human Tradition to divine Command: not considering that God's wrath is kindled as often as his Precepts are dissolved and neglected by reason of human Traditions.* Thus God warns and speaks by *Isaiah*: This people honors me with their lips, but their heart is far from me; but in

vain do they worship me, teaching for doctrines the commandments of men. Also the Lord in the Gospel checks and reproveth, saying; you reject the Law of God, that you may establish your Tradition. Of which Precept the Apostle Saint Paul being mindful, admonishes and instructs, saying; If any man teaches otherwise, and hearkens not to sound doctrine, and the words of our Lord Jesus Christ, he is proud, knowing nothing: From such we must depart. *And again he adds*, There is a compendious way for religious and sincere minds, both to deposit their errors, and find out the truth. For if we return to the source and original of divine Tradition, human error will cease, and the ground of heavenly Mysteries being seen, whatsoever was hid with clouds and darkness, will be manifest by the light of truth. If a pipe that brought plentiful supplies of water fail on the sudden, do not men look to the fountain, and thence learn the cause of the defect, whether the spring itself be dry; or if running freely, the water is stopped in its passage; that if by interrupted or broken conveyances, it was hindered to pass, they being repair'd, it may again be brought to the City, with the same plenty as it flows from the spring? And this God's Priests ought to do at this time, obeying the commands of God, that if truth have swerv'd or failed in any particular, we go backward to the source of the Evangelical and Apostolical Tradition, and there found our actings; from whence their order and origination began.

8. *IT is true* Bellarmine reproaches this discourse as erroneous; but whatever it might be in the inference which Saint Cyprian drew from it, in itself it was not so. For Saint Austin, though sufficiently engaged against Saint Cyprian's conclusion allows the position as most Orthodox; saying, in the fourth Book of Baptism, c. 35. Whereas he admonishes to go back to the fountain, that is, the Tradition of the Apostles, and thence bring the stream down to our times; 'tis most excellent, and without doubt to be don.

9. *THUS* Eusebius expresses himself in his second Book against Sabellius. As it is a point of sloth, not to seek into those things, whereof one may enquire; so 'tis insolence to be inquisitive in others. But what are those things which we ought to enquire into? Even those which are to be found in the Scriptures: those things which are not there to be found, let us not seek after. For if they ought to be known, the holy Ghost had not omitted them in the Scripture.

10. *ATHANASIUS* in his Tract of the Incarnation, says, It is fit for us to adhere to the word of God, and not relinquish it, thinking by syllogisms to evade, what is there clearly delivered. Again in his Tract to Serap. of the holy Ghost: Ask not, says he, concerning the Trinity, but learn only from the Scriptures. For the instructions which you will find there, are sufficient. *And in his Oration against the Gentiles, declares*, That the Scriptures are sufficient to the manifestation of the truth.

11. *AGREEABLE* to these is Optatus in his 5. Book against Parmen. who reasons thus, You say 'tis lawful to rebaptize, we say 'tis not lawful: betwixt your saying and our gain-saying the people's minds are amus'd. Let no man believe either you or us. All men are apt to be contentious. Therefore Judges are to be called in. Christians they cannot be; for they will be parties; and thereby partial. Therefore a Judge is to be looked out from abroad. If a Pagan, he knows not the mysteries of our Religion. If a Jew, he is an enemy to our baptism. There is therefore no earthly Judge; but one is to be sought from heaven. Yet there is no need of a

resort to heaven, when we have in the Gospel a Testament: and in this case, celestial things may be compared to earthly. So it is as with a Father who has many children; while he is present he orders them all, and there is no need of a written Will: Accordingly Christ when he was present upon earth, from time to time commanded the Apostles whatsoever was necessary. But as the earthly father finding himself to be at the point of death, and fearing that after his departure his children should quarrel among themselves, he calls witnesses, and puts his mind in writing; and if any difference arise among the brethren, they go not to their Fathers Sepulcher, but repair to his Will and Testament; and he who rests in his grave, speaks still in his writing, as if he were alive. Our Lord who left his Will among us, is now in heaven; therefore let us seek his commands in the Gospel, as in his Will.

12. *THUS* Cyril of Ierus. *Cat.* 4. Nothing, no not the least concernment of the divine and holy Sacraments of our Faith, is to be delivered without the holy Scripture: believe not me unless I give you a demonstration of what I say from the Scripture.

13. *SAINT* Basil in his *Book of the true Faith* says, If God be faithful in all his sayings, his words, and works, they remaining forever, and being don in truth and equity; it must be an evident sign of infidelity and pride, if any one shall reject what is written, and introduce what is not written. *In which Books he generally declares that he will write nothing but what he receives from the holy Scripture: and that he abhors from taking it elsewhere.* In his 29. *Homily against the Antitrinit.* Believe, says he, those which are written; seek not those which are not written. *And in his Eth. req.* 26. Every word and action ought to be confirmed by the testimony of the divinely inspired Scriptures to the establishment of the Faith of the good, and reproof of the wicked.

14. *SAINT* Ambrose in the *first Book of his Offic.* says: How can we make use of anything which is not to be found in Scripture? *And in his Instit. of Virgins.* I read he is the first, but read not he is the second; let them who say he is second, show it from the reading.

15. *GREG.* Nyssen in his *Dial. of the soul and resurrect.* says, 'Tis undeniable, that truth is there only to be placed, where there is the seal of Scripture Testimony.

16. *SAINT* Jerome against Helvidius declares. As we deny not that which is written, so we refuse those which are not written. *And in his Comment on the 98. Ps.* Every thing that we assert, we must show from the holy Scripture. The word of him that speaks has not that authority as God's precept. *And on the 87. Ps.* Whatever is said after the Apostles, let it be cut off, nor have afterwards authority. Tho one be holy after the Apostles, though one be eloquent; yet has he not authority.

17. *SAINT* Austin in his *Tract of the unity of the Church*, c. 12. acknowledges that he could not be convinced but by the Scriptures of what he was to believe; and adds they are read with such manifestation, that he who believes them must confess the doctrine to be most true. *In the second Book of Christian doctrine*, c. 9. he says, that in the plain places of Scripture are found all those things that concern Faith and Manners. *And in Epist.* 42. All things which have been exhibited heretofore as don to mankind, and what we now see and deliver to our posterity, the Scripture has not past them in silence, so far forth as they concern the search or defense

of our Religion. *In his Tract of the good of Widowhood, he says to Julian, the person to whom he addresses.* What shall I teach you more than that we read in the Apostle: for the holy Scripture settles the rule of our doctrine; that we think not anything more than we ought to think; but to think soberly, as God has dealt to every man the measure of Faith. Therefore my teaching is only to expound the words of this Doctor, *Ep. 157.* Where any subject is obscure, and passes our comprehension, and the Scripture do's not plainly afford its help, there human conjecture is presumptuous in defining.

18. *THEOPHILUS of Alex. in his second Paschal homily, tells us, that 'tis the suggestion of a diabolical spirit to think that anything besides the Scripture has divine authority. And in his third he adds, that the Doctors of the Church having the Testimony of the Scripture, lay firm foundation of their doctrine.*

19. *CHRYSOSTOM in his third Homily on the first of the Thessal. asserts, that from the alone reading or hearing of the Scripture one may learn all things necessary. So Hom. 34. on Act. 15. he declares.* A heathen comes and says: I would willingly be a Christian, but I know not who to join myself to; for there are many contentions among you, many seditions and tumults; so that I am in doubt what opinion I should abuse, Each man says, what I say is true, and I know not whom to believe; each pretends to Scripture which I am ignorant of, 'Tis very well the issue is put here: for if the appeal were to reason, in this case there would be just occasion of being troubled: but when we appeal to Scripture, and they are simple and certain, you may easily yourself judge. He that agrees with the Scripture is a Christian, he that resists them, is far out of the way. *And on Ps. 95.* If anything be said without the Scripture, the mind halts between different opinions; sometimes inclining as to what is probable, anon rejecting as what is frivolous: but when the testimony of holy Scripture is produced, the mind both of speaker and hearer is confirmed. *And Hom. 4. on Lazar.* Tho one should rise from the dead, or an Angel come down from heaven, we must believe the Scripture; they being framed by the Lord of Angels, and the quick and dead. *And Hom. 13. 2 Cor. 7.* Is it not an absurd thing that when we deal with men about money, we will trust nobody, but cast up the sum, and make use of our counters; but in religious affairs, suffer ourselves to be led aside by other men's opinions, even then when we have by an exact scale and touchstone, the dictat of the divine Law. Therefore I pray and exhort you, that giving no heed to what this or that man says, you would consult the holy Scripture, and thence learn the divine riches, and pursue what you have learnt. *And Hom. 58. on Jo. 10.1.* 'Tis the mark of a thief, that he comes not in by the door, but another way: now by the door the testimony of the Scripture is signified. *And Hom. on Gal. 1.8.* The Apostle says not, if any man teach a contrary doctrine let him be accurs'd, or if he subvert the whole Gospel; but if he teach anything beside the Gospel which you have received, or vary any little thing, let him be accurs'd.

20. *CYRIL of Alex. against Jul. l. 7. says, The holy Scripture is sufficient to make them who are instructed in it, wise unto salvation, and endued with most ample knowledge.*

21. *THEODORET Dial. 1. I am persuaded only by the holy Scripture. And Dial. 2. I am not so bold to affirm anything, not spoken of in the Scripture. And again, qu. 45. upon Genes. We ought not to enquire after what is past over in silence, but acquiesce in what is written.*

22. *IT were easy to enlarge this discourse into a Volume; but having taken, as they offered themselves, the suffrages of the writers of the four first Centuries, I shall not proceed to those that follow. If the holy Scripture were a perfect rule of Faith and Manners to all Christians heretofore, we may reasonably assure ourselves it is so still; and will now guide us into all necessary truth, and consequently make us wise unto salvation, without the aid of oral Tradition, or the new mintage of a living infallible Judge of controversy. And the impartial Reader will be enabled to judge whether our appeal to the holy Scripture, in all occasions of controversy, and recommendation of it to the study of every Christian, be that heresy and innovation which it is said to be.*

23. *IT is, we know, severely imputed to the Scribes and Pharisees by our Savior, that they took from the people the key of knowledge, Luk. 11.52. and had made the word of God of none effect by their Traditions, Mat. 15.6. but they never attempted what has been since practiced by their Successors in the Western Church, to take away the Ark of the Testament itself, and cut off not only the efficacy, but very possession of the word of God by their Traditions. Surely this had been exceeding criminal from any hand: but that the Bishops and Governors of the Church, and the universal and infallible Pastor of it, who claim the office to interpret the Scriptures, exhort unto, and assist in the knowledge of them, should be the men who thus rob the people of them; carries with it the highest aggravations both of cruelty and breach of trust. If any man shall take away from the words of the Book of this prophecy, says Saint John, Revel. 22.19. God shall take away his part out of the Book of Life, and out of the holy City, and from the things which are written in this Book. What vengeance therefore awaits those, who have taken away not only from one Book, but at once the Books themselves, even all the Scriptures, the whole word of God?*

#### **SECT. VII. Historical reflections upon the events which have happened in the Church since the with-drawing of the holy Scripture.**

TWILL in this place be no useless contemplation to observe, after the Scriptures had been ravished from the people in the Church of Rome; what pitiful pretenders were admitted to succeed. And first because Lay-men were presumed to be illiterate, and easily seducible by those writings which were in themselves difficult, and would be wrested by the *unlearned to their own destruction*; pictures were recommended in their stead, and complemented as the Books of the Laity, which soon improv'd into a necessity of their worship, and that gross superstition which renders Christianity abominated by Turks, and Jews, and Heathens unto this day.

2. I would not be hasty in charging Idolatry upon the Church of Rome, or all in her communion; but that their Image-worship is a most fatal snare, in which vast numbers of unhappy souls are taken, no man can doubt who hath with any regard travail'd in Popish Countries. I myself, and thousands of others, whom the late troubles, or other occasions sent abroad, are and have been witnesses thereof. Charity, 'tis true, believes all things, but it do's not oblige men to disbelieve their eyes. 'Twas the out-cry of *Micah* against the Danites,

*Jud. 18.24. ye have taken away my God's which I have made, and the Priest, and are gone away, and what have I more?* but the Laity of the Roman communion may enlarge the complaint, and say; you have taken away the oracles of our God, and set up everywhere among us graven and molten Images, and Teraphims, and what have we more? and 'twas lately the loud, and I doubt me is still, the unanswerable complaint of the poor Americans, that they were denied to worship their Pagod once in the year, when they who forbad them, worshipped theirs every day.

3. THE Jews before the captivity, notwithstanding the recent memory of the Miracles in Egypt and the Wilderness, and the first conquest of the Land of *Canaan* with those that succeeded under the Judges and kings of *Israel* and *Judah*; as also the express command of God, and the menaces of Prophets, ever and anon fell to downright Idolatry: but after their return unto this day, have kept themselves from falling into that sin; though they had no Prophets to instruct them, no miracles or government to encourage or constrain them. The reason of which a very learned man in his discourse of religious Assemblies takes to be, the reading and teaching of the Law in their Synagogues; which was performed with great exactness after the return from the captivity, but was not so performed before. And may we not invert the observation, and impute the Image-worship now set up in the Christian Church, to the forbidding the reading of the Scriptures in the Churches, and interdicting the private use, and institution in them?

4. FOR a farther supplement in place of the Scriptures, whose History was thought not edifying enough, the Legends of the Saints were introduced; stories so stupid, that one would imagine them designed as an experiment how far credulity could be imposed upon; or else framed to a worse intent, that Christianity by them might be made ridiculous. Yet these are recommended to use and veneration, while in the mean time the word of God is utterly forbidden, whereby the parties to this unhappy practice (that I may speak in the words of the Prophet *Jerem. 2.13.*) *have committed two evils, they have forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.*

5. FARTHER yet, the same unreasonable tyranny which permitted not the Laity to understand Almighty God speaking to them in the Scripture; hinder'd them from being suffered to understand the Church or themselves speaking to him in their prayers; whilst the whole Roman office is so disposed, that in defiance of the Apostles discourse, *1 Cor. 14. he that occupies the room of the unlearned must say amen, to those prayers and praises which he has no comprehension of:* and by his endless repetitions of Paters, Ave's and Credo's, falls into that battology reprov'd by our Savior, *Mat, 6.7.* and as 'twas said to the woman of *Samaria*, *Jo. 4.22. knows not what he worships.* Yet this unaccountable practice is so much the darling of that Church, that when in *France* about eighteen years since, the Roman Missal was translated into the vulgar Tongue, and published by the direction of several of their Bishops; the Clergy of *France* rose up in great fury against the attempt, anathematizing in their circular Epistles, *all that sold, read, or used the said Book:* and upon complaint unto Pope *Alex. the 7.* he resented the matter so deeply, as to issue out his Bull against it in the following words.

6. WHEREAS sons of perdition, endeavoring the destruction of souls, have translated the Roman Missal into the French Tongue, and so attempted to throw down and trample upon the majesty of the holy Rites comprehended in Latin words: As we abominate and detest the novelty, which will deform the beauty of the Church, and produce disobedience, temerity, boldness, sedition and schism; so we condemn, reprobate and forbid, the said and all other such Translations, and interdict the reading, and keeping, to all and singular the faithful, of whatever sex, degree, order, condition, dignity, honor, or preeminence, &c. under pain of excommunication. And we command the copies to be immediately burnt, &c. So mortal a sin it seems 'twas thought for the Laity to understand the prayers in which they must communicate.

7. NOR is this all; agreeable to the other attempts upon the holy Scripture, was the bold insolence of making a new authentic Text, in that unknown Tongue in which the offices of prayer had been, and were to be kept disguis'd; which was don by the decree of the Council of Trent in the fourth Session. But when the Council had given this Prerogative to the Version which it called vulgar, the succeeding Popes began to consider what that Version was; and this work Pius the fourth and fifth set upon; but prevented by death failed to complete it, so that the honor of the performance fell to Sixtus the fifth, who in the plenitude of his Apostolic power, the Translation being reformed to his mind, Commanded it to be that genuine ancient Edition, which the Trent Fathers had before made authentic, and under the pain of excommunication required it to be so received: which he do's in this form. *Of our certain knowledge, and the plenitude of Apostolic power, we order and declare that vulgar Edition which has been received for authentic by the Council of Trent, is without doubt or controversy to be esteemed this very one, which being amended as well as it is possible, and printed at the Vatican Press, we publish to be read in the whole Christian Republic, and in all Churches of the Christian world. Decreeing that it having been approved by the consent of the holy universal Church, and the holy Fathers, and then by the Decree of the general Council of Trent, and now by the Apostolic authority delivered to us by the Lord; is the true, legitimate, authentic, and undoubted, which is to be received and held in all public and private Disputations, Lectures, Preachings, and Expositions, &c.* But notwithstanding this certain knowledge, and plenitude of Apostolic power, soon after came Clement the eighth, and again resumes the work of his Predecessor Sixtus, discovers great and many errors in it, and puts out one more reformed, yet confessed by himself to be imperfect; which now stands for the authentic Text, and carries the title of the Bible put forth by Sixtus, notwithstanding all it's alterations. So well do's the Roman Church deserve the honor which she pretends to, of being the *mistress of all Churches*; and so infallible is the holy Chair in its determinations: and lastly, so authentic a Transcript of the word of God (concerning which 'tis said, *Mat. 5.18. one jot or one tittle shall not fail*) is that which she established, and that has received so many, and yet according to the confession of the infallible Corrector, wants still more alterations.

8. DEPENDENT upon this, and as great a mischief as any of the former, consequent to the with-drawing of the Scripture, I take to be the step it made to the overthrow of the ancient and most useful discipline of the Church in point of Penance, whose rigors always heretofore preceded the possibility of having absolution. Now of this we know a solemn part was the state of Audience, when the lapst person was received after long attendance without doors,

prostrations, and lamentations there, within the entrance of the Church; and was permitted with the Catechumens or Candidats of Baptism, to hear the readings of the Scripture, and stay till prayer began, but then depart. He was obliged to hear the terrors of the Lord, the threats of the divine Law against sin and sinners, to stand among the unbaptiz'd and heathen multitude, and learn again the elements of that holy Faith from which he had prevaricated; and so in time be rendered capable of the devotions of the faithful▪ and afterward the reception of the Eucharist. But when the Scriptures were thought useless or dangerous to be understood and heard, it was consequent that the state of Audience should be cut off from Penance, and that the next to it, upon the self-same principle should be dismissed: and so the long probation formerly required should be supplanted; and the compendious way of pardoning first, and repenting afterwards, the endless circle of sinning and being absolved, and then sinning and being absolved again, should prevail upon the Church. Which still obtains, notwithstanding the complaints, and irrefragable demonstrations of learned men even of the Romish Communion, who plainly show this now received method, to be an innovation groundless and unreasonable, and most pernicious in its consequences.

9. AND, by the way, we may take notice that there cannot be a plainer evidence of the judgment of the Church, concerning the necessity of the Scriptures being known, not only by the learned but mean Christian, and the interest they have therein; then is the ancient course of Penance, established by the the practice of all the first Ages, and almost as many Councils, whether general or local, as have decreed anything concerning discipline; with the penitentiary Books and Canons which were written for the first eleven hundred years in the whole Christian world. For if even the unbaptiz'd Catechumen, and the lapst sinner, notwithstanding their slender knowledge in the mysteries of Faith, or frail pretence to the privilege thereof, had a right to the state of Audience, and was obliged to hear the Scripture read; surely the meanest unobnoxious Laic, was in as advantageous circumstances, and might not only be trusted with the reading of those sacred Books, but might claim them as his birth-right.

10. I may justly, over and above what has been hitherto alleg'd, impute to the Governors of the same Church, and their withholding from the Laity the holy Scripture; the many dangerous errors, gross ignorances, and scandalous immoralities which have prevailed among them both. It is no new method of divine vengeance, that there should *be like people like Priest*, Hos. 4.9. *and that the Idol shepherd who led his flock into the ditch, should fall therein himself*, Mat. 15.14. And as the Prophet Zacharias describes it, c. 11.17. *The sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.*

11. BUT no consequence can be more obviously deducible from that practice, then that men should justify the with-holding of the Scripture, by lessening its credit, and depreciating its worth: which has occasioned those reproaches which by the writers of the Church of Rome, of best note, have been cast upon it. As that it was *a Nose of wax, a leaden rule, a deaf and useless deputy to God in the office of a Judge; of less authority then the Roman Church, and of no more*



*credit then Esops Fables, but for the testimony of the said Church, that they contain things apt to raise laughter or indignation, that the Latin Translation in the Complutensian Bible is placed between the Hebrew Text, and the Septuagint Version, as our Savior was at his Crucifixion between two thieves, and that the vulgar Edition is of such authority that the Originals ought to be mended by it, rather than it should be mended from them: which are the complements of Cardinal Bellarmine, Hosius, Eckius, Perron, Ximenes, Coqueus, and others of that Communion: words to be answered by a Thunderbolt, and fitter for the mouth of a Celsus or a Porphyry, than of the pious sons, and zealous Champions of the Church of Christ.*

12. TIS to be expected that the Romanists should now wipe their mouths, and plead not guilty; telling us that they permit the Scripture to the Laity in their mother Tongue: And to that purpose the Fathers of Reims and Doway have published an English Bible for those of their communion. I shall therefore give a short and plain account of the whole affair as really it stands, and then on God's name let the Romanists make the best of their Apology.

13. THE fourth rule of the Index of prohibited Books composed upon the command and auspice of the Council of Trent, and published by the authority of Pius the fourth, Sixtus the fifth, and Clement the eighth, runs thus; *Since 'tis manifest by experience, that if the holy Bible be suffered promiscuously in the vulgar Tongue, such is the temerity of men, that greater detriment than advantage will thence arise; in this matter let the judgment of the Bishop or Inquisitor be stood to: that with the advice of the Curat or Confessor, they may give leave for the reading of the Bible in the vulgar Tongue, translated by Catholics, to such as they know will not receive damage, but increase of Faith and Piety thereby. Which faculty they shall have in writing; and whosoever without such faculty shall presume to have or to read the Bible, he shall not till he have delivered it up, receive absolution of his sins.* Now (to pass over the iniquity of obliging men to ask leave to do that which God Almighty commands) when 'tis considered how few of the Laity can make means to the Bishop or Inquisitor, or convince them, or the Curat or Confessor, that they are such who will not receive damage, but increase of Faith and Piety by the reading of the Scripture; and also have interest to prevail with them for their favor herein: and after all can and will be at the charge of taking out the faculty, which is so penally required: 'tis easy to guess what thin numbers of the Laity are likely, or indeed capable of reaping benefit by this Indulgence pretended to be allowed them.

14. BUT, besides all this, what shall we say, if the power itself of giving Licences be a mere show, and really signifies just nothing? In the observation subjoin'd to this fourth rule it is declared, that *the Impression and Edition thereof gives no new faculty to Bishops, or Inquisitors, or Superiors of regulars to grant Licences of buying, reading, or retaining Bibles published in a vulgar Tongue; since hitherto by the command and practice of the holy Roman and universal Inquisition, the power of giving such faculties, to read or retain vulgar Bibles, or any parts of Scripture of the Old or New Testament, in any vulgar Tongue; or also summaries, or historical compendiums of the said Bibles or Books of Scripture, in whatsoever Tongue they are written, has been taken away.* And sure if a Lay-man cannot read the Bible without a faculty, and it is not in any ones power to grant it; 'twill evidently follow that he cannot read it: And so the pretence of giving liberty, owns the shame of openly refusing it, but has no other effect or consequence. And if any Romanist

among us, or in any other Protestant Country enjoys any liberty herein, 'tis merely by connivance, and owed to a fear lest the Votary would be lost, and take the Bible where it was without difficulty to be had, if strictness should be used. And should Popery, which God forbid, become paramount; the Translations of the Scripture into our Mother Tongues, would be no more endured here, then they are in *Spain*: and they who have formerly been wary in communicating the Scriptures; remembering how thereby their errors have been detected, would upon a revolution effectually provide for the future, and be sure to keep their people in an Egyptian darkness, that might itself be felt, but that allowed the notices of no other object. They would not be content with that composition of the Ammonite, to *thrust out all the right eyes* of those that submitted to them, *1 Sam. 11.2.* but would put out both; as the Philistines did to *Samson*, that they might make their miserable captives forever *grind in their Mill*, *Jud. 16.21.*

15. BUT this heaviest of judgments will never fall upon the reformed Churches, till by their vicious practice and contempt of the divine Law, they have deserted their profession; and made themselves utterly unworthy of the blessings they enjoy, and the light of that Gospel which with noon-day brightness has shined among them. Upon which account, I suppose it may not be impertinent in the next place to subjoin some plain directions, and cautionary advices, concerning the use of these sacred Books.

**SECT. VIII. Necessary cautions to be used in the reading of the holy Scriptures.**

IT is a common observation, that the most generous and sprightly Medicins; are the most unsafe, if not appli'd with due care and regimen: And the remark holds as well in spiritual as corporal remedies. The Apostle asserts it upon his own experience, that the doctrine of the Gospel, which was to some *the savor of life unto life, was to others the savor of death*, *2 Cor. 2.15.* And the same effect that the oral Word had then, the written Word may have now; not that either the one or the other have anything in them that is of itself mortiferous, but becomes so by the ill disposition of the persons who so pervert it. It is therefore well worth our inquiry, what qualifications on our part are necessary to make the Word be to us what it is in itself, *the power of God unto salvation*, *Rom. 1.16.* Of these some are previous before our reading, some are concomitant with it, and some are subsequent and follow after it.

2. OF those that go before, sincerity is a most essential requisite: by sincerity, I mean an upright intention, by which we direct our reading to that proper end for which the holy Scriptures were designed; *viz.* the knowing God's will in order to the practicing it. This honest simplicity of heart is that which Christ represents by the *good ground*, where alone it was that the seed could fructify, *Mat. 13.8.* And he that brings not this with him, brings only the shadow of a Disciple. The *word of God*, is indeed, *sharper then a two-edged sword*, *Heb. 4.12.* but what impression can a sword make on a body of air; which still slips from, and eludes its thrusts? And as little can all the practical discourses of holy Writ make on him, who brings only his speculative faculties with him, and leaves his will and affections behind him; which are the only proper subjects for it to work on.

3. TO this we may probably impute that strange inefficaciousness we see of the Word. Alas, men rarely apply it to the right place: our most inveterat diseases lie in our morals; and we suffer the Medicin to reach no farther then our intellects. As if he that had an ulcer in his bowels should apply all his balsoms and sanatives only to his head. 'Tis true, the holy Scriptures are the tresuries of divine Wisdom; the Oracles to which we should resort for saving knowledge: but they are also the rule and guide of holy Life: and he that covets to know God's will for any purpose but to practice it, is only studious to entitle himself to the greater number of *stripes*, Luk. 12.47.

4. NAY farther, he that affects only the bare knowledge, is oft disappointed even of that. The Scripture, like the Pillar of fire and cloud, enlightens the Israelites, those who sincerely resign themselves to its guidance; but it darkens and confounds the Egyptians, *Ex. 14.20*. And 'tis frequently seen, that those who read only to become knowing, are tolled on by their curiosity into the more abstruse and mysterious parts of Scripture, where they entangle themselves in inextricable mazes and confusions; and instead of acquiring a more superlative knowledge, loose those easy and common notions which lie obvious to every plain well meaning Reader. I fear this Age affords too many, and too frequent instances of this; in men who have lost God in the midst of his Word, and studied Scripture till they have renounced its Author.

5. AND sure this infatuation is very just, and no more then God himself has warned us of, who *takes the wise in their own craftiness*, *Job. 5.12*. but appropriates his *secrets only to them that fear him*, and has promise'd *to teach the meek his way*, *Psal. 25.9.14*. And this was the method Christ observed in his preaching; unveiling those truths to his Disciples, which to the Scribes and Pharisees, his inquisitive, yet refractory hearers, he wrapped up in parables: not that he dislik'd their desire of knowledge, but their want of sincerity: which is so fatal a defect as blasts our pursuits, though of things in themselves never so excellent. This we find exemplifi'd in *Simon Magus*, *Acts 8*. who though he coveted a thing in itself very desirable, the power of conferring the holy Ghost, yet desiring it not only upon undue conditions, but for sinister ends, he not only mist of that, but was (after all his convincement by the Apostles miracles, and the engagement of his Baptism) immersed *in the gall of bitterness*; and at last advanced to that height of blasphemy, as to set up himself for a God; so becoming a lasting *memento*, how unsafe it is to prevaricate in holy things.

6. BUT as there is a sincerity of the Will in order to practice, so there is also a sincerity of the understanding in order to belief; and this is also no less requisite to the profitable reading of Scripture. I mean by this, that we come with a preparation of mind, to embrace indifferently, whatever God there reveles as the object of our Faith: that we bring our own opinions, not as the clue by which to unfold Scripture, but to be tried and regulated by it. The want of this has been of very pernicious consequence in matters both of Faith and speculation. Men are commonly prepossessed strongly with their own notions, and their errand to Scripture is not to lend them light to judge of them, but aids to back and defend them.

7. OF this there is no Book of controversy that do's not give notorious proof. The Socinian can easily overlook the beginning of *Saint John*, that says, *The Word was God*, *Jo. 1.1*. and all

those other places which plainly assert the Deity of our Savior; if he can but divert to that other more agreeable Text, that *the Father is greater then I*. Among the Romanists, *Peters* being said to be *first among the Apostles*, Mat. 10.2, and that *on that Rock Christ would build his Church*, Mat. 16.18. carries away all attention from those other places where Saint Paul says he was not *behind the very chiefest of the Apostles*, 2 Cor. 11.5. that upon him lay *the care of all the Churches*, 2 Cor. 11.28. and that the Church was not built upon the *foundation of someone, but all the twelve Apostles*, Revel. 21.14. So it fares in the business of the Eucharist: *This is my body*, Mat. 26.26. carries it away clear for Transubstantiation, when our Saviors calling that which he drunk *the fruit of the vine*, Mat. 26.29. and then Saint Paul's naming the Elements in the Lord's Supper several times over Bread and Wine; *The Bread that we break, is it not the Communion of the Body of Christ: the Cup that we bless, is it not the Communion, &c.* 1 Cor. 10.16. And again, *He that eats this Bread, and drinks this Cup unworthily, &c.* 1 Cor. 11.29. can make no appearance of an Argument.

8. THUS men once engaged ransac for Texts that carry some correspondency to the opinions they have imbibed; and those how do they rack and scrue to bring to a perfect conformity; and improve every little probability into a demonstration? On the other side, the contrary Texts they look on as enemies, and consider them no farther then to provide fences and guards against them: So they bring Texts not into the scales to weigh, but into the field to skirmish, as Partizans and Auxiliaries of such or such opinions.

9. BY this force of prepossession it is, that that sacred Rule, which is the measure and standard of all rectitude, is itself bow'd and distorted to countenance and abet the most contrary tenets: and like a variable picture, represents differing shapes according to the light in which you view it. And sure we cannot do it a worse office then to represent it thus dissonant to itself. Yet thus it must still be till men come unbiast to the reading of it. And certainly there is all the reason in the world they should do so: the ultimate *end of our faith is but the salvation of our souls*, 1 Pet. 1.9. and we may be sure the Scripture can best direct us what Faith it is which will lead us to that end.

10. WHY should we not then have the same indifference which a traveler hath, whether his way lie on this hand or that; so as it be the direct road to his journeys end? For altho it be infinitely material that I embrace right principles, yet 'tis not so that this should be right rather then the other: and our wishes that it should be so, proceed only from our prepossessions and fondness of our own conceptions, then which nothing is more apt to intercept the clear view of truth. It therefore nearly concerns us to deposit them, and to give up ourselves without reserve to the guidance of God's Word, and give it equal credit when it thwarts, as when it complies with our own notions.

11. WITHOUT this, though we may call Scripture the rule of Faith, and judge of controversies; yet 'tis manifest we make it not so, but reserve still the last appeal to our own prejudicat fancies: and then no wonder, though we fall under the same occoecation which our Savior upbraids to the Jews, *that seeing we see not, neither do we understand*, Mat. 13.14. For he that will not be saved God's way, will hardly be so by his own. He that resolves not impartially to embrace all the Scriptures dictates, comes to them as unsincerely, as the

remnant of the Jews did to *Jeremiah* to inquire of the Lord for them, which he no sooner had don, but they protest against his message, *Jer. 42.20.* and may expect as fatal an event.

12. BUT there are a set of men who deal yet more insincerely with the Word; that read it insiduously, on purpose to collect matter of objection and cavil: that with a malicious diligence compare Texts in hope to find contradictions; and read attentively, but to no other end then to remark incoherences and defects in the style: which when they think they have started, they have their design; and never will use a quarter of the same diligence in considering how they may be solv'd, or consulting with those who may assist them in it. For I think I may appeal to the generality of those who have raised the loudest clamors against the Scripture, whether they have endeavored to render themselves competent judges of it by inquiring into the Originals; or informing themselves of those local Customs, peculiar Idioms, and many other circumstances, by which obscure Texts are to be cleared. And though I do not affirm it necessary to salvation that every man should do this; yet I may affirm it necessary to him that will pretend to judge of the Bible: and he that without this condemns it, do's it as manifest injury, as a Judge that should pass sentence only upon the Indictment, without hearing the defense.

13. AND certainly there cannot be any thing more unmanly and disingenuous, then for men to inveigh and condemn before they inquire and examine. Yet this is the thing upon which so many value themselves, assuming to be men of reason, for that for which the Scripture pronounces them brute beasts, viz. *the speaking evil of those things they understand not*, 2 Pet. 2.12. Would men use due diligence, no doubt many of those seeming contradictions would be reconciled, and the obscurities cleared: and if any should after all remain, he might find twenty things fitter to charge it on, then want of verity or discourse in the inspired writers.

14. ALAS what human writing is there of near that Antiquity, wherein there are not many passages unintelligible? And indeed, unless modern times knew all those national customs, obsolete Laws, particular Rites and Ceremonies, Phrases and proverbial Sayings, to which such ancient Books refer, 'tis impossible but some passages must still remain obscure. Yet in these we ordinarily have so much candor, as to impute their unintelligibleness to our own ignorance of those things which should clear them, the improprieties of style, to the variation that times make in dialects, or to the errors of Scribes, and do not presently exclaim against the Authors as false or impertinent, or discard the whole Book for some such passages.

15. AND sure what allowances we make to other Books, may with more reason be made to the Bible; which having been writ so many Ages since, past thro infinite variety of hands, and (which is above all) having been the object of the Devils, and wicked men's malice, lies under greater disadvantages then any human composure: And doubtless men would be as equitable to that as they are to others, were it not that they more wish to have that false or irrational then any other Book. The plain parts of it, the precepts and threatenings speak clearer then they desire, gall and fret them; and therefore they will revenge themselves upon the obscurer: and seem angry that there are some things they understand not, when indeed their real displeasure is at those they do.

16. A second qualification preparatory to reading the Scripture is reverence. When we take the Bible in our hands, we should do it with other sentiments and apprehensions than when we take a common Book; considering that it is the word of God, the instrument of our salvation; or upon our abuse of it, a promoter of our ruin.

17. AND sure this if duly apprehended, cannot but strike us with a reverential awe, make us to say with *Jacob*, Gen. 28.17. *surely God is in this place*; control all trifling fancies, and make us read, not for custom or divertisement, but with those solemn and holy intentions which become the dignity of its Author. Accordingly we find holy men have in all Ages been affected with it; and some to the inward reverence of the mind, have joined the outward of the body also, and never read it but upon their knees: an example that may both instruct and reproach our profaneness; who commonly read by chance, and at a venture: If a Bible happen in our way, we take it up as we would do a Romance, or Play-book; only herein we differ, that we dismiss it much sooner, and retain less of its impressions.

18. IT was a Law of *Numa*, that no man should meddle with divine things, or worship the God's, in passing, or by accident, but make it a set and solemn business. And everyone knows with how great ceremony and solemnity the heathen Oracles were consulted. How great a shame is it then for Christians to defalk that reverence from the true God, which heathens allowed their false ones?

19. NOW this proceeds sometimes from the want of that habitual reverence we should always have to it as God's word, and sometimes from want of actual exciting it, when we go to read: for if the habit lie only dormant in us, and be not awak'd by actual consideration, it avails us as little in our reading, as the habitual strength of a man do's towards labor, when he will not exert it for that end.

20. WE ought therefore, as to make it our deliberate choice to read God's word; so when we do it, to stir up ourselves to those solemn apprehensions of its dignity and authority, as may render us malleable, and apt to receive its impressions: for where there is no reverence, 'tis not to be expected there should be any genuine or lasting obedience.

21. SAINT *Austin* in his Tract to *Honoratus*, of the advantage of believing, makes the first requisite to the knowledge of the Scriptures to be the love of them. *Believe me*, says he, *everything in the Scripture is sublime and divine, its truth and doctrine are most accommodate to the refreshment, and building up of our minds: and in all respects so ordered, that everyone may draw thence what is sufficient for him; provided he approach it with devotion, piety, and religion. The proof of this may require much reasoning and discourse. But this I am first to persuade, that you do not hate the Authors, and then that you love them. Had we an ill opinion of Virgil, nay, if upon the account of the reputation he has gained with our Predecessors, we did not greatly love before we understood him; we should never patiently go thro all the difficult questions Grammarians raise about him. Many employ themselves in commenting upon him; we esteem him most, whose exposition most commends the Book, and shows that the Author, not only was free from error, but did excellently well where he is not understood. And if such an account happen not to be given, we impute it rather to the Interpreter than the Poet.*

22. THUS the good Father; whose words I have transcribed at large, as being remarkable to the present purpose; he also shows that the mind of no Author is to be learnt from one averse to his doctrine: as that 'tis vain to enquire of *Aristotle's* Books from one of a different Sect: Or of *Archimedes* from *Epicurus*: the discourse will be as displeasing as the speaker; and that shall be esteemed absurd, which comes from one that is envi'd or despised.

23. A third preparative to our reading should be prayer. The Scripture as it was dictated at first by the holy Spirit, so must still owe its effects and influence to its cooperation. *The things of God*, the Apostle tells us, *are spiritually discerned*, 1 Cor. 2.14. And though the natural man may well enough apprehend the letter, and grammatical sense of the Word; yet its power and energy, that insinuating persuasive force whereby it works on hearts, is peculiar to the spirit; and therefore without his aids, the Scripture whilst it lies open before our eyes, may still be *as a Book that is sealed*, Isaiah. 29.11. be as ineffective as if the characters were illegible.

24. BESIDES our Savior tells us the devil is still busy *to steal away the seed as soon as it is sown*, Mat. 13.17. And unless we have some better guard than our own vigilance, he is sure enough to prosper in his attempt. Let it therefore be our care to invoke the divine Aid; and when ever we take the Bible into our hands, to dart up at least a hearty ejaculation, that we may find its effects in our hearts. Let us say with holy *David*, *open thou mine eyes O Lord, that I may see the wondrous things of thy Law. Blessed art thou O Lord, O teach me thy statutes*, Ps. 119. Nay indeed 'twil be fit matter of a daily solemn devotion, as our Church has made it an annual in the Collect on the second Sunday in Advent: a prayer so apt and fully expressive of what we should desire in this particular, that if we transcribe not only the example, but the very words, I know not how we can form that part of our devotion more advantageously.

25. IN the second place we are to consider what is required of us at the time of reading the Scripture; which consists principally in two things. The first of these is attention, which is so indispensably requisite, that without it all Books are alike, and all equally insignificant: for he that adverts not to the sense of what he reads, the wisest discourses signify no more to him, than the most exquisite music do's to a man perfectly deaf. The letters and syllables of the Bible are no more sacred than those of another Book; 'tis the sense and meaning only that is divinely inspired: and he that considers only the former, may as well entertain himself with a spelling-book.

26. WE must therefore keep our minds fixed and attent to what we read: 'tis a folly and lightness not to do so in human Authors; but 'tis a sin and danger not to do so in this divine Book. We know there can scarce be a greater instance of contempt and disvalue, than to hear a man speak, and not at all mind what he says: yet this vilest affront do all those put upon God, who hear or read his Word, and give it no attention. Yet I fear the practice is not more impious than it is frequent: for there are many that read the Bible, who if at the end of each Chapter they should be called to account, I doubt they could produce very slender collections: and truly 'tis a sad consideration, that that sacred Book is read most attentively by those, who read it as some *preach the Gospel*, Phil. 1.15. *out of envy and strife*. How curiously do men inspect, nay ransack and embowel a Text to find a pretence for cavil and objection,

whilst men who profess to look there for life and salvation, read with such a retchless heedlessness, as if it could tell them nothing they were concerned in: and to such 'tis no wonder if their reading bring no advantage, God is not in this sense *found of those that seek him not*, Isaiah. 65.1. 'tis Satan's part to serve himself of the bare words and characters of holy Writ, for charms and amulets: the virtue God has put there consists in the sense and meaning, and can never be drawn out by drousy inadverting Readers.

27. THIS unattentiveness fore-stalls all possibility of good. How shall that convince the understanding, or persuade the affections, which do's not so much as enter the imagination. So that in this case the seed seems more cast away then in any of those instances the parable gives, *Mat. 13*. In those it still fell upon the soil, but in this it never reaches that; but is scattered and dissipated, as with a mighty wind, by those thoughts which have prepossess'd the mind. Let no man therefore take this sacred Book into his hand, till he have turned out all distracting fancies, and have his faculties free and vacant for those better objects which will there present themselves. And when he has so disposed himself for attention, then let him contrive to improve that attention to the best advantage.

28. TO which purpose it may be very conducive to put it into some order and method. As for instance, when he reads the doctrinal part of Scripture, let him first and principally advert to those plain Texts which contain the necessary points of Faith: that he may not owe his Creed only to his education, the institution of his Parents or Tutors; but may know the true foundation on which it is bottomed, *viz. the word of God*, and may thence be able to justify his Faith: and as *Saint Peter* exhorts, be ready to give an answer to *every man that asks him a reason of the hope that is in him*, 1 Pet. 3.15. For want of this it is, that Religion sits so loose upon men, that every wind of doctrine blows them into distinct and various forms; till at last their Christianity itself vapors away and disappears.

29. BUT let men be careful thus to secure the foundation, and then 'twill be commendable in them (who are capable of it) to aspire to higher degrees of speculation: yet even in these it will be their safest course chiefly to pursue such as have the most immediate influence on practice, and be more industrious to make observations of that sort, then curious and critical remarks, or bold conjectures upon those mysteries on which God has spread a veil.

30. BUT besides a man's own particular collections, it will be prudence in him to advantage himself of those of others, and to consult the learned'st and best expositors; and that not only upon a present emergency, when he is to dispute a point, (as most do) but in the constant course of his reading, wherein he will most sedatly, and dispassionately judge of the notions they offer.

31. AS to the choice of the portions of Scripture to be read in course, though I shall not condemn that of reading the whole Bible in order, yet 'tis apparent that some parts of it (as that of the Levitical Law) are not so aptly accommodated to our present state, as others are; and consequently not so edificatory to us: and therefore I cannot see why any man should oblige himself to an equal frequency in reading them. And to this our Church seems to give her suffrage; by excluding such out of her public Lessons. And if we govern our private



reading by her measures, it will well express our deference to her judgment; who has selected some parts of Scripture, not that she would keep her children in ignorance of any, but because they tend most immediately to practice.

32. NEITHER will the daily reading the Scripture in the rubricks order, hinder any man from acquainting himself with the rest. For he may take in the other parts as supernumeraries to his constant task, and read them as his leisure and inclination shall prompt. So that all the hurt that can accrue to him by this method, is the being invited to read sometimes extraordinary proportions.

33. IF it be objected, that to those who daily hear the Church Service, 'twill be a kind of tautology, first to read those Lessons in private, which soon after they shall hear read publicly, I answer that whatever men may please to call it, 'twill really be an advantage: For he that shall read a chapter by himself with due consideration, and consulting of good Paraphrasts, will have div'd so far into the sense of it, that he will much better comprehend it when he hears it read: as on the other side, the hearing it read so immediately after will serve to confirm and rivet the sense in his mind. The one is as the conning, the other the repeating the Lesson; which every Schole-boy can tell us is best don at the nearest distance to each other. But I shall not contend for this, or any particular method; let the Scriptures be read in proportion to every man's leisure and capacity, and read with attention; and we need not be scrupulous about circumstances, when the main duty is secured.

34. BUT as in the doctrinal, so in the preceptive part, there is a caution to be used in our attention. For we are to distinguish between those temporary precepts that were adapted to particular times and occasions, and such as are of perpetual obligation. He that do's not this may bring himself under the Jewish Law, or believe a necessity of selling all and giving it to the poor because 'twas Christ's command to the rich man; Mat. 19. or incur other considerable mischiefs.

35. THUS frequently commands are put in comprehensive indefinite words, but concern only the Generality to whom the Law is written; and not those who are entrusted with the vindication of their contempt. Accordingly 'tis said, *thou shalt not kill*, Mark. 10.19. which concerns the private person; but extends not to the Magistrate in the execution of his office, who *is a revenger* appointed by God, *and bears not the sword in vain*, Rom. 13.4. So the injunction *not to swear at all*, Mat. 5.34 refers to the common transactions of life; but not those solemn occasions where an oath is to give glory to God, *and is the end of all strife*, Heb. 6.16. Yet these mistakes at this day prevail with Anabaptists and Quakers, and bottom their denial of the Magistrates power to protect his Subjects by war; and to determine differences in Peace, by the oath of witnesses in judicial proceedings.

36. THERE is another distinction we are to attend to; and that is between absolute and primary commands, and secondary ones: the former we are to set a special remark upon, as those upon whose observance or violation our eternal life or death inseparably depends. And therefore our first and most solicitous care must be concerning them. I mention this, not to divert any from aspiring to the highest degrees of perfection: but to reprove that

preposterous course many take, who lay the greatest weight upon those things on which God lays the least; and have more zeal for oblique intimations, than for express downright commands; nay think by the one to commute for the contempt of the other. For example, fasting is recommended to us in Scripture, but in a far lower key than moral duties: rather as an expedient and help to virtue, than as properly a virtue itself. And yet we may see men scrupulous in that, who startle not at injustice, and oppression (that clamorous sin that cries to heaven) who pretend to mortify their appetites by denying it its proper food, or being luxurious in one sort of it; and yet glut their avarice, eat up the poor, and devour widows houses, Mat. 23.

37. TO such as these 'twould be good advice to fix their attention on the absolute commands, to study moral honesty, and the essentials of Christianity; to make a good progress there, and do what God indispensably requires: and then it may be seasonable to think of voluntary oblations: but till then they are so far from homage, that they are the most reproachful flattery; an attempt to bribe God against himself; and a sacrilege, like that of *Dionysius*; who took away *Apollo's* golden robe, and gave him a stuff one.

38. THE second thing requisite in our reading is application: this is the proper end of our attention: and without this we may be very busy to very little purpose. The most laborious attention without it, puts us but in the condition of those poor slaves that labor in the mines: who with infinite toil dig that ore of which they shall never partake. If therefore we will appropriate that rich treasure, we must apply, and so make it our own.

39. LET us then at every period of holy Writ, reflect and look on ourselves as the persons spoke to. When we find *Philip* giving baptism to the Eunuch upon this condition that he believe with all his heart, Act. 8. let us consider that unless we do so; our baptism (like a thing surreptitiously obtained) conveys no title to us; will avail us nothing.

40. WHEN we read our Savior's denunciation to the Jews, *except ye repent, ye shall all likewise perish*; Lu. 13.5. we are to look on it as if address immediately to ourselves; and conclude as great a necessity of our repentance. In those black catalogues of crimes which the Apostle mentions, 1 Cor. 6.10. and Gal. 5.19, 20, 21. as excluding from the Kingdom of heaven, we are to behold our own guilts arraign'd, and to resolve that the same crimes will as certainly shut heaven gates against us, as those to whom those Epistles were immediately directed. In all the precepts of good life, and Christian virtue, we are to think ourselves as nearly and particularly concerned, as if we had been Christ's Auditors on the Mount. So proportionably in all the threats and promises we are either to tremble or hope, according as we find ourselves adhere to those sins or virtues to which they are affixt.

41. THIS close application would render what we read operative and effective, which without it will be useless and insignificant. We may see an instance of it in *David*; who was not at all convinced of his own guilt by *Nathan's* parable (though the most apposite that was imaginable) till he roundly appli'd it, saying, *thou art the man*: 2 Sam. 12. And unless we treat ourselves at the same rate, the Scripture may fill our heads with high notions, nay with

many speculative truths, which yet amounts to no more then the Devils theology, *Ja. 2.19.* and will as litte advantage us.

42. IT now remains that we speak of what we are to do after our reading; which may be sum'd up in two words: Recollect and practice. Our memories are very frail as to things of this nature. And therefore we ought to impress them as deep as we can, by reflecting on what we have read. It is an observation out of the Levitical Law, that those beasts only were clean, and fit for sacrifice, *that chew'd the cud*, Lev. 11.4. And though the ceremony were Jewish, the moral is Christian, and admonishes us how we should revolve and ruminate on spiritual instructions. Without this what we hear or read slips insensibly from us, and like letters writ in chalk, is wipit out by the next succeeding thought: but recollection engraves and indents the characters in the mind. And he that would duly use it, would find other manner of impressions; more affective and more lasting, then bare reading will leave.

43. WE find it thus in all Sciences: he that only reads over the rules, and lays aside the thoughts of them together with his Book, will make but a slow advance; whilst he that plods and studies upon them, repetes and reinforces them upon his mind, soon arrives to an eminency. By this it was that *David* attaind to that perfection in God's Law as to out-strip his teachers, *and understand more then the Ancients*, Psal. 119.99, 100. because it was his *meditation* as himself tell us, *ver. 97.99.*

44. LET us therefore pursue the same method; and when we have read a portion of Scripture, let us recollect what observable things we have there met with: what exhortations to virtue, or determents from vice; what promises to obedience, or menaces for the contrary: what examples of God's vengeance against such or such sins, or what instances of his blessing upon duties. If we do this daily, we cannot but amass together a great stock of Scripture documents, which will be ready for us to produce upon every occasion. Satan can assault us nowhere, but we shall be provided of a guard, a *Scriptum est*; which we see was the sole armor the captain of our salvation used in his encounter with him, *Mat. 4. ver. 4.7. and 10.* and will be as successful to us, if we will duly manage it.

45. THE last thing required as consequent to our reading, is practice. This is the ultimate end, to which all the fore-going qualifications are directed. And if we fail here, the most assiduous diligence in all the former will be but lost labor. Let us mean never so well, attend never so close, recollect never so exactly; if after all we do not practice, all the rest will serve but to enhance our guilt. Christianity is an active Science, and the Bible was given us not merely for a theme of speculation, but for a rule of life.

46. And alas, what will it avail us that our opinions are right, if our manners be crooked? When the Scripture has showed us what God requires of us, nay, has evinced to us the reasonableness of the injunctions, the great agreeableness which they have to the excellency of our nature: and has backed this with the assurance that *in keeping of them there shall be a great reward*, Ps. 19.11. if in the midst of such importunate invitations to life we will choose death; we are indeed *worthy*, as the wise man speaks, *to take part with it*, Wis. 1.16. our crimes are hereby increased to a monstrous bulk, and also deprived of that veil and shelter which

darkness and ignorance would have given them. And a vicious Christian may have cause at the last day to wish that he had studied the Alcoran rather than the Bible. His sensualities might then have pleaded, that they were but the anticipating his Paradise, taking up that before hand, which his Religion proposed to him as his *summum bonum*, his final and highest aim. But with what confusion must a Christian then appear, whose institution obliges him to mortify the flesh: and yet has made it the business of his life, not only to satisfy, but even to enrage, and enflame its appetites? that has set up a counter-discipline to that of the Gospel he professes; and when that requires austerities and self-denials, to reduce corrupt nature to a tameness and subjection; has not only pulled off the bridle, but used the spur; contrived Arts to debauch even corruption itself; and has forced his reluctant nature upon studied and artificial leudness? Such men may be thought to have read the Scripture with no other design but to be sure to run counter to it; that by informing themselves of God's will, they may know the more exactly how to affront and contradict it.

47. NAY, so it is, too many unto malice add contempt; are not content only sullenly to resist its Precepts, but despise and revile them also; arraign the wisdom of God, and pronounce the divine Laws to be weak and impertinent; lay their Scenes of ridiculous mirth in the Bible; rally in the sacred Dialect, and play the Buffoons with the most serious thing in the world. An impious licentiousness which is now grown to that height, that it is one of the wonders of God's longsuffering, that there are not as many eminent instances of the vengeance, as there are of the guilt. I have formerly complained of it, and must still crave leave to do so. It is indeed so spreading an infection, that we can never be sufficiently armed against it. Some degrees of it have tainted many who have not utterly renounced their reverence for the Bible: there being those who in their solemn moods own it as God's word, and profess they must finally stand or fall by its verdict; who yet in their jocular humors make light and irreverent applications of its phrases and sentences, furnish out their little jests in its attire, and use it as if they thought it good for nothing else.

48. AND certainly this abuse in men that own the Bible, is infinitely more monstrous than in those who defy it: the later look on it as a common thing, and use it as such: but for those who confess it sacred, thus to prostitute it, is a flat contradiction as much against the rules of Discourse as Religion: 'tis to offer the same abuse to Christ in his Word, which the rude soldiers did to his person; to bow the knee before it, and yet expose it as an object of scorn and laughter. But sure there cannot be two things more inconsistent, than the avowing it to be dictated by God in order to the most important concern of man, and yet debase it to the vilest purposes; make it the drudg and hackney to our sportful humors, and bring it out as the Philistines did *Samson*, only to make us merry, *Jud. 16.25*.

49. INDEED one would wonder how that should become a proper instrument for that purpose, that those doctrines of righteousness, temperance and judgment to come (everywhere scattered thro that Book) which set heathen *Felix* a trembling, should set Christians a laughing; and yet should men cite the same things and phrases out of another Author, there would be no jest in it. It seems therefore that the spirit and essence of this sort of wit lies in the profaneness. How absurd is it then for men that do not utterly abjure

Religion, to affect this impious sort of raillery, which has nothing but daring wickedness to recommend it? For certainly, of all the ways of discourse that ever pretended to wit, this has the least claim to it.

50. WHAT strength of reason, or height of fancy is there, in repeating of phrases and fragments of Books, when what they would say, they might much more properly express in their own words? In any other instance but this of the Bible, it would pass rather for a defect than an excess of wit. But that which I suppose renders it so taking, is, that it is the cheapest expedient for men to arrive to that reputation. Men that cannot go to the cost of anything that is truly ingenious, can by this means immediately commence wits; if they can but charge their memories with half a dozen Texts, they need no other furniture for the trade: these mangled and transposed, will be ready at all turns, and render them applauded by those who have no other measure of wit, but its opposition to Piety. But would God, men would look a little before them, and consider what the final reckoning will be for such divertisements; and if the whole world be an unequal exchange for a soul, what a miserable Merchant is he that barter his for a bald insipid jest? such as a sober man would avoid were there no sin in it.

51. I know men are apt to flatter themselves, that these lighter frolics will pass for nothing, so long as they do not seriously and maliciously oppose God's word: but I fear they will find God in earnest, though they be in jest. He that has *magnified his Word above all things*, Psal. 138.2. cannot brook that we should make it vile and cheap, play and dally with it. And if it were a capital crime to convert any of the perfume of the Sanctuary to common use, Ex. 30.32. can we think God can be pleased to see his more sacred Word, the theme of our giddy mirth, and have his own words echoed to him in profane drollery?

52. BUT besides 'tis to be considered that this wanton liberty is a step to the more solemn and deliberate contempt of God's word: custom do's strangely prescribe to us; and he that a while has used anything irreverently, will at last bring his practice into argument, and conclude that there is no reverence due to it. God knows we are naturally too apt to slight and easy apprehensions of sacred things; and had need to use all Arts and Instruments to impress an awe upon our minds.

53. IT will sure then be very unsafe for us to trifle with them, and by so undue a familiarity draw on that contempt which we should make it our care to avoid. The wise man says, *he that contemns small things, shall fall by little and little*, Eccl. 19.1. And though no degree of irreverence towards God or his Word, can be called a small thing absolutely considered, yet comparatively with the more exorbitant degrees it may: and yet that smaller is the seed and parent of the greatest. It is so in all sins; the kingdom of Satan, like that of God, may be compared to a *grain of mustard seed*, Mat. 13.31. which though little in itself, is mighty in its increase.

54. NO man ever yet began at the top of villainy, but the advance is still gradual from one degree to another; each commission smoothing and glibbing the way to the next. He that accustoms in his ordinary discourse, to use the sacred Name of God with as little sentiment

and reverence, as he do's that of his neighbor or servant; that makes it his common by-word, and cries Lord and God upon every the lightest occasion of exclamation or wonder, this man has a very short step to the using it in oaths, and upon all frivolous occasions; and he that swears vainly, is at no great distance from swearing falsely. It is the same in this instance of the Scriptures: He that indulges his wit to rally with them, will soon come to think them such tame things that he may down-right scorn them: And when he is arrived to that, then he must pick quarrels to justify it, till at last he arrive even to the height of enmity.

55. LET every man therefore take heed of setting so much as one step in this fatal circle; guard himself against the first insinuation of this guilt: and when a jest offers itself as a temptation, let him balance that with a sober thought, and consider whether the jest can quit the cost of the profanation. Let him possess his mind with an habitual awe, take up the Bible with solemn thoughts, and other kind of apprehensions than any human Author: and if he habituate himself to this reverence, every clause and phrase of it that occurs to his mind, will be apter to excite him to devout ejaculations than vain laughter.

56. IT is reported of our excellent Prince, King *Edward* the sixth; that when in his Council Chamber, a Paper that was called for happened to lie out of reach, and the Person concerned to produce it, took a Bible that lay by, and standing upon it reached down the Paper: the King observing what was don, ran himself to the place, and taking the Bible in his hands, kissed it, and laid it up again. Of this it were a very desirable moral, that Princes, and all persons in authority, would take care not to permit any to raise themselves by either a hypocritical or profane trampling upon holy things. But besides that, a more general application offers its self; that all men of what condition soever, should both themselves abstain from every action that has the appearance of a contempt of the holy Scripture; and also when they observe it in others, discountenance the insolence: and by their words and actions give Testimony of the veneration which they have for that holy Book, they see others so wretchedly despise.

57. BUT above all let him who reads the Scripture seriously, set himself to the practice of it, and daily examine how he proceeds in it: he that diligently do's this, will not be much at leisure to sport with it: he will scarce meet with a Text which will not give him cause of reflection, and provide him work within his own breast: every duty injoin'd will prompt him to examine how he has performed; every sin forbid, will call him to recollect how guilty he has been, every pathetic strain of devotion will kindle his zeal, or at least upbraid his coldness: every heroic example will excite his emulation. In a word, every part of Scripture will, if duly appli'd, contribute to some good and excellent end. And when a thing is proper for such noble purposes, can it be the part of a wise man to apply it only to mean and trivial? Would any but an Idiot wast that Sovereign Liquor in the washing of his feet, which was given him to expel poison from his heart? And are not we guilty of the like folly when we apply God's word to serve only a ludicrous humor: and make ourselves merry with that which was designed for the most serious and most important purpose; the salvation of our souls. And indeed whoever takes any lower aim than that, and the virtues preparatory to it in his study of Scripture, extremely debases it.

58. LET us therefore keep a steady eye upon that mark, and press towards it as the Apostle did; *Phil. 3.14. walk by that rule* the holy Scripture proposes; faithfully and diligently observe its precepts, that we may finally partake its promises. To this end continually pray we in the words of our holy mother the Church unto Almighty God, who has caused all holy Scripture to be written for our learning; that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of his holy Word, we may embrace and ever hold fast the blessed hope of everlasting Life, which he has given in our Savior Jesus Christ.

## THE CONTENTS.

### SECTION.

- Sect. 1.

The several methods of God's communicating the knowledge of himself. *Pag. 1.*

- Sect. 2.

The divine Original, Endearments, and Authority of the Holy Scripture. *p. 9.*

- Sect. 3.

The Subject Matter treated of in the holy Scripture is excellent, as is also its end and design. *p. 63.*

- Sect. 4.

The Custody of the holy Scripture is a privilege and right of the Christian Church, and every member of it, which cannot without impiety to God, and injustice unto it and them, be taken away or empeacht. *p. 123.*

- Sect. 5.

The Scripture has great propriety and fitness toward the attainment of its excellent end. *p. 145.*

- Sect. 6.

The suffrage of the primitive Christian Church, concerning the propriety and fitness which the Scripture has, toward the attainment of its excellent end. *p. 165.*

- Sect. 7.

Historical reflections upon the events which have happened in the Church, since the withdrawing of the holy Scripture. *p. 180.*

- Sect. 8.

Necessary Cautions to be used in the reading of the holy Scripture. *p. 193.*

**FINIS.**



**P-RA-22. The practice of Christian graces, or, The whole duty of man laid down in a plain and familiar way for the use of all, but especially the meanest reader : divided into XVII chapters, one whereof being read every Lord's Day, the whole may be read over thrice in the year : with Private devotions for several occasions...- Allestree, Richard, 1619-1681., Fell, John, 1625-1686.**

[illustration]

ECCLESIA ANGLICANA.

Read. Pray.

*The WHOLE DUTY of MAN* Plainly laid down for the use of the meanest Reader, with *PRAYERS*

⟨...⟩

Take heed and beware of false Prophets.

*Matt. 7.*

The Practice of Christian Graces. OR The WHOLE Duty OF Man LAID DOWN In a Plain and Familiar WAY for the Use of All, but especially the MEANEST READER. Divided into XVII. CHAPTERS. ONE whereof being read every LORD'S DAY the Whole may be read over THRICE in the YEAR. WITH PRIVATE DEVOTIONS For Several OCCASIONS; *Viz.* For

- MORNING
- EVENING.
- SACRAMENT.
- The SICK, &c.
- Times of PUB. CALAMITIES.

*London*, Printed by • *Maxwell* for *T. Garthwait* at the little North door of *S. Paul's*. 1658.

M<sup>r</sup> GARTHWAIT.

YOU needed not any Intercession to recommend this task to me, which brought its Invitations and Reward with it. I very willingly Read over all the sheets, both of the *Discourse*, and the *Devotions* annexed, and find great cause to bless God for both, not discerning what is wanting in any part of either, to render it with God's blessing, most sufficient, and proper to the great End designed, the Spiritual supplies and advantages of all those that shall be exercised therein. The subject matter of it, is indeed, what the Title undertakes, *The whole Duty of Man*, Set down in all the Branches, with those advantages of brevity and Partitions, to invite, and support, and engage the Reader, *That* Condescension to the meanest capacities, but with all, *That* weight of Spiritual Arguments, wherein the best proficiencie will be glad to be assisted, that it seems to me equally fitted for both sorts of Readers, which shall bring with them a sincere desire of their own, either present or future advantages. The *Devotion part* in the conclusion is no way inferior, being a most seasonable aid to every man's

infirmities, and hath extended itself very particularly to all our principal concernments; The *Introduction* hath supplied the place of a *Preface*, which you seem to desire from me, and leaves me no more to add, but my Prayers to God, *That the Author which hath taken care to convey so liberal an Alms to the Corban so secretly, may not miss to be rewarded openly, in the visible power and benefit of this work, on the hearts of the whole Nation, which was never in more need of such supplies, as are here afforded.* That His All Sufficient Grace will bless the seed sown, and give an abundant increase, is the humblest request of

March 7. 1657.

Your assured Friend. H. HAMMOND.

**A TABLE Of the CONTENTS of the several CHAPTERS or PARTITIO•S in this Book. Which according to this Division, by Reading one of these Chapters every Lord's Day, the whole may be Read over Thrice in the year.**

- PARTITION 1. OF the *Duty of Man*, by the light of Nature, by the light of Scripture: Of *Faith*, the Promises, of Hope, of Love, &c. page 1.
- PARTITION 2. Of *Humility*, of Submission to God's Will, in respect of Obedience, of Patience, in all sorts of Sufferings; and of Honor due to God in several ways, in his House, Possessions, His Day, Word, Sacraments, &c. page 34.
- PARTITION 3. Of the *Lord's Supper*, Of Preparation *before Receiving*, of Duties to be done *at the Receiving*, and afterwards, &c. page 67.
- PARTITION 4. *Honor* due to God's Name; Of Sinning against it; Blasphemy, Swearing, Assertory Oaths, Promissory Oaths, Vnlawful Oaths Of Perjury, Of Vain Oaths, and the Sin of them, &c. page 98.
- PARTITION 5. Of *Worship* due to God's Name. Of *Prayer* and its several parts. Of Public Prayers i• the *Church*, in the *Family*: Of *Private Prayer*. Of *Repentance*, &c. Of *Fasting*, page 109•
- PARTITION 6. Of *Duties* to our *Selves*. Of *Sobriety Humility*; The great Sin of *Pride*, the Danger, the Folly of this Sin. Of *Vain-Glory* the Danger, Folly, Means to prevent it. O•*Meekness*, the Means to obtain it, &c. page 136•
- PARTITION 7. Of *Contentedness*, and the Contraries t• it, *Murmuring*, *Ambition*, *Covetousness* *Envy*; Helps to *Contentedness*. Of *Duty* which concern our *Bodies*. Of *Chastity*, Help• to it. *Temperance*, Rules of *Temperance* i• *Eating*, &c. page 158.
- PARTITION 8. Of *Temperance* in *Drinking*, False Ends o• *Drinking*, viz. *Good fellowship*. *Putting away Cares*, &c. page 177.

- PARTITION 9. Temperance in *Sleep*; The Rule of it, &c. Of Recreation, of Apparel. *page 197*•
- PARTITION 10. Of *Duties* to our *Neighbors*. Of *Justice*, Negative, and Positive. Of the Sin of *Mur•her*. Of the Hainousness of it, The Punishments of it, And the Strange Discoveries thereof; Of Maiming, Wounds and stripes, *page 206*.
- PARTITION 11. Of *Justice*, about the Possessions of our Neighbor; Against Injuring him as Concerning his *Wife*, His *Goods*. Of Malice, Covetousness, Oppression, Theft: Of Paying Debts, &c. *page 226*.
- PARTITION 12. Of *Theft*; Stealing the Goods of our Neighbor. Of *Deceit* in Trust; in Traffick. Of Restitution, &c. *page 238*.
- PARTITION 13. Of *False Reports*, False Witness, Slanders, Whisperings. Of Despising and Scoffing for Infirmities, Calamities, Sins, &c. Of *Positive Justice*, Speaking the Truth. Of *Lying*. Of Humility and Pride. Of Envy, Detraction. Of Gratitude. &c. *page 251*.
- PARTITION 14. Of *Duty* to *Parents*. Magistrates, Pastors, &c. Of the *Duty* of Parents to Children, &c. *page 278*.
- PARTITION 15. Of *Duty* to our *Brethren* and Relations; Husband, Wife, Friends, Masters, Servants. *page 305*.
- PARTITION 16. Other Branches of our *Duty* to our Neighbor. Of Charity to Men's Souls, Bodies• Goods, &c. *page 329*.
- PARTITION: 17. Of *Charity*, Alms-giving, &c. Of Charity in respect of our Neighbors Credit, Of *Peace-making*. Of going to Law: Of Charity to our Enemies, &c. *Christian Duties both Possible and pleasant. page 358*.

#### **A TABLE of the PRAYERS.**

- Prayers for *Morning* 562
- Prayers for *Night* 570
- *Collects* for several Graces 577
- A Paraphrase on the *Lord's Prayer* 591
- Pious *Ejaculations* out of the Book of *Psalms* 594
- Brief heads of *Examination* before the *Sacrament* 598
- Prayers *before* the *Sacrament* 613
- *Ejaculations* at the *Lord's Table*, &c 619

- Prayers *after* the Sacrament 621
- Prayers for the Sick 631
- Ejaculations for the Sick 63•
- Prayers for *Public Calamities* 644

**A PREFACE To the ensuing TREATISE, Showing the Necessity of Caring for the Soul.**

§ 1. THE only intent of this ensuing *Treatise*, is to be a short & plain direction to the very meanest *Readers*, to behave themselves so in *this* world, that they may be *happy* forever in the *next*. But because 'tis in vain to tell men their *duties*, till they be persuaded of the necessity of performing it; I shall, before I proceed to the *particulars required* of every *Christian*, endeavor to win them to the *practice* of one *general duty preparatory* to all the rest, and that is the *consideration* and *care* of their own *Souls*, without which they will never think themselves much *concerned* in the other.

2. *Man*, We know is made up of two parts, a *body* and a *soul*: The body only the husk or shell of the *soul*, a lump of *flesh*, subject to many *diseases* and *pains* while it lives, and at last to *death* itself, and then 'tis so far from being *valued*, that 'tis not to be endured *above* ground, but laid to *rott* in the *Earth*. Yet to this viler part of us we perform a great deal of *care*, all the labor and toil we are at, is to maintain that. But the more *precious* part, the *Soul* is little thought of, no *care* taken, how it fares, but as if it were a thing that *nothing* concerned us, is left quite neglected, never considered by us.

3. This *carelessness* of the *Soul* is the root of all the *sin* we commit, and therefore whosoever intends to set upon a *Christian* course, must in the *first* place amend that. To the doing whereof, there needs no deep *learning*, or extraordinary parts, the simplest man living (that is not a *natural fool*) hath *understanding* enough for it, if he will but act in this by the same *rules* of *common* reason, whereby he proceeds in his *worldly* business. I will therefore now briefly set down some of those *motives*, which use to stir up our *care* of any *outward* thing, and then apply them to the *Soul*.

4. There be *four* things especially, which use to *awake* our *care*, the *first* is the *worth* of the thing, the *second* the *usefulness* of it to us, when we cannot part with it without great *damage* and mischief, the *third* the great *danger* of it, & the *fourth* the *likelihood* that our *care* will not be in *vain* but that it will *preserve* the thing *cared* for.

5. For the first, we know our *care* of any *worldly* thing is answerable to the *worth* of it; What is of greatest price, we are most *watchful* to *preserve*, and most *fearful* to lose; no man locks up *dung* in his *chest*, but his *money*▪ or what he counts *precious*, he doth. Now in this respect the *Soul* deserves more *care*, then all the things in the world besides, for 'tis infinitely more *worth*. First in that is made after the *image* of God; it was *God* that *breathed into man this breath of life*; Gen 27. Now *God* being of the greatest *excellency*, and worth, the more anything is *like* him, the more it is to be *valued*. But 'tis sure that no *creature* upon the earth is at all like *God*, but the *Soul* of man, and therefore nothing ought to have so much of our *care*. *Secondly*, the

*Soul never dies.* We use to prize things according to their *durableness*: what is most *lasting*, is most *worth*. Now the *Soul* is a thing that will last for *ever*, when *Wealth, Beauty▪ Strength*, nay our very *bodies* themselves fade *away*, the *Soul* still continues. Therefore in that respect also, the *Soul* is of the greatest *worth*; and then what strange *madness* is it for us to neglect them as we do? We can spend *Days*, and *Weekes*, and *Moneths* and *Years*, nay our whole *lives* in hunting after a little *wealth* of this world, which is of no *durance* or *continuance*, and in the mean time let this great *durable* treasure, our *Souls*, be stoln from us by the *Devil*.

6. A *second motive* to our care of anything is the *usefulness* of it to us, or the great *mischiefe* we shall have by the *loss* of it. Common *reason* teaches us this in all things of this life: If our *members* fall, we do not much regard them, because we can be well enough without them: But if we are in *danger* to lose our *eyes* or *limbs*, we think all the care we can take little enough to prevent it, because we know it will be a great *misery*. But certainly there is no *misery* to be compared to that *misery*, that follows the loss of the *Soul*. 'Tis true we cannot lose our *Souls*, in one sense, that is so lose them, that they shall cease to be; but we may so lose them in another, that we shall wish to lose them even in that. That is we may lose that *happy* estate, to which they were created, and plunge them into the *extremest* misery. In a word we may lose them in *Hell*, whence there is no fetching them back, and so they are lost forever. Nay in this consideration our very *bodies* are concerned, those darlings of ours, for which all our *care* is laid out: for they must certainly after death be raised again, and be joined again to the *soul*, and take part with it in whatever state; if then our care for the *body* take up all our *time* and *thoughts*, and leave us none to bestow on the poor *Soul*, it is sure the *Soul* will for want of that care, be made forever *miserable*. But it is as sure, that that very *body* must be so too. And therefore if you have any true *kindness* to your *body*, show it by taking care of your *Souls*. Think with yourselves, how you will be able to endure *everlasting burnings*, if a small spark of *fire*, lighting on the least part of the *body*, be so intolerable, what will it be to have the whole cast into the hottest *flames*? and that not for some *few hours* or *days*, but *forever*; so that when you have spent many *thousand* of years in that unspeakable torment, you shall be no nearer coming out of it, then you were the first day you went in: think of this, I say, and think this withal, that this will certainly be the end of neglecting the *Soul*, and therefore afford it some care, if it be but in pity to the *body*, that must bear a *part* in its *miseries*.

7. The *third Motive* to the care of anything, is its being in *danger*; now a thing may be in *danger* two ways, first by *enemies* from without: This is the case of the *sheep*, which is still in danger of being devoured by *wolves*, and we know that makes the *Shepherd* so much the more *watchful* over it. Thus is it with the *soul*, which is in a great deal of *danger*, in respect of its *enemies*: Those we know are the *World*, the *Flesh*, and the *Devil*, which are all such noted *enemies* to it, that the very first act we do in behalf of our *Souls*, is to vow a *continual war* against them. This we all do in our *Baptism*; and whoever makes any *truce* with any of them, is false not only to his *Soul*, but to his *vow* also, becomes a *forsworn* creature: A consideration well worthy our laying to *heart*, But that we may the better understand, what *danger* the *Soul* is in, let us a little consider the *quality* of these *enemies*.

8. In a war you know there are divers things that make an enemy *terrible*. The first is *subtlety*, and *cunning*, by which alone many *victories* have been won, and in this respect the *Devil* is a dangerous *adversary*, he long since gave sufficient proof of his *subtlety*, in beguiling our first parents, who yet were much wiser then we are, and therefore no wonder if he *deceive* and cheat us. *Secondly*, the *watchfulness* and *diligence* of an *enemy*, makes him the more to be *feared*, and here the *Devil* exceeds, it is his *trade*, *business* to destroy us, and he is no loiterer at it, *he goes up and down seeking whom he may devour*, 1 Pet 5. 8. He *watches* all opportunities of advantage against us, with such *diligence*, that he will be sure never to let any slip him. *Thirdly*, an *enemy* near us is more to be *feared* then one at a *distance*; for if he be far off, we may have time to *arm*, and *prepare* ourselves against him, but if he be near he may *steal* on us unawars. And of this sort is the *flesh*, it is an *enemy*, at our doors, shall I say? nay in our *bosoms*, it is always near us, to take occasion of doing us *mischiefs*. *Fourthly*, the *baser* and *false* an *enemy* is, the more *dangerous*; he that *hides* his malice under the show of *friendship* will be able to do a great deal the more hurt. And this again is the *flesh*, which like *Job* to *Abner*, 2 Sam. 3. 27: Pretends to speak *peaceably*, to us, but *wounds* us to death; 'tis forward to purvey for *pleasures* and *delights* for us, and so see•s very *kind*, but it has a *hook* under that *bait*, and if we ⟨♦⟩ at it, we are lost. *Fifthly*, the number of *enemies* make them more *terrible*; and the *world* is a vast *army* against us: There is no *state* or *condition* in it, nay scarce a *creature* which d•th not at sometime or other fight against the *Soul*: The *honors* of the *world* seek to *wound* us by *pride*, the *wealth* by *covetousness*; the *prosperity* of it tempt us to forget *God*, the *adversities* to *murmur* at him. Our very *Table* becomes a *snare* to us, our meat draws us to *Gluttony*, our drink to *Drunkenness*, our *company*, nay our nearest *friends* often bear a part in this *war* against us, whilst either by their example, or *persuasions* they entice us to sin

9. Consider all this, and then tell me, whether a *Soul* thus beset hath leisure to *sleep*; even *Delilah* could tell *Samson*, it was time to awake when the *Philistines* were upon him. And *Christ* tells us, *if the good man of the house had known in what hour the thief would come, he would have watched and not have suffered his house to be broken up*, Mat. 24 43. But we live in the midst of *thieves*, and therefore must look for them every hour, and yet who is there among us, that hath that common *providence* for this *precious* part of him, his *Soul*, which he hath for his *house*, or indeed the *meanest* thing that belongs to him? I fear our *Souls* may say to us, as *Christ* to his *disciples*. Mat 26. 40. *What could ye not watch with me one hour?* for I doubt it would pose many of us to tell when we bestowed one *hour* on them, though• we know them to be continually beset with most *dangerous* enemies. And then alas! what is like to be the case of these *poor* *Souls*, when their *adversaries* bestow so much *care*, and *diligence* to destroy them, and we will afford none to *preserve* them, surely the same as of a besieged town, where no watch or guard is kept, which is ce•tain to fall a *prey* to the *enemy*. Consider this ye that forget *God*, nay, ye that forget yourselves, lest he pluck you away and there be none to deliver you, Psal. 50. 22.

10. But I told you, there was a *second* way, whereby a thing may be in *danger*, and that is from some *disorder*, or *distemper* within itself. This is often the case of our *bodies*, they are not only liable to *outward violence*, but they are *within* themselves *sick* and *diseased*. And then we can be sensible enough that they are in *danger*, and need not to be taught to seek out for means to

recover them. But this is also the case of the *Soul*; we reckon those parts of the *body diseased*, that do not rightly perform their *office*, we account it a *sick palate* that *tastes* not aright, a *sick stomach* that *digests* not. And thus it is with the *Soul*, its parts do not rightly perform their *offices*.

11. The *parts* of the *Soul* are especially these three: The *Understanding*, the *Will*, and the *Affections*. And that these are *disordered*, there needs little proof; Let any man look seriously into his own *heart*, and consider, how little it is he knows of *spiritual* things, and then tell me whether his *understanding* be not dark: How much apter is he to *will evil* than *good*, and then tell me whether his *will* be not *Crooked*: And how strong *desires* he hath after the *pleasures* of sin, and what *cold* and *faint* ones towards God, and *goodness*, and then tell me whether his *affections* be not *disordered*, and *rebellious* even against the vice of his own *reason* within him. Now as in *bodily diseases*, the first step to the *cure* is to know the *cause* of the *sickness*, so likewise here it is very *necessary* for us to know how the *Soul* first fell into this *diseased condition*, and that I shall now briefly tell you.

12. God created the first man *Adam* without *sin*, and endued his *Soul* with the full *knowledge* of his *duty*, and with such a *strength*, that he might if he would *perform* all that was required of him. Having thus created him, he makes a *covenant* or agreement with him, to this purpose, that if he *continued* in *obedience* to God, without committing sin; then first that *strength* of *Soul*, which he then had should still be *continued* to him; and *first*, that he should never die, but be taken up into *heaven*, there to be happy forever. But on the other side, if he committed sin, and disobeyed God, then both he and all his *children* after him, should lose that *knowledge* and that *perfect strength*, which enabled him to do all that God required of him; and *secondly*, should be *subject* to *death*, and not only so, but to *eternal damnation* in *Hell*.

13. This was the *agreement* made with *Adam* and all *mankind* in him (which we usually call the *first covenant*) upon which God gave *Adam* a particular *commandment*, which was no more but this, that he should not *eat* of *one* only *tree* of that *garden* wherein he had placed him. But he by the persuasion of the *Devil* *ate* of that *tree*, disobeys God, and so brings that *curse* upon himself, and all his *posterity*. And so by that *one* sin of his he lost both the full *knowledge* of his *duty*, and the *power* of *performing* it. And we being born after his *image*, did so likewise and so are become both *ignorant* in discerning what we ought to do, and *weak* and unable to the doing of it, having a *backwardness* to all *good*, and an *aptness*, and *readiness* to all *evil*, like a *sick stomach*, which loathes all *wholesome* food, and longs after such *trash*, as may nourish the *disease*.

14. And now you see where we got this *sickness of soul*, and *likewise* that it is like to prove a *deadly* one, and therefore I presume I need say no more, to assure you our *souls* are in *danger*. It is more likely you will from this description think them *hopeless*. But that you may not from that *conceit*, excuse your *neglect* of them, I shall hasten to show you the *contrary*, by proceeding to the *fourth* motive of care,

15. That *fourth* motive is the *likelihood* that our *care* will not be in *vain*, but that it will be a means to *preserve* the thing cared for; where this is wanting, it *disheartens* our care. A

*Physician* leaves his *patient* when he sees him past *hope*, as knowing it is then in *vain* to give him anything, but on the *contrary* when he sees hopes of *recovery*, he plies him with *medicines*. N•• in this very respect we have a great deal of reason to take *care* of our souls, for they are not so far gone, but they may be *recovered*, nay it is certain they will if we do our parts towards it.

16. For though by that sin of *Adam* all• mankind were under the sentence of *eternal condemnation*, yet it 〈◇〉 *God* so far to pity o•r *misery*, as to give us his son, and in him to make a new *Covenant* with us after we had *broken* the *first*.

17. This *SECOND COVENANT* was made with *Adam*, & us in him, presently after his fall, & is briefly contained in those words, *Gen. 3. 15. Where God declares that the SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD*; and this was made up, as the first was, of some *mercies* to be afforded by *God* and some *duties* to be performed by us.

18. *God* therein promises to send his only *Son*, who is *God equal* with himself, to earth, to become *man*, like unto us in all things, *sin only excepted*, and he to do for us these several things.

19. *First* to make *known* to us the *whole will* of his *Father*, in the performance whereof we shall be sure to be *accepted* and *rewarded* by him. And this was one great part of his *business*, which he performed in those many *Sermons* and *precepts*, we find set down in the *Gospel*. And herein he is our *prophet*, it being the work of a *prophet* of old not only to *foretell*, but to *teach*. Our *duty* in this *particular* is to *hearken* diligently to him, to be most *ready*, and *desirous* to learn that will of *God*, which he came from *heaven* to *reveal* to us. This 2d. thing he was to do for us, was to *satisfy* *God* for our *sins*, not only that one of *Adam*; but all the sins of *all mankind*, that truly *repent* and amend, & by this means to obtain for us *forgiveness* of sins, the *favor* of *God*, and so to *redeem* us from hell, and *eternal damnation* which was the *punishment* due to our *sin*. All this he did for us by his *death*, he offered up himself a sacrifice for the *sins* of *all those* who heartily *bewail*, and *forsake* them. And in this he is our *Priest*, it being the *Priests* office to *offer sacrifice* for the *sins* of the *people*. Our *duty* in this *particular* is first truly, and heartily to *repent* us of, and *forsake* our *sins*, without which they will never be *forgiven* us, though *Christ* have died. *Secondly*, *Stedfastly* to *believe*, that if we do that, we shall have the *benefits* of that *sacrifice* of his, all our *sins*, how *many* and *great* soever, shall be *forgiven* us, and we saved from those *eternal* punishments, which were due unto us for them: *Another* part of the *Priests* office was *blessing* and *praying* for the *people*, and this also *Christ* performs to us. It was his especial *commission* from his *Father* to *bless* us, as *St. Peter* tells us *Acts 3. 26. God sent his Son Jesus to bless you*, and the following words show wherein that *blessing* consists, *in turning away everyone of you from his iniquity*, those means which he has used for the *turning* us from our *sins*, are to be reckoned of all other the greatest *blessings*, and for the other part, shat of *praying*, that he not only *performed* on *earth*, but continues still to do it in *Heaven*, *He sits on the right hand of God and makes Request for us*, *Rom. 8, 34*. Our *duty* herein is not to resist this unspeakable *blessing* of his, but to be willing to be thus *blest* in the being *turned from our sins*, and not to make *void*, and *fruitless* all his *prayers*, and *intercessions* for us, which will never prevail for us, whilst we *continue* in them.



21. The *third* thing, that *Christ* was to do for us, was to *enable* us, or *give us strength* to do what *God* requires of us. This he doth *first* by *taking off* from the *hardness* of the *Law*, given to *Adam*, which was never to *commit* the least sin, upon pain of *damnation*, and requiring of us only an *honest* and *heartly endeavor* to do what we are able, and where we fail, accepting of *sincere repentance*. *Secondly*, By sending his *Holy Spirit* into our *hearts*, to *govern*, and rule us, to give us strength to overcome *temptations* to sin and to do all that he now under the *Gospel* requires of us. And in this he is our *King*, it being the *office* of a *King* to *govern*, and rule, & to *subdue* enemies. Our *duty* in this particular is to give up ourselves *obedient* subjects of his, to be *governed*, and ruled by him, to *obey* all his *Laws*, not to take part with any *Rebel*, that is, not to cherish any one sin. But diligently to pray for his *grace* to enable us to *subdue* all, and then carefully to make use of it to that purpose.

22. *Lastly*, He has *purchased* for all that faithfully *obey* him an *eternal glorious* inheritance, the *Kingdom of Heaven*, whether *he is gone before*, to take *possession* for us. Our *duty* herein is to be exceeding *careful*, that we forfeit not our *parts* in it, which we shall certainly do, if we continue *impenitent* in any sin; *Secondly*, Not to fasten our *affections* on this world, but to raise them up, according to the precept of the *Apostle*, *Col. 2. 2. Set your affections on things above & not on things on the earth*, continually longing to come to the *possession* of that *blessed* inheritance of ours, in comparison whereof all things here below should seem *vile* and mean to us.

23. This is the sum of that *second Covenant* we are now under, wherein you see what *Christ* has done, how he executes those *three great offices* of *King*, *Priest* and *Prophet*, as also what is required of us, without our *Faithful* performance whereof, all that he hath done, shall never stand us in any stead; For he will never be a *Priest* to save any, who take him not as well for their *Prophet*, to *teach*, and their *King* to *rule* them; nay, if we neglect our part of this *Covenant*, our condition will be yet worse, then if it had never been made; for we shall then be to *answer* not for the *breach* of *Law* only, as in the *first*, but for the *abuse* of *mercy*, which is of all sins the most *provoking*. On the other side, if *we* faithfully perform it; That is, set ourselves heartily to the *obeying* of every *precept* of *Christ*, not going on *willfully* in any one sin, but *bewailing* and *forsaking* whatever we have formerly been guilty of, it is then most certain, that all the afore-mentioned *benefits* of *Christ* belongs to us.

24. And now you see how little reason you have to cast off the *care* of your *Souls*, upon a conceit they are *past cure*, for that it is plain they are not; Nay, certainly they are in that very *condition*, which of all others make them fittest for our *care*. If they had not been thus *REDEEMED* by *CHRIST*, they had been then so *hopeless*, that *care* would have been in *vain*; On the other side, if his *Redemption* had been such, that all men should be *saved* by it, though they live as they list, we should have thought it *needless* to take care for them, because they were *safe* without it. But it hath pleased *God* so to order it, that our *care* must be the *means*, by which they must receive the *good* even of all that *Christ* hath done for them.

25. And now, if after all that *God* hath done to *save* these *souls* of ours, we will not bestow a little *care* on them ourselves, we very well deserve to *perish*. If a *Physician* should undertake a *patient* that were in some *desperate* disease, and by his skill bring him so *far* out of it, that he

were sure to *recover*, if he would but take *care* of himself, and observe those *rules* the *Physician* set him, would you not think that man weary of his *life*, that would *refuse to do that*? So certainly that man is weary of his *soul*, willfully casts it away, that will not consent to those *easy conditions*, by which he may *save it*.

26. You see how great *kindness* God hath to these *souls* of ours, the whole *Trinity*, *Father*, *Son*, and *Holy-Ghost* have all done their *parts* for them. The *Father* gave his *only Son*, The *Son* gave *himself*, left his *glory*, and endured the bitter *death* of the *cross*, merely to keep our *souls* from *perishing*. The *Holy-Ghost* is become as it were our *attendant*, waits upon us with continual offers of his *grace*, to enable us to do that which may preserve them; Nay he is so *desirous* we should accept these offers of his, that he is said to be *grieved*, when we refuse them, *Eph.* 4. 30. Now what greater *disgrace*; and *affront* can we put upon *God* then to despise what he thus values, that those *souls* of ours, which *Christ* thought worth every drop of his *blood*, we should not think worth any part of our *care*? We use in things of the world, to *rate* them according to the *opinion* of those who are best skilled in them, now certainly *God*, who made our *souls*, *knows* the *worth* of them, and since he prizes them  $\langle \diamond \rangle$  high, let us (if it be but in *reverence* to him) be *assured* to *neglect* them. Especially now, that they are  $\langle \diamond \rangle$  so *hopeful* a condition, that nothing but our own *carelessness* can possibly destroy them.

27. I have now *briefly* gone over those *four motives* of *care* I at first proposed, which are *each* of them such, as *never* misses to stir it up towards the things of *this world* and I have also shown you, how much more reasonable may necessary it is, they should do the like for the *Soul*. And now what can I say more, but conclude in the words of *Isaiah* 46. 8. *Remember this and show yourselves men*. That is, deal with your *Soul* as your *reason* teaches you to do with all other things that concern you. And sure this *common Justice* binds you to, for the *Soul* is that which furnishes you with that *reason*, which you exercise in all your *worldly business*, and shall the *Soul* itself receive *benefit* from that *reason*, which it affords you? This is as if the *Master* of a *family*, who provides food for his servants, should by them be kept from *eating* any himself and so remain the only *starved* creature in his house.

28. And as *Justice* ties you to this, so *Mercy* doth likewise, you know the poor *Soul* will fall into *endless* and unspeakable *miseries*, if you continue to neglect it, and then it will be too late to *consider* it. The last refuge you can hope for is *God's mercy*, but that you have *despised*, and *abused*. And with what face can you in your greatest need beg for *his mercy* to your *Souls*, when you would not as for them your *own*? No not that *common Charity*  $\langle \diamond \rangle$  *considering* them, of bestowing a few of those idle *hours* you know not (scarce) how to *pass away*, upon them.

29. Lay this to your *hearts*, and as ever you hope so *God's pity*, when you most want it, be sure in time to *pity* yourselves, by taking that due *care* of your *precious Souls*, which belongs to them.

30. If what hath been said, have persuaded you to  $\langle \diamond \rangle$  so *necessary* a *duty*, my next work will be to tell you  $\langle \diamond \rangle$  this *care* must be employed, and that in a word, is in the *doing* of all

these things, which tend to the making ‹◊› Soul happy, which is the end of our care, and what these are I come now to show you.

### PARTITION I.

Of the DUTY of MAN by the Light of Nature, by the Light of Scripture; of FAITH, the Promises, of Hope, of Love, &c.

The benefits purchased for us by Christ, are such as will undoubtedly make the soul happy, for eternal happiness itself is one of them; but because these benefits belong not to us, till we perform the Condition required of us, whoever desires the happiness of his soul, must set himself to the performing of that condition; what that is, I have already mentioned in General, That it is the hearty honest endeavor of obeying the whole Will of God. But then that Will of God containing under it many particulars, It is necessary we should also know, what those are; That is what are the several things, that God now requires of us, our performance whereof will bring us to everlasting happiness; and the neglect to endless misery.

2. Of these things there are some, which God hath so stampit upon our souls, that we Naturally knew them; that is, we should have known them to be our duty, though we had never been told so by the Scripture. That this is so, we may see by those heathens, who having never heard of either Old or New Testament, do yet acknowledge themselves bound to some General duties, as to worship God; to be just, to honor their Parents, and the like. And as S. Paul saith, Rom 2. 15. Their consciences do in those things accuse or excuse them, That is, tell them, whether they have done what they should, in those particulars, or no.

3. Now though Christ have brought greater light into the world, yet he never meant by it to put out any of that Natural light, which God had set up in our souls: Therefore let me here by the way, advise you not to walk contrary even to this lesser light, I mean not to venture on any of those Acts, which mere natural conscience will tell you are sins.

4. It is just matter of sadness to any Christian heart, to see some in these days, who profess much of Religion, and yet live in such sins, as a mere heathen would abhor; men that pretending to higher degrees of light, and holiness, then their brethren do, yet practice contrary to all Rules of common honesty, and make it part of their Christian liberty so to do, of whose seducement, it concerns all that love their souls to beware; and for that purpose let this be laid as a foundation, That that Religion, or opinion cannot be of God, which allows men in any wickedness.

5. But though we must not put out this light, which God hath thus put into our souls, yet this is not the only way, whereby God hath revealed his will, and therefore we are not to rest here, but proceed to the knowledge of those other things, which God hath by other means revealed.

6. The way for us to come to know them, is by the Scriptures, wherein are set down those several commands of God, which he hath given to be the Rule of our duty.

7. Of those some were given, before *Christ* came into the world, such are those precepts we find scattered throughout the *Old Testament*, but especially contained in the *Ten Commandments*, and that excellent book of *Deuteronomy*; others were given by *Christ*, who added much both to the *Law* implanted in us by *Nature*, and that of the *Old Testament*, and those you shall find in the *New Testament*,•n the several precepts given by him and his *Apostles*: But especially in that *divine Sermon*•n the Mount, set down in the fifth, sixth, •eventh Chapters of *S. Matthews Gos*•el.

8. All these should be severally spoke to, but because that would make the discourse very long, and so less fit for the *meaner* sort of men, for whose use alone it is intended, I choose to proceed in another manner: By *summing* all these together, and so as plainly as I can, to lay down, what is now the duty of every *Christan*

9. This I find briefly contained in the words of the *Apostle, Tit. 2. 12. That we should live soberly, righteously, and Godly in this present world*; where the word *soberly* contains our *duty* to our *selves*, *righteously*, our duty to our *neighbor*, and *Godly*, our *d•ty* to *God*. These therefore shall be the heads of my discourse, our *duty* to *God*, our *selves*, and our *neighbor*. I begin w•th that to *God*, that being the best ground-work whereon to build *b•th* the other.

10. There are many *parts* of our *duty* to *God*, The *two* chief are these: First to acknowledge him to be *God*, Secondly, to *have no other*; under these are contained all those particulars, which make up our *whole duty* to *God*, which shall be shown in their order.

11. To *a•knowledge* him to be *God*, is *•o* believe him to be an *infinite glorious Spirit*, that was from *everlasting*, without beginning and sh•ll be to *everlasting*, without end. That he is our *Creator, Redeemer, Sanctifier, Fat•er, Son, and Holy-Ghost, one God, blessed for eve*. That he is subject to no *alterations*, but is *unchangeable*; that he is no *bodil•* substance, such as our *eyes* may behold, but *Spiritual*, and *invisible*, whom *no man hath seen, nor can see*, as the *Apostle* tell us, *1 Tim. 6. 16*. That he is infinitely *great*, and *excellent*, beyond all that our *wit* or *conceit* can imagine, that he hath *received* his being from none, and *gives* being to all things.

12. All this we are to believe of him, in regard of his *essence*, and being; But besides this, he is set forth to us in the *Scripture*, by several *excellencies*, as that he is of *infinite goodness, and Mercy, Truth, Justice, Wisdom, Power, All-sufficiency, Majesty*: That he disposes, and *governs* all things by his *providence*; that he *knows* all things, and is *present* in all places; these are by *Divines* called the *Attributes* of *God*, and all these we must undoubtingly *acknowledge*, that is, we must *firmly believe* all these *Divine excellencies* to be in *God*, and that in the greatest *degree*, and so that they can never cease to be in him, he can never be other, then *infinitely Good, Merciful, True, &c.*

13. But the *acknowledging* him for our *God*, signifies yet more then this, it means that we should perform to him all those several parts of *duty*, which belong from a *Creature* to his *God*; what those are, I am now to tell you.

14. The first is *Faith*, or *belief*, not only that forementioned of his *essence*, and *Attributes*, but of his *word*, the *believing* most firmly, that all that he saith, is perfectly *true*. This

necessarily arises from that *Attribute*, his *truth*, it being *natural* for us to *believe* whatsoever is said by one of whose *truth* we are confident. Now the *holy Scriptures* being the *word* of *God*, we are therefore to *conclude*, that all that is contained in them, is most *true*.

15. The things contained in them are of these *four sorts*: First, affirmations, such are all the *stories* of the *Bible*, when it is said, such and such things came so and so to pass; *Christ* was *born* of a *virgin*, was laid in a manger, &c. And such also are many points of *Doctrine*, as that there are *three Persons* in the *God-head*, that *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in *Scripture*, we are to believe most *true*. And not only so, but because they are all *written* for our instruction; we are to consider them for that purpose, that is, by them to lay that *foundation* of *Christian-knowledge*, on which we may build a *Christian* life.

16. The *Second* sort of things contained in the *Scripture* are the *Commands*, that is, the several things *enjoined* us by *God* to perform; these we are to *believe* to come from him, and to be most just, and fit for him to *Command*. But then this *belief* must bring forth *obedience*, that what we *believe* thus fit to be done▪ be indeed done by us; otherwise our *belief* that they come from him, serves but to make us more *inexcusable*.

17. Thirdly, the *Scripture* contains threatenings; many *texts* there are which *threaten* to them that go on in their sins, the *wrath* of *God*; and under that are contained all the *punishments*, and *miseries* of this *life*, both *spiritual* and *temporal*, and *everlasting* destruction in the *life* to come. Now we are most steadfastly to *believe*, that these are *God's threats*, and that they will certainly be performed to every *impenitent* sinner. But then the use we are to make of this *belief* is to *keep* from those *sins*, to which this *destruction* is *threatened*, otherwise our *belief* adds to our *guilt*; that will willfully go on in *spite* of those *threatenings*.

18. *Fourthly*, the *Scripture* contains *Promises*, and those both to our *bodies*, and our *souls*; for our *bodies* there are many *promises*, that *God* will *provide* for them what he sees necessary; I will name only one, *Mat. 6. 33. Seek ye first the Kingdom of God and his righteousness, and all these things*, that is, all *outward necessities* shall be added unto you: But here tis to be observed, that we must *first seek the Kingdom of God and his righteousness*, that is, make it our first and *greatest* care, to *serve* and *obey* him, before this *promise* even of *temporal* good things *belongs* to us. To the *soul* there are many and *high promises*, as *first*, that of *present ease*, and *refreshment* which we find, *Mat. 11. 29. Take my yoke upon you, and learn of me, and ye shall find rest to your souls*: But here it is apparent, that before this *rest* belongs to us, we must have *taken on us Christ's yoke*, become his *servants*, and *disciples*. Finally there are *promises* to the *soul*, even of *all the benefits* of *Christ*; but yet those only to such, as perform the *condition* required; that is, *pardon* of *sins* to those that *repent* of them, *increase* of *grace* to those that diligently make use of, what they have already, and *humbly pray* for more, and *eternal salvation* to those that *continue* to their *lives end*, in hearty *obedience* to his *Commands*.

19. This *belief* of the *promises* must therefore stir us up to perform the *condition*, and till it do so, we can in no reason *expect* any good by them; and for us to look for the *benefit* of them on other terms, is the same mad *presumption*, that it would be in a *Servant* to challenge his *Master*, to give him a *reward* for having done nothing of his *work*, to which alone the *reward*

was promised; you can easily resolve, what *answer* were to be given to such a *servant*, and the same are we to expect from *God* in this case; nay further, it is sure *God* hath given these *promises* to no other *end*, but to *invite* us to *holiness* of life, yea he gave his *Son* in whom all his *promise* are as it were *summed up* for this *end*. We usually look so much at *Christ's* coming to satisfy for us, that we forget this other part of his errand. But there is nothing surer, than that the main *purpose* of his coming into the world, was to plant *good life* among men.

20. This is so often repeated in *Scripture*, that no man that considers, and *believes* what he reads, can doubt of it. *Christ* himself tells us, *Mat* 9. 13. *He came to call sinners to repentance*; and *S. Peter*, *Acts*. 3. 26. Tell us, that *God sent his Son Jesus to bless us, in turning everyone of us from his iniquities*; for it seems the *••rning us from our iniquities* was the greatest special *blessing*, which *God* intended us in *Christ*.

21. *Nay we are taught by S. Paul, that this was the end of his very death also*, *Tit*. 2. 14. Who gave himself for our sins, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works; and again, *Gal*. 1. 4. Who gave himself for us, that he might deliver us from this present evil world, *that is from the sins, and ill customs of the world*. *Divers other texts there are to this purpose, but these I suppose sufficient to assure any man of this one great truth, that all that Christ hath done for us, was directed to this end, the bringing us to live Christianly; or in the words of S. Paul, to teach us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly in this present world*.

22. Now we know *Chrst* is the *foundation* of all the *promises*, in him all the *promises of God* are yea, and Amen, *2 Cor*. 1. 20. And therefore if *God* gave *Christ* to this end, certainly the *promises* are to the same also. And then how great an *abuse* of them is it, to make them serve for purposes quite *contrary* to what they were intended, viz. to the *encouraging* us in sins, which they will certainly do, if we *persuade* ourselves, they belong to us, how *wickedly* soever we live. The *Apostle* teaches us another use of them, *2 Cor*. 7. 1. *Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*. When we do thus, we may justly apply the *promises* to ourselves, and with comfort expect our *parts* in them. But till then, though these *promises* be of certain *truth*, yet we can reap no *benefit* from them, because we are not the persons, to whom they are made, that is, we perform not the *condition* required, to give us *right* to them.

23. This is the *Faith*, or *belief* required of us towards the things *God* hath revealed to us in the *Scripture*; to wit, such as may answer the *end*, for which they were so *revealed*, that is, the bringing us to *good lives*; the bare *believing*, the *truth* of them, without this, is no more then the *Devils* do, as *S. James* tells us, *Chap*. 2. 19. Only they are not so *unreasonable*, as some of us are, for they will *tremble*, as knowing well this *Faith* will never do them any good But many of us go on *confidently*, and doubt not the *sufficiency* of our *Faith*, though we have not the least *fruit of obedience* to approve it by; let such hear *S. James* judgment in the point, *Chap*. 2. 26. *As the body without the spirit is dead, so Faith, if it have not works, is dead also*.

24. A *Second duty* to *God* is *Hope*, that is, a *comfortable* expectation of these *good things* he hath *promised*. But this, I told you before of *Faith*, must be such, as agrees to the nature of the

*promises*, which being such as *requires* a *condition* on our part, we can *hope* no further, then we make that good; or if we do, we are so far from *performing* by it this *duty of hope*, that we commit the great sin of *presumption*, which is nothing else, but *hoping* where *God* hath given us no *ground to hope*. This every man doth, that *hopes* for *pardon of sins*, and *eternal life*, without that *repentance* and *obedience*, to which alone they are *promised*, the true *hope* is that which *purifies* us; *S. John* saith, 1. Ep. 3 5. *Every man that hath this hope, purifieth himself, even as he is pure*, that is, it makes him *leave his sins*, and earnestly *endeavor* to be *holy*, as *Christ* is, and that which doth not so, how *confident* soever it be, may well be concluded to be but that *hope* of the *Hypocrite*, which *Job* assures us shall *perish*.

25. But there is another way of *transgressing*, this *duty*, besides that of *presu•p•t•i•o•n* and that is by *Desperation*, by which ⟨◇⟩ not that, which is ordinarily so calle• ⟨◇⟩ the *despairing* of *mercy*, so long as ⟨◇⟩ in our *sins*▪ for that is but *just* for ⟨◇⟩ : But I mean such a *desperation*, as makes us •e over *endeavor*, that is, when a man that sees he is not at the present such a one, as the *promises* belong to, concludes, he can never become such, and therefore neglects all *duty*, and goes on in his *sins*. This is indeed the sinful *desperation*, and that which if it be continued in, must end in *destruction*.

26. Now the work of *hope* is to prevent this, by setting before us the *generality* of the *promises*, that they belong to all that will but perform the *condition*. And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet *hope* will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost, when if he will but change his course, he shall be as certain to partake of the *promises* of *mercy* as if he had never gone on in those former *sins*.

27. This *Christ* shows us in the parable of the *Prodigal*, *Luke* 15. where we see that *Son*, which had run away from his father, and had consumed the *portion* given him, in *riotous living*, was yet upon his *return* and *repentance* used with as much kindness by the *Father*, as he that had never offended, nay with higher and more passionate expressions of love. The intent of which parable was only to show us how graciously our *heavenly Father* will receive us, how great soever our former *sins* have been, if we shall return to him with true sorrow for what is past, and sincere *obedience* for the time to come; nay so acceptable a thing is it to *God*, to have any sinner return from the *error* of his ways, that there is a kind of *triumph* in *heaven* for it, *there is joy in the presence of the Angels of God, over one sinner that repenteth*: *Lu.* 15. 10. And now who would not rather choose by a *timely repentance*, to bring *joy* to *heaven*, to *God*, and his *holy Angels*; then by a sullen *desperation* to please *Satan* and his *accursed Spirits*; especially when by the former we shall gain endless happiness to ourselves, and by the *latter* as endless torments.

28. A *third duty* to *God* is *love*; There are two common *Motives* of *love* amongst men, the one the *goodness* and *excellency* of the person; the other his *particular kindness*, and *love* to us, and both these are in the *highest degree* in *God*.

29. First he is of *infinite goodness*, and *excellency* in himself; This you were before taught to *believe* of him, and no man can doubt it, that considers but this one thing, that there is nothing *good* in the world, but what hath received all its *goodness* from God: His *goodness* is as the *Sea*, or *Ocean*; and the *goodness* of all *creatures*, but as some *small streams*, flowing from that *Sea*; now you would certainly think him a mad man, that should say the *Sea* were not greater than some little brook, and certainly it is no less *folly* to suppose, that the *goodness* of God doth not as much (nay *infinitely* more) *exceed* that of all *creatures*. Besides the *goodness* of the *creature* is *imperfect* and mixed with much evil; but his is *sure*, and entire, without any such *mixture*. He is perfectly *holy*, and cannot be tainted with the least *impurity*, neither can he be the *Author* of any to us, for though he be the cause of all the *goodness* in us, he is the cause of *none* of our *sins*. This *S. James* expressly tells us, Chap. 1. 13. *Let no man say when he is tempted, he is tempted of God; for God cannot be tempted with evil; neither tempteth he any man.*

30 But *secondly*, God is not only thus *good* in himself, but he is also wonderful *good*; that is, kind, and *merciful* to us, we are made up of *two* parts, a *soul* and a *body*, and to each of these God has expressed *infinite mercy*, and *tenderness*. Do but consider what was before told you of the *second Covenant*, and the *mercies* therein offered, even *Christ* himself, and all his *benefits*, and also that he offers them so *sincerely* and *heartily*, that no man can miss of *enjoying* them, but by his own *default*. For he doth most *really* and *affectionately* desire we should embrace them, and live: As appears by that *solemn oath* of his, *Eze. 33 11. As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; whereto he adds this passionate expression; turn ye, turn ye from our evil ways, for why will ye die:* To the same purpose, you may read, *Ezek. 18. Consider this, I say, and then surely you cannot but say, he hath great kindness to our souls. Nay let every man but remember with himself, the many calls he had to repentance and amendment, sometimes outward by the word, sometimes inward by the secret whispers of God's Spirit in his heart, which were only to woo and entreat him to avoid eternal misery, and to accept of eternal happiness; let him, I say, remember these, together with those many other means, God hath used towards him for the same end, and he will have reason to confess God's kindness, not only to men's souls in general; but to his own in particular.*

31. Neither hath he been wanting to our *bodies*, all the *good* things they enjoy, as *Health*, *Strength*, *Food*, *Rayment*, and whatever else concerns them, are merely his *gifts*; so that indeed it is impossible, we should be ignorant of his *mercies* to them, all those *outward* comforts and *refreshments* we daily enjoy, being continual *effects*, and *witnesses* of it, and though some enjoy more of these, than others, yet there is no person, but enjoys so much in one kind or other, as abundantly shows *God's mercy*, and *kindness* to him, in respect of his *body*.

32. And now surely you will think it but reasonable we should *love* him, who is in all respects thus *lovely*: Indeed this is a *duty* so generally acknowledged, that if you should ask any man the *question*, whether he loved God or no, he would think you did him great *wrong* to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed *love* him, and this will soon be proved to you by examining a little, what are the *common effects* of *love*, which we



bear to men▪ like ourselves, and then trying, whether we can show any such *fruits* of our love to God.

33. Of that sort there are *divers*, but for *shortness* I will name but two. The *first* is a *desire of pleasing*, the *second* a *desire of enjoying*. These are constantly the *fruits* of love. For the *first* 'tis known by all, that he that *loves* any person, is very desirous to *approve* himself to him▪ to do whatsoever he thinks will be *pleasing* to him; and according to the degree of *love*, so is this *desire* more▪ or less; where we love *earnestly*, we are very *earnest*, and *careful* to *please*. Now if we have indeed that *love* to God we *pretend* to, it will bring forth this *fruit*, we shall be careful to *please* him in all things. Therefore as you judge of the *tree* by its *fruits*, so may you judge of your *love* of God, by this *fruit* of it, nay indeed this is th▪ way of *trial*, which *Christ* himself hath give▪ us, *Jo. 14. 15. If ye love me keep my comandments*; and *S. John* tell us, *1 Ep. 5. 3. That this is the love of God, that we walk after his commandments*, and where this one proof is wanting, it will be *impossible* to *testify*▪ our love to God.

34. But it must yet be farther considered that this *love* of God must not be in a *low* or *weak* degree, for besides that the *Motives* to it, his *excellency*, and his *kindness* are in the *highest*; the same *Commandment* which bids us *love* God, bids us *love* him with all our heart, and with all our strength; that is, as much as is possible for us, and above any t▪ing else▪ And therefore to the fulfilling of this *Commandment*, it is necessary, we *love* him in that *degree*; and if we do so, then certainly we shall have not only some *slight*, and faint *endeavors* of *pleasing*, but such as are most *diligent*, and *earnest*, such as will put us upon the most painful and costly duties, make us willing to forsake our own *ease*, *goods*, *friends*, yea *life* itself, when we cannot keep them without *disobeying* God.

35. Now examine thyself by this: hast thou this *fruit* of love to show? dost thou make it thy *constant* and *greatest* care to keep *God's* *Commandments*? to *obey* him in all things? earnestly *laboring* to *please* him to the utmost of thy power, even to the *forsaking* of what is *dearest* to thee in this world? if thou dost, thou mayest then truly say thou *lovest* God. But on the contrary, if thou willfully *continuest* in the breach of many, nay but of any one *Command* of his, never deceive thyself, for the *love* of God *abides* not in thee. This will be made plain to you, if you consider what the *Scripture* saith of such, as, that they are *enemies* to God by their *wicked works*, *Col. 1. 21. That the carnal mind* (and such is every one that continues *willfully* in *sin*) is *enmity* to God, *Rom. 8. 7. That he that sins willfully, tramples underfoot the Son of God, and doth despite unto the Spirit of grace*, *Heb. 10 29.* and many the like. And therefore unless you can think *enmity*, and *trampling*, and *despite* to be *fruits* of love, you must not believe you *love* God, whilst you go on in any willful *disobedience* to him.

36. A *Second* *fruit* of love, I told you, was *desire* of *enjoying*. This is constantly to be seen in our *love* to another. If you have a *friend*, whom you entirely *love*, you desire his *conversation*, wish to be always in his *company*; and thus will it also be in our *love* to God, if that was as great, and hearty, as this.

37. There is a *twofold* *enjoying* of God, the one *imperfect* in this *life*, the other more *perfect*, and *complete*, in the life to come; that in this life is that *conversation*, as I may call it, which we have

with God in his ordinances, in *praying*, and *meditating*, in *hearing his word*, in *receiving the Sacrament*, which are all intended for this purpose, to bring us into an *intimacy*, and *familiarity with God*, by *speaking to him*, and *hearing him speak to us*.

38. Now if we do indeed *love God*, we shall certainly hugely *value*, and *desire* these ways of *conversing with him*, it being all that we can have in this life; it will make us with *David*, esteem *one day in God's courts better than a thousand*, *Psal. 84. 10*. We shall be glad to have these *opportunities* of approaching to him, as often as is possible, and be careful to use them *diligently*; to that end of *uniting us still more to him*, yea we shall come to these *spiritual exercises with the same cheerfulness*, we would go to our *dearest friend*. And if indeed we do thus, it is a good proof of our *love*.

39. But I fear there are not many have this to show for it, as appears by the common *backwardness*; and unwillingness of men to come to these; and their *negligence*, and heartlessness, when they are at them; and can we think that *God* will ever own us for *lovers of him*, whilst we have such *dislikes to his company*, that we will never come into it, but when we are *dragged by fear*, or *shame of men* or some such worldly Motive; It is sure you would not think that man *loved you*, whom you perceived to shun your *company*, and to be loath to come in your *sight*. And therefore be not so unreasonable as to say you *love God*, when yet you desire to keep as far from him as you can.

40. But besides this, there is another *enjoyment of God*, which is more perfect, and *complete*, and that is our *perpetual enjoying of him in heaven*, where we shall be forever *united to him*; and *enjoy him not now and then only*, for *short spaces of time*, as we do here, but *continually without interruption*, or breaking off. And certainly if we have that *degree of love to God* we ought, this cannot but be most earnestly desired by us so much, that we shall think no *labor too great to compass it*. The *seven years that Jacob served for Rachel*, *Gen. 29. 20. Seemed to him but a few days for the love that he had to her*: and surely if we have *love to God*, we shall not think the service of our whole *lives too dear a price for this full enjoyment of him*, nor esteem all the *enjoyments of the world*, worth the looking on, in comparison thereof.

41. If we can truly tell ourselves we do thus long for this enjoyment of God we may believe we *love him*. But I fear again, there are but few that can thus *approve their love*. For if we look into men's *lives*, we shall see they are not generally so *fond of this enjoyment*, as to be at any *pains to purchase it*. And not only so, but it is to be *doubted*, there are many, who if it were put to their *choice*, whether they would live *here always*, to enjoy the *profit and pleasure of the world*, or go to *heaven to enjoy God*, would, like the *Children of God and Reuben*, set up their rest on this side *Jordan*, *Num. 32*. and never desire that heavenly *Canaan*, so close do their *affections cleave to things below*, which shows clearly they have not made *God their treasure*, for then according to our *Savior's Rule*, *Mat. 6. 21*. Their *heart would be with him*. Nay, further yet; it is too plain, that many of us set so little *value on this enjoying of God*, that we *prefer the vilest and basest sins before him*, and choose to *enjoy them*, though by it we utterly *lose our parts in him*, which is the case of every man that continues willfully in those sins.

42. And now I fear, according to these rules of *trial*, many that *profess* to love God will be found not to do so. I conclude all with the words of S. John, 1 Ep. 3. 18. Which though spoken of the love of our *brethren*, is very fitly applicable to this love of God, let us *not love in word, neither in tongue, but in deed and in truth.*

43. A *Fourth duty* to God is *Fear*; this arises from the *consideration* both of his *Justice* and his *Power*; his *Justice* is such that he will not clear the wicked, & his *Power*, such that he is able to inflict the sorest punishments upon them; & that this is a reasonable cause of fear, Christ himself tells us, Mat. 10. 18. *Fear him which is able to destroy both body and soul in hell.* Many other places of *Scripture* there are, which commend to us this duty, as Psal. 2. 11. *Serve the Lord with fear:* Psal. 34. 9. *Fear the Lord yea that be his Saints:* Pro. 9. 10. *The fear of the Lord is the beginning of wisdom, and divers the like;* and indeed all the *threatenings* of wrath against sinners, which we meet with in the *Scripture*, are only to this end, to work this fear in our hearts.

44. Now this fear is nothing *else*, but such an *awful* regard of God, as may keep us from *offending* him. This the wise man tells us, Prov. 16. 17. *The fear of the Lord is to depart from evil:* so that none can be said truly to fear God, that is not thereby withheld from sin; & this is but answerable to that common fear we have towards man, whoever we know may hurt us, we will beware of *provoking*, & therefore if we be not as wary of displeasing God, it is plain we fear men, more then we do him.

45. How great a *madness* this is, thus to fear men above God, will soon appear, if we compare what man can do to us, with that which God can. And *first*, it is sure, it is not in the power of man (I might say Devils, too) to do us any hurt, unless God permit and suffer them to do it: so that if we do but keep him our friend, we may say with the Psalmist, *The Lord is on my side, I fear not what man can do unto me.* For let their malice be never so great, he can restrain, and keep them from hurting us, nay, he can change their minds towards us, according to that of the wise man, Pro. 16. 7. *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in Jacob, Gen. 32. who when his brother Esau was coming against him as an enemy, God wonderfully turned his heart, so that he met him with all the expressions, of brotherly kindness, as you may read in the next Chapter.

46. But *Secondly*, suppose men were left at liberty to do thee what mischief they could; Alas, their power goes but a little way, they may perhaps rob thee of thy goods, it may be they may take away thy liberty, or thy credit, or perchance thy life too; but that thou knowest is the utmost they can do. But now God can do all this when he pleases, and that which is infinitely more, his vengeance reaches even beyond death itself, to this eternal Misery both of body and soul in hell; in comparison of which death is so considerable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do,* saith Christ, Luk. 12. 4. And then immediately adds, *But I will forewarn you whom ye shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you fear him.* In which words the comparison is set between that greatest ill we can suffer from man, the loss of life, and those sadder evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore God only to be feared.

47. But there is yet one thing farther considerable in this matter, which is this, it is possible we may *transgress* against *men*, and they not know it, I may perhaps *steal* my *neighbors goods*, or defile his *wife*, and keep it so close that he shall not *suspect* me, and so never bring me to *punishment* for it; but this we cannot do with God, he knows all things even the *most secret thoughts* of our hearts, and therefore though we commit a sin never so *closely*, he is sure to fit us, and will as surely if we do not timely repent, *punish* us *eternally* for it.

48. And now surely it cannot but be *confessed*, that it is much safer *displeasing men*, then God; yet alas our *practice* is as if we *believed* the *direct* contrary, there being nothing more ordinary with us, then for the *avoiding* of some *present danger* we *fear* from men, to rush ourselves upon the *indignation* of God. And thus it is with us, when either to save our *estates*, or *credits*, or our very *lives*, we commit any *sin*, for that is plainly the *choosing* to provoke God, rather than *man*.

49. But God knows this case of the *fear* of *men* is not the only one wherein we venture to *displease* him, for we commit many *sins*, to which we have none of this *temptation*, nor indeed any other; as for instance, that of *common swearing*, to which there is nothing either of *pleasure*, or *profit* to invite us. Nay, many times, we, who so *fear* the *mischiefs* that other men may do to us, that we are ready to buy them off with the greatest *sins*, do ourselves bring all those very *mischiefs* upon us, by *sins* of our own *choosing*. Thus the careless *prodigal* robs himself of his *estate*, the *deceitful & dishonest* man, or any that lives in open *notorious sin*, *deprives* himself of his *credit*, and the *drunkard*, & *glutton* brings *diseases* on himself, to the *shortening* his life: And can we think we do at all *fear* God when that *fear* hath so little *power* over us, that though it be backed with the many present *mischiefs*, that attend one *sin*, it is not able to keep us from them? surely such men are so far from *fearing* God, that they rather seem to defy him, resolve to provoke him, whatsoever it cost them, either in this world or the *next*. Yet so unreasonably *partial* are we to ourselves that even such as these will pretend to this *fear*: you may examine multitudes of the most gross *scandalous* sinners, before you shall meet with one that will acknowledge he *fears* not God. It is strange it should be possible for men thus to cheat themselves, but however it is certain, we cannot *deceive* God, he will not be *mocked*; and therefore if we will not now so *fear* as to *avoid sin*, we shall one day *fear*, when it will be too *late* to *avoid punishment*.

50. A *Fifth duty* to God is, that of *trusting* in him, that is, *depending* and *resting* on him: and that is *first* in all *dangers*, *Secondly* in all *wants*. We are to *rest* on him in all our *dangers* both *spiritual* and *temporal*. Of the *first* sort are all those *temptations*, by which we are in *danger* to be *drawn* to *sin*. And in this respect he hath *promised* that if we *resist the Devil* he shall *fly from us*, *I am*. 47. Therefore our *duty* is *first* to *pray* earnestly for God's *grace* to *enable* us to *overcome* the *temptation*, and *Secondly*, to set ourselves *manfully* to *combat* with it, not yielding or *giving consent* to it in the least *degree*; and whilst we do thus, we are *confidently* to rest upon God, that his *grace* will be *sufficient* for us, that he will either remove the *temptation*, or *strengthen* us to *withstand* it.

51. *Secondly*, in all outward and *temporal dangers*, we are to *rest* upon him, as knowing that he is *able* to deliver us, and that he will do so, if he see it *best* for us, & if we be such to whom he

hath *promised his protection*, that is, such as truly *fear him*. To this purpose we have many *promises in Scripture*, Ps. 34. 7. *The Angel of the Lord tarrieth round about them that fear him, and delivereth them;* & Ps. 34. 20. *The Lord delivereth the souls of his Saints, and all that put their trust in him shall not be destitute;* and divers the like. And also we have many examples, as that of the *three children in the furnace*, Dan. 3. That of *Daniel in the Lions Den*, Dan. 6. And many others, all which serve to teach us this one lesson, that if we go on conscionably in performing our duty, we need not be dismayd for anything that can befall us, for the God whom we serve, is able to deliver us.

52. Therefore in all *dangers*, we are first *humbly to pray* for his aid, and then to *rest ourselves cheerfully* on him; assuring ourselves that he will give such an *issue* as shall be most for our good. But above all things, we must be sure to *fix our dependence wholly* on him, and not to *rely* on the *creatures for help*, much less must we seek to *deliver* ourselves by any unlawful means; that is by the *committing* of any *sin*, for that is like *Saul*, 1 Sam. 28. 7. To go to the *witch*, that is, to the *Devil* for help; such courses do commonly *deceive* our hopes at the present, and instead of *delivering* us out of our *straits*, plunge us in greater, and those much more uncomfortable ones, because then we want that which is the only *support*, God's *favor* and aid which we certainly *forfeit* when we thus seek to rescue ourselves by any *sinful* means. But supposing we could by such a way certainly free ourselves from the *present danger*, yet alas we are far from having *gain'd* safety by it, we have only removed the *danger* from that which was less considerable, and brought it upon the most *precious* part of us, our *souls*; like an *unskillful Physician*, that to remove a pain from the *finger*, strikes it to the *heart*; we are therefore grossly mistaken, when we think we have played the good *husbands*, in saving our *Liberties*, or *Estates*, or *Lives* themselves by a *sin*; we have not saved them but madly *overbought* them, laid out our very *souls* on them; And *Christ* tells us how little we shall gain by such bargains, Mat. 17. 26. *What is a man profited if he shall gain the whole world, and lose his own soul.* Let us therefore resolve never to *value* anything we can possess in this world at so high a rate, as to keep it at the *price* of the least *sin*, but when ever things are driven to such an *issue*, that we must either part with some, perhaps all our *worldly* possessions, nay life itself or else *commit a sin*, let us then remember that this is the *season* for us to perform that *great* and excellent *duty*, of *taking up the Cross* which we can never so properly do, as in this case; for our bearing of that which we have no possible way of *avoiding*, can at most be said to be but the *carrying* of the *Cross*, but then only can we be said to *take it up*, when having a means of *escaping* it by a *sin*, we rather choose to *endure the Cross* then *commit the Sin*, for then it is not *laid* on us by any unavoidable *necessity*, but we willingly *choose* it; and this is *highly* acceptable with *God*, yet withal so strictly *required* by him, that if we *fail* of performing it▪ when we are put to the *trial*, we are not to be accounted followers of *Christ*, for so himself hath expressly told us, Mat. 16. 24. *If any man come after me, let him deny himself, and take up his Cross and follow me;* and so again, Mar. 8. 34. It were therefore a good point of *Spiritual Wisdom* for us▪ sometimes by some *lower degrees* of *self-denial*, to fit ourselves for this *greater*, when we shall be *called* to it; we know he that expects to run a *race* will beforehand be often *breathing* himself, that he may not be foiled when he comes to *run* for the *prize*; in like manner 'twil be fit for us, sometimes to *abridg* ourselves somewhat of our *lawful* pleasure, or ease, or profit, sothat we may get

such a *mastery* over our *selves*, as to be able to *renounce* all, when our *•bedience* to God requires it.

53. And as we are thus to *trust* on God for *d•liverance* from *danger*, so are we likewise for *supply* of our *wants*; and those again are either *spiritual* or *temporal*: our *spiritual want* is that of his *grace* to enable us to *serve* him without which we *can do nothing*; and for this we are to *depend* on him, provided, we neglect not the means, which are *prayer*, and a *careful using* of what he hath already *bestowed* on us: For then we have his *promise* for it, *he will give the holy spirit to them that ask it*, Luke 11. 15. And unto him that hath shall be given, Mat. 25, 29. that is, *To him that hath made a good use of that grace he hath already, God will give more*. We are not therefore to *affright* ourselves with the *difficulty* of those things God requires of us, but *remember* he commands nothing, which he will not *enable* us to perform, if we be not *wanting* to ourselves. And therefore let us sincerely do our parts, and *confidently* assure ourselves, God will not fail of his.

54. But we have likewise *temporal* and *bodily wants*, and for the *supply* of them we are likewise to *rely* on him. And for this also we want not *promises*, supposing us to be of the number of them to whom they are made, that is, God's *faithful Servants*. *They that fear the Lord lack nothing*, Psal. 34. 9, & v. 10. *They that seek the Lord shall want no manner of thing that is good*: Again, *Psa. 33. 18, 19. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine*. Examples also we have of this, as we may see in the case of *Elijah*, and the *poor widow*, 1 Kings 17. And many others.

55. We are therefore to look up to him for the *provision* of all things *necessary* for us, according to that of the *Psalmist*, *The eyes of all wait upon thee, O Lord, and thou givest them meat in due season*. And our *Savior* hath taught us to *pray* for our *daily-bread*; thereby teaching us, that we are to live in *continual dependence* upon God for it. Yet I mean not by this, that we should so expect it from God, as to give up ourselves to *idleness* and expect to *•e fed* by *miracle*. No, our honest *industry*, and labor is the means by which God *ordinarily* gives us the *necessaries* of this life, and therefore we must by no means *neglect* that. *He that will not labor, let him not eat*, says the *Apostle*, 2 Thes. 3. 10. And we may believe God will pronounce the same *sentence*, and suffer the *slothful* person to want even necessary food. But when we have faithfully used our own *endeavor*, then we must also look up to God for his blessing on it, without which it can never *prosper* to us. And having done thus, we may comfortably *rest* ourselves on his *providence* for such a measure of these *outward* things, as he sees fittest for us.

56. But if our *condition* be such, that we are not able to *labor*, and have no other means of bringing in the *necessaries* of life to ourselves, yet even then we are *cherfully* to rest upon God, believing that he who *feeds* the *Ravens*, will by some means or other, though we know not what, *provide* for us, so long as he pleases we shall continue in this world, and never in any case *torment* ourselves with *Carking*, and *distrustful* thoughts, but as the *Ap•stle*, 1 Pet. 5. 7. *Cast all our care on him who careth for us*.

57. *This is earnestly pressed by our Savior, Mat. 6. Where he abundantly shows the folly of this sin of distrust. The place is a most excellent one, and therefore I shall set it down at large, Ver 25* Therefore I say unto you, take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on, is not the life more then meat, and the body then raiment? Behold the fowls of the air, for they sow not neither do they reap nor gather into barns, yet our heavenly Father feedeth them. Are ye not, much better then they? which of you by taking thought can add one cubit to his stature? and why take ye thought for raiment? consider the lilies, of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little Faith? Therefore take no thought, saying, what shall we eat, or what shall we drink, or where with all shall we be clothed. (for after all these things do the Gentiles seck) for your heavenly Father knoweth that ye have need of all these things? But seek ye first the Kingdom of God and his righteousness, and then all these things shall be added unto you: Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof: *I might add many other texts to this purpose but this is so full, and convincing, that I suppose it needless.*

58. All therefore that I shall say more concerning this *duty* is to put you in mind of the great *benefits* of it; as *first*, that by this *trusting* upon God, you *engage* and *hind* him to *provide* for you. *Men*, you know, think themselves highly *concerned* not to *fail* those that depend and *trust* upon them: and certainly God doth so much more. But then *Secondly*, there is a great deal of *ease*, and quiet in the *practice* of this *duty*; it delivers us from all those *carkings*, and *immoderate* cares which *disquiet* our minds, break our *sleep*, and *grieves* even our very *heart*. I doubt not but those that have felt them, need not be told they are *uneasy*. But then methinks that *uneasiness* should make us forward to embrace the means for the *removing* of them, and so we see it too often doth, in *unlawful* ones; men will *cheat*, and *steal*, and *lie* and do anything to deliver themselves from the *fear* of *want*. But alas, they commonly prove but *deceitful* remedies: They bring *God's* curse on us, and so are more likely to betray us to *want*, then to keep us from it. But if you desire a certain and *unfailing* cure for *cares*, take this of *relying* upon God.

59. For what should cause that man to fear *want*, that knows he hath one that *cares* for him, who is *all-sufficient*, and will not suffer him to *want* what is fit for him. If a *poor* man had but a *faithful promise* from a *wealthy* person, that he would never suffer him to *want*, it is sure he would be highly *cheered* with it, and would not then think fit to be as *carking* as he was before, and yet a *man's promise* may fail us, he may either grow *poor*, and not be *able*, or he may prove *false*, and not be *willing* to make good his word. But we know *God* is subject neither to *impoverishing* nor *deceit*. And therefore how vile an *injury* do we offer to him, if we dare not *trust* as much upon his *promise*, as we would on that of a *man*, yea and how great a *mischief* do we do ourselves by loading our minds with a *multitude* of *vexatious*, and *tormenting* cares, when we may so securely *cast our burden upon God*. I conclude this in the words of the *Apostle*,

*Phil. 4. 6. Be careful for nothing, but in everything by Prayer, and supplication, with thanksgiving; let your requests be made known unto God.*

## PARTITION II.

Of HUMILITY Of Submission to God's Will, in respect of Obedience of Patience in all sorts of sufferings; and of HONOUR due to God in several ways in his House, Possessions, His Day, Word, Sacraments, &c.

§ 1. A Sixth duty to God is *humility*, that is, such a sense of our own *meanness*, and his *excellency*, as may work in us a *lowly and unfeigned submission* to him; This *submission* is *twofold*, *First* to his will, *Secondly* to his *Wisdom*.

2. The *submission* to his will is also of two sorts, the *submission* either of *obedience*, or *patience*. That of *obedience*, is our ready *yielding* ourselves up to *do his will*, so that when God hath by his *command* made known to us what his *pleasure* is, *cheerfully*, and *readily* to set about it. To enable us to this, *humility* is exceeding necessary, for a *proud* person is of all others the unaptest to *obey*, and we see men never pay an *obedience* but where they acknowledge the person commanding to be some way *above* them. And so it is here, if we be not thoroughly persuaded, that *God* is infinitely *above* us, that we are *vileness*, and *nothing* in comparison of him, we shall never pay our due *obedience*.

3. Therefore if ever you mean to *obey* entirely (as you must if ever you mean to be *saved*) get your hearts possessed with the *sense* of that great unspeakable *distance* that is between *God* and you. Consider him as he is a *God* of *infinite Majesty*, and *glory*, and we poor *worms* of the earth; he *infinite* in *power*, able to do *all things*; and we able to do *nothing*, not so much as to make one *hair white or black*, as our *Savior* speaks, *Mat. 5. 36. He of infinite purity and holiness*, and we *polluted and defiled*, wallowing in all kind of *sins*, and *uncleanness*; he *unchangeable* and *constant*, and we subject to *change* and alteration every minute of our lives. He *eternal* and *immortal*, and we *frail mortals*, that when ever he *taketh away our breath* we *die*; and are turned again to our *dust*, *Psal. 104. 29. Consider all this*, I say, and you cannot but acknowledge a wide *difference* betwixt *God* and man, and therefore may well cry out with *Job*, after he had approacht so near to *God*, as to discern somewhat of his *excellency*, *Job 42. 56. Now mine eyes seeth thee, wherefore I abhor myself and repent in dust and ashes.*

4. And even when this *humility* hath brought us to *obedience*, it is not then to be cast off, as if we had no farther use of it; for there is still great use, nay *necessity* of it, to keep us from any *high conceits* of our performances, which if we once entertain, it will *blast* the best of them, and make them utterly *unacceptable* to *God*; like the *strictness* of the *Pharisee*, which when once he came to boast of, the *Publican* was preferred before him, *Luke 18. The best* of our works are so full of *infirmity* and *pollution*; that if we *compare* them with that *perfection*, and *purity*, which is in *God*, we may truly say with the *Prophet*, *All our righteousnesses are as filthy rags*, *Isaiah 64. 6. And therefore to pride* ourselves in them, is the same *madness*, that it would be in a *beggar*, to brag of his *apparel* when it is nothing but *vile rags*, and *tatters*. Our *Savior's* precept in this matter must always be remembered, *Luke 17. 10. When you have done all those*



things which are commanded you, say, we are unprofitable servants; if when we have done all, we must give ourselves no better a title, what are we then to esteem ourselves, that are so far from doing any considerable part, of what we are commanded? Surely that worsen name of slothful and wicked servant, Mat. 25. 26. We have no reason to think too bad for us.

5. A Second sort of submission to his will, is that of patience, this stands in suffering his will, as that of obedience did in acting it, and is nothing else, but a willing and quiet yielding to whatever afflictions it pleases God to lay upon us. This the forementioned humility will make easy to us; for when our hearts are thoroughly possessed with that reverence and esteem of God, it will be impossible for us to grudge or murmur at what ever he does. We see an instance of it in Old Eli. 1 Sam. 3. Who after he had heard the sad threatenings of God against him, of the destruction of his family, the loss of the Priesthood, the cutting off both his sons in one day, which were all of them afflictions of the heaviest kind, yet this one consideration, that it was the Lord enabled him calmly and quietly to yield to them; saying, Let him do what seemeth him good, ver. 18. The same effect it had on David, in his sufferings, Psal. 39. 9. I was dumb, I opened not my mouth, because thou didst it: God doing it silenced all murmurings and grumbings in him. And so must it do in us, in all our afflictions, if we will indeed approve our humility to God.

6. For surely you will not think that child hath due humility to his parent or that servant to his Master, that when they are corrected, shall fly in the Father or Masters face. But thus do we when ever we grudge and repine at that which God lays upon us. But besides the want of humility in our so doing, there is also a great want of justice in it; for God hath as we are his creatures, a right to do with us what he will, and therefore for us to resist that right of his, is the highest injustice, that can be; nay farther, it is also the greatest folly in the world, for it is only our good that God aims at in afflicting us; that heavenly Father is not like our earthly ones, who sometime correct their children, only to satisfy their own angry humor, not to do them good. But this is subject to no such frailties, he doth not afflict willingly, nor grieve the children of men, Lam. 3. 33. They are our sins, which do not only give him just cause, but even force, and necessitate him to punish us. He carries to us the bowels and affections of the tenderest Father; now when a Father sees, his child stubborn, and rebellious, and running on in a course that will certainly undo him, what greater act of Fatherly kindness can he do then chasten and correct him, to see if by that means he may amend him; nay indeed he could not be said to have true kindness to him, if he should not. And thus it is with God when he sees us run on in sin, either he must leave off to love us, and so leave us to ourselves, to take our own course; and that is the heaviest curse that can befall any man; or else if he continue to love us, he must correct and punish us, to bring us to amendment. Therefore when ever he strikes, we are in all reason, not only patiently to lie under his rod, but (as I may say) kiss it also; that is, be very thankful to him, that he is pleased, not to give us over to our own hearts lusts, Psal. 81. 12. But still continue his care of us, sends afflictions, as so many messengers to call us home to himself. You see then how gross a folly it is to murmur at those stripes, which are meant so graciously; it is like that of a froward patient, which reproaches and reviles the Physician that comes to cure him, and if such a one be left to die of his disease, everyone knows whom he is to thank for it.

7. But it is not only *quietness*, no nor *thankfulness* neither under *afflictions*, that is the *full* of our *duty* in this matter; we must have *fruitfulness* also, or all the rest will stand us in no stead. By *fruitfulness* I mean the bringing forth that, which the *afflictions* were sent to work in us, *viz.* the *amendment* of our *lives*. To which purpose in time of *affliction* it is very necessary for us to call ourselves to an *account*, to *examine* our hearts and lives, and *search* diligently, what *sins* lie upon us, which have *provoked* God thus to smite us, and whatsoever we find ourselves *guilty* of, humbly to *confess* to God, and immediately to *forsake* for the rest of our time.

8. All I shall add concerning this duty of *patience*, is, that we are as much bound to it in one sort of *sufferings*, as another, whether our *suffering* be so *immediately* from God's hand, that no creature hath anything to do in it, as *sickness*, or the like; or whether it be such, wherein *men* are the *instruments* of *afflicting* us. For it is most sure, when any man doth us hurt, he could not do it, without God's *permission*, and *sufferance*, and God, may as well make them the *instruments* of *punishing* us, as do it more *directly* by *himself*; and it is but a *counterfeit* *patience*, that pretends to *submit* to God, and yet can *bear* nothing from men; we see *holy Job*, who is set forth to us as a *pattern* of *true* *patience*, made no such *difference* in his *afflictions*, he took the loss of his *Cattel*, which the *Chaldeans* and *Sabaeans* robbed him of, with the very same *meekness*, with which he did that, which was *consumed* by *fire* from heaven. When therefore we suffer anything from *men*, be it never so *unjustly* in *respect* of them, we are yet to *confess* it most *just* in *respect* of God, and therefore instead of looking upon them with *rage*, and *revenge*, as the *common* *custom* of the *world* is, we are to look up to God, acknowledge his *justice* in the *affliction*, begging his *pardon* most earnestly for those *sins*, which have provoked him to send it, and *patiently* and *thankfully* bear it, till he shall see fit to *remove* it; still saying with *Job*, *Blessed be the name of the Lord*

9. But I told you, *humility* contained in it a *submission* not only to his *Will*, but also to his *Wisdom*; That is, to acknowledge him *infinitely* wise, and therefore that whatever he doth, is *best* and *fittest* to be done. And this we are to *confess* both in his *commands*, and in his *disposing*, and *ordering* of things: First, whatsoever he *commands* us, either to *believe* or *do*, we are to *submit* to his *wisdom* in both, to *believe* whatever he *bids* us *believe*, how *impossible* soever it seem to our *shallow* understandings, and to do whatever he *commands* us to do, how *contrary* soever it be to our *fleshly* reason, or humor; and in both to *conclude* that his *commands* are most fit and *reasonable* however they *appear* to us.

10. *Secondly*, We are to *submit* to his *wisdom* in respect of his *disposal* and *ordering* of things, to *acknowledge* he disposes all things most *wisely*, and that not only in what concerns the *world* in *general*, but also in what concerns *every* one of us in *particular*, so that what *condition* soever he puts us in, we are to assure ourselves, it is that, which is *best* for us, since he *chooses* it for us, who cannot err. And therefore never to have *impatient* desires of anything in this world; but to leave it to God to fit us with such an *estate* and *condition*, as he sees best for us, and there let us *quietly* and *contentedly* rest, yea though it be such, as of all others we should least have *wisht* for ourselves. And this surely cannot but appear very *reasonable* to any, that hath *humility*; for that having taught him, that God is *infinitely* wise, and he very *foolish*, he can never doubt, but that it is much more for his *good* that God should *choose* for

him, then he for *himself*, even as it is much more for the *child's* good, to have the *parent* choose for it, then to be left to those *silly choices* it would make for its *self*. For how many times would it *cut* and *burn*, and *mischief* itself, if it might have everything it *desires*? And such *children* are we, we many times *eagerly desire* those things, which would *undo* us, if we had them. Thus many times we *wish* for *wealth* and *honor* and *beauty*, and the like, when if we had them, they would only prove *snares* to us, we should be drawn into *sin* by them. And this *God* who *knows* all things sees, though we do not, and therefore often *denies* us those things, which he sees will tend to our *mischief*, and it is his *abundant mercy*, that he doth so. Let us therefore when ever we be *disappointed* of any of our aims and wishes, not only *patiently* but *joyfully* submit to it, as knowing that it is certainly *best* for us, it being chosen by the *unerring wisdom* of our *heavenly Father*.

11. A *Seventh* duty to *God* is *Honor*; that is, the *paying* him such a *reverence* and *respect* as belong to so great a *Majesty*. And this is either *inward* or *outward*. The *inward* is the *exalting* him in our *hearts*, having always the *highest* and most excellent *esteem* of him. The *outward* is the *manifesting* and showing forth that *inward*, and that is the first *general* in the *whole* course of our lives, the living like men that do indeed carry that high *esteem* of *God*. Now you know if we bear any special *reverence* but to a *man*, we will be careful not to do any *foul* or base thing in his *presence*, and so if we do indeed *honor God*, we shall *abhor* to do any *unworthy* thing in his sight. But *God* sees all things, and therefore there is no way to *shun* the doing it in his sight, if we do it at all; therefore if we do thus *reverence* him, we must never at any time do any *sinful* thing.

12. But besides this *general* way of *honoring God*, there are many *particular acts*, by which we may *honor* him, and those *acts* are divers according to the several *particulars*, about which they are exercised. For we are to pay this *honor* not only *immediately* to himself, but also by a due *estimation*, and account of all those things, that nearly *relate* or belong to him. Those are especially *Six*, *First* his *House*. *Secondly* his *Revenue* or *incom*, (as I may say) *Thirdly* his *Day*, *Fourthly* his *Word*, *Fifthly* his *Sacraments*, and *Sixthly* his *Name*; and everyone of these is to have some degree of our *reverence* and *esteem*.

13. *First* his *House*, that is, the *Church*, which being the *place* set apart for his *public* worship, we are to look on it, though not as *holy* in *respect* of its self, yet in respect of its use, and therefore must not *profane* it by employing it to uses of our own. This *Christ* hath taught us by that act of his, *Mat. 21. 12*. In driving the *buyers* and *sellers* out of the *Temple*, saying, *my house shall be called the house of prayer*: And again, *Jo. 2. 16*. *Make not my Fathers house of a house merchandice*: by which it is clear, *Churches* are to be used only for the services of *God*, and we are to make that the only end of our *coming* thither, and not to come to *Church*, as to a *market*, to make *bargains*, or dispatch *businesses* with our neighbors, as is too *common* among many. But when ever thou enterest the *Church*, remember that it is the *house* of *God*, a place where he is in an *especial* manner *present*, and therefore take the counsel of the wise man, *Eccles. 5. 1*. And *keep thy foot when thou goest into the house of God*; that is, behave thyself with that *godly awe* and *reverence*, which belongs to that great *Majesty*, thou art before. Remember that thy business there is to *converse* with *God*, and therefore shut out all thoughts of the

world, even of thy most *lawful business*, which though they be *allowable*, at another time, are here *sinful*. How fearful a guilt is it then to entertain any such *thoughts*, as are in themselves wicked? It is like the *treason* of Judas, who pretended indeed to come to kiss his *Master*, but brought with him a *band of soldiers to apprehend* him. *Mat. 26*. We make show in our coming to *Church*, of *serving and worshipping God*, but we bring with us a *train of his enemies*, to provoke and *despite* him. This is a wickedness that may outvie the *profaneness* of these days, in turning *Churches into stables*; for *sinful and polluted thoughts* are much the worst sort of *beasts*.

14. The *Second* thing to which respect belongs, is his *revenue or income*; that is, whatsoever is his *peculiar possessions*, set apart for the *maintenance* of those that attend his *service*; those were the *Priests* in time of the *Law*, and *Ministers* of the *Gospel* now with us. And what ever is thus set apart we must look on with such *respect* as not to dare to turn it to any *other* use. Of this sort some are the *freewill-offerings* of men, who have sometimes of their own accord given some of their *goods or lands* to this *holy use*; and whatsoever is so *given*, can neither by the person that gave it, nor any other be taken away without great that sin of *sacriledg*.

15. But besides these, there was among the *Jews*, and hath always been in all *Christian Nations*, something allotted by the *Law of the Nation*, for the *support and maintenance* of those that attend the *service of God*. And it is but just and necessary it should be so, that those who by undertaking that *Calling* are taken off from the ways of gaining a *livelihood* in the world, should be *provided* for by them, whose souls they watch over. And therefore it is most reasonable, which the *Apostle* urges in this matter, *1 Cor. 9. 11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* That is, the most *unreasonable* for men to grudge the bestowing a few *carnal things*, the *outward necessities* of this *temporal life* on them, from whom they receive *spiritual things*, even *instruction and assistance* towards the obtaining an *eternal life*.

16. Now whatsoever is thus appointed for this use, may by no means be employed to any *other*. And therefore those *tithes* which are here by *Law allotted* for the *maintenance* of the *Ministry*, must by no means be kept back, nor any *tricks or shifts* used to avoid the *payment* either in *whole* or in *part*. For first it is certain, that it is as truly *theft* as any other robbery can be, *Ministers* having *right* to their *tithes* by the same *Law*, which gives any other man right to his *estate*. But then *Secondly*, it is another manner of *robbery*, then we think of, it is a *robbing of God*, whose *service* they were given to maintain, and that you may not doubt the truth of this, it is no more then *God himself* hath said of it, *Mal. 3. 8. Will a man rob God? yet ye have robbed me; yet ye say, wherein have we robbed thee? in tithes and offerings* Here it is most plain, that in *God's account* the withholding *tithes* is a *robbing* of him. And if you please, you may in the next *verse* see, what the gains of this *robbery* amounts to, *Yea are cursed with a curse*. A *curse* is all is gotten by it, and *common experience* shows us, that *God's vengeance* doth in a remarkable manner pursue this sin of *Sacrilege*, whether it be that of withholding *tithes*, or the other of seizing on those *possessions*, which have been *voluntarily consecrated to God*. Men think to enrich themselves by it; but it usually proves directly *contrary*; this *unlawful gain* becomes such a *Canker* in the estate, as often eats out even that we had a *just title* too.

And therefore if you love (I will not say your souls, but) your estates, preserve them from that danger by a strict care never to meddle with anything set a part for God.

17. A *Third* thing, wherein we are to express our *reverence* to God, is the *hallowing* of the *times*, set apart for his *service*. He who hath *given* all our time, requires some part of it to be paid back again, as a *rent* or *tribute* of the whole. Thus the *Jews* kept holy the *seventh day*: and we *Christians* the *Sunday*, or *Lord's day*, the *Jews* were in their *Sabbath* especially to *remember* the *Creation* of the world, and we in ours, the *resurrection* of *Christ* by which a way is made for us into that *better* world we expect hereafter. Now this *day* thus set a part, is to be employed in the *worship* and *service* of God, and that *first* more *solemnly* and *publicly* in the *Congregation*, from which no man must then absent himself without a *just cause*: and *Secondly*, privately at home; in praying with, and *instructing* our *families*, or else in the yet more private *duties* of the *closet*, a man's own *private prayers*, *reading meditating*, and the like.

And that we may be at *leisure* for these a *rest* from all our *worldly* business is commanded; therefore let no man think that a *bare rest* from *labor* is all that is *required* of him on the *Lord's day*, but the time which he saves from the *works* of his *calling*, he is to lay out on those *spiritual duties*. For the *Lord's Day* was never ordained to give us a *pretence* for *idleness*, but only to change our *employment* from *worldly*, to *heavenly*; much less was it meant, that by our *rest* from our *callings*, we should have more time free to bestow upon our *sins*, as too many do, who are more *constant* on that day at the *Alehouse*, then the *Church*. But this *rest* was commanded, *first* to *shadow* out to us that *rest* from *sin* which we are bound to all the *days* of our *lives*. And *secondly* to take us off from our *worldly business*, and to give us time to attend the *service* of God, and the need of our *souls*.

18. And surely if we rightly consider it, it is a very great *benefit* to us that there is such a *set time*, thus weekly returning for that purpose. We are very *intent*, and *busy* upon the *world*, and if there were not some such *time* appointed to our hands, it is to be doubted, we should hardly allot any ourselves: And then what a *starved* condition must these poor souls of ours be in, that shall never be afforded a meal, whereas now there is a *constant diet* provided for them, every *Sunday*, if we will conscionably employ it, may be a *festival* day to them; may bring them in such *spiritual* food, as may *nourish* them to *eternal* life. We are not to look on this day with *grudging*, like those in *Amos* 8. 5. Who ask, *When will the Sabbath be gone, that we may set forth wheat?* As if that time were utterly *lost*, which were taken from our *worldly* business. But we are to consider it, as the *gainfullest*, as the *joyfullest* day of the week, a day of *harvest*, wherein we are to lay up in *store* for the *whole* week, nay for our *whole* lives.

19. But besides this of the weekly *Lord's day*, there are other times, which the *Church* hath set apart for the *remembrance* of some *special mercies* of God, such as the *Birth*, and *Resurrectoon* of *Christ*, the *Descent* of the *Holy Ghost*, and the like; and these *days* we are to keep in that manner which the *Church* hath ordered, to wit in the *solemn worship* of God, and in particular *thanksgiving* for that *special blessing* we then remember. And surely whoever is truly *thankful* for those rich *mercies*, cannot think it too much to set apart some *few days* in a *year* for that purpose.

But then we are to look that our *Feasts* be truly *spiritual*, by employing the day thus *holily*, and not make it an *occasion of intemperance and discords* as too many do, who consider nothing in *Christmas* and other *good times*, but the *good cheers and jollity* of them. For that is doing *despite*, instead of *honor to Christ*, who came to bring all *purity and soberness* in the world, and therefore must not have that coming of his remembered in any other *manner*.

20. Other days there are also set a part in *memory* of the *Apostles*, and other *Saints*, wherein we are to give *heartly thanks to God*, for his *graces* in them, particularly that they were made *instruments of revealing to us Christ Jesus*, and the way of *salvation*, as you know the *Apostles* were by their *Preaching* throughout the *world*. And then farther, we are to meditate on those *Examples* of holy life, they have given us, and stir up ourselves to the imitation thereof. And whoever does uprightly set himself to make these *uses* of these several *holy days*, will have cause, by the *benefit* he shall find from them, to *thank* and not to *blame* the *Church* for ordering them.

21. Another sort of *days* there are, which we are likewise to *observe*, and those are *days of fasting and humiliation*; and whatever of this kind the *Church* enjoynes, whether *constantly* at set times of the *year*, or upon any *special* and more sudden occasion, we are to observe in such a manner as she directs; that is, not only in a bare *abstaining from meat*, which is only the *bodies punishment*, but in *afflicting our souls, humbling* them deeply before *God*, in a *heartly* confessing, and *bewailing* of our own, and the *nations sins*, in earnest *Prayers for God's pardon*, and *forgiveness*, and for the turning away of those *judgments*, which those *sins* have called for, But above all, in *turning ourselves from our sins, loosing the bands of wickedness*; as *Isaiah* speaks, Chap. 58. 6. And exercising ourselves in *works of mercy, dealing our bread to the hungry*, and the like, as it there follows.

22. *Fourthly*, we are to express our *reverence to God*, by *honoring his Word*; and this we must certainly do, if we do indeed *honor* him; there being no surer sign of our despising any person, than the setting light, by what he says to us; as on the *contrary*, if we *value* one every word he speaks will be of *weight* with us. Now this *word of God* is expressly contained in the *holy Scriptures*, the *Old and New Testament*, where he speaks to us, to show us his *Will*, and our *duty*. And therefore to this *Word* of his we are to bear a *wonderful* respect, to look upon it, as the *rules*, by which we must frame all the *actions* of our life; and to that end to *study* it much, to read in it as often as we can, if it may be never to let a *day* pass us, without *reading*, or *hearing* some part of it read.

23. But then that is not all: We must not only *read*, but we must *mark* what we *read*, we must diligently *observe*, what *duties* there are which *God commands* us to perform, what *faults* they are, which *God* there charges us not to *commit*, together with the *rewards promised* to the one, and the *punishments threatened* to the other. When we have thus *marked*, we must lay them up in our *memory*, not so *loosely*, and *carelessly*, that they shall presently *drop out* again; but we must so fasten them there by often thinking, and meditating on them, that we may have them ready for our use. Now that *use* is the directing of our *lives*; and therefore whenever we are tempted to the *committing* of any evil, we are then to call to mind, this is the thing, which in such a *Scripture* is *forbidden* by *God*, and all his *vengeances* threatened against it; and so in

like manner when any opportunity is offered us of doing good to remember, this is the *duty*, which I was *exhorted* to in such a *Scripture*, and such *glorious rewards* promised to the doing of it: and by these considerations *strengthen* ourselves for *resisting* of the *evil* and *performance* of the good.

24. But besides this of the *written Word*, it hath pleased *God* to provide yet further for our *instruction*, by his *Ministers*, whose *office* it is to teach us *God's Will*, not by saying anything *contrary* to the *written word*; (for whatsoever is so, can never be *God's Will*) but by *explaining* it, and making it *easier* to our understandings, and then *applying* it to our particular *occasions*, and *exhorting*, and stirring us up to the *practice* of it; all which is the *end*, at which *first* their *Catechizing* and then their *preaching* aimeth. And to this we are to bear also a due *respect*, by giving *diligent* heed thereto, not only being present at *Catechizings* and *Sermons*, and either *sleep* out the time, or think of somewhat else, but carefully *marking* what is said to us. And surely if we did but rightly consider, how much it *concern* us, we should conclude it very *reasonable* for us to do so.

25. For *First* as to that of *Catechizing*, it is the laying the *foundation* upon which all *Christian Practice* must be built, for that is the teaching us our *duty*, without which it is impossible for us to perform it. And though it is true, that the *Scriptures* are the *Fountains*, from whence this *knowledge of duty* must be fetched, yet there are many who are not able to *draw* it from this *fountain* themselves, and therefore it is absolutely *necessary* it should be thus brought to them by others.

26 This *Catechizing* is generally looked on as a thing belonging only to the *youth*, and so indeed it ought, not because the *oldest* are not to learn, if they be *ignorant*, but because all *children* should be so *instructed*, that it should be impossible for them, to be *ignorant* when they come to *years*. And it nearly concerns every *Parent*, as they will free themselves; from the *guilt* of their *children's* eternal undoing, that they be careful to see them *instructed* in all *necessary* things; to which purpose it will be fit early to *teach* then some *short Catechism*, of which sort none so fit as the *Church-Catechism*; yet are they not to rest on these endeavors of their own; but also to call in the *Ministers* help, that he may build them up farther in *Christian Knowledge*.

27. But alas! it is too sure, that *parents*, have very much neglected this *duty*, and by that means it is that such *multitudes* of men and women, that are called *Christians*, know no more of *Christ*, or anything, that concerns their own *souls*, then the mearest *heathen*.

28. But although it were their *Parents* fault, that they were not *instructed*, when they were *young*, yet it is now their own if they remain still *ignorant*; and it is sure, it will be their own *ruin* and *misery*, if they willfully continue so. Therefore whoever it be, of what age or condition soever, that is in this *ignorant* estate, or in any such degree of it, that he wants any part of *necessary saving knowledge*; let him as he loves his *soul*, as ever he would escape *eternal damnation*, seek out for *instruction*, & let no fear of *shame* keep any from it; for *first* it is certain the *shame* belongs only to the *willful* continuing in *ignorance*, to which the desire of *learning* is directly *contrary*, and is so far from a *shameful*, that it is a most *commendable* thing,

and will be sure to be so accounted by all *wise* and *good* men. But *Secondly*, suppose some *profane*, *senseless* people should deride it, yet sure that *shame* were in all reason to be undergone *joyfully*, rather than venture on that *confusion* of *face*, which will at the day of *judgment* befall those, who to avoid a little *false shame* amongst men, have gone on in a *willful ignorance* of their *duty*, which *ignorance* will be so far from *excusing* any sins they shall commit, that it *adds* one great & *heavy* sin to all the rest, even the *despising* that *knowledge*, which is offered to them. How heinous a sin that is, you may learn in the *First Chapter* of the *Proverbs*, where *hating knowledge*, ver. 29. is said to be the thing that *draws down* those sad *vengeances* forementioned, even *God's forsaking* men, *laughing* at their *calamity*, instead of *helping* them: W<sup>ch</sup> is of all other conditions in the world, the most *miserable*, & surely they are *madly desperate*, that will run themselves into it.

29. As for those who have already this *foundation* laid, by the *knowledge* of the *grounds* of *Christian Religion*, there is yet for them a farther help provided, by *Preaching*. And it is no more than needs, for *God* knows, those that *understand* their *duty* well enough, are too apt to *forget* it; nay, sometimes by the *violence* of their own *lusts* to *transgress* it, even when they do *remember* it, and therefore it is very useful, we should often be put in mind of it, to prevent our *forgetting*, and also often *exhorted* and *assisted*, to *withstand* those *lusts* which draw us to those *transgressions*. And to these purposes *preaching* is intended; *First*, to warn us, to be upon our *guard* against our *spiritual enemy*, and then to furnish us with *weapons* for the fight; that is, such means and *helps*, as may best enable us to beat off *temptations*, and get the *victory* over them.

30. Since therefore this is the end of *preaching*, we must not think we have done our *duty*, when we have heard a *Sermon*, though never so attentively, but we must lay up in our hearts those *instructions*, and advices we there meet with & use them *faithfully* to that end of *overcoming* our sins. Therefore when ever thou comest to the *Physician* of thy *soul*, do as thou wouldst with the *Physician* of thy *body*; thou comest to him not only to *hear* him talk, and tell thee what will *cure* thee, but also to do according to his *directions*; and if thou dost not so here, thou art as vain, as he that expects a bare *receipt* from his *Doctor* shall *cure* him, though he never make use of it. Nay, thou art much more vain and *ridiculous*, for that though it do him no good, will do him no *harm*• he shall be never the *worse* for having been taught a *medicine*, though he use it not: but in these *spiritual receipts*, it is otherwise, if we use them not to our *good*, they will do us a great deal of *harm*, they will rise up in *judgment* against us, and make our *condemnation* so much the *heavier*. Beware therefore not to bring that *danger* upon thyself, but when thou hast heard a *Sermon*, consider with thyself what *directions* there were in it, for enabling thee to eschew *evil*, or to do *good*. And if there were anything especially concerned thine own *bo•ome sin*, lay that close to thy heart, and all the week after make it matter of medita•tion, think of it even whilst thou art at thy work, if thou wantest other time; and not only think of it, but •et to the *practice* of it, do what thou wert advised to, for the *subduing* sins and quickening *grace* in thee. Finally look carefully to *practice* the counsel of the *Apostle*, *Ia. 1. 22. Be ye doers of the word not hearers only deceiving your own souls: to hope for good from the word, without doing of it, is, it seems, nothing but a deceiving ourselves; Let us never therefore measure our godliness by the number of Sermons which we*



hear, as if the *hearing* many were a certain mark of a good *Christian*, but by the store of *fruit* we bring forth by them, without which all our *hearing* will serve but to bring us in that *heavier* portion of *stripes*, which belongs to him that *knows his Masters will and does it not*, Lu. 12. 47. But this *reverence* which is due to *preaching* we must not pay to all that is now a days called so, for *God* knows there are many *false Prophets gone out into the world*, as the *Apostle* speaks, 1 Jo. 4 1. And now, if ever, is that *advice* of his necessary, to try the *Spirits whether they be of God*: But what I have said, I mean only of the *preaching* of those, who *first* have a *lawful calling* to the *Office*, and *secondly* frame their *doctrine* according to the *right rule*, the *written word* of *God*. But if any man say he is not able to *judge* whether the *doctrine* be according to the *Word* or no, let him at least try it by the *common known rules of duty*, which he doth understand, and if he find it a *doctrine*, giving men liberty to *commit* those things, which are by all acknowledged *sins*; such as *rebellion, injustice, unmercifulness, uncleanness*, or the like he may conclude it is utterly *contrary* to *God*, and his *Word*, and then *abhorrence*, and not *reverence* belongs to it.

31. *Fifthly*, we are to express our *honoring* of *God*, by *receiving* his *Sacraments*, those are two, *Baptism*, and the *Supper of the Lord*. And this we are to do; *First*, by our *high esteem* of them; *Secondly*, by our *reverent usage* of them; we are *first* to prize them at a *high rate*, looking on them, as the *instruments* of bringing to us the *greatest blessings* we can receive. The *first* of them, *Baptism* that enters us into *covenant* with *God*, makes us *members* of *Christ*, & so gives us right to all those *precious benefits*, that flow from him, to wit *pardon* of *sins*, *sanctifying grace*, and *heaven* itself, on *condition* we perform our parts of the *covenant*. And as for the *Lord's Supper*, that is not only a *sign* and *remembrance* of *Christ*, and his *death*; but it is actually the *giving* *Christ*, and all the *fruits* of his *death* to every *worthy* receiver, and therefore there is a most *highest estimation*, and *value* due to each of them.

32. And not only so; but in the *second* place we must show our *reverence* in our *usage* of them, and that *First before*, *Secondly at*, and *Thirdly after* the time of *receiving* them. It is true that the *Sacrament* of *Baptism* being now administered to us, when we are *infants*, it is not to be expected of us, that we should in our *own persons* do anything, either before or at the time of *receiving* it, those performances were strictly required of all persons, who were *baptized*, when they were of *years*. But for us, it suffices to give us right to *Baptism*, that we are *born* within the *pale* of the *Church*, that is, of *Christian parents*; and all that is required at that time, is, what we can only perform by others, they in our stead *promising* that when we come to *years*, we will *perform* our parts of the *Covenant*. But by how much the less we are then able to do, so much the greater bond lies on us, to perform those *after-duties* required of us, by which we are to supply the *want* of the former.

33. Now if you would know what those *duties* are, look over those *promises* which your *Godfathers* and *Godmothers* then made in your name, and you may then learn them. I cannot give you them in a better form, then that of our *Churches Catechism* which tells: That our *Godfathers* and *Godmothers* did *promise*, and *vow* *three things* in our names; *First*, that we should *forsake the Devil* and all his works, the *pomps* and *vanities* of this *wicked world*, and all the *sinful lusts* of the *flesh*: where by the *Devil* is meant. *First*, the *worshipping* of all *false gods*, which is indeed

but *worshipping the Devil*: A sin which at the time of *Christ's* coming into the world, was very common; most part of *mankind* then living in that vile *Idolatry*. And therefore when *Baptism* was first ordained, it was but needful to make the *forsaking* of those *false gods*, a principal part of the vow. And though those *false worships* are now much rarer, yet there was one special part of them, which may be *feared* to be yet too common among us, and that is all sorts of *unleanness*, which though we do not make *ceremonies* of our *religion* as the *heathens* did of theirs, yet the *committing* thereof is a most high *provocation* in *God's* eyes, such as drew him to destroy whole *Cities* with *fire and brimstone*, as you may read, *Gen.* 19. Nay, the *whole world* with *water*, *Gen.* 6. and will not fail to bring down *judgments*, and strange ones on any that continue therein; and therefore the *forsaking* them well deserves to be looked on, as an especial part of this *promise*. Besides this all dealing with the *Devil* is here *vowed* against, whether it be by *practicing witchcraft* ourselves, or consulting with those that do upon any occasion whatever, as the *recovery* of our *health*, our *goods* or what ever else. For this is a degree of the former *sin*, it is the *forsaking* of the *Lord*, and setting up the *Devil* for our *God*, whilst we go to him in our needs for help

34. But we also *renounce* all the *works* of the *Devil*, and those are either in general all those which the *Devil* tempts us to, or else those *particular* kinds of sin, which have most of his *image* on them; that is, those which he himself most *practices*, such are *pride* (which brought him from being an *Angel of light* to the *accursed* condition he is now in) and *lying*; he is, as our *Savior* saith, *Jo* 8. 44. A *liar*, and *the Father of it*; and such also are *malice* and *envy*, especially *killing*, and *destroying* of others, for he was a *murderer from the beginning*. *Io* 8. 44. But above all, there is nothing wherein we become so like him, as in *tempting* & drawing others to *sin*; which is his whole *trade*, and *business*, and if we make it any part of ours, we become like that *roaring Lyon*, that goes about *seeking whom he may devour*, *1 Pet.* 5. 8.

35. The *second* thing we vow to *forsake*, is the *pomps and vanities of this wicked world*. By the *pomps* and *vanities* there are several things meant, some of them, such as were used by the *heathens*, in some *unlawful sports* of theirs, wherein we are not now so much concerned, there being none of them remaining among us but besides that, there is meant all *excess* either in *diet* or *sports*, or *apparel*, when we keep not those due *measures*, which either by the *general* rules of *sobriety*, or the *particular* circumstances of our *qualities* and *callings* we are bound to. Next, by the *wicked world* we may understand, *first* the *wealth* and *greatness* of the *world*, which though we do not so totally *renounce*, that it is *unlawful* for a *Christian* to be either rich, or great, yet we thus far *promise* to *forsake* them, that we will not set our *hearts* upon them, nor ever either get, or *keep* them by the least *unlawful* means. *Secondly* by the *wicked world*, we may understand the *companies* and *customs* of the *world*; which so far as they are *wicked*, we here *renounce*; that is, we *promise* never to be *drawn* by *company* to the *commission* of a *sin*, but rather to *forsake* the most *delightful* company, then be ensnared by it; nor yet by *custom*, but rather venture the *shame* of being thought *singular*, ridiculous persons, walk as it were in a path by ourselves, then put ourselves into that *broad way*, that leads to *destruction*, by giving ourselves over to any *sinful custom*, how *common* soever it be grown. If this part of our vow were but thoroughly considered, it would arm us against most of the *temptations* the world offers us, *company* and *custom* being the two special *instruments* by which it works on us.

36. A *third* thing we renounce is all the *sinful* lusts of the *flesh*: where the *flesh* is to be understood in that sense, wherein the *Scripture* often uses it, for the *fountain* of all *disordered* affections. For though those *unclean desires*, which we ordinarily call the *lusts* of the *flesh*, are meant here, yet they are not the *only* things here contained, there being divers *other* things, which the *Scripture* calls the *works of the flesh*; I cannot better inform you of them, then by setting down that list *S. Paul* gives of them, *Gal. 5. 19, 20, 21*. Now the *works of the flesh* are manifest, which are these, *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revilings, and such like*. This with those other *descriptions*, you will find scattered in several places of *Scripture* will show you, there are many things contained under this part of your vow, the *forsaking* all the *sinful* lusts of the *flesh*.

37. The *second* thing our *Godfathers* and *Godmothers* promised for us, was that *we should believe all the Articles of the Christian faith*. These we have summed up together, in that which we call the *Apostles Creed*, which since we promise to *believe*, we are supposed also to *promise to learn* them, and that not only the *words*, but likewise the *plain sense* of them, for who can *believe* what he either never *heard* of, or knows not anything of the means of it? Now by this *believing* is meant not only the *consenting* to the *truth* of them, but also the *living* like them that do *believe*; As for *Example*, our *believing* that *God created* us, should make us *live* in that *subjection* and *obedience* to him, which becomes *creatures* to their *Creator*; the *believing* that *Christ redeemed* us, should make us yield up ourselves to him as his *purchase*, to be *disposed* wholly by him, and *employed* only in his *service*. The *believing* a *judgment* to come, should give us care so to walk, that we may not be *condemned* in it. And our *believing* the *life everlasting* should make us *diligent* so to employ our *short* moment of time here, that our *everlasting* life may be a life of *joy*, not of *misery* to us. In this manner from all the *Articles* of the *Creed*, we are to draw *Motives* to *confirm* us in all *Christian Practice*; to which end it is that our *learning*, and *believing* of them *tends* and therefore without it we are very far from making good this part of our vow, the *believing all the Articles of the Christian faith*.

38. The *last* part of our vow is, that *we should keep God's holy will and commandments, and walk in the same all the days of our lives*. Where by *of God's holy will and commandments*, is meant our *doing* of all those things, which he hath made known to us to be his *will* we should perform; wherein he hath given us his *holy Word* to *instruct* us, and *teach* us, what it is that he requires of us, and now he *expects* that we should faithfully do it without *favoring* ourselves in the breach of any one of his *commands*. And then in this entire *obedience*, we must walk *all the days of our lives*: That is, we must go on in a *constant* course of *obeying God*, not only fetch some few *steps* in his ways, but walk in them, and that not for some part of our time but *all the days of our lives*, never turn out of them, but go on *constantly* in them, as long as we live in this world.

39. Having now thus briefly explained to you this vow made at your *Baptism*, all I shall add concerning it, is not only to remember you how nearly you are concerned in the *keeping* it: and that *first* in respect of *justice*, *secondly*, in respect of *advantage* and *benefit*. That you are in *justice* bound to it, I need say no more, but that it is a *promise*, and you know *justice* requires of

every man the *keeping* of his *promise*. But then this is of all other *promises* the most *solemn* and *binding*, for it is a *vow*; that is, a *promise* made to *God*; and therefore we are not only *unjust*, but *forsworn*, when ever we *break* any part of it.

40. But *secondly* we are also highly *concerned* to keep it, in respect of our own *benefit*. I told you before, that *Baptism* entered us into *Covenant* with *God*, now a *Covenant* is made up of two parts; that is, something *promise* by the *one party*, and something by the other of the parties that make the *Covenant*. And if one of them *break* his part of the *Covenant*; that is, perform not what he hath *agreed* to, he can in no reason look that the other should make good his. And so it is here, *God* doth indeed *promise* those *benefits* before mentioned, and that is his part of the *Covenant*. But then we also undertake to perform the *several* things contained in this *vow* of *Baptism*, and that is our *part* of it, and unless we do indeed perform them, *God* is not tied to make good his, and so we *forfeit* all those *precious* benefits and *advantages*, we are left in that *natural* and *miserable* estate of ours, *Children of wrath*, *enemies of God*, and *heirs of eternal damnation*. And now what can be the *pleasure*, that any or all sins can offord us, that can make us the least degree of *recompense* for such a *loss*, the *loss* of *God's favor* and *grace* here, and the *loss* of our own souls hereafter: for as our *Savior* saith, *Mar. 8. 36. What shall it profit a man; if he shall gain the whole world, and lose his own soul: yet this mad bargain we make, whenever we break any part of this our vow of Baptism. It therefore most nearly concerns us to consider sadly of it; to remember, that every sin we commit, is a direct breach of this vow, and therefore when thou art tempted to any sin, seem it never so light, say not of it, as Lot did of Zoar, Gen. 6. 20. Is it not a little one? but consider, that whatever it is, thou hast in thy Baptism vowed against it, and then be it never so little, it draws a great one at the heels of it, no less then that of being forsworn, which whoever commits, God hath in the third Commandment pronounced, he will not hold him guiltless. And that we may the better keep this vow, it will be very useful often to repeat to ourselves the several breaches of it, that so we may still have it ready in our minds, to set against all temptations; and surely it is so excellent a weapon, that if we do not either cast it aside, or use it very negligently, it will enable us by God's help to put to flight our spiritual adversary. And this is that reverence we are to pay to this first Sacrament, that of Baptism.*

### **PARTITION III.**

Of the LORD'S SUPPER, of Preparation before, of Duties to be done at the Receiving, and afterwards, &c.

§ 1. NOW follows the *reverence* due to the *Sacrament* of the *Lord's Supper*; and in this I must follow my first *division*, and set down *first* what is to be done *before*, *secondly*, *at*, and *thirdly*, *after* the time of *receiving*, for in this *Sacrament* we cannot be excused from any one of these, though in the *former* we are.

2. And *first* for that which is to be done *before*, *S. Paul* tells us it is *examination*, *1 Cor. 11 28. But let a man examine himself and so let him eat of that bread and drink of that cup. But before I proceed to the particulars of this examination, I must in the general tell you that the special business we have to do in this Sacrament, is to repeat, and renew that covenant we made with*

God in our *Baptism*, which we having many ways grievously *broken*, it pleases God in this great mercy to suffer us to come to the *renewing* of it in this *Sacrament*, which if we do in *sincerity* of heart, he hath *promised* to *accept* as, and to give us all those *benefits* in this, which he was ready to bestow in the *other Sacrament*, if we had not by our own fault *forfeited* them. Since then the *renewing* of our *Covenant* is our business of this time, it follows that these three things are necessary towards it; *First*, that we understand what that *covenant* is; *Secondly*, that we consider, what our *breaches* of it have been; and *Thirdly*, that we resolve upon a *strict* observance of it, for the *rest* of our life. And the *trying* ourselves in *every* one of these particulars, is that *examination* which is required of us, before we come to this *Sacrament*.

3. And *first* we are to *examine*, whether we *understand* what this *Covenant* is; this is, exceeding necessary, as being the *foundation* of both the other, for it is neither *possible* to discover our *past* sins, nor to settle *purpose* against them for the *future* without it. Let this therefore be your *first* business. *Try* whether you rightly understand what that *Covenant* is, which you entered into at your *Baptism*, what be the *mercies* promised on *God's* part, and the *duties* on yours. And because the *Covenant* made with each of us in *Baptism*, is only the applying to our *particulars*; the *Covenant* made by *God*, in *Christ*, with all mankind in *general*, you are to consider, whether you *understand* that; if you do not, you must immediately seek for *instruction* in it. And till you have means of gaining better, look over what is briefly said in the entrance to this treatise, concerning the *second Covenant*, which is the *foundation* of that *Covenant*, which *God* makes with us in our *Baptism*. And because you will there find, that obedience to all *God's* *Commands* is the *condition* required of us; and is also that, which we expressly *vow* in our *Baptism*, it is necessary you should likewise know, what those *Commands* of *God* are. Therefore if you find you are *ignorant* of them, never be at rest, till you have got yourself *instructed* in them, and have gained such a measure of *knowledge*, as may direct you to do that *Whole Duty of Man*, which *God* requires. And the giving thee this *instruction* is the only aim of *this* Book; which the more *ignorant* thou art, the more *earnestly* I shall entreat thee, *diligently* to read. And if thou hast heretofore *approacht* to this *holy Sacrament* in utter *ignorance* of these *necessary* things, bewail thy sin in soe doing, but presume not to come again, till thou have by gaining this *necessary knowledge* fitted thyself for it, which thou must hasten to do. For though no man must come to the *Sacrament* in such *ignorance*, yet if he willfully continue in it, that will be no *excuse* to him for keeping from this holy Table.

4. The *second* part of our *examination* is concerning our *breaches* of this *Covenant*, and here thou wilt find the use of that *knowledge* I spake of. For there is no way of discovering what our *sins* have been, but by *trying* our actions by that which should be the *rule* of them, the *Law of God*. When therefore thou settest to this part of *examination*, remember what are the several branches of thy *duty*, and then ask thy *own* heart in every particular, how thou hast *performed* it. And content not thyself with knowing in *general*, that thou hast broken *God's* *Law*, but do thy utmost to discover in what *particulars* thou hast done so. Recal as well as thou canst, all the passages of thy life, and in each of them consider, what part of that duty hath been *transgressed* by it. And that not only in the *grosser* act, but in *word* also, nay even in thy most *secret thoughts*. For though man's *Law* reaches not to them, yet *God's* doth; so that whatever he forbids in the act, he forbids likewise in the *thoughts* and *desires*, and sees them

as clearly as our most *public acts*. This particular *search* is exceeding *necessary*; For there is no promise of *forgiveness* of any sin, but only to him that *confesseth* and *forsaketh* it. Now to both these it is necessary, that we have a *distinct* and particular *knowledge* of our sins. For how can he either *confess* his sin, that *knows* not his guilt of it? or how can he *resolve* to *forsake* it, that discerns not himself to have formerly *cleaved* to it? Therefore we may surely conclude, that this *examination* is not only *useful*, but *necessary* towards a *full*, and complete *repentance*; for he that does not take this *particular* view of his *sins*; will be likely to *repent* but by *halves*, which will never avail him towards his *pardon*; nothing but an entire forsaking of *every evil way*, being sufficient for that. But surely of all other times it concerns us, that when we come to the *Sacrament*, our *repentance* be *full* and *complete*, and therefore this strict search of our own hearts is then especially *necessary*. For although it be true, that it is not *possible* by all our *diligence* to discover, or remember every sin of our whole *lives*: And though it be also true, that what is so unavoidably hid from us, may be forgiven without anymore particular *confession*, then that of *David's*, *Psalm 19. 12. Cleanse thou me from my secret faults*, yet this will be no plea for us, if they come to be *secret*, only because we are *negligent* in searching. Therefore take heed of *deceiving* thyself in this *weighty* business, but search thy soul to the *bottom*, without which it is impossible that the *wounds* thereof should ever be *thoroughly* cured.

5. And as you are to inquire thus narrowly concerning the *several sorts* of sins, so also must you concerning the *degrees* of them; for there are divers *circumstances*, which *increase*, and heighten the sin. Of this sort there are many. As *first*, when we sin against *knowledge*, that is, when we certainly *know* such a thing to be a *sin*, yet for the present *pleasure* or *profit* (or whatever other motive) adventure of it. This is by *Christ* himself adjudged to be a great *heightening* of the *sin*. *He that knows his Masters will, and doth it not, shall be beaten with many stripes, Luke 12. 47.* *Secondly*, when we sin with *deliberation*; that is, when we do not fall into it of a *sudden*, ere we are *aware*, but have time to *consider* of it, this is another degree of the sin. But *thirdly* a yet *higher* is, when we do it against the *resistances* and *checks* of our own *conscience*, when *that* at the time tells us, this thing thou oughtest not to do; Nay, lays before us the *danger*, as well as the *sin* of it, yet in spite of these *admonitions* of *conscience*, we go on and commit the sin; this is a huge *increase* of it, such as will raise the lest sin into a most *high provocation*. For it is plain, a sin thus committed must be a *willful* one, and then be the *matter* of it never so *light*, it is most heinous in *God's* eyes. Nay, this is a *circumstance* of such force, that it may make an *indifferent* action, that is in itself no sin, become one. For though my *conscience* should err in telling me such a thing were *unlawful*, yet so long as I were so *persuaded*, it were sin for me to do that thing; for in that case my will *consents* to the doing a thing, which I *believe* to be *displeasing* to *God*, & *God* (who judges us by our will, not our *understandings*.) imputes it to me as a sin, as well as if the thing were in itself *unlawful*, & therefore surely we may conclude that anything which is in itself *sinful*, is made much more so by being *committed* against the *checks* of *conscience*. A *fourth aggravation* of a sin is, when it hath been often repeated, for then there is not only the guilt of so many more *Acts*, but every *Act* grows also so much *worse*, and more *inexcusable*. We always judge thus in faults committed against *ourselves*, we can forgive a *single* injury, more easily then the same, when it hath been *repeated*, and the oftener it hath been so *repeated*, the more heinous we account

it. And so surely it is in faults against God also. *Fifthly*, the *sins* which have been committed after vows, and *resolutions* of amendment are yet more *grievous*: for that contains also the *breaking* of those *promises*. Somewhat of this, there is in every *willful* sin, because every such is a breach of that vow we make at *Baptism*; But besides that, we have since bound ourselves by *new* vows, if at no other time, yet surely at our *coming* to the *Lord's Supper*, that being (as was formerly said) purposely to *repeat* our vow of *Baptism*. And the more of these vows we have made, so much the greater is our *guilt*; if we fall back to any *sin*, we then renounced. This is a thing very well worth weighing, & therefore *examine* thyself particularly, at thy approach to the *Sacrament*, concerning thy breaches of *former* vows made at the *holy Table*. And if upon any other *occasion*, as *sickness*, *trouble* of mind, or the like, thou hast at any time made any other, call thyself to a *strict account* how thou hast performed them also, and remember that every sin committed against such vows is besides its own *natural* guilt, a *perjury* likewise. *Sixthly*, a yet higher step is, when a sin hath been so *often* committed, that we are come to a *custom* and *habit* of it: and that is indeed a *high* degree.

6. Yet even of *habits* some are worse then others; as *first*, if it be so *confirmed*, that we are come to a *hardness* of heart, have no *sense* at all of the sin; or *secondly*, if we go on in it against any *extraordinary* means used by God to reform us, such as *sickness*, or any other *affliction*, which seems to be sent on purpose for our *reclaiming*. Or *thirdly*, if all *reproofs* and *exhortations* either of *Ministers* or *private friends* work not on us, but either make us *angry* at our *reprovers*, or set us on *defending* the sin. Or *Lastly*, if this sinful *habit* be so strong in us, as to give us a *love* to the sin, not only in ourselves, but in others; if as the *Apostle* saith, *Rom. 1. 31. We do not only do the things, but take pleasure in them that do them*, and therefore entice and *draw* as many as we can into the same *sins* with us: Then it is risen to the *highest* step of wickedness, and is to be looked on as the utmost *degree* both of *sin* and *danger*. Thus you see how you are to *examine* yourselves concerning your *sins*, in each of which you are to consider how many of these *heightening circumstances* there have been, that so you may aright *measure* the *heinousness* of them.

7. Now the end of this *examination* is to bring you to such a *sight* of your *sins*, as may truly *humble* you, make you sensible of your own *danger*, that have provoked so great a *Majesty*, who is able so sadly to *revenge* himself upon you. And that will surely even to the most carnal heart appear a reasonable ground of *sorrow*. But that is not all, it must likewise bring you to a *sense* and *abhorrence* of your *baseness*, and *ingratitude*, that have thus offended so *good* and *gracious* a God, that have made such unworthy and unkind returns to those *tender* and rich mercies of his. And this consideration especially must melt your hearts into a deep *sorrow* and *contrition*, the *degree* whereof must be in some measure answerable to the *degree* of your sins. And the greater it is, provided it be not such as shuts up the *hope* of God's *Mercy*, the more acceptable it is to God, who hath promised not to *despise* a *broken* and *contrite* heart, *Psal. 51. 17*. And the more likely it will be also to bring us to amendment: For if we have once felt what the smart of a wounded *Spirit* is, we shall have the less mind to venture upon *sin* again.

8. For when we are *tempted* with any of the short *pleasures* of sin, we may then out of our own experience set against them the sharp *pains* and *terrors* of an *accusing conscience*, which will

to any that hath felt them; be able infinitely to outweigh them. Endeavour therefore to bring your soul to this *melting* temper, to this deep unfeigned sorrow, and that not only for the *danger* you have brought upon yourself, for though that be a consideration that may and ought to work *sadness* in us, yet where that alone is the *motive* of our sorrow, it is not that sorrow which will avail us for *pardon*; and the reason of it is clear, for that sorrow proceeds only from the *love* of ourselves, we are sorry, because we are like to *smart*. But the sorrow of a true *penitent* must be enjoined also with the *love* of God, and that will make us grieve for having *offended* him, though there were no *punishment* to fall upon ourselves. The way then to stir up this sorrow in us, is *first* to stir up our *love* of God, by repeating to ourselves the many gracious Acts of his mercy towards us, particularly that of his *sparing* us, and not *cutting* us off in our *sins*. Consider with thyself how many and how great *provocations* thou hast offered him, perhaps in a *continued* course of many years *willful* disobedience, for which thou mightest with perfect *justice* have been ere this sent *quick* into *Hell*; Nay, possibly thou hast before thee many examples of less *sinner*s, then thou art, who have been suddenly snatched away in the midst of their *sins*. And what cause canst thou give, why thou hast thus long escaped, but only because his *eye* hath *spared* thee. And what cause of that *sparing*, but his tender *compassions* towards thee, his unwillingness that thou shouldst *perish*? This consideration if it be pressed home upon thy soul, cannot choose (if thy heart be not as hard as the *nether Milstone*) but awake somewhat of *love* in thee towards this *gracious*, this *longsuffering* God, and that *love* will certainly make it appear to thee, that it is an *evil thing*, and a *bitter*, that thou hast *forsaken the Lord*, *Ier. 2. 19*. That thou hast made such *wretched* requitals of so great *mercy*; it will make thee both *ashamed* and *angry* at thyself, that thou hast been such an *unthankful* creature. But if the consideration of this one sort of *mercy*, *God's forbearance* only, be such an engagement, and help to this *Godly* sorrow, what will then be the multitude of those other *mercies*, which every man is able to reckon up to himself? and therefore let every man be as *particular* in it as he can call to mind as many of them as he is able that so he may attain to the *greater* degree of *true contrition*.

9. And to all these *endeavors* most be added *earnest prayers* to God, that he by his *holy spirit* would show you your *sins*, and soften your hearts, that you may thoroughly *bewail*, and *lament* them.

10. To this must be joined an *humble confession* of *sins* to God, and that not only in *general*, but also in *particular*, as far as your *memory* of them will reach, and that with all those *heightening* circumstances of them, which you have by the forementioned *examination* discovered. Yea even *secret*, and *forgotten* *sins* must in *general* be acknowledged; for it is certain there are *multitudes* of such, so that it is necessary for everyone of us to say with *David*, *Psal. 19. 12*. *Who can understand his errors, cleanse thou me from my secret faults*. When you have thus *confessed* your *sins*, with this hearty *sorrow*, and sincere *hatred* of them, you may then (and not before) be concluded to feel so much of your *disease*, that it will be seasonable to apply the *remedy*.

11. In the *next* place therefore you are to look on him, whom God hath *set forth* to be the *propitiation* of our *sins*, *Rom. 3. 25*. *Even Jesus Christ that Lamb of God, who taketh away the sins of the world* *Io. 1. 29*. And earnestly beg of God, that by his most *precious blood*, your *sins* may be



washed away, and that God would for his sake be *reconciled* to you. And this you are to believe will surely be done, if you do for the rest of your time *forsake* your sins, and give yourselves up sincerely to *obey* God in all his *commands*. But without that, it is vain to hope any benefit from *Christ*, or his sufferings. And therefore the *next* part of your *preparation* must be the setting those *resolutions* of *obedience* which I told you was the *third* thing you were to examine yourselves of before your approach to the holy *Sacrament*.

12. Concerning the *particulars* of this *resolution*, I need say no more, but that it must *answer* every part, and branch of our *duty*; that is, we must not only in *general* resolve, that we will observe *God's Commandments*, but we must resolve it for *every Commandment* by itself; and especially where we have found ourselves most to have *failed* heretofore, there especially to renew our *resolutions*. And herein it nearly concerns us to look, that these resolutions be *sincere*, and *unfeigned*, and not only such *slight* ones as people use out of *custom* to put on at their coming to the *Sacrament*, which they never think of keeping *afterwards*. For this is a certain truth, that whosoever comes to this *holy Table* without an *entire hatred* of every *sin*, comes *unworthily*; and it is as sure, that he that doth entirely *hate* all sin, will *resolve* to *forsake* it; for you know *forsaking* naturally follows *hatred*, no man willingly abides with a thing, or person he *hates*. And therefore he that doth not so resolve, as that *God* the searcher of *hearts* may *approve* it as *sincere*, cannot be supposed to *hate* sin, and so cannot be a *worthy* receiver of that *holy Sacrament*. Therefore try your resolutions thoroughly, that you *deceive* not yourselves in them, it is your own great *danger*, if you do, for it is certain you cannot deceive *God*, nor gain *acceptation* from him by anything, which is not perfectly *heartly* and *unfeigned*.

13. Now as you are to *resolve* on this *new obedience*, so you are likewise to *resolve* on the means, which may assist you in the *performance* of it. And therefore consider in every duty, what are the *means* that may help you in it, and resolve to make use of them, how *uneasy* soever they be to your flesh; so on the other side consider what things they are, that are likely to *lead* you to sin, and resolve to *shun* and avoid them: this you are to do in respect of all *sins* whatever, but especially in those, whereof you have *formerly* been guilty. For there it will not be hard for you to find, by what *steps* and *degrees* you were drawn into it, what *company*, what occasion it was that *ensnared* you, as also to what sort of *temptations* you are aptest to *yield*. And therefore you must particularly fence you self against the *sin*, by *avoiding* those *occasions* of it.

14. But it is not enough that you *resolve* you will do all this hereafter, but you must instantly set to it, and begin the course by *doing* at the *present* whatsoever you have opportunity of doing: And there are several things, which you may; nay, must do at the *present*, before you come to the *Sacrament*.

15. As first you must cast off every *sin*, not bring any one *unmortified* lust with you to that *Table*; for it is not enough to purpose to cast them off afterwards, but you must then actually do it by with-drawing all *degrees* of love and *affection* from them; you must then give a *bill of divorce* to all your *old beloved sins*, or else you are no way fit to be *married* to *Christ*. The reason of this is clear; For this *Sacrament* is our *spiritual* nourishment; now before we can receive *spiritual nourishment* we must have *spiritual life* (for no man gives food to a dead person) But

whosoever continues not only in the *act*, but in the *love* of any one known *sin* hath no *spiritual life*, but is in *God's* account no better then a dead *carcass*, and therefore cannot receive that *spiritual food*. It is true, he may *eat* the *bread*, and *drink* the *wine*, but he receives not *Christ*, but instead of him, that which is most *dreadful*; the Apostle will tell you what, 1 *Cor. 11. 29. He eats and drinks his own damnation*. Therefore you see how great a necessity lies on you thus actually to put off *every sin*, before you come to this Table.

16. And the same *necessity* lies on you for a *second* thing to be done at this time, and that is the putting your soul into a *heavenly* and *Christian temper*; by possessing it with all those *graces* which may render it *acceptable* in the eyes of *God*. For when you have turned out *Satan* and his *accursed train*, you must not let your soul lie *empty*; if you do, *Christ* tells you, *Luke 11. 26. He will quickly return again, and your last estate shall be worse then your first*. But you must by earnest Prayer invite into it the *holy Spirit*, with his *graces*, or if they be in some *degree* there already, you must pray that he will yet more fully *possess* it, and you must quicken and *stir* them up.

17. As for *example*, you must *quicken* your *humility*, by considering your many and great *sins*; your *Faith*, by *mediating* on *God's* promises to all *penitent sinners*; your *love* to *God*, by considering his *mercies*, especially those remembered in this *Sacrament*, his giving *Christ* to die for us: and your *love* to your *neighbor*, nay to your *enemies*, by considering that great example of his *suffering* for us, that were *enemies* to him. And it is most particularly *required* of us when we come to this *Table*, that we copy out this *pattern* of his in a perfect *forgiveness* of all that have *offended* us, and not only *forgiveness*, but such a *kindness* also, as will express itself in all *offices* of *love* and *friendship* to them.

18. And if you have formerly so *quite* forgot that *blessed* example of his, as to do the direct *contrary*, if you have done any *unkindness* or *injury* to any person, then you are to seek *forgiveness* from him; and to that end *first* *acknowledge* your fault, and *secondly* *restore* to him to the utmost of your power, whatsoever you have *deprived* him of, either in *goods* or *credit*. This *reconciliation* with our brethren is absolutely *necessary* towards the making any of our *services* acceptable with *God*, as appears by that *precept* of *Christ*, *Mat. 5. 23, 24. If thou bring thy gift to the Altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar; and go thy way, first be reconciled to thy brother, and then come, and offer thy gift*. Where you see, that though the *gift* be already at the *Altar*, it must rather be left there *unoffered*, then be *offered* by a man that is not at perfect *peace* with his *neighbor*. And if this *charity* be so necessary in all our *services*, much more in this, where by a joint partaking in the same *holy mysteries*, we signify our being *united* and *knit*, not only to *Christ* our *head*, but also to each other, as *fellow-members*. And therefore if we come with any *malice* in our *hearts* we *commit* an act of the highest *Hypocrisy*, by making a *solemn* profession in the *Sacrament* of that *charity* and *brotherly love*, whereof our hearts are quite void.

19. Another most necessary grace at this time is that of *devotion*, for the *raising* whereof we must allow ourselves some time to *withdraw* from our *worldly* affairs, and wholly to set ourselves to this business of *preparation*, one very especial part of which *preparation* lies in raising up our souls to a *devout* and *heavenly* temper. And to that it is most *necessary*, that we

cast off all thoughts of the *world*, for they will be sure as so many clogs, to *hinder* our souls in their *mounting* towards *heaven*. A special *exercise* of this *devotion* is *prayer*, wherein we must be very *frequent*, and earnest at our *coming* to the *Sacrament*, this being one great *instrument*, whereby we must obtain all those other *graces required* in our *preparation*. Therefore be sure this be not omitted, for if you use never so much *endeavor* besides, and leave out this, it is the going to work in your own *strength*, without looking to *God* for his *help*, and then it is impossible you should *prosper* in it; *For we are not able of ourselves to think anything, as of ourselves, but our sufficiency is of God, 2 Cor. 3. 5.* Therefore be *instant* with him so to assist you with his *grace*, that you may come so fitted to this *Holy Table*, that you may be partakers of the *benefits* there reached out to all *worthy* receivers.

20. These and all other *spiritual graces* our Souls must be clothed with when we come to this *Feast*, for this is that *wedding garment*, without which whosoever comes, is like to have the *entertainment*, mentioned in the *parable*, of him who came to the *marriage* without a *wedding garment*, Mat. 22. 13. who was *cast into utter darkness, where is weeping and gnashing of teeth*; for though it is possible he may sit it out at the *present*, and not be snatched from the *Table*, yet St. Paul assures him, he *drinks damnation to himself*, and howsoever it may fall on him, is uncertain; But it is sure, it will, if *repentance* prevent it not, and as sure that when ever it does come, it will be *intolerable, for who among us can dwell with everlasting burnings*, Isa. 33. 14.

21. I shall add but one thing more concerning the things which are to be done before the *Sacrament*, and that is an advice. That if any *person* upon a serious view of himself cannot *satisfy* his own Soul of his *sincerity*, and so doubts, whether he may come to the *Sacrament*, He do not rest wholly on his own *Judgment* in the case; For if he be a truly *humbled* Soul, it is likely he may judge too *hardly* of himself, if he be not, it is odds, but if he be left to the satisfying of his own doubts, he will quickly bring himself to pass too *favorable* a sentence. Or whether he be the one or the other, if he come to the *Sacrament* in that doubt, he certainly plunges himself into further *doubts* and *scruples*, if not into sin; On the other side, if he forbear, because of it, if that fear be a *causeless* one, then he *groundlessly* absents himself from that *Holy Ordinance*, and so deprives his Soul of the *benefits* of it. Therefore in the midst of so many *dangers*, which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make *known* his case to some *discreet* and *Godly Minister*, and rather be *guided* by his, who will probably (if the case be duly and without any *disguise* discovered to him) be better able to *judge* of him, than he of *himself*. This is the council the *Church* gives in the *exhortation* before the *Communion*, where it is advised, that if any by *other means* therefore mentioned, cannot *quiet his own conscience, but require farther counsel, and comfort*, than let him go to some *discreet and learned Minister of God's Word, and open his grief, that he may receive such Ghostly counsel, advice, and comfort that his conscience may be relieved, &c.* This is surely such *advice*, as should not be neglected neither at the time of *coming* to the *Sacrament*, nor any other, when we are under any fear or reasons of *doubt* concerning the state of our Souls. And for want of this, many have run into very great *mischiefs*, having let the doubt fester so long, that it hath either plunged them into deep *distresses of conscience*; or which is worse, they have to still that *disquiet* within them, betaken themselves to all *sinful pleasures*, and so quite cast off all care of their Souls.

22. But to all this it will perhaps be said, that this cannot be done without discovering the *nakedness*, and *blemishes* of the *Soul*, and there is *shame* in that, and therefore men are *unwilling* to do it. But to that I *answer*, that it is very *unreasonable*, that should be a hindrance. For first, I suppose you are to *choose* only such a *person* as will *faithfully* keep any *secret*, you shall commit to him, and so it can be no *public shame* you can fear. And if it be in respect of that *single* person, you need not fear that neither; for, supposing him a *godly* man, he will not think the worse of you, but the better, that you are so *desirous* to set all right between *God*, and your *Soul*. But if indeed there were *shame* in it, yet as long as it may be a means to *cure* both your *trouble* and your *sin* too (as certainly *Godly* and *faithful counsel* may tend much to both) that *shame* ought to be *despised*, and it is sure it would, if we loved our *Souls*, as well as our *body*, for in *bodily* diseases, be they never so *foul* or *shameful*, we count him a *fool*, who will rather miss the *cure*, then discover it, and then it must here be so much a *greater* folly, by how much the *Soul* is more *precious* than the *body*.

23. But *God* knows, it is not only *doubting* persons, to whom this advice might be useful, there are *others* of another sort, whose *confidence* is their *disease*, who *presume* very *groundless* of the goodness of their *estates*; And for those it were most *happy*, if they could be brought to hear some more *equal judgments*, then their *own* in this so weighty a business. The truth is, we are generally so apt to *savor* ourselves, that it might be very *useful* for the most, especially the more *ignorant* sort, sometimes to advise with a *spiritual* guide, to enable them to pass right *judgments* on themselves, and not only so, but to receive *directions*, how to subdue and *mortify* those sins they are most inclined to, which is a matter of so much *difficulty*, that we have no reason to despise any *means* that may help us in it.

24. I have now gone through those *several* parts of *duty* we are to perform *before* our receiving. In the *next* place, I am to tell you, what is to be done at *the time* of *receiving*. When thou art at the *Holy Table*, *first* humble thyself in an *unfeigned* acknowledgement of thy great *unworthiness* to be admitted there; and to that purpose *remember* again between *God* and thine *own* *Soul*, some of thy greatest, and *foulest* sins, thy *breaches* of former vows made at that *Table*, especially since thy *last* receiving. Then meditate on those *bitter sufferings* of *Christ*, which are set out to us in the *Sacrament*, when thou seest the *bread broken*, remember how his *blessed body* was torn with *nails* upon the *Cross*, when thou seest the *wine poured* out, remember how his *precious blood* was spilled there. And then consider, it was thy *sins* that caused both. And here think, how *unworthy* a *wretch* thou art to have done that, which occasioned such *torments* to him? How much worse then his very *crucifiers*? They *crucified* him once, but thou hast, as much as in thee lay, *crucified* him daily. They *crucified* him, because they *knew* him not, but thou hast *known* both what he is in himself, The *Lord of Glory*, and what he is to thee a most *tender* and *merciful Savior*, and yet thou hast still continued thus to *crucify* him afresh. Consider this, and let it work in thee, first a great *sorrow* for thy sins past, and then a great *hatred*, and a firm *resolution* against them for the time to come.

25. When thou hast a while thus thought on these *sufferings* of *Christ* for the increasing thy *humility* and *contrition*; Then in the second place think of them again, to stir up thy *Faith*; look on him as the *sacrifice* offered up for thy *sins*, for the appeasing of *God's wrath*, and procuring

his favor, and mercies toward thee. And therefore *believingly*, yet *humbly*, beg of God to accept of that *satisfaction* made by his *innocent* and *beloved* Son, and for the merits thereof to pardon thee; whatever is past, and to be fully *reconciled* to thee.

26. In the *third* place consider them again to raise thy *thankfulness*. Think how much both of *shame* and *pain* he there endured, but especially those great *agonies* of his *Soul*, which drew from him that *bitter cry*, *My God, my God why hast thou forsaken me*. Mat. 27. 45. Now all this he suffered only to keep thee from *perishing*. And therefore consider what unexpressable *thanks* thou owest him, and endeavor to *raise* thy *Soul* to the most *zealous* and hearty *thanksgiving*; For this is a *principal* part of duty at this time, the *praising*, and *magnifying* that *mercy*, which hath redeemed us by so dear a *price*. Therefore it will here well become thee to say with *David*, *I will take the Cup of Salvation and will call upon the Name of the Lord*.

27. *Fourthly*, look on these *sufferings* of *Christ*, to stir up this *love*, and surely there cannot be a more *effect•all* means of doing it, for here the *love* of *Christ* to thee is most manifest, according to that of the *Apostle*, 1 Jo. 3. 16. *Hereby perceive we the love of God towards us, because he laid down his life for us*. And that even the *highest* degree of *love*, for as himself tells us, Jo 15. 13. *Greater love then this hath no m•n, then that a man lay down his life for his friend*. Yet even *greater* love then this had he, for he not only died, but died the most *painful* and most *reproachful* death, and that not for his *friends*, but his *utter enemies*. And therefore if after all this *love* on his part, there be no return of *love* on ours, we are worst then the *vilest* sort of men, for even the *Publicans*, Matth. 5. 46. *Love those that love them*. Here therefore *chide*, and *reproach* thyself, that thy *love* to him is so *faint* and *cool*, when his to thee was so *zealous* and *affectionate*. And endeavor to enkindle this holy *flame* in thy *Soul*, to *love* him in such a degree, that thou mayest be ready to copy out his *example*, to part with all things yea even *life* itself, whenever he calls for it, that is whensoever thy *obedience* to any *command* of his shall lay thee open to those *sufferings*. But in the mean time, to resolve never again to make any *league* with his *enemies*, to entertain, or harbor any *sin* in thy *breast*. But if there have any such hitherto remained with thee, make this the *season* to kill, and crucify it, offer it up at this *instant* a *sacrifice* to him, who was *sacrificed* for thee, and particularly for that very *end*, that he might *redeem* thee from all *iniquity*. Therefore here make thy solemn *resolutions* to forsake *every sin*, particularly those, into which thou hast most *frequently fallen*. And that thou mayest indeed perform those *resolutions*, earnestly beg of this *crucified Savior*, that he will by the *power* of his *death* mortify and kill all thy *corruptions*.

28. When thou art about to receive the *consecrated bread* and *wine*, remember that *God* now offers to *seal* to thee that *New Covenant* made with mankind in his *Son*. For since he *gives* that his *Son* in the *Sacrament*, he gives with him *all the benefits* of that *Covenant*, to wit, *pardon* of *sins*, *sanctifying grace* and a *title* to an *eternal inheritance*. And here be *astonished* at the infinite *goodness* of *God* who reaches out to thee so *precious* a treasure. But then remember, that this is all but on *condition*, that thou perform thy part of the *Covenant*. And therefore settle in thy *Soul* the most *serious* purpose of *obedience*, and then with all possible *devotion* join with the *Minister* in that *short*, but *excellent prayer* used at the instant of giving the *Sacrament*, *The body of our Lord, &c.*

29. So soon as thou hast received, offer up thy *devoutest praises* for that great *mercy*, together with thy most *earnest prayers* for such *assistance* of God's Spirit, as may enable thee to perform the vow thou hast now made. Then remembering that *Christ* is a *propitiation* not for our *sins only*, but also for the *sins of the whole world*, let thy *charity* reach as far as his hath done, and pray for all *mankind*, that everyone may receive the *benefit* of that *sacrifice* of his; commend also to God the *estate* of the *Church*, that particularly, whereof thou art a *member*. And forget not to pray for all to whom thou owest *obedience*, both in *Church* and *State*, and so go on to pray for such *particular persons* as either thy *relations*, or their *wants* shall present to thee. If there be any *collection* for the *poor* (as there always ought to be at *this time*) give freely according to thy *ability*; or if by the *default* of others there be no such *collection*, yet do thou privately design something towards the relief of thy *poor brethren*, and be sure to give it the next fitting *opportunity* that offers itself. All this thou must contrive to do in the time that others are *receiving*, that so when the *public prayers*, after the *administration* begin, thou mayst be ready to join in them, which thou must likewise take care to do with all *divotion*: thus much for thy *behavior* at the time of *receiving*.

30. Now follows the *third* and last thing; That is▪ what thou art to do *after thy receiving*. That which is immediately to be done, is as soon as thou art *retired* from the *Congregation*, to offer up again to God thy *Sacrifice of praise* for all those *precious mercies* conveyed to thee, in that *holy Sacrament*, as also humbly to entreat the *continued assistance* of his *grace* to enable thee to make good all those *purposes of obedience* thou hast now made. And in whatsoever thou knowest thyself most in *danger*, either in respect of any *former habit*, or *natural inclination*, there especially *desire* and earnestly *beg his aid*.

31. When thou hast done thus, do not presently let thyself lose to thy *worldly cares* and business. But spend all that *day*, either in *mediating*, *praying*, *reading*, good *conferences*, or the like; so as may best keep up that *holy flame* that is *enkindled* in thy heart. Afterwards, when thy calling requires thee to fall to thy usual *affaires*, do it, but yet still remember that thou hast a *greater business* then that upon thy hands; that is, the *performing* of all those *promises*, thou so lately madest to God, and therefore whatever thy *outward employments* are, let thy heart be set on that, keep all the *particulars* of thy resolution in *memory*, and whenever thou art tempted to any of thy *old sins*, then consider, this is the thing thou so *solemnly vowedst* against, and withal remember what a *horrible guilt* it will be, if thou shouldst now willfully do anything contrary to that vow; Yea, and what a *horrible mischief* also it will be to thyself. For at thy receiving, God and thou enteredst into *Covenant*, into a *league of friendship* and *kindness*. And as long as thou keepest in that *friendship* with God, thou art false, all the *malice* of men or *devils* can do thee no harm: For as the *Apostle* saith, *Rom. 8. 31. If God be for us who can be against us*. But if thou breakest this *league* (as thou certainly dost, if thou yield to any *willful sin*) then God and thou are *enemies*, and if all the *world* then were for thee, it could not avail thee.

32. Nay thou wilt get an *enemy* within thine own bosom, thy *conscience* accusing and upbraiding thee, and when God and thine own *conscience* are thus against thee, thou canst not but be extremely *miserable*, even in this life, besides that *fearful expectation* of *wrath*, which

awaits thee in the *next*. Remember all this, when thou art set upon by any *temptation*, and then sure thou canst not but look upon that *temptation*, as a cheat, that comes to rob thee of thy *peace*, thy *God*, thy very *soul*. And then surely it will appear as unfit to entertain it, as thou wouldst think it to *harbor* one in thy *house*, who thou knowest came to *rob* thee of what is *dearest* to thee.

33. And let not any *experience* of *God's* mercy in *pardonning* thee heretofore encourage thee again to *provoke* him; for besides, that it is thy *highest* degree of *wickedness* and *unthankfulness* to make that *goodness* of his, which should lead thee to *repentance* an *encouragement* in thy *sin*; besides this, I say, the oftener thou hast been *pardoned*, the less reason thou hast to *expect* it again, because thy *sin* is so much the *greater*, for having been *committed* after so much *mercy*. If a *King* have several times *pardoned* an offender, yet if he still return to the *commission* of the same *fault*, the *King* will at last be forced, if he have any *love* to *Justice*, to give him up to it. Now so it is here, *God* is as well *just* as *merciful*, and his *justice* will at last surely and heavily avenge the *abuse* of his *mercy*; and there cannot be a greater abuse of his *mercy*, then to *sin* in *hope* of it, so that it will prove a *miserable* deceiving of thyself then to presume upon it.

34. Now this care of making good thy *vow* must not abide with thee some *few* days only, and then be cast aside, but it must continue with thee all thy *days*. For if thou break thy *vow*, it matters not, whether *sooner* or *latter*. Nay perhaps the guilt may in some respects be more, if it be late, for if thou have for a good while gone on in the observance of it, that shows the thing is *possible* to thee; and so thy after *breaches* are not of *infirmity*, because thou canst not *avoid* them, but of *perverseness*, because thou wilt not: Besides the use of *Christian-walking* must needs make it more easy to thee. For indeed all the *difficulty* of it, is but from the *custom* of the *contrary*. And therefore if after some *acquaintance* with it, when thou hast *overcome* somewhat of the *hardness*, thou shalt then give it over, it will be most *inexcusable*. Therefore be careful all the days of thy life, to keep such a *watch* over thy life, and so to avoid all *occasions* of temptations, as may preserve thee from all *willful* breaches of this *vow*.

35. But though the *obligation* of every such single *vow* reach to the *utmost* day of our lives, yet are we often to *renew* it; that is, we are often to receive the *holy Sacrament*, for that being the means of conveying to us so great and invaluable benefits; and it being also a *Command* of *Christ*, that we should *do this in remembrance of him*, we are in respect both of *reason* and *duty* to omit no fit *opportunity* of partaking of that *holy Table*. I have now shown you what that *reverence* is, which we are to pay to *God* in his *Sacrament*.

#### PARTITION. IV.

HONOUR due to *God's* name; Of Sinning against it; Blasphemy; Swearing; Assertory Oaths; Promissory Oaths; Unlawful Oaths; Of Perjury; Of vain Oaths, and the Sin of them, &c.

§. 1. THE last thing wherein we are to express our *reverence* to him, is the *honoring* his *name*. Now what this *honoring* of his *name* is, we shall best understand by considering what are the things by which it is *honoured*, the *avoiding* of which will be our way of *honoring* it.

The *first* is all *blasphemies*, or speaking any evil thing of *God*, the highest degree whereof is *cursing* him, or if we do not speak it with our *mouths*, yet if we do it in our *hearts*, by thinking any *unworthy* thing of them, it is looked on by *God*, who sees the *heart*, as the vilest *dishonor*. But there is also a *blasphemy* of the *actions*, that is, when men who profess to be the *servants* of *God*, live so wickedly, that they bring up an *evil report* on him, whom they own as their *Master* and *Lord*. This *blasphemy* the *Apostle* takes notice of, *R•m. 2. 24*. Where he tells those who *protest* to be *observers* of the *Law*, *That by their wicked actions the name of God was blasphemed among the Gentiles*. Those *Gentiles* were moved to *think ill* of *God*, as the favor of *sin*, when they saw those, who called themselves his *servants*, commit it.

A *second* way of *dishonoring* *God's* name, is by *swearing*, and that is of two sorts, either by *false oaths* or else by *rash, and light ones*. A *false oath* may also be of two kinds, as *first* that by which I *affirm* somewhat, or *secondly* that by which I *promise*. The *first* is when I say such or such a thing was done so or so; and confirm this saying of mine with an *oath*, if then I know there be not perfect *truth* in what I say, this is a flat *perjury*, a down right being *forsworn*; Nay if I *swear* to the *truth* of that, whereof I am only *doubtful*, though the thing should happen to be *true*, yet it brings upon me the guilt of *perjury*. For I swear at a *venture*, and the thing might for ought I knew be as well *false* as *true*, whereas I ought never to *swear* to anything, the truth of which I do not *certainly* know.

2. But besides this sort of *oaths*, by which I *affirm* anything, there is the other sort, that by which I *promise* somewhat. And that *promise* may be either to *God* or *Man*, when it is to *God*, we call it a *vow*, of which I have already spoken, under the head of the *Sacraments*, I shall now only speak of that to *man*; & this may become a *false oath*, either at, or after the time of *taking* it. At the *time* of *taking*, it is false if either I have then no real *purpose* of making it good or else take it in a sense *different* from that which I know, he to whom I make the *promise* understands it; for the use of *oaths*, being to assure the persons, to whom they are made they must be taken in *their sense*. But if I were never so *sincere* at the *taking* the *oath*, if afterwards I do not *perform* it, I am certainly *perjured*.

3. The nature of an *oath* being then thus *binding*, it nearly concerns us to look that the *matter* of our *oaths* be lawful, for else we run ourselves into a *woeful snare*. For *Example*, suppose I *swear* to kill a man, if I perform my *oath*, I am guilty of *murder*, if I break it, of *perjury*. And so I am under a *necessity* of *sinning* one way or other. But there is nothing puts us under a *greater* degree of this *unhappy* necessity, then when we *swear* two *oaths*, whereof the one is directly *cross* and *contradictory* to the other. For if I swear to give a man my whole *estate*, and afterwards *swear* to give all or *part* of that *estate* to another, it is certain I must *break* my *oath* to one of them, because it is impossible to perform it to *both*, and so I must be under a *necessity* of being *forsworn*. And into this *unhappy straight* every man brings himself that takes any *oath* which crosses some other, which he hath *formerly* taken; which should make all that love either *God*, or their own souls, resolve never thus miserably to *entangle* themselves, by taking one *oath* *cross* and *thwarting* to another. But it may perhaps here be asked, what a person that hath already brought himself into such a condition shall do? I *answer*, he must first heartily *repent* the great sin of *taking* the *unlawful oath*, and then stick



only to the *lawful*, which is all that is in his power towards the repairing his fault, and *qualifying* him for *God's pardon* for it.

4. Having said this concerning the *kinds* of this sin of *perjury*, I shall only add a few words to show you, how greatly *God's name* is *dishonored* by it. In all *oaths* you know, *God* is solemnly called to *witness* the truth of which is spoken; now if the thing be *false*, it is the *basest* affront, and *dishonor* that can possibly be done to *God*. For it is in reason to signify one of these two things, either that we believe he knows not whether we say *true* or no. (And that is to make him no *God*, to suppose him to be as *deceiveable*, and easy to be deluded as one of our ignorant *neighbors*) or else that he is willing to *countenance* our *lies*; the former robs him of that great *attribute* of his, his *knowing all things*, and is surely a great *dishonoring* of him, it being even amongst men accounted, one of the greatest *disgraces* to account a man fit to have *cheats* put upon him; yet even so we deal with *God*, if we venture to *for swear*, upon a hope that *God* discerns it not, But the other is yet worse, for the supposing him willing to *countenance* our *lies*, is the making him a *party* in them; and is not only the making him no *God* (it being impossible that *God* should either *lie* himself or *approve* it in another) but it is the making him like the very *Devil*. For he it is that is a *liar*, and the *Father* of it, *Jo.* 8 44. And sure I need not say more to prove that this is the *highest* degree of *dishonoring God's name*.

5. But if any yet doubt the *heinousness* of this sin; let him but consider what *God* himself says of it in the *Third Commandment*, where he solemnly professes, he *will not hold him guiltless that taketh his name in vain*, and sure the adding that to this *commandment*, and none of the rest, is the *marking* this out for a most *heinous* guilt: and if you look into *Zac.* 5. You will there find the *punishment* is answerable, even the *utter destruction*, not only of the *man*; but his *house* also. Therefore it concerns all men as they *love* either their *temporal* or *eternal* well-fare, to keep them most strictly from this *sin*.

But besides this of *for swearing*, I told you there was another sort of *oaths*, by which *God's name* is *dishonored*, those are the *vain* and *light oaths*, such as are so usual in our *common* discourse; and are expressly forbidden by *Christ*, *Mat.* 5. 34. But *I say unto you swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his footstool*; where you see we are not allowed to *swear* even by *mere creatures*, because of the *relation* they have to *God*. How great a *wickedness* is it then to *profane* his holy *name* by *rash* and *vain oaths*, this is a sin that is (by I know not what *charm* of *Satan's*) grown into *fashion* among us, and now its being so, draws *daily* more men into it. But it is to be remembered that when we shall *appear* before *God's Judgment seat*, to answer for those *profanations* of his name; it will be no excuse to say, it was the *fashion* to do so, it will rather be an increase of our *guilt*, that we have by our own *practice*, helped to confirm that *wicked* custom, which we ought to have beat down, and *discountenanced*.

6. And sure what ever this *profane* age thinks of it, this is a sin of a very *high* nature. For besides that it is a *direct* breach of the *precept* of *Christ's*, it shows *first* a very mean, and *low* esteem of *God*; Every *oath* we swear is the appealing to *God*, to judge the truth of what we speak, and therefore being of such greatness, and *majesty*, it requires that the matter concerning which we thus appeal to him, should be of *great weight*, and moment, somewhat

wherein either his own *glory*, or some considerable *good* of man is concerned. But when we swear in common *discourse*, it is far otherwise, any the *tristingest*, or lightest thing serves for the matter of an *oath*, nay often men swear to such *vain* and *foolish* things, as a considering person would be ashamed barely to *speak*. And is it not a great *despising* of *God*, to call him solemnly to *judge* in such *childish*, such wretched matters, *God* is the great *King* of the world, now though a *King* be to be resorted unto in *weighty* cases, yet sure he would think himself much despised, if he should be called to *judge* between *boys* at their *childish games*: And *God* knows many things whereto we frequently swear, are not of *greater weight*, and therefore are a sign, that we do not rightly esteem of *God*.

7. *Secondly*, This *common swearing* is a *sin* which leads directly to the former of *forswearing*; for he that by the use of *swearing* hath made *oaths* so familiar to him, will be likely to take the *dreadfullest oath* without much consideration? For how shall he that swears hourly, look upon an *oath* with any *reverence* and he that doth not? it is his chance, not his care, that is to be thanked, if he keep from *perjury*. Nay further, he that swears commonly, is not only prepared to *forswear*, when a *solemn oath* is tendered him, but in all *probability* does actually *forswear* himself often in these *suddener oaths*: for supposing them to come from a man, ere he is *aware* (which is the *best* can be said of them) what *assurance* can any man have, who swears, ere he is *aware*, that he shall not *lie* so too? And if he doth both together, he must necessarily be *forsworn*. But he that observes your *comm•n swearers*, will be put past *doubt*, that they are often *forsworn*. For they usually swear indifferently to things *true* or *false*, *doubtful* or *certain*. And I doubt not, but if men who are guilty of *this sin*, would but impartially *examine* their own practice, their hearts would *second* me in this observation.

8. *Thirdly*, This is a *sin*, to which there is no *temptation*, there is nothing either of *pleasure*, or *profit*, got by it. Most other sins offer us somewhat either of the *•re*, or the other, but this is utterly empty of *both*. So that in this *sin* the *Devil* does not play the *M•rchant* for our *Souls*, as in others he does, he doth not so much as *cheapen* them, but we give them *freely* into his hands without anything in *exchange*. There seems to be but one thing possible for men to hope to *gain* by it, and that is to be *believed* in what they say when they thus bind it by an *oath*. But this also they constantly fail of, for there are none so little *believed*, as the *common swearers*. And good reason, For he that makes no *conscience* thus to *profane God's name*; Why shall any man *believe*, he makes any of *lying*? Nay, their forwardness to confirm every the *slightest* thing by an *oath*, rather gives *jealousy*, that they have some inward guilt of *falseness*, for which that *oath* must be the *clo•k*. And thus you see in how little stead it stands them, even to this only purpose, for which they can pretend it *useful*; and to any other advantage it makes not the least *claim*, and therefore is a *sin* without *temptation*, and consequently without *excuse*: for it shows the greatest *contempt*, nay unkindness to *God*, when we will provoke him thus, without anything to *tempt* us to it. And therefore though the *commonness* of this *sin* have made it pass but for a *small one*, yet it is very far from being so, either in itself, or in *God's account*.

9. Let all therefore, who are not yet fallen into the *custom* of this *sin*, be most careful never to yield to the least *beginnings* of it, and for those who are so *miserable*, as to be already *•s•ared*

in it, let them immediately, as they tender their Souls, get out of it. And let no man plead the *hardness* of leaving an *old custom*, as an *excuse* for his continuing in it, but rather the longer he hath been in it, so much the more *haste* let him make out of it, as thinking it too too much, that he hath so long gone on in so great a *sin*. And if the length of the *cust•me* have increased the *difficulty* of leaving it, that is in all reason to make him set immediately to the *casting* it off, lest that *difficulty* at last grow to an *impossibility*, and the *harder* he finds it at the present, so much the more *diligent* and *watchful* he must be in the use of all those *means*, which may tend to the *overcoming* that *sinful* habit, some few of those *means* it will not be amiss here to mention.

10. First let him possess his mind *fully* of the *heinousness* of the sin, and not to measure it only according to the *common* rate of the world. And when he is fully persuaded of the *guilt*, then let him add to that, the consideration of the *danger*, as that it puts him out of *God's* favor at the present, and will, if he continue in it, cast him into *Hell* forever. And sure if this were but thoroughly laid to heart, it would *restrain* this sin; For I would ask a man, that pretends *impossibility* of leaving the *custom*, whether if he were sure he should be *hanged* the next *oath* he swore, the *fear* of it would not keep him from *swearing*? I can scarce believe any man in his wits so little *Master* of himself, but it would. And then surely *damning* is so much worse then *hanging*, that in all reason the fear of that ought to be a much greater *restraint*. The doubt is, men do either not heartily *believe* that this *sin* will *damn* them, or if they do, they look on it, as a thing a *great* way off and so are not much *moved* with it; but both these are very *unreasonable*. For the first, it is *certain*, that everyone that continues *willfully* in any sin, is so long in a state of *damnation*, and therefore this being so continued in, must certainly put a man in that *condition*. For the *second*, It is very possible, he may be deceived in *thinking* it so far off, for how knows any man that he shall not be *struck* dead with an *oath* in his mouth, or if he were sure not to be so, yet *eternal damnation* is surely to be dreaded above all things, be it at what *distance* soever.

11. A *second means* is to be exactly *true* in all thou speakest, that all men may *believe* thee on thy bare word, and then thou wilt never have occasion to *confirm* it by an *oath*, to make it more *credible*, which is the only *color*, or reason can at any time be pretended for *swearing*.

12. *Thirdly*, Observe what it is that most *betrays* thee to this sin, whether *drink*, or *anger*, or the *company* and *example* of others, or what ever else, and then if ever thou mean to *forsake* the *sin*, *forsake* those *occasions* of it.

13. *Fourthly*, Endeavour to possess thy heart with a continual *remembrance* of *God*, and if that once grow into a *custom* with thee, it will quickly turn out that *contrary* one of *profaning*. Use and accustom thyself therefore to this *reverence* of *God*; and particularly to such a respect to his *name*, as if it be possible, never to mention It without some *lifting* up of thy heart to him; Even in thy ordinary *discourse*, when ever thou takest his Name in to thy *mouth*, let it be an occasion of *raising* up thy *thoughts* to him. But by no means permit thyself to use it in *idle* bywords, or the like. If thou doest *accustom* thyself to pay this *reverence* to the bare mention of his *name*, it will be an excellent *fence* against the *profaning* it in *oaths*.

14. A *fifth* means is a *diligent* and constant *watch* over thyself, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the *last* means is *prayer*, which must be added to all thy *endeavors*, therefore *pray* earnestly, that God will enable thee, to overcome this wicked *custom*; say with the *Psalmist*, *Set a watch O Lord over my mouth and keep the door of my lips*; and if thou doest sincerely set thyself to the use of *means* for it, thou mayest be assured, God will not be wanting in his *assistance*. I have been the longer on this, because it is so reigning a sin: God in his mercy give all that are guilty of it a true sight of the *heinousness* of it.

15. By these several ways of *dishonoring God's Name* you may understand, what is the duty of *honoring* it, *viz.* A strict *abstaining* from everyone of these, and that abstinence founded on an *awful* respect, and *reverence* to that *sacred Name*, which is *Great, Wonderful, and Holy*, Psal. 99. 3. I have now past through the *several* branches of that *great* duty of *honoring* of God.

#### PARTITION V.

OF WORSHIP due to God's Name. Of Prayer and its several parts. Of Public prayers in the CHURCH, in the FAMILY; Of PRIVATE PRAYER: Of REPENTANCE, &c. Of FASTING.

§. 1. THE *eight* duty we owe to God is *worship*; This is that great duty by which especially we acknowledge his *Godhead*, *worship* being *proper* only to God, and therefore it is to be looked on as a most *weighty* duty. This is to be performed *first* by our *Souls*, *secondly* by our *bodies*: The *Souls* part is *praying*. Now *prayer* is a speaking to God, and there are divers parts of it, according to the *different* things about which we *speak*.

2. As *first*, There is *Confession*, that is, the *acknowledging* our *sins* to God. And this may be either *general*, or *particular*; The *general* is, when we only *confess* in *gross*, that we are *sinful*, the *particular*, when we mention the *several* sorts, and *acts* of our *sins*. The *former* is necessary to be always a part of our *solemn prayers*, whether *public*, or *private*. The *latter* is proper for *private prayer*, and there the oftener it is used, the better, yea, even in our *daily private* prayer it will be fit constantly to remember some of our *greatest* and *foulest* *sins*, though never so long since past. For such we should never think sufficiently *confessed*, and *bewailed*. And this *bewailing*, must always go along with *confession*, we must be heartily *sorry* for the *sins* we *confess*, and from our *Souls* acknowledge our own great *unworthiness*, in having committed them, for our *confession* is not intended to *instruct* God, who knows our *sins* much better then ourselves do, but it is to *humble* ourselves, and therefore we must not think we have *confessed* aright, till that be done.

3. The *second* part of *prayer*, is *petition*. That is the *begging* of God whatsoever we *want* either for our *Souls*, or *bodies*. For our *Souls* we must *first* beg *pardon* of *sins*, and that for the sake of *Jesus Christ*, who shed his *blood* to obtain it. Then we must also *beg* the *grace* and *assistance* of God's *Spirit*, to *enable* us to forsake our *sins*, and to walk in *obedience* to him. And herein it will be needful particularly to beg all the *several virtues*, as *faith, love, zeal, purity, repentance*, and the like, but especially those which thou most *wantest*; And therefore observe what thy *wants* are, and if thou beest *proud*; be most *instant* in praying for *humility*, if *lustful*, for *chastity*, and so for all other *graces*, according as thou findest thy *needs*. And in all these things that

concern thy Soul, be very earnest and *importunate*, take no *denial* from God, nor give over, though thou do not presently *obtain* what thou suest for. But if thou hast never so long prayed for a *grace*, and yet findest it not, do not grow *weary* of *praying*, but rather *search* what the *cause* may be, which makes thy *prayer* so ineffectual; see if thou do not thyself *hinder* them, perhaps thou *prayest* to God, to enable thee to *conquer* some sin, and yet never goest about to *fight* against it, never makest any *resistance*, but *ye•ldest* to it, as oft as it comes, nay putteth thyself in its way, in the road of all *temptations*. If it be thus, no wonder though thy *prayers* avail not, for thou wilt not let them. Therefore *amend* this, and set to the doing of thy part sincerely, and then thou needest not *fear*, but God will do his.

4. *Secondly*, We are to *petition* also for our *bodies*; That is, we are to ask of God such *necessaries* of life, as are needful to us, while we *live* here. But these only in such a *degree*, and *measure*, as his *wisdom* sees best for us, we must not presume to be our own *c•rvers*, and pray for all that *wealth*, or *greatness*, which our own *vain* hearts may perhaps desire, but only •or such a condition, in respect of *outward* things, as *he* sees may most tend to those *great* ends of our living here, the *glorifying* him, and the *saving* of our own Souls.

5. A *third* part of *prayer* is *Deprecation*, that is when we *pray* to God to turn away some *evil* from us. Now this *evil* may be either the *evil* of *sin*, or the *evil* of *punishment*. The *evil* of *sin* is that we are especially to *pray* against, most *earnestly* *begging* of God, that he will by the *power* of his *grace* preserve us from *falling* into sin. And whatever *sins* they are, to which thou knowest thyself most *inclined*, there be particularly *earnest* with God, to preserve thee from them. This is to be done *daily*, but then more *especially*, when we are under any *present* *temptation*, & in danger of *falling* into any sin; In which case we have reason to cry out, as St. *Peter* did, when he found himself *sinking*, *save* Lord, or *I perish*; humbly beseeching him either to *withdraw* the *temptation*, or *strengthen* us to *withstand* it, neither of which we can do for ourselves.

6. *Secondly*, We are likewise to *pray* against the *evil* of *punishment*, but *principally* against *spiritual* *punishments*, as the *anger* of God, the *withdrawing* of his *grace*, and *eternal* *damnation*. Against these we can never *pray* with too much *earnestness*; but we may also pray against *temporal* *punishments*, that is any *outward* affliction, but this with *submission* to God's will, according to the example of *Christ*, Mat. 26. 39. *Not as I will, but as thou wilt*.

7. A *fourth* part of *prayer* is *intercession*; that is, *praying* for others: This in *general* we are to do for all *mankind*, as well *strangers*, as *acquaintance*, but more *particularly* those, to whom we have any especial *relation*, either public, as our *Governors*, both in *Church* and *State*, or *private*, as *Parents*, *Husband*, *Wife*, *Children*, *Friends*, &c. We are also to pray for all that are in *affliction*, and such *particular* persons, as we discern especially to be so; Yea we are to pray for those that have done *injury*, those that *despitefully* use us and *persecute* us, for it is expressly the command of *Christ*, Mat. 5. 44. and that whereof he hath likewise given us the *highest* *example*, in *praying* even for his very *crucifiers*, Luc. 23. 34. *Father forgive them*. For all these sorts of persons we are to *pray*, and that for the very same *good* things we beg of God for our selves, that God would give them in their *several* places and callings, all *spiritual* and *temporal*

*blessings, which he sees wanting to them, and turn away from them all evil whether of sin, or punishment.*

8. The *fifth* part of *prayer* is *thanksgiving*; That is, the *praising*, and *blessing* God for all his *mercies*, whether to our own *persons*, and those that *immediately* relate to us, or to the *Church* and *Nation* whereof we are members, or yet more *general* to all *mankind*. And this for all his *mercies* both *spiritual* and *temporal*: In the *spiritual*, *first* for those wherein we are all in *common* concerned, as the giving of his *Son*, the sending of his *Spirit*, and all those means he hath used to bring sinful men unto himself. Then *secondly* for those *mercies* we have in our own *particulars* received, such are the having been born within the *pale* of the *Church*, and so brought up in *Christian Religion*, by which we have been partakers of those *precious advantages* of the *word*, and *Sacraments*, and so have had, without any *care*, or pains of *ours*, the *means* of *eternal life* put into our hands. But besides these, there is none of us but have received other *spiritual* means from *God*.

9. As *first* *God's* *patience*, and longsuffering, *waiting* for our *repentance*, and not *cutting* us off in our *sins*. *Secondly*, his *calls* and invitations of us to that *repentance*, not only *outward* in the *ministry* of the *word*, but also *inward*, by the motions of his *Spirit*. But then if thou be one that hath by the help of *God's* *grace* been *wrought* upon by these calls, and brought from a *profane*, or worldly, to a *Christian* course of life, thou art surely in the *highest* degree tied to magnify and praise his goodness, as having received from him the *greatest* of *mercies*.

10. We are likewise to give *thanks* for *temporal* blessings, whether such as concern the *public*, as the *prosperity* of the *Church* or *Nation*, and all remarkable *deliverances* offered to either; or else such as concern our *particulars*, such are all the *good* things of *this* life which we enjoy, as *health*, *friends*, *food*, *raiment*, and the like; also for those *minutely* preservations, whereby we are by *God's* gracious *providence* kept from *danger*, and the *especial* deliverances which *God* hath given us in time of greatest *perils*. It will be impossible to set down the several *mercies* which everyman receives from *God*, because they differ in *kind* and *degree* between one man and another. But it is sure that he which receives *least*, hath yet enough to employ his whole *life* in *praises* to *God*. And it will be very fit for every man to consider the *several* passages of this life, and the *mercies* he hath in each received, and so to gather a kind of *list*, or *Catalogue* of them, at least the *principal* of them, which he may always have in his *memory*, and after with a *thankful* heart repeat before *God*.

11. These are the several *parts* of *prayer* and all of them to be used both *publicly* and *privately*. The *public* use of them is, *first* that in the *Church* where all meet to join in those *prayers*, wherein they are in *common* concerned. And this (where the *prayers* are such as they ought to be) we should be very constant at, there being an *especial* blessing promised to the *joint* requests of the faithful, and he that without a necessary cause absents himself from such *public* *prayers*, cuts himself off from the *Church*, which hath always been thought so unhappy a thing, that it is the *greatest* *punishment*, the *Governors* of the *Church* can lay upon the *worst* offender; and therefore it is a strange *madness* for men to inflict it upon themselves.

12. A *second* sort of *public* prayer, is that in a *family*, where all that are *members* of it, join in their *common* supplications, and this also ought to be very careful attended to; *first* by the *Master* of the *Family*, who is to look that there be such *prayers*, it being as much his *part* thus to *provide* for the *souls* of his *children* and *servants*, as to provide *food* for their *bodies*. Therefore there is none, even the *meanest* householder, but ought to take this care: If either himself, or any of his *Family* can read, he may use some *prayers* out of some *good book*, if it be the *service book* of the *Church*, he makes a *good choice*; if they cannot read, it will then be necessary they should be taught without *book* some form of *prayer*, which they may use in the *Family*, for which purpose again some of the *prayers* of the *Church* will be very fit, as being most easy for their *memories* by reason of their *shortness*, and yet containing a great deal of *matter*. But what choice soever they make of *Prayers*, let them be sure to have some, and let no man that *professes* himself a *Christian*, keep so *heathenish* a *Family*, as not to see *God* be daily worshipped in it. But when the *Master* of a *Family* hath done his duty in this *providing*, it is the duty of every *member* of it to make use of that *provision*, by being *constant*, and *diligent* at those *Family-Prayers*.

13. *Private* or *secret Prayer* is that which is used by a man *alone*, a part from all others, wherein we are to be more *particular*, according to our *peculiar* needs, then in *public* it is fit to be. And this of *private* prayer, is a duty, which will not be excused by the performance of the other of *public*. They are *both* required, and one must not be taken in *exchange* for the other. And whoever is diligent in *public* prayers, and yet negligent in *private*, it is much to be feared, he rather seeks to *approve* himself to *men*, then to *God*, contrary to the command of our *Savior*, *Mat. 6*. Who enjoins this *private* prayer, this *praying to our Father in secret*, from whom alone we are to expect our *reward*, and not from the *vain praises* of *men*.

14. Now this duty of *Prayer* is to be *often* performed, by none seldomer then *evening* and *morning*, it being most necessary that we should thus *begin*, and *end* all our works with *God*, and that not only in respect of the *duty* we owe him, but also in respect of ourselves, who can never be either *prosperous*, or *safe*, but by committing ourselves to him; and therefore should *tremble* to venture on the *perils* either of *day* or *night*, without his safeguard. How much oftener this duty is to be performed, must be judged according to the *business*, or *leisure* men have, where by *business*, I mean not such *business* as men unprofitably make to themselves, but the *necessary* business of a man's *calling*, which with some will not afford them much *time* for set, and *solemn* Prayer. But even these men may often in a day lift up their *hearts* to *God* in some *short* Prayers, even whilst they are at their *work*. As for those that have *more leisure*, they are in all reason to bestow *more* time upon this duty. And let no man that can find time to bestow upon his *vanities*, nay perhaps his *sins*, say he wants leisure for *prayer*, but let him now endeavor to redeem, what he hath so misspent, by employing more of that *leisure* in this duty for the future. And surely if we did but rightly weigh, how much it is our own *advantage*, to perform this duty, we should think it *wisdom* to be as *frequent* as we are ordinarily *solemn* in it.

15. For *first* it is a great *honor* for us poor *woe•mes* of the earth to be allowed to speak so freely to the great *Majesty* of heaven; if a *King* should but vouchsafe to let one of his meanest

*subjects talk familiarly, and freely with him, it would be looked on as a huge honor, that man how despisable soever he were before, would then be the envy of all his neighbors; and there is little question, he would be willing to take all opportunities of receiving so great a grace. But alas! this is nothing to the honor is offered us, who are allowed nay, invited to speak to, and converse with the King of Kings, and therefore how forward should we in all reason be to it.*

16. *Secondly, it is a great benefit, even the greatest that can be imagined, for prayer is the instrument of fetching down all good things to us, whether spiritual, or temporal, no prayer, that is qualified as it ought to be, but is sure to bring down a blessing according to that of the wise man, Eccl. 35. 17. The Prayer of the humble pierceth the clouds, and will not turn away, till the highest regard it. You would think him a happy man, that had one certain means of helping him to what ever he wanted, though it were to cost him much pains, and labor, now this happy man thou mayst be if thou wilt. Prayer is the never-failing means of bringing thee, if not all that thou thinkest thou wantest, yet all that indeed thou dost, that is, all that God sees fit for thee. And therefore be there never so much weariness to thy flesh in the duty, yet considering in what continual want thou standest for something or other from God, it is madness to let that uneasiness dishearten thee, and keep thee from this so sure means of supplying thy wants.*

17. *But in the third place this duty is in itself so far from being uneasy, that it is very pleasant. God is the fountain of happiness, and at his right hand there are pleasures for evermore. Psal. 16. 11. And therefore the nearer we draw to him▪ the happier we must needs be, the very joys of heaven arising from our nearness to God. Now in this life we have no way of drawing so near to him, as by this of Prayer, and therefore surely it is that, which in itself is apt to afford abundance of delight and pleasure, if it seem otherwise to us, it is from some distemper of our own hearts, which like a sick palate cannot relish the most pleasant meat. Prayer is a pleasant duty, but it is withal a spiritual one; and therefore if thy heart be carnal, if that be set either on the contrary pleasures of the flesh, or dross of the world, no marvel then, if thou taste no pleasantness in it; if like the Israelites thou despise Manna, whilst thou longest after the flesh pots of Egypt. Therefore if thou find a weariness in this duty, suspect thyself, purge, and refine thy heart from the love of all sin, and endeavor to put it into a heavenly and spiritual trance, and then thou wilt find this no unpleasant exercise, but full of delight and satisfaction. In the mean time complain not of the hardness of the duty, but of the untowardness of thy own heart.*

18. *But there may also be another reason of its seeming unpleasant to us, and that is want of use. You know there are many things, which seem uneasy at the first trial, which yet after we are accustomed to them, seem very delightful, and if this by thy case, then thou knowest a ready cure, viz: to use it oftener, and so this consideration naturally inforces the exhortation of being frequent in this duty.*

19. *But we are not only to consider how often, but how well we perform it. Now to do it well, we are to respect, first the matter of our Prayers, to look that we ask nothing that is unlawful, as revenge upon our enemies, or the like; secondly the manner; and that must be first in faith, we must believe, that if we ask as we ought, God will either give us the thing we ask for, or else something which he sees better for us. And then secondly in humility we must acknowledge*



ourselves utterly *unworthy* of any of those good things we beg for, and therefore sue for them only for *Christ's* sake; *thirdly* with *attention*, we must *mind* what we are about, and not suffer ourselves to be carried away to the thought of other things. I told you at the first, that *Prayer* was the *business* of the *soul*, but if our *minds* be wandering, it is the work only of the *tongue* and lips, which makes it in *God's* account no better then *vain* babbling, and so will never bring a *blessing* on us. Nay, as *Jacob* said to his mother, *Gen. 27. 12*. It will be more likely to bring a *curse* on us then a *blessing*, for it is a *profaning* one of the most *solemn* parts of *God's* service, it is a piece of *Hypocrisy*, the *drawing near to him with our lip, when our hearts are far from him*, and a great *slighting* and *despising* that dreadful *Majesty* we come before: And as to ourselves it is a most *ridiculous* folly, that we who come to *God* upon such *weighty* errands, as are all the *concernments* of our *souls* and *bodies*, should in the midst forget our *business*, and pursue every the *lightest* thing that either our own *vain fancies*, or the *Devil*, whose business it is here to *hinder* us, can offer to us. It is just as if a *malefactor*, that comes to sue for his *life* to the *King*, should in the midst of his *supplication* happen to espy a *butterfly*, and then should leave his *suit*, & run a chace after that *butterfly*: Would you not think it *pity*, a pardon should be cast away upon so *wretchless* a creature. And sure it will be as *unreasonable* to expect that *God* should attend & grant those *suits* of ours, which we do not at all consider ourselves.

20. This *wandering* in *Prayer* is a thing we are much concerned to arm ourselves against, it being that to which we are naturally wonderful *prone*. To that end it will be necessary *first* to possess our hearts at our coming to *Prayers* with the *greatness* of that *Majesty* we are to approach, that so we may *dread* to be *vain* and *trifling* in his *presence*. *Secondly*, We are to consider the great *concernment* of the things we are to ask, some whereof are such, that if we should not be heard, we were of all creatures the most *miserable*, & yet this wandering is the way to keep us from being *heard*. *Thirdly*, We are to beg *God's* aid in this *particular*: And therefore when thou settest to *Prayer*, let thy *first petition* be for this *grace* of *attention*.

21. *Lastly*, Be as *watchful* as is possible over thy heart, in time of *prayer*, to keep out all *wandering* thoughts, or if any have gotten in, let them not find *entertainment*, but as soon as ever thou discernest them, suffer them not to *abide* one moment, but cast them out with *indignation*, and beg *God's* *pardon* for them. And if thou dost thus *sincerely*, and *diligently* strive against them, either *God* will enable thee in some measure to *overcome* them, or he will in his *mercy* pardon thee what thou canst not *prevent*. But if it be through thy own *negligence*, thou art to expect neither, so long as that *negligence* continues.

22. In the *fourth* place we must look our *Prayers* be with *zeal* and *earnestness*, it is not enough that we so far *attend* them, as barely to *know* what it is we say, but we must put forth all the *affection* and *devotion* of our *souls*, and that according to the several parts of *Prayer* before mentioned. It is not the *cold faint request*, that will ever obtain from *God*. We see it will not from ourselves; for if a *beggar* should ask *relief* from us, and do it in such a *scornful* manner, that he seemed *indifferent*; whether he had it or no, we should think he had either little *want* or great *pride*, and so have no heart to give him. Now surely the things we ask from *God*, are so much above the rule of an ordinary *alms*, that we can never expect they should be given to *slight* and heartless petitions. No more in like manner will our *Sacrifice* of *praise* and

*thanksgiving* ever be accepted by him, if it be not offered from a heart truly affected with the sense of his mercies; it's but a kind of *formal complementing*, which will never be approved by him who requires the *heart*, and not the *lips* only. And the like may be said of all the other parts of *Prayer*. Therefore be careful when thou drawest nigh to God in *Prayer*, to raise up thy soul to the highest pitch of *zeal* and *earnestness* thou art able. And because of *thyself* alone thou art not able to do anything, beseech God that he will inflame thy *heart* with this *heavenly fire* of *devotion*, and when thou hast obtained it, beware that thou neither *quench* it by any willful sin, nor let it go out again for want of *stirring* it up, and employing it.

23. *Fifthly*, we must *Pray* with *purity*, I mean we must purge our *hearts* from all *affections* to sin. This is surely the meaning of the *Apostle*, *1 Tim. 2. 8*. When he commands men to *lift up holy hands in Prayer*, and he there instances in one *special* sort of *sin*, *wrath* and *doubting*, whereby *doubting* is meant those *unkind disputes*, and *contentions* which are so common amongst men. And surely he that cherishes that, or any other *sin* in his heart, can never *lift up those holy hands*, which are required in this duty. And then sure his *prayers*, be they never so many, or *earnest*, will little avail him. The *Psalmist* will tell him, he shall not be *heard*, *Psal. 66. 18*. *If I regard iniquity in my heart, the Lord will not hear me*. Nay *Solomon* will tell him yet worse, that his *prayers* are not only *vain*, but *abominable*, *Pro. 15. 8*. *The sacrifice of the wicked is an abomination to the Lord*. And thus to have our *prayers* turned into *sin*, is one of the *heaviest* things can befall any man; we see it is set down in that sad *Catalogue of curses*, *Psal. 109. 7*. Therefore let us not be so cruel to ourselves, as to pull it upon our own heads, which we certainly do, if we offer up *prayers* from an *impure heart*.

24. In the last place we must direct our *prayers* to right *ends*, And that either in the respect of the *prayer* itself, or the *things* we pray for; *First*, we must *pray*, not to gain the *praise* of *devotion* amongst men like those *hypocrites* *Mat. 6. 5*. Nor yet only for *company*, or *fashion* sake, to do as other do; But we must do it *first* as an act of *worship* to God; *Secondly*, as an *acknowledgment*, that he is that great *spring*, from whence alone we expect all good things; And *thirdly*, to gain a supply of our own, or others needs. Then in respect of the *things* prayed for, we must be sure to have no *ill aims* upon them, we must not *ask*, that we may *consume* it upon our *lusts*, *Ia. 4. 3*. as those do, who pray for *wealth*, that they may live in *riot*, and *excess*; and for *power*, that they may be able to *mischief* their *enemies*, and the like But our *end* in all must be God's *glory* first, and next that our own, and others *Salvation*, and all other things must be taken in, only as they *tend* to those, which they can never do, if we abuse them to *sin*. I have now done with that *first* part of *worship*, that of the *Soul*.

25. The other is that of the *body*, and that is nothing else, but such *humble*, and *reverent* *gestures* in our approaches to God, as may both express the *inward* reverence of our *Souls*, and may also pay him some *tribute* from our very *bodies*, with which the *Apostle* commands us to *glorify* God, as well as with our *Souls*; and good reason, since he hath *created*, and *redeemed* the one, as well as the other, whensoever therefore thou offerest thy *prayers* unto God, let it be with all *lowliness* as well of *body*, as of *mind*, according to that of the *Psalmist*, *Psal. 95. 6*. *O come let us worship, let us fall down and kneel before the Lord our maker*.

26. The *ninth* duty to God, is REPENTANCE. That this is a duty to God we are taught by the *Apostle, Acts 20. 21.* where speaking of *repentance*, he stiles it *repentance towards God*. And there is good reason this should be a duty to *him*, since there is no *sin* we commit, but is either *mediately*, or *immediately*, against him. For though there be sins both against ourselves, and our *neighbors*, yet they being forbidden by God, they are also *breaches* of his Commandments, and so *sins* against him.

This *repentance* is, in short, nothing but a *turning* fr•m *sin* to God, the casting off all our *former evils*, and instead thereof, constantly *practicing* all those *Christian duties*, which God requireth of us. And this is so necessary a duty, that without it we certainly *perish*, we have *Christ's* word for it, *Luke 13. 5. Except ye repent, ye shall all likewise perish.*

27. The *directions* for performing the *several* parts of this duty have been already given in the *preparation* to the *Lord's Supper*, and thither I refer the reader. Only I shall here mind him, that it is to be looked upon as a *duty* to be *practiced* only at the time of *receiving* the *Sacrament*. For this being the only *remedy* against the *poison* of sin, we must renew it as often as we *repeat* our *sins*, that is daily. I mean we must *every day* *repent* of the sins of that *day*, for what *Christ* saith of other *evils*, is true also of this, *sufficient to the day is the evil thereof*; we have *sins* enough of *each day* to exercise a *daily repentance*, and therefore every man must thus *daily* call himself to account.

28. But as it is in *accounts*, they who constantly set down their *daily expenses*, have yet some set time of *casting up* the whole sum; as at the end of the *week* or *month*; so should it also be here, we should set aside some time to *humble* ourselves solemnly before God for the sins, not of that *day* only, but of our *whole lives*. And the *frequenter* these times are, the *better*. For the oftener we thus cast up our *accounts* with God, and see vast *debts* we are run in to him, the more *humbly* shall we think of ourselves, and the more shall thirst after his *mercy*, which two are the *special* things that must qualify us for his *pardon*. He therefore that can assign himself one day in the *week* for this purpose, will take a *thriving* course for his *Soul*. Or if any man's state of life be so *busy*, as not to afford him to do it so often, let him yet come as near to that *frequency*, as is possible for him, remembering always, that none of his *worldly* employments can bring him in near so *gainful* a return as this *spiritual* one will do, and therefore it is very ill *husbandry* to pursue them, to the neglect of this.

29. Besides these *constant* times, there are likewise *occasion all* times for the performance of this duty, such especially are the times of *calamity*, and *affliction*, for when any such befalls us, we are to look on it as a *message* sent from Heaven, to call us to this duty, and therefore must never neglect it, when we are thus summoned to it, lest we be of the *number* of them, who despise the *chastisements of the Lord*, Heb. 12. 5.

30. There is yet another time of *repentance*, which in the practice of men hath gotten away the custom from all those, and that is the *time of death*, which, it is true, is a time very fit to *renew* our *repentance*, but sure not proper to *begin* it, and it is a most *desperate madness* for men to defer it till then. For to say the *midst* of it, it is the *venturing* our *Souls* upon such *miserable uncertainties*, as no wise man would trust with anything of the *least value*.

For *first*, I would ask any man, that means to *repent* at his *death*, how he knows he shall have an *hours* time for it? do we not daily see men *snatched* away in a *moment*? and who can tell that it shall not be his own case? But *secondly*, suppose he have a more *leisurely* death, that some *disease* give him warning of its *approach*, yet perhaps he will not *understand* that warning, but will still *flatter* himself, as very often *sick* people do, with *hopes* of life to the last: and so his *death* may be *sudden* to him, though it come by never so *slow* degrees. But again *thirdly*, if he do discern his *danger*, yet how is he sure he shall then be able to *repent*? *Repentance* is a *grace* of God, not at our own *command*, and it is *just* and usual with God, when men have a long time *refused*, and *rejected* that *grace*, resisted all his calls, and *invitations* to *conversion* and *amendment*, to give them over at last to the *hardness* of their own *hearts*, and not to afford them anymore of that *grace* they have so *despised*. Yet suppose in the *fourth* place, That God in his infinite patience should still continue the *offer* of that *grace* to thee, yet thou that hast resisted, it may be *thirty*, or *forty* or *fifty* years together, how knowest thou, that thou shalt put off that *habit* of resistance upon a *sudden*, and make use of the *grace* afforded? It is sure, thou hast many more *advantages* towards the doing it *now* than thou wilt have *then*.

31. For the *first*, The longer sin hath kept *possession* of the heart, the harder it will be to drive it out. It is true, if *repentance* were nothing, but a present *ceasing* from the *acts* of sin, the *death-bed* were fittest for it, for then we are disabled from *committing* most sins, but I have formerly shown you, *repentance* contains much more than so, there must be in it a *sincere* *hatred* of sin and *love* of God. Now how unlikely is it, that he which hath all his life loved sin, *cherished* it in his *bosom*, & on the contrary abhorred God and *goodness*, should in an instant quite change his *affections*, hate that sin he *loved*, and love *God*, and *goodness*, which before he utterly hated?

32. And *secondly*, The bodily *pains*, that attend a *death-bed*, will *distract* thee, and make thee unable to attend the work of *repentance*, which is a business of such *weight*, and *difficulty*, as will employ all our *powers*, even when they are at the *freshet*.

33. Consider those *disadvantages* thou must then struggle with, and then tell me what *hope* there is, thou shalt then do that, which now upon much *easier* terms thou wilt not. But in the *fifth* place, there is a *danger* behind, beyond all these, and that is, that th•*repentance* which death drives a man to, will not be a true *repentance*, for in such a case it is plain, it is only the *fear* of *hell* puts him on it, which though it may be a good *beginning*, where there is time after to *perfect* it, yet where it goes alone, it can never avail for *Salvation*. Now that *death-bed* *repentances* are often only of this sort, is too likely, when it is observed, that many men who have seemed to *repent*, when they have thought *death* approaching, have yet, after it hath pleased *God* to restore them to *health*, been as wicked (perhaps worse) as ever they were before; Which shows plainly, that there was no *real* change in them, and then surely had such a man died, in that *seeming* *repentance*, *God*, who *tries* the *heart*, would not have accepted it, which he saw was *unsincere*. When all these *dangers* are laid together, it will surely appear a most *disperate* adventure for any man to trust to a *death-bed* *repentance*. Nor is it ever the less for that *example* of the *penitent thief*, Luc. 23. 43. which is by many so much *depended* on.

For it is sure, his case and ours *differ* widely, he had never heard of *Christ* before, and so more could not be expected of him then to embrace him as soon as he was tendered to him; But we have had him *offered*, nay *pressed* upon us from our *cradles* and yet have *rejected*. But if there were not this *difference*, it is but a *faint hope* can be raised only from a *single example*, and another we find not in the whole *Bible*. The *Israelites* we read were *fed with Manna from Heaven*, but would you not think him stark *mad*, that should out of *expectation* of the like, neglect to *provide* himself any food; Yet it is full as *reasonable* to depend upon this *example* as the other. I conclude all in the words of the wiseman, *Eccl. 12. 1. Remember thy Creator in the days of thy youth before the evil days come, &c.*

34. To this duty of *repentance*, *fasting* is very proper to be annexed. The *Scripture* usually joins them together, among the *Jews* the *great day of atonement* was to be kept with *fasting*, as you may see by comparing *Levite. 16. 31.* with *Isa. 58. 5.* and this by *God's* especial appointment. And in the *Prophets*, when the people are called on to *repent*, and *humble themselves*, they are also called on to *fast*. Thus it is *Joel 2. 12. Therefore now thus saith the Lord, turn ye unto me with all your hearts, with fasting, and with weeping, &c.* Yea, so proper hath *fasting* been accounted to *humiliation*, that we see even *wicked Ahab* would not omit it in his, *2 Kings 21. 27.* Nor the *Heathen Ninevites* in theirs, *Jonah 3. 5.* Nor is it less *fit*, or less *acceptable* since *Christ*, then it was before him. For we see he supposes it as a *duty* sometimes to be performed, when he gives *directions* to avoid *vain-glory* in it. *Mat. 6. 6.* and also assures us, that if it be performed, as it ought, not to *please men*, but *God*, it will surely be *rewarded* by him. And accordingly we find it *practiced* by the *Saints: Anna Luk. 2. 37. Served God with fastings and prayers;* where it is observable, that it is reckoned as a *service of God*, fit to be joined with *prayers*. And the *Christians* of the *first times* were generally very frequent in the *practice* of it. Now though *fasting* be especially *proper* to a time of *humiliation*, yet is it not so restrained to it, but it may be *seasonable*, whensoever we have any *extraordinary* thing to request from *God*. Thus when *Esther* was to endeavor the *deliverance* of her people from destruction, she & all the *Jews* kept a *solemn fast*, *Esther 4. 16.* and thus when *Paul* and *Barnabas* were to be *ordained Apostles*, there was *fasting* joined to *prayer*, *Acts 13. 3.* And so it will be very fit for us, whensoever we have need of any *extraordinary* directions, or *assistance* from *God* whether concerning our *temporal* or *spiritual* concerns, thus to quicken our *prayers* by *fasting*. But above all *occasions*, this of *humiliation* seems most to require it, for besides the advantage of *kindling* our *zeal*, which is never more necessary, then when we beg for *pardon* of *sins*, *fasting* carries in it somewhat of *revenge*, which is reckoned as a *special part of repentance*, *2 Cor. 7. 11.* For by *denying* our bodies the *refreshment* of our *ordinary food*, we do inflict somewhat of *punishment* upon ourselves, for our former *excesses*, or whatever other *sins* we at that time *accuse* ourselves of; which is a *proper effect* of that *indignation* which every sinner ought to have against himself. And truly he that is so *tender* of himself, that he can never find in his heart so much as to miss a *meal*, by way of *punishment* for his *faults*, shows he is not much *fallen out* with himself, for committing them, and so wants that *indignation*, which the *Apostle* in the forenamed text mentions, as a part of true *repentance*.

35. There is no doubt, but such *Holy revenges* upon ourselves for *sins* are very *acceptable* to *God*, yet we must not think that either those, or anything else we can do, can make

*satisfaction* for our offenses, for that nothing but the *blood* of *Christ* can do. And therefore on *that*, and not on any of our performances we must depend for *pardon*. Yet since that *blood* shall never be *applied* to any but *penitent* sinners, we are as much concerned to *bring forth* all the *fruits of repentance*, as if our *hopes* depended on them only.

36. How often this duty of *fasting* is to be performed, we have no direction in *Scripture*. That must be allotted by men's own *piety*, according as their *health*, or other *considerations* will allow. But as it is in *humiliation*, the *frequenter* returns we have of set times for it, the *better*; so is it likewise in *fasting*, the *ofner*, the *better*, so it be not *hurtful* either to our *healths*, or to some other *duty* required of us. Nay perhaps *fasting* may help some men to more of those times for *humiliation*, then they would otherwise *gain*. For perhaps there are some, who cannot, without a manifest *hindrance* to their *calling*, allow a whole *day* to that work, yet such a one may at least afford that *time*, he would otherwise spend in *eating*; And so *fasting* will be *doubly* useful towards such a man's *humiliation*, both by helping him in the duty, and gaining him *time* for it.

37. I have now gone through the *first* branch of our duty to *God*, to wit the *acknowledging* him for our *God*. The *second* is the having no other. Of which I need say little, as it is a *forbidding* of that grosser sort of *heathiness* *Idolatry*, the worshipping of *Idols*, which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this, will be concerned in it. Only I must say, that to pay *divine worship* to any creature, be it *Saint* or *Angel*, yea or the *Image* of *Christ* himself, is a *transgression* against this *second* branch of our duty to *God*, it being the *imparting* that to a *creature* which is due only to *God*, and therefore is strictly to be abstained from.

38. But there is *another* sort of *Idolatry*, of which we are generally guilty, and that is when we pay those affections of *love*, *fear*, *trust*, and the like, to any *creature* in a higher degree than we do to *God*. For that is the setting up that thing, whatsoever it is, for our *God*. And this *inward* kind of *Idolatry* is that, which provokes *God* to *jealousy*, as well as the *outward* of worshipping an *Idol*. I might enlarge much upon this, but because some severals of it have been touched on in the former *discourse*, I suppose it needless. And therefore shall now proceed to the *second* head of *duty*, that to *ourselves*.

#### **PARTITION. VI.**

Of DUTIES to our SELVES, Of Sobriety other Humility; the great Sin of PRIDE, the Danger, the Folly of this Sin. Of VAIN GLORY, the Danger, Folly, The Means to Prevent it. Of MEEKNES, the Means to obtain it, &c.

§. 1. THis *duty* to *ourselves*, is by *St. Paul* in the forementioned text, *Tit. 2• 12*. summed up in this *one* word, *soberly*. Now by *soberly* is meant our keeping within those *due bounds* which *God* hath set us. My business will therefore be to tell you, what are the particulars of this *sobriety*. And that *first* in respect of the *soul*, *secondly* in respect of the *body*: the *sobriety* of the *soul* stands in a right *governing* its *passions*, and *affections*; and to that there are many *virtues* required. I shall give you the *particulars* of them.

2 The *first* of them is *humility*, which may well have the *prime* place, not only in respect of the *excellency* of the *virtue*, but also of its *usefulness* towards the *obtaining* of all the *rest*. This being the *founda<sup>o</sup>ion*, on which all others must be built. And he that hopes to gain them without this, will prove but like that foolish builder *Christ* speaks of, *Luke 6. 49. Who built his house on the sand*. Of the *humility* towards God I have already spoken, and shown the necessity of it, I am now to speak of *humility*, as it concerns ourselves, which will be found no less necessary, then the former.

3. This *humility* is of two sorts, the *first* is the having a mean and low opinion of ourselves, the *second* is the being content that others should have so of us. The *first* of these is contrary to *pride*, the other to *vain glory*. And that both these are absolutely necessary to Christians, I am now to show you which will, I conceive, best be done by laying before you *first* the sin, *secondly* the danger, and *thirdly* the folly of the contrary vices.

4. And *first* for *pride*; the sin of it is so great, that it cast the *Angels* out of *heaven*, and therefore if we may judge of sin by the *punishment*, it was not only the *first*, but the greatest sin that ever the *Devil* himself hath been guilty of: But we need no better proof of the heinousness of it, then the extreme hatefulness of it to God, which besides that instance of his punishing the *Devil*, we may frequently find in the *Scriptures*, *Prov. 16. 5. Everyone that is proud in heart, is an abomination to the Lord*. And again, *Chap. 6. 16*. Where there is mention of several things the *Lord* hates, a *proud look* is set as the *first* of them: So *Jam. 4. 7. God resisteth the proud*; and divers other texts there are to the same purpose, which show the great hatred God bears to this sin of *pride* Now since it is certain, God who is all goodness hates nothing, but as it is evil, it must needs follow, that where God hates in so great a degree, there must be a great degree of evil.

5. But *secondly*, *pride* is not only very sinful, but very dangerous, and that *first* in respect of drawing us to our sins, *secondly* of betraying us to *punishments*. *First*, *pride* draws us to other sins, wherein it shows itself indeed to be the direct contrary to *humility*, for as that is the root of all vertu, so is this of all vice. For he that is proud, sets himself up as his own God, and so can never submit himself to any other rules or Laws, then what he makes to himself. The ungodly, says the *Psalmist*, *is so proud that he careth not for God*, *Psal. 10. 4*. Where you see it is his *pride*, that makes him despise God. And when a man is once come to that, he is prepared for the commission of all sins. I might instance in a *multitude* of particular sins, that naturally flow from this of *pride*, as *first anger*, which the wise man sets, as the effect of *pride*, *Pro. 21. 24*. calling it *proud wrath*; *secondly*, *strife* and *contention*, which he again notes to be the offspring of *pride*, *Pro. 13. 10. Only by pride cometh contention*. And both these are indeed most *natural* effects of *pride*. For he that thinks very highly of himself, expects much submission, and observance from others, and therefore cannot but rage and quarrel, whenever he thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root, I shall name but one more, and that is, that *pride* not only betrays us to many sins, but also makes them incurable in us, for it hinders the working of all remedies.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness and greatness, or else of sharpness and punishment. Now if God by his

goodness essay to lead a proud man to repentance, he quite mistakes God's meaning, and thinks all the mercies he receives, are but the reward of his own desert, and so long 'tis sure he will never think he needs repentance. But if on the other side, God's use him more sharply, and lay afflictions, and punishments upon him, those in a proud heart work nothing but murmurings and hatings of God, as if he did him injury in those punishments. As for the remedies that can be used by man, they again must be either by way of *correcttion*, or *exhortation*; correcttion from man will sure never work more on a proud heart, then those from God; for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admonished though never so mildly and lovingly, he looks on it as a disgrace. And therefore instead of *confessing*, or amending the fault, he falls to reproaching his reprover, as an over-busy, or censorious person, and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure, must be included in a most dangerous estate.

7. But besides this danger of sin, I told you there was another, that of *punishment*; and of this there will need little proof, when it is considered, that God is the proud man's professed enemy; that he hates and resists him, as appeared in the texts forecited: And then there can be little doubt, that he which hath so mighty an adversary shall be sure to smart for it; Yet besides this general ground of conclusion, it may not be a miss to mention some of those *texts*, which particularly threaten this sin, as *Pro. 16. 18. Pride goeth before destruction, and an haughty spirit before a fall: Again, Pro. 16. 5. Everyone that is proud in heart is an abomination to the Lord, though hand join in hand, yet they shall not be unpunished.* The decree it seems is unalterable, and whatever endeavors are used to preserve the proud man, they are but vain, for he *shall not go unpunished.* And this is very remarkable in the story of *Nebuchadnezzar, Dan. 4.* Who though a King, the greatest in the world, yet for his pride, was *driven from among men*, to dwell and feed with beasts. And it is most frequently seen, that this sin meets with very *extraordinary* judgments even in this life. But if it should not, let not the *proud man* think that he hath escaped *God's vengeance*, for it is sure, there will be a most sad reckoning in the next; for if God spared not the Angels for this sin, but cast them into hell, let no man hope to speed better.

8. In the *third* place, I am to show you the great *folly* of this sin, and to do that, it will be necessary to consider the several things, whereof men use to be proud; they are of three sorts, either those which we call the *goods of nature*, or the *goods of fortune*, or the *goods of grace*.

9. By the *goods of nature*, I mean *beauty, strength, wit*, and the like, and the being proud of any of these is a huge *folly*. For *first* we are very apt to mistake, and think ourselves hand some or witty, when we are not, and then there cannot be a more *ridiculous folly*, then to be proud of what we have not, and such everyone esteems it in another man, though he never supposes it his own case, and so never discerns it in himself. And therefore there is nothing more despiseable amongst all men, then a *proud fool*, yet no man that entertains high opinions of his own wit, but is in danger to be thus deceived, a man's own judgment of himself being of all others the least to be trusted. But *Secondly*, suppose we be not out in judging, yet what is



there in any of these *natural* endowments, which is worth the being proud. There being scarce any of them, which some creature or other hath not in a greater degree than man. How much does the whiteness of the Lily, and the redness of the Rose exceed the white, and red of the fairest face? what a multitude of creatures is there, that far surpass man in strength and sweetness? And divers others there are which as far as concerns any useful end of theirs, act much more wisely than most of us; and are therefore oftentimes in Scripture proposed to us by way of Example. It is therefore surely great unreasonableness for us to think highly of ourselves, for such things as are common to us with beasts and plants. But *thirdly*, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and lost by sundry means; a phrensy will destroy the rarest wit, a sickness decay the freshest beauty, the greatest strength, or however old age will be sure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to ourselves. No man can think he did anything towards the procuring his natural beauty or wit, and so can with no reason value himself for them.

10 In the *second* place, the folly is as great to be proud of the goods of fortune; by them I mean wealth and honor, and the like; for it is sure, they add nothing of true worth to the man, somewhat of outward pomp, and bravery they may help him to, but that makes no change in the person. You may load an Ass with money, or deck him with rich trappings, yet still you will not make him a whit the nobler kind of beast by either of them. Then *secondly*, these are things we have no hold of, they vanish many times, ere we are aware, he that is rich today, may be poor tomorrow, and then will be the less pitied by all in his poverty, the prouder he was when he was rich. *Thirdly*, We have them all, but as *Stewards*, to lay out for our *Masters* use, and therefore should rather think how to make our accounts, than pride ourselves in our receipts. *Lastly*, Whatever of these we have, they, as well as the former, are not owing to ourselves. But if they be lawfully gotten, we owe them only to God, whose blessing it is, that maketh rich, *Pro.* 10. 22. If unlawfully, we have them upon such terms, that we have very little reason to brag of them. And thus you see in these several respects, the folly of this second sort of pride.

11. The *third* is that of the goods of grace; that is any virtue a man hath. And here I cannot say, but the things are very valuable, they being infinitely more precious, than all the world, yet nevertheless this is of all the rest the highest folly. And that not only in the foregoing respect, that we help not ourselves to it, grace being above all things most immediately God's Work in us, but especially in this, that the being proud of grace, is the sure way to loose it. God, who gives grace to the humble, will take it from the proud. For if, as we see in the parable, *Mat.* 25. 28. the talent was *taken from him* who had only put it to no use at all, how shall he hope to have it continued to him, that hath put it to so ill, that instead of trading with it for God, hath trafficked with it for *Satan*? And as he will loose the grace for the future, so he will loose all reward of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that pride shall be charged on him to his destruction, but the good shall never be remembered to his reward. And this proves it to be a most wretched folly to be proud of grace. It is like that of children, that pull those things in pieces, they are most fond of, but yet much worse than that of theirs, for we not only loose

the thing (and that the most precious that can be imagined) but we must also be eternally punished for doing so, there being nothing that shall be so sadly reckoned for in the next world, as the abuse of grace, and certainly there can be no greater abuse of it, then to make it serve for an end so directly contrary to that for which it was given, it being given to make us humble, not proud, to magnify God, not ourselves.

12. Having shown you thus much of this sin, I suppose it will appear very necessary to be eschewed, to which purpose it will *first* be useful to consider, what hath been already said concerning it, and that so seriously, as may work in thee▪ not some slight dislike, but a deep, and irreconcilable hatred of the sin; *secondly* to be very watchful over thine own heart, that it cherish not any beginnings of it; never suffer it to feed on the fancy of thy own worth, but when ever any such thought arises, beat it down immediately with the remembrance of some of thy follies or sins, and so make this very motion of pride an occasion of humility. *Thirdly*, Never to compare thyself with those thou thinkest more foolish or wicked then thyself, that so thou mayest like the *Pharisee* Luk. 16. 11. extol thyself, for being better, but if thou wilt compare, do it with the Wise, and Godly, and then thou wilt find thou comest so far short, as may help to pull down thy high esteem of thyself. *Lastly*, To be very earnest in Prayer, that God would root out all degrees of this sin in thee, and make thee one of those *poor in Spirit*, Mat. 5. 3. to whom the blessing, even of Heaven itself, is promised.

13. The *second* contrary to humility I told you was *vain glory*. That is a great thirst after the praise of men. And *first*, that this is a sin, I need prove no otherwise, then by the words of our Savior, Jo. 5. 44. *How can ye believe, that receive honor one of another?* Where it appears, that it is not only a sin, but such a one, as hinders the receiving of Christ into the heart, for so believing there signifies. This then in the *second* place shows you likewise the great dangerousness of this sin, for if it be that, which keeps Christ out of the heart, it is sure it brings infinite danger, since all our safety, all our hope of escaping the wrath to come, stands in receiving him? But besides the authority of this text, common experience shows, that where ever this sin hath possession, it endangers men to fall into any other. For he that so considers the praise of men, that he must at no hand part with it, when ever the greatest sins come to be in fashion, and credit (as God knows many are now a days) he will be sure to commit them, rather then run the disgrace of being too singular, and precise; I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the *danger* of this sin.

14. The *third* thing I am to show, is the *folly* of it, And that will appear *first* by considering, what it is we thus hunt after, nothing but a little *air*, a *blast*, the *breath* of men, it brings us in nothing of real advantage: for I am made never the wiser, nor the better, for a man's saying I am wise, and good. Besides if I am commended, it must be either before my face, or behind my back, if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool, to be pleased with it. But if it be behind my back, I have not then so much as the pleasure of knowing it, and therefore it is a strange *folly* thus to pursue, what is so utterly gainless. But *secondly*, It is not only gainless, but painful, and uneasy also. He that eagerly seeks Prayer, is not at all Master of himself, but must suit all his

actions to that end, and instead of doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in *commendations*, and so enslaves himself to everyone that hath but a tongue to commend him. Nay there is yet a further uneasiness in it, and that is, when such a man fails of his aim, when he misses the praise, and perhaps meets with the contrary reproach, (which is no man's lot more often than the vain glorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of mind is he under? A lively instance of this you have in *Achitophel*, 2 *Sam.* 17. 23. who had so much of this upon *Absolom's despising his counsel*, that he chose to rid himself of it, by *hanging* himself. And sure this painfulness that thus attends this sin, is sufficient proof of the *folly* of it. Yet this is not all, it is yet further very hurtful: For if this *vain glory* be concerning any good, or Christian action, it destroys all the fruit of it; he that *prays* or gives *alms* to be *seen of men*, *Mat.* 6. 2. must take that as his reward, *Verily I say unto you they have their reward*, they must expect none from God, but the portion of those hypocrites that love the *the praise of men more than the praise of God*. And this is a miserable *folly* to make such an exchange. It is like the *dog* in the fable, who seeing in the water the shadow of that meat he held in his mouth, caught at the shadow, & so let go meat. Such *dogs*, such unreasonable creatures are we, when we thus let go the eternal rewards of Heaven, to catch at a few good words of men. And yet we do not only loose those eternal joys, but procure to ourselves the contrary eternal mercies, which is sure the highest pitch of *folly* and madness. But if the *vain glory* be not concerning any virtuous action, but only some indifferent thing, yet even there also it is very hurtful; for *vain glory* is a sin, that wheresoever it is placed, endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins, it stands the most in its own light, hinders itself of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to *eclipse* whatever praise worthy thing they do, and brings scorn upon them instead of *reputation*. And then certainly we may justly condemn this sin of *folly*, which is so ill a manager even of its own dedesigns.

15. You have seen how wretched a thing this *vain glory* is, in these several respects, the serious consideration whereof, may be one good means to subdue it, to which it will be necessary to add; *first*, a great watchfulness over thyself; Observe narrowly, whether in any *Christian duty* thou at all considerest the *praise of men*, or even in the most indifferent action, look whether thou have not too eager a desire of it; And if thou findest thyself inclined that way, have a very strict eye upon it, and where ever thou findest it stirring, check, and resist it; suffer it not to be the end of thy actions; But in all matters of Religion, let the duty be thy motive; In all indifferent things of common life, let reason direct thee; and though thou mayest so far consider in those things the opinion of men, as to observe the rules of *common decency*, yet never think any praise, that come in to thee from anything of that kind worth the contriving for; *Secondly*, Set up to thyself *another aim*, viz that of *pleasing* God; let that be thy inquiry when thou goest about anything, whether it be approved by him, and then thou wilt not be at leisure to consider what praise it will bring thee from men. And surely he that weighs of how much more moment it is to please God, who is able eternally to reward us, then men, whose applause can never do us any good, will surely think it reasonable, to make

the former his only care. *Thirdly*, If at any time thou art praised, do not be much overjoyed with it, nor think a jot the better of thyself, but if it be virtue thou art praised for, remember it was God, that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee; If it be some indifferent action, then remember that it cannot deserve praise, as having no goodness in it; But if it be a bad one (as amongst men such are sometimes likeliest to be commended) then it ought to set thee a trembling, instead of rejoicing, for then that woe of our Savior's belongs to thee, *Luk. 6, 26. Woe unto you when men speak well of you, for so did their Fathers to the false Prophets*, and there is not a greater sign of a hardened heart, then when men can make their sins the matter of their glory. In the last place let thy *prayers* assist in the fight with this corruption.

16. A *second* virtue is *meekness*, That is a calmness and quietness of spirit, contrary to the rages, and impatiences of anger. This virtue may be exercised either in respect of God, or our neighbor. That towards God I have already spoken of, under the head of humility, and that towards our neighbor I shall hereafter; All I have here to say of it, is, how it becomes a duty to ourselves; that it does, in respect of the great *advantage* we reap by it, which, in mere kindness to ourselves, we are to look after. And to prove that it brings us this great *advantage*, I need say no more, but that this *meekness* is that to which Christ hath pronounced a blessing, *Mat. 5. 5. Blessed are the meek*, and not only in the next world, but even in this too, *they shall inherit the earth*; Indeed none but th•*meek* person hath the true enjoyment of anything in the world, for the angry, and impatient are like such people, who we use to say, cannot enjoy the greatest prosperities; For let things be never so fair without, they will raise storms within their own breasts. And surely whoever •ath either in himself, or others observed the greatest uneasiness of this passion of anger, cannot choose but think *meekness* a a most pleasant thing.

17. Besides it is also a most honorable thing, for it is that whereby we resemble Christ, *learn of me*, saith he, *for I am meek and lowly in heart*, *Mat. 11. 28*. It is also that whereby we conquer ourselves, overcome our own unruly passions, which of all *victories* is the greatest, and most noble. Lastly, it is that which makes us behave ourselves like men, whereas anger gives us the fierceness and wildness of savage beasts. And accordingly the one is by all esteemed, and loved, whereas the other is hated and abhorred, every man shunning a man in rage as they would a furious beast.

18. Farther, yet *meekness* is the sobriety of the mind, whereas anger is the direct madness, it puts a man wholly out of his own power, and makes him do such things, as himself in his sober temper abhors; how many men have done those things in their rage, which they have repented all their lives after? and therefore surely as much as a man is more honorable then a beast, a sober man then a mad man, so much hath this virtue of *meekness* the advantage of honor above the contrary vice of anger.

19. Again, *meekness* makes any condition tolerable, and easy to be endured. He that meekly bears any suffering, takes off the edge of it, that it cannot wound him, whereas he that frets and rages at it; whets it, and makes it much sharper then it would be; Nay in some cases makes that so, which would not else be so at all; as particularly in the case of reproachful

words, which in themselves can do us no harm, they neither hurt our bodies nor lessen our estate, the only mischief they can do us is to make us angry, and then our anger may do us many more; whereas he that meekly passes them by, is never the worse for them; nay the better, for he shall be rewarded by God for that patience. Much more might be said to recommend this virtue to us, in respect of our *own present* advantage, but I suppose this may suffice to persuade men to esteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural constitutions and the like; Yet sure there is no man of so *Cholerick* a temper; but if he did heartily set about it, would find it were not impossible in some good measure to subdue it: But then he must be diligent in using means to that end. Divers of these means there are I shall mention some few.

20 As *first*. The imprinting deep in our mind the loveliness, and benefits of meekness, together with the ugliness and mischiefs of anger. *Secondly*, To set before us the examples of *Christ*, who endured all reproaches, yea torments with perfect, patience that was *lead as a sheep to the slaughter*, *Isaiah 33. 7*. That *when he was reviled, reviled not again; when he suffered, threatened not*, *1 Pet. 2. 23*. And if he the *Lord of glory* suffered thus meekly and unjustly from his own creatures, with what force can we ever complain of any injury done to us? *Thirdly*, To be very watchful to prevent the very first beginnings of anger, and to that purpose to mortify all *inward peevishness*, and *frowardness* of mind, which is a sin in itself, though it proceed no farther, but will also be sure, if it be cherished to break out into open effects of anger. Therefore whenever thou findest the least rising of it within thee, make as much haste to *check* it as thou wouldst to quench a fire in thy house, but be sure thou bring no fuel to it, by entertaining any thoughts, that may increase it. And at such a time especially, keep a most strick watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire; not only in thine adversary, but thyself too; therefore though thy heart be hot within stifle the flame, and let it not break out, and the greater the temptation is▪ the more earnestly lift up thy heart to *God*, to assist thee to overcome it. *Fourthly*, Often remember, how great punishments sins have deserved, and then whether thy sufferings be from God or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them.

21. The *third* virtue is *consideration*, and this in a most special manner we own to our souls. For without it, we shall, as rash, unadvised people use to do; rush them into infinite perils. Now this *consideration* is either of our *state*, or of our actions. By our *state* I mean what our condition is to Godward, whether it be such that we may reasonably conclude ourselves in his favor. This it much concerns us to consider and examine, and that not by those easy rules men are apt to frame to themselves, as whether they believe that *Christ* died for their sins; that they are of the number of the elect; and shall certainly be saved, if these and the like were all that were required to put us into *God's* favor, none but some very melancholy person could ever be out of it, for we are apt enough generally to believe comfortably of ourselves. But the rules *God* hath given us in his word, are those by which we must be tried at the last day, and therefore are certainly the only safe ones, by which to try ourselves now.

And the sum of those are, that whosoever continues in any *one willful sin* is not in his favor, nor can if he so die, hope for any mercy at his hand.

22. Now it is highly necessary, we should consider what our condition is in this respect For since our life is nothing but a puff of breath in our nostrils, which may for ought we know be taken from us the next minuite, it nearly concerns us, to know how we are provided for another world, that so in case we want at present that oil in our lamps, wherewith we are to meet the Bride-groom, *Mat. 25. 8.* We may timely get it, and not for want of it be ever shut out like the foolish virgins, from his presence. The neglect of this *consideration* hath undon many souls, some by too easy a belief that they were in a good condition, without considering and trying themselves by the foregoing rule, but presuming either upon some slight outward performances, or upon such a false faith, as I even now described others by the wretched careless going on, without so much as asking themselves, what their condition is, but hope they shall do as well as their neighbors, and so never inquiring farther; which wretched carelessness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a beggar in the end. But in this far weightier matter we can generally be thus improvident.

23. The *second* thing we are to consider, is our *actions*, and those either before, or after the doing of them. In the first place we are to consider before we act, and not to do any rashly or headily. But *first* to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination, and does everything which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly and be assured of the lawfulness of the thing, before thou venture to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; A rash man we look upon as the next degree to a fool: And yet it is sure there is not so much need of looking about us in anything, as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shown more at large in the beginning of the treatise.

24 *Secondly*, We are to consider our actions, when they are past also, that is, we are to examine whether they have been such, as are allowable by the Laws of Christ, This is very necessary, whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a *good conscience*, and that comfort again encourageth us to go on in the like; and besides it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary, that we thus examine them, for without this it is impossible we should ever come to amendment; for unless we observe them to have been amiss, we can never think it needful to amend: But shall still run on from one *wickedness to another*, which is the greatest curse any man can lie upon.

25. The oftener therefore we use this *consideration*, the better; for the less likely it is, that any of our sins shall escape our knowledge. It is much to be wisht, that every man should thus every night try the actions of the day, that so if he have done any things amiss, he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and

course. And that he may also early beg God's pardon, which will the easier be had, the sooner it is asked, every delay of that being a great increase of the sin. And surely whoever means to take account of himself at all, will find this the easiest course, it being much easier to do it so, a little at a time, and while passages are fresh in his memory, than to take the account of a long time together. Now if it be considered, that every willful sin must have a particular repentance before it can be pardoned, we think men should tremble to sleep without that repentance, for what assurance hath any man that lies down in his bed, that he shall ever rise again; and then how dangerous is the condition of that man, that sleeps in an unrepented sin? The weighing of these several motives may be a means by God's blessing, to bring us to the practice of this duty of *consideration* in all the parts of it.

#### PARTITION. VII.

Of CONTENTEDNESS and the Contraries to it; Murmuring, Ambition, Covetousness, Envy, Helps to Contentedness, Of DUTIES which concern our BODIES Of CHASTITY, &c. Helps to it. Of TEMPERANCE▪ Rule of Temperance in EATING.

§. 1. THE *fourth* virtue is *contentedness*, and this surely is a duty we much owe to ourselves, it being that without which it is impossible to be happy. This *contentedness* is a well-pleas'dness with that condition, whatever it is that God hath placed us, not murmuring, and repining of our lot, but cheerfully well-coming whatsoever God sends. How great, and withal how pleasant a virtue this is, may appear by the contrariety it hath to several great and painful vices, so that where this is rooted in the heart▪ it subdues not only some such single sin, but ▪ cluster of them together.

2. And first it is contrary to all murmuring in▪ general, which is a sin most hateful to God, as may appear by his *sharp punishments* of it on the *Israelites* in the wilderness, as you may read in several places of the book of *Exodus*, and *Numbers*. And sure it is also very painful, and uneasy to a man's self, for if, as the *Psalmist* saith, it be a *joyful and pleasant thing to be thankful*, we may by the rule of contraries conclude, it is a sad and unpleasant thing to be *murmuring*; and I doubt not every man's own experience will confirm the truth of it.

3. *Secondly*, It is contrary to *ambition*, the *ambitions* man is always *disliking* his present condition, and that makes him so greedily to seek a higher, whereas he that is content with his own, lies quiet out of the road of his temptation. Now *ambition* is not only a great sin in itself, but it puts men upon many other; There is nothing so horrid, which a man that eagerly seeks greatness will stick at; lying, perjury, murder, or anything will do with him; if they seem to tend to his advancement. And the uneasiness of it is answerable to the sin. This none can doubt of, that considers what a multitude of fears and jealousies, cares and distractions there are that attend *ambition* in its progress, besides the great and public ruins that usually befall it in the end. And therefore sure *contentedness* is in this respect as well a happiness, as a virtue.

4. *Thirdly*, it is contrary to *covetousness*; this the *Apostle* witnesseth. *Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have*, where you see contentedness is set as the direct contrary to *covetousness*. But of this there needs no other

proof, then common experience, for we see the *covetous* man never thinks he hath enough, and therefore can never be content, for no man can be said to be so, that thirsts after anything he hath not. Now that you may see how excellent, and necessary a virtue this is, that secures us against *covetousness*, it will not be amiss a little to consider the nature of that sin.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life, I mean those three great duties to God, to ourselves, to our neighbor. *First*, It is so contrary to our duty to God, that Christ himself tells us *Luk. 16 13. We cannot serve God and Mammon*; he that sets his heart upon wealth, must necessarily take it off from God. And this we daily see in the *covetous* man's practice, he is so eager in the gaining of riches, that he hath no time or care to perform duty to God, let but a good bargain, or opportunity of gain come in his way, *prayer* and all duties of Religion must be neglected to attend it. Nay, when the committing the greatest sin against God may be likely either to get, or save him ought, his love of wealth quickly persuades him to commit it.

6. *Secondly*, It is contrary to the duty we owe *ourselves*, and that both in respect of our Souls, and bodies▪ The *covetous* man despises his Soul, sels that to eternal destruction for a little pelf; For so every man does, that by any unlawful means seeks to enrich himself; Nay though he do it not by unlawful means, yet if he have once set his heart upon wealth, he is that *covetous* person, of whom the Apostle hath pronounced, that *he shall not enter into the Kingdom of God*, 1 Cor. 6. 10. Nor doth he only offend against his Soul, but against his body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custom of rich Misers, that I need not prove it to you.

7. In the *third* place. *Covetousness* is contrary to the duty we owe to our *neighbors*. And that in both the parts of it, Justice and Charity: he that loves money immoderately, will not care whom he cheats, and defrauds, so he may bring in gain to himself, and from hence spring those many tricks of deceit and cozenage, so common in the world. As for Charity, that is never to be hoped for from a *covetous* man, who dreads the lessening of his own heaps more than the starving of his poor Brother. You see how great a sin this is that contains under it so many others; so that we may well say of it, as the Apostle doth 1 *Tim. 6. 10. The love of money is the root of all evil*. And it is not much less uneasy, then wicked, for between the care of getting, and the fear of loosing, the *covetous* man enjoys no quiet hour. Therefore every man is deeply concerned, as the tenders his happiness, either in this world, or the next, to guard himself against this sin, which he can no way do▪ but by possessing his heart with this virtue of *contentedness*.

8. In the *fourth* place, it is contrary to *envy*, for he that is content with his own condition, hath no temptation to *envy* another's; How unchristian a sin this of *envy* is, shall hereafter be shown; At the present, I need say no more, but that it is also a very uneasy one, it frets and knawes the very heart of him that harbours it. But the worse this sin is, the more excellent still is this grace of *contentedness*, which frees us from it. I suppose I have said enough to



make you think this a very lovely, and desirable Virtue. And sure it were not impossible to be gained by any, that would but observe these few directions.

9. *First*, To consider, that whatever our estate and condition in any respect be, it is that which is allotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, than we for ourselves; and therefore to be displeas'd at it, is in effect to say, we are wiser than he. *Secondly*, Consider thoroughly the vanity of all worldly things, how very little there is in them, while we have them, and how uncertain we are to keep them, but above all, in how little stead they will stand us at the day of death or judgment, and then thou canst not think any of them much worth the desiring, and so wilt not be discontented for want of them. *Thirdly*, Suffer not thy fancy to run on things thou hast not: many have put themselves out of love with what they have, only by thinking what they want. He that sees his neighbor possess somewhat, which himself hath not, is apt to think how happy he should be, if he were in that man's condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many respects may be much happier, than that of his neighbors which he so much admires. For we look but upon the outside of other men's conditions, and many a man that is envied by his neighbors, as a wonderful happy person, hath yet some secret trouble, which makes him think much otherwise of himself. Therefore never compare thy condition in anything with those thou countest more prosperous than thyself, but rather do it with those, thou knowest more unhappy, and then thou wilt find cause to rejoice in thine own portion. *Fourthly*, Consider how far thou art from deserving any good thing from God, and then thou canst not but with *Jacob Gen. 32. 10.* confess, that thou art *not worthy of the least of those mercies* thou enjoyest, and instead of murmuring that they are no more, wilt see reason to admire, and praise the bounty of God, that they are so many. *Fifthly*, Be often thinking of the joys laid up for thee in Heaven; look upon that as thy home, on this world, only as an *Inn*, where thou art fain to take up in thy passage; and then as a traveler expects not the same conveniences at an *Inn*, that he hath at home, so thou hast reason to be content with whatever entertainment thou findest here, knowing thou art upon thy journey to a place of *infinite happiness*, which will make an abundant amends for all the uneasiness, and hardship thou canst suffer in the way. *Lastly*, Pray to God, from whom all good things do come, that he will to all his other blessings, add this of a contented mind, without which thou canst have no taste or relish of any other.

10. A *fifth* duty is *diligence*: This is made up of two parts, *watchfulness*, and *industry*, and both these we owe to our Souls

11. *First*, *Watchfulness*, in observing all the dangers that threaten them. Now since nothing can endanger our Souls, but sin, this *watchfulness* is principally to be employ'd against that: And as in a besieged City, where there is any weak part, there it is necessary to keep the strongest guard; so it is here, wherever thou findest thy inclinations such, as are most likely to betray thee to sin, there it concerns thee to be especially *watchful*; Observe therefore carefully to what sins either thy natural temper, thy company, or thy course of life do particularly incline thee, and *watch* thyself very narrowly in those; Yet do not so lay out all thy care on those, as to leave thyself open to any other▪ for that may give *Satan* as much

advantage on the other side; but let thy *watch* be general, against all sin, though in a special manner against those, which are like oftneft to assault thee.

12. The *second* part of *diligence*, is *industry*, or *labor*, and this also we owe to our Souls, for without it they will as little prosper as that vineyard of the sluggard, which *Solomon* describes, *Prov.* 24. 30. For there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the *creasing*, and *improving* of its riches. Now the riches of the Soul are either natural, or Divine. By the natural I mean its faculties of reason, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls natural portion, but are given immediately by God, and both these we are to take care to improve, they being both talents entrusted to us for that purpose.

13. The way of improving the *natural* is by employing them so, as may bring in most honor to God: we must not let them lie idle by us, through sloth, neither must we overwhelm them with intemperance, and brutish pleasures, which is the case of too many, but we must employ them, and set them on work. But then we must be sure it be not in the Devils service, like many, who set their wit only to the profaning of God, or cheating their neighbors, and stuff their memories with such filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God, most benefit to our neighbors, and may best fit us to make our accounts, when God shall come to reckon with us for them.

14. But the other part of the *Souls riches*, is yet more precious, that is *grace*, and of this we must be especially careful, to husband, and improve it. This is a duty expressly commanded us by the Apostle, *2 Pet.* 3. 18. *Grow in grace*. And again, in the first chapter of that *Epistle*, verse 5. *Give all diligence to add to your Faith virtue, and to virtue knowledge, &c.* Now the especial means of improving *grace* is by employing it, that is, by doing those things for the enabling of us whereunto it was given us; This is a sure means, not only in respect of that easiness, which a custom of anything brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Mat.* 25. 29. *That to him that hath* (that is hath made use of what he hath) *shall be given, and he shall have abundance*. He that diligently, and faithfully employs the first beginnings of *grace*, shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich*.

15. Therefore whenever thou findest any good motion in thy heart, remember that is a season for this spiritual husbandry, If thou have but a check of conscience against any sin, thou livest in, drive that on till it come to a hatred, and then that hatred, till it come to resolution, then from that resolution, proceed to some endeavors against it. Do this faithfully, and sincerely, and thou shalt certainly find the grace of God assisting thee, not only in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this industry thou must not fail to add thy prayers also, there being a promise, that God will *give the holy Spirit to them that ask it*, *Mat.* 7. 11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious then all the world, both in respect of his own worth, and its usefulness to us,

we must beg it with much more zeal and earnestness than all temporal blessings, or else we show ourselves despisers of it.

16. Having directed you to the means of *improving grace*, I shall, to quicken you to it, mention the great *danger* of the *contrary*; And that is not as in other things, the loosing only those further degrees, which our industry might have helped us to, but it is the loosing even of what we already have, *For from him that hath not* (that is again hath not made use of what he hath) *shall be taken away even that which he hath*, Mat. 25. 29. God will withdraw the grace, which he sees so neglected, as we see in that parable, the talent *was taken from him that had only hid it in a Napkin*, and had brought in no gain to his lord. And this is a most sad punishment, the greatest that can befall any man, before he comes to hell, indeed it is some kind of foretaste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned. And it is also the binding a man over to that fuller portion of wretchedness in another world; For that is the last doom of the *unprofitable servant*, Mat. 25. 30. *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth*. You see they are no light dangers that attend this neglect of grace, and therefore if we have any love, nay any common pity to our Souls, we must set ourselves to this industry. I have now done with those virtues, which respect our Souls. I come now to those which concern our bodies.

17. The first of which is *chastity*, or *purity*, which may well be set in the front of the duties we owe to our bodies, since the Apostle 1 Cor. 6. 18. sets the contrary as the especial sin against them, *He that committeth fornication sinneth against his own body*.

18 Now this virtue of *chastity* consists in a perfect abstaining from all kinds of uncleanness, not only that of adultery, and fornication, but all other more unnatural sorts of it, committed either upon ourselves, or with any other. In a word, all acts of that kind are utterly against chastity, save only in *lawful marriage*. And even there men are not to think themselves let loose to please their brutish appetites, but are to keep themselves within such rules of moderation, as agree to the end of marriage, which being these two, the begetting of children, and the avoiding of fornication, nothing must be done, which may hinder the first of these ends; and the second aiming only at the subduing of lust, the keeping men from any sinful effects of it, it is very contrary to that end, to make marriage an occasion of heightening, and enflaming it.

19. But this virtue of *chastity* reacheth not only to the restraining of the grosser act, but to all lower degrees; it sets a guard upon our eyes, according to that of our Savior, Mat. 5. 28. *He that looketh on a woman to lust after her, hath committed adultery with her already in his heart*; and upon our hand as appears by what Christ adds in that place, *If thy hand offend thee, cut it off*; so also upon our tongues, that they speak no immodest or filthy words, *Let no corrupt communication proceed out of your mouth*. Eph. 4. 29 Nay upon our very thoughts, and fancies, we must not entertain any foul or filthy desires, nor so much as the imagination of any such thing. Therefore he that forbears the grosser act, and yet allows himself in any of these, it is to be suspected that it is rather some outward restraint, that keeps him from it than the conscience of the sin. For if it were that, it would keep him from these too, these being sins

also, and very great ones in God's sight. Besides, he that lets himself loose to these puts himself in very great danger of the other, it being much more easy to abstain from all, then to secure against the one, when the other is allowed. But above all, it is to be considered, that even these lower degrees are such, as make men very odious in God's eyes who seeth the heart, and loves none that are not pure there.

20. The loveliness of this virtue of chastity needs no other way of describing, then by considering the loathsomeness, and *mischiefs* of the contrary sin; which is first very brutish; those desires are but the same, that the beasts have, and then how far are they sunk below the nature of man, that can boast of their sins of that kind, as of their special excellency? When if that be the measure, a *goat* is the more excellent creature. But indeed they that eagerly pursue this part of bestiality do often leave themselves little, besides their human shape, to difference them from beasts; this sin so clouds the understanding, and defaceth the reasonable Soul. Therefore *Solomon* very well describes the young man, that was going to the harlots house, *Pro. 7. 22. He goeth after her, as an Ox goeth to the slaughter.*

21 Nor *secondly* are the effects of it better to the *body* then to the mind. The many foul and filthy, besides painful diseases, which often follow this sin, are sufficient witnesses, how mischievous it is to the *body*. And alas, how many are there that have thus made themselves the Devils martyrs? Suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest tyrant? Surely they that pay thus dear for damnation, very well deserve to enjoy the purchase.

22. But *thirdly*, Besides the natural fruits of this sin, it is attended with very great and heavy Judgments from God; the most extra ordinary and miraculous Judgment that ever befell any place, *Fire and Brimstone from Heaven upon Sodom and Gomorrah*, was for this sin of *uncleanness*. And many examples likewise of God's vengeance may be observed on particular persons, for this sin. The incest of *Amnon* cost him his life, as you may read, *2 Sam. 13. Zimrie and Cozbi* were slain in the very act, *Num. 25. 8.* And no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatened this sin, *1 Cor. 3. 17. If any man defile the Temple of God, him shall God destroy.* This sin of *uncleanness* is a kind of *sacrilege*, a polluting those bodies, which God hath chosen for his *Temples*, and therefore no wonder, if it be thus heavily punished.

23. *Lastly*, This sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those sins, which bar men thence, but this of *uncleanness* hath a special place in it. Thus it is *Gal. 5. 19.* and so again *1 Cor. 6. 9.* If we will thus pollute ourselves, we are fit company only for those black spirits, the Devil and his Angels, and therefore with them we must expect our portion, where our flames of *lust* shall end in flames of *fire*.

24. All this laid together, may surely recommend the virtue of *chastity* to us, for the preserving of which, we must be very careful; *first*, to check the beginnings of the temptation, to cast away the very first fancy of *lust*, with indignation, for if you once fall to

parley, & talk with it, it gains still more upon you, and then it will be harder to resist, therefore your way in this temptation is, to fly rather than fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of itself, though it should never proceed further is, as hath been shown, a great abomination before God; *Secondly*, have a special care to fly idleness, which is the proper soil for these filthy weeds to grow in; And keep thyself always busied in some innocent, or virtuous employment, for then these fancies will be less apt to offer themselves. *Thirdly*, never suffer thyself to recall any unclean passages of thy former life with delight, for that is to act over the sin again; and will be so reckoned by God, nay perhaps thus deliberately to think of it, may be a greater guilt, than a rash acting of it. For this both shows thy heart to be set upon filthiness, and is also a preparation to more acts of it. *Fourthly*, forbear the company of such light, and wanton persons, as either by the filthiness of their discourse, or any other means, may be a snare to thee. *Fifthly*, pray earnestly that God would give thee the spirit of *purity*, especially at the time of any present temptation. Bring the unclean Devil to Christ, to be *cast out* as did the man in the Gospel; And if it will not be cast out with *prayer* alone, add *fasting* to it, but be sure thou do not keep up the flame by any high or immoderate feeding. The last remedy, when the former prove vain, is marriage, which becomes a duty to him, that cannot live innocently without it. But even here there must be care taken, lest this which should be for his good, become not to him an occasion of falling, for want of sobriety in the use of marriage. But this I have touched on already, and therefore need add no more, but an earnest entreaty, that men would consider seriously of the foulness, and danger of this sin of uncleanness, and not let the commonness of it lessen their hatred of it, but rather make them abhor that shameless impudence of the world, that can make light of this sin, against which God hath pronounced such heavy curses, *Whoremongers and adulterers God will Judge, Heb. 13. 4.* and so he will certainly do all sorts of unclean persons whatsoever.

25. The *second* virtue, that concerns our bodies is *temperance*: And the exercises of that are divers; As first *temperance* in *eating*, secondly in *drinking*, thirdly in *sleep*, fourthly in *recreation*, fifthly in *apparel*. I shall speak of them severally; and *first* of *temperance* in *eating*. This *temperance* is observed, when our eating is agreeable to those *ends*, to which eating are by God and nature designed; those are *first* the being, *secondly* the well being of our bodies

26. Man is of such a frame, that *eating* becomes necessary to him for the preserving his life, hunger being a natural disease which will prove deadly, if not prevented, and the only Physic for it is *eating* which is therefore become a necessary means of keeping us alive. And that is the first end of eating; and as men use not to take Physic for pleasure, but remedy, so neither should they eat.

27. But *secondly*, God hath been so bountiful, as to provide not only for the being, but the *well being* of our bodies, and therefore we are not tied to such strictness, that we may eat no more than will just keep us from starving, but we may also eat whatsoever either for kind or quantity most tends to the *health*, and welfare of them; Now that eating which is agreeable to these ends, is within the bounds of *temperance*, as on the contrary whatsoever is contrary to

them, is a transgression against it; He therefore that sets up to himself other ends of eating, as either the pleasing of his taste, or (what is yet worse) the pampering of his body, that he may the better serve his lust, he directly thwarts and crosses these ends of God's; for he that hath those aims, doth that which is very contrary to health, yea and to life itself; as appears by the many diseases, and untimely deaths, which surfeiting and uncleanness daily bring on men.

28. He therefore that will practice this virtue of *temperance*, must neither eat so much, nor of any such sorts of meat (provided he can have other) as may be hurtful to his health: what the sorts or quantities shall be, is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their stomachs require it, when another may be guilty of intemperance in *eating* but half so much, because it is more then is useful to him. And so also for the sort of meat, it may be niceness and luxury for some to be curious in them, when yet some degree of it may be necessary to the infirmities of a weak stomach, which not out of wantonness, but disease cannot eat the courser meats But I think it may in general be said, that to healthful bodies the plainest meats are generally the most wholesome, but every man must in this be left to judge for himself; and that he may do it aright, he must be careful, that he never suffer himself to be enslaved to his palate, for that will be sure to satisfy its self, whatever becomes of health or life.

29. To secure him the better, let him consider, *First*, How unreasonable a thing it is, that the whole body should be subjected to this one sense of tasting, that it must run all hazards only to please that. But it is yet much more so that the diviner part, the soul should also be thus enslaved; and yet thus it is in an intemperate person, his very soul must be sacrificed to this brutish appetite, for the sin of intemperance, though it be acted by the body, yet the soul must share in the eternal punishment of it, *Secondly*, Consider how extreme short and vanishing this pleasure is, it is gone in a moment, but the pains that attend the excess of it, are much more durable, and then surely it agrees not with that common reason, wherewith as men we are endued, to set our hearts upon it. But then in the *third* place it agrees yet worse with the temper of a Christian, who should have his heart so purified, and refined with the expectation of those higher and spiritual joys he looks for in another world, that he should very much despise these gross and *brutish pleasures*, which beasts are as capable of, as we, and to them we may well be content to leave them, it being the highest their natures can reach to; but for us, who have so much more *excellent hopes*, it is an intolerable shame, that we should account them as any part of our happiness. *Lastly*, the sin of Gluttony is so great and *dangerous*, that Christ thought fit to give an especial warning against it; *take heed to yourselves, that your hearts be not overcharged with surfeiting, &c. Luke 21. 34.* And you know what was the end of the *rich glutton*, *Luke 16.* He that had *fared deliciously every day*, at last wants a *drop of water to cool his tongue*. So much for that *first* sort of temperance, that of eating.

## PARTITION VIII.

Of Temperance in DRINKING, False Ends of Drinking, viz. Good Fellow-ship. Putting away cares, &c.

§. 1. The *second* is *temperance* in *drinking*, and the ends of eating and *drinking* being much the same, I can give no other direct rules in this, then what were given in the former, to wit, that we drink neither of such sorts of liquor, nor in such quantities as may not agree with the *right ends of drinking*, the preserving of our lives and healths: Only in this there will be need of putting in *one caution*, for our understandings being in more danger to be hurt by drink then meat, we must take care to keep that safe, and rather not *drink* what we might safely in respect of our healths, if it be in danger to distemper our reason. This I say because it is possible some men's brains may be so weak, that their heads cannot bear that ordinary quantity of *drink* which would do the•r bodies no harm. And whoever is of this temper must strictly absta•n from that degree of *drink* or that sort of it, which he finds hath that effect, yea though it do in other respects appear not only safe, but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

2. But alas, of those multitudes of *drunkards* we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea or can bear even to the utter destruction thereof. And therefore it is plain men have set up to themselves some *other ends of drinking*, then those allowable ones forementioned, it may not be amiss a little to examine what they are, and withal to show the unreasonableness of them.

3. The *first*, and most owned is that, which they call *good fellowship*: One man drinks to keep another company at it. But I would ask such a one whether if that man were *drinking* rank poison, he would pledge him for company? If he say he would not, I must tell him▪ that by the very same, nay, far *greater reason*, he is not to do this. For *immoderate drinking* is that very poison, perhaps it doth not always work death immediately (yet there want not many instances of its having done even that, very many having died in their *drunken fit*) but that the custom of it does usually bring men to their ends, is past doubt, and therefore though the poison work slowly, yet it is still poison. But however it doth at the present work that which a wise man would more abhor then death; it works madness, and frenzy turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been *first* enjoined, as a punishment, we should have thought him a more then ordinary Tyrant, that had invented it.

4. A *second* end of drinking is said to be the maintaining of friendship and *kindness* amongst men. But this is strangely unreasonable, that men should do that towards the maintaining of friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man does this, and much more, he ruins his reason, yea his soul; and yet this must be called the way of preserving of friendship; this is so ridiculous that one would think none could own it, but when he were actually drunk. But besides, Alas, experience shows us, that this is fitter to beget quarrels then preserve kindness, as the many *drunken brawls* we every day see, with the wounds, and sometimes *murders*, that accompany them, do witness.

5. A *third* end is said to be the *cheering of their spirits*, making them merry and jolly. But sure if the mirth be such that reason must be turned out of doors before it begin, it will be very little worth; one may say with Solomon, *Ecc. 2. 2. The laughter of such fools is madness*. And sure they that will be drunk to put themselves in this temper, must by the same reason be glad of a frenzy, if they could but be sure it would be of the merry sort. But little do these merry folks think what sadness they are all this while heaping up to them selves, often in this world, when by some *mad pranks*, they play in their jollity, they bring mischief upon themselves, but however certainly in another, where this mirth will be most sadly reckoned for.

6. A *fourth* end is said to be the *putting away of cares*; but I shall ask what those *cares* are? be they such as should be put away? perhaps they are some checks and remorse of conscience, which must be thus charmed. And I doubt this hath proved too effectual with many to the laying them asleep: But this is the wickedst folly in the world; for if thou thinkest not these checks to have something considerable in them, why do they trouble thee? But if thou do, it is impossible thou canst hope this can long secure thee from them. Thou mayest thus stop their mouths for a while, but they will one day cry the louder for it. Suppose a thief or a murderer knew he were pursued to be brought to justice, would he think you to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his escape, or would you not think him desperately mad if he did? Yet this is the very case here, thy conscience tells thee of thy danger, that thou must ere long be brought before *God's judgment-seat*; and is it not madness for thee, instead of endeavoring to get thy pardon, to drink away the thought of thy danger. But in the *second* place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy reason, thy Christianity, as not to let them be as forcible to that end, as a little drink. Thy reason will tell thee it is in vain to care, where care will bring no advantage; and thy Christianity will direct thee to one, on whom thou must *safely cast all thy cares, for he careth for thee, 1 Pet. 5. 7*. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift, to rid thee of thy cares. But besides, this will not do the deed neither; for though it may at present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence, and if thou have any conscience, bring a *new care* with them, even that which ariseth from the guilt of so foul a sin.

7. A *fifth* end is said to be the *passing away of time*. This though it be as unreasonable as any of the former, yet by the way it serves to reproach idleness, which is, it seems, so burdensome a thing, that even this *vilest i'ployment* is preferred before it. But this is in many a very false plea. For they often spend time at the pot, not only when they have nothing else to do, but even to the neglect of their most necessary business. However it is in all a most unreasonable one, for there is no man, but he may find somewhat, or other to employ himself in. If he have little worldly business of his own, he may yet do somewhat to the benefit of others; but however there is no man but hath a soul, and if he will look carefully to that, he need not complain for want of business; where there are so many corruptions to mortify so many inclinations to watch over, so many temptations (whereof this of



drunkenness is not the least) to resist the graces of God, to improve and stir up, and former neglects of all these to lament, sure there can never want sufficient employment; for all these require time, and so men at their deaths find; for then those that have all their lives made it their business to drive away their time, would then give all the world to redeem it. And sure where there is much leisure from *worldly affairs*, God expects to have the more time thus employed in spiritual exercises. But it is not likely those meaner sort of persons, to whom this book is intended, will be of the number of those that have much leisure; and therefore I shall no farther insist on it; only I shall say this, that what degree of leisure they at any time have, it concerns them to employ to the benefit of their souls, and not to bestow it to the ruin of them, as they do, who spend it in drinking.

8. A *sixth* end is said to be the *preventing* of that *reproach*, which is by the world cast on those that will in this be stricter then their neighbors; but in answer to this, I shall *first* ask, what is the harm of such reproach? sure it cannot equal the least of those mischiefs, drunkenness betrays us to. Nay, if we will take our Savior's word, it is a happiness, *Blessed*, saith he, *are ye when men shall revile you, & say all manner of evil against you for my sake*, Mat. 5. 11. And St. Peter tells us, 1 Pet. 4 14. *If ye be reproached for the name of Christ, happy are ye*, and sure to be *reproached for obedience* to any command of Christ's, is to be *reproached for his name*. *Secondly*, Let it be remembered, that at our *Baptism* we solemnly *renounced the world*; and shall we now so far consider it, as for a few scoffs of it to run ourselves on all the temporal evils before mentioned, and which is much worse, the wrath of God and eternal destruction? But *Thirdly*, if you fear reproach, why do you do that, which will bring reproach upon you from all wise and good men; whose opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all such. And to comfort thyself against that, by thinking thou art still applauded by the foolish and worst sort of men, is as if all the *mad men* in the world should agree to count themselves the only sober persons, and all others mad, which yet sure will never make them the less mad, nor others the less sober. *Lastly*, consider the heavy doom Christ hath pronounced on those that are ashamed of him, and so are all those that for fear of reproach shall shrink from their obedience to him, Mat. 8▪ 38. *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of the father with the holy Angels*. There is none but will at that day desire to be owned by Christ: But whoever, will not here own him; that is, cleave fast to his commands, notwithstanding all the scorns, nay, persecutions of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of fools and madmen, deserves well to have it befall him: But after all this is it not sure that even these will despise thee for thy sobriety, it is possible they may seem to do so, to fright thee out of it; but if their hearts were searched, it would be found, they do even against their wills, bear a *secret reverence* to sober persons, and none fall more often under their scorn, and despising then those that *run with them to the same excess of riot*, for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

9 There is a *seventh* end, which though every man think too base to own, yet it is too plain, it prevails with many. And that is the bare *pleasure* of the *drink*; but to these I confess it will not be fit to say much, for he that is come to this lamentable degree of sottishness, is not like

to receive benefit by anything can be said. Yet let me tell even this man, that he of all others hath the most means of discerning his fault, for this being such a ground of drinking as nobody will own, he is condemned of himself, yea, and all his *fellow drunkards* too, for their denying it is a plain sign, they acknowledge it a most abominable thing. And if *Esau* were called a profane person, *Heb. 12. 6. For selling but his birth-right for a morsel of pottage*▪ and that too, when he had the necessity of hunger upon him, what name of reproach can be bad enough for him, who sells his health, his reason, his God, his soul for a *cup of drink*, & that when he is so far from needing it, that perhaps he hath already more than he can keep? I shall say no more to this sort of persons, but let me warn all those that go on in the sin, on any of the former grounds, that a little time will bring them even to this, which they profess to loath, it being daily seen, that those which *first* were drawn into the sin for the love of the company, at last continue in it for love of the drink.

10 I can think but of one end more: That is, that of *bargaining*. Men say it is necessary for them to drink, in this one respect, of trading with their neighbors, bargains being most conveniently to be struck up at such meetings. But this is yet a worse end, than all the rest, for the bottom of it is an aim of cheating & defrauding others▪ We think when men are in drink, we shall the better be able to over-reach them: And so this adds the sin of cozenage and defrauding to that of drunkenness. Now that this is indeed the intent, is manifest, for if it were only the dispatch of *bargains* were aimed at, we should choose to take men with their wits about them, therefore the taking them, when drink hath distempered them, can be for nothing, but to make advantage of them. Yet this often proves a great folly, as well as a sin; for he that drinks with another in hope to overreach him, doth many times prove the weaker brained, & becomes drunk first, & then he gives the other that opportunity of cheating him, which he designed for the cheating of the other. Now this end of drinking is so far from becoming an excuse, that it is a huge heightening of the sin; For if we may not drink intemperately upon any occasion, much less upon so wicked a one, as is the cozening and defrauding of our brethren.

11. I suppose I have now shown you the unreasonableness of those motives, which are ordinarily brought in excuse of this sin. I am yet further to tell you, that it is not only that huge degree of drunkenness, which makes men able neither to go nor speak, which is to be looked on as a sin, but all lower degrees, which do at all work upon the understanding, whether by dulling it, and making it less fit for any employment, or by making it too light and airy, apt to apish, and ridiculous mirth, or, what is worse, by inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned into this sin of drunkenness; Nay further, the drinking beyond the natural ends of drinking; that is, beyond moderate refreshment, is a sin, though by the strength of a man's brain it makes not least change in him, and therefore those that are not actually drunk, yet can spend whole days, or any considerable part of them, in drinking, are so far from being innocent, that that greater woe belongs to them, which is pronounced *Isa. 5. 22.* against those that *are mighty to drink*. For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose, when his employment is still but the same with him, that is the most sottishly drunk; that is, to pour down drink.

12. Nay, this man is *guilty* of the greater waste; *First*, of the good creatures of God; That *drink*, which is by God's providence intended for the refreshing and relieving of us, is abused and misspent, when it is drunk beyond that measure, which those ends require, and sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for, and he that drinks longest, hath the most of that *gnilt*. But in the *second* place, this is a waste of that which is much more precious, our time, which is allowed us by God to *work out our Salvation* in, and must be strictly reckoned for, and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life, but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet guilty of all the drunkenness, that any of his company fall under, for he gives them encouragement to drink on by his example, especially if he be one of any authority, but if he be one whose company the rest are fond of, his drinking is then a certain ensnaring of them, for then they will drink too, rather than lose him. There is yet a greater fault, that many of these stronger brained drinkers are guilty of; That is, the setting themselves purposely to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph, and victory to see others fall before them; This is a most horrible wickedness, it is the making ourselves the *Devils factors*, endeavoring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of drinking, as having in it the sin of mischieving others, added to the excess in ourselves. And though it be looked upon in the world as a matter only of jest and merriment to make others drunk, that we may sport ourselves with their ridiculous behavior, yet that mirth will have a sad conclusion, there being a woe expressly threatened by God to this very sin. *Hab. 2 15. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunk, that thou mayest look on their nakedness:* And sure he buys his idle pastime very dear, that takes it with such a woe attending it.

13. I have now gone through the several motives to, and degrees of this sin of drunkenness, wherein I have been the more particular, because it is a sin so strangely reigning amongst us, no *Condition*, no *Age*, or scarce *Sex* free from it, to the great dishonor of God, reproach of Christianity, and ruin not only of our own Souls hereafter, but even of all our present advantages and happiness in this life; the•• being no sin which betrays each single committer to more *mischiefs* in his understanding, his health his credit, his estate, than this one doth. And we have reason to believe this sin is one of those common crying guilts, which have long lain heavy upon this Nation, and pulled down those many sad judgments we have groaned under.

14. Therefore, *Christian Reader*, let me now entreat, nay conjure thee, by all that tenderness and love thou oughtest to have to the honor of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation, whereof thou art a member; Nay, by that love which certainly thou hast to thy own Soul, to think sadly of what hath been spoken; And then judge, whether there be any pleasure in this sin, which can be any tolerable recompense for all those mischiefs, it brings with it; I am confident no man in his w•s can think there is & if there be not, then be ashamed to be any longer that

fool, which shall make so wretched a bargain, but begin at this instant a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it, and in the fear of God betake thee to a strict *temperance*, which when thou hast done, thou wilt find, thou hast made not only a gainful, but a pleasant exchange; For there is no man that hath tried both courses, but his own heart will tell him, there is infinitely more present comfort, and pleasure in sobriety and temperance, then ever all his drunken revellings afforded him.

15. The main *difficulty* is the first breaking off the custom, and that arises partly from ourselves, partly from others. That from ourselves may be of two sorts, the *first* is, when by the habit of drinking, we have brought such false thirsts upon ourselves, that our bodies seems to require it, and this wants nothing but a little patience to overcome. Do but refrain some few days, and it will afterwards grow easy; for the hardness arising only from custom, the breaking of that does the business. If thou say, it is very uneasy to do so, consider whether thou hadst  $\langle \diamond \rangle$  me disease, which would certainly kill thee, if thou didst not for some little time refrain immoderate drinking, thou wouldst not rather forbear, then die; If thou wouldst not, thou art so brutish a sot, that it is in vain to persuade thee; but if thou hadst, then consider how unreasonable it is for thee not to do it in this case also; the habit of drinking may well pass for a mortal disease, it proves so very often to the body, but will most certainly to the Soul, and therefore it is madness to stick at that uneasiness in the cure of this, which thou wouldst submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered, for after thou hast a while refrained, it will be perfectly easy to do so still.

16 The *second* difficulty is that of spending the time, which those that have made drinking their trade and business, know scarce how to dispose of. But the very naming of this difficulty directs to the cure, get thee some business, somewhat to employ thyself in, which, as I have already shown, will be easily found by all sorts of persons, but those meaner to whom I now write, can sure never want it ready at hand; they being generally such as are to be maintained by their labor, and therefore to them I need only give this advice, to be diligent in that business they have, to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

17. There is another sort of difficulty, which I told you arises from others, and that is either from their persuasions, or reproaches. It is very likely if thy *old companions* see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the unkindness of forsaking the company of thy friends, the sadness of renouncing all that mirth and jollity, which *good fellows* (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy sobriety.

18 The way to overcome this difficulty is to foresee it, therefore when thou first enterest on thy course of temperance, thou art to make account thou shalt meet with these (perhaps many other) temptations, and that thou mayest make a right judgment, whether they be worthy to prevail with thee, take them before hand, and weigh them, consider whether that

*false kindness*, that is maintained among men by drinking, be worthy to be compared with that real and everlasting kindness of God, which is lost by it; Whether that *foolish, vain mirth* bear any weight with the present joys of a good conscience here, or with those greater of Heaven hereafter. *Lastly*, whether the unjust reproach of wicked men▪ the shame of the world be so terrible, as the just reproof of thine own conscience at the present, and that eternal confusion of face that shall befall all those, that go on in this sin, at the last day; Weigh all these, I say, I need not say, in the balance of the Sanctuary, but even in the scales of common reason, and sure thou wilt be forced to pronounce, that the motives to temperance infinitely out-weigh those against it; When thou hast thus advisedly judged, then fix thy resolution accordingly, and when ever any of these temptations come to stagger thee, remember thou hast formerly weighed them, knowest the just value of them, and that they are a most unworthy price for those precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary.

19. But be sure thou thus reject them at their very first tender, and do not yield in the least degree; For if once thou givest ground, thou art lost, the sin will by little and little prevail upon thee. Thus we see many, who have professed to be resolved upon great *temperance*, yet for want of this care, have adventured into the company of good fellows, when they have been there, they have at the first been over entreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that flood of drink drowned all their sober resolutions▪ Therefore whoever thou art, that dost really desire to forsake the sin, take care to avoid the occasions, and beginnings of it; To w<sup>h</sup>ich end it w<sup>ill</sup> be good openly to declare, and own thy purpose of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin; For it is like the keeping the out-works of a besieged City, which so long as they are stoutly defended, there is no danger, but if they be either surprised or yielded, the City cannot long hold out: The advice therefore of the wise man is very agreeable to this matter, *Eccles. 19. 1. He that despiseth small things shall perish by little and little.* But because as the *Psalmist* saith, *Psa. 127. 1. Except the Lord keep the City the watch-man waketh but in vain;* therefore to this guard of thyself add thy most earnest prayers to God, that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

21. If thou do in the sincerity of thy h<sup>e</sup>art use these means, there is no doubt, but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it therefore if thou do still remain under the power of it, never excuse thyself by the impossibility of the task▪ but rather accuse the falseness of thy own heart, that hath still such a love to this sin, that thou wilt not set roundly to the means of subduing it.

22. Perhaps the great commonness of the sin and thy particular custom of it may have made it so much thy familiar thy bosom acquaintance, that thou art loath to enterta<sup>n</sup> hard

thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thyself, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of Heaven; But deceive not thyself, for thou mayest as well say there is no Heaven, as that drunkenness shall not keep thee thence; I am sure the same word of God which tells us there is such a place of happiness, tells us also that drunkards are of the number of those, that shall not inherit it. 1 Cor. 6. 10. and again, Gal. 5. 21. Drunkenness is reckoned among those works of the flesh, which they that do, shall not *inherit the Kingdom of God*. And indeed had not these plain texts, yet mere reason would tell us the same; That is, a place of infinite purity, such that flesh and blood, till it be refined, and purified, is not capable of, as the Apostle tells us, 1 Cor. 15. 53. and if as we are mere men, we are too gross, and impure for it, we must sure be more so, when we are changed ourselves into swine, the foulest of beasts, we are then prepared for the devils to enter into, as they did into the herd, Mark 5. 13. and that not only someone or two, but a Legion, a troop and multitude of them. And of this we daily see examples, for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others; each act of drunkenness prepares a man not only for another of the same sin, but of others; lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse, which was the saddest David knew how to foretell to any, Psa. 69. 28. *The falling from one wickedness to another*. If all this be not enough to affright thee out of this drunken fit, thou must still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rouse thee, & then thou wilt by sad experience find, what now thou wilt not believe, that *the end of these things*, as the Apostle saith, Rom. 6. 21. *is Death*. God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it, they may *fly from that wrath to come*. I have now done with this second part of *temperance*, concerning *drinking*.

#### PARTITION. IX.

Temperance in SLEEP; The rule of it, &c. Of RECREATION; Of APPAREL.

§. 1: THE *third* part of *Temperance* concerns *sleep*; And *temperance* in that also must be measured by the end for which *sleep* was ordained by God, which was only the refreshing and supporting of our frail bodies, which being of such a temper, that continual labor and toil tires, and wearies them out, *sleep* comes as a Medicine to that weariness, as a repairer of that decay, that so we may be enabled to such labors, as the duties of Religion or works of our calling require of us. *Sleep* was intended to make us more profitable, not more idle; as we give rest to our beasts, not that we are pleased with their doing nothing▪ but that they may do us the better service.

2. By this therefore you may judge what is *temperate sleeping*, to wit, that which tends to the refreshing, and making us more lively, and fit for action. And to that end a moderate degree serves best; It will be impossible to set down just how many hours is that moderate degree, because as in *eating* so in *sleep*, some constitutions require more then others. Every man's own experience must in this judge for him, but then let him judge uprightly, and not consult with his sloth in the case▪ for that will still with *Solomons slugard, cry, a little more sleep, a little*

more slumber, a little more folding of the hand to sleep, Prov. 24. 33. But take only so much, as he really finds to tend to the end forementioned.

3. He that doth not thus limit himself, falls into several sins under this general one of sloth; As first, he wastes his time, that precious talent which was committed to him by God to improve, which he that sleeps away, doth like him in the Gospel. *Mat. 25. 18. Hides it in the earth*, when he should be trading with it; and you know what was the doom of that *unprofitable servant*, verse. 30 *Cast ye him into outer darkness*; he that gives himself up to the darkness of sleep here, shall there have darkness without sleep, but with weeping, and gnashing of teeth. Secondly, he injures his body, immoderate sleep fills that full of diseases▪ makes it a very sink of humors, as daily experiences show us. Thirdly, he injures his Soul also▪ and that not only in robbing it of the service of the body, but in dulling its proper faculties▪ making them useless, and unfit for those employments, to which God hath designed them, of all which ill husbandry the poor Soul must one day give account. Nay lastly, he affronts and despises God himself in it, by crossing the very end of his creation, which was to serve God in an active obedience, but he that sleeps away his life, directly thwarts▪ & contradicts that, and when God saith, *Man is born to labor*, his practice saith the direct contrary that man was *born to rest*. Take heed therefore of giving thyself to immoderate sleep, which is the committing of so many sins in one.

4. But besides the sin of it, it is also very hurtful in other respects, it is the sure base of thy outward estate, wherein the sluggish person shall never thrive, according to that observation of the wise man, *Proverb. 23. 21. Drowsiness shall cover a man with rags*; that is, the slothful man shall want convenient clothing; nay, indeed it can scarce be said, that the sluggard lives; sleep, you know, is a kind of death, and he that gives himself up to it, what doth he but die before his time. Therefore if untimely death be to be looked upon, as a curse, it must needs be a strange folly to choose that from our own sloth, which we dread so much from God's hand.

5. The fourth part of temperance concerns recreations, which are sometimes necessary both to the body and the mind of a man, neither of them being able to endure a constant toil without somewhat of refreshment between; and therefore there is a very lawful use of them, but to make it so, it will be necessary to observe these cautions;

6. First, We must take care, that the kind of them be lawful, that they be such as have nothing of sin in them; we must not, to recreate ourselves, do anything which is dishonorable to God, or injurious to our neighbor, as they do, who make profane or filthy backbiting discourse their recreation; Secondly, we must take care that we use it with moderation; And to do so we must first be sure not to spend too much time upon it, but remember that the end of recreation is to fit us for business, not to be itself a business to us; Secondly, we must not be too vehement, and earnest in it, nor set our hearts too much upon it, for that will both ensnare us to the using too much of it, and it will divert, and take off our minds from our more necessary employments, like school-boys, who after a play-time know not how to set

themselves to their books again. *Lastly*, we must not set up to ourselves any other end of *recreations*, but that one lawful, of giving us moderate refreshment.

7. As *first*, we are not to use sports only to pass away our time, which we ought to study how to redeem, not fling away; and when it is remembered how great a work we have here to do, the *making our calling and election sure*, the securing our title to Heaven hereafter, and how uncertain we are what time shall be allowed us for that purpose, it will appear our time is that, which of all other things we ought most industriously to improve. And therefore sure we have little need to contrive ways of driving that away, which flies so fast of itself, and is so impossible to recover. Let them that can spend whole days and nights at *cards*, and *dice*, and idle pastimes, consider this, and withal, whether they ever bestowed a quarter of that time towards that great business of their lives, for which all their time was given them, and there think what a woeful reckoning they are like to make, when they come at last to account for that precious treasure of their time. *Secondly*, we must not let our covetousness have anything to do in our *recreations*, if we play at any game, let the end of our doing it be merely to *recreate* ourselves, not to win money; and to that purpose be sure never to play for any considerable matter, for if thou do, thou wilt bring thyself into two dangers, the one of covetousness, and a greedy desire of winning, the other of rage and anger at thy ill fortune, if thou happen to loose; both which will be apt to draw thee into other sins besides themselves; Covetousness will tempt thee to cheat, and cozen in gaming, and anger to swearing and cursing, as common experience shows us too often. If thou find thyself apt to fall into either of these in thy gaming, thou must either take some course to secure thyself against them, or thou must not permit thyself to play at all; for though moderate play be in itself not unlawful, yet if be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if Christ commands us so strictly to avoid temptations, that if our very eyes or hands offend us (that is, prove snares to us) we must rather part with them, than be drawn to sin by them: How much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them? He that so plays lays his Soul to stake, which is too great a prize to be played away. Besides, he loses all the *recreation*, and sport he pretends to aim at; and instead of that sets himself to a greater toil, than any of those labors are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man, are more real pains, than any the most laborious work can be.

8. The last part of *Temperance* is that of *apparel*, which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three; *First*, the hiding of nakedness. This was the first occasion of *apparel*, as you may read, *Gen. 3 21*. and was the effect of the first sin, and therefore when we remember this original clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocence which was a much greater ornament, than any the most glorious *apparel* can be. From this end of clothing we are likewise engaged to have our *apparel* modest, such as may answer this end of covering our shame; And therefore all immodest fashions of *apparel*, which may either argue the wantonness of the wearer or provoke that of the beholder, are to be avoided.



9 A *second* end of *apparel*, is the *fencing* the body from cold, thereby to preserve the health thereof, and this end we must likewise observe in our clothing; we must wear such kind of habits, as may keep us in that convenient warmth, which is necessary to our healths. And this is transgressed▪ when out of the vanity of being in every fantastic fashion, we put ourselves in such clothing, as either will not defend us from cold, or is some other way so uneasy, that it is rather a hurt than a benefit to our bodies to be so clad. This is a most ridiculous folly, and yet that which people that take a pride in their clothes are usually guilty of.

10. A *third* end of *apparel* is the *distinguishing* or *differencing* of persons, and that *first* in respect of *Sex*; *Secondly*, in respect of qualities. *First*, clothes are to make difference of *Sex*; this hath been observed by all Nations, the habits of men and women have always been divers. And God himself expressly provided for it among the *I•ws*, by commanding, that the man should not wear the *apparel* of the woman, nor the woman of the man. But then *secondly*, there is also a distinction of qualities to be observed in *apparel*; God hath placed some in a higher condition than others, and in proportion to their condition, it befits their clothing to be; *Gorgeous apparel*, our Savior tells us, *is for Kings Co••ts*, *Luk. 7. 25*. Now this end of *apparel* should also be observed. Men and women should content themselves with that sort of clothing, which agrees to their *Sex* and condition, not striving to exceed, and equal that of a higher rank, nor yet making it matter of envy among those of their own estate, vying who shall be finest, but let every man cloth himself in such sober attire, as befits his place and calling, and not think himself disparaged, if another of his neighbors have better than he.

11. And let all remember that *cloths* are things, which add no true worth to any, and therefore it is an intolerable vanity to spend any considerable part either of their thoughts, time or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as St. *Peter* advises the women of his time, *1 Pet. 3. 4. In the hidden man of the heart, even the ornament of a meek, and quiet spirit*, Let them cloth themselves as richly as is possible with all Christian virtues, and that is the raiment that will set them out lovely in God's eyes, yea, and in men's too, who, unless they be fools and Idiots, will more value thee for being good, than fine, and sure one plain Coat thou putttest upon a poor man's back will better become thee, than twenty rich ones thou shalt put upon thine own.

12. I have now gone through the several parts of *temperance*; I shall now in conclusion, add this general caution, that though in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand; men may deny their bodies that which they necessarily require to their support, and well being. This is, I believe, a fault not so common, as the other, yet we sometimes see some very niggardly persons, that are guilty of it, that cannot find in their hearts to borrow so much from their chests, as may feed their bellies, or cloth their backs, and that are so intent upon the world, so moiling, and drudging in it, that they cannot afford themselves that competent time of sleep, or recreation, that is necessary. If any that hath read the former part of this discourse be of this temper, let him not comfort himself, that he is not guilty of those excesses there

complained of, and therefore conclude himself a good Christian, because he is not intemperate, for whoever is this covetous creature, his abstaining shall not be counted to him as the virtue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; And that is so far from being praise worthy, that it is that great sin which the Apostle tells us, *1 Tim. 6. 10. is the root of all evil*; such a man's body will one day rise in judgment against him, for defrauding it of its due portion, those moderate refreshments and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to *Moloch, Lev. 20. 3. they offered but their children*, but this covetous wretch sacrifices himself to his *god Mammmon*, whilst he often destroys his health, his life, yea, finally his soul too, to save his purse. I have now done with the *second* head of duty, that *to ourselves*, contained by the Apostle under the word *soberly*.

#### PARTITION X.

Of DUTIES to our NEIGHBOURS. Of JUSTICE, Negative, Positive. Of the sin of MURDER, Of the Heinousness of it, the Punishments of it, and the strange Discoveries thereof. Of Maiming, wounds and stripes.

§ 1. I come now to the *third* part of duties, those to *our Neighbor*, which is by the Apostle summed up in gross in the word [*righteousness,*] by which is meant not only bare justice, but all kind of charity also, for that is now by the law of Christ become a debt to our *neighbor*, & it is a piece of unrighteousness to defraud him of it. I shall therefore build all the particular duties we owe to our *neighbor*, on those two general ones, *Justice* and *Charity*.

2. I begin with *Justice*, whereof there are two parts, the one *negative*, the other *positive*, the *negative justice* is to do no wrong, or injury to any. The *positive justice* is to do right to all; that is, to yield them what soever appertains or is due unto them. I shall *first* speak of the *negative justice* the not injuring or wronging any. Now because a man is capable of receiving wrong in several respects; this *first* part of *justice* extends its self into several branches, answerable to those capacities of injury. A man may be injured either in his Soul, his body, his possessions, or credit; and therefore this duty of *negative justice* lays a restraint on us in every of these. That we do no wrong to any man in respect either of his Soul, his body, his possessions, or credit.

3. *First*, This *justice* ties us to do no hurt to his Soul; and here my first work must be to examine what harm it is that the *soul* can receive; it is, we know an invisible substance which we cannot reach with our eye, much less with our swords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death.

4. Now the soul may be considered either in a natural or spiritual sense; in the natural it signifies that which we usually call the mind of a man, and this we all know may be wounded with grief or sadness as *Solomon* saith *Pro. 15. 13. By sorrow of heart the spirit is broken*. Therefore whoever does causelessly afflict or grieve his neighbor; he transgresses this part of justice, & hurts, & wrongs his soul. This sort of injury malicious and spiteful men are very often guilty of, they will do things, by which themselves reap no good, nay, often much harm, only that they may vex and grieve another; This is a most savage, inhumane humor,

thus to take pleasure in the sadness, and afflictions of others; and whoever harbours it in his heart, may truly be said to be possessed with a Devil, for it is the nature only of those accursed spirits to delight in the miseries of men; and till that be cast out, they are fit only to dwell as the possessed person did, *Mar. 5. 2. Among graves and tombs*, where there are none capable of receiving affliction by them.

5. But the Soul may be considered also in the *spiritual* sense, and so it signifies that immortal part of us, which must live eternally, either in bliss, or woe in another world. And the Soul thus understood is capable of two sorts of harm; *first*, that of sin; *secondly*, that of punishment, the latter whereof is certainly the consequent of the former; and therefore though God be the inflicter of punishment, yet since it is but the effect of sin, we may justly reckon, that he that draws a man to sin, is likewise the betrayer of him to punishment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of sin both are contained, so that I need speak only of that

6. And sure there cannot be a higher sort of wrong, then the bringing this great evil upon the Soul; sin is the disease and wound of the Soul, as being the direct contrary to grace, which is the health, and soundness of it; Now this wound we give to every Soul, whom we do by any means whatsoever draw into sin.

7. The ways of doing that are divers, I shall mention some of them, whereof though some are more direct then others, yet all tend to the same end. Of the more direct ones there is first, the commanding of sin; that is when a person that hath power over another, shall require him to do something which is unlawful; An example of this we have in *Nebuchadnezzar's* commanding the worship of the *golden Image*, *Dan. 3. 4* and his copy is imitated by any parent or master, who shall require of his child or servant to do any unlawful act. *Secondly*, there is counseling of sin, when men advise and persuade others to any wickedness: Thus *Jobs* wife counseled her husband to curse God, *Job 2. 7*. And *Achitophel* advised *Absalom* to go into his *Fathers concubines*, *2 Sam. 16. 21*. *Thirdly*, there is enticing and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, *Prov. 1. 10*. *My son, if sinners entice thee, consent thou not, if they say come with us, let us lay wait for blood, let us lurke privily for the innocent without cause, &c.* and verse the 13. you may see what is the bait, by which they seek to allure them; *we shall find all precious substance, we shall fill our souls with spoil, cast in thy lot among us*, let us all have one purse. *Fourthly*, there is assistance in sin; that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helped *Amnon* in plotting the ravishing of his sister, *2 Sam. 13*. all these are direct means of bringing this great evil of sin upon our brethren

8. There are also others, which though they seem more *indirect*, may yet be as effectual towards that ill end: As *first*, example in sin; he that sets others an ill pattern does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, then the seeing it used by others, as might be instanced in many sins, to which there is no other temptation, but their being in fashion. *Secondly*, there is encouragement in sin, when either by approving, or else at least by not showing a dislike, we give others confidence to go on in their wickedness. A *third* means is by

justifying and defending any sinful act of another's, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. *Lastly*, the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision; this is a means to affright men from the practice of duty, when they see it will bring them to be scorned and despised, this is worse then all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others; it having a more general ill effect then any of the former can have, it being the betraying men not only to some single acts of disobedience to Christ, but even to the casting off all subjection to him: By all these means we may draw on ourselves this great guilt of injuring and wounding the souls of our brethren.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others, as drunkenness, uncleanness, rebellion, and a multitude more. But it will concern every man for his own particular, to consider sadly what mischiefs of this kind he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury: Men are apt to boast of their innocence towards their neighbors, that they have done wrong to no man, but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stolen his goods; but alas! the body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without all remorse, and yet with the adulteress, *Prov. 30. 20. say, they have done no wickedness;* but glory of their friendly behavior to those whom they thus betray to eternal ruin, for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thyself how base a treachery this is, thou wouldst call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him; but this of thine is as far beyond that, as the soul is of more value then the body, and hell worse then death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thyself, it being that against which Christ hath pronounced a woe, *Mat. 18. 7. & ver. 6. he tells us that whoever shall offend (that is, draw into sin) any of those little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayest plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

10. Let therefore thy own and his danger beget in thee a sense of the greatness of this  $\langle \diamond \rangle$ , this horrid piece of injustice to the precious soul of thy neighbor. Bethink thyself seriously to whom thou hast been thus cruel, whom thou hast enticed to drinking, advised to rebellion, alured to lust, stirred up to rage whom thou hast assisted or encouraged in any ill course, or discouraged, and disheartened by thy profane scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictment, accuse and condemn thyself, as a *Cain*, a murderer of thy brother, heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling block, as *St. Paul* calls it, *Rom. 14. in thy brothers way.*

11. But this is not all, there must be some fruits of this repentance brought forth; now in all sins of injustice, restitution is a necessary fruit of repentance, and so it is here thou hast committed an act (perhaps many) of high injustice to the soul of thy brother, thou hast robbed it of its innocence, of its title to heaven, thou must now endeavor to restore all this to it again, by being more earnest and industrious to win him to repentance, then ever thou wert to draw him to sin, use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice; in a word, countermince thyself by using all those methods, and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it, for 'tis necessary thou shouldst both in regard of h•m and thyself: *First*, in respect of him, because there is in man's nature so much a greater promptness and readiness to evil, then to good, that there will need much more pains and diligence to instill the one into him, then the other: besides, the man it supposed to be already accustomed to the contrary, which will add much to the difficulty of the work, then in respect of thyself; if thou be a true penitent, thou wilt think thyself obliged, as *St. Paul* did, *to labor more abundantly*, and wilt be ashamed, that when thou art trading for God, bringing back a soul to him, thou shouldst not pursue it with more earnestness, then while thou wert an agent of *Satan's*; besides the remembrance, that thou wert a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it: So much for the first part of negative justice, in respect of the souls of our brethren.

12. The *second* concerns the bodies, and to those also this justice binds thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees, the highest of them is killing, taking away the life, this is forbid in the very letter of the *sixth Commandment*. *Thou shalt do no murder*.

13. *Murder* may be committed either by open violence, when a man either by sword, or any other instrument takes away another's life, immediately, and directly, or it may be done secretly and tracherously, as *David* murdered *Uriah*, not with his own sword, but with the sword of the *Children of Ammon*, *2 Sam.* 11. 17. And *Jezebel* N•both by a false accusation, *1 Kin* 21. 13. And so divers have committed this sin of murder by poison, false witness, or some such concealed ways. The former is commonly the effect of a sudden rage, the latter hath several originals, sometimes it proceeds from some old malice fixed in the heart towards the person, sometimes from some covetous or ambitious desires; such a one stands in a man's way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in the case of strumpets, that murder their infants, that they may not betray their filthiness. But besides these more direct ways of killing, there is another, and that is, when by our persuasions and enticements, we draw a man to do that which tends to the shortening of his life, and is apparent to do so; he that makes his neighbor drunk, if by that drunkenness the ma••ome by any mortal hurt, which he would have escaped if he had been sober, he that made him drunk, is not clear of his death, or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that drew him to that excess, can acquit himself of his murder in the eyes of God, though human Laws touch him not. I wish those who make it their business, to draw in customers to that trade of debauchery, would consider it: There is yet another way of

bringing this guilt upon ourselves, and that is by inciting, and stirring up others to it, or to that degree of anger, and revenge which produces it: As that sets two persons at variance, or seeing them already so, blows the coals, if *murder* ensue, he certainly hath his share in the guilt, which is a consideration that ought to affright all from having anything to do in the kindling, or increasing of contention.

14. Now for the *heinousness* of this sin of *murder*, I suppose none can be ignorant, that it is of the deepest die, a most *loud crying sin*; This we may see in the first act of this kind, that ever was committed, *Abel's blood cried from the earth*, as God tells *Cain*, Gen. 4. 10. Yea, the guilt of this sin is such, that it leaves a stain even upon the land, where it is committed, such as is not to be washed out, but by the blood of the *murderer*, as appears, *Deut.* 19. 12, 13. The land cannot be purged of blood, but by the blood of him that shed it, and therefore though in other cases the flying to the *Altar* secured a man, yet in this of willful *murder* no such refuge was allowed, but such a one was to be taken even thence, and delivered up to justice, *Exod.* 21. 14. *Thou shalt take him from my Altar, that he may die.* And it is yet farther observable, that the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this sin, that of not *eating blood*, *Gen.* 9. 4. being a ceremony to beget in men a greater horror of this sin of *murder*, and so intended for the preventing of it. The other was for the punishment of it, *Gen.* 9. 6. *He that sheddeth man's blood, by man shall his blood be shed*, and the reason of this strickness is added in the next words, *For in the Image of God made be man*; where you see that this sin is not only an injury to our brother, but even the highest contempt, and despite towards God himself, for it is the defacing of his Image, which he hath stamped upon man. Nay yet further, it is the usurping of God's proper right, and authority. For it is God alone, that hath right to dispose of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away, but he that *murders* a man, does, as it were, wrest this power out of God's hand, which is the highest pitch of rebellious presumption.

15. And as the sin is great, so likewise is the *punishment*; we see it frequently very great, and remarkable, even in this world, (besides those most fearful effects of it in the next) blood not only cries, but it cries for vengeance, and the great God recompenses, as he stiles himself, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezabeel*, that murdered innocent *Naboth*, for greediness of his vineyard, were themselves slain, and the dogs licked their blood in the place, where they had shed his, as you may read in that Story; so *Absalom*, that slew his brother *Amnon*, after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rechab*, and *Baanah*, that slew *Ishbosheth*, were themselves put to death, and that by the very person they thought to endear by it; many more instances might be given of this out of the Sacred Story, and many also out of Humane, there having been no age, but hath yielded multitudes of example of this kind, so that every man may furnish himself out of the observations of his own time.

16. And it is worth our notice, what *strange* and even *miraculous* means it hath often pleased God to use for the discovery of this sin; the very brute creatures have often been made

instruments of it, nay, often the extreme horror of a man's own conscience has made him betray himself, so that it is not any closeness a man uses in the acting of this sin, that can secure him from the vengeance of it, for he can never shut out his own conscience, that will in spite of him be privy to the fact, and that very often proves the means of discovering it to the world, or if it should not do that, yet it will sure act revenge on him, it will be such a hell within him, as will be worse then death: this we have seen in many, who after the commission of this sin have never been able to enjoy a minutes rest, but have had that intolerable anguish of mind, that they have chosen to be their own *murderers*, rather than live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness, for if as our Savior tells us, *Mat. 5. 22. Hell fire* be the portion of him that shall but *call his brother fool*, what degree of those burnings can we think proportionable, to this so much greater an injury?

17. The consideration of all this ought to possess us with the greatest horror, and abomination of this sin, and to make us extremely watchful of ourselves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first several things, which are wont to be originals of it, and at those we must begin, if we will surely guard ourselves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thyself to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possessed us. Therefore when thou findest thyself begin to be inflamed, think betimes, whether this may lead thee, if thou lettest loose to it, and immediately put the bridle upon this head-strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbor one malicious thought in thy heart, for if it once settle there, it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous gift, to shut the doors against it, never to let it enter thy mind; so also if thou wilt be sure thy covetousness, thy ambition, thy lust, or any other sinful desire shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee, for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy control, and hurry thee to this or any other sin, that may serve their ends. In like manner if thou wouldst not be guilty of any of the mortal effects of thy neighbors drunkenness, be sure not to entice him to it, nor accompany him at it, and to that purpose do not allow thyself in the same practice, for if thou do, thou wilt be laboring to get company at it. *Lastly*, if thou wilt not be guilty of the *murder* committed by another, take heed thou never give any encouragement to it, or contribute anything to that hatred, or contention, that may be the cause of it. For when thou hast either kindled or blowed the fire, what knowest thou whom it may consume; bring always as much water, as thou canst, to quench, but never bring one drop of oil, to increase the flame. The like may be said of all other occasions of this sin, not here mentioned; and this careful preserving ourselves from these, is the only sure way to keep us, from this sin;

therefore as ever thou wouldst keep thyself innocent from the great offense, guard thee warily from all such inlets, those steps and approaches towards it.

18. But although *murder* be the greatest, yet it is not the only *injury* that may be done to the body of our neighbor; there are others which are also of a very high nature, the next in degree to this is *maiming* him, depriving him of any member, or at least of the use of it, and this is a very great wrong and mischief to him, as we may discern by the Judgment of God himself, in the case of the *bond-servant*, who should by his *Masters* means *lose a member*, Ex. 21. 26. the freedom of his whole life was thought but a reasonable recompense for it, *He shall let him go free*, saith the text, *for his eye*; Nay, though it were a less considerable part, if it were but a tooth, which of all other may be lost with the least damage, yet the same amends was to be made him, ver. 27.

19. But we need no other way of measuring this injury, then the judgment of every man in his own case; how much does every man dread the loss of a limb, so that if he be by any accident or disease, in danger of it, he thinks no pains or cost too much to preserve it. And then how great an injustice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he so unwillingly suffers himself.

But if the person be *poor*, one that must labor for his living, the injury is yet greater, it is such as may in effect amount to the former sin of *murder*, for as the wise man says, *Ecclesiasticus* 24. 21. *The poor man's bread is his life, and he that deprives them thereof is a blood-shedder*. And therefore he that deprives him of the means of getting his bread by disabling him from labor, is surely no less guilty. In the law it was permitted that to every man that had sustained such a damage by his neighbor to require the Majistrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is *Exod.* 21. 24.

20. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of everyone, who hath done this injury, to make what *satisfaction* lies in his power, 'tis true he cannot restore a limb again (which by the way should make men wary, how they do those mischiefs, which it is so impossible for them to repair) but yet he may satisfy for some of the ill effects of that loss; if that have brought the man to want and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labor: for if it be a duty of us all to be eyes to the blind, and feet to the lame, as *Job* speaks, much more must we be so to them, whom ourselves have made blind and lame. Therefore whoever has done this injury to any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it, if he do not, every new suffering that the poor man's wants bring upon him, becomes a new charge and accusation against him, at the tribunal of the *just Judge*.

21. There are yet other degrees of injury to the body of our neighbor, I shall mention only two more, *wounds*, and *stripes*; A man may *wound* another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of *stripes*; both of which however are very painful at the present, nay, perhaps very long after, and pain, of all temporal evils, is to be accounted the greatest, for it is not only an evil in itself,



but it is such a one, that permits us not, whilst we are under it, to enjoy any other good; A man in pain having no taste of any the greatest delights: If any man despise these, as light injuries, let him again ask himself, how he would like it, to have his own body slasht or bruised, and put to pass under those painful means of cure, which are many times necessary in such cases? I presume there is no man would willingly undergo this from another, and why then should thou offer it to him?

22. The truth is, this strange *cruelty* to others is the effect of a great *pride*, and *haughtiness* of heart, we look upon others with such contempt, that we think it no matter how they are used; we think they must bear blows from us, when in the mean time we are so tender of ourselves, that we cannot hear the least word of disparagement, but we are all on a flame. The provocations to these injuries are commonly so slight, that did not this inward pride dispose us to such an angriness of humor, that we take fire of everything, it were impossible we should be moved by them. Nay some are advanced to such a wantonness of cruelty, that without any provocation at all in cool blood, as they say, they can thus wrong their poor brethren, and make it part of their pastime, and recreation to cause pain to others. Thus some tyrannous humors take such a pleasure in tormenting those under their power, that they are glad, when they can but find a pretence to punish them, and then do it without all moderation, and others will set men together by the ears, only that they may have the sport of seeing the scuffle, like the old *Romans*, that made it one of their public sports to see men kill one another, and sure we have as little Christianity as they, if we can take delight in such spectacles.

23. This savageness and cruelty of mind is so unbecoming the nature of a man, that he is not allowed to use it even to his beast; how intolerable is it then towards those, that are of the same nature, and which is more, are heirs of the same eternal hopes with us? They that shall thus transgress against their neighbors in any of the foregoing particulars, or what ever else is hurtful to the body, are unjust persons, want even this lowest sort of justice, the negative, to their neighbors, in respect of their bodies.

24. Neither can any man excuse himself by saying what he has done was only in return of some injury offered him by the other, for suppose it be so, that he have indeed received some considerable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vassal, or slave, to do with what thou list; thou hast never the more right of dominion over him, because he hath done thee wrong, and therefore if thou hadst no power over his body before, 'tis certain thou hast none now, and therefore thou art not only uncharitable (which yet were sin enough to damn thee) but unjust in every act of violence thou doest to him. Nay, this injustice ascends higher, even to God himself, who hath reserved vengeance as his own peculiar right, *Vengeance is mine, I will repay, saith the Lord*, Rom. 12 19. and then he that will act revenge for himself, what does he, but encroach upon this special right and prerogative of God, snatch the sword, as it were out of his hand, as if he knew better how to weild it? which is at once a robbery, and contempt of the *Divine Majesty*.

## PARTITION XI.

Of JUSTICE, about the Possessions of our Neighbor, against •njuring him as concerning his WIFE, His Goods. Of Malice, Covetousness, Oppression, Theft, Of Paying of Debts, &c.

§. 1. THE *third* part of *negative justice* concerns the *possessions* of our neighbors; what I mean by *possessions*, I cannot better explain, then by referring you to the *tenth Commandment*, the end of which is to bridle all covetous appetites and desires towards the *possessions* of our Neighbor. There we find reckoned up not only his house, servants, and cattle, which may all pass under the one general name of his goods or riches, but particularly his wife, as a principal part of his *possessions*, and therefore when we consider this duty of negative justice, in respect of the *possessions* of our Neighbor, we must apply it to both, his wife, as well as his goods.

2. The especial and peculiar right, that every man hath in his wife, is so well known that it were vain to say anything in proof of it; the great impatience that every husband hath to have this right of his invaded, shows that it is sufficiently understood in the world, and therefore none that does this injury to another, can be ignorant of the greatness of it. The corrupting of a man's wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft, infinitely beyond that of the goods.

3. Indeed there is in this one a heap of the *greatest injustices* together; some towards the woman, and some towards the man: Towards the woman, there are the greatest imaginable; it is that *injustice* to her soul, which was before mentioned as the highest of all others, 'tis the robbing her of her innocence, and setting her in a course of the horredst wickedness (no less then lust and perjury together) from which it is probable she may never return, and then it proves the damning of her eternally. Next it is in respect of this world, the robbing her of her credit, making her abhorred and despised, and her very name a reproach among all men; and besides it is the depriving her of all that happiness of life, which arises from the mutual kindness and affection that is between man and wife, instead whereof this brings in a loathing, and abhorring of each other; from whence flow multitudes of mischiefs, too many to rehearse, in all which man hath his share also.

4. But besides those, there are to him many, and high injustice; for it is first the robbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath such an incommunicable right, that himself cannot, if he would, make it over to any other; and therefore sure it cannot without the utmost in justice be torn from him by any: Nor is this all, but it is farther the ingulfing him (if ever he come to discern it) in that most tormenting passion of jealousy, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as *Soloman* says, *Prov. 6. 34. The rage of a man*. It is yet farther, the bringing upon him all that scorn, and contempt, which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most unsufferable part of the wrong; and though it be true that it is very unjust, he should fall under reproach, only because he is injured, yet unless the world could be new molded, it will certainly be his lot, and therefore it adds much to the injury: Again, this may indeed be a robbery in the usual sense of the word, for perhaps it may be the thrusting in the child of the adulterer into his family, to share both in the

maintenance and portions of his own children; and this is an arrand theft; *first*, in respect of the man, who surely intends not the providing for another man's child; and then in respect of the children, who are by that means defrauded by so much as that goes away with. And therefore whoever hath this circumstance of the sin to repent of, cannot do it effectually, without restoring to the family, as much as he hath by this means robbed it of.

5. All this put together will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make reparations; for unless it be in the circumstance before mentioned, there is no part of this sin, wherein that can be done; to this purpose it is observable in the *Jewish Law*, that the thief was appointed to *restore fourfold*, and that freed him; but the adulterer having no possibility of making any restitution, any satisfaction, he must pay his life for his offense. *Lev. 20. 10.* And though now a days adulterers speed better, live many days to renew their guilt, and perhaps to laugh at those, whom they have thus injured, yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not: If by God's grace they do come to repentance, they will then find this to be no cheap sin, many anguishes of soul, terrors, and perplexities of conscience, groans, and tears it must cost them, and indeed were a man's whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kind; what overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washed away with a single act of repentance; no he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin (and that with such painful pursuits, as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear; but then, if he do not repent, infinitely dearer; it looses him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings: For how closely soever he have acted this sin, be it so that he may have said with the adulterer in *Job 25. 15.* *No eye seeth me*, yet 'tis sure he could not in the greatest obscurity shelter himself from God's sight, with whom *the darkness is no darkness*, *Psal. 139. 12.* And he it is, who hath expressly threatned to judge this sort of offender, *Heb. 13 4.* *Adulterers God will judge.* God grant that all that live in this foul guilt may so seasonably, and so thoroughly judge themselves, that they may prevent that severe and dreadful judgment of his.

6. The *second* thing, to which this negative justice to our neighbors possessions reacheth, is *his Goods*, under which general word is contained all those several sorts of things, as *House, Land, Cattel, Money*, and the like, in which he hath a right and property; these we are by the rule of this justice to suffer him to enjoy, without seeking either to work him damage in any of them, or to get any of them to *ourselves*: I make a difference between these two, because there may be two several grounds, or motives of this injustice; the one malice, the other covetousness.

7. The *malicious* man desires to work his neighbor mischief, though he get nothing by it himself; 'tis frequently seen, that men will make havoc, and spoil of the goods of one, to whom they bear a grudge, though they never design to get anything to themselves by it, but only the pleasure of doing a spite to the other: This is a most hellish humor, directly answerable to that of the Devil, who bestows all his pains and industry, not to bring in any good to himself but only to ruin and undo others: and how contrary it is to all rules of justice, you may see by the Precept given by God to the Jews concerning the goods of an enemy, where they were so far from being allowed a liberty of spoil and destruction, that they are expressly bound to prevent it, *Exod. 23. 45. If thou meet thine enemies ox, or his asse going a stray, thou shalt surely bring it back to him again: If thou see the asse of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him:* Where you see it is a debt we owe to our very enemies, to prevent that loss and damage, which by any accident he is in danger of: and that even with some labor, and pains to ourselves. How horrible an injustice is it then, purposely to bring that loss, and damage on him? Whoever is guilty of this let him never excuse himself by saying, he hath not inriched himself by the spoil of his neighbor, that he hath nothing of it cleave to his finger; for sure this malicious injustice is no less a fault then the covetous one; nay I suppose in respect of the principle & cause, from which it flows, it may be greater, this hatred of another being worse then the immoderate love of ourselves; whoever hath thus mischieft his neighbor, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it.

8 But on the other side, let not the covetous defrauder therefore judge his sin light because there is another, that in someone respect outweighs it, for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain is like to multiply more acts of this sin, then he that is so out of malice; for tis impossible any man should have so many objects of his malice, as he may have of his covetousness; there is no man at so general a defiance with all mankind that he hates everybody; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable: But I shall not longer stand about this comparison, 'tis sure they are both great and crying sins, and that is ground enough of abhorring each; let us descend now to the several branches of this sort of *covetous injustice*; 'tis true they may all bear the name of robbery, or theft for in effect they are all so, yet for methods sake it will not be amiss to distinguish them into these three *Oppression, Theft, and Deceit*.

9. By *oppression* I mean that open and *barefaced robbery*, of seizing upon the possessions of others, and owning, and avowing the doing so. For the doing of this there are several instruments: as first that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their estates; sometimes again. Law is made the instrument of it; he that covets his neighbors lands or goods, pretends a claim to them, and then by corrupting of justice by bribes and gifts, or else over-ruling it by greatness and authority gets judgment on his side: This is a high oppression, and of the worst sort, thus to make the Law, which was intended for the protection, and defense of men's rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that

procures, and on him that pronounces such a sentence, yea and on the lawyer too, that pleads such a cause, for by so doing he assists in the oppression; sometimes again, the very necessities of the oppressed are the means of his oppression; thus it is in the case of extortion, and griping usury; a man is in extreme want of money, and this gives opportunity to the extortioner to rest unconscionably from him, to which the poor man is forced to yield, to supply his present wants. And thus also it is often with *exacting Landlords*, who when their poor tenants know not how to provide themselves elsewhere, rack and skrew them beyond the worth of the thing. All these and many the like are but several ways of acting this one sin of oppression which becomes yet the more heinous, by how much the more helpless the person is, that is thus oppressed, therefore the oppression of the widow, and fatherless, is in Scripture mentioned, as the height of this sin.

10. It is indeed a most crying guilt, and that against which God hath threatened his heavy vengeance, as we read in divers texts of Scriptures: Thus it is, *Ezek. 18. 12. He that hath oppressed the poor, and hath spoiled by violence, he shall surely die, his blood shall be upon him:* and the same sentence is repeated against him. *ver. 18. Indeed God hath so peculiarly taken upon him the protection of the poor, & oppressed, that he is engaged as it were in honor to be their avenger, and accordingly, Psal 12. We see God solemnly declare his resolution of appearing for them, ver. 5. For the oppression of the poor for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him;* the advice therefore of Solomon is excellent, *Prov. 22. 22. Rob not the poor, because he is poor, neither oppress the afflicted in the gate, for the Lord will plead their cause, and will spoil the soul of those that spoiled them;* they are like in the end to have little joy of the booty it brings them in, when it thus engages God against them.

11. The *second* sort of this injustice is *theft*, and of that also there are two kinds, the one the withholding what we should pay, and the other taking from our neighbor what is already in his possession.

12. Of the *first* sort is the not paying of debts, whether such as we have *borrowed*, or such as by our own voluntary promise are become our debts, for there are equally due to him, that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbor that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money, or whatsoever else) and so make him worse then I found him: This is a very great, and very common injustice; men can now a days with as great confidence deny him that asks a debt, as they do him, that asks an alms, nay many times 'tis made matter of quarrel for a man to demand his own, besides the many attendances the creditor is put to in pursuit of it, are a yet farther injury to him, by wasting his time, and taking him off from other business, and so he is made a looser that way too. This is so great injustice, that I see not how a man can look upon anything he possesses as his own right, whilst he thus denies another his. It is the duty of every man in debt, rather to strip himself of all, & cast himself again naked upon God's providence, then thus to feather his nest with the spoils of his neighbors. And surely it would prove the more thriving course, not only in respect of the blessing, which may be expected upon justice, compared with the curse, that attends the contrary, but even in

worldly prudence also; for he that defers paying of debts, will at last be forst to it by Law, and that upon much worse terms, then he might have done it voluntarily, with a greater charge, & with such a loss of his credit, that afterwards in his greatest necessities he will not know where to borrow. But the sure way for a man to secure himself from the guilt of this injustice, is never to borrow more then he knows he hath means to repay, unless it be one, who knowing his disability, is willing to run the hazard. Otherwise he commits this sin at the very time of borrowing for he takes that from his neighbor upon promise of paying, which he knows he is never likely to restore to him, which is a flat robbery.

The same justice which tyes men to pay their own debts tyes also every surety to pay those debts of others, for which he stands *bound*, i<sup>n</sup> case the principal either cannot or will not: for by being *bound*, he hath made it his own debt, and must in all justice answer it to the creditor, who, its presumed was drawn to lend, on confidence of his security, and therefore is directly cheated and betrayed by him, if he see him not satisfied. If it be thought hard, that a man should pay for that, which he never received benefit by, I shall yield it, so far as to be just matter of wariness to every man how he enter into such engagements, but it can never be made an excuse for the breaking them.

As for the other sort of debt, that which is brought upon a man by his own *voluntary promise*, that also cannot without great injustice be withholden; for it is now the man's right, and then 'tis no matter, by what means it came to be so. Therefore we see *David* makes it part of the description of a just man, *Psal.* 15. 4. that he *keeps his promise, yea, though they were made to his own disadvantage*; and surely he is utterly unfit to *ascend to that Holy Hill*, there spoken of, either as that signifies the Church here, or Heaven hereafter, that does not punctually observe this part of justice. To this sort of debt may be reduced the wages of the servant, the hire of the laborer, and the withholding of these is a great sin, and the complaints of those that are thus injured, ascend up to God. *Behold (saith St. James) the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cries of them that have reaped, are entered into the ears of the Lord of Sabbaths:* and *Deut.* 24. 14, 15. we find a strict command in this matter. *Thou shalt not oppress an hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamourous sins, which will not cease crying, till it bring down God's vengeance, and therefore though thou have no justice to thy poor brother, yet have at least so much mercy to thyself, as not to pull down judgements on thee by thus wronging him.

## PARTITION XII.

Of THEFT; Stealing the Goods of our Neighbor. Of DECEIT in Trust, in Traffick. Of RESTITUTION, &c.

§. 1. THE *second* part of *theft* is the taking from our neighbor that which is already in his possession; and this may be done either more violently, and openly, or else more closely, and slyly; The first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbor; The other is the way of the pilfering thief, that takes

away a man's goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for human society, and betray the actors to the greatest mischiefs even in this world, death itself being by Law appointed the reward of it; and there are few that follow this Trade long, but at last meet with that fruit of it. I am sure 'tis madness for any to believe he shall always steal securely, for he is to contend with the industry of all those, whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries, that have been made of the craftiest thieves. But however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed, 'twill surely appear, that the thief makes a pitiful bargain, he steals his neighbors money, or cattle, and in exchange for it he must pay his life, or his Soul, perhaps both, and if the whole world be too mean a price for a Soul, as he tells us, *Mar. 18. 36.* who best knew the value of them, having himself bought them, what a strange madness is it, to barter them away for every petty trifle▪ as many do, who have got such a habit of stealing, that not the meanest worthless thing can escape their fingers? Under this head of theft may be ranked the receivers of stolen goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stolen. This many (that pretend much to abhor theft,) are guilty of, when they can by it, buy the thing a little cheaper than the common rate. And here also comes in the concealing of any goods a man finds of his neighbors, which whosoever restores not, if he know, or can learn out the owner, is no better than a thief, for he withholds from his neighbor that which properly belongs to him: and sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of Law than in this he is.

The *third* part of injustice is *deceit*, and in that there may be as many acts as there are occasions of intercourse and dealing between man and man.

2. It will be impossible to name them all, but I think they will be contained under these two general *deceits* in matters of Trust, and in matters of Traffick, or bargaining; unless it be that of Gaming, which therefore here by the way, I must tell you, is as much a *fraud* and *deceit* as any of the rest.

3. He that deceives a man in any *trust*, that is committed to him, is guilty of a great injustice, and that the most treacherous sort of one, it is the joining of two great sins in one, *defrauding*, and *promise-breaking*; for in all trusts there is a promise implied, if not expressed, for the very accepting of the *trust* contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many ways of doing it, according to the several kinds of the *trust*; sometimes a trust is more general, like that of *Potiphar* to *Joseph*, *Gen. 39. 4.* a man commits to another all that he hath, and thus guardians of children, and sometimes stewards are entrusted; sometimes again it is more limited, and restrained to someone special thing: A man intrusts another to bargain, or deal

for him in such a particular, or he puts someone thing into his hands, to manage, and dispose: Thus among servants it is usual for one to be entrusted with one part of the Masters goods, and another with another part of them. Now in all these, and the like cases, whosoever acts not for him that intrusts him, with the same faithfulness, that he would for himself but shall either carelessly loose, or prodigally imbezel the things committed to him, or else convert them to his own use, he is guilty of this great sin of betraying a trust to the living. In like manner he that being entrusted with the execution of a dead man's Testament, acts not according to the known intention of the dead man, but enriches himself by what is assigned to others, he is guilty of this sin, in respect of the dead; which is so much the greater, by how much the dead hath no means of remedy, and redress, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have such a horror, that he must be a very hardened thief, that can attempt it. But either of these frauds are made yet more heinous, when either God, or the poor are immediately concerned in it; that is, when anything is committed to a man, for the uses either of piety, or charity: this adds sacrilege to both the fraud, and the treachery, and so gives him title to all those curses, that attend those several sins, which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain, then *Geh•zi*, 1 Kings 5. 27. who by getting the raiment of *Naam in* got his leprosy too.

4. The *second* sort of *fraud* is in matters of *traffick* and *bargain*, wherein there may be deceit both in the seller, and buyer; That of the seller is commonly either in concealing the faults of the commodity, or else in over-rateing it.

5. The ways of *concealing* its faults are ordinarily these, either first by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, and this is downright lying, and so adds that sin to the other, and if that lie be confirmed by an oath, as it is too usually, then the yet greater guilt of perjury comes in also; and then what a heap of sins is here gathered together? abundantly enough to sink any poor Soul to destruction, and all this only to skrew a little more money out of his neighbors pocket, and that sometimes so very little, that 'tis a miracle that any man that thinks he has a Soul, can set it at so miserable a contemptible price. A *second* means of *concealing* is by using some Art to the thing, to make it look fair, and to hide the faults of it, and this is acting a lie, though it be not speaking one, which amounts to the same thing, and has surely in this case as much of the intention of cheating, and defrauding as the most impudent forswearing can have. A *third* means, is the picking out ignorant chapmen; This is, I believe, an Art too well known among tradesmen, who will not bring out their faulty wares to men of skill, but keep them to put off to such, whose unskillfulness may make them passable with them; and this is still the same deceit with the former, for it all tends to the same end, the cozening and defrauding of the chapman, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his chapman know what he buys, and if his own skill enable him not to judge (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwise thou makest him pay for somewhat, which is not there, he presum•ng there is that good quality in it, which thou knowest is not, & therefore thou mayest as honestly take his money for some goods of another man's, which



thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of *concealment* may be referred, that deceit of false weights and measures, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon*, Prov. 11. 1. with this note upon it, that it is an *abomination to the Lord*.

6. The *second* part of fraud in the seller, lies in *over-rating* the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the buyer: I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all tradesmen are presumed to be allowed in the Sale; Whatever is beyond this must in all likelihood be fetched in by some of these ways: As *first*, by taking advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shown to be a deceit: or *secondly*, by taking advantage of his necessity; thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the dice upon him, but this is that very sin of extortion, and oppression spoken of before; for it is sure, nothing can justly raise the price of anything, but either its becoming dearer to thee, or its being some way better in its self, but the necessity of thy brother causes neither of these; his nakedness doth not make the clothes thou sellest him stand thee in ever the more, neither doth it make them any way better, and therefore to rate them ever the higher, is to change thy way of trading, and sell even the wants and necessities of thy neighbor, which sure is a very unlawful vocation. Or *thirdly*, it may be by taking advantage of the indiscretion of the chapman; A man perhaps earnestly fancies such a thing, and then suffers that fancy so to over-rule his reason, that he resolves to have it upon any terms; If thou findest this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase, 'tis sure his fancy adds nothing to the real value, no more then his necessity did in the former case, and therefore should not add to the price. He therefore that will deal justly in the business of selling, must not catch at all advantages, which the temper of his chapman may give, but consider soberly, what the things is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

7. On the *buyers* part there are not ordinarily so many opportunities of *fraud*, yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller; but that which oftener falls out, is the case of necessity, which may as probably fall on the sellers side, as the buyers; A man's wants compel him to sell, and permit him not to stay to make the best bargain, but forces him to take the first offer; and here for the buyer to grate upon him, because he sees him in that strait, is the same fault, which I before shown it to be in the seller.

8. In this whole business of *traffick* there are so many opportunities of deceit that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to

fall under temptation, for as the wise man speaks *Eccles. 27. 2. As a nail sticks fast between the joinings of the stones, so doth sin stick close between buying and selling; it is so interwoven with all trades, so mixed with the very first principles, and grounds of them, that it is taught together with them, and so becomes part of the Art, so that he is now a days scarce thought fit to manage a Trade, that wants it, while he that has most of this black Art of defrauding, applauds and hugs himself, nay, perhaps boasts to others, how he hath over-reached his neighbor.*

What an intolerable shame is this, that we *Christians*, who are by the precepts of our Master set to those higher duties of Charity, should instead of practicing them, quite unlearn those common rules of justice, which mere nature teaches? For, I think, I may say, there are none of those several branches of injustice towards the possessions of our neighbor, which would not be adjudged to be so by any sober Heathen, so that, as *Saint Paul* tells those of the Circumcision, that the name of God was *Blasphemed among the Gentiles*, by that unagreeableness that was betwixt their practice, and their Law, *Rom. 2. 24.* So may it now be said of us, that the *Name of Christ is Blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us, who call ourselves Christians, and particularly in this sin of injustice; For shame let us at last endeavor to wipe off this reproach from our profession, by leaving these practices, to which me thinks this one single consideration should be enough to persuade us.

9. Yet besides this, there want not other; Among which, one there is of such a nature, as may prevail with the arrantest worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which like a canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of Texts to this purpose: thus *Prov. 22. 16. He that oppresseth the poor to increase his riches, shall surely come to want.* So *Hab. 2. 6. Woe to him that increaseth that which is not his, how long? And he that ladeth himself with thick clay: shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? and thou shalt be for booties to them.* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in *Zacharias* is most full to this purpose, *Chap. 5.* where under the sign of a flying roll is signified the curse, that goes forth against this sin, ver. 4. *I will bring it forth, saith the Lord of Hosti, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my Name, and it shall consume it with the timber thereof, and with the stones thereof.* Where you see theft, and perjury are the two sins, against which this curse is aimed (and they too often go together in the matter of defrauding) and the nature of this curse is, to *consume the house*, to make an utter destruction of all that belongs to him that is guilty of either of these sins. Thus whilst thou art ravening after thy neighbors goods, or house, thou are but gathering fuel to burn thine own. And the effect of these threatenings of God we daily see in the strange improsperousness of ill gotten estates, which every man is apt enough to observe in other men's cases; he that sees his neighbor decline in his estate, can presently call to mind, this was gotten by oppression or deceit, yet so sottish are we, so bewitched with the love of gain, that he that makes this observation, can seldom turn it to his

own use, is never the less greedy, or unjust himself for that vengeance he discerns upon others.

10. But alas, if thou couldst be sure that thy unjust possession, should not be torn from thee, yet when thou rememberest, how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast over-reached thy brother, but God knows all the while, there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul; the Devil herein deals with thee as fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken; So thou that art gaping to swallow up thy poor brother, art thyself made a prey to that great devourer. And alas! what will it ease thee in Hell, that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest beggar here enjoys, even a drop of water to cool thy tongue. Consider this, and from henceforth resolve to employ all that pains and diligence thou hast used to deceive others, in rescuing thyself from the frauds of the grand deceiver.

11. To this purpose it is absolutely necessary, that thou make *Restitution* to all whom thou hast wronged; For as long as thou keepest anything of the unjust gain, 'tis as it were an earnest penny from the Devil, which gives him full right to thy Soul. But perhaps it may be said, it will not in all cases be possible to make Restitution to the wronged party, peradventure he may be dead; in that case then make it to his heirs, to whom his right descends. But it may further be objected, that he that hath long gone on in a course of fraud, may have injured many, that he cannot now remember, and many that he has no means of finding out; In this case all I can advise is this: *First*, to be as diligent as is possible, both in recalling to mind who they were, and endeavoring to find them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain, but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplied the acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: as for example, a tradesman that cannot remember how much he has cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reached to the value of a third, or a fourth part of the wares, and then what proportion soever he think he has so defrauded, the same proportion let him now give out of that estate he hath raised by his Trade; but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short to the Restitution, but rather go on the other hand, and be sure rather to give too much, then too little. If he do happen to give somewhat over, he need not grudge the charge of such a sin offering, and 'tis sure he will not, if he do heartily desire an atonement. Many other difficulties there may be in this business of restitution, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horror ought men to have of running into the sin of injustice, which it will be so difficult, if not impossible for them to repair, and the more careful ought they to be to mortify that, which is the root of all injustice, to wit Covetousness.

**PARTITION. XIII.**

Of FALSE REPORTS, False Witness. Slanders Whisperings. Of Despising and Scoffing for infirmities; Calamities; Si•s. &c. Of POSITIVE JUSTICE, Speaking the TRUTH, Of LYING. Of Humility and Pride. Of Envy and Detraction. Of Gratitude, &c.

§ 1: THE *Fourth* Branch of Negative Justice concerns the *credit* o• our neighbors, which we are not to lessen, or impair by any means, particularly not by false reports: Of false reports there may be two sorts, the one is when a man says something of his neighbor, which he directly knows to be false, the other when possibly he has some slight surmize, or jealousy of the thing; but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases, there is a great guilt lies upon the reporter; that there doth so in the *first* of them, nobody will doubt, everyone acknowledging that it is the greatest baseness to invent a lie of another; but there is as little reason to question the other, for he that reports a thing as a truth, which is but uncertain, is a liar also, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lie, yet he is of the injustice, of robbing his neighbor of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousy will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice upon every slight surmize, and fancy, to hazard the bringing so great an evil upon another; especially when it is considered, that those surmizes commonly spring rather from some censoriousness, peevishness, or malice in the surmizer, then from any real fault in the person so suspected.

2. The manner of spreading these false r•ports of both kinds, is not always the same; sometimes it is more open and avowed, sometimes more close and private: the open is many times by false witness before the Court of Justice; and this not only hurts a man in his credit, but in other respects also; 'tis the delivering him up to the punishment of the Law, and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kind, it may concern his life, as we see it did in *Naboth's* case, 1 *Kin. 21*. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publicly witnessed against one, and such as is scarce curable by anything that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outrageous injustice to his neighbor; this is that which is expressly forbidden in the *ninth Commandment*, and was by God appointed to be punished by the inflicting of the very same suffering upon him, which his false testimony aimed to bring upon the other. *Deut. 19. 16*.

3. The *second* open way of spreading these reports, is by a public and common declaring of them; though not before the Magistrate, as in the other case, yet in all companies, and before such as are likely to carry it farther, and this is usually done with bitter railings, and reproaches, it being an ordinary act of slanderers, to revile those whom they slander, that so by the sharpness of the accusation they may have the greater impression in the minds of the hearers; this both in respect of the slander, and the railing, is a high injury, and both of them such, as debar the committers from heaven; thus *Psal. 15*. where the upright man is

described, that shall have his part there, this is one special thing, verse. 3. *That he slendereth not his neighbor*; And for railing, the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the Church here by excommunication, as you may see 1 Cor. 5. 11. and from the Kingdom of God hereafter, as it is, 1 Cor. 6. 10.

4. The other more close and private way of spreading such reports, is that of the *Whisperer*, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less public, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale▪ as a secret from one, thinks to please somebody else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town: This sort of slanderer is of all other; the most dangerous, for he works in the dark, tyes all he speaks to, not to own him as the author, so that whereas in the more public accusations, the party may have some means of clearing himself, and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poison, works incurable effects, before ever the man discern it. This sin of whispering is by St. Paul mentioned among those great crimes, which are the effects of a reprobate mind, Rom. 1. 29. It is indeed one of the most injurable wounds of this sword of the tongue; the very bane and pest of human society; and that which not only robs single persons of their good names, but oftentimes whole families, nay, public societies of men of their peace, what ruins, what confusions has this one sin wrought in the world? 'Tis Solomon's observation, Prov. 18 28. That a *whisperer separateth chief friends*, and sure one may truly say of tongues thus employed, that they are *set on fire of Hell*, as St. James saith, Chap. 3. 6.

5. This is such a guilt that we are to beware of all degrees of approach to it, of which there are several steps; the *first* is the giving ear to, and cherishing of those that come with slanders, for they that entertain and receive them, encourage them in the practice; for as our common proverb says, if there were no receivers, there would be no thief; so if there were none, that would give an ear to tales, there would be no tale bearers. A *second* step is, the giving too easy credit to them, for this helps them to attain part of their end, they desire to beget a general ill opinion of such a man, but the way of doing it must be by causing it, *first*, in particular men: and if thou suffer them to do it in thee, they have so far prospered in their aim. And for thy own part thou dost a great injustice to thy neighbor, to believe ill of him without a just ground, which the accusation of such a person certainly is not. A *third* step, is the reporting to others, what is thus told thee; by which thou makest thyself directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbor, thy own good opinion, endeavourest to rob him also of that of others. This is very little below the guilt of the *first whisperer*, and tends as much to the ruin of our neighbors credit. And these several degrees have so close a dependence one upon another, that it will be very hard for him that allows himself the *first*, to escape the other; and indeed he that can take delight to hear his neighbor defamed, may well be presumed of so malicious a humor, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, then to his innocence; for he that once

entertains them, must never expect quiet, but shall be continually incited and stirred up even against his nearest, and dearest relations; so that this whisperer, and slanderer is to be looked on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But besides this grosser way of slandering, there is another, whereby we may impair, and lessen the credit of our neighbor, and that is by contempt, and despising; one common effect whereof is *scoffing*, and deriding him. This is very injurious to a man's reputation, for the generality of men do rather take up opinions upon trust, than judgment; and therefore if they see a man despised, and scorned, they will be apt to do the like. But besides this effect of it, there is a present injustice in the very act of despising, and scorning others. There are ordinarily but three things, which are made the occasions of it (unless it be with such, with whom virtue and godliness are made the most reproachful things, and such despising is not only an injury to our neighbor, but even to God himself, for whose sake it is, that he is so despised) those three are *first* the infirmities, *secondly* the calamities, *thirdly* the sins of a man, and each of these are very far from being ground of our triumphing over him.

7. *First, for infirmities*, be they either of body or mind, the deformity and unhandsomeness of the one, or the weakness, and folly of the other, they are things out of his power to help, they are not his faults, but the wise dispensations of the great Creator, who bestows the excellencies of body and mind, as he pleases, and therefore to scorn a man because he hath them not, is in effect to reproach God who gave them not to him.

8. So also for the *calamities*, and miseries, that befall a man, be it want, or sickness, or what ever else, these also come by the providence of God, who raiseth up, and pulleth down, as seems good to him, and it belongs not to us to judge, what are the motives to him to do so, as many do, who upon any affliction that befalls another, are presently concluding, that sure it is some extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Savior reproves in the Jews, *Lu. 13.* where on occasion of the extraordinary sufferings of the *Galileans*, he asks them, *ver. 2. suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, ye shall all likewise perish:* when we see God's hand heavy upon others, it is no part of our business to judge them, but ourselves, and by repentance to prevent, what our own sins have deserved. But to reproach, and revile any, that are in affliction, is that barbarous cruelty, taken notice of by the *Psalmist*, as the heighth of wickedness, *Psal. 69. 26. They persecute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded:* In all the miseries of others, compassion becomes a debt to them; how unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

9. Nay the very *sins* of men, though as they have more of their wills in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable; in all these cases, if we consider how subject we are to the like ourselves; and that is not only God's mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with

thankfulness, then down on them with contempt, and despising. Thus you see the direct injustice of scorning and contemning our brethren, to which when that other is added, which naturally follows, as a consequent of this, to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great, and *horrible injustice* to our neighbor, in respect of his credit.

10. Now how great the injury of destroying a man's credit is, may be measured by these two things, *first* the value of the thing he is robbed of, and *secondly* the difficulty of making reparations. For the *first*, 'tis commonly known, that a man's good name is a thing he holds most precious, oftentimes dearer then his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but 'tis sure it is that, which hath even by sober men been esteemed one of the greatest happiness of life: And to some sorts of men, such especially as subsist by dealings in the world, tis so necessary, that it may well be reckoned as the means of their livelihood, and then sure 'tis no slight matter to rob a man of what is thus valuable to him.

11. *Secondly*, the difficulty of making reparations increaseth the injury, and that is such in this case of defamation, that I may rather cal it an impossibility, then a difficulty: For when men are possessed with an ill opinion of a person, 'tis no easy matter to work it out; so that the slanderer is herein like a *young Conjuror*, that raises a Devil he knows not how to lay again. Nay suppose men were generally as willing to lay down ill conceits of their neighbors, as they are to take them up, yet how is it possible for him that makes even the most *public recantation* of his slander, to be sure that every man that hath come to the hearing of the one, shall do so of the other also? And if there be but one person, that doth not (as probably there will be many) then is the reparation still short of the injury.

12. This consideration is very fit to make men afraid of doing this wrong to their neighbor; but let it not be made use of to excuse those, that have already done the wrong, from endeavoring to make the best reparations they can; for though 'tis odd, it will not equal the injury, yet let them however do what they are able towards it: And this is so necessary towards the obtaining pardon of the sin that none must expect the one, that do not perform the other. Whosoever therefore sets himself to repent of his faults of this kind, must by all prudent means endeavor to restore his neighbor to that degree of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself, of confessing publicly the slander, he must rather submit to that, then be wanting to this necessary part of justice, which he owes to the wronged party.

13. Thus have I gone through these four branches of *Negative Justice* to our neighbor, wherein we must yet farther observe, that this justice binds us not only in respect of our words, and actions, but of our very *thoughts*, and affections also; we are not only forbid to hurt, but to hate, not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him: We must take no pleasure either in the sin of his Soul, or hurt of his body; we must not envy him any good thing he enjoys, nor so much as wish to possess ourselves of it: Neither will it suffice us, that we so bridle our tongue, that we neither slander, or revile, if we have that

malice in our hearts, which makes us wish his discredit or rejoice, when we find it procured, though we have no hand in the procuring it. This is the peculiar property of God's Laws, that they reach to the heart, whereas men's can extend only to the words, and actions; and the reason is clear, because he is the only Law-giver, that can see what is in the heart, therefore if there were the perfectest innocence in our tongue, and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of Solomon is excellent, *Prov. 4. 23. Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious unjust thought enter there, and that not only, as it may be the means of betraying us to the grosser act, but also as it is in itself such a pollution in God's sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Mat. 5. 8. Blessed are the pure in heart, for they shall see God.*

14. I come now to speak of the *Positive* part of *Justice*, which is the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are some, that are general to all mankind, others that are restrained within some certain conditions, and qualities of men, and become due only by virtue of those qualifications.

15. Of the first sort, that is those, that are due to all men, we may reckon first the speaking truth, which is a common debt we owe to all mankind; speech is given us as the instrument of intercourse and society, one with another, the means of discovering the mind, which otherwise lies hid, and concealed, so that were it not for this, our conversations would be but the same as of beasts; Now this being intended for the good and advantage of mankind, 'tis a due to it, that it be used to that purpose. But he that lies, is so far from paying that debt, that on the contrary he makes his speech the means of injury and deceiving him he speaks to.

16. There might much be said to show the several sorts of Obligations we lie under, to speak truth to all men; but supposing I write to Christians, I need not insist on any other, then the Commands we have of it in Scripture, thus *Eph. 4. 25.* the Apostle commands, that *putting away lying, they speak every man truth with his neighbor:* and again, *Col. 3. 9. Lye not one to another:* and *Pro. 6 17. a lying tongue is mentioned as one of those things that are abominations to the Lord.* Yea, so much doth he hate a lie, that it is not the most pious and Religious end, that can reconcile him to it, the man that lies, though in a zeal to God's glory, shall yet be judged as a sinner, *Rom. 3. 7.* what shall then become of those multitudes of men that lie on quite other ends? some out of malice, to mischief others, out of covetousness to defraud their neighbors, some out of pride, to set themselves out, and some out of fear, to avoid a danger, or hide a fault. But of a yet stranger sort, then all these, are those, that do it without any discernible temptation, that will tell lies by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent liars.

17. Among these divers kinds of falsehoods, Truth is become such a rarity among us, that it is a most difficult matter, to find such a man as *David* describes *Psal. 15. 2. That speaketh the truth from his heart.* Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or man. But they are extremely deceived in both, for there is scarce any sin (that is at all endeavored to



be hid) which is more discernible even to men: they that have a custom of lying, seldom fail (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin, meets with greater scorn, and reproach; a liar being by all accounted a title of the greatest infamy, and shame. But as for God, 'tis madness to hope that all their Arts can disguise them from him, who needs none of those casual ways of discovery, which men do, but sees the heart, and so knows at the very instant of speaking, the falsehood of what is said; and then by his title of *the God of Truth*, is tied not only to hate, but punish it, and accordingly you see *Rev. 20.* that the liars are in the number of those that are *shut out of the New Jerusalem*, and not only so, but also have their *part in the lake that burneth with Fire and Brimstone*. If therefore thou be not of the humor of that unjust Judge Christ speaks of, *Luk. 18 2* Who *neither feared God, nor regarded man*, thou must resolve on this part of Justice the putting away lying, which is abhorred by both.

18. A *second* thing we owe to all is *humanity* and *courtesy* of behavior, contrary to that *churlishness* we find spoken of in *Nabal*, who was of such a temper, that a man could not speak to him. *1 Sam. 25. 17.* There is sure so much of respect due to the very nature of mankind, that no accidental advantage of wealth or honor, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behavior to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it.

19 This is the common guilt of all *proud* and *haughty* persons, who are so busy in admiring themselves, that they over look all that is valuable in others, and so think they owe not so much as common civility to other men, whilst they set up themselves as *Nebuchadnezzar* did his Image to be worshipped of all. This is sure very contrary to what the Apostle exhorts, *Rom. 12. 10. In honor prefer one another:* and again *Phil 2. 4. Lo•k, not every man on his own things, but every man also on the things of others;* and let such remember the sentence of our blessed Savior. *Luk. 14. 11. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted,* which we often find made good to us, in the strange down-falls of proud men. And it is no wonder, for this sin makes both God and men our enemies, God, as the Scripture everywhere testifies, abhors it, and all that are guilty of it, and men are by means of it used so contemptuously & unkindly by us, that they are by nothing more provoked against us, and then whom God and man thus resist, who shall secure and uphold?

20. A *third* thing we owe to all is *Meekness*; that is, such a patience, and gentleness towards all, as may bridle that mad passion of anger, which is not only very uneasy to ourselves, as hath already been shown, but also very mischievous to our neighbors, as the many outrages, that are oft committed in it, do abundantly testify. That this duty of *meekness* is to be extended to all men, there is no doubt, for the Apostle in express words commands it, *1 Thes. 5. 14. Be patient towards all men,* and that it should seem in spite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing;* and *Timothy* is commanded to exercise this *meekness* even towards them who oppose themselves

against the Doctrine of the Gospel, 2 *Tim.* 2. 25. which was a case, wherein some heat would probably have been allowed, if it might have been in any.

21. This virtue of *meekness* is so necessary to the preserving the peace of the world, that it is no wonder, that Christ, who came to plant peace among men, should injoin *meekness* to all. I am sure the contrary effects of rage and anger are everywhere discernible, it breeds disquiets in Kingdoms, in Neighbourhoods, in Families, and even between the nearest relations; 'tis such a humor, that *Solomon* warns us never to enter a friendship with a man that is of it, *Prov.* 22. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one insufferable to all that have to do with one, as we are again taught by *Solomon*, *Prov.* 21. 19. where he prefers the *dwelling* in a *wilderness*, rather than with a contentious and angry woman, and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed to any that have not the same unquietness of humor, there can scarce be a greater uneasiness, then to converse with those, that have it, though it never proceed farther, then words. How great this sin is, we may judge by what our Savior says of it, *Mat.* 5. where there are several degrees of punishment allotted to several degrees of it; but alas! we daily out go that, which he there sets as the highest step of this sin; the calling *thou fool*, is a modest sort of reviling, compared with those multitudes of bitter reproaches we use in our rages.

22. Nay, we often go yet higher; reproaches serve not our turn, but we must *curse* too; How common is it to hear men use the horridest execrations, and *cursings* upon every the slightest cause of displeasure? nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom.* 12. 14. *Bless and curse not;* Yea, the precept of our blessed Savior himself, *Mat.* 5. 44. *Pray for those that despitefully use you.* Christ bids us pray for those, who do us all injury, and we are often *cursing* those, who do us none. This is a kind of saying our prayers backward indeed, which is said to be part of the ceremony the Devil uses, at the making of a witch, and we have in this case also reason to look on it, as a means of bringing us into acquaintance, and league with that accursed spirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell▪ which can never •it us to be Citizens of the *New Jerusalem*, but marks us out for inhabitants of that *land of darkness*. I conclude this with the advice of the Apostle, *Eph.* 4. 31. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice.*

23. Having spoken thus far of those common dues, wherein all men are concerned, and have a right, I am now to proceed to those other sorts of dues, which belong to particular persons, by virtue of some especial qualification. These qualifications may be of three kinds, that of *excellency*, that of *want*, and that of *relation*.

24. By that of *excellency* I mean any extraordinary gifts, or endowments of a person; such as wisdom, learning, and the like, but especially grace: these being the singular gifts of God, have a great value and respect due to them, wheresoever they are to be found; and this we must readily pay by a willing, and glad acknowledgment of those his gifts in any he has bestowed them on, and bearing them a reverence, and respect, answerable thereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others,

as they do, who will yield nothing to be reason, but what themselves speak, nor anything piety, but what agrees with their own practice.

25. Also we must not envy, or grudge that they have those gifts, for that is not only an injustice to them, but injurious also to God, who gave them, as it is as large set forth in the parable of the laborers, *Mat. 20.* where he asks them, who grumbled at the Masters bounty to others, *Is it not lawful for me to do what I will with my own, is thine eye evil because mine is good?* This envying at God's goodness to others, is in effect a murmuring against God, who thus disposes it, neither can there be a greater, and more direct opposition against him, then for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him and then in respect of the man, 'tis the most unreasonable thing in the world, to love him the less, merely because he has those good qualities, for which I ought to love him more.

26. Neither must we detract from the excellencies of others, we must not see to eclipse or darken them by denying either the kinds, or degrees of them; by that means to take off that esteem, which is due to them. This sin of detraction is generally the effect of the former of envy, he that envies a man's worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excellencies; or if they be so apparent, that he knows not how to cloud them, he will try if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by casting in some dead flies, as the wise man speaks, *Eccles. 10. 1.* Strive to corrupt the savor of the ointment; this is a great injustice, and directly contrary to that duty we owe, of acknowledging, and reverencing the gifts of God in our brethren.

27. And both these sins of envy, and detraction do usually prove as great follies, as wickedness; the envy constantly brings pain, and torment to a man's self, whereas if he could but cheerfully, and gladly look on those good things of another's, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him; but besides that, those gifts of his brother may be many ways helpful to him, his wisdom and learning may give him instruction; his piety, and virtue, example, &c. but all this the envious man loseth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for detraction, that can hardly be so managed, but it will be found out; he that is still putting in Caveats against men's good thoughts of others, will quickly discover himself to do it out of envy, and then that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying.

29 What hath been said of the value, and respect due to those excellencies of the mind, may in a lower degree be applied to the outward advantages of honor, greatness, and the like. These though they are not of equal value with the former (and such for which no man is to prize himself) yet in regard, that these degrees, and distinctions of men are by God's wise providence disposed, for the better ordering of the world, there is such a civil respect due to

those, to whom God hath dispenc'd them, as may best preserve that order, for which they were intended. Therefore all inferiors are to behave themselves to their superious with modesty, and respect, and not by a rude boldness confound that order, which it hath pleased God to set in the world, but according as our Church-Catechism teaches, *order themselves lowly and reverently to all their betters*. And here the former caution against envy comes in most seasonably; these outward advantages being things, of which generally men have more taste, than of the other, and therefore will be more apt to envy, and repine to see others exceed them therein, to this therefore all the former considerations against envy will be very proper, and the more necessary to be made use of, by how much the tempt•tion is in this case to most minds t•e greater.

30. The *second* qualication is that of want; whoever is in distress for anything, wherewith I can supply him, that distress of his makes it a duty in me so to supply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not only for their own use, but for the advantage and benefit of others, and therefore what is thus given for their use becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants knowledge is to be instructed by him, that hath it, and this is one special end, why that knowledge is given him: *The tongue of the learned is given to speak a word in season, Isaiah. 50. 4*. He that is in sadness▪ and affliction, is to be comforted by him that is himself in cheerfulness. This we see St. Paul makes it the end of God's comforting him, that he *might be able to comfort them that are in any trouble, 2 Cor. 1. 4*. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those, who have such abilities, and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbor, appears plainly by that text, *Levite. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him*; where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended, and cleared by him, that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an injustice, that of slandering our neighbor is, I have already shown.

31. *Lastly*, he that is in poverty and need, must be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in justice. Solomon calls it a due, *Pro. 3. 27. Withhold not good from him to whom it is due, when it is in the power of thine hand to do it*: and what that good is, he explains in the very next verse: *Say not to thy neighbor, go and come again, and tomorrow I will give, when thou hast it by thee*: It seems, 'tis the withholding a due, so much as to defer giving to our poor neighbor. And we find God did among the Jews separate a certain portion of every man's increase for the use of the poor, a tenth every third year (which is all one with a thirtieth part ever year, *Deut. 14. 28, 29*). And this was to be paid not as a charity, or liberality, but as a debt, they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish*, that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazaruses* lie unrelieved at our doors, they having a better right to our superfluities, than we

ourselves have, and then what is it, but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion?

32. In all the foregoing cases, he that hath ability is to look upon himself, as God's steward, who hath put it into his hands to distribute to them, that want, and therefore not to do it, is the same injustice and fraud, that it would be in any steward to purse up that money for his private benefit, which was entrusted to him, for the maintenance of the family, and he that shall do thus, hath just reason to expect the doom of the unjust steward, *Luke 16*. to be put out of the stewardship, to have those ability, taken from him, which he hath so unfaithfully employed. And as for all the rest, so particularly for that of wealth, 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often by strange undiscernable ways to poverty; and no wonder, he having no title to God's blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites* before they could make that challenge of God's promise to bless them, *Deut. 26. 15. Look down from thy holy habitation and bless thy people Israel, &c.* they were first to pay the poor man's tithes, *ver. 12.* without which they could lay no claim to it. This withholding more then is meet, as *Solomon* says, *Pro. 11. 24. tends to poverty;* and therefore as thou wouldst play the *good husband* for thyself, be careful to perform this justice according to thy ability to all that are in want.

33. The *third qualification* is that of *relation*, and of that there may be divers sorts, arising from divers grounds, and duties, answerable to each of them. There is first a *relation* of a debtor to a creditor, and he that stands in that relation to any whether by virtue of bargain, loan, or promise, 'tis his duty to pay justly what he owes, if he be able (as on the other side if he be not, 'tis the creditors, to deal charitably and Christianly with him, and not to exact of him beyond his ability.) But I need not insist on this, having already by showing you the sin of with holding debts, informed you of this duty.

34. There is also a relation of an obliged person to his benefactor, that is one that hath done him *good*, of what kind soever, whether *spiritual*, or *corporal*; and the duty of that person is, *first thankfulness*, that is a ready and hearty acknowledgment of the courtesy received: *secondly, prayer* for God's blessings and rewards upon him; and *thirdly* an endeavor, as opportunity and ability serves, to make returns of kindness, by doing good turns back again. This duty of *gratitude* to *benefactors* is so generally acknowledged by all, even the most barbarous, and savagest of men, that he must have put off much of his human nature, that refuses to perform it. The very *Publicans* and *sinner*s, as our *Savior* says, *do good to those that do good to them.*

35. Yet how many of us fail even in this, how frequent is it to see men, not only neglect to repay courtesies, but return injuries instead of them? It is too observable in many particulars, but in none more, then in the case of advice, and admonition, which is of all others, the most precious part of kindness, the realest good turn that can be done from one man to another. And therefore those that do this to us, should be looked on, as our prime and *greatest benefactors*. But alas! how few are there that can find gratitude, shall I say? nay patience for such a courtesy? Go about to admonish a man of a fault, or tell him of an error,

he presently looks on you, as his enemy, you are, as St. Paul tells the *Galatians, Chap. 4. 16. become his enemy because you tell him the truth*; such a pride there is in men's hearts, that they must not be told of anything amiss, though it be with no other intent, but that they may amend it. A strange madness this is, the same that it would be in a sick man, to fly in the face of him that comes to cure him, on a fancy that he disparaged him in supposing him sick; so that we may well say with the wise man, *Pro. 12. 1. He that hateth reproof is brutish*. There cannot be in the world a more happy temper, for it fortifies a man in his sins, raises such mounts, and bulwarks about them, that no man can come to assault them, and if we may believe Solomon, *destruction will not fail to attend it, Pro. 29. 1. He that being of ten reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy*. But then again in respect of the admonisher, 'tis the greatest injustice, I may say, cruelty that can be, he comes in tenderness, and compassion to rescue thee from a danger, and to that purpose puts himself upon a very uneasy task; for such the general impatience men have to admonition, hath now made it; and what a defeat, what a grief is it to him, to find that instead of reforming the *first* fault, thou art run into a *second*, to wit that of causeless displeasure against him? This is one of the worst, and yet I doubt, the commonest sort of unthankfulness to benefactors, and so a great failing in that duty we owe to that sort of relation. But perhaps these will be looked on as remote relations (yet 'tis sure they are such as challenge all that duty I have assigned to them) I shall in the next place proceed to those relations, which are by all acknowledged to be of the greatest nearness.

#### PARTITION XIV.

Of DUTY to PARENTS. Magistrates, Pastors, &c. Of the DUTY of PARENTS to Children, &c.

§. 1. THE *first* of those nearer sorts of relations, is that of a *Parent*; And here it will be necessary to consider the several sorts of *Parents*, according to which the duty to them is to be measured. Those are these three, the *Civil*, the *Spiritual*, the *Natural*.

2. The *Civil Parent* is he, whom God hath established the *Supreme Magistrate*, who by a just right possesses the throne in a Nation. This is the common Father of all those that are under his authority. The duty we owe to this *Parent* is, *first*, *Honor* and *Reverence*, looking on him, as upon one, on whom God hath stamped much of his own power and authority, and therefore paying him all honor and esteem, never daring, upon any pretence whatsoever, to *speak evil of the ruler of our people*, Acts 23. 5.

3. *Secondly*, *Paying Tribute*; This is expressly commanded by the Apostle, *Rom. 13. 6. Pay ye tribute also, for they are God's Ministers attending continually upon this very thing*. God has set them apart as Ministers for the common good of the people, and therefore 'tis all justice, they should be maintained, and supported by them. And indeed when it is considered, what are the cares, and troubles of that high calling, how many thorns are plated in every Crown, we have very little reason to envy them these dues, and it may truly be said, there is none of their poor laboring subjects, that earns their living so hardly.

4. *Thirdly*, We are to pray for them: this is also expressly commanded by the Apostle, *1 Tim. 2. 2. to be done for Kings, and for all that are in authority*. The businesses of that calling are so

weighty, the dangers and hazards of it so great, that they of all others need prayers for God's direction, assistance, and blessing, and the prayers that are thus poured out for them, will return into our own bosoms, for the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned.

5. *Fourthly*, We are to pay them *Obedience*. This is likewise strictly charged by the Apostle, 1 *Pet. 2. 13. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as Supreme, or unto Governors as those that are sent by him; We owe such an obedience to the Supreme power, that whoever is authorised by him, we are to submit to, and St. Paul likewise is most full to this purpose, Rom. 13. 1. Let every Soul be subject to the higher powers; and again, ver. 2. Whosoever resisteth the powers, resisteth the Ordinance of God.* And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity, to show us, that no pretence of the wickedness of our rulers can free us of this duty. An *obedience* we must pay either active, or passive: the active in the case of all lawful commands; That is, whenever the Magistrate commands something, which is not contrary to some Command of God, we are then bound to act according to that command of the Magistrate, to do the thing he requires. But when he enjoins anything contrary to what God hath Commanded, we are not then to pay him this active *obedience*, we may, nay we must refuse thus to act, (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornness) we are in that case to *obey God rather than man*. But even this is a season for the passive obedience, we must patiently suffer, what he inflicts on us, for such refusal, and not, to secure ourselves, rise up against him. For *who can stretch his hand against the Lord's anointed, and be guilt less?* says David to Abishai, 1 *Sam. 26 9.* and that at a time when David was under a great persecution from Saul, nay, had also the assurance of the Kingdom after him; and St. Paul's sentence in this case is most heavy, *Rom. 13. 2. They that resist shall receive to themselves damnation.* Here is very small encouragement to any to rise up against the lawful Magistrate, for though they should so far prosper here, as to secure themselves from him by this means, yet there is a King of kings, from whom no power can shelter them, and this damnation in the close will prove a sad prize of their victories. What is on the other side the duty of the Magistrate to the people will be vain to mention here, none of that rank being like to read this treatise, and it being very useless for the people to inquire, what is the duty of their Supreme, wherein the most are already much better read, than in their own, it may suffice them to know that whatsoever his duty is, or however performed, he is accountable to none but God and no failing of his part, can warrant them to fail of theirs.

6 The second sort of *Parents* are the spiritual; That is, the Ministers of the Word, whether such, as be Governors in the Church, or others under them, who are to perform the same Offices to our Souls, that our natural Parents do to our bodies. Thus St. Paul tells the *Corinthians*, that in *Christ Jesus he had begotten them through the Gospel*, 1 *Cor 4. 15.* and the *Galatians*, chap. 4. 19. that he *travels in birth of them, till Christ he formed in them;* and again, 1 *Cor. 3. 2. He had fed them with milk;* that is, such Doctrines as were agreeable to that infant state of Christianity they were then in, but he had stronger meat for them of *full age*, Heb. 5.

14. All these are the Offices of a Parent, and therefore they that perform them to us, may well be accounted as such.

7. Our duty to these is *first* to love them, to bear them that kindness, which belongs to those who do us the greatest benefits. This is required by St. Paul, 1 Thes 5. 13. *I beseech you, brethren, mark them which labor among you and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake.* The work is such as ought in all reason to procure them love, it being of the highest advantage to us.

8. *Secondly*, 'Tis our duty to *value* and *esteem* them, as we see in the text now mentioned; and surely this is most reasonable, if we consider either the nature of their work, or who it is that employs them. The nature of their work is of all others the most excellent; we use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no Merchandize of equal worth with a Soul, and this is their Traffick, rescuing precious Souls from perdition. And if we consider further, who it is that employs them, it yet adds to the reverence due to them. They are *Ambassadors for Christ*, 2 Cor. 5. 20. and Ambassadors are by the Laws of all Nations to be used with a respect, answerable to the quality of those that send them. Therefore Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luk. 10. 16. It seems there is more depends on the despising of Ministers, then men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime, and sport to affront, and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'Tis as if a man on his own head should go, as an Ambassador from his Prince; the Apostle says of the Priests of the Law, which yet are inferior to those of the Gospel, *That no man taketh this honor to himself, but he which was called of God*, Heb. 5 4. How shall then any man dare to assume this greater honor to himself, that is not called to it; Neither will it suffice to say, they have the inward call of the spirit; for since God hath established an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those thieves and robbers, as our Savior speaks, *Jo. 10. which come not in by the door.* Besides the sad experience of these times show, that many who pretend most to this inward call of the Spirit, are called by some other spirit, then that of God, the doctrines they vnt being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be looked on as those seducers, those false prophets, whereof we are so often warned in the Epistles of the Apostles. And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jereboam*, as a crying sin, that he made of the meanest of the people Priests; that is, such as had by God's institution no right to it, and whoever hearkens to these uncalled preachers, run into that very sin, for without the encouragement of being followed, they would not long continue in the course, and therefore they that give them that encouragement, have much to answer for, and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy so timely



convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

9 *Thirdly*, We owe to them *maintenance*: but of this I have spoken already in the first part of this Book, and shall not here repeat. *Fourthly*, We owe them *obedience*, *Obey them*, saith the Apostle, *that have the rule over you and submit yourselves, for they watch for your Souls*, Heb. 13. 17. This *obedience* is to be paid them in spiritual things; that is, whatsoever they out of God's word shall declare to us, to be God's Commands, these we are diligently to obey, remembering that it is not they, but God requires it, according to that of Christ, *he that heareth you heareth me*, Luk. 10. 16. And this whether it be delivered by the way of public preaching, or private exhortation, for in both, so long as they keep them to the rule, which is God's Word, they are the Messengers of the *Lord of Hosts*, Mal. 2. 7. This *obedience* the Apostle enforceth from a double motive, one taken from their Ministry, another from themselves. *They watch*, says he, *for your Souls, as they that must give account that they may do it with joy, and not with grief*; The people are by their *obedience* to enable their Pastors to give a comfortable account of their Souls, and it is a most unkind return of all their care and labors; to be put to grieve for the ill success of them. But then in the *second* place, 'tis their own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (says the Apostle, *Heb. 13. 17.*) *will be unprofitable for you*; 'tis yourselves, that will finally prove the losers by it, you loose all those glorious rewards, which are offered, as the crown of this obedience, you get nothing but an addition to your sin, & punishment, for as our Savior tells the Pharisees, *If he had not come and spoken to them they had not had sin*, Jo. 15. 24 that is in comparison with what they then had; so certainly they that never had the Gospel preached to them, are much more innocent than they that have heard and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for Tyre and Sydon*, which were Heathen Cities, *then for them*, the same undoubtedly we may conclude of ourselves.

10. *Lastly*, We are to pray for them; This *St. Paul* everywhere requires of his Spiritual children; thus *Eph. 6. 7, 8.* having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel*; and so again, *Col 4. 3.* And this remains still a duty to these Spiritual Fathers, to pray for such assistances of God's Spirit to them, as may enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbare to mention the duty of Magistrates.

11. The *third* sort of parent is the *natural*, the fathers of our flesh, as the *Apostle* calls them, *Heb. 12. 9.* And to these we owe several duties, as *first* we owe them reverence, and respect; we must behave ourselves towards them with all humility, and observance, and must not upon any pretence of infirmity in them, despise or contemn them, either in outward behavior, or so much as inwardly in our hearts. If indeed they have infirmities, it must be our business to cover, and conceal them; like *Shem*, and *Japheth*, who while cursed *Cham* published and disclosed the nakedness of their father, covered it, *Gen. 9. 23.* and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep

ourselves from looking on those nakedness of our parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their parents, but pretend they have those infirmities they have not; there is ordinarily such a pride, and headiness in youth, that they cannot abide to submit to the counsels, and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety, and experience. To such the exhortation of *Solomon* is very necessary, *Pro. 23. 22. Hearken to thy father that begat thee, and despise not thy mother when she is old.* A multitude of texts more there are in that book, to this purpose, which shows that the wisest of men thought it necessary for children to attend to the counsel of their parents. But the youth of our age set up for wisdom, the quite contrary way, and think they then become wits, when they are advanced to the despising the counsel, yea mocking the persons of their parents. Let such if they will not practice the exhortations, yet remember the threatening of the wise man, *Pro. 30. 17. The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

A second duty to them is *love*; we are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do anything that may grieve or disquiet them. This will appear but common gratitude; when 'tis remembered, what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This *love* is to be expressed several ways, *first*, in all kindness of behavior, carrying ourselves not only with an awe, and respect, but with kindness and affection, and therefore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve, and afflict them. *Secondly*, this love is to be expressed in praying for them. The debt a child owe to a parent is so great, that he can never hope himself to discharge it; he is therefore to call in God's aid, to beg of him, that he will reward all the good his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that instead of calling to heaven for blessings on their parents, ransack hell for curses on them, and pour out the blackest execrations against them? This is a thing so horrid, that one would think there needed no persuasion against it, because none could be so vile, as to fall into it, but we see God himself, who best knows men's hearts, saw it possible; and therefore laid the heaviest punishment upon it: *He that curseth father or mother, let him die the death, Exod. 21. 17.* And alas! our daily experience tells us, 'tis not only possible, but common even this of uttering curses. But 'tis to be feared, there is another, yet more common, that is the wishing curses, though fear or shame keep them from speaking out. How many children are there, that either through impatience of the Government, or greediness of the possessions of the Parents, have wisht their deaths? But whoever doth so, let him remember, that how stylie and fairly soever he carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this heinous offender, a curser of his Parents. And then let it be considered, that God hath as well the power of punishing, as of seeing, and

therefore since he hath pronounced death to be the reward of that sin, 'tis not unreasonable to expect he may himself inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The fifth Commandment promiseth long life as the reward of honoring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary, and sure there is nothing more highly contrary to that duty, then this we are now speaking of, the cursing our Parents.

14. The third duty we owe to them is *obedience*; This is not only contained in the fifth Commandment, but expressly enjoined in other places of Scripture. *Eph. 6. 1. Children obey your Parents in the Lord, for this is right*; and again, *Col. 3. 20. Children obey your Parents in all things, for this is well pleasing to the Lord*. We owe them an *obedience* in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred, and therefore if any Parent shall be so wicked, as to require his child to steal, to lie, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command, nay, he must disobey, or else he offend against a higher duty, even that he owes to God, his Heavenly Father. Yet when 'tis thus necessary to refuse obedience, he should take care to do it in such a modest, and respectful manner, that it may appear 'tis conscience only, and not stubbornness moves him to it. But in case of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter; How little this duty is regarded is too manifest everywhere in the world, where Parents generally have their children no longer under command, then they are under the rod; when they are once grown up, they think themselves free from all obedience to them, or if some do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only worldly prudence; They fear to displease their Parents, lest they should shorten their hand toward them, and so they shall loose somewhat by it; but how few are there that obey purely upon conscience of duty? This sin of disobedience to Parents was by the Law of *Moses* punishable with death, as you may read *Deut 21. 18*. but if Parents now a days should proceed so with their children, many might soon make themselves chidless.

15. But of all acts of *disobedience*, that of *marrying* against the consent of the Parent, is one of the highest. Children are so much the goods, the possessions of the Parent, that they cannot without a kind of theft, give away themselves without the allowance of those, that have the right in them, and therefore we see under the Law, the Maid that had made any vow, was not suffered to perform it, without the consent of the Parent. *Num. 30. 5*. the right of the Parent was thought of force enough to cancel, and make void the Obligation, even of a vow, and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed.

16. A *fourth* duty to the Parent is to *assist*, and minister to them in all their wants of what kind soever, whether weakness, and sickness of body, decayedness of understanding, or poverty, and lowness of estate, in all these the child is bound according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the

very same benefit from the Parent, the child had then no strength to support, no understanding to guide itself; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the child is to perform the same offices back again to them. As for that of relieving their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee; but besides this Christ himself teaches us, that this is contained within their precept of honoring the Parents, for when *Mar. 7. 13.* he accuses the Pharisees of *rejecting the Commandment of God, to cleave to their own traditions*, he instances in this particular, concerning the relieving of Parents, whereby 'tis manifest that this is a part of that duty which is enjoined in the fifth Commandment, as you may see at large in the Text, and such a duty it is that no pretence can absolve, or acquit us of it. How then shall those answer it, that deny relief to their poor Parents, that cannot part with their own excesses, and superfluities, which are indeed their sins, to satisfy the necessities of those to whom they owe their being? Nay, some there are, yet worse, who out of pride scorn to own their Parents in there poverty; Thus it often happens, when the child is advanced to dignity or wealth, they think it a disparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanness of their birth, and so the poor Parent fares the worse for the prosperity of his child. This is such a pride and unnaturalness together, as will surely find a sharp vengeance from God, for if *Solomon* observe of pride alone, that it is the fore-runner of destruction, *Prov. 16. 18.* we may much rather conclude so of it, when it is thus accompanied.

17. To this that hath been said of the duty of children to their Parents, I shall add only this: That no unkindness, no fault of the Parent can acquit the child of this duty, but as *St. Peter* tells servants, *1 Pet. 2. 18.* that they *must be subject not only to the good and gentle masters, but also to the froward*, so certainly it belongs to children to perform duty not only to the kind and virtuous, but even to the harshest, and wicked'st Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet that is not the only, nor chiefest ground of it; That is laid in the Command of God, who requires us thus to honor our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done anything to oblige the child, (which can hardly be imagined) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, though none of the other tie of gratitude should lie on us.

But as this is due from the child to the Parents, so on the other side there are other things also due from the Parents to the child, and that throughout the several states, and ages of it.

18. *First*, There is the care of *nourishing* and *sustaining* it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himself; This is a duty, which nature teaches, even the savages beasts, have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question whether the mother be obliged to give the child its first nourishment, by giving it suck herself, because

'twill not be possible to affirm universally in the case, there being many circumstances, which may alter it, and make it not only lawful, but best not to do it; all I shall say, is, that where no impediment of sickness, weakness, or the like does happen, 'tis surely best for the mother herself to perform this office, there being many advantages to the child by it, which a good Mother ought so far to consider, as not to sell them to her own sloth, or niceness, or any such unworthy motive, for where such only are the grounds of forbearing it, they will never be able to justify the omission, they being themselves unjustifiable.

But besides this first care, which belongs to the body of the child, there is another, which should begin near as early, which belongs to their Souls, and that is the bringing them to the Sacrament of *Baptism*, thereby to procure them an early right to all those precious advantages, which that Sacrament conveys to them. This is a duty the Parents ought not to delay, it being most reasonable, that they who have been instruments to convey the stain and pollution of sin to the poor Infant, should be very earnest and industrious to have it washed off, as soon as may be: Besides the life of so tender a creature is but a blast, and many times gone in a moment, and though we are not to despair of God's mercy to those poor children, who die without Baptism, yet surely those Parents commit a great fault, by whose neglect it is, that they want it.

19. Secondly, The Parents must provide for the education of the child; they must, as *Solomon* speaks, *Prov. 22. 6. Train up the child in the way he should go.* As soon therefore as children come to the use of reason, they are to be instructed, and that first in those things, which concern their eternal well-being, they are by little and little to be taught all those things, which God hath Commanded them, as their duty to perform; as also what glorious rewards he hath provided for them, if they do it, and what grievous and eternal punishments, if they do it not. These things ought as early, as is possible, to be instilled into the minds of children, which (like new vessels) do usually keep the savor of that, which is first put into them, and therefore it nearly concerns all parents to look they be at first thus seasoned with Virtue and Religion. 'Tis sure if this be neglected, there is one ready at hand to fill them with the contrary, the devil will be diligent enough to instill into them all wickedness and vice, even from their cradles, and there being also in all our natures so much the greater aptness to evil, then to good, there is need of great care and watchfulness, to prevent those endeavors of that enemy of Souls, which can no way be, but by possessing them at first with good things, breeding in them a love to virtue, & a hatred of vice, that so when the temptations come, they may be armed against them. This surely is above all things the duty of Parents to look after, and the neglect of it is a horrible cruelty; We justly look upon those Parents, as most unnatural wretches, that take away the life of their child; but alas! that his mercy and tenderness, compared to this of neglecting his education, for by that he ruins his Soul, makes him miserable eternally; and God knows, multitudes of such cruel Parents there are in the world, that thus give up their children to be possessed by the Devil, for want of an early acquainting them with the ways of God; nay, indeed how few there are, that do conscionable perform this duty, is too apparent by the strange rudeness, and ignorance, that is generally among youth: the children of those who call themselves Christians, being frequently as ignorant of God and Christ, as the meerest Heathens. But whoever they are, that thus neglect

this great duty, let them know that it is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves. For as God says to the careless watchmen, *Ezeck. 3. 18. That if any soul perish by his negligence, that soul shall be required at his hands*, so surely will it fare with all parents, who have this office of watch-men entrusted to them by God over their own children: A *second* part of education is the bringing them up to some employment, busying them in some honest exercise, whereby they may avoid that great *snare of the Devil, Idleness*, and also be taught some useful art or trade, whereby when they come to age, they may become profitable to the *Commonwealth*, and able to get an honest living to themselves.

20. To this great duty of *educating of children*, there is required as means, *first encouragement, secondly, correction: encouragement* is first to be tried, we should endeavor to make children in love with duty, by offering them rewards and invitations, and whenever they do well take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children, but with a face of sowreness and austerity; this seems to be that, which *St. Paul* forwarnes parents of, when he bids *fathers* not to *provoke their children to wrath, Col. 3. 21*. To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the *Apostle* tells us in the same verse, what will be the issue of it, they will be discouraged, they will have no heart to go on in any good course, when the parent affords them no countenance. The *second* means is correction, and this becomes seasonable, when the former will do no good, when all fair means, persuasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be first tried in words, I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blows, and in this case as *Solomon* says, *he that spareth his rod, hateth his son, Prov. 13. 24*. 'Tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befall the child, that is left to himself. But then this correction must be given in such a manner, as may be likely to do good; to which purpose it must first be given timely; the child must not be suffered to run on in any ill, till it have got a habit, and a stubbornness too. This is a great error in many parents, they will let their children alone for divers years, to do what they list, permit them to lie, to steal, without ever so much as rebuking them, nay, perhaps please themselves to see the witty shifts of the child, and think it matters not what they do while they are little: But alas! all that while the vice gets root, and that many times so deep a one, that all they can do afterwards, whether by words or blows, can never pluck it up. *Secondly*, correction must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. *Thirdly*, it must not be given in rage, if it be, it will not only be in danger of being immoderate, but it will lose its effect upon the child, who will think he is corrected, not because he has done a fault, but because his parent is angry, and so will rather blame the parent than himself, whereas on the contrary, care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be thoroughly amended.

21. *Thirdly*, after children are grown up, & are past the age of education, there are yet other offices for the parent to perform to them: the parent is still to watch over them in respect of

their souls, to observe how they practice those precepts, which were given them in their education, and accordingly to exhort, encourage, or reprove, as they find occasion.

22. So also for their outward estate, they are to put them into some course of living in the world; if God have blest the parents with wealth, according to what he hath, he must distribute to his children, remembering that since he was the instrument of bringing them into the world, he is according to his ability to provide for their comfortably living in it, they are therefore to be looked on very unnatural parents, who, so they may have enough to spend in their own riots, and excess, care not what becomes of their children, never think of providing for them. Another fault is usual among parents in this business; they defer all the provisions for them, till themselves be dead, heap up perhaps great matters for them against that time, but in the mean time afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this: first it lessens the child's action to his parent, nay, sometimes it proceeds so far, as to make him wish his death, which though it be such a fault, as no temptation can excuse in a child, yet 'tis also a great fault in a parent to give that temptation. Secondly, it puts the child upon shifts, and tricks; many times dishonest ones, to supply his necessities; this is, I doubt not, a common effect of it, the hardness of parents has often put men upon very unlawful courses, which when they are once acquainted with, perhaps they never leave, though the first occasion cease; and therefore parents ought to beware, how they run them upon those hazards. Besides the parent loses that contentment, which he might have in seeing his children live prosperously and comfortably, which none but an arrant earth-worm would exchange for the vain imaginary pleasure of having money in his chest. But in this business of providing for children, there is yet another thing to be heeded, and that is, that the parent get that wealth honestly, which he makes their portion; else 'tis very far from being a provision, there is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his child, do but cheat, and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is sure to eat it out. This is so common an observation that I need say nothing to confirm the truth of it; would God it were as generally laid to heart, as it seems to be generally taken notice of: Then surely parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to spoil them of whatever they have lawfully gathered for them, the least mite of unlawful gain being of the nature of leaven, which *sours the whole lump*, bringing down curses upon all a man possesseth. Let all parents therefore satisfy themselves with such provisions for their children as God shall enable them honestly to make, assuring themselves how little soever it be, 'tis a better portion than the greatest wealth unjustly gotten, according to that of Solomom, *Pro. 16. 8. Better is a little with righteousness, then great revenues without right.*

23. A fourth thing the parent owes to the child is *good example*. he is not only to set him rules of virtue, and godliness; but he must himself give him a pattern in his own practice, we see the force of example is infinitely beyond that of precept, especially where the person is one, to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave

themselves so before their children, that their example may be a means of winning them to virtue; But alas! this age affords little of this care, nay, so far 'tis from it, that there are none more frequently the instruments of corrupting children, than their own Parents. And indeed how can it be otherwise, while men give themselves liberty to all wickedness, 'tis not to be hoped, but that the children which observe it, will imitate it; the child that sees his father drunk, will sure think, he may be so too, as well as his father. So he that bears him swear, will do the like, and so for all other vices, and if any Parent that is thus wicked himself, should happen to have so much more care of his child's Soul, than his own; as to forbid him the things which himself practices, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that, which himself freely does, and so he is never likely to be wrought upon by it. This consideration lays a most strict tie upon all Parents, to live Christianly, for otherwise they do not only hazard their own Souls, but those of their children also, and as it were purchase an estate of inheritance in Hell.

24. A *fifth* duty of Parents is *blessing their children*; the way of doing that is double, *first*, by their prayer; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate, and *secondly* by their piety they are to be such persons themselves as that a blessing may descend from them upon their posterity. This is often promised in Scripture to godly men, that their *seed shall be blessed*. Thus in the *second commandment*, God promises to *show mercy to the thousand generation of them that love him and keep his commandments*. And it is very observable in the *Jews*, that though they were a *stiff necked generation*, and had very grievously provoked God, yet the godliness of their *forefathers*, *Abraham*, *Isaac*, and *Jacob*, did many times move God to save them from destruction: on the other side, we see that even good men have fared the worse for the iniquities of their fathers. Thus when *Josiah* had destroyed idolatry restored God's service, and done good beyond all the Kings that were before him, yet there was an old arreare of *Manasseh* his *grandfather*, which all this piety of his would not blot out, but he resolves to cast *Judah* also out of his sight, as you may read at large, *2 Kings* 23. If therefore parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entaile a blessing upon them.

25 *Sixthly*, parents must take heed, that they use their power over their children with equity, and moderation, not to oppress them with *unreasonable commands*, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof parents may often have use, but in none greater, then in the business of marrying their children, wherein many that otherwise are good parents have been to blame, when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are two things, which parents ought especially to consider in the matching of their children; the *first*, how they may live Christianly, and to that purpose to choose a virtuous and pious person, to link them with: the second is, how they may live cheerfully and comfortably in this world; and to that end



though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after; that which much more tends to the happiness of that state, is the mutual kindness, and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no parent ought to thrust a child into it. I have now done with the *first* sort of relation, that of a parent.

#### PARTITION XV.

Of DUTY to our BRETHREN, and Relations; Husband, Wife, Friends, Masters, Servants.

§. 1: THE *second* sort of relation is that of a *brother*; now brotherhood may be twofold, either *natural*, or *spiritual*, the *natural* may in the largest extent contain under it all mankind, all that partake of the same nature; but I shall not consider it so in this place, having already mentioned those gegeneral duties, which belong to all as such: I now speak of that natural brother-hood, that is between those that are the children of the same immediate parent; and the duty of these is to have united hearts, and affections: This nature points out to them, they partaking in a more especial manner, of each others substance, and therefore ought to have the greatest tenderness and kindness, each to other; thus we see *Abraham* make it an argument, why there should be no contention between him and *Let*, because they were brethren, *Gen. 13. 8*. And though by brethren there is meant only cousins, yet that helps the more strongly to conclude, that this nearer relation is in reason to be a greater bar to strife, as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

2. This kindness and love between brethren and sisters ought to be very firmly grounded in their hearts, if it be not, they will be of all others in most danger of disagreeing; for the continual conversation that is among them, whilst they are at home in the fathers house, will be apt to minister some occasion of jar. Besides the equality that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Josephs* brethren envied him, because he had most of his fathers love, and *Rachel* envied her sister *Leah*, because she was fruitful; therefore for the preventing of such temptations, let all who have brethren and sisters, possess their mind with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, anymore then one part of the body does another of the same body, but will strive to advance, and help forward the good of each other.

3. The *second* kind of *brotherhood* is *spiritual*; that contains all those who profess the same faith with us: the Church in our baptism becomes a mother to each baptized person, and then surely they that have the relation of children to her, must have also the relation of brethren to each other; and to this sort of brethren also we owe a great deal of tenderness and affection; the spiritual bond of Religion, should of all others the most closely unite our hearts. This is the brotherhood which *St. Peter* exhorts us to love. *1 Pet. 2. 17*. And to it we are in an especial manner bound to do all good offices, *Do good*, saith the Apostle, *to all*, but

*especially to them that are of the household of faith, Gal. 6. 10.* Our compassions are to be most melting towards them of all others, in all their needs; Christ tells us, that *whosoever gives but a cup of cold water to any in the name of a disciple shall not lose his reward, Mat. 10. 42.* From whence we may assure ourselves that this peculiar love to Christians, as Christians, is very acceptable in his sight.

4. Several duties there are required of us to these *brethren*; one principal, is the holding communion with them, and that first in doctrine; we are constantly to continue in the belief and profession of all those necessary truths, by which we may be marked out as followers, and disciples of Christ; this is that faith, which St. *Jude* speaks of, which was *once delivered to the Saints, Jude 3.* by keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb. 10. 22. Let us hold fast the profession of our faith without wavering.* Secondly, we are also as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our profession; and therefore he that willingly withdraws himself from these, gives ground to suspect, he will be apt to renounce the other also. But these parts of communion we find strictly maintained by the first Christians, *Acts 2. 42. They continued steadfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers: they continued, and that steadfastly, they were not frightened from it by any persecutions, though that were a time wherein they were tried with the sharpest sufferings; which may teach us, that it is not the danger, that attends this duty can acquit us of it.*

5. Secondly, we are to bear with the *infirmities* of our Christian brethren, according to the advice of St. *Paul, Rom. 15. 1. We that are strong ought to bear the infirmities of the weak.* If one that holds all necessary Christian truth, happen yet to be in some error, we are not for this either to forsake his communion, or despise his person. This St. *Paul* teaches us in the case of that weak brother, who by error made a causeless scruple about meats, *Rom. 14.* where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not to despise him, as on the other side, he bids that weak one not to judge the stronger; the lesser differences in opinion must be born with on both sides, and must not in the least abate our brotherly charity towards each other.

6. Thirdly, we are to endeavor the *restoring* of any fallen brother, that is, to bring him to repentance, after he hath fallen into any sin. Thus St. *Paul* commands the *Galatians*, that they should *retore him that was overtaken in a fault, considering themselves least they also were tempted.* We are not to look on him as a cast-away to give him over as utterly desperate, neither are we to triumph over him, in respect of our own innocence, like the proud Pharisee, over the poor Publican, *Luke 18. 11.* but we are meekly to endeavor his recovery, remembering that our own frailty is such, that we are not secure from the like falls.

7. Fourthly, We are to have a *Sympathy*, and fellow feeling-with these brethren, to be nearly touched with whatsoever befalls them, either as they are considered in society, or in single persons. In *society* first, and so they make up a Church, & that either the universal, which is

made up of all Believers throughout the world, or any particular Church, which is made up of all the Believers in that particular Nation, and whatever happens to either of these, either the whole Church in general, or any such single part of it, especially that whereof ourselves are members, we are to be much affected and moved with, to rejoice in all the prosperities, and to mourn and bewail all the breaches, and desolations thereof, and daily and earnestly to pray with *David*, Psal. 51. 18. *O be favorable and gracious unto Zion, build thou the walls of Jerusalem;* and that especially when we see her in distress, and persecution. Whosoever is not thus touched with the condition of the Church, is not to be looked on, as a living member of it, for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: it was the observation of the Psalmist, that *God's Servants think upon the stones of Sin, and pity to see her in the dust.* Psal. 102. 14. and surely all his servants are still of the same temper, cannot look on the ruins, and desolations of the Church, without the greatest sorrow, and lamentation. *Secondly*, we are to have this fellow-feeling with our brethren, considered as single persons; We are to account ourselves concerned in very particular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom. 12. 14. Rejoice with them that rejoice, weep with them that weep;* and again, *1 Cor. 12. under the similitude of the natural body he urges this duty, Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.* All these several effects of love we owe to these spiritual brethren. And this love is that, which Christ has made the badge of his disciples, *Jo. 13. 35. By this shall all men know that ye are my disciples, if ye have love one to another;* so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren.

8. The *third* relation is that between *Husband and Wife*. This is yet much nearer then either of the former, as appears by that Text *Eph. 5. 31. A man shall leave Father and Mother and cleave to his wife, and they two shall be one flesh.* Several duties there are owing from one of these persons to the other; and *first* for the wife, she owes obedience. This is commanded by the Apostle, *Col. 3. 18. Wives submit yourselves to your own husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is in all lawful commands, for otherwise 'tis here as in the case of all other superiors, God must be obeyed rather than man, and the wife must not upon her husbands command do anything which is forbidden by God. But in all things, which doth not cross some command of God's, this precept is of force, and will serve to condemn the peevish stubbornness of many wives, who resist the lawful commands of their husbands, only because they are impatient of this duty of subjection, which God himself requires of them. But it may here be asked, what if the husband command something which though it be not unlawful, is yet very inconvenient, and imprudent, must the wife submit to such a command? To this I answer, that it will be no disobedience in her, but duty, calmly and mildly to show him the inconveniences thereof, and to persuade him to retract that command; but in case she cannot win him to it by fair entreaties, she must neither try sharp language, nor yet finally refuse to obey, nothing but the unlawfulness of the command being sufficient warrant for that

9 *Secondly*, The wife owes *Fidelity* to the husband, and that of two sorts; *first* that of the bed, she must keep herself pure and chaste from all strange embraces, and therefore must not so

much as give an ear to any that would allure her, but with the greatest abhorrence eject all motions of that sort, & never give any man that has once made such a mot on to her, the least opportunity to make a second. *Secondly*, She owes him likewise Fidelity, in the managing of those worldly affairs, he commits to her; she must order them so, as may be most to her husbands advantage, and not by deceiving, and cozening of him employ his good to such uses as he allows not of.

10. *Thirdly*, She owes him *Love*, and together with that all friendliness and kindness of conversation; she is to endeavor to bring him as much assistance, and comfort of life, as is possible, that so she may answer that special end of the woman's creation, the being a help to her husband, *Gen. 2. 13.* and this in all conditions, whether health, or sickness, wealth, or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all sullenness, and harshness, all brawling, and unquietness is directly contrary, for that makes the wife the burden, and plague of the man, instead of a help and comfort; And sure if it be a fault to behave ones self so to any person, as hath already been shown, how great must it be to do so to him, to whom the greatest kindness and affection is owing?

11. Nor let such wives think that any faults, or provocations of the husband can justify their frowardness, for they will not, either in respect of Religion or discretion. Not in religion for where God has absolutely Commanded a duty to be paid, 'tis not any unworthiness of the person can excuse from it; Nor in Discretion, for the worse a husband is, the more need there is for the wife to carry herself with that gentleness and sweetness, that may be most likely to win him. This is the advice *St. Peter* gave the wives of his time, *1 P<sup>t</sup>. 3. 1. Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they may without the word be won by the conversation of the wives.* It seems the good behavior of the wives was thought a powerful means even to win men from *Heathenism* to *Christianity*, and sure it might now a days have some good effects, if women would have but the patience to try it: At the least, 'twould have this, that it would keep some tolerable quiet in Families, whereas on the other side the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods, but can give some instance of it. How many men are there, that to avoid the noise of a froward wife, have fallen to company keeping, & by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administering that temptation. But whenever there happens anything, which in kindness to her husband, she is to admonish him of, let it be with that softness, and mildness, that it may appear 'tis love, and not anger, that makes her speak.

12. There are also on the *Husbands* part several 〈◇〉. There is *first* Love, which *Saint Paul* requires, to be very tender and passionate towards the wife, as appears by the similitudes •e•nieth in that matter, *Eph. 5.* The one that of the love a man bears to his natural body, *No man*, says he, *ver. 2 7. ever hated his own fl<sup>sh</sup>, but nourisheth, and cherisheth it.* The other the love that *Christ* bears to his Church, which is far greater, *ver. 26.* both which he sets as patterns for this love of husbands towards their wives. This utterly forbids all harshness, and roughness to them; Men are to use them as parts of themselves, to love them as their

own bodies, and therefore to do nothing, that may be hurtful, and grievous to them, no more than they would cut, and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like human creatures consider, whether that be to love them, as their own bodies

13. A *second* duty of the *Husband*, is *Faithfulness* to the Bed. This is by God as well required of the husband, as the wife, and though the world do seem to look on the breach of this duty, with less abhorrence in the husband, yet sure before that Just Judge, the offense will appear no less on the man's side, then the woman's. This is certain, 'tis in both a breach of the vow, made to each other, at their Marriage, and so besides the uncleanness, a down-right perjury, and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, then merely of the sin.

14. A *third* duty of the husband is to *maintain*, and *provide* for the wife. He is to let her partake with him in those outward good things, wherewith God hath blest him, and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness so waste his goods, that he shall become unable to support her. This is certainly the duty of the husband, who being, as hath been said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labor and industry, when that is requisite, it being unreasonable the husband should toil to maintain the wife in idleness.

15. *Fourthly*, The husband is to *instruct* the wife in the things which concern her eternal welfare, if she be ignorant of them. Thus St. Paul bids the *wives learn of their husbands at home*, 1 Cor. 14. 36 which supposes, that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavor, that all under his charge be taught all necessary things of this kind, and then sure more especially his wife, who is so much nearer to him, then all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

16. *Lastly*, *Husbands* and *Wives*, are mutually to pray for each other, to beg all blessings from God, both temporal and spiritual, & to endeavor all they can to do all good to one another, especially all good to each others Souls, by stirring up to the performance of duty and dissuading, and drawing back from all sin, and by being like true yoke-fellows, helpful and assistant to each other in the doing of all sorts of good, both to their own Family, and all others within their reach. This is of all other the truest, and most valuable love. Nay, indeed how can it be said they do love at all, who can contentedly let each other run on in a course that will bring them to eternal misery? And if the love of husbands and wives were thus grounded in Virtue and Religion, 'twould make their lives a kind of Heaven on earth, 'twould prevent all those contentions, and brawlings, so common among them, which are the great plagues of Families, and a lesser Hell, in passage to the greater, and truly where it is not thus founded, there is little comfort to be expected in marriage.

17. It should therefore be the care of everyone that means to enter upon that state, to consider advisedly before hand, and to choose such a person, with whom they may have this

spiritual friendship, that is such a one, as truly fears God. There are many false ends of Marriage looked upon in the world: some Marry for Wealth, others for Beauty, and generally they are only worldly respects, that are at all considered; but certainly he that would Marry as •e ought, should contrive to make his Marriage useful to those better ends, of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them, and to that purpose the virtue of the person chosen in more conducing then all the wealth in the world, though I deny not, but that a competency of that may likewise be considered

18. But above all things, let all take heed, that they make not such marriages, as may not only be ill in their effects, but are actual sins at the time; such are the marriages of those that were formerly promised to some other, in which case 'tis sure they rightly belong to those, to whom they past the first promise, and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is direct adultery, as St. Paul tells us, Rom. 7. 3. The like unlawfulness there is also in the marriage of those, who are within those degrees of kindred forbidden by God, the particulars whereof are set down in the 18. and 20 of Lev. and whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great sin of incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches; it were well therefore if people would look on marriage, as our Church advises, as a thing not to be *undertaken lightly, unadvisedly or wantonly, to satisfy men's carnal lusts and appetites, but reverently, discreetly, advisedly, soberly, and in the fear of God*; and in so doing no doubt a blessing would follow, which otherwise there is little ground to expect. I have now done with this relation between husband and wife.

19. The next is that between friends; and this relation if it be rightly founded, it is of great nearness, and usefulness, but there is none more generally mistaken in the world; men usually call them their friends, with whom they have an intimacy, and frequency of conversation, though that intimacy be indeed nothing but an agreement and combination in sin. The drunkard thinks him his friend that will keep him company, the deceitful person, him that will aid him in his cheats, the proud man, him that will flatter him: And so generally in all vices, they are looked on as friends, that advance and farther us in them. But God knows this is far from friendship, such a friend as this the Devil himself is in the highest degree, who is never backward in such offices. The true friendship is that of a direct contrary making, 'tis a concurrence and agreement in virtue, not in vice: in short, a true friend loves h•s friend so, that he is very zealous of his good, and certainly he that is really so, will never be the instrument of b•inging him to the greatest evil. The general duty of a friend then must be resolved to be the industrious pursuit of his friends real advantages, in which there are several particulars contained.

20. As *first, faithfulness* in all trusts committed to him by his friend, whether that of goods or secrets; he that betrays the trust of a friend in either, is by all men looked upon with

abhorrence, it being one of the highest falsnesses and treacheries, and for such treacherous wounds the wise man tells us, *every friend will depart, Ecclesiasticus 22. 22.*

21. *Secondly*, 'tis the duty of a friend to be assisting to his friend in all his outward needs; to counsel him, when he wants advice; to cheer him, when he needs comfort; to give him, when he wants relief, and to endeavor his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan to David, he loved him as his own soul*, and we see he not only contrives for his safety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, *1 Sam. 20.*

22. The *third* and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavor to advance that in piety and virtue, by all means within his power, by exhortations and encouragements to all virtue, by earnest and vehement disswasions from all sin, and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knows or reasonably believes there is any fault committed. This is of all others the most peculiar duty of a friend, it being indeed that which none else is qualified for such an unwillingness there is in most men to hear of their faults, that those that undertake that work, had need have a great prepossession of their hearts, to make them patient of it: Nay, it is so generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into security, his not reproving will be apt to make the other think he does nothing worthy of reproof, and so he tacitly acts that basest part of a flatterer, soothes, and cherishes him in his sin; when yet farther it is considered how great need all men have at some time or other, of being admonished, 'twill appear a most unfriendly, yea cruel thing to omit it; we have that natural partialities to ourselves, that we cannot so readily discern our own miscarriages, as we do other men's, and therefore 'tis very necessary they should sometimes be shown us by those, who see them more clearly: and the doing this at the first may prevent the multiplying of more: whereas if we be suffered to go on unreproved, it often comes to such a habit that reproves will do no good And then how shall that person be able to answer it either to God or himself, that has by his silence betrayed his friend to this greatest mischief. 'Tis the expression of God himself speaking of a friend, *thy friend which is as thine own soul, Deut. 13. 6.* And sure we should in this respect account our friends as our own souls, by having the same jealous tenderness and watchfulness over their souls, which we ought to have of our own. It will therefore be very fit for all that have entered any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become such an avowed part of their friendship, that it can never be mistaken by the reproved party for censoriousness or unkindness.

23. *Fourthly*, To these several parts of kindness must be added that of *Prayer*, we must not only assist our friends, ourselves, in what we can, but we must call in the Almighty aid to them, recommending them earnestly to God for all his blessings, both spiritual, & temporal.

24. *Lastly*, We must be constant in our friendships, and not out of a slightness of humor grow weary of a friend, only because we have had him long. This is great injustice to him, who if

he have behaved himself well, ought the more to be valued, by how much the longer he has continued to do so: And it is great folly in ourselves, for it is the casting away the greatest treasure of human life, for such certainly is a tried friend. The wisest of men gives warning of it, *Prov. 27. 16. Thine own friend and thy fathers friend forsake not.* Nay farther, 'tis not every light offense of a friend, that should make thee renounce his friendship, there must be some allowance made to the infirmities of men, and if thou hast occasion to pardon him somewhat today, perhaps thou mayest give him opportunity to requite thee tomorrow; therefore nothing but unfaithfulness, or incorrigible vice should break this band.

25. The last relation is that between *Masters* and *Servants*, both which owe a duty to each other: That of the *servant* is first *obedience* to all lawful commands; this is expressly required by the *Apostle, Eph. 6. 6. Servants obey in all things your Masters, &c.* and this *obedience* must not be a grumbling and unwilling one, but ready and cheerful as he there proceeds to exhort, *ver. 7. with good will doing service,* and to help them herein, they are to consider that it is to the Lord, and not unto men; God has commanded servants thus to obey their Masters, and therefore the *obedience* they pay is to God, which may well make them do it cheerfully, how harsh, or unworthy soever the Master be, especially if what the *Apostle* farther urgeth, *ver. 8. be considered, that there is a reward to be expected from God for it.*

26. The *second duty* of the servant is *faithfulness*, and that may be of two sorts, one as supposed to eye service, the other to purloining or defrauding. The first part of *faithfulness* is the doing of all true service to his Master, not only when his eye is over him, and he expect punishment for the omission, but at all times, even when his Master is not likely to discern his failing, and that servant that doth not make conscience of this, is far from being a faithful servant; this eye-service being by the *Apostle* set opposite to that singleness of heart, which he requires of servants, *Eph 6. 5. 6.* The second sort of *faithfulness* consists in the honest managery of all things entrusted to him by his Master, the not wasting his goods (as the unjust steward was accused to have done *Lu. 16.*) whether by careless embezzling of them, or by converting any of them to his own use without the allowance of his Master. This latter is that purloining of which the *Apostle* warns servants, *Tit. 2. 10.* And is indeed no better then arrant theft, of this kind are all those ways, that the servant hath of gaining to himself by the loss and damage of his Master, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this sort of unfaithfulness is worse then common theft, by how much there is a greater trust reposed, the betraying whereof adds to the crime. As for the other sort of unfaithfulness, that of wasting though without gain to themselves, it differs not much in effect from this, the Master may lose as much by the one as by the other, and then what odds is it to him, whether he be robbed by the covetousness or negligence of his servant, and it is still the same breach of trust with the former, for every Master is supposed to intrust his affairs as well to the care as the honesty of his servant for t'would be little advantage to the Master to be secured, that his servant would not himself cheat him, whilst in the mean time he would by his carelessness give opportunity to others to do it; therefore he that does not carefully look to his Masters profit, deceives his trust, as well as he that justly provides for his own.



A *third* duty of a servant is patience and meekness under the reproofs of his Master; *not answering again*, as the Apostle exhorts, *Tit. 2. 9*, That is not making such surely and rude replies, as may increase the Masters displeasure: A thing too frequent among servants, even in the justest reprehensions, whereas *St. Peter* directs them patiently to suffer, even the most undeserved correction, even when they *do well and suffer for it*, *1 Pet. 2. 20*. But the patient suffering of rebuke is not all that is required of servants in this matter, they must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing.

28. A *fourth* duty of a servant is *diligence*; he must constantly attend to all those things; which are the duties of his place, and not; give himself to idleness, and sloth, nor yet to company keeping, gameing, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant, which they are carefully and conscionably to perform, not so much to escape the Masters anger as God's, who will certainly call everyone of them to an account, how they have behaved themselves towards their earthly Masters.

29. Now on the other side, there are some things also owing from the *Masters* to their *servants*: As *first* the *Master* is bound to be *just* to them, in performing those conditions, on which they were hired, such are commonly the giving them food and wages, and that *Master* that withholds these, is an oppressor.

30. *Secondly*, The *Master* is to admonish and reprove the servant in case of fault, and that not only in faults against them, wherein few *Masters* are backward, but also and more especially in faults against God, whereat every *Master* ought to be more troubled than at those which tend only to his own loss, or inconvenience; the dishonor of God and the hazard of the meanest man's soul, being infinitely more worthy our disquiet, than anything of the other kind can be. And therefore when *Masters* are presently on fire for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a sign they consider their own concernments too much, and God's glory and their servants souls too little. This is too commonly the temper of *Masters*, they are generally careless how their servants behave themselves towards God, how disordered and profane their families are, and therefore never bestow any exhortation, or admonition, to persuade them to virtue, or draw them from vice; such *Masters* forget that they must one day give an account how they have governed their families. It is certainly the duty of every *Ruler* to endeavor to advance piety and godliness among all those that are under his charge, and that as well in this lesser dominion of a family, as in the greater of a *Realm* or *Nation*. Of this *David* was so careful, that we see he professes, *Psal. 101. 7*. *That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight*, so much he thought himself bound to provide that his family might be a kind of *Church*, an assembly of Godly upright persons: And if all *Masters* would endeavor to have theirs so, they would besides the eternal reward of it, hereafter find a present benefit by it, there worldly business would thrive much the better; for if their servants were brought to make conscience of their ways, they would then not dare either to be negligent or false.

31. But as it is the duty of Masters to admonish and reprove their servants, so they must also look to do it in a due manner, that is so, as may be most likely to do good, not in passion and rage, which can never work the servant to anything but the despising or hating him, but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

32. A *third* duty of the Master is to set *good example* of honesty and godliness to his servants, without which 'tis not all the exhortations, or reproofs he can use, will ever do good; for else he pulls down more with his *example*, then tis possible for him to build with the other, and 'tis madness for a drunken, or profane Master, to expect a sober and godly family.

33. *Fourthly*. the Master is to provide that his servants may not want means of being instructed in their duty, as also that they may daily have constant times of worshipping God, publicly by having prayers in the family; but of this I have spoken before under the head of Prayer, and therefore shall here say no more of it.

34. *Fifthly*, The master in all affairs of his own, is to give reasonable and moderate commands, not saying greater burdens on his servants then they are able to bear, particularly not requiring so much work, that they shall have no time to bestow on their souls, as on the other side he is not to permit them to live so idly as may make them either useless to him, or may betray themselves to any ill.

35. *Sixthly*, The Master is to give his servants *encouragement* in well doing, by using them with that bounty and kindness which their faithfulness and diligence and piety deserves: And finally in all his dealing with them, he is to remember that himself hath as the Apostle saith, *Eph. 6. 9. A Master in heaven*, to whom he must give account of the usage of his meanest servant on earth. Thus have I briefly run through those several relations, to which we owe a particular duty, and so have done with that first branch of duty to our neighbors; that of Justice.

#### **PARTITION XVI.**

Other Branches of our DUTY to our Neighbor. Of CHARITY to men's Souls, Bodies, Goods, &c.

THE *second* branch of Duty to our *Neighbors* is *Charity* or *Love*. This is the great Gospel-duty, so often enjoined us by Christ, the *New Commandment* as himself calls it, *Jo. 13 34. That ye love one another*, & this is again repeated twice in one Chapter, *John 15 12. 17.* and the first Epistle of *St. John* is almost wholly spent in the persuasion to this one duty, by which we may see 'tis no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John 13. 35. By this shall all men know that ye are my Disciples if ye have love one to another.*

This *Charity* may be considered two ways; *first*, in respect of the *affections*; *secondly*, of the *actions*. *Charity* in the *affections* is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obliged us to wish no

hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit, so this first part of Charity binds us to wish all good to them in all these.

And *first*, for the *Soul*. If we have any the least spark of Charity, we cannot but wish all good to men's Souls; Those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness, and good wishes; and therefore if we do not thus love one another, we are far from obeying that Command of loving, as he hath loved, for 'twas the Souls of men which he loved so tenderly, and both did, and suffered so much for. Of this love of his to Souls there are two great and special effects; the *first*, the purifying them here by his grace, the *second*, the making them everlastingly happy, in his glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all men should arrive to that purity, and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none that himself carried a Soul about him, could be so cruel to that of another man's, as not sincerely to wish this, did not experience show us there are some persons, whose malice is so devilish, as to reach even to the dire•• contrary, the wishing not only the sin, but the damnation of others. Thus may you have some, who in any injury, or oppression they suffer, make it their only comfort, that their enemies will damn themselves by it; when alas! that should to a Christian be much more terrible, then any suffering they could bring upon him. He that is of this temper, is a disciple of Satan's, not of Christ, it being directly contrary to the whole scope of that grand Christian precept, of *loving our neighbors as ourselves*. For 'tis sure, no man that believes there is such a thing as damnation, wishes it to himself; Be he never so fond of the ways that lead to it, yet he wishes that may not be his journeys end, and therefore by that rule of Charity should as much dread it for his Neighbor.

*Secondly*, We are to wish all good to the *Bodies* of men, all health and welfare, we are generally tender enough of our own bodies, dread the least pain or ill, that can befall them; Now Charity, by virtue of the forementioned precept, extends this tenderness to all others, and whatever we apprehend as grievous to ourselves, we must be unwilling should befall another. The like is to be said of the other two, goods and credit, that as we wish our own thriving and reputation, so we should likewise that of others, or else we can never be said to *love our neighbor as ourselves*.

This Charity of the *affections*, if it be sincere, will certainly have these several effects, which are so inseparable from it, that they are often in Scripture accounted as parts of the duty, and so most strictly required of us; *First*, it will keep the mind in a peaceable and meek temper towards others, so far from seeking occasions of contentions, that no provocation shall draw us to it; for where we have kindness we shall be unapt to quarrel, it being one of the especial properties of Charity, that it is *not easily provoked*, 1 Cor. 13. 5. and therefore whoever is unpeaceable, shows his heart is destitute of this Charity. *Secondly*, it will breed compassion towards all the miseries of others every mishap that befalls, where we wish well, is a kind of defeat and disaster to ourselves and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief, and sorrow, to see any in misery, and that according to the proportion of the suffering. *Thirdly*, it will give us joy in the

prosperities of others; *Solomon* observes *Prov. 13. 19.* That *the desire accomplished is sweet to the Soul*, and then whoever has this real desire of his neighbors welfare, his desire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by *St. Paul, Rom. 12. 12. Rejoice with them that rejoice, weep with them that weep.* Fourthly, it will excite and stir up our prayers for others; We are of ourselves impotent, feeble creatures, unable to bestow blessings, where we most wish them, therefore if we do indeed desire the good of others we must seek it on their behalf, from him, whence every *good and perfect gift cometh, Ja. 1. 17.* This is so necessary a part of Charity, that without it our kindness is but an insignificant thing, a kind of empty complement. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers which will otherwise be vain and fruitless. The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers, and giving of thanks *be made for all men, 1 Tim. 2. 1.* which precept all that have this true Charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity that it is a deceit for any man to persuade himself he hath it, who cannot produce these fruits to evidence it by.

But there is yet a farther excellency of this grace, it guards the mind, and secures it from several great and dangerous vices; as *first from Envy*; This is by the Apostle taught us to be the property of Charity, *1 Cor. 13. 4. Charity envieth not*; And indeed common reason may confirm this to us, for *envy* is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shown before was the effect of love; so that if love bear sway in the heart, 'twill certainly chase out Envy. How vainly then do those pretend to this virtue, that are still grudging, and repining at every good hap of others?

*Secondly*, It keeps down *Pride* and *Haughtiness*. This is also taught us by the Apostle in the forementioned place, *Charity vaunteth not itself, is not puffed up*; and accordingly we find, that where this virtue of love is commanded, their humility is joined with it. Thus it is, *Col. 3. 12. Put on therefore bowels of Mercies, Kindness, Humbleness of mind*, and *Rom. 12. 10. Be kindly affectioned on towards another with brotherly love in honor preferring one another*, where you see how close an attendant humility is of love. Indeed it naturally flows from it, for love always sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in self love, it makes us think highly of ourselves, that we are much more excellent than other men. Now if love thus placed on ourselves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatreds make us to overlook and neglect, and not think it reasonable either to despise them, or vaunt and magnify ourselves upon such a comparison; we should certainly find cause to put the Apostles exhortation in practice, *Phil. 2. 4* That we should *esteem others better than ourselves*. Whoever therefore is of so haughty a temper, as to vilify and disdain others, may conclude he hath not this charity rooted in his heart.

*Thirdly*, it casts out *ensoriousness* and rash judging charity, as the Apostle saith, 1 Cor. 13. 5. *Thinketh no evil*, is not apt to entertain ill conceits of others, but on the contrary as it follows, ver. 7. *believeth all thing, hopeth all things*; that is, it is forward to believe and hope the best of all men, and surely our own experience tells us the same, for where we love we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own) and therefore shall certainly not be likely to create them, where they are not, or to aggravate them beyond their true size and degree: And then to what shall we impute those unmerciful censures and rash judgments of others, so frequent among men, but to the want of this charity.

*Fourthly*, It casts out *dissembling* and feigned kindness; where this true and real love is, that false and counterfeit one flies from before it, and this is the love we are commanded to have, such as is without dissimulation, Rom. 12. 9. Indeed where this is rooted in the heart, there can be no possible use of dissimulation, because this is in truth all that the false one would seem to be, and so is as far beyond it, as nature is beyond art, nay indeed as a divine virtue is beyond a foul sin, for such is that hypocritical kindness, and yet tis to be feared that does too generally usurp the place of this real charity, the effects of it are too visible among us, there being nothing more common then to see men make large professions to those who as soon as their back are turned, they either deride or mischief.

*Fifthly*, it casts out all mercenariness, and self-seeking, 'tis of so noble and generous a temper, that it dispises all projectings for gain or advantage, love seeketh not her own, 1 Cor. 13. 5. And therefore that huckstering kind of love so much used in the world, which places itself only there, where it may fetch in benefit, is very far from this charity.

*Lastly*, It turns out of the heart all malice and desire of revenge which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love to *bear all things*, 1 Cor. 13. 7. To endure the greatest injuries, without thought of making any other return to them then prayers and blessings, and therefore the malicious revengeful person, is of all others the greatest stranger to this charity.

'Tis true if this virtue were to be exercised but towards some sort of persons, it might consist with malice to others, it being possible for a man that bitterly hates one to love another; but we are to take notice that this charity must not be so confined, but must extend and stretch itself to all men in the world, particularly to enemies, or else it is not that divine charity commended to us by Christ. The *loving of friends*, and *benefactors* is so low a pitch that the very Publicans and sinners, the worst of men were able to attain to it, Mat. 5. 46 And therefore 'tis not counted rewardable in a Disciple of Christ; No, he expects we should soar higher, and therefore hath set us this more spiritual, and excellent precept of loving of enemies, Mat. 5. 44. *I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you*, and whoever does not thus, will never be owned by him for a disciple. We are therefore to conclude, that all which hath been said concerning this Charity of the affections must be understood to belong as well to our spitefullest enemy, as our most obliging friend. But because this is a duty, to which the froward nature of man is

apt to object much, 'twill not be amiss to insist a little on some considerations, which may enforce it on us.

And *first* consider, what hath been already touched on, that it is the *Command of Christ*, both in the Text above mentioned, and multitudes of others, there being scarce any precept so often repeated in the New Testament, as this of loving and forgiving of enemies. Thus *Eph. 4. 32. Be ye kind one to another, tender hearted, forgiving one another*; and again, *Col. 3. 13. Forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye*. So also, *1 Pet. 3. 9. Not rendering evil for evil, nor railing for railing, but contrariwise Blessing*. A whole volume of Texts might be brought to this purpose, but these are certainly enough, to convince any man, that this is strictly required of us by Christ, and indeed I think, there are few that ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay, not only so, but even publicly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare, that they will not forgive such, or such a man, and no consideration of Christ's Command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian*, which signifies a Servant, and Disciple of Christ, and this Charity is the very badge of the one, the lesson of the other; and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their Master. *If I be a Master, saith God, where is my fear?* *Mal. 1. 6.* Obedience and reverence are so much the duties of Servants, that no man is thought to look on him as a Master, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things that I say?* saith Christ, *Luk. 6. 46.* The whole world is divided into two great Families. *Christ's*, and *Satan's*, and the obedience each man pays, signifies to which of these Masters he belongs, if he obey *Christ*, to *Christ*; if *Satan*, to *Satan*. Now this sin of malice, and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him, 'tis the taking his livery on our backs, the proclaiming whose servants we are; What ridiculous impudence is it then, for men that have thus entered themselves of Satan's Family, to pretend to be the Servants of Christ? Let such know assuredly, they shall not be owned by him, but at the great day of accompt, be turned over to their proper Master, to receive their wages, in fire and brimstone.

A *second* consideration is the example of God: this is an argument Christ himself thought fit to use, to impress this duty on us, as you may see *Luk 6. 35, 36.* where after having given the Command of *Loving enemies*, he encourages to the practice of it, by telling, that it is that which will make us the *Children of the Highest* (that is, 'twill give us a likeness and resemblance to him, as children have to their Parents) *for he is kind to the unthankful and the evil*; And to the same purpose, you may read *Mat. 5. 45. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*; And sure this is a most forcible consideration to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him, is the sum of all we can wish for; and though it was Lucifers fall, his ambition to be like the most high, yet had the likeness he affected been only that of Holyness and Goodness, he might still have been an Angel of light; This desire of imitating our

Heavenly Father is the especial mark of a child of his. Now this kindness and goodness to enemies is most eminently remarkable in God, and that not only in respect of the temporal mercies, which he indifferently bestows on all, his *sun and rain on the unjust*, as in the Text forementioned, but chiefly in his spiritual mercies; We are all by our wicked works *Col. 1. 21. Enemies to him*, and the mischief of that enmity would have fallen wholly upon ourselves, God had no motive besides that of his pity to us, to wish a reconciliation, yet so far was he from returning our enmity, when he might have revenged himself to our eternal ruin, that he designs, and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness, but the means he used for effecting this, is yet far beyond it; He *sent his own Son* from Heaven, to work it, and that not only by persuasions, but sufferings also; So much did he prize us miserable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in Christ both laying down his life for us enemies, and also in that meek manner of doing it, which we find excellently set forth by the Apostle, *1 Pet. 2. 22. 23. 24.* and commended to our imitation. Now surely when all this is considered, we may well make *St. Johns* inference, *Beloved, if God so loved us, we ought also to love one another, 1 John 4. 11.* how shameful a thing is it for us to retain displeasures against our brethren, when God thus lays by his towards us, and that when we have so highly provoked him?

This directs to a third consideration, the comparing our sins against God, with the offenses of our brethren against us, which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects; For first, there is the majesty of the person, against whom we sin, which exceedingly increases the guilt, whereas between man and man, there cannot be so great a distance; for though some men are by God advanced to such eminency of dignity, as may make an injury offered to them the greater yet still they are but men of the same nature with us, whereas he is *God blessed forever*; *Secondly*, there is his *sovereignty and power*, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepest manner bound to perfect obedience, whereas all the sovereignty that one man can possibly have over another, is but imparted to them by God, and for the most part there is none of this neither in the case, quarrels being most usual among equals. *Thirdly*, there is his infinite bounty and goodness to us, all that ever we enjoy, whether in relation to this life, or a better being wholly his free gift, and so there is the foulest ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree, for though one may be (& too many are) guilty of unthankfulness towards men, yet because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be near so great as towards God it is. *Lastly*, there is the greatness and multitude of our sins against God, which do infinitely exceed all that the most injurious man can do against us, for we all sin much oftener and more heinously against him than any man, be he never so malicious, can find opportunity is of injuring his brethren This inequality and disproportion our Savior intimates in the parable, *Mat. 18.* where our offenses against God are noted by the ten thousand talents, whereas our brethren's against us are described by the hundred pence, a talent hugely out-weighs a penny, and ten thousand out numbers a hundred, yet so and

much more does the weight and number of our sins exceed all the offenses of others against us: Much more might be said to show the vast inequality between the faults which God forgives us, and those we can possibly have to forgive our brethren: But this I suppose may suffice to silence all the objections of cruel and revengeful persons, against this kindness to enemies. They are apt to look upon it as an absur'd and unreasonable thing, but since God himself acts it in so much a higher degree, who can without blasphemy say 'tis unreasonable? If this, or any other spiritual duty appear so to us, we may learn the reason from the Apostle, 1 Cor. 2. 14. *The carnal man receiveth not the things of the Spirit of God, for they are foolishness unto him;* 'tis the carnality and fleshliness of our hearts, that makes it seem so, and therefore instead of disputing against the duty, let us purge our hearts of that, and then we shall find that true which the spiritual Wisdom affirms of her Doctrines, Pro. 8. 9. *They are all plain to him that understandeth, and right to them that find knowledge.*

Nay, this loving of enemies is not only a reasonable, but a pleasant duty, and that I propose as a fourth consideration; there is a great deal of sweetness and delight to be found in it; of this I confess none can so well judge as those that have practiced it, the nature even of earthly pleasures being such, that 'tis the enjoyment only that can make a man truly know them: No man can so describe the taste of any delicious thing to another, as that by it he shall know the relish of it, he must first actually taste of it, and sur' 'tis more so in spiritual pleasures, and therefore he that would fully know the sweetness and pleasantness of this duty, let him set to the practice and then his own experience will be the best informer: But in the mean time, how very unjust, yea, and foolish is it, to pronounce ill of it before trial: for men to say this is irksome, and intolerable, who never so much as once offered to try whether indeed it were so or no? Yet by this very means an ill opinion is brought up of this most delightful duty, and passes currant among men, whereas in all justice the testimony of it should be taken only from those who have tried it, and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by his nearer acquaintance, yet methinks even those who look at it but at a distance, may discern somewhat of amiableness in it, if no other way, yet at least by comparing it with the uneasiness of its contrary, malice and revenge are the most wrestlesse, tormenting passions that can possess the mind of a man, they keep men in perpetual study and care how to effect their mischievous purposes, it disturbs their very sleep, as Solomon observes Pro. 4. 16. *They sleep not except they have done mischief, and their sleep is taken away, except they cause some to fall:* Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them; a remarkable example of this we have in *Haman*, who though he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despicable man *Mordecai*, kept him from tasting contentment in all this, as you may see, *Esther* 5. where after he had related to his friends all his prosperities, ver. 11 he concludes thus, ver. 12. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the Kings gate.* On the other side, the peaceable spiri<sup>t</sup>, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies, for let them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no storms or winds can move, when the furious and revengeful man is like a wave which the



least blast tosses and tumbles from its place. But besides this inward disquiet of revengeful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mi•chiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which 'tis ordinary to see men sacrifice *Goods, Ease, Credit, Life, nay soul itself*, not caring what they suffer themselves so they may spite their enemy; so strangely does this wretched humor besott and blind men. On the contrary, the meek person he often melts his adversary, pacifies his anger; *A soft answer turns away wrath, saith Solomon, Pro. 15. 1.* And sure there is nothing can tend more to that end: but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can suffer. For first, he gains an opportunity of exercising that most Christian grace of charity and forgiveness; and so at once of obeying the command and imitating the example of his Savior, which is to a true Christian spirit a most valuable advantage; and then secondly, he gains an accession and increase to his reward hereafter. And if it be objected, that that is not to be reckoned in to the present pleasure of the duty: I answer, that the expectation and belief of it is, and that alone is a delight infinitely more ravishing then the present enjoyment of all sensual pleasures can be.

The fourth consideration is, the danger of not performing this duty; of which I might reckon up divers, but I shall insist only on that great one, which contains in it all the rest, and that is the forfeiting of our own pardons from God, the having our sins against him kept still on his score, and not forgiven. This is a consideration, that methinks should afright us into good nature; if it do not, our malice is greater to ourselves then to our enemies. For alas! what hurt is it possible for thee to do to another, which can bear any comparison with that thou doest thyself, in loosing the pardon of thy sins? which is so unspeakable a mischief, that the Devil himself with all his malice cannot wish a greater, 'tis all he aims at, *first*, that we may sin, and then that those sins may never be pardoned, for then he knows he has us sure enough, Hell, and damnation being certainly the portion of every unpardoned sinner, besides all other effects of God's wrath in this life; consider this, and then tell me what thou hast got by the highest revenge, thou ever actedst upon another. 'Tis a devilish phrase in the mouth of men, that revenge is sweet: But is it possible there can be (even to the most distempered palate) any such sweetness in it, as may recompense that everlasting bitterness that attends it? 'Tis certain, no man in his wits can upon sober judging, imagine there is. But alas! we give not ourselves time to weigh things, but suffer ourselves to be hurried away with the heat of an angry humor, never considering how dear we must pay for it; like the silly Bee, that in anger leaves at once her sting and her life behind her, the sting may perhaps give some short pain to the flesh it sticks in, but yet there is none but discerns the Bee has the worst of it, that pays her life for so poor a revenge; so it is in the greatest acts of our malice, we may perhaps leave our stings in others, put them to some present trouble, but that compared with the hurt redounds to ourselves by it, is no more then that inconsiderable pain is to death. Nay not so much, because the mischiefs, that we bring upon ourselves are eternal, to which no finite thing can bear any proportion. Remember then, whensoever thou art contriving, and plotting a revenge, that thou quite mistakest the mark thou thinkest to hit thy enemy, and las! thou woundest thyself to death. And let no man

speak peace to himself, or think that these are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth itself has assured us the contrary, *Mat. 6. 15. If ye forgive not men their trespasses, neither will your father forgive your trespasses.* And least we should forget the necessity of this duty, he has inserted it into our daily Prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our trespasses as we forgive them that trespass against us.* What a heavy curse then does every revengeful person lay upon himself, when he says this Prayer, he does in effect beg God not to forgive him; and 'tis too sure that part of his Prayer will be heard, he shall be forgiven just as he forgives, that is not at all. This is yet farther set out to us in the parable of the Lord, and the servant, *Mat. 18.* the servant had obtained of his Lord the forgiveness of a vast debt, ten thousand talents, yet was so cruel to his fellow servant, as to exact a poor trifling sum of an hundred pence, upon which his Lord recalls his former forgiveness, and charges him again with the whole debt, and this Christ applies to our present purpose, ver. 35. *So likewise shall my heavenly father do unto you, if ye from your hearts forgive not every man his brother their trespasses.* One such act of uncharitableness is able to forfeit us the pardon God hath granted us, and then all our sins return again upon us, and sink us to utter ruin. I suppose it needless to heap up more Testimonies of Scripture, for the truth of this, these are so clear, as may surely serve to persuade any man, that acknowledge Scripture, of the great and fearful danger of this sin of uncharitableness. *The Lord possess all our hearts with such a just sense of it as may make us avoid it.*

The Last consideration I shall mention, is that of gratitude, God has shown wonderful mercies to us, Christ has suffered heavy things to bring us into a capacity of that mercy and pardon from God: And shall we not then think our selves obliged to some returns of thanfulness? If we will take the Apostles judgment he tells us, *2 Cor. 5. 15. That since Christ died for us all, 'tis but reasonable that we should not henceforth live unto ourselves, but unto him that died for us.* Indeed were every moment of our life consecrated to his immediate service, 'twere no more then common gratitude requires, and far less, then such inestimable benefits deserve; what a shameful unthankfulness is it then, to deny him so poor a satisfaction as this, the forgiving our brethren? suppose a man that were ransomed either from death or slavery, by the bounty & sufferings of another, should upon his release be charged by him, that so freed him in return of that kindness of his, to forgive some slight debt, which was owing him by some third person, would you not think him the unthankfullest wretch in the world, that should refuse this to so great a benefactor? yet such a wretch, & much worse is every revengeful person: Christ hath bought us out of eternal slavery, and that not with *corruptible things, as silver and gold, 1 Pet. 1. 8. But with his own most precious blood,* and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments drawn from the greatness of his love to us; and if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? and yet this we do downright, if we keep any malice or grudge to any person whatsoever. Nay, farther this is not barely an unthankfulness, but there is also joined with it a horrible contempt, and despising of him. This Peace and unity of brethren was a thing so much prized and valued by him, that when he was to leave the world, he thought it the most precious thing he could bequeath, and

therefore left it by way of legacy to his Disciples, *Jo. 14. 27. Peace I leave with you*; we use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them, and therefore if we willfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these consideration<sup>s</sup>, for the subduing it. *God grant they may make such impression on the reader, as may be available to that purpose.*

I shall add only this one advice, that these or whatsoever other remedies against this sin must be used timely: 'Tis oftentimes the frustrating of bodily medicines, the applying them too late, and 'tis much oftener so in spiritual, therefore if it be possible, let these and the like considerations be so constantly and habitually fixed in thy heart, that they may frame it to such meekness as may prevent all risings of rancor or revenge in thee, for it is much better they should serve as armor to prevent, than as balsome to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing considerations, and withal, that this is a time, and season of trial to thee, wherein thou mayest show how thou hast profited in Christ's School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offense of thy brother, or else of obeying and pleaseing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, betimes, before thou be inflamed, for if this fire be thoroughly kindled, it will cast such a smoke, as will blind thy reason, and make thee unfit to judge even in this so very plain case, whether it be bettet by obeying God, to purchase to thyself eternally bliss, or by obeying Satan, eternal torments. Whereas as if thou put the question to thyself before this commotion, and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thy will be so perverse that thou wilt deliberately choose death, thou wilt surely practice according to that sentence of thy understanding; I shall add no more on this first part of Charity, that of the Affections.

I proceed now to that of the *Actions*; And this indeed is it, whereby the former must be approved, we may pretend great charity within, but if none break forth in the Actions, we may say of that love, as Saint *James* does of the Faith he speaks of, that it is *dead*, *Jam. 2. 20.* It is the loving indeed, that must *approve our hearts before God*, *1 Jo. 3. 18.* Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their *Souls*, their *Bodies*, their *Goods*, and *Credit*.

The Soul I formerly told you may be considered either in a natural or spiritual sense, and in both of them Charity binds us to do all the good we can. As the Soul signifies the mind of a man, so we are to endeavor the comfort and refreshment of our brethren, desire to give them all true cause of joy, & cheerfulness, especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labor by all Christian and fit means to cheer the troubled spirits of our brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, *2 Cor. 1. 4.*

But the *Soul* in the spiritual sense is y<sup>t</sup> of greater concernment, and the securing of that▪ is a matter of much greater moment, then the refreshing of the mind only, in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrows of this life; and therefore though we must not omit the former, yet on this we are to employ our most zealous charities; Wherein we are not to content ourselves with a bare wishing well to the Souls of our brethren, this alone is a sluggish sort of kindness, unworthy of those who are to imitate the great Redeemer of Souls, who did and suffered so much in that purchase: No, we must add also our endeavor to make them what we wish them. To this purpose 'twere very reasonable to propound to ourselves in all our conversings with others, that one great design of doing some good to their Souls. If this purpose were fixed in our minds, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish ignorance of one would call upon thee to endeavor his instruction; the open vile of another, to reprehend & admonish him; the faint and weak virtue of another, to confirm and encourage him. Every spiritual want of thy brother may give thee some occasion of exercising some part of this Charity, or if the circumstances be such, that upon sober judging, thou think it vain to attempt anything thyself, as if either thy meanness, or thy unacquaintedness, or any the like impediment, be like to render thy exhortations fruitless, yet if thou art industrious in thy Charity, thou mayest probably find out some other instrument, by whom to do it more successfully. There cannot be a nobler study, then how to benefit men's Souls, and therefore where the direct means are improper, 'tis fit we should whet our wits for attaining of others. Indeed 'tis a shame, we should not as industriously contrive for this great spiritual concernment of others, as we do for every worldly trifling interests of our own; yet in them we are unwearied, and try one means after another, till we compass our end. But if after all our serious endeavors, the obstinacy of men do not suffer us, or themselves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls, will not work on them, yet be sure to continue still to exhort by thy example; Let thy great care and tenderness of thy own Soul preach to them the value of theirs, and give not over thy compassions to them, but with the Prophet *Jer. 13. 17. Let thy Soul weep in secret for them;* and with the Psalmist, *Let rivers of waters run down thy eyes, because they keep not God's Law,* Psal. 119. 136. Yea, with Christ himself, weep over them, who will *not know the things that belong to their peace,* Luk. 19. 42. And when no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself. Thus we see *Samuel*, when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, he looked on it as so much a duty, that it would be sin in him to omit it, *God forbid,* says he, *that I should sin against the Lord in ceasing to pray for you,* 1 Sam. 12. 23. Nor shall we need to fear that our prayers shall be quite lost, for if they prevail not for those for whom we pour them out, yet however they will return into our own bosoms, Psal. 35. 13. we shall be sure not to miss of the reward of that Charity.

In the *second* place, we are to exercise this Active Charity towards the bodies of our Neighbors; we are not only to compassionate their pains, and miseries, but also to do what we can for their ease and relief. The good Samaritan *Luke 10.* had never been proposed as our

pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as St. James tells us, *If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, what doth it profit?* Jam. 2. 15. 16. No sure, it profits them nothing, in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This relieving of the bodily wants of our brethren, is a thing so strictly required of us, that we find it set down *Mat. 25.* as the especial thing we shall be tried by at the Last Day, on the omission whereof is grounded that dreadful sentence, ver. 41. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* And if it shall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform ourselves for the frequent and ordinary ones, then from this Chapter, where are set down these severals, *the giving meat to the hungry, and drink to the thirsty, harbouring the stranger, clothing the naked, and visiting the sick, and imprisoned:* By which visiting is meant, not a bare coming to see them, but so coming as to comfort and relieve them; for otherwise 'twill be but like the Levite in the Gospel, *Lu. 10.* who came and looked on the wounded man, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these, there may sometimes by God's especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbors; we may sometimes find a wounded man, with the *Samaritan.* and then 'tis our duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavor for their deliverances: This case *Solomon* seems to refer to, *Prov. 24. 10.* *If thou forbear to deliver him that is drawn unto death, and them that are ready to be slain, if thou sayst behold we know it not; doth not he that pondereth the heart, consider? and he that keepeth thy soul, doth not he know it? shall not he render to every man according to his deeds;* we are not lightly to put off the matter with vain excuses, but to remember that God, who knows our most secret thoughts, will severely examine, whether we have willingly omitted the performance of such a charity: sometimes again (nay God knows, often now a days) we may see a man that by a course of intemperance is in danger to destroy his health, to shorten his days, and then it is a due charity not only to the soul, but to the body also, to endeavor to draw him from it. It is impossible to set down all the possible acts of this corporal charity, because there may sometimes happen such opportunities, as none can foresee; we are therefore always to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion for, and then whenever that occasion is offered, we are to look on it as a call, as it were from heaven, to put that resolution in practice. This part of charity seems to be so much implanted in our natures, as we are men, that we generally account them not only unchristian, but inhumane, that are void of it, and therefore I hope there will not need much persuasion to it, since our very nature inclines us; but certainly that very consideration will serve hugely to increase the guilt of those that are wanting in it. For since this command is so agreeable even to flesh and blood, our disobedience to it can proceed of nothing, but a stubbornness and resistance against God who gives it.

**PARTITION XVII.**

Of CHARITY, Alms giving, &c. Of Charity in respect of our Neighbors Credit, &c. Of PEACE-MAKING. Of going to Law: Of Charity to our Enemies, &c. CHRISTIAN-DUTIES both I'OSSIBLE and PLEASANT.

§ 1: THE *third* way of expressing this *Charity* is towards the goods or estate of our neighbor; we are to endeavor his thriving and prosperity in these outward good things; and to that end, be willing to assist and farther him in all honest ways of improving or preserving them, by any neighborly and friendly office. Opportunities of this do many times fall out: A man may sometimes by his power or persuasion deliver his neighbors goods out of the hands of a thief, or oppressor; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to ourselves, and then we are to do them, even to our rich neighbors, those that are as wealthy (perhaps much more so) as ourselves; for though *Charity* do not bind us to give to those that want it less then ourselves, yet whenever we can further their profit, without lessning our own store, it requires it of us: Nay, if the damage be but light to us, in comparison of the advantage to him, it will become us rather to hazard that light damage, then lose him that greater advantage.

2. But towards our *poor* brother, Charity tyes us to much more; we are there only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of Almsgiving is perfectly necessary for the approving our love not only to men, but even to God himself, as *St John* tells us, *1 Jo. 3. 17. Who so hath this worlds goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who is man, and bears the image of God) suffer all extremities, rather then part with anything to relieve him: On the other side, the performance of this duty is highly acceptable with God, as well as with men.

3. 'Tis called, *Heb 13. 16. A sacrifice wherewith God is well pleased;* and again, *Ph. 4. 18. St Paul* calls their alms to him, *a Sacrifice acceptable, well-pleasing to God,* and the Church hath always looked on it as such; and therefore joined it with the solemnest part of worship, the holy Sacrament. But because even sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire, what are the due qualifications of this Sacrifice.

4. Of these there are some that respect the motive, some the manner of our giving. The motive may be threefold, respecting God, our neighbor, and ourselves. That which respects God is obedience, and thankfulness to him: He has commanded we should give alms, and therefore one special end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the properest way of expressing our thankfulness for it; for as the *Psalmist* saith. *our goods extend not unto God, Psal. 16. 2.* That tribute which we desire to pay out of our estates, we cannot pay to his person.

'Tis the poor, that are as it were his Proxey and receivers, and therefore whatever we should by way of thankfulness give back again unto God, our alms is the way of doing it: *Secondly*, in respect of our neighbor, the motive must be a true love, and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief: *Thirdly*, in respect of ourselves, the motive is to be the hope of that eternal reward, promised to this performance. This Christ points out to us, when he bid us *lay up our treasure in heaven*, Mat 6. 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations*, Lu. 16. 9. That is by a charitable dispensing of our temporal goods to the poor, to lay up a stock in heaven, to gain a title to those endless felicities, which God hath promised to the charitable That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompense us, though we should, as the Apostle speaks, 1 Cor. 13. 3. *Bestow all our goods to feed the poor*: But then we must be sure that we make this our sole aim, and not instead of this propose to ourselves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, Mat. 6. *They that set their hearts on the credit, they shall gain with men, must take that as their portion*, ver. 3. *verily I say unto you, they have their reward*; they chose, it seems rather to have men their Pay-masters, then God and to them they are turned off, that little ayery praise they get from them, is all the reward they must expect: *Ye have no reward of my father which is in heaven*, ver. 1. we have therefore need to watch our hearts narrowly, that this desire of vain-glory steal not in and befool us into that miserable exchange of a vain blast of men's breath for those substantial and eternal joys of heaven.

5. In the *second* place we must take care of our *alms-giving*, in respect of the manner; and in that, *first*, we must give cheerfully; men usually value a small thing, that is given cheerfully and with a good heart, more then a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he *loves a cheerful giver*, 2 Cor. 9. 7. Which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly, or as of necessity*, ver. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to human nature, more of pleasure and delight, unless it be where covetousness or cruelty have quite workit out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels to see the joy, that a seasonable alms brings to a poor wretch? how it revives and puts new spirits in him, that was even sinking? certainly the most sensual creature alive knows not how to bestow his money on anything, that shall bring him in so great a delight, and therefore me thinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity and cheerfulness, it being the fetching in of pleasure to ourselves.

6. There is but one objection can be made against this, and that is, that the danger of impoverishing ones self by what one gives, may take off that pleasure, and make men either not give at all, or not so cheerfully. To this I answer: That *first* were this hazard never so apparent, yet it being the comma'd of God, that we shall thus give, we are yet to obey cheerfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case *Christ tells us, he that forsakes not all that he hath, cannot be his Disciple*.

7. But *secondly*, this is sure a vain supposition: God having particularly promised, the contrary to the charitable, that it shall bring blessings on them, even in these outward things. *The liberal soul shall be made fat, and he that watereth shall be watered also himself*, Prov. 11. 25. *He that giveth to the poor shall not lack*, Prov. 28. 27. And many the like texts there are, so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this: giving to the poor is directly the putting our wealth into his hands *He that giveth to the poor lendeth unto the Lord*, Pro. 19. 17. And that too on solemn promise of repayment, as it follows in that verse, *that which he hath given will he pay him again*. It is amongst men thought a great disparagement, when we refuse to trust them; it shows we either think them not sufficient, or not honest: How vile an affront is it then to God thus to distrust him? nay indeed how horrid blasphemy, to doubt the security of that, for which he has thus expressly past his word, who is Lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his promise? Let not then that infidel fear of future want, contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his surety and enters bond with him, and will most assuredly pay thee with increase. Therefore 'tis so far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather choose to put his money into some sure hand, where he may both improve, and be certain of it at his need, then to let it lie unprofitably by him▪ especially if he be in danger of thieves, or other accident, by which he may probably loose it: Now alas! all that we possess is in minutely *danger of loosing*; innumerable accidents there are, which may in an instant bring a rich man to beggary; he that doubts this, let him but read the story of *Job*, and he will there find an example of it: And therefore what so prudent course can we take for our wealth as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need, and that too with improvement and increase; in which respect it is that the Apostle compares alms to seed, 2 Cor. 9. 10. We know 'tis the nature of seed that is sown, to multiply and increase and so does all our acts of mercy, they return not single and naked to us, but bring in their sheaves with them, a most plenteous and bountiful harvest. God deals not with our alms, as we too often do with his graces▪ wrap them *up in a napkin*, so that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most cheerfully, yea, joyfully to set to this duty, which we have such invitations to, as well in respect of our own interests, as our neighbors needs.

8. *Secondly*, We must *give seasonably*: 'tis true indeed there are some so poor, that an Alms can never come unseasonably, because they always want, yet even to them there may be some special seasons of doing it, to their greater advantage; for sometimes an Alms may not only deliver a poor man from some present extremity, but by the right timing of it, may set him in some way of a more comfortable subsistence afterward. And for the most, I presume 'tis a good Rule, to dispense what we intend to any, as soon as may be, for delays are hurtful oftentimes both to them and ourselves; *first*, as to them, 'tis sure, the longer we delay, the longer they groan under the present want, and after we have designed them a relief, 'tis in some degree to defer enjoying of it, for so long we prolong their sufferings; you will think him a hard hearted Physician, that having a certain cure for a man in pain, should when he



might presently apply it, make unnecessary delays, and so keep the poor man still in torture: and the same it is here; we want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him, or if he be in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to: *Secondly*, in respect of ourselves; 'tis ill to defer, for thereby we give advantage to the temptations either of *Satan* or our own covetous humor, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it one delay succeeds another, and keeps them from ever doing it at all: and so 'tis very apt to fall out in this case, especially with men, who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

9. *Thirdly*, We should take care to give *prudently*, that is to give most, where it is most needed, and in such a manner, as may do the receiver most good: Charities do often miscarry for want of this care, for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their want than to those who best deserve it, and so both encourage the one in their idleness, and disable ourselves from giving to the other. Yet I doubt not such may be the present wants even of the most unworthy, that we are to relieve them, but where no such pressing need is, we shall do best to choose out the fitter objects of charity, such are those who either are not able to labor, or else have a greater charge than their labor can maintain, and to those our alms should be given also in such a manner as may be most likely to do them good, the manner of which may differ according to the circumstances of their condition; it may to some be best perhaps, to give them by little and little, to others the giving it all at once, may tend more to their benefit; and sometime; a seasonable loan may do as well as a gift, and that may be in the power sometimes of those who are not able to give but little: But when we thus lend on charity, we must lend freely without use, and also with a purpose, that if he should prove unable to pay, we will forgive so much of the principal, as his needs require, and our abilities will permit. They want much of this charity, who clap up poor debtors in prison, when they know they have nothing to answer the debt, which is a great cruelty to make another miserable, when nothing is gained to ourselves by it.

10. *Fourthly*, We should give *liberally*, we must not be strait handed in our alms, and give by such pitiful scantlings, as will bring almost no relief to the receiver, for that is a kind of mockery; 'tis as if one should pretend to feed one that is almost famished by giving him a crumb of bread, such doles as that would be most ridiculous, yet I fear 'tis too near the proportion of some men's alms; such men are below those Disciples we read of, who knew only the Baptism of *John*, for 'tis to be observed, that *John the Baptist*, who was but the forerunner of Christ, makes it a special part of his Doctrine, that he *that hath two coats should impart to him that hath none*, Luk. 3. 11. He says not he that hath some great Wardrobe, but even he that hath *but two coats* must part with one of them; from whence we may gather that whatsoever is above (not our vanity but) our need should thus be disposed of, when our brethren's necessity requires it. But if we look into the first time of the Gospel, we shall find

Christianity far exceeded this proportion of *Johns*, the converts assigned not a part only, but frankly gave all to the use of the brethren, *Acts 4.* and though that being upon an extraordinary occasion, will be no measure for our constant practice yet it may show us how prime and fundamental part of Christianity, this of charity is, that at the very first founding of the Church, such vast degrees of it were practiced; and if we farther consider what precepts of love are given us in the Gospel, even to the *laying down our lives for the brethren*, *1 Jo. 3. 16.* We cannot imagine our goods are in God's account so much more precious than our lives that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

11. A multitude of Arguments might be brought to recommend this bounty to all that profess Christ; I shall mention only two, which I find used by *St. Paul* to the *Corinthians* on this occasion. The *first* is the example of Christ, *2 Cor. 7. 9.* *For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Christ emptied himself of all that glory and greatness, he injoyed in Heaven with his Father, and submitted himself to a life of much meanness, and poverty, only to enrich us. And therefore for shame, let us not grudge to empty our Coffers, to lessen somewhat of our heaps, to relieve his poor members. The *second* is, the expectation of reward, which will be more or less, according to the degrees of our Alms, *2 Cor. 9. 6.* *He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.* We think him a very improvident husband-man, that to save a little seed at present, sows so thin, as to spoil his crop; and the same folly 'twill be in us, if by the sparingness of our Alms, we make ourselves a lank harvest hereafter, lose either all, or a great part of those rewards, which God hath provided for the liberal Alms-Giver. What is the proportion which may be called a liberal giving, I shall not undertake to set down, there being degrees even in liberality, one may give liberally, and yet another give more liberally than he; besides, liberality is to be measured, not so much by what is given, as by the ability of the giver; A man of a mean estate may give less than one of a great, and yet be the more liberal person, because that little may be more out of his, than the greater is out of the others. Thus we see Christ pronounces the poor widow to *have given more to the Treasury, than all the rich men*, *Luk. 21. 3.* not that her *two mites* were more than their *rich* gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly press the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breasts, *2 Cor. 9. 7.* *Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of Alms-giving (whatever the proportion be) we may do very well to follow the advice *St. Paul* gives the *Corinthians* in this matter, *1 Cor. 16. 2.* *Upon the first day of the week let everyone of you lay by him in store as God hath prospered him;* If men would do thus, lay by somewhat weekly in store for this works of Charity, it were the surest way not to be unprovided of somewhat to give, when an occasion offered itself, and by giving so by little

and little, the expense would become less sensible, and so be a means to prevent those grudgings, and repinings, which are apt to attend men in greater disbursements; And sure this were in other respect also a very proper course, for when a trades-man casts up his weekly account, and sees what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God out of what he hath by his blessing gained; If any will say they cannot so well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly, or quarterly, so it be done; But that somewhat should still be laid by in bank for these uses, rather than left loose to our sudden Charities is sure very expedient, and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be so.

12. The *fourth* exercise of our *Charity* is towards the credit of our Neighbor: and of this we may have many occasions; sometimes towards the innocent, and sometimes also towards the guilty. If one whom we know to be an innocent person be slandered, and traduced, Charity binds us to do what we may for the declaring his innocence, and delivering him from that false imputation, and that not only by witnessing when we are called to it, but by a voluntary offering our testimony on his behalf, or if the accusation be not before a Court of Justice, and so there be no place for that our more solemn testimony, but that it be only a slander tost from one to another, yet even there we are to do what we can to clear him, by taking all occasions publicly to declare, what we know of his innocence. But even to the guilty there is some Charity of this kind to be performed, sometimes by concealing the fault, if it be such that no other part of Charity to others make it necessary to discover, or it be not so notorious, as that it will be sure to betray itself; The wounds of reputation are of all others the most incurable, and therefore it may well become Christian Charity to prevent them, even where they have been deserved, and perhaps such a tenderness in hiding the fault may sooner bring the offender to repentance, if it be seconded (as it ought to be) with all earnestness of private admonition; But if the fault be such, that it be not to be concealed, yet still there may be place for this Charity, in extenuating, and lessning it, as far as the circumstances will bear; As if it were done suddenly, and rashly, Charity will allow some abatement of the censure, which would belong to a designed, and deliberate act; and so proportionably in other circumstances. But the most frequent exercises of this Charity happen towards those of whose either innocence or guilt we have no knowledge, but are by some doubtful actions brought under suspicion; And here we must remember, that it is the property of love, *not to think evil*, to judge the best; and therefore we are both to abstain from uncharitable conclusions of them ourselves, and as much as lies in us, to keep others from them also, and so endeavor to preserve the credit of our neighbor, which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusation. To these cases I suppose belongs that precept of Christ, *Mat. 7. 1. Judge not*; and when we consider, how that is backed in the following words, *That ye be not Iudged*, we shall have cause to believe it no such light matter, as the world seems to account it; Our unmerciful judging of others will be paid home to us in the strict, and severe Judgment of God.

13. I have now gone through this *Active Charity*, as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we

spake of Justice. If any think it improper, that the same acts should be made part of Justice, and Charity too, I shall desire them to consider, that Charity being by Christ's Command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of Justice, since 'tis sure paying of debts is a part of that; Yet because in our common use we do distinguish between the Offices of Justice, and Charity, I have chose to enlarge on them in particular reference to Charity. But I desire it may still be remembered, that whatsoever is under precept, is so much a due from us, that we sin not only against Charity, but Justice too, if we neglect it; Which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common error in this point; Men look upon their acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former persuasion. If there be any Charities, wherein Justice is not concerned, they are those, which for the height, and degrees of them are not made matter of strict duty, that is, are not in those degrees Comanded by God, and even after these 'twill be very reasonable for us to labor; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

14. To help us wherein, there will be no better means then to keep before our eyes that grand rule of *Loving our Neighbors as ourselves*; This the Apostle makes the sum of our *Whole duty to our Neighbors*, Rom. 13. 9. let this therefore be the standard, whereby to measure all thy actions, which relate to others; Whenever any necessity of thy Neighbors persents itself to thee, ask thyself, whether if thou wert in the like case, thy love to thyself would not make thee industrious for relief, and then resolve thy love to thy Neighbor must have the same effect for him. This is that Royal Law, as St. *James* calls it, *Jam. 2. 8.* which all that profess themselves subjects to Christ, must be ruled by; and whoever is so, will not fail of performing all Charities to others, because 'tis sure he would upon the like occasions have all such performed to himself. There is none, but wishes to have his good name defended, his poverty relieved, his bodily suffering succoured; Only it may be said, that in the spiritual wants there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them; It may therefore seem, that such men are not by virtue of this rule tied to those sorts of Charities. To this I answer, that the *love of ourselves*, which is here set as the measure of that to our Neighbor, is to be understood to be that reasonable love, which men ought to have, and therefore though a man fail of that due love he owes himself, yet his Neighbor hath not thereby forfeited his right, he has still a claim to such a degree of our love, as is answerable to that, which in right we should bear to ourselves, and such I am sure is this care of our spiritual estate, and therefore 'tis not our despising our own Souls, that will absolve us from Charity to other men's, yet I shall not much press this duty in such men, it being neither likely that they will be persuaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

15. There is yet one act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is the *Making Peace*, and amity among others; By doing whereof we may much benefit both the Souls, Bodies, Goods, and Credit of our brethren; for all these are in danger to strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christ's word for it, *Blessed are the Peace-makers*, Mat. 5. 9. and therefore we may be encouraged diligently to lay hold of all opportunities of doing this Office of Charity, to use all our Art, and endeavor to take up all grudges and quarrels we discern among others; Neither must we only labor to restore peace, where it is lost, but to preserve it, where it is: *First*, generally, by striving to beget in the heart of all we converse with a true value of that most precious Jewel, Peace; *Secondly*, particularly, by a timely prevention of those jars, and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbor, to cure those mistakes, and misapprehensions, which are the first beginning of quarrels and contentions; and it will be both more easy and more profitable, thus to prevent, then pacify strifes. 'Tis sure 'tis more easy, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quenched, as it might have been, whilst it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon* says, *In the multitude of words there wanteth not sin*, Prov. 10. 19. which cannot more truly be said of any sorts of words, then those that pass in anger, and then though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore 'tis a great Charity to prevent them.

16. But to fit a man for this so excellent an Office of *Peace Making*, 'Tis necessary that he be first remarkably peaceable himself; for with what face canst thou persuade others to that, which thou wilt not practice thyself? or how canst thou expect thy persuasions should work? 'twill be a ready reply in every man's mouth, *Thou Hypocrite cast out first the beam out of thine own eye*, Mat. 7. 5. and therefore be sure thou qualify thyself for thy work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the case of *Legal trespasses*; Men think it nothin to go to *Law* about every pity trifle, and as long as they have but *Law* on their side, never think they are to blame: but sure had we that true Peaceableness of spirit, which we ought, we should be unwilling for such slight matters to trouble, and disquiet our Neighbors. Not that all going to *Law* is utterly unchristian, but such kind of suits especially, as are upon contentiousness, and stoutness of humor, to defend such an inconsiderable right, as the parting with will do us little or no harm, or which is yet worse, to avenge such a trespass. And even in greater matters, he that shall part with somewhat of his Right, for love of Peace, does surely the most Christianly, and most agreeably to the advice of the Apostle, 1 Cor. 6. 7. rather to take *wrong*, and *suffer ourselves to be defrauded*. But if the damage be so unsupportable, that it is necessary for us to go to *Law*, yet even then we must take care of preserving Peace; *first*, by carrying still a friendly, and Christian temper towards the party, not suffering our hearts to be at all estranged from him; *secondly*, by being willing to yield to any reasonable terms of agreement, whenever they shall be offered; and truly if we carry not this temper of mind in our suits, I see not how they can be reconcilable with that peaceableness so strictly required of all Christians. Let those

consider those who make it their pleasure themselves to disquiet their Neighbor, or their Trade to stir up others to do it. This tender regard of Peace both in ourselves, and others, is absolutely necessary to be entertained of all those, who own themselves for servants of him, whose title it is to be the *Prince of Peace*, Isa. 9. 6.

17. All that remains to be touched on concerning this *Charity* of the Actions is the extent of it, which must be as large as the former of the Affections, even to the taking in not only strangers, and those of no relation to us, but even of our bitterest enemies. I have already spoken so much of the Obligation we are under to forgive them, that I shall not here say anything of that, but that being supposed a duty, 'twill sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so 'twill be no hard matter even to flesh and blood to do all kind things to them. And indeed this is the way, by which we must try the sincerity of our forgiveness: 'Tis easy to say, I forgive such a man, but if when an opportunity of doing him good is offered, thou declinest it, 'tis apparent there yet lurks the old malice in thy heart; Where there is a thorough forgiveness, there will be as great a readiness to benefit an enemy, as a friend: •ay, perhaps in some respects a greater, a true charitable person looking upon it as an especial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Savior, by *doing good to them that hate him*, Mat 5. 44. Let us therefore resolve that all acts of real kindness are to be performed to our enemies, for which we have not only the command, but also the example of Christ, who had not only some inward relentings toward us his obstinate, and most provoking enemies, but shown it in acts, and those no cheap, or easy ones, but such as cost him his dearest blood. And surely we can never pretend to be either obeyers of his Command, or followers of his example, if we grudge to testify our love to our enemies by those so much cheaper ways of feeding them in hunger, and the like, recommended to us by the Apostle, *Rom. 12. 20*. But if we could perform these acts of kindness to enemies in such a manner, as might draw them from their enmity, and win them to Peace, the Charity would be doubled; And this we should aim at, for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all love and tenderness towards us; and this were indeed the most complete way of *imitating Christ's example*, who in all he did, and suffered for us, designed the reconciling of us to himself.

18. I have now shown you the several parts of our duty to our Neighbor, towards the performance whereof I know nothing more necessary, then the turning out of our hearts that self love, which so often possesses them, and that so wholly, that it leaves no room for Charity, nay, nor justice neither to our Neighbor. By this *self-love* I mean not that *true love* of ourselves, which is the love and cure of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests, and advantages, which is apparently the root of all, both injustice and uncharitableness towards others. We find this sin of *self-love* set by the Apostle in the head of a whole troop of sins, *2 Tim. 3. 2*. as if it were some principal officer in Satan's camp, and certainly not without reason, for it never goes without an accursed train of many other sins, which like the

*Dragons tail Rev.* 12. 4. sweeps away all care of duty to others. We are by it made so vehement, and intent upon the pleasing ourselves, that we have no regard to anybody else, contrary to the direction of *St. Paul, Rom.* 15. 2. Which is *not to please ourselves, but every man to please his neighbor for his good to edification*; which he backs with the example of Christ, ver. 3. *For even Christ pleased not himself*: If therefore we have any sincere desire to have this virtue of charity rooted in our hearts, we must be careful to weed out this sin of self-love, for 'tis impossible they can prosper together.

19. But when we have removed this hindrance, we must remember that this, as all other graces proceeds not from ourselves, it is the *gift of God*, and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a dove, a meek and a *g•ll-less* creature to frame our hearts to the same temper, and enable us rightly to perform this duty.

20. I have now past through those several branches I at first proposed, and shown you, what is our *duty to God, ourselves, and our neighbor*: Of which I may say as it is, *Luk.* 10 28. *This do and thou shalt live*. And surely it is no impossible task to perform this, in such a measure, as God will graciously accept, that is in sincerity, though not in perfection, for God is not that austere Master, *Lu.* 19. 21. *That reap• where he has not sowed*, he requires nothing of us, which he is not ready by his grace to enable us to perform; if we be not wanting to ourselves, either in asking it by prayer, or in using it by diligence. And as it is not an impossible, so neither is it such a sad melancholy task, as men are apt to think it. 'Tis a special policy of *Satan's*, to do as the spies did, *Num* 23. 28. bring up an ill report upon this good land, this *state of Christian* life, thereby to discourage us from entering into it, to fright us with I know not what •yants, we shall meet with; but let us not thus be cheated, let us but take the courage to try, and we shall indeed find it a *Canaan, a land fl•wing with milk and honey*: God is not in this respect to his people a *wilder•ess, a land of darkness*, *Ier.* 2. 31. His service does not bereave men of any true joy, but helps them to a great deal: *Christ's yoke is an easy, nay a pleasant yoke, his burden a light, yea a gracious burde*. There is in the practice of Christian duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customs make, which by the contention raises an uneasiness. But then first that is to be charged only on ourselves, for having got those ill customs, and thereby made that hard to us, which in itself is most pleasant, the duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combat.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions, and sufferings in the world, and that those *are not joyous but grievous*; I answer, that even in those there is matter of joy: we see the Apostles thought it so, *they rejoiced that they were counted worthy to suffer for Christ's name*, *Acts* 4. 41. and *St. Peter* tells us, *that if any suffer as a Christian, he is to glorify God for it*, *1 Pet.* 4. 16. There is such a force, and virtue in the testimony of a good conscience, as is able to change the greatest suffering into the joyfullest triumph, and that testimony we can never have more clear, and lively, then when we suffer for righteousness sake; so that you see Christianity is very amiable even in

its saddest dress, the inward comforts of it do far surpass all the outward tribulations, that attend it, and that even in the instant, while we are in the state of warfare upon earth. But then if we look forward to the crown of our victories, those eternal rewards in heaven, we can never think those tasks sad, though we had nothing at present to sweeten them, that have such recompenses await them at the end; were our labors never so heavy, we could have no cause to faint under them: Let us therefore whenever we meet with any discouragements in our course, fix our eye on this rich prize, and then *run with patience the race which is set before us, Heb. 12. 2 Follow the Captain of our salvation* through the greatest sufferings, yea even through the same red Sea of blood which he hath waded, whenever our obedience to him shall require it; for though our fidelity to him should bring us to death itself, we are sure to be no losers by it, for to such he hath promised a *Crown of life*, the very expectation whereof is able to keep a Christian more cheerful in his fetters and dungeon, than a worldling can be in the midst of his greatest prosperities.

22. All that remains for me farther to add, is earnestly to entreat and beseech the Reader, that without delay, he puts himself into this so pleasant, so gainful a course, by setting sincerely to the practice of all those things, which either by this book, or by any other means he discerns to be his and the further he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he hath lost a great part of his day in a wrong way, will not need much entreaty either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring them to the place they aim at; Nay, which will certainly bring them to the place they most fear and abhor; much of their day is spent, how much will be left to finish their journey in, none knows, perhaps the next hour, the next minute the night of death may overtake them; what a madness is it then for them to defer one moment to turn out of that path, which leads to certain destruction, and to put themselves in that, which will bring them to bliss and glory? Yet so are men bewitched, and enchanted with the deceitfulness of sin, that no entreaty, no persuasion can prevail with them, to make this so reasonable, so necessary a change, not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleasures of sin, as long as they live, and then they hope at their death, or some little time before it, to do all the business of their Souls; But, alas! Heaven is too high to be thus jumped into, the way to it is a long and leisurely ascent, which requires time to walk. The hazards of such deferring are more largely spoken of, in the discourse of Repentance, I shall not here repeat them, but desire the Reader seriously to lay them to heart, and then surely he will think it seasonable counsel that is given by the wise man, *Ecclus: 5. 7. Make no tarrying to turn to the Lord, and put not off from day today.*

PRIVATE DEVOTIONS For Several OCCASIONS.

London, Printed for T. Garthwait, at the little North Door of St. Paul's.

CHRISTIAN READER,



I Have for the help of thy devotions, set down some *FORMS* of *PRIVATE-PRAYER*, upon *several occasions*; If it be thought an omission, that there are none for Families, I must answer for myself, that it was not from any opinion, that God is not as well to be worshipped in the Family, as in the Closet; but because the providence of God and the Church hath already furnished thee for that purpose, infinitely beyond what my utmost care could do. I mean the *PUBLICK LITURGY*, or *COMMON-PRAYER*, which for all public addresses to God (and such are family-Prayers) are so excellent and useful, that we may say of it as *David* did of *Goliath's* sword, *1 Sam. 21. 9. There is none like it.*

#### **DIRECTIONS for the MORNING.**

**As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.**

LORD, As thou hast awaked my body from sleep, so by thy grace awaken my soul from sin; and make me so to walk before thee this day and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

*WHEN* thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou have also paid thy more solemn devotions to Almighty God, and therefore during the time thou art dressing thyself (which should be no longer than common decency requires) exercise thy mind in some spiritual thoughts: As for example, Consider to what temptations thy business, or company that day are most like to lay thee open, and arm thyself with resolutions against them; or again consider, what occasions of doing service to God, or good to thy neighbor are that day most likely to present themselves, and resolve to embrace them, and also contrive how thou mayest improve them to the uttermost. But especially it will be fit for thee to examine, whether there have any sin escaped thee since thy last nights examination. If after these considerations any farther leisure remain, thou mayest profitably employ it in meditating on the general resurrection (whereof our rising from our beds is a representation) and of that dreadful judgment, which shall follow it, and then think with thyself in what preparation thou art for it, and resolve to husband carefully every minute of thy time, towards the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

#### **PRAYERS for the MORNING.**

**At thy first kneeling down say,**

O Holy, Blessed and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

Lord, I know not what to pray for as I ought, O let thy spirit help my infirmities, and enable me to offer up a spiritual sacrifice acceptable to thee by Jesus Christ.

#### **A THANKSGIVING.**

O Gracious Lord, whose mercies endure forever, I thy unworthy servant, who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them; In thee, O Lord, I live and move and have my being, thou first madest me to be, and then that I might not be miserable, but happy, thou sentest thy Son out of thy bosom to redeem me from the power of my sins, by his grace, and from the punishment of them, by his blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps, which might aid me to perform that Vow I there made to thee, and when by my own willfulness or negligence, I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended, and not cut me off in the acts of those many damning sins I have committed, as I have most justly deserved. It is O Lord thy restraining grace alone, by which I have been kept back from any the greatest sins, and it is thy inciting and assisting grace alone, by which I have been enabled to do any the least good, therefore not unto me, not unto me, but unto thy name be the praises: For these & all other thy spiritual blessings my Soul doth magnify the Lord, & all that is within me praise his Holy Name. I likewise praise thee for those many outward blessings I enjoy, as Health, Friends, Food, and Raiment, the comforts as well as the necessaries of this life, for those continual protections of thy hand, by which I and mine are kept from dangers, and those gracious deliverances thou hast often afforded out of such as have befallen me, and for that mercy of thine whereby thou hast sweetened and alayed those troubles thou hast not seen fit wholly to remove; For thy particular preservation of me this night, and all other thy goodness towards me, Lord, grant that I may render thee, not only the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake, whom thou hast made the Author of eternal Salvation to all that obey him, even Jesus Christ.

#### **A CONFESSION.**

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee, for I have drunk iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest, mine heart which should be an habitation for thy Spirit, is become a cage of unclean birds, of foul and disordered affections, and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word and deed I continually transgress against thee. [*Here mention the greatest of thy sins*] Nay, O Lord, I have despised that goodness of thine, which should lead me to Repentance, hardening my heart against all those means thou hast used for my amendment. And now, O Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my sins. But, O Lord, there is mercy with thee, that thou mayest be feared, O fit me for that mercy, by giving me a deep and hearty Repentance, and then according to thy goodness let thy anger and thy wrath be turned away from me, look upon me in thy Son, my blessed Savior, and for the merit of his

sufferings, pardon all my sins; And, Lord, I beseech thee, by the power of thy grace so to renew, and purify my heart, that I may become a new creature, utterly forsaking every evil way, and living in constant, sincere, universal obedience to thee all the rest of my days, that behaving myself as a good and faithful servant, I may by thy mercy at last be received into the joy of my Lord; grant this for Jesus Christ his sake.

**A PRAYER for GRACE.**

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of myself so much as to think a good thought, beseech thee to work in me both to will and to do according to thy good pleasure, enlighten my mind, that I may know thee, and let me not be barren, or unfruitful in that knowledge; Lord, work in my heart a true faith, a purifying hope, and an unfeigned love towards thee, give me a full trust on thee, zeal for thee, reverence of all things that relate to thee, make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins, and grant that in all things I may behave myself so, as befits a creature to his Creator, a servant to his Lord: enable me likewise to perform that duty I owe to myself, give me that meekness, humility, and contentedness, whereby I may always possess my soul in patience, and thankfulness, make me diligent in all my duties, watchful against all temptations, perfectly pure, and temperate, and so moderate in my most lawful in joyments, that they never become a snare to me; make me also, O Lord, to be so affected towards my neighbor, that I never transgress that royal Law of thine, of loving him as myself; grant me exactly to perform all parts of justice, yielding to all whatsoever by any kind of right becomes their due, and give me such bowels of mercy & compassion, that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctify me throughout, that my whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honor and glory forever: Amen.

**INTERCESSION.**

O Blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightening grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tenderest compassions upon the Universal Church, O be favorable and gracious unto Zion, build thou the walls of Jerusalem, unite all those that profess thy Name to thee, by Purity, and Holiness, and to each other by Brotherly love. Have mercy on this desolate Church, and sinful Nation▪ thou hast moved the Land and divided it, heal the sores thereof for it shaketh, make us so truly to repent of those sins, which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our Governors, whether in Church, or State, so rule their hearts, and strengthen their hands, that they may neither want will, nor power to punish wickedness and vice, and to maintain God's true Religion and Virtue. Have pity, O Lord, on all that are in affliction. Be a Father to the fatherless, and plead the cause of the widow, comfort the feeble minded, support the weak, heal the sick, relieve

the needy, defend the oppressed, and administer to everyone according to their several necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary either to their bodies or their Souls, [*Here name thy nearest Relations*] Reward all those that have done me good, and pardon all those that have done, or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

**For PRESERVATION.**

O Merciful God, by whose bounty alone it is, that I have this Day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonor thee, or wound my own Soul, but that I may diligently apply myself to do all such good works, as thou hast prepared for me to walk in; and Lord I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and deal with me, not according either to my prayers, or deserts, but according to my needs, and thine own rich mercies in Jesus Christ, in whose blessed Name, and Words, I conclude these my imperfect prayers, saying

Our Father, &c.

**DIRECTIONS for NIGHT.**

AT NIGHT, when it draws towards the time of rest, bethink thyself, how thou hast passed the day, examine thine own heart, what sin either of Thought, Word, or Deed thou hast committed, what opportunity of doing good thou hast omitted, and whatsoever thou findest to accuse thyself of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this not slightly, and only as of course, but with all devout earnestness, and heartiness, as thou wouldst do, if thou wert sure thy death were as near approaching, as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldst no more venture to sleep unreconciled to God, the thou wouldest dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same; Or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less but the greater cause to magnify God, who hath by his protection so guarded thee, that not so much as the fear of evil hat• assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all, endeavor still by the considerations of his mercies to have thy heart the more closely knit to him, remembering that every favor received from him is a new engagement upon thee, to love and obey him.

### **PRAYERS for NIGHT.**

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

Lord I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee by Jesus Christ.

### **A CONFESSION.**

O MOST Holy Lord God, who are of purer eyes then to behold iniquity, now shall I abominable wretch dare to appear before thee, who am nothing but pollution; I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled myself yet much worse by my own actual sins and wicked customs; I have transgressed my duty to thee, my neighbor, and myself, and that both in thought, in word, in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through ignorance, and frailty, but knowingly, and willfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and oaths of amendment; yea, this very day I have not ceased to add new sins to all my former guilts. [*Here name the Particulars*] And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things, I know that the wages of these sins is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and a perfect hatred of my sins, and let me not daily confess, and yet as daily renew them, but grant, O Lord, that from this instant I may give a bill of divorce to all my most beloved lusts, and then be thou pleased to marry me to thyself, in truth, in righteousness and holiness, And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offenses, and receive me to thy favor. And when thou hast thus spoken peace to my soul, Lord keep me that I turn not anymore to folly, but so establish me with thy grace, that no temptation of the world, the Devil or my own flesh may ever draw me to offend thee, that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

### **A THANKSGIVING.**

O Thou Father of mercies, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented, that gracious property of thine, for notwithstanding my daily provocations against thee, thou still heapest mercies and loving kindness upon me. All my contempts and despisings of thy spiritual favors have not yet made thee withdraw them, but in the riches of thy goodness and longsuffering, thou still continuest to me the offers of grace, and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repaid as justly thou mightest, by

sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy; [*Here mention the particular mercies of that day.*] What shall I render unto the Lord for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace and that of Intercession appointed for the Morning.

**For PRESERVATION.**

O Blessed Lord, the Keeper of Israel, that neither slumbrest nor sleepest, be pleased in thy mercy to watch over me this night, keep me by thy grace from all works of darkness, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And Lord make me ever mindful of that time, when I shall lie down in the dust, and because I know neither the day, nor the hour of my Masters coming, grant me grace that I may be always ready, that I may never live in such a state, as I shall fear to die in, but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, so that living and dying I may be thine, through Jesus Christ.

Use the same concluding prayer as in the Morning.

As thou art putting off thy clothes, thi•k with thyself that the time approaches, that thou must put off thy body also, and then thy soul must appear naked before God's judgment seat and therefore thou hadst need be careful to make it so clean, and pure by repentance and holiness, that he who will not look on iniquity, may graciously behold and accept it.

Let thy bed put thee in mind of thy grave, and when thou liest down, say,

O Blessed Savior, who by thy precious death and burial didst take away the sting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest, for it is thou Lord only, that makest me dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of truth.

IN the *ANCIENT CHURCH* there were besides morning and night, Four other times every day which were called *HOURS OF PRAYER*, and the zeal of thos• first Christians was such, as made them constantly observed. It would be thought too great a strictness now in this lukewarm age, to enjoyn the like frequency, yet I cannot but mention the example, and say, that for those who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in public and private those *FOUR TIMES* of *PRAYER* besides the *OFFICES*, already set down for *MORNING* and *NIGHT*: and that none may be to seek how to exercise their devotions at these times, I have added divers *COLLECTS* for several Graces, whereof every man may use at each such time of Prayer, so many as his zeal and leisure shall point

out to him, adding if he please, one of the Confessions appointed for morning or night, and never omitting the *LORD'S PRAYER*.

But if any man's state of life be really so busy, as will not allow him time for so long, and solemn devotions, yet certainly there is no man so overlaid with business, but that he may find leisure oftentimes in a day to say the *LORD'S PRAYER* alone▪ and therefore let him use that if he cannot more. But because it is the Charracter of a Christian, *Phil. 3. 20. That he hath his conversation in Heaven*, it is very fit that besides these set times of Prayer, he should divers times in a day by short and sudden *E•C•LATIONS*, dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of business; the Artificer at his work, the husband man at his plough may practice it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich store house the *BOOK of PSALMS*, to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, some for pardon of sin some for grace, some for the light of God's countenance, some for the church, some for thanksgiving, &c. every man may fit himself a cord•n• to the tresent need and temper of his soul. I have given these not as a full collection, but only as a taste, by which the Readers appeti•e may be raised to search after more in that Book, and other parts of holy Scripture.

#### **COLLECTS for several GRACES.**

##### **For FAITH.**

O Blessed Lord, whom without Faith it is impossible to please, let thy Spirit I beseech thee work in me such a Faith as may be acceptable in thy sight, even such as worketh by love, O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show itself by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Jmage of that Christ, on whom I believe, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

##### **For HOPE.**

O Lord; who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possessed with a vain presumption, suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purify myself from all filthiness, both of flesh and Spirit, that so it may indeed become to me an anchor of the soul, both sure and steadfast entering even within the veil, whither the forerunner is for me entered, even Jesus Christ my high Priest and blessed Redeemer.

##### **For the LOVE of GOD.**

O Holy and gracious Lord, who art infinitely excellent in thyself, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardened through

the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession, O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit: Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet O Lord deny me not to drink of thy cup, let me have such a sincerity and degree of love, as may make me endure anything for thy sake, such a perfect love as may cast out all fear and all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

**For SINCERITY.**

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and unsincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts, O thou who searchest the heart, and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me but purify me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive myself, I beseech thee let me not rest in any such deceit, but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any one darling lust, but make an utter destruction of every *Amalekite*; O suffer me not to speak peace to myself, when there is no peace, but grant I may judge of myself, as thou judgest of me, that I may never be at peace with myself, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

**For DEVOTION in PRAYER.**

O Gracious Lord God, who not only permittest, but invitest us miserable and needy creatures, to present our petition to thee, grant I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy: Lord, I confess, it is the greatest honor and the greatest advantage, thus to be allowed access to thee, yet so sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of it. My Soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and inliven this earthy drossy heart, that it may freely mount towards thee, that I may set a true value on this most valuable privilege, and take delight in approaching to thee, and that my approaches may be with a reverence, some way answerable to that awful Majesty I come before, with an importunity and earnestness, answerable to those pressing wants I have to be supplied, and with such a fixedness and attention of mind, as no wandering thoughts may interrupt; that I may no more incur the



guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin, but may so ask that I may receive, seek that I may find, knock that it may be opened unto me; that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

**For HUMILITY.**

O Thou High and Lofty one, that inhabitest Eternity, yet art pleased to dwell with the humble spirit, pour into my heart, I beseech thee, that excellent grace of Humility, which may utterly work out all those vain conceits I have of myself; Lord convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not only dust, but sin, that so in all thy dispensations towards me I may lay my hand upon my mouth, and heartily acknowledge that I am less then the least of thy mercies, and greater then the greatest of thy Judgments. And, O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit myself to thy rebukes, but even to those of my fellow Christians, and with meekness receive and obey their admonitions. And make me so to behave myself towards all, that I never do anything through strife or vain-glory; and to that end grant, that in lowliness of mind I may esteem every other man better then myself, and be willing that others should esteem them so also; that I neither nourish any high opinion of myself, nor covet one among others, but that despising the vain praise of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the esteem of men, I may now employ all my industry and care to approve myself to thee, who resistest the proud, and giveth grace to the humble: grant this, O Lord, for his sake, who humbled himself unto the death of the Corss, Jesus Christ.

**For the FEAR of GOD.**

O Glorious Majesty, who only art high, and to be feared, possess my Soul with a Holy awe and reverence of thee, that I may give thee the honor due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never profane any Holy thing, or sacrilegiously invade what thou hast set apart to thyself. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in anything, O let me not so misplace my fear, as to be afraid of a man that shall die, and of the Son of m•n who shall be made as grass, and forget the Lord my Maker; But replenish my Soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy Holy will▪ Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own Salvation, through Jesus Christ.

**For TRUST on GOD.**

O Almighty Lord, who never failest them that trust on thee, give me grace, I beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee; thou shalt keep him, O Lord, in perfect peace, whose mind is staid on thee, O let me always rest on this firm Pillar, and never exchange it for the broken reeds of worldly succors, suffer not my

heart to be overcharged with cares of this life, taking thought what I shall eat, or drink, or wherewithal I shall be clothed, but grant, that having by honest labor and industry done my part, I may cheerfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou ownest and carest for, even such as keep thy Testimonies and think upon thy Commandments to do them. That seeking first thy Kingdom and the righteousness thereof, all these outward things may be added unto me, in such a measure as thy wisdom knowest best for me; grant this, O Lord, for Jesus Christ his sake.

**For THANKFULNES.**

O Most Gracious and Bountiful Lord, who fillest all things living with good, and expectest no other return▪ but praise and thanksgiving, let me O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgment of thy mercies. It is a joyful and a pleasant thing to be thankful, O suffer me not, I beseech thee, to loose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not only my lips, but my life may show forth thy praise, by consecrating myself to thy service, and walking in Holiness and Righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Savior.

**For CONTRITION.**

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and •o little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life, strike this rock, O Lord, that the waters may flow out, even floods of tears, of wash my polluted conscience; My drowsy Soul hath too long slept securely in sin, Lord, awake it, though it be with thunder, and let me rather feel thy terrors, then not feel my sin. Thou sentest thy blessed Son to heal the broken hearted, but Lord what will that avail me, if my heart be whole. O break it, that it may be capable of his healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it, as from the face of a serpent, and bring forth fruits of repentance, in amendment of life, to the praise and glory of thy grace, in Jesus Christ our blessed Redeemer.

**For MEEKNES.**

O Blessed Jesu, who wert led as a sheep to the slaughter, Let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger, and revenge, and work in me such a gentleness, and calmness of spirit, as no provocations may ever be able to disturb. Lord, grant, I may be so far from offering the least injury, that I may never return the greatest, any otherwise then with prayers and kindness, that I who have so many talents to be forgiven by thee, may never exact pence of my brethren, but that putting on bowels of mercy, meekness, longsuffering, thy peace may rule in my heart, and make it an acceptable

habitation to thee, who art the Prince of peace, to whom, with the Father, and Holy Spirit, be all honor and glory forever.

**For CHASTITY.**

O Holy and immaculate Jesus, whose first descent was into the Virgins womb, and who doest still love to inhabit only in pure & virgin hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness, both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and Soul pure and undefiled, that so I may glorify thee here both in my body and spirit, and be glorified in both with thee hereafter.

**For TEMPERANCE.**

O Gracious Lord who hast in thy bounty to mankind afforded us the use of thy good creatures, for our corporal refreshment, grant I may always use this liberty with thankfulness, and moderation, O let me never be so enslaved to that brutish pleasure of the taste, that my Table become a snare to me, but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures, which thou hast assigned me, for health and not for luxury. And Lord, grant that my pursuits may be, not after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness, I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

**For CONTENTEDNES.**

O Merciful God, thy wisdom is infinite to choose, and thy love forward to dispence good things to us, O let me always fully and entirely resign myself to thy disposals, have no desires of my own, but a perfect satisfaction in thy choices for me, that so in whatsoever estate I am, I may be therein content. Lord grant I may never look with murmuring on my own condition, nor with envy on other men's. And to that end I beseech thee, purge my heart of all covetous affections, O let me never yield up any corner of my Soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease, I may never set my heart upon them. But that all my care may be to be rich towards God, to lay up my treasure in Heaven, that I may so set my affections on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the merits of the same Jesus Christ.

**For DILIGENCE.**

O Lord, who hast in thy wisdom ordained that man should be born to labor, suffer me not to resist that design of thine, by giving myself up to sloth, and idleness; But grant I may so employ my time, and all other talents thou hast entrusted me with, that I may not fall under the sentence of the slothful and wicked servant; Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind, but however, O Lord,

let me not be useless to myself, but grant, I may give all diligence to make my calling and election sure; My Soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness, as a good soldier of Jesus Christ, till at last from this state of warfare, thou translate me to the state of triumph and bliss, in thy Kingdom, through Jesus Christ.

**For JUSTICE.**

O Thou King of righteousness, who hast Commanded us to keep judgment and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skill to deceive my brother, and grant I most strictly observe that sacred rule, of doing as I would be done to, that I may not dishonor my Christian profession, by an unjust or fraudulent life, but in simplicity, and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness, before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations, thou hast placed me in, but may so behave myself towards all, that none may have any evil thing to say of me: That so if it be possible, I may have peace with all men, or however I may by keeping innocence and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

**For CHARITY.**

O Merciful Lord, who hast made of one blood, and redeemed by one ransom all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an Universal Charity towards all men. Give me, O thou Father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities outward or inward of my brethren, and diligently employ all my abilities for their succor and relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy Spirit of love enter and dwell there, and make me seek not to please myself, but my Neighbor for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents, thou hast committed to me, for the benefit of others, that so when thou shalt call me to give an account of my stewardship, I may do it with joy and not with grief: grant this, merciful Lord, I beseech thee for Jesus Christ his sake.

**For PERSEVERANCE.**

O Eternal and unchangeable Lord God, who art the same yesterday and today and forever. Be thou pleased to communicate some small ray of that excellence, some degree of that stability to me thy wretched creature, who am light and inconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked▪ and fall from my own stedfastness; my will also, O Lord, is irresolute, and wavering, and doth not

cleave steadfastly unto God, my goodness is but as the morning cloud, & as the early dew it passeth away. O strengthen and confirm me, and what ever good work thou hast wrought in me, be pleased to accomplish and perform it, until the day of Christ. Lord thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to myself, but cover thou my head in the day of battle, and in all spiritual combats make me more then conqueror, through him that loved me. O let no terrors or flatteries either of the world, or my own flesh ever draw me from my obedience to thee, but grant that I may continue steadfast, immovable, always abounding in the work of the Lord, and by patient continuance in well-doing, seek, and at last obtain glory, and honor, and immortality, and eternal life, through Jesus Christ our Lord.

**A brief Paraphrase of the LORD'S PRAYER To be used as a Prayer.**

[Our FATHER which art in Heaven.]

O Lord, who dwellest in the highest *heavens*, thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carryest towards us the tenderness and bowels of a most compassionate father, O make us to render to thee the love and obedience of children; and that we may resemble thee *our father in heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds that we may always have our conversation in heaven, from whence we look for our Savior the Lord Jesus Christ.

[1. Hallowed be thy Name.]

Strike such an awe into all our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful, and holy, and carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence of thy great Majesty: Let all the people praise thee, O God, let all the people praise thee.

[2. Thy Kingdom Come.]

Establish thy throne and rule forever in our souls, and by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee, they are those enemies of thine which would not that thou shouldst reign over them, O let them be brought forth and slain before thee, and make us such faithful subjects of this *thy Kingdom of Grace*, that we may be capable of thy *kingdom* of glory, and then Lord Jesus come quickly.

[3. Thy Will be done in earth, &c.]

Enable us by thy grace cheerfully to suffer *thy will* in all thy afflictions, and readily to perform it in all thy commands, give us of that heavenly zeal to thy service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joined with them to sing eternal praises in thy Kingdom to God, and to the Lamb forever.

[4. Give us this day our daily bread.]

Give us that continual supply of thy grace, which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly pilgrimage, and make us cheerfully to rest on thee for them, first seeking thy Kingdom and the righteousness thereof, and then not doubting but all these things shall be added unto us.

[5. Forgive us our Trespasses as we forgive them, &c.]

Heal our souls, O Lord, for we have sinned against thee, let thy tender mercies abound towards us, in the *forgiveness of all our offenses*; And grant O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christ's Command, as we desire to be *forgiven*, for his merits and intercession.

[6. Lead us not into Temptation but deliver, &c.]

O Lord, we have no strength against those multitudes of *temptations* that daily assault us, only our eyes are upon thee, O be thou pleased either to restrain them or assist us, and in thy faithfulness suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood▪ striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[For thine is the Kingdom, the Power, &c.]

Hear us and graciously answer our petitions for thou art the great *King* over all the earth whose *Power* is infinite and artable to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honor, glory and power be unto him, that sitteth upon the throne, to our God, forever and ever. *Amen*.

### **PIOUS EJACULATIONS Taken out of the Book of PSALMS.**

#### **For PARDON of SIN.**

HAVE mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me, O be thou merciful unto my sins.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For thy names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee O Lord and deliver my soul, O save me for thy mercies sake.

**For GRACE.**

TEach me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way O Lord, and I will walk in thy truth, O knit my heart to thee, that I may fear thy name.

Make me a clean heart O God, and renew a right spirit within me.

O let my heart be found in thy statutes, that I be not ashamed.

Incline my heart unto thy Testimonies, and not to covetousness.

Turn away mine eyes, lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me.

Lord teach me to number my days, that I may apply my heart unto Wisdom.

**For the LIGHT of God's COUNTENANCE:**

LOrd, why abhorrest thou my soul, and hidest thy face from me, O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better then life itself.

Lord lift thou up the light of thy countenance upon me.

Comfort the Soul of thy servant, for unto thee, O Lord, do I lift up my Soul.

**THANKSGIVING.**

I Will always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praise thee.

I will sing unto the Lord, as long as I live, I will praise my God whilst I have my being.

Praised be God which hath not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.

And blessed be the Name of his Majesty forever, and all the earth shall be filled with his Majesty; Amen, Amen.

**For DELIVERANCE from TROUBLE.**

BE merciful unto me, O Lord, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be overpast.

Deliver me, O Lord, from mine enemies, for I fly unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrows of my heart are enlarged, O bring thou me out of my troubles.

**For the CHURCH.**

O Be favorable and gracious unto Zion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Zion where thou hast dwelt.

It is time for thee, Lord, to lay to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause.

Deliver Israel, O God, out of all his troubles.

**Brief heads of SELF-EXAMINATION, Especially before the SACRAMENT, Collected out of the foregoing Treatise, concerning the breaches of our DUTY.**

**To GOD.**

- NOT believing there is a God.
- Not believing his Word.
- Not believing it Practically, so as to live according to our belief.
- Despairing of God's mercy, so as to neglect duty.
- Presuming groundlessly on it, whilst we go on in willful sin.
- Not loving God for his own excellencies.
- Not loving him for his goodness to us.
- Not laboring to please him.
- Not desiring to draw near to him in his Ordinances.
- Not longing to enjoy him in Heaven.
- Not fearing God so as to keep from offending him.
- Fearing man above him, by committing sin, to shun some outward suffering.
- Not trusting on God in dangers and distresses.



- Using unlawful means to bring us out of them.
- Not depending on God for supply of our wants.
- Immoderate care for outward things.
- Neglecting to labor, and expecting God should support us in our idleness.
- Not looking up to God for a blessing on our honest endeavors.
- Not having a high esteem of God.
- Not submitting obediently to act his will.
- Not patiently suffering it, but murmuring at his corrections.
- Not amending by them.
- Not being thankful to him.
- Not acknowledging his wisdom in choosing for us, but having eager and impatient desires of our own.
- Not honoring God by a reverend usage of the things that relate to him.
- Behaving our selves irreverently in his House
- Robbing God, by taking things that are consecrated to him.
- Profaning Holy times, the Lord's Day, and the Feasts, and Fasts of the Church.
- Neglecting to read the Holy Scriptures, not marking when we do read.
- Being careless to get knowledge of our duty.
- Choosing rather to continue ignorant, then put ourselves to the pains or shame of learning.
- Placing Religion in hearing of Sermons, without practicing them.
- Breaking our vow made at Baptism.
- By resorting to witches, and conjurers; *i. e.* to the Devil.
- By loving the pomps and vanities of the world, and following its sinful customs.
- By fulfilling the lusts of the flesh.
- Profaning the Lord's Supper.
- By coming to it ignorantly, without examination, contrition, and purposes of new life.

- By behaving ourselves irreverently at it, without devotion, and spiritual affection.
- By neglecting to keep the promises made at it.
- Profaning God's Name, by blasphemous thoughts, or discourse.
- Giving others occasion to blaspheme him, by our vile and wicked lives.
- Taking unlawful oaths.
- Perjury.
- Swearing in ordinary communication.
- Not worshipping God.
- Omitting prayers, public or private, and being glad of a pretence to do so.
- Asking unlawful things, or to unlawful ends.
- Not purifying our hearts from sin, before we pray.
- Not praying with Faith and Humility.
- Coldness and deadness in prayer.
- Wandering thoughts in it.
- Irreverent gestures of body in prayer.
- Neglecting the duty of Repentance.
- Not calling ourselves to daily account for our sins.
- Not assigning any set or solemn times, for humiliation, and confession, or too seldom.
- Not deeply considering our sins, to beget, contrition for them.
- Not acting revenges on ourselves, by fasting, and other acts of Mortification.
- Outward Idolatry in worshipping of creatures.
- Inward Idolatry, in placing our love, joy, and other affections more on creatures, than the Creator.

**To our SELVES.**

- Being puffed up with high conceits of ourselves:
- In respect of natural parts as beauty, wit, &c
- Of worldly riches, and honors.

- Of Grace.
- Greedily seeking the praise of men.
- Directing Christian Actions, as prayer, alms, &c. to that end.
- Committing sins, to avoid reproach from wicked men.
- Disturbing our minds with anger, and peevishness.
- Not carefully examining, what our estate towards God is.
- Not trying ourselves by the true rule, *i. e.* our obedience to God's Commands.
- Not weighing the lawfulness of our actions, before we venture on them.
- Not examining our past actions, to repent of the ill, to give God the glory of the good.
- Uncontentedness in our estates.
- Greedy desires after honor and riches.
- Seeking to gain them by sinful means.
- Envyng the condition of other men.
- Being negligent in observing, and resisting temptations.
- Not improving God's gifts, outward or inward, to his honor.
- Abusing our natural parts, as wit, memory, strength, &c. to sin.
- Neglecting, or resisting the motions of God's Spirit.
- Uncleaness, adultery, fornication, unnatural lusts, &c.
- Uncleaness of the eye, and hand.
- Filthy, and obscene talking.
- Impure fancies, and desires.
- Heightning of lust, by pampering the body.
- Not laboring to subdue it, by fasting or other severities.
- Eating too much.
- Making pleasure, not health, the en• of eating.
- Being too curious, or costly in meats.

- Drunkenness.
- Drinking more than is useful to our bodies, though not to drunkenness.
- Wasting the time, or estate, in good fellowship.
- Abusing our strength of brain, to the making others drunk.
- Immoderate sleeping.
- Idleness, and negligence in our callings.
- Using unlawful recreations.
- Being too vehement upon lawful ones.
- Spending too much time at them.
- Being drawn by them to anger, or covetousness.
- Being proud of apparel.
- Striving to go beyond our rank.
- Bestowing too much time, care, or cost about it.
- Abstaining from such excesses, not out of conscience, but covetousness.
- Pinching our bodies, to fill our purses.

**To our NEIGHBOUR.**

- Being injurious to our Neighbor.
- Delighting causelessly to grieve his mind.
- Ensnaring his Soul in sin, by command, counsel, enticement, or example.
- Affrighting him from Godliness, by our scoffing at it.
- Not seeking to bring those to Repentance, whom we have led into sin.
- Murder open, or secret.
- Drawing men to intemperance or other vices, which may bring diseases or death.
- Stirring men up to quarrelling, and fighting
- Maiming, or hurting the body of our Neighbor.
- Fierceness, and rage against him.

- Coveting our Neighbors wife.
- Actually defiling her.
- Spoiling the goods of others, upon spite and malice.
- Coveting to gain them to ourselves.
- Oppressing by violence, and force, or color of Law.
- Not paying what we borrow.
- Not paying what we have voluntarily promised.
- Keeping back the wages of the servant, and hireling.
- Unfaithfulness in trusts, whether to the living or dead.
- Using Arts of deceit, in buying and selling.
- Exacting upon the necessities of our Neighbors.
- Blasting the credit of our Neighbor:
  - By False Witness.
  - By Railng.
  - By whispering.
  - Encouraging others in their slanders.
  - Being forward to believe ill reports of our Neighbor.
  - Causeless suspicions.
  - Rash judging of him.
  - Despising him for his infirmities.
  - Inviting others to do so by scoffing and deriding him.
  - Bearing any malice in the heart.
  - Secret wishing of death, or any kind of hurt to our Neighbor.
  - Rejoicing, when any evil befalls him.
  - Neglecting to make what satisfaction we can, for any sort of injury done to our Neighbor.
- Lying.

- Churlish, and proud behavior to others.
- Froward and peevish conversation.
- Bitter and reproachful language.
- Cursing.
- Not paying the respect due to the qualities or gifts of others.
- Proudly overlooking them.
- Seeking to lessen others esteem of them.
- Not employing our abilities whether of mind or estate, in administering to those whose wants require it.
- Unthankfulness to our Benefactours.
- Especially those that admonish us.
- Not amending upon their reproof.
- Being angry at them for it.
- Not reverencing our Civil Parent, the lawful Magistrate.
- Judging and speaking evil of him.
- Grudging his just tributes.
- Sowing sedition among the people.
- Refusing to obey his lawful commands.
- Rising up against him, or taking part with them that do.
- Despising our Spiritual Fathers.
- Not loving them for their works sake.
- Not obeying those Commands of God they deliver to us.
- Seeking to withhold from them their just maintenance.
- Forsaking our lawful Pastors; to follow factious teachers.
- Stubborn and irreverent behavior to our natural Parents.
- Despising and publishing their infirmities.
- Not loving them, nor endeavoring to bring them joy and comfort.

- Contemning their counsels.
- Murmuring at their Government.
- Coveting their estates, though by their death.
- Not ministering to them in their wants of all sorts.
- Neglecting to pray for God's blessing on these several sorts of Parents.
- Want of natural affection to children▪
- Mothers refusing to nurse them without a just impediment,
- Not bringing them timely to Baptism.
- Not early instructing them in the ways of God.
- Suffering them for want of timely correction to get customs of sin.
- Setting them evil examples.
- Discouraging them by harsh & cruel usage.
- Not providing for their subsistence, according to our ability.
- Consuming their portions in our own riot.
- Reserving all till our death, and letting them want in the mean time.
- Not seeking to entail a blessing on them by our Christian lives.
- Nor heartily praying for them.
- Want of affection to our natural brethren.
- Envyings & heart-burnings towards them.
- Not loving our spiritual brethren; *i. e.* our fellow Christians.
- Having no fellow-feeling of their sufferings.
- Causelesly forsaking their commnion in Holy Duties.
- Not taking deeply to heart the desolations of the Church.
- Marrying within the degrees forbidden.
- Marrying for undue ends, as covetousness, lust, &c.
- Unkind, froward, and unquiet behavior towards the husband, or wife.

- Unfaithfulness to the bed.
- Not bearing with the infirmities of each other.
- Not endeavoring to advance one another's good, spiritual or temporal.
- The wife resisting the lawful command of her husband.
- Her striving for rule and dominion over him.
- Not praying for each other.
- Unfaithfulness to a friend.
- Betraying his secrets.
- Denying him assistance in his needs.
- Neglecting lovingly to admonish him.
- Flattering him in his faults.
- Forsaking his friendship upon flight, or no cause.
- Making leagues in sin, instead of virtuous friendships.
- Servants disobeying the lawful commands of their Masters.
- Purloining their goods.
- Carelessly wasting them.
- Murmuring at their rebukes.
- Idleness.
- Eye service.
- Masters using servants tyrannically and cruelly.
- Being too remiss, and suffering them to neglect their duty.
- Having no care of their Souls.
- Not providing them means of instruction in Religion.
- Not admonishing them, when they commit sins.
- Not allowing them time, and opportunity for prayer, and the worship of God.
- Want of bowels, and Charity to our Neighbors.



- Not heartily desiring their good spiritual, or temporal.
- Not loving, and forgiving enemies.
- Taking actual revenges upon them.
- Falseness, professing kindness, and acting none.
- Not laboring to do all good we can to the Soul of our Neighbor.
- Not assisting him to our power in his bodily distresses.
- Not defending his good name, when we know or believe him slandered.
- Denying him any neighborly office, to preserve or advance his estate.
- Not defending him from oppression, when we have power.
- Not relieving him in his poverty
- Not giving liberally, or cheerfully.
- Not loving peace.
- Going to Law upon slight occasions.
- Bearing inward enmity to those we sue.
- Not laboring to make peace among others.
- The use of this *Catalogue of sins* is this: Upon days of *Humiliation*, especially before the *Sacrament*, read them consideringly over, and at every particular ask thine own heart, *Am I guilty of this?* And whatsoever by such examination thou findest thyself faulty in, confess particularly, and humbly to God, with all the heightening circumstances, which may any way increase their guilt, and make serious resolutions against every such sin, for the future; After which thou mayest use this form following.

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner, they have not been only single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed, nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greediness, and obstinacy in sinning, turning into my course as the horse rusheth into the battle, doing evil with both hands, earnestly, yea hating to be reformed, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil ways, and frustrating all those outward means, whether of judgment or mercy, which thou hast used to draw me to thyself. Nay, O Lord, even my repentances may be numbered amongst my greatest sins, they have sometimes been feigned and hypocritical,

always so slight and ineffectual, that they have brought forth no fruit in amendment of life, but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, O Lord. I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This this, O Lord, is in justice to be the portion of my cup, to me belongs nothing but shame and confusion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveness, though I have rebelled against thee. O remember not my sins and offenses, but according to thy mercy think thou upon me O Lord for thy goodness. Thou sentest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant, and bring me back to the Shepherd and Bishop of my Soul; let thy Spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me, who have done nothing well, wash away the guilt of my sins in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness, and worldly lusts, that I may never once more cast a look toward Sodom, or long after the flesh pots of Egypt, but consecrate myself entirely to thee, to serve thee in Righteousness and true Holiness, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Savior.

**This PENITENTIAL PSALM May also fitly be used.**

**PSAL. 51.**

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I knowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justisted in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But loe thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Zion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the Sacrifice of righteousness, with the burnt-offerings and oblations, then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. *Amen.*

**PRAYERS BEFORE the receiving of the blessed SACRAMENT.**

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished Souls, make my desires and gaspings after it, answerable to my needs of it. I have with the prodigal wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supply out of this treasury: But O Lord, how shall such a wretch as I dare to approach this holy table: I am a dog, how shall I presume to take the children's bread, or how shall this spiritual Manna, this food of Angels be given to one, who hath chosen to feed on husks with swine, nay to one who hath already so often trampled these precious things underfoot, either carelessly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away, for where, O Lord, shall my polluted Soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament, grant me so to receive it, that it may be to me for remission of sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousness, and to remember my sins and mine iniquities no more, and not only so, but to put thy laws into my heart, and write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee; Lord grant that in these holy mysteries, I may not only commemorate, but effectually

receive my blessed Savior, and all the benefits of his passion: And to that end give me such a preparation of soul, as may qualify me for it, give me a deep sense of my sins, and unworthiness, that being weary and heavy laden. I may be capable of his refreshings, and by being supplied in my own tears, I may be the fitter to be washed in his blood, raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast: and let O Lord, that infinite love of Christ, in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him, and that so vehement that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend itself to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to cloth me in the wedding garment, and make me though of myself a most unworthy, yet by thy mercy an acceptable guest at this holy table, that I may not eat and drink my own condemnation, but may have my pardon sealed, my weaknesses repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may ever be able to dissolve the union, but that being begun here in grace, it may be consummated in glory; Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

**ANOTHER.**

O BLESSED Jesus, who once offeredst up thyself for me upon the Cross, and now offerest thyself to me in the Sacrament, let not, I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee, O lose me from this band, wherewith Satan and my own lusts have bound me, and draw me that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death, but when thou invitest me to life and glory, I turn my back and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented myself, or if I have come, it hath been rather to defy than to adore thee, I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame: and now of what punishment shall I be thought worthy, who have thus trampled underfoot the Son of God, and counted the blood of the Covenant an unholy thing! yet O merciful Jesu, this blood is my only refuge, O let this make my atonement or I perish eternally, wherefore didst thou shed it, but to save sinners, neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me for my soul trusteth in thee, and in the clefts of thy wound, shall be my refuge until thy fathers indignation be overpast. O thou, who hast as my high Priest sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much: Lord thou seest what faint, what cold affections I have towards thee, O warm and enliven them; and as in this Sacrament, that transcendent love of thine in dying for me is shown forth; so I beseech

thee, let it convey such grace into me, as may enable me to make some returns of love: O let this divine fire descend from heaven into my soul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any accursed thing be shelterd in my heart, that I may never again defile that place, which thou hast chosen for thy temple. Thou dyedst, O dear Jesu to redeem me from all iniquity, O let me not again sell myself to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace, and strength from thee, as may enable me faithfully to perform them: Lord, there are many old habituated diseases, my soul groans under. [*Her mention thy most prevailing corruptions.*] And though I lie never so long at the pool of Bethesda, come never so often to thy table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant I may now so touch thee, that everyone of these loath some issues may immediately stanch▪ that these sicknesses may not be unto death but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying so polluted a wretch. O Christ, hear me, and grant I may now approach thee with such humility and contrition, love and devotion, that thou mayest vouchsafe to come unto me, and abide with me, communicating to me thyself, and all the merits of thy passion. And then, O Lord, let no accusations of Satan, o• my own conscience amaze or distract me, bu• having peace with thee, let me also have peace in myself, that this wine may make glad, this bread of life may strengthen my heart, and enable me cheerfully to run the way of thy Commandments. Grant this merciful Savior▪ I beseech thee, for thine own bowels and compassions sake.

**EjACULATIONS to be used at the LORD'S TABLE.**

LOrd I am not worthy that thou shouldst come under my roof.

I have sinned, what shall I do unto thee, O thou preserver of men.

[*Here recollect some of thy greatest sins*]

If thou Lord shouldst be extreme to mark what is done amiss, O Lord who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the cry of his blood, which speaketh better things then that of *Abel*.

By his Agony, and bloody Sweat, by his Cross, and Passion good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

**Immediately before Receiving.**

THou hast said that he that eateth thy flesh and drinketh thy blood hath eternal life.

Behold the servant of the Lord, be it unto me according to thy word.

**At the Receiving of the Bread.**

BY thy Crucified Body deliver me from this body of death.

**At the Receiving of the Cup.**

O let this blood of thine purge my conscience from dead works, to serve the living God.

Lord if thou wilt thou canst make me clean.

O touch me, and say, I will, be thou clean.

**After Receiving.**

WHat shall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the Name of the Lord.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Therefore blessing, honor, glory, and power be to him that sitteth upon the Throne and to the Lamb, forever and ever, *Amen*.

I have sworn▪ and am steadfastly purposed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footsteps slip not.

**A Thanksgiving after the Receiving of the Sacrament.**

O Thou Fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honor and glory should be returned, I desire with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable mercies thou hast vouchsafed me; Lord what is man that thou shouldst so regard him, as to send thy beloved Son to suffer such bitter things for him? But Lord, what am I, the worst of men, that I should have any part in this atonement, who have so oft despised him and his sufferings, O the height, and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee, which I have so often & so perversely broken, that I who am not worthy of that daily bread, which sustains the body, should be made partaker of this bread of life, which nourishes the Soul, and that the God of all purity should vouchsafe to unite himself to so polluted a wretch: O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I may no longer live unto myself but to him; O Lord, I know there is no concord between Christ and Belial, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chace him thence, but let him that hath so dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from myself, from the treachery of my own heart, which

is too willing to yield itself a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservation. [*Here name thy most dangerous temptations*] And Lord let my Savior's sufferings for my sins, and the vows I have now made against them, never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts, which nailed his hands, pierced his side, and made his Soul heavy to the death. But that having now a new listed myself under his banner, I may fight manfully, and follow the Captain of my Salvation even through a Sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare, O be thou my strength, who am not able of myself to struggle with the slightest temptations. How often have I turned my back in the day of battle? How many of these sacramental vows have I violated? And Lord I have still the same inconstant deceitful heart, to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside, like a broken bow, but that having my heart whole with thee, I may continue steadfast in thy Covenant; That not one good purpose which thy Spirit hath raised in me this day, may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits, and Mediation of my Crucified Savior.

**A Prayer of Intercession to be used either before or after the receiving of the Sacrament.**

O MOST Gracious Lord, who so tenderly lovedst mankind, as to give thy dear Son out of thy bosom, to become a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as Universal, as the design of it, that it may be to the Salvation of all. O let no person by impenitence and willful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to Repentance. Inlighten all that sit in darkness, all Jews, Turks, Infidels, and Heretics, take from them all blindness, hardness of heart, and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called, grant, O Lord, that their conversations may be such as becometh the Gospel of Christ, that his Name be no longer Blasphemed among the Heathen through us. O blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest. O let not our profession, and our practice be always at so wide a distance. Let not the Disciples of the Holy and Immaculate Jesus, be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious, and bloody, but make us Christians indeed, as well as in name, that we may walk worthy of that Holy Vocation, wherewith we are called, and may all with one mind and one mouth glorify thee, the Father of our Lord Jesus Christ. Have mercy on this languishing Church, look down from Heaven the Habitation of thy Holiness and of thy glory, where is thy Zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity forever, but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness, let thy anger & thy fury be turned away, & cause

thy face to shine upon thy Sanctuary, which is desolate, for the Lord's sake; and so separate between us and our sins, that they may no longer separate between us & our God. Save and defend all Christian Kings, Princes, & Governors, especially those to whom we owe subjection, plead thou their cause, O Lord, against those that strive with them, and fight thou against those that fight against them, and so guide and assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life, in all godliness and honesty▪ Bless them that wait at thine Altar, open thou their lips that their mouth may show forth thy praise, O let not the lights of the world be put under bushels, but place them in their candlesticks, that they may give light to all that are in the house. Let not Jeroboams Priests profane thy service, but let the seed of Aaron still minister before thee. And O thou Father of mercies, and God of all comfort, succor and relieve all that are in affliction, deliver the outcast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies, and do thou, O Lord, for everyone abundantly above what they can ask or think. Forgive my enemies, persecutors, and slanderers, and turn their hearts. Pour down thy blessings on all my friends, and benefactors, all who have commended themselves to my Prayer. [*Here thou mayest name particular persons.*] And grant, O merciful father, that through this blood of the cross, we may all be presented pure and unblameable, and unprovable in thy sight; That so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son, and holy Ghost, forever.

#### **A Prayer in times of common Persecution.**

O BLESSED Savior, who hast made the cross the badge of thy Disciples, enable me, I beseech thee, willingly and cheerfully to embrace it; thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey, O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a prey to men, may by thee be accepted as a sacrifice to God: Lord preserve me so by thy grace that I never suffer as an evil doer, and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoice that I am counted worthy to suffer for thy name: O thou who for my sake enduredst the cross, and despisedst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness: Lord, thou knowest whereof I am made, thou rememberest that I am but flesh, and flesh, O Lord, shrinks at the approach of anything grievous. It is thy Spirit thy Spirit alone, that can uphold me, O stablish me with thy free Spirit, that I be not weary & faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou show forth thy power in me, and make me, O Lord, in all temptations steadfastly to look to thee, the author and finisher of my faith, that so I may run the race, which is set before me, and resist even unto blood, striving against sin: O dear Jesus, hear me, and though Satan desire to have me, that



he may winnow me as wheat, yet do thou, O blessed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praise and glory and honor at thy appearing. And O Lord, I beseech thee, grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings, Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors, and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thyself and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God, forever.

#### **A Prayer in time of Affliction.**

O JUST and holy Lord, who with rebukes doest chasten man for sin, I desire unfeignedly to humble myself under thy mighty hand, which now lies heavy upon me, I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, and therefore in thy severest afflictions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beseech thee in judgment remember mercy, & though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy, or more lasting than thou seest profitable for my soul; correct me but with the Chastisement of a father, not with the wounds of an enemy, and though thou take not off thy rod, yet take away thine anger: Lord do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee, and if yet in thy fatherly wisdom, thou see fit to prolong thy corrections, thy blessed will be done, I cast myself, O Lord, at thy feet, do with me what thou pleasest. Trye me as silver is tried so thou bring me out purified. And Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand, but that having perfectly suppressed all repining thoughts, I may cheerfully drink of this cup. And how little soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

#### **A Thanksgiving for Deliverance.**

O BLESSED Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil, I thankfully acknowledge before thee, that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions O Lord, deserved to be scourged with scorpions, and thou hast corrected them only with a gentle and fatherly rod, neither hast thou suffered me to be long under that, but hast given me a timely and a gracious issue out of my late distress: O Lord, I will be glad and rejoice in thy mercy for thou hast considered my trouble and hast known my soul in adversity. Thou hast smitten and thou hast healed me, O let these various methods of thine have their proper effects upon my soul; That I who have felt the smart of thy chastisements, may stand in awe, and not sin, and that I who have likewise felt the sweet refreshings of thy mercy, may have

my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant entire obedience to Thee all my days, through Jesus Christ.

### **Directions for the time of Sickness.**

WHEN thou findest thyself visited with sickness, thou art immediately to remember that it is God, which with rebukes doth chasten man for sin. And therefore let thy first care be to find out what it is that provokes him to smite thee, and to that purpose examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and for the greater security renew thy repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy, and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way, for the rest of that time which God shall spare thee. And that thy heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly Divine, not only to assist thee with his Prayers, but with his counsel also. And to that purpose open thy heart so freely to him, that he may be able to judge whether thy repentance be such as may give thee confidence to appear before God's dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy soul, then consider thy body also, and as the Wise man saith, *Eccl. 38. 12. Give praise to the Physician, for the Lord hath created him:* Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God, and beware of Asa's sin, who sought to the Physicians, and not to the Lord, *2 Chr. 6. 12.* Dispose also betimes of thy temporal affairs, by making thy will, and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent, for then perhaps thou shalt not have such use of thy reason as may fit thee for it, or if thou have, it will be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather than that thou art about to leave, we cannot carry the things of this world with us, when we go hence and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched that they may not disturb thee to last.

### **A Prayer for a sick Person.**

O MERCIFUL and Righteous Lord, the God of health and of sickness, of life, and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruin but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul, make me diligent to search my heart, and do thou. O Lord enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also, restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou have

determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it give me that sincere and earnest repentance, to which thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys which are at thy right hand forever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait, till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is dissolved, I may have a building of God, an house not made with hands, eternal in the heavens. And that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ.

#### **A THANKSGIVING for RECOVERY.**

O GRACIOUS Lord, the God of the spirits of all flesh, in whose hand my time is. I praise and magnify thee, that thou hast in love to my soul, delivered it from the pit of corruption, and restored me to health again, it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastened and corrected me, but thou hast not given me over unto death, O let this life which thou hast thus graciously spared be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more, least a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his coming, but grant me, I beseech thee, to make a right use of this long suffering of thine, and so to employ every minute of that time, thou shalt allow me that when thou shalt appear, I may have confidence and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me, to watch for my Masters coming; And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oil in my lamp, that when the Bridgroom cometh, I may go in with him to the marriage. Grant this, I beseech thee, for thy dear Sons sake.

#### **A Prayer at the approach of death.**

O ETERNAL and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath, he dyes and is turned again to his dust, look with compassion on me thy poor creature, who am now drawing near the gates of death, and which is infinitely more terrible, the bar of judgment. Lord my own heart condemns me, and thou art infinitely greater than my heart, and knowest all things. The sins I know and remember, fill me with horror; but there are also multitudes of others, which I either observed not at the time, or have since carelessly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance, and to what a mountainous heap must the minutely provocations of so many years arise? How shall one so ungodly stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance I fear will not abide the trial, my frequent relapses heretofore have sufficiently witnessed the unsincerity of my past resolutions. And then, O

Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger, then of any real change; and, O Lord, I know thou art not mocked, nor wilt accept of anything that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy. Lord, save now, or I perish eternally. O thou who willest not that any should perish, but that all should come to Repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who tryest the heart. Create in me, O God, a clean heart, and renew a right spirit within me: Lord one day is with thee as a thousand years, O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercy, and acceptance. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins: I am indeed a child of wrath, but he is the Son of thy love, for his sake spare me. O Lord, spare thy creature, whom he hath redeemed with his most precious blood, and be not angry with me forever. In his wounds, O Lord, I take Sanctuary, O let not thy vengeance pursue me to this city of refuge: my Soul hangeth upon him, O let me not perish with a Jesus, with a Savior in my arms. But by his Agony and bloody Sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me, deliver me, I beseech thee. from the wages of my sins, thy wrath and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me O Lord, hear me; and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my greatest need. Lord, there is but a step between me and death, O let not my sin go down upon thy wrath, but seek my pardon, before I go hence and be no more seen. Thy loving kindness is better then the life itself, O let me have that in exchange, and I shall most gladly lay down this mortal life; Lord thou knowest all my desire, and my groaning is not hid from thee, Deal thou with me, O Lord, according to thy Name, for sweet is thy mercy take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death, I will fear no evil, I will lay me down in peace, and Lord when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God for his sake, who is both the Redeemer, and Mediator of sinners, even Jesus Christ.

#### **PSALMES.**

PVT me not to rebuke O Lord in thine anger, neither chasten me in thy heavy displeasure.

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sins.

For my wickednesses are gone over my head, and are a sore burden too heavy for me to bear.

My wounds stink and are corrupt through my foolishness.

Therefore is my spirit vexed within me, and my heart within me is desolate.

My sins have taken such hold upon me, that I am not able to look up, yea, they are more in number, then the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, long suffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me for I am desolate, and in misery.

If thou Lord shouldst be extreme to mark what is done amiss, O Lord who may abide it.

O remember not the sins and offenses of my youth, but according to thy mercy think thou upon me, for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord hear my voice.

Turn thee O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my Soul and save it, O deliver me, because of my enemies.

For my Soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Vnicorns.

O set me up upon the rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my Soul, and why art thou so disquieted within me?

Put thy trust in God, for I will yet give him thanks, for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy Mercy O Lord endureth forever, despise not then the work of of thine own hands.

O GOD, thou art my God, early will I seek thee.

My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land where no water is.

Like as the heart desireth the water brooks, so longeth my Soul after thee O God.

My Soul is a thirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts?

My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoice in the living God.

O that I had wings like a Dove, for then would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy Holy Hill, and to thy dwelling.

For one day in thy Courts is better than a thousand.

I had rather be a door keeper in the house of my God, then to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my Helper and my Redeemer, O Lord make no long tarrying.

### **EjACULATIONS.**

*O LORD* of whom may I seek for succor, but of thee who for my sins art justly displeased, yet O Lord God most Holy, O Lord most mighty, O Holy and most Merciful Savior, deliver me not into the bitter pains of eternal death.

Thou knowest Lord the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me O Lord most Holy, O God most Mighty, O Holy and Merciful Savior, thou most worthy Judge eternal, suffer me not at my last hour for any pains of death to fall from thee.

Father I have sinned against Heaven and before thee, and am no worthy to be called thy child, yet O Lord do not thou cast off the bowels and compassions of a Father, but even as a Father pitieth his own children, so be thou merciful unto me.

Lord, the prince of this world cometh, O let him have nothing in me, but as he accuseth, do thou absolve, he lays many and grievous things to my charge, which he can too well prove, I have nothing to say for myself, do thou answer for me, O Lord my God.

O Lord I am clothed with filthy garments, and Satan stands at my right hand, to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire, cause mine iniquities to pass from me, and cloth me with the righteousness of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath because he knoweth that he hath but a short time, O save and deliver me, lest he devour my Soul like a Lyon, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousness are as filthy rags, O wash me and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord the snares of death compass me round about. O let not the pains of Hell also take hold upon me, but though I find trouble and heaviness, yet O Lord I beseech thee deliver my Soul.

O dear Jesus, who hast bought me with the precious price of thine own blood, challenge now thy purchase, and let not all the malice of hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, say me I beseech thee, who have no hope, but on thy merits and intercession.

O God I confess I have defaced that Image of thine, thou didst imprint upon my Soul, yet O thou faithful Creator, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy blood) to perish.

O Spirit of grace, I have by my horrid impieties done despite to thee, yet, O blessed comforter though I have often grieved thee, be thou pleased to succor and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in thee have I trusted, let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O thou Captain of my salvation, who wert made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind, which thou shalt permit to fall upon me.

Lord, my sins have deserved eternal torments make me cheerfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my soul, O let thy Spirit move upon these waters, and make them like the pool of Bethesda, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humblest thyself to the death of the cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood.

Make me to be numbered with thy Saints in glory everlasting.

Thou art the resurrection and the life, he that believeth in thee, though he were dead, yet shall he live, Lord, I believe, help thou my unbelief.

My flesh and my heart faileth, but God is the strength of my heart, and my portion forever.

I desire to be dissolved, and to be with Christ, which is far better: Lord, I groan earnestly desiring to be clothed upon with that house from heaven.

I desire to put off this my tabernacle, O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness, O take me from these tents of Kedar, into the heavenly Jerusalem, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service, without distraction, O take me up to stand before thy throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment, and absence from the Lord, O take me where I shall forever behold thy face, and follow the lamb whither soever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.

O Blessed Jesu, who hath loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my spirit, for thou hast redeemed me, O Lord thou God of truth. Come Lord Jesu, come quickly.

**PRAYERS for their use who Mourn in secret for the PUBLICK CALAMITIES, &c.**

Psalm 74.

O God, wherefore art thou absent, &c. 79. O God, the Heathen are come, &c. 80. Hear, O thou Shepherd of Israel, &c.

**A Prayer to be used in these times of Calamity.**



O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, and that of this nation, that these many years of calamity we have groaned under, are but the just (yea mild) returns of those many more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted ourselves in thy great goodness, peace was within our walls, and plenteousness within our palaces, there was no decay, no leading into captivity, and no complaining in our streets: But we turned this grace into wantonness, we abused our peace to security, our plenty to riot and Luxury, and made those good things, which should have endeared our hearts to thee, the occasions of estranging them from thee; Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thyself to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths; But O Lord we have made no other use of that light, then to conduct us to the chambers of death, we have dealt proudly, and not hearkened to thy commandments, and by rebelling against the light, have purchased to ourselves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sins, we had long since been swept away with a swift destruction, and there had been none of us alive at this day to implore thy mercy. But thou art a gracious God, slow to anger, and hast proceeded with us with much patience and long suffering, thou hast sent thy judgments to awake us to repentance, and hast also allowed us space for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that smiteth us, neither do we seek the Lord, we are slidden back by a perpetual backsliding, no man repenteth him of his wickedness, or saith what have I done? 'Tis true indeed we fear the rod (we dread every suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return. And now, O God, what balm is there in Gilead that can cure us; who, when thou wouldst heal us, will not be healed, we know thou hast pronounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? 'This this, O Lord, is our forest disease, O give us medicines to heal this sickness, heal our souls, and then we know thou canst soon heal our land. Lord, thou hast long spoken by thy word to our ears, by thy judgments even to all our senses, but unless thou speak by thy Spirit to our hearts, all other calls will still be ineffectual, O send out this voice, and that a mighty voice, such as may awake us out of this Lethargy: thou that didst call Lazarus out of the grave, O be pleased to call us, who are dead, yea putrefied in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistances even of these inward calls have justly provoked thee to give us up to the lusts of our own heart; yet O thou boundless ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy Spirit from us. Thou wert found of those that sought thee not, O let that act of mercy be repeated to us, who are so desperately, yet so insensibly sick, that we cannot so much as look after the Physician, and by how much our case is the more dangerous, so much the more sovereign remedies do thou apply; Lord help us, and consider not so much our unworthiness of thy aid, as our

irremediable ruin, if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal interest, what thou seest may best secure our spiritual; if a greater degree of outward misery will tend to the cureing our inward, Lord, spare not thy rod, but strike yet more sharply, Cast out this Devil, though with never so much foaming and tearing. But if thou seest that some return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness, as to afford us that, and whether by thy sharper, or thy gentler methods, bring us home to thyself. And then, O Lord, we know thy hand is not shortened, that it cannot save, when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles, O show us thy mercy, and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorify thee in both, in a cheerful obedience, and praise the name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

### **A Prayer for This Church.**

O Thou great God of recompenses, who turnest a fruitful, land into barrenness for the wickedness of the• that dwell therein; thou hast most justly executed that fatal sentence on *this Church*; which having once been the perfection of beauty, the joy of the whole earth is now become a scorn and derision to all that are round about her. O Lord, what could have been done to thy vineyard, that thou 〈◇〉 not done in it, and since it hath brought forth nothing but wild grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But O Lord, though our iniquities testify against us, yet do thou it for thy Names sake; for our backslidings are many, we have sinned against thee. O the hope of Israel, the Savior thereof in time of trouble, why shouldst thou• be as a stranger in the land, as a wayfaring man that turneth aside to carry for a night? Why shouldst thou be as a man astonied, as a mighty man that cannot save? Yet thou, O Lord art in the midst of us, and we are called by thy name, leave us not, deprive us of what outward enjoyments thou pleasest, take from us the oppor•unities of our Luxury, and it may be a mercy, but, O take not from us the means of our reformation, for that is the most direful expression of thy wrath. And though we have hated the light, because our deeds were evil, yet. O Lord, do not by withdrawing it condemn •s to walk on still in darkness, but let it continue to shine, till it have guided our feet into the way of peace; O Lord, arise, stir up thy strength and come and help us, and deliver not the soul of thy turtle dove (*this disconsolate Church*) unto the multitude of the enemy; but help act, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *Ark* must wander in the wilderness, til all this murmuring generation be consumed, yet let not that perish with us, but bring it at last into a *Canaan*, and let our more innocent posterity see that, which in thy just judgment thou denyest to us. In the mean time let us not cease to bewail that desolation, our sins have wrought to think upon the stones of *Zion*, and pity to see her in the dust, nor ever be ashamed or afraid to own her, in her lowest and most persecuted condition, but esteem the reproach of Christ, greater riches then the treasures of Egypt, and so approve our constancy, to *this* our afflicted mother, that her blessed Lord and head may own us with mercy, when he shall come in the glory of thee his father with the holy Angels. Grant this merciful Lord for the same Jesus Christ •is sake.

### A Prayer for the Peace of the Church.

Lord Jesus Christ, which of thine almightiness madest all creatures both visible and invisible, which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, defendest and furtherest all things, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead: vouchsafe we pray thee at last, to cast down thy countenance upon thy well-beloved Spouse the *Church*; but let it be that amiable and merciful countenance wherewith thou pacifiest all things in heaven, in earth, and whatsoever is above heaven and under the earth: vouchsafe to cast upon us those tender and pitiful eyes, with which thou didst once behold *Peter* that great Shepherd of thy Church, and forthwith he remembered himself, & repented, with which eyes thou once didst view the scattered multitude, and wert moved with compassion, that for lack of a good Shepherd, they wandered as sheep dispersed and strayed a sunder. Thou seest (O good *Shepherd*) what sundry sorts of Wolvs have broken into thy sheep cotes, of whom everyone crieth: *Here is Christ, here is Christ*. So that if it were possible the very perfect persons should be brought into error. Thou seest with what winds, with what waves, with what storms thy silly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left, but that it utterly sink, and we all perish? Of this tempest and storm, we may thank our own wickedness and sinful living; we espy it well and confess it, we espy thy righteousness, and we bewail our unrighteousness: but we appeal to thy mercy which (according to the Psalm of thy Prophet) *surmounteth all thy works*; we have now suffered much punishment, being sousted with so many wars, consumed with such losses of goods, scourged with so many sorts of diseases and pestilences, shaken with so many floods, feared with so many strange sights from heaven, and yet appears there nowhere any Haven or Port unto us being thus-tired & for lorn among so strange evils, but still every day more grievous punishments, and more seem to hang over our heads. We complain not of thy sharpness, most tender Savior, but we espy here also thy mercy, forasmuch, as much grievouse• plagues we have deserved. But O most merciful *Jesu*, we beseech thee, that thou wilt not consider not weigh what is due for our deservings, but rather what becometh thy mercy, without which neither the Angels in heaven can stand sure before thee, much less we filly vessels of clay. Have mercy on us, O redeemer, which art easy to be entreated, not that we be worthy of thy mercy, but give thou this glory unto *thine own Name*. Suffer not that the *Jews*, *Turks*, and the rest of the *Panims*, which either have not known thee, or do envy thy glory, should continually triumph over us, and say, Where is their God, where is their Redeemer, where is their *Savior*, where is their Bridegroom, that they thus boast on? These opprobrious words and upbraidings redound unto thee. O *Lord*, while by our evils, men weigh and esteem thy goodness: they think we be forsaken, whom they see not amended. Once when thou sleptst in the Ship, and a Tempest suddenly arising threatened death to all in the Ship, thou awakest at the outcry of a *few Disciples*, and straightway at thine Almighty word the waters couched, the winds fell, the storm was suddenly turned into a great calm; the dumb waters know their makers voice. Now in this far greater tempest, wherein not a few men's bodies be in danger, but innumerable souls: we beseech thee at the cry of thy holy *Church*, which is in danger of drowning, that thou wilt awake. So many thousands of men do

cry, *Lord save us, we perish*, the tempest is past man's power: yea we see that the endeavors of them that would help it, do turn clean a contrary way. It is thy word that must do the deed, Lord Jesu. Only say thou with a word of thy mouth, *Cease O tempest, and forthwith shall he desired calm appear*. Thou wouldst have spared so many thousands of most wicked men, if in the City of Sodom had been found but ten good men. Now here be so many thousands ⟨◇⟩ men, which love the glory of thy name, which sigh for the beauty ⟨◇⟩ thy house; and wilt thou not at these men's prayers let go thine anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked men's evils into thy Churches good? For thy mercy is wont then most of all to succor, when the thing is with us past remedy, and neither the might nor wisdom of men can help it. Thou bringest things that be never so out of order, into order again: which art the only Author and maintainer of peace. Thou framedst that old confusion, which we call *Chaos*, wherein without order, without fashion confusedly lay the discordant seeds of things, and with a wonderful order the things that of nature fought together, thou didst lie and knit in a perpetual band. But how much greater confusion is this, where is no charity, no fidelity, no bonds of love, no reverence either of laws, nor yet of rulers, no agreement of opinions, but as ⟨◇⟩ were in a misordered quire, every man singeth a contrary note. Among the heavenly *Planets* is no dissention, all four Elements keep their place, everyone do their office whereunto they be appointed. And wilt thou suffer thy *Spouse*, for whose sake all things were made thus by continual discords to perish, and go to wrack? Shalt thou offer the *wicked spirits*, which be authors and workers of discord, ⟨◇⟩ bear such a swing in thy Kingdom unchecked? Shalt thou suffer the strong Captain of mischief, whom thou once overthrewest, again ⟨◇⟩ invade thy tents, and to spoil thy soldiers? When thou wert here man conversant among men, at thy voice fled the Devils. Send forth ⟨◇⟩ beseech thee, O Lord, thy spirit which may drive away out of the nests of all them that profess thy name, the wicked spirits masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief, and of disorder. *Create in us, O our God and King, a clean heart, and renew thy holy spirit in our breasts pluck not from us thy holy Ghost. Render unto us the joy of thy saving health, and with thy principal spirit, strengthen thy Spouse and the Herdmen thereof.* By this *Spirit* thou reconciledst the earthly to the heavenly: by this thou didst frame and reduce, so many tongues, so many nations, so many sundry sorts of men into ⟨◇⟩ body of a *Church*; which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all men's hearts, then shall also these foreign miseries cease, or if they cease not, at least they shall turn to the profit and avail of them which love thee. Stay this confusion, set in order this horrible Chaos (O Lord be us;) let thy spirit stretch out itself upon these waters of evil warring opinions. And because thy spirit, which according to thy Prophets saying *containeth all things* hath also the science of speaking make that like as unto all them which be of thy house, is all one light, one Baptism, one God, one Hope, one Spirit; so they may also have one voice, one note, and song, professing one Catholic truth. When thou didst mount up to heaven triumphantly, thou threwest out from above thy precious things, thou gavest gifts amongst men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy *Church*, now fainting and growing downward, that thou gavest unto her

shooting up, at her first beginning. Give unto *Princes* and Rulers the grace so to stand in awe of thee, that they so may guide the Common-weal, as they should shortly render accompt unto thee that art the King of kings. Give wisdom to be always assistant unto them, that whatsoever is best to be done, they may espy it in their mind, and pursue the same in their doings. Give to the *Bishops* the gift of prophecy, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold charity which thou once demandest of *Peter*, what time thou didst be•ache unto him the charge of thy sheep. Give to the *Priests* the love of soberness and of chastity. Give to thy *people* a good will to follow thy Commandments, and a readiness to obey such persons as thou hast appointed over them. So shall it come to pass, if through thy gift thy *Princes* shall command that thou requirest, if thy Pastors and Her•men shall teach the same, and thy people obey them both: that the old dignity and tranquility of the *Church* shall return again with a goodly order unto the glory of thy name. Thou sparedst the *Ninevites* appointed to be destroyed, as soon as they converted to repentance; and wilt thou despise thy house falling down at thy feet, which instead of sackcloth hath sighs, and instead of ashe• tears? Thou promisedst forgiveness to such as turn unto thee, but this self thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodness should redound unto thy glory. Thou art the maker, repair the work that thou hast fashioned. Thou art the *Redeemer*; save that thou hast bought. Thou art the Savi•ur, suff•r not them to perish which do hang on thee. Thou art the *Lord* and owner; challenge thy possession. Thou art the head, help thy memb•rs. Thou art the *King*, give us a reverence of thy laws. Thou art the *Prince of peace*; breathe upon us brotherly love. Thou art the *God*, have p•ty on thy humble bes•ec•ers; be thou according to *Paul's* saying, all things in all men, to the intent, the whole quire of thy Church with agre•ing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son & holy Ghost w<sup>ch</sup> after the most perf•ct example of concord, b• distincted in property of Persons, and one in nature, to whom be praise and glory eternally. *Amen.*

FINIS.

#### ERRATA.

The Reader is desired to Correct these *Errata's* with his pen, •t the sense be not disturbed.

#### In the Preface.

- •ge. Line.
- •6. 23 for Job, read Joab.
- •8. 32 for vice, r. voice.

#### In the Treatise

- •4. 6. sure r. pure.
- ⟨◇⟩ . 3. so considerable, r. so inconsiderable.

- ⟨◇⟩ 26. to fit us, *r.* to find us.
- ⟨◇⟩ 29. Discords *r.* disorders.
- ⟨◇⟩ 26. revilings, *r.* revellings
- ⟨◇⟩ 8. means, *r.* meaning.
- ⟨◇⟩ 21. *dele* not *before* only.
- ⟨◇⟩ 12. B•eaches *r.* Branches.
- ⟨◇⟩ 19. howsoever, *r.* how soon soever.
- ⟨◇⟩ 16. false, *r.* safe.
- ⟨◇⟩ 32. protest, *r.* profess.
- ⟨◇⟩ 3. the favor, *r.* the favourer.
- ⟨◇⟩ 5. offered, *r.* afforded.
- ⟨◇⟩ 24. after, *r.* often.
- ⟨◇⟩ 21, 22. solemn, *r.* seldom.
- ⟨◇⟩ 12. trance, *r.* frame.
- ⟨◇⟩ 9. *after* is *r.* not.
- ⟨◇⟩ 14. *r.* occasional.
- ⟨◇⟩ 25. fifth, *r.* third.
- ⟨◇⟩ 6. our, *r.* other.
- ⟨◇⟩ 6. greatness, *r.* gentleness.
- ⟨◇⟩ 31. prayer, *r.* praise.
- ⟨◇⟩ 6. mercies, *r.* miseries.
- ⟨◇⟩ 29. such, *r.* sick.
- 153. 4. force, *r.* face.
- 26. *after* punishments, *r.* thy.
- 155. 27. *after* any *add* thing
- 182. 16. *r.* to resist, the Graces of God to improve

- 210. 2. souls, *r.* houses.
- 220. 1. gift, *r.* guest.
- 234. 3. two rest, *r.* to west.
- 253. 28. act, *r.* art.
- 259. 7. *dele not*, *r.* and that it is only.
- 277. 8. happy, *r.* unhappy.
- 300. 25. action, *r.* affection
- 318. 1. in, *r.* is.
- 321. 1. *put a comma at for*,
- 323. 22, supposed, *r.* opposed.
- 324. 33. justly, *r.* unjustly.
- 325. 4. surely, *r.* surly.
- 327. 11. *put the comma at hereafter*,
- 334. 32. *put the comma at judging*.
- 353. 17. the open vile, *r.* open vice.
- 365. 27. *after degree, read thus*, a cruelty to defer enjoying of it.
- 367. 16. *dele not*.
- 381. 6. cure, *r.* care.

**In the Devotions.**

- 628. 26. little, *r.* bitter.

**P-RA-23. The vanity of the creature by the author of The whole duty of man, &c. ; together with a letter prefixed, sent to the bookseller, relating to the author. - Allestree, Richard, 1619-1681.**

[illustration]

London Printed for John Kidgell at y<sup>e</sup>. Golden Ball 〈...〉 Gate in ••rn

THE VANITY OF THE CREATURE. By the AUTHOR OF THE Whole Duty of Man, &c. Together with a LETTER Prefix'd, sent to the Bookseller, relating to the AUTHOR.

ECCLES. 1.2.

Vanity of Vanities, all is Vanity.

LONDON: Printed for John Kidgell at the Golden-Ball near Grays-Inn-Gate in Holborn 1684.

**TO THE Bookseller.**

Mr. Kidgell,

YOU having Printed that most Excellent piece, Entitled, *The Whole Duty of Man, Part II.* Wherein the Author of that Book hath discovered much Judgment, together with a composure of Elegancy of Style and Expression, I having a good opinion of your Conversation by a little acquaintance with you, at the request of my Kinsman Mr. G. L. I. send you an account of the little Tract you are Printing, called *The Vanity of the Creature*; which was, (if my word may pass for it) written by the first Author of *The Whole Duty of Man*. That he was a person of great Learning and Piety, I think no man will gain-say; which if he did, he would be sufficiently confuted by that his most Excellent and Divine Treatise. He was also of that Christian-like temper of meekness and modesty, rarely to be found in the best of men of these flagitious times, that out of a perfect enmity and aversion to vain-glory, he purposely concealed his name; which hath been the occasion of as many conjectures (almost) to know who he was, as there have been scrutinies to find out the head-spring and original source of the River Nile. For my part, I shall not (though I could) break the rules of Decency and good Manners, to satisfy the itching desire of the over-curious, in divulging that which the Author himself was so careful to conceal. —*Cum vides velatam, quid inquiris in rem absconditam?* This is certain, and I will adventure at the boldness to say, that all those several Discourses which have appeared abroad in the World under our Authors name, were not written by him; but whoever were the Authors, it cannot be denied, but that they have written them with the greatest Judgment, Learning, and Piety imaginable, and that they are only worthy of imitating so great a Divine as our Author.

Yours in all Civil Offices, J. L.

**THE Vanity of the Creature.**



THE Creatures Vanity and Mutability is so great, that it should be the greatest incentive to us to look to the Supreme good, as the only Center of our Happiness and Felicity. Since the *Summum bonum* of Man lies in something more sublime and excellent than any Created Being, it's not in vain for him, in order to attaining the true object of his real Happiness, to take a Contemplative view of the Creatures vanity, which is most perspicuously demonstrable even in Monarchies, which *Bodin* tells us, are more durable than Popular States, because less subject to be divided, (Unity being the great Preserver of all things:) and yet have these had, as the Moon, not only their increase and full light, but also their wain and changes, and this sometimes in a moment. That as in Music you shall hear sometimes a string tun'd up to its *ultimum potentiae*, as high as it will bear, and presently depressed again to the lowest Key, and another elevated, yet both of them breathing but light Airs, and of short continuance: So may you see a Monarchy now wound up to the highest pitch of Happiness, and by and by let down again into the lowest depths of misery. This is God's doing, and it is marvelous in our eyes.

And here I shall begin with those Empires and Monarchies that were most famous among the rest.

For how soon was the *Assyrian* or *Babylonian* Monarchy swallowed up by the *Persian*, the *Persian* by the *Greek* or *Macedonian* Empire, and the *Greek* by the *Roman*? which the Prophet *Daniel* presents unto us, by the Gold, Silver, Brass, and Iron, whereof *Nebuchadnezzar's* Image consisted, *Dan.* 2.32. The dissolution of one, as in natural things, so here, being still the generation of another; and again, the erection of the later being the destruction of the former.

And as for the *Roman* Monarchy, their own Historian can tell us of that, how it had both its Infancy, Youth, Manhood, and Old age, as it were by turns: As its Infancy under Kings, its Youth under Consuls, its Manhood from the first *Punick* War unto the time of *Augustus Caesar*, and from that time its Old age under the succeeding Emperors; until at length that solid Body was torn asunder by the strugglings of her own Children, into the Eastern and Western Empires, whereof the former was soon eaten out by the *Turks* and *Saracens*, and the later also fell away much, after a little revolution of time, by the falling off of divers Nations from her, each of which after they had plucked off their own feathers from the *Roman* Eagle, left her almost naked; As the *Franks* and *Burgundians* in *France*, the *Goths* in *Spain*, the *Normans* and *Lombards* in *Italy*, together with the *English* and *Scots* in *Britain*: until at the last cast the *Roman* Monarchy began a little to recall herself into *Germany*, where she hath held up since little more than the bare name of the Empire. So that Vicissitude you see is the great Empress of the world, unto whose unstay'd Dominion all earthly Powers and Principalities must be subject, even those that are of the first Magnitude, much more others that move in a lower Orb.

And of these I shall single out only three, which I conceive most eminent, to be instanced in for this point.

The first is *Judea*, whose Government was Monarchically settled by God himself; yet how oft did she change her Lord's and Masters, yielding herself as it were successively first to the *Babylonian*, and after that to the *Roman*, *Persian*, *Saracen*, *Christian*, *Egyptian*, and now to the *Turkish* power? That as the Poet spake of *Troy*, *Fuit Ilium*; so may we of *Jerusalem*, her *Metropolis*, *Fuit Hierosolyma*, that *Jerusalem* was; She was great among the Nations, or *Domina Gentium*, the *Lady of the Nations*, but now, *Non sic ut olim*, it hath not been with her for these many Generations past, as in former days, (to use *Job's* words in his twenty ninth Chapter, second and third verses) when God preserved her, when his Candle shined upon her head, and when by that light she walked through darkness; but Servants have ruled over her, and there was none to deliver her out of their hands. Which is a good Lecture of Mutability to other Kingdoms and their Mother-cities. For *Jerusalem* was once a holy and happy City, and had been happy still, and she but continued holy; but that failing, *How is her Gold become dim, how is her fine Gold changed into Dross!* as she complains herself.

The second Example I produce here is *Naples*, which we many well call the Ball of Providence: And indeed so it was, being bandied from one Lord to another ten several times, before it came to lie (as now it doth) at the foot of *Spain*. For being a Country at first diversely peopled, it was upon the division allotted to the Eastern Emperors, but from them forced by the *Almains*, and so to the *Greeks* and *Saracens*, and then successively hurried about to the *Normans*, *Germans*, *French*, *Hungarians*, *Arragonoys*, and from them to the *French* again; till in the end the *Spaniard* seized upon it: and whether it will continue long with him or no, is very uncertain; especially if we remember how of late years a poor Fisherman (*Massinello* by name) snatched up the Reins of Government from him, and (had not God otherwise determined of that Kingdom, by infatuating that Mushrome-King) for ought we know, he might have run quite away with them; so slippery are all earthly Kingdoms▪

3. But not to look out any longer to other Nations of *Christendom*, (methinks) we may instance this best by reflecting upon ourselves. For you all know (I suppose) how the *Romans*, *Saxons*, *Danes*, and *Normans*, had each of them their several and alternate days of Lordship over this Nation; but yet because they did not know in those their days the things that belonged unto their Peace, how do we see the shadows of the night stretched out upon them, their Suns set with us, and their days shut in!

The longest day we read of, was that in *Joshua's* time, wherein though the Sun stood still in *Gibeon* for the space of a whole day, yet set it did at last.

The day of the *Romans* was long upon our Horizon, for the Sun of their prosperity shone here for the space of four hundred years and more; yet did it then go down as to us in this Nation, and Darkness here now doth lie upon

Again, the day of the *Saxons* continued five hundred years and upwards; That of the *Danes* two hundred fifty five years, or thereabouts.

And how long the day of the *Normans* hath lasted, every petty Almanac can tell us. I, and if none of those Suns come to rise again within our Hemisphere, (when the sins of this Nation are ripe, and call for God's sickle to cut them down) it's beside his ordinary rule, which

usually runs out all Humane things by a changeable circumference; for so Solomon tells us in his Book of Ecclesiastes, *That the Sun rises, and the Sun goes down, and hasteth to the place where he arose.*

Neither is this all, that the Powers and Principalities on earth are upon a daily turn, but as the *Primum Mobile* (you know) carries about the other Spheres; so do these carry about many other changes and alterations with them: As that of Religion, Laws, Liberties, Sciences, Customs, and such like. Nay, even the Houses of God, which before to violate, was held a Crime inexpiable, yet are they now upon such removes broken down without scruple; and the very Urns of the Dead, which have been always looked upon as Sacred Cabinets to preserve the Bodies of God's Saints in for Eternity, yet are they now broken up, and their Ashes thrown about, (such is the unsettledness of all things here below) even as the vilest Dust upon the face of the earth.

Beloved, it hath been ever thus upon the conversion of such great Bodies, and it is so still: for never was there any conversion in this Land like to that our eyes have seen of late; That if any one should have slept but some few years last past (as the Ancients fain of *Epimenides*) and should have awaked again in these times, how would he wonder at those strange *Metamorphoses* that are now among us, there being *Nova rerum facies*, A new face of things both in Church and State! Insomuch, (as Mr. *Harding* spake sometimes of *Rome*, That he did *quaerere Romam in Roma*, That he did seek *Rome in Rome*, and could not find it,) so may we say now, That we may *quaerere Angliam in Anglia*, That we may now seek for old *England* in our new *England*, and yet go without it, it is so much changed from what it was before.

And as we have seen much of this already, so who knows but we may come to see a great deal more hereafter? Since we know not what a Day may bring forth.

Secondly, Neither is this true only in Empires and Monarchies, but also in Cities and their popular Governments. *Etiam summis negatum est urbibus stare din*, says the Moralist. And to this purpose tends that of the Author to the *Hebrews*, Heb. 13.14. *We have here no abiding City, but we look for one to come, whose foundation is in the heavens.*

There is then no City on earth, nor any kind of Government in it that ever stood up long in one posture, none that ever was, or shall be abiding. *Pass ye up to Calneh and see*, says the Prophet, *Annos 6.2. and from hence go to Hemath the Great, and so to Gath of the Philistines.* So, pass ye up to *Athens* the eye of *Greece* for Knowledge and human Literature, and see; and from thence go to *Rome*, the Head of the Western Empire, and so come to *Florence*, the Beauty of *Italy*; (for I forbear to name more, Examples in this kind being almost infinite) in all which you may read this truth at large.

And first for *Athens*: How many changes of Governors and Governments did she endure? putting herself off from Hereditary Kings to Archons, or Aristocratical Lord's, who governed first for term of life, then decennially; and after these, to Democratical Rulers.

Next for *Rome*; how oft hath that City been altered by *Gauls*, *Hunnes*, *Goths* and *Vandals*?

Yea, how oft hath the Government of it been passed away from one hand to another?

It is mystically represented to us, *Rev.* 17.3. by the beast of seven heads, which is there interpreted by the seven Hills it is built upon, to be *Rome*: And according to the number of those Hills, to so many Masters did it submit itself, who had their several turns of supreme power and regiment over her, as *Kings, Consuls, Dictators, Decemviri, Tribunes, Emperors, and Popes*: under the last of which, I do not find that it was ever Besieged by any that took it not: such strange ebbings hath that Sea had experience of!

Last of all for *Florence*. It is strange to tell what various whirlings about that hath had in point of Supreme Rule and power. For at first the Nobility ruled it in an Aristocratical way. But a little after, some Grandees among the people wrested it to themselves; who being tired out with continual quarrellings one with another, (for the people were divided into three ranks) the middle sort of them took upon them the management of the State. And these also falling quickly together by the ears, the third and lowest sort became Masters of it. Which holding not long, by reason of their mutual discords, they yield themselves and the Government of their City unto *Charles of France*, Brother to *Lewis the Ninth*; who within a short time being invited to the Kingdom of *Naples*, and leaving only Deputies at *Florence*, the *Florentines* return to their Popular Government, and renew their Civil Wars among themselves For redress whereof, they send for the Duke of *Athens*, and give up all to him. But shortly they supposing themselves to be brought in bondage, and to be despoiled of their Liberty by the fear of his Guard, banish him the City, and within less than one years space shake off his Government over them. After which they come to an Aristocracy again, devising new Names and Officers for their Magistrates, and changing and rechanging them so oft, that sometimes their State was no better ordered, than if it had been committed to Mad men, or Children without discretion, the City scarce twenty years together keeping the same form of State: but as sick men in Fevers (says *Bodinus*) desire to be removed now hither, and by and by thither, or from one bed to another, as if the Disease were in the places where they lay, and not in the intrals of their own Bodies; so were the *Florentines* still turning their State, till they turned it into the hands of the *Medices*, who now hold it. A thing almost incredible, (says he) did not their own Recorder leave it recorded to posterity.

But in the second place let us descend to Families or Races of men that are lineally successive for Name and Greatness.

And here let me ask, where are those Illustrious Families cried up so much in former times, and famous in their Generations?

As the Couragious Family of the *Maccabees* in *Jewry*, and of the *Ptolemies* in *Egypt*.

Again, where is the *Zelzuccian* Family in the less *Asia*, and the Imperial Family of the *Palaeologi* in *Greece*?

That of the *Merovignians* in *France*?

Of the *Plantagenets* in *England*, with many more of this rank I might name, did not the narrow compass of so small a Treatise bound me?

Tell me, is not the Name and Greatness of these Families long since expired, the Roots and Branches of them quite removed, and others planted in their rooms? Examples of this sort are innumerable, as *Elihu* says in *Job: He breaks in pieces mighty men without number; (so mighty Families without number) and sets up others in their stead.*

And as for such Families as are of a lower form, we need not go far, since our own knowledge here will lead us to continual changes and alterations.

For thou hast seen it may be many Families heretofore in this Nation, brim-full of earthly happiness, and running over; and now upon thy second view of them, behold there is no such thing, but they are much altered, and running very low in the world, if not clean run out.

So that prosperity (you see) was never yet so entailed upon any Family, and the Heirs thereof, but within a little time someone or other hath cut it off.

But last of all, if we look upon particular persons, this will appear most evident; but especially if we consider them three ways. In respect of their Bodies, Minds, and Estates.

*Gregory Nazianzen* hath an excellent saying of the two former jointly considered, which is this; 〈 in non-Latin alphabet 〉 . *i. e.* We are not mixed Creatures only, but also contrary both to others and ourselves: not continuing truly the same, no not so much as one day; but both in regard of our Bodies and Minds, perpetually flowing and perpetually changing.

And we can instance this in all the stages of our life, wherein by the ordinary course of Nature, we are first weak, and then strong, and after weak again. As in our Childhood, we are then weak both in Body and Mind: in our Youth, strong in Body and weak in Mind; and in our Manhood, strong in both; but in our Old age, strong in Mind and weak in Body; and in our Decrepit, weak again in both, as we were in our Childhood at the first.

But to leave this general consideration of them, and to look upon them now more distinctly and severally by themselves. And first for the change of particular Persons in regard of their Bodies.

And here it is true of them, what *Seneca* affirms, *viz.* That *no man is the same today, he was yesterday: Ego ipse* (says he) *dum haec loquor mutari, mutatus sum.* Our Bodies (says he) are like a River, which keeps nothing but the bare name that was first given it; for as touching the present individual matter, which is the watery substance of it, this is always transient, and other comes into its room: And so it is with the Body of Man, which is always receiving in new Air and Life, and venting the former. Which makes *David* profess of himself, that he was tossed up and down like the Locust; and *Job* compares Man for his bodily substance to a flower that never continues in one stay, *Job* 14.2. For now we are strong, and by and by weak; now beautiful, and presently deformed. A little Fit of the Feaver, Small Pox, or the like, alters us so, as if we were not the same men we were before; insomuch that we hear some speaking thus unto us,— *Hen quantum mutatus ab illo!* Alas, how hath this fit altered you from what you were in your health! for how are your lips grown pallid, your cheeks

discolour'd, your eyes sunk into their holes, and your face quite disfigur'd! And others there be of our acquaintance that like *Jobs* three friends do lift up their eyes afar off, and know us not; so much are we changed in respect of our Bodies!

But Secondly, Let us consider it also in respect of men's Minds.

And here (to say nothing of a moral change, which is obvious everywhere) as on the one side we find nothing more notable *Quinquennio Neronis*, than the first five years of *Nero's*, Reign, and more excellent than his Youth: Yet afterwards, having well tasted the sweet morsel of Sovereignty, he became (says one) the most detestable Tyrant that ever was: And so also of *Herod the Great*, *Philo* says, that he Reign'd six years as a good and just Prince, presenting the *Protasis* of his Reign with a large Fringe of Goodness about it; (as *Joaz*, *Amazias*, and *Ozias* did) but as for the *Catastrophe* of it, that was very sad and fearful. So on the other side, we find *Manasseh* and *Paul* soaking the forepart of their Lives in Blood, being no better at first than *Nero* was at the last, even a piece of clay tempered with blood; yet was their end like the end of *David's* good man, *The end of that man is peace*, *Psal.* 37.37.

But to wave these, (whereof much might be said, did it not quite lie out of my road I am now in) and to insist only upon the changeableness that doth naturally adhere to the mind of man.

Now tell me, if anything in the world may be said to be more moveable than the mind of man.

It is a Spiritual substance, and so is always moving, (though insensibly) from one thing unto another; never resting, until at last like *Noah's* dove it be taken into the Heavenly Ark. *S. Chrysostom* therefore compares it to a Bird, which flies in a moment of time over Mountains and Hills, over Seas and Rocks, without any hindrance: for now it is upon the lowest Shrub, and presently upon the highest branch of the tallest Cedar; now upon heavenly, and within the twinkling of an eye upon earthly things; now at *Dan*, and in a trice at *Beersheba*; now at one part of the earth, and then at another: for sometimes it is soaring after *Principalities and Powers*, and *spiritual Wickednesses in high places*, as the Apostle speaks; then after Riches, and by and by after pleasures; now rejoicing, and then sorrowing; now quieted, and immediately troubled, and as soon pacified again; now hoping, and straightway fearing those hopes; now loving, and then hating what it loved before. *Sic omnia mutabilitati subjacent* (says *St. Augustine*) Thus do all things lie down under mutability! And it amazed *Saint Bernard* much, to consider how in the same moment of time his mind was not only diversely, but likewise contrarily affected, and as it were pulled a pieces betwixt love and hatred, joy and sorrow, fear and hope; having as many varieties of affections within him, as there were diversities of things in the world for them to light upon.

So that you see how the several Passions of our Minds do in a breath, and with the turning of a hand, steer divers ways, first looking one way, and then another, according as they are wheeled about with the motions of outward Contingencies.

But in the last place, we shall add unto the former, the great changes that particular men are subject to in regard of their outward Estates and Fortunes. For the condition of Mortals (says a Heathen man) hath its turns and returns, both of Prosperity and Adversity.

That as in a Military skirmish there be some come up to discharge, while others fall of: So is it in the World's *Militia*.

One there is that is raised out of the Dust to sit among Princes: whereas there is another that is flung down from the pinnacle of worldly joy and prosperity, and stated, as *Job* was, upon the Dunghil. And this doth the Preacher tell us, among the rest of those changes that fell under his observation, *That one comes out of Prison to Reign*, (as *Queen Elizabeth* did out of the Tower to the Throne) *whereas also there is he that is born in his Kingdom, and becomes ver poor*; (as our *Henry the Third* was, while he lived sometimes on the Churches Alms.)

God hath appointed us (saith one well) all our parts to play, and hath not in their distribution been either spare-handed to the meanest, nor yet partial to the greatest.

He gave *Gaius Marius* at first the part of a Carpenters Son, but afterwards the part of one that was seven times Consul. So also *Agathocles* the part of a Potters Son at the first, but afterwards of the King of *Sicily*.

So also on the other side, *Darius* played the part one while of the greatest Emperor, and another time of the most miserable Beggar, begging but a little water to quench the drought of Death. And *Bajazet* played the Grand Signior in the morning, but in the evening stood for *Tamerlains* footstool.

And *Jane Shore*, *Edward* the Fourths Minion, acts now as Mistress of a stately Palace, and a little after dies in a Ditch for want of a House; and (as he said of *Icarus*) so may we of her, That—*Nomina fecit aquis*, she gave Name to the place where she died, it being called from her *Shore-ditch* to this day.

But I forbear, since there is enough recorded for our use in the Sacred Scriptures to this purpose; where we find an example of the one in *David*, who says, that God *took him from following the Ewes with young*, and set him upon the Throne; there *to feed* (as he says) *Jacob his people, and Israel his Inheritance*. And to go lower yet, not only from the sheepfold, so he says, *Psal. 113.7. and 8 verses; God takes the poor out of the Dust, and the needy out of the Dunghill, that he may set him among Princes, even with the Princes of his people*. Now more vile and contemptible than the Dust we tread upon, which the least breath of wind commands any way; or than the worst of dust, which is that of the Dunghil, we cannot be; yet these are they (says the Psalmist) whom he sets among Princes, even with the Princes of his people.

An example of the other we have in *Antiochus*, *2 Mac. 9.9.* who was so filled with Pride through the rankness of his Prosperity, that he thought he might command the Sea, (so proud was he, says the Text, beyond the condition of man) and further, that he could weigh the Mountains in a balance, and reach up to the Stars of Heaven: yet by and by is his Comb cut, all his Glory worm-eaten, and none able to endure him for the filthiness of his smell.

Add to this the example of *Balthazar*, *Dan. 5.5.* who was now carousing in the Consecrated Vessels that *Nebuchadnezzar* his Grandfather had plundered the Temple of, and House of God at *Jerusalem*, as you may see, *2 Kings chap. last.* But in the same hour (says the Text) came out the hand-writing of the wall against him, and then was the Kings countenance changed, his thoughts troubled, the joints of his Loyns loosed, and his Kingdom given away to the *Medes* and *Persians*.

Thus are we for outward things like so many Counters, which stand one while for a pound, and another for a penny.

That was we see commonly in Highways, where one man hath seth his foot, another presently follows him and treads it out again; so is it usually, That if one man beat out an Honor or Estate to himself, another comes after and treads out that impression; and whose it shall be next, there is no man knows. Nay, *Lucan, Ipsa vices natura subit*— Even the whole course of Nature runs about in a circular motion Our Bodies, Minds, and outward felicities, whatsoever we are, or whatsoever we have, are all subject to change in such wise, that we can have no assurance of them, no not for a day. We know not what a day may bring forth.

And so much for the demonstration of this truth, *viz.* That there is such a Vicissitude.

The next thing is the Efficient Causes of it. For we never know anything thoroughly, (says the Philosopher) until we know the Causes of it.

Now in speaking to this, I shall proceed, 1. Negatively, 2. Affirmatively.

1. Negatively, in showing what have been thought to be the causes of all Changes and Alterations, yet are not so indeed. And here the *Epicures* and vulgar Heathen have thought *Fortune* to be the cause of them: And they define it thus to be, *An Event of things without Reason.*

But how unreasonable it is to say, That an Event of Things without a Cause, should be the Cause of all Events, judge ye.

For it was only the ignorance of the true Causes, that made the name of *Fortune*; there being nothing fortuitous in itself, but only to us and our ignorance; since the power and providence of God hath the ordering and disposing of all things here below. And this did the wiser sort among them confess, as the Satirist tells us.

Nullum, numen abest si sit prudentia, sed te

Nos facimus Fortuna Deem—

Others again, as the *Stoics*, make *Fate* or *Destiny* the cause of all Alterations, which they say is an Event that necessarily falls out, from a certain inevitable order and connection of Natural Causes, working without the will of God, as the Supreme Orderer and Disposer of them, he being subjected to them, and not they to him: whereby they take away the very Nature of the Godhead, which is to be a most powerful and free Agent, that works what, and by what means it pleases; all secondary causes depending upon that, and that upon none.



But enough of these: For I must remember myself, that I am now speaking to *Christians*, who acknowledge the Divine Providence in all things; and therefore shall speak no more of these Negative and supposed Causes, but shall now give you the true Efficient Causes of them, by way of Affirmation.

And here know, that *Logicians* tell us of two Efficient Causes; Principal, and less Principal: And this is twofold, Impulsive, and Instrumental.

First then, the Principal Cause of all Changes and Alterations is God: for so said the Heathen man,

—Valet ima summit

Mutare, & insignem attenuat Deus,

Obscura promens—

But why borrow I weapons from the *Philistines* forge, when as there is enough for this, that may be drawn out of God's Armory of the Scriptures? as *Psal. 75.6, 7. Promotion*, says the Prophet, *comes neither from the East, nor from the West, nor from the South; but God is the Judge, he puts down one, and sets up another.* So also *Job 34.29. When he gives Quietness, who can make Trouble? and when he hides his face, who can behold him; whether it be done (says Elihu) against a Nation, or against a particular man only?* Again, *Amos 5.8. He makes the Seven Stars and Orion, and turns the shadow of Death into the morning: The Lord is his Name.*

The Orator expresseth this well, by comparing God's Omnipotency to the power of the Soul over the Members of the Body, which upon the least intimation of the Mind do turn and move about with all facility. Now God (says he) is the sole Mind of the Universe, and hath all parts and parcels thereof at his beck and pleasure, to be turned into any shape or form at his disposal.

Nay, it is no dishonor for God to cast the eye of his Providence upon the alteration even of the meanest things: for *who is like, says the Psalmist, to the Lord our God, who hath his dwelling on high, and yet humbles himself to behold the things in Heaven and Earth?* Not only to behold the things in Heaven, which is a great condescension to him, *whom the Heaven and the Heaven of Heavens cannot contain;* but also the things in Earth. Now how unworthy these are of his taking notice of, you may see by those diminutive expressions of them, compared with God's greatness, *Isa. 40.15. where the Prophet says, Behold, the Nations are but as the drop of a Bucket, and are counted as the small dust of the Ballance; Behold, he takes up the Isles as a very little thing.* And if this be not low enough for them, he says further, *v. 17. That all Nations before him are as nothing, and are counted to him as less than nothing.* Now look what a wide difference there is betwixt the Sea and a Bucket of water, yea the drop of a Bucket; or betwixt a heap of dust, and the small dust of the balance; betwixt very great and very little; betwixt all things and nothing at all, yea less then nothing, (if less could be:) so vast is the disproportion betwixt God and all Nations, which are the greatest among all earthly things. And yet for all this, is God pleased so far to extenuate his own greatness, and to take off from it, as to look after them, and run them about in their several stages from one point unto another.

And if you would have this truth to be made out further unto you, our Savior doth it, *Mat.* 10.29. by two several instances.

The one is of two Sparrows, which are little birds and of small value; but the *Greek* yet runs it more diminutively, 〈 in non-Latin alphabet 〉 two little sparrows; and so they must needs be, for they were sold both even for a farthing, and this is price little enough. Yet the *Arabic* makes it less, and hath for it *Phals*, which is the least piece of money that can be; and accordingly expresses the two Mites spoken of, *Mark* 12.42. (which makes but one Farthing) by *Phalsain* in the dual number, as a late and learned Expositor notes.

The other is of the Hairs upon our Heads, being a kind of Excrement belonging to our Bodies, and no integral or necessitous part of them, (as the Heart, Hands, and Feet are;) and yet he tells us, that God numbers these, and takes such a particular account of them, that not one of them falls to the ground without his disposal.

In the vision of the Wheels we read of a wheel within a wheel. Now the wheel within is the wheel of God's Providence, that turns about the wheels of all outward things, be they never so low and mean. For as God doth not labor in doing the greatest things, so neither doth he disdain, either to do or undo the least; but as he *made the small and great*, (says the book of *Wisdom*) so also doth he *care for both alike*. The Potter having power over his Clay, either to make of it a vessel of honor or dishonor, and being made, either to preserve it in that form and being he hath bestowed upon it, or else to deform and destroy it, since it is equitable that everyone should do with his own as he pleases. Nay, as he says of the gnat, that *Nusquam potentior natura quam in minimis*; So may we say, that God doth no ways advance his Power and Wisdom more, than in ordering of the least accidents to be disposed of to his Glory, and the good of his Children. And so much for the *Principal* Efficient cause.

The *less Principal* follows; which (as I said) is either *Impulsive* or *Instrumental*.

Now the *Impulsive* cause of all Changes and Alterations is the sin of man. This usher'd them in at the first, and so it doth still. For before *Adam* sinned, he enjoyed a Paradise of constant and uninterrupted happiness: but so soon as he sins against God, then follows a great change presently: For the Earth all fruitful before, now becomes barren, himself subject to labor, his Wife to Travail and Sorrow, and both to cares and troubles, to weakness and dissolution. And so it is also with Nations and Kingdoms. If they be changed at any time, sin is the cause of it; and the greater their sin is, the greater ususually is their change. Great sinnings are the flood-gates to let in great Alterations upon them. For it is not a bare sinning in a Nation, (from which there is none that could ever plead exemption) but a sinning in some high measure, that is an in-let to Changes in the highest kind. Which made *David* say, *Psal.* 107.34. That *a fruitful land is turned into barrenness for the wickedness of those that dwell therein*; which the vulgar Latin reads, *Propter malitiam, i. e.* for the *malicious wickedness* of those that dwell therein; which notes a sin of a high nature, *viz.* such a one as is persisted in both against Knowledge and Conscience. And therefore it is a good observation which *Musculus* hath upon the words: *These strange Alterations*, says he, *of Nations and Kingdoms, are not for the sinning of them, (from which no Nation can be free) but for their malicious sinning.* And this you may see

farther in *Jerusalem*, *Ezek.* 21. where we read of a very great Judgment that should befall her from the *Babylonian*, viz. Utter Destruction, expressed by the threefold Overturn wherewith God threatens her, v. 27. And v. 24. he lays down the Impulsive cause that moved him to it; and this is an impudent and shameless sinning against God: for they did not commit their sin in a corner, as those that were ashamed of it, but (brazenfaced Wretches as they were) they declared their sin as *Sodom*, and discovered it openly in the face of the Sun: and this they did too, not only in one or two particular acts, but generally, says the Text, in all their doings.

Now there is some hope of a modest and bashful, but none at all of a shameless and obdurate sinner. Thus the Father, when his Son hath done amiss, yet is he well persuaded of his amendment, if he but see him blush upon his reproving of him. But when like *Judah*, he hath once a Whores forehead, and refuses to be ashamed, then doth he give him over as a lost Child, and not to be recovered.

So that from hence we see, that in what place soever we find such a Turn, such an Eversion as this, where all is turned upside down) there hath been without question some great *Aversio a Creatore ad Creaturam*, some great sinning against God (as the Schoolmen call it.) Which was the reason that when the *English* were (now upon their quitting of *France*, in *Henry the Sixth's* days) demanded of the *French* by way of derision, when they would make their return thither; it was feelingly answered by one of our Nation thus, *When your sins are greater than ours.*

It is sin then that ruins particular persons, that subverts Families, that periods Kingdoms, that wheels about Governments, that overturns States, that disjoyns Common-weals, and says unto them as to the proud waves, *Thus far ye shall go, and no farther.*

And so I have done with the Impulsive Cause, and come next to the Instrumental causes or means which God uses in effecting his Changes here; and they are two.

The first is the Motion and Influences of the Celestial Bodies.

And this will the better appear, if we consider their forcible workings upon the Mind of man. For though they cannot work immediately upon it, because it is immaterial; yet may they, and do work mediately upon it, as by the Body, which is the Instrument of the Soul to work by, and the Case wherein it is put up here for a time; and so make it either well or ill affected, according to the Bodies present temper. By which means it comes to pass many times, that not only the dispositions of particular men, but also of whole multitudes collected together in a Politick Body, are much altered and changed, either to labor or Sloth, to Peace or Disquiet, to good or evil actings, according as they are inclined by the Motions of the Heavenly Bodies.

And that these Celestial Bodies have their energy upon all Sublunary things, is plain,

First, by Scripture; as *Job* 38.33. where the Lord speaks thus to *Job*, *Know'st thou the Ordinances of Heaven? and canst thou set the dominion thereof in the Earth?* which implies,

1. That the Heavens have power and dominion in the Earth.

2. That this power of theirs is set them from God's ordinance and appointment.

Secondly, by the constant Observation and Experience of all Ages. *Bodinus* the French Lawyer speaks well to this point; *Many err* (says he) *greatly, who think the influence of the Celestial Spheres to be nothing, when as their strength hath ever been most effectual, as in Sacred Writ is to be seen:* and he cites the 38. chap. of *Job* before-mentioned to prove the same. Adding further, *That many ancient Writers have noted the great Changes in Cities and Kingdoms upon the conjunction of the Superior Planets, but to them only where they have been deputed of God to that end and purpose.* And that they have been instrumental towards the working of such effects, he shows by an induction of some particular instances: As, that before the translation of the Roman Sovereignty unto *Caesar*, there was a great Conjunction of the Superior Planets met together in *Scorpio*: which fell out again seven hundred years after, when the Arabian Legions received the Law of *Mahomet*, rebel'd against the Greek Emperors, and subdued the Eastern Asia from the Christians.

The same also came about again, *Anno Christi* 1464. after which *Ladamachus*, King of the *Tartars*, was by his Subjects thrust out of the Chair of Sovereignty; and *Frederick* the Third driven out of *Hungary* by *Matthias Corvinus*, who from a Prisoner stepped up to the Royal Throne, &c.

And *Alstedius* tells us, that the Conjunction of *Saturn* and *Jupiter* in *February*, 1642. did foretell and portend the revolution of some new Empire and Government to fall out after it in *Europe*. The effect whereof in part (it's like) we have seen in this Nation already, and may live (if God so dispose of us) to see further of it yet in time to come.

But to pass this, and to come to that daily and usual course of God's proceedings with us in the world. Here methinks there should be few, (though of ordinary capacities among us) but (if we be a little observing) may see this truth made good by the eye of our own experience, which tells us, that the Earth is either Fruitful or Barren, and the Air either Wholsome or Infectious, suitably to that measure and manner of influence they receive from them.

And therefore when God will at any time bring about some great change in the world, it is then easy to see how usually he fits his inferior means, according to their several natures, for the orderly transacting of it in those stations wherein he hath set them. As, when he will turn a fruitful Land into barrenness, and again, a barren Land into fruitfulness, (which he promise'd his own people, *Hos.* 2.21.) there he tells them in what order he will work it: *I will hear* (says he) *the Heavens, and they shall hear the Earth, and they shall hear Jezreel.* For this is a sure rule, That the Supreme Cause of all doth not take away the natures and workings of Secondary Causes, but rather establish them: which is the reason of that Speech of God to *Job*, in the ordinary revolution of the times and seasons of the year, *Job* 38.31. *Canst thou bind the sweet influences of the Pleiades, and loose the bonds of Orion?*

Now the *Pleiades* are those we commonly call the Seven Stars, that have their influence on the earth, by producing sweet showers to the opening and refreshing of it, about the Spring of the year; and *Orion* is a Constellation most conspicuous in the Winter-season, as having a commissary power to bind up the earth with Frosts. Again, *canst thou bring forth*

Mazzaroth in his season, (i.e. the twelve Signs successively after one another) or guide Arcturus with his Sons? (i. e. the Polar Star, as some will have it, with those *ignes minores* that wait upon him; or *Bootes*, as others.) It is not then so much the Earth, as the Heavens that give us either fruit, or withhold it; they being the first ordinary means, whereby God uses to work out alterations in sublunary things.

The second Instrumental cause of these strange Vicissitudes here below, is the Will of Man: for though it have not a liberty to Spiritual, yet all grant it a liberty to external acts, and moral goodness. And this Liberty of Mans Will, doth God use as an under-wheel to turn about most of those Alterations that are in the world.

It is true, that Health and Sickness, Peace and War, Plenty and Scarcity, Riches and Poverty, proceed from God as the principal Efficient cause; but yet for all this we deny not but that God makes use both of ourselves and others, as to the means of bringing them about. The life of *Joseph* was checquer'd with variety of accidents: for he is now a Slave to the *Ishmaelites*, and by and by a Prince in *Egypt*. Now these although they proceeded from God as the Author, yet was the will of his Brethren, as the will of *Reuben* and *Judah*, the instruments of preserving his life, and the wills of his other Brethren the means of selling him into *Egypt*.

Now because it is the Nature of Instruments to be subservient to the principal Agent, and to be determined by it; therefore give me leave here by the way to fasten this exhortation upon you, That in all Changes whatsoever you will look beyond the Instruments of them, unto God the Principal Agent. For so did *Job* in his losses, beyond the plundering *Chaldeans* and *Sabaeans*, unto *Dominus abstulit, The Lord hath given, and the Lord hath taken away*; looking upon them as we use to do upon an *Index, tantum in ordine ad Librum*, only in order to the Book itself, *Et in transitu ad Deum*, in his passage unto God, who sets them a work, as to their natural powers and faculties, though to the evil of them no otherwise, than by ordering and over-ruling it to the good of his Children. And hence it is, that the wicked are called God's Sword, as in the 17 *Psalms*, v. 13. *Deliver my Soul (says David) from the wicked which is thy sword*. And so must we in all those Losses that befall us here, have in our eye not so much the Sword, as the Hand that holds it: which will be one means, and a good one too, to bring us to *David's* calm temper in the 39 *Psalms*. 19. who says in the like condition, *That he was dumb, and did not open his mouth*, nor let fall an impatient word in it, because it was God's doing: And therefore when *Abishai* would have taken away *Shimei's* life for cursing of *David*, No, (says he) *Let him alone, Iussit enim Dominus, for the Lord hath bidden him curse; who then shall say, Wherefore hast thou done so? q. d.* Who then dare expostulate with God, or call him to account about it, as if he were unrighteous in it; since evil men are but Swords in God's hand, who, when he hath once done his work by them, will either put them up again into his Scabbard, and lay them by, or else so blunt the edge of their power, that it shall not cut, or else break them a pieces, and throw them quite away? And so much for the Efficient Causes of Vicissitudes.

Next I shall speak to the Ends, or Final Causes of them.

And these are either *Ex parte Dei*, or *Nostri*; in respect of God, or ourselves.

First, in respect of God; and so the Principal End why God rings such Changes upon all earthly things, and will have them disposed of after so various a manner, is to make them by it the more tunable to his own Glory, which by this means is exceedingly magnified and advanced: but especially in the Attributes of his Power, Truth, Wisdom, and Goodness.

1. In his Power and Omnipotency: that so he may let the world know, that the Finger of his Power is in all Transactions; and that he can do whatsoever he will, both in Heaven and Earth, and yet changes not.

For why else did God work so many miraculous Changes in *Egypt* by the hand of *Moses*?

Why turned he *Moses* Rod into a Serpent, and the *Egyptian* waters into Blood?

Why their Dust into Lice and Flies, and their Light into Darkness for the space of three days together?

Why else Created he a new generation of Frogs and Locusts among them?

Why unheard-of Diseases upon themselves, and upon their Cattel?

Why destroyed he their Herbs and Fruit-trees with Hail, and their first-born with untimely death?

In a word, Why caused he the Redsea to go out of its natural course and channel, whereby it became a wall to the *Israelites*, and a grave to the *Egyptians*?

Did not God all this to make known the glory of his power, in the preservation of the one and destruction of the other? Yes; *For this cause* (says God to *Moses*) *I have raised thee up, to show in thee my power, and that my Name may be declared in all the earth.*

2. He advances also his Glory this way, by manifesting his Truth and Faithfulness: in that those things which are accidental in regard of us, and seem as impossible, yet are they exactly brought to pass in their due times and seasons. As in the bringing of the *Israelites* out of *Egypt*, wherein God was full as good as his word, and kept touch with them to a day in their Deliverance, as you may see, *Exod. 12.41.* where we read, *That it came to pass in the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out of the land of Egypt.* All *Pharaoh's* oppositions and tergiversations could not prorogue their Bondage so much as one day beyond the time prefixed of God, but served only to fill up that *Interim*, or void space of time betwixt God's Promise made to *Abraham* and his performance of it.

And if you ask by what intervals of time the truth of his promise came about so punctually, Divines will tell you, That from *Abraham's* receiving of the promise, unto the birth of *Isaac*, were five and twenty years; sixty from thence to *Jacob's* birth; and to his death (which fell out presently upon their entrance into *Egypt*) a hundred and thirty years. After which unto the death of *Levi*, who was *Vltimus Patriarcharum*, the last of the Patriarchs that survived, and in which space the *Israelites* were kindly entreated for *Joseph's* sake, were ninety four years;

and a hundred and one and twenty more of cruel Bondage, until Moses came to deliver them from it in the Reign of *Pharaoh Cencres*.

All which particulars being gathered up together, do make up the complete sum of four hundred and thirty years, and may serve to justify God in all his sayings, and to clear his Truth in the least circumstance and punctilio of time, when it shall come to be judged.

For when once God's appointed time is come to introduce a change, either for better or worse, among any people, then shall every breath of wind, how cross soever it seems to blow at the present, yet be so far from hindering God's work in it, as that one way or other you shall find it in the sequel, to contribute its help and assistance to it.

3. God advances also his Glory this way, in the manifestation of his Wisdom and Goodness; in that he makes a sweet harmony of so many different cords and changes, and frames a most admirable Order out of a seeming Disorder and Confusion.

Many and divers are the qualities of Herbs, yet if a skilful Simpler hath the mixing of them, he knows how to make of them a well-relish'd and wholesome Sallade: So, many were the interchangeable passages that happened to *Joseph*; and had we the same, it may be we should think them very confused ones; but yet let the Wisdom and Goodness of God but lay them together, and we shall presently find, as *Joseph* did, the close of them all in a sweet *Diapason*.

For though all things, as to us, are floating up and down, to and again, by chance as it were and accident; 〈 in non-Latin alphabet 〉, says *Gregory Nazianzen*; yet if we look to the order and appointment of God's Providence, (which doth always most wisely contrive all events for the good of his Children) they are fixed and stable, howbeit they may seem to go contrary at the present.

And of God's dealing in this kind we have *Job* an eminent example; who is today the greatest man for Wealth and Honor in all the East, (and a Tablet of this is Greatness you may see in his 29 Chapter, which I desire you to read over at your leisure) wherein you shall find a whole series of worldly prosperity to wait upon him;) yet tomorrow he is poor, even to a by-word and proverb, *As poor as Job*: insomuch as he spends all the next Chapter in bemoaning his sudden change, beginning it with a *But*; which though a small Monosyllable, yet as the Helm of a Ship turns about the Vessel any way, so doth this *But* turn about *Job*, and all his former Honor and Prosperity, into the extremest contempt and adversity. *But now*, says he, *they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my Flock*; and ending it with this doleful accent, verse last, *versa est cithara mea in luctum, & organum in vocem flentium; My harp is turned into mourning, and my organ into the voice of those that weep*.

Yet all is well (we say) that ends well; and so it was with *Job*, which makes *Saint James* say, by way of support unto God's people in their afflictions, *Ye have heard of the patience of Job, and have seen the end of the Lord; i. e.* what good end God gave him in it; for the next day God brings a great deal of Light out of this Darkness, by a wise and gracious disposing of all that

evil to him for the best, in giving him twice as much as he had at the first, and blessing his later end more than his beginning.

So that although for a time all those sad Changes that befell *Job*, seemed even to cross the ordinary course of God's care and Providence to him; yet in the conclusion you see how his Wisdom and Goodness cut them all out, and made them serve to his greater Honor and Abundance.

And so much for the Ends or Final Causes in respect of God.

They follow now in respect of ourselves.

And these are two: first to confirm our Faith; secondly to reform our Lives, and to work out by them good to his servants.

First, to confirm our Faith.

And so God brings many times great Changes into the world, to try, if amidst those shakings of outward things among us, we will be shaken in our Faith, or not. That as the Apostle speaks of Heresies, 1 Cor. 11.19. *Oportet esse Heresies, There must be Heresies among you, that they which are approved may be made manifest*; so say I, *Opertat esse mutationes, There must be Changes*: and these not so much in respect of the things themselves, which are in their own natures liable to alteration and dissolution; as in respect of God's end in it, that they which are approved and sincere in the Faith, may be manifested to be so, by their constancy and perseverance in it. That as there is a necessity of Fire to try Gold, whether it be true or else counterfeit; so also is there a necessity of Changes: for by these it will appear, whether we will measure our Religion by outward things, and in the loss or enjoyment of them be lost in our Protestant Faith, yea or no.

There is nothing, Beloved, more discovers the Hypocrite than his *Ingenium versatile*, (as *Livy* said of *Cato*) than his turning humor in Religion: for which I do not say he shall be plagued in Hell, by being wheeled about there continually without any relaxation, (though that may seem a punishment somewhat suitable to his Weathercock-disposition here upon earth;) no, *Hoc nimis Ethnicum*, This is too heathenish: but rather with the Prophet *David*, That *he shall turn into Hell with all those that forget God*, which is that portion of Hypocrites mentioned by our Savior, *Matth. 24. last*.

For if an Apple be rotten at the coare, it will not hold long upon the Tree, but upon the least Wind will fall from it. And so it is with the rotten-hearted Hypocrite; if a little cross wind do but blow upon him, oh how soon doth he fall off from the Tree of Life, and become a wind-fall in his Religion, for the Devil that old Serpent to prey upon!

Every Cock-boat (you know) will bear up well enough in a calm sea: but that is a stout Vessel that can live in the most troubled water. And too too many there were in the Primitive times, that like *Dr. Pendleton* in Queen *Mary's* days, boasted much of their Constancy in the Orthodox Faith during *Constantine's* days, so long as God hedge'd about his Vineyard with Peace and Prosperity; but so soon as that Hedge was broken down, and erroneous, yea



Heretical Doctrines were let in like so many Beasts of prey to devour, then how quickly did these prove Turncoats, and Apostates from the Faith!

But as for the true Christian, he is like a Rock,—*Mediis immotus in undis*; That although the waves are always swelling against him, yet is he the same man still in his Reformed Religion, and wavers not: or else like that House built upon the Rock, against which the Floods came, and the Winds blew, but it fell not, because it was built upon a Rock.

And such a well-built house was St. *Basil*, who being threatened with death by *Valens*, if he would not advise further and turn *Arian*, answered with this brave resolution, *I need not any further advice than I have taken already about this matter; for tomorrow I shall be the same man that I am today therein, and no other.*

And here know that some things are of Necessity, wherein we cannot but change, as in natural, civil, and moral things; and to change in there is only human.

Others again are of Duty: and these either prohibited, or enjoin'd.

1. Prohibited, as in evil and erroneous things: and to change here is pious and divine; and not to change, either Weakness or Obstinacy.

2. Enjoin'd, as in sacred and religious: and to change here is impious and Diabolical; and not to change, true Christian Fortitude and Constancy.

Whatsoever things we see then wheeling about in the world, as Governments, Families and the like; nay, howsoever we may change ourselves or be changed in some things of an indifferent nature, by those that have dominion over our Bodies and Estates; yet is there no man that hath dominion over our Faith: But this is God's peculiar, and therefore in this we must not change.

It is not with saving Truths as it is with Clothes, which alter every year as the fashion doth: *for the fashion of the world passes away* (says St. *John*;) but true Religion is ever in fashion with good men, and alters not.

And herein we may justly take occasion to bewail the unsteadiness of some in these times, who are mere *Skeptics* in Religion, always conceiving some new Opinions in it, and always in pain till they be delivered of their new conceptions, though never so *monstrous* and *deformed*.

That which was truth with them yesterday, is no such thing today; and what is so today, is otherwise tomorrow; such Changelings there be in this last Age, who like the Moon do never appear the same two days together! *And I would to God*, (says St. *Ambrose*,) *that their change were no worse than that of the Moon; for she returns again within a little time to her full light, but these never.*

And he is blind that sees not this among us, (namely) how some turn every day to *Popish* Superstition, but more to *Anabaptistical* Fancies; some unto *Socinian* Blasphemies, but most unto *Atheistical* Notions, and all into Sensuality; this being the common Sewer into which all the former run, and are ultimately resolved.

But as St. Paul said to his *Galatians*, so do I to such, *O foolish Galatians, who hath bewithc'd you that you should not obey the Gospel?* And it is a metaphor, says one, from Sorcerers, who use to cast a mist before the people's eyes, that so they may not take a right view of what is presented to them: As if he had said, *Who hath cast a mist before the eyes of your understandings, to make that appear unto you for truth which indeed is not? What? Are ye so foolish, that having begun in the Spirit, ye will be perfected in the Flesh?* So, *Are ye so foolish, that having begun in truth, ye will end in falsehood? or can ye be so simple, as to exchange Gold for Dirt, Wheat for Chaff, and your precious Faith, as St. Peter calls it, which is the substance of things hoped for, for Errors of all sorts, and mere shadows of Truth? I trow not. For if Error (as our Kingly Divine said well) have any advantage, it consists in Novelty: or if Truth any, it consists in Constancy.*

Was the Doctrine then of the Reformed Churches, and the Harmony of our Confessions grounded upon evident and pregnant Scriptures, maintained by the Orthodox and Primitive Fathers, and conveyed to us by the constant tradition of the Universal Church, the Faith of Christ once delivered to the Saints, and the Truth of God yesterday? why, so it is today, and will be tomorrow also. And therefore today in our profession of it we must be as yesterday, and tomorrow as this day: because as God is the same yesterday, today, and forever; so also is the Truth of God, That which was once so, will be so always, and cannot be otherwise.

Oh that we would then be exhorted in the *Apostles* words, *To stand fast in the Faith, to quit ourselves like men, and be strong: and not to be as children, tossed to and fro, and carried about with every wind of Doctrine; but to be as men in understanding, steadfast and immovable;* that so God may have cause to glory on our behalf, as he did on *Jobs*, *Hast thou considered (says God to Satan) my servant Job?* So, hast thou considered such a servant of mine? Seest thou to how many changes I have subjected him? to changes in his Children, to changes in his Estate, to changes in his Liberty, to changes in his Friends and Acquaintance? Nay, seest thou how many of his Brethren are changed of late, from a febrish distemper before, now into a sleepy Lethargy? Seest thou how indifferent they are for their Religion round about him, and how many shaken reeds there are on every side of him? And yet for all this, as my servant *Job* did, so doth he still hold his integrity. But enough of this.

Secondly, God's end also in it is, To reform our Lives, and do us good by his so various dispensations towards us Hence we read, *Isa. 30.28.* of a sieve of vanity, wherein God says, he will sift the Nations, and shake them to and fro one after another, that so he may winnow them from that chaff of sin that is within them. For why was *Moab at ease from his youth? why settled he upon his lees, and held still his corrupt taste?* but because he was never disquieted, nor emptied from vessel to vessel, *Ier. 48.11.* Thus a sedentary life we find very subject to Diseases; and a long standing Prosperity to a Nation, is like a standing Pool, whose water doth soon puddle and putrefy. And this is the reason of that speech of *David, Psal. 55.19.* *Because they have no Changes therefore they fear not God;* making by it the uncheckt prosperity of worldly men, a great occasion of their continuance in sin, and so an *Index* of God's Wrath upon them, rather than of his special Favor to them.

And therefore now we have seen the Angel of God moving the waters of this Church and State by Intestine War, new Opinions in Religion, by Sects, divisions, and the like; it will be good for us to meditate, how God hereby intends to purge us from that sinful filth that adheres to us, as our disrespect to God's Ministers, and contempt of his Word, our Cruelty and Oppression, our Pride and Security, our Worldly-mindedness, and Hypocrisy.

Indeed men, who are the instruments of them, may have other ends in such Alterations, as to wreak their own spleen upon their Adversaries, to unhorse others, and get themselves into the Saddle either of Profit or Preferment; (That as *Demitrius* the Silversmith said, *We get our gains by this means*; so say they, *We get our Honors and Estates by these means*, for if the waters had not been troubled, we had caught nothing;) or else to satisfy their own corrupt wills and pleasures; as the Author to the *Hebrews* says of earthly parents, That they chasten their children after their own pleasure, but God who is the Supreme Agent, he doth it for our profit, and not his own; there being no ends of gold and silver, no mere will or revenge in his end, but only our profit, and to take away the dross from the silver, that so he may bring forth (to use *Solomon's* expression) a *Vas electum* a chosen Vessel, as *St. Paul* was, and fit for the Finer.

Thus the Scripture tells us of *Joseph*, how he was passed over from his brethren to the *Ishmaelites*, and from them to *Potiphar*; and his Brethren had one end in it, but God another: for they did it for evil against him, (as he tells them himself) and to get twenty Pieces by the sale of him; but as for God, he meant it to him for good, and to save much people alive.

And so also was Christ the Antitype of *Joseph*, thrust (as we say) from post to pillar, viz. from *Judas* to *Caiaphas*, from him to *Pilate*, from *Pilate* to *Herod*, from *Herod* back again to *Pilate*, and then into the hands of the clamorous and unreasonable multitude to be crucified; and *Judas* had one end in Christ's death, but God another. The end of *Judas* in it was to silver his bag with thirty pieces, but God's end was to satisfy his own Justice, and to save Mankind by it.

So that let men's sinful ends in these Changes and Alterations be what they will, yet is God's end in it the gaining of glory to himself, by his taking away that sin and corruption which he sees contracted in us by a long standing security. And if these changes of his be not as a gentle fire to purify us, they shall be as a consuming fire to destroy us.

And so much for the Efficient and Final causes of Vicissitudes.

The *Uses* follow; and they are three.

First, To take us off from our greedy desire of worldly things.

Secondly, To unpride us in a prosperous condition.

Thirdly, To comfort and support us in an afflicted one.

And to this purpose there is a good saying of *Marcus Aurelius Antoninus*, the best of all the Heathen Emperors, which is this:

*Meditate (says he) with thyself how swiftly all things that subsist are carried away: for both the substances themselves are in a continual flux, and all actions in a perpetual change; yea the causes of them also, subject to a thousand alterations, neither is there anything that can be said to be settled or at a stand.*

And from hence he draws this inference: *Art thou not then unwise, who for these things art either distracted with cares, puffed up too much with pride, or dejected with troubles?*

And it may put many of us Christians to the blush, who seldom make so good use of it as this Heathen did, though we have a far clearer light than he had to guide us to it.

First then, the consideration of this point, viz. The great Vicissitude and Inconstancy of all earthly things, may serve to wean our hearts from the pleasing teat of this world, and to raise them up to that place where only fixed good is found.

Here we are all too apt with the rich fool to set down our rests, when (God knows) we have little or no cause so to do. *Nescis enim, ah nescis serus quid vesper ferat;* Since we do not know what the midwifery of this evening, nay less, of this hour or moment may help to bring forth.

It may be a change of our Estates into Beggary, by Fire, Thieves, and the like; or else of our Liberty into Thralldome, or of our Health into Sickness; all these successively wheeling about, until at last our great change come from Life to Death, and swallow up the rest, as the sea doth the waters that fall into it.

Alas! here we are subject to a thousand casualties; but in Heaven, there, there we shall meet with no such alterations; for that is a Kingdom that cannot be shaken as earthly Kingdoms are, either by War, Factions, all-eating time, or the like. No, but there is Peace without War, Quiet without Trouble, Freedom without Thralldome, Day without Night, Health without Sickness, and Life without Death: whereas here it is far otherwise; for God takes away one it may be, with a Feaver, another with the Sword, as *Saint Augustine* reckons them up. Nay, *he cuts off the spirits of Princes* (says the *Psalmist*;) which *Junius* and *Tremellius* Translate by *Vindemiat*, i.e. he slips them off as a Vintager doth a Bunch of Grapes from a Tree, it is so quickly done. Even the highest enterpizes that the greatest Magnifico's of the earth undertake, God doth but blow upon them a little with the breath of his displeasure, and how soon are they blasted and shrink away to nothing!

An example of this we have in *Xerxes*, who went against *Greece* with a Million of men, and as many Ships as covered the *Hellespont*; as if he would have subdued the Sea, have put a hook into her jaws, and have led her away in triumph: yet how soon was his overbold pride dashed in pieces by a handful of Greeks! One and the same day saw him both happy and miserable; using him as a tender and indulgent Mother in the morning, but in the evening as a cruel and hard Stepdame.

Oh the folly then of those that lie always sucking at these earthly flowers, which are as various in their shapes, as ever *Proteus* was, and constant in nothing save in their inconstancy!

It was the saying of *Maximilian* the Second, That every year of our life was a Climacterical year, and brought with it some great change or other.

And if every year be so changeable, what fools then are they that join land to land, and house to house, that they may dwell alone in the earth! yea what mean great men to pride it so much in their *Babels* here below, and out of a greedy desire of gain to run out of their own Channels, and to call their Lands by their own names? For they that do thus, declare plainly that they think themselves to enjoy a settled estate here on earth, as if they should never see a change, or at least did not for the present look for in Heaven a better and more enduring substance, as the Author to the *Hebrews* speaks, *Heb.* 12.34.

And yet as the Prophet *Isaiah* complains, so may we, *Quis credit auditui nostro? who hath believed our report?* or to whom is this truth of God revealed? For it is strange to see how few among us do believe this, that both in our persons and estates we are so changeable.

But *this is their way*, says *David*, *this is their foolishness*.

For how soon did *Galba* start aside from the Empire. *Degustans Imperium*, tasting it only as *Jonathan* did the Honey with the end of his Spear! How soon was *Haman* changed from the Minion of the Court, to be the hang-by of the world!

Again, how soon was *Nebuchadnezzar* changed, even from a Man to a Beast: and *Herod* from the highest of Men, to be Meat even for the lowest of Reptiles?

And the prosperity of *Richard* the Third was so short (says our incomparable Historian) that it took end ere himself could well look over it.

There is not anything then that we can call constant here on earth; which makes the Author to the *Hebrews*, speaking of *Abraham*, say, That *he looked for a City having foundations*: Upon which one gives us this Note; That the Heavenly City can only be said to have properly a Foundation, whereas those Cities that are on earth, do show plainly by their daily ruins, that they have no sure foundation to rest upon.

Oh let this be a means to take off the wheels of our Affections from their eager pursuit after earthly things, and set them upon things above, *where the moth cannot come at them, nor thieves break through to steal*. And let us look to that charge of the Apostle, *1 Tim.* 6.17. *Charge those that are rich in the world, that they trust not in uncertain Riches*; or rather in Riches which are Uncertainty itself in the abstract; (for so the *Greek* runs it; 〈 in non-Latin alphabet 〉 *i.e.* in the uncertainty of Riches.) And that we may in no wise doubt of this their uncertainty, the Wise man prefixes a note of certainty before this uncertainty, *Certainly* (says he) *Riches make themselves wings, and fly away as an Eagle towards Heaven*: as if he should have said, *Certainly Riches and all worldly things are as uncertain as a Bird that is upon the wing*: and therefore we must not *set our hearts upon them*; but our daily prayer and practice must be, *So to pass through things temporal, that so we do not loose those things that are eternal*: or else with *David*, let us beseech God to *incline our hearts unto his Testimonies, and not to Covetousness*. Now this inclining our hearts unto God's Testimonies, is nothing else but that holy and penitential

change of Heart and Life, or else that turning unto God with all our hearts, which God calls for at our hands, and expects from us in all his changes, whether personal or else National; which if he find in us, then let what changes soever fall, they shall all work together for our good: but if not, we must then look to be as a rolling stone, and to have our daily turns and changes in this life from one degree of misery to another, until at last we turn into Hell, as *David* speaks, *with all those that forget God.*

Secondly, The consideration of this point may be a good antidote against Pride in a prosperous Condition, since God hath so ordered the Web of our Lives, as that Adversity as well as Prosperity is interwoven in it: For there is nothing that swells us up so much, as prospering here in worldly things; and nothing again that is more effectual to assuage this swelling in us, than to consider the brevity and mutability it is subject to.

Now it swells us up with a high opinion either of our own Goodness above others, or else of our own Greatness.

1. Our prospering in worldly things swells us up with a high opinion of our own Goodness above others; as

1. It makes us think ourselves the only good men in God's eye, because we are prosperous in the worlds; whereas indeed, this can be no certain rule to measure out any such thing by, since the world and the prosperity of it is so variable and uncertain.

And therefore, when at any time God shall water us more than others with the lower springs of his earthly Blessings, we are not therefore to have an overweening conceit of ourselves, and our own causes, above others, (as if God upon this ground had tied his special love either to us or them:) For you know that when God would choose a King for *Israel*, he chose him not by outward and perishing excellencies, for then he would have chosen in the room of *Saul*, *Eliab*, *Aminadab*, or *Shammah*, who were the three elder brothers of *David*, and men of goodly personages to look upon; yet God chose none of these, (says the Text) but *David* the youngest of them, though not so outwardly, yet inwardly glorious, being a man after his own heart.

It is the chief Argument the *Turks* use at this day, to prove themselves the only *Musselmen*, or true believers; We thrive (say they) and prosper in the world: for how hath our *Mohammedanism* over-run all *Asia*, *Africa*, and the greater part of *Europe* too! And do not they among us then reason more like *Turks* than *Christians*, who speak after this manner, Come, see how we bear down all before us, and ride upon the backs of the poor in triumph! Thus and thus do we prosper in the world, and do even what we list; and is not this an evident sign we are God's Children, and that the right end of the staff is ours? Sure, if we were other than God's peculiar people, he would not bless us so much as he doth.

But to these I answer, That these and such like are only *Bona Scabelli*, (as Divines distinguish well out of that place of *Isaiah*) and not *Bona Throni*, the Goods of God's Footstool, (but earthen ware) and not the good things of his Throne, which are Grace and Glory; & therefore can set upon us only an earthly mark for men here to take notice of us, but not any heavenly cognizance for God to look upon us, as upon his dear and elect Children. For else it would

easily follow, That the *Alchoran* were better than the *Bible*, and the *Turks* fancy better than our Faith of *Christianity*.

And were there no other signal place of Scripture for this, than that of the Prophet *David* in his 73. *Psalm*, (as indeed there are very many) this alone (methinks) were enough to impress this as a truth upon us, where he speaks of some that are not in trouble like other men, but pride compasseth them about as a chain, violence covers them as a garment, their eyes stand out with fatness, and they have more than their heart can wish; yet these (says he) v. 12. are the ungodly who prosper in the world. And the Prophet *Jeremy* makes bold to question with God about it, in these words, *Jer.* 12.1, 2. *Wherefore*, says he, *doth the wicked prosper? and why are all they in wealth that rebelliously transgress?* and he rests satisfied with this, verse 3. That God did by that prosperity of theirs fatten them as sheep to the slaughter, and prepare them for the day of destruction. And this is that prosperity of fools that the Wise man speaks of, which will destroy them, *Prov.* 1.32.

It is not then our thriving in Temporals, but in Spirituall, that speaks us and our Faith to be accepted of God.

For the truth of Grace or Religion, and the goodness of a man's Cause, is not measured by the Soldiers Sword, but by the Word of God, which is the Sword of the Spirit.

God Saints no man for his goodly Personage, for his Riches, for his politick head-piece of contriving, and bringing about his own worldly and sinister ends, or for his Arms and Conquests; for then *Saul* and *Croesus* *Ahithophel* and *Alexander* the Great had been high in God's book: but he values Men only by their Spirituall, as their graces of Faith, Humility, Patience, Meekness, Obedience, and the like: and where he finds these, (how unfurnished soever they are otherwise) yet *these are mine*, saith the Lord; and in that day when I shall make up my Jewels, I will spare them, even as a Father doth his Son; and then shall ye discern between the righteous and the wicked, betwixt him that feareth God, and him that feareth him not.

Indeed God may sometimes permit evil to prosper in the world, but never approve of it: for so acknowledges the *Jewish Church*, *Lament.* 3.35. *To turn aside the right of a man before the face of the most High, or to subvert a man in his cause, the Lord approves it not.* And therefore to argue from God's permission to his approbation, is a gross *Non sequitur*, nay more, a laying our iniquity on God's back, as if he would take it well at our hands to be made a Packhorse at every turn to bear all our execrable burdens, and were (as *David* speaks) such a one as ourselves, to favor evil courses, or else to own them as his offspring.

Which made *Dionysius* the elder conclude Sacrilege to be no sin, when he had robbed the Temple at *Locri*, because the God's seemed (as it were) to smile upon the action, in giving them fair Winds and Weather, both in their voyage thither and return back again.

But, as it was a great Blasphemy (says one) for the Devil to personate God, when he would be *similis Altissimo*; so is it greater to make God personate the Devil. And yet this he doth, that makes God patronize his evil, because he prospers in it; for this brings in God saying, That he

will be like the Prince of Darkness, and makes the Holy Ghost to leave his Dove-like shape, and come only to us in the form of a greedy Raven or Vultur.

2. As our prospering in worldly things swells us up too high with an opinion of our own Goodness, and makes us think better of ourselves than is meet; so also doth it on the other side lift us up too far with thoughts of evil towards our brethren, and make us think worse of them, and the ways of God they walk in, than we should, by charging them as utterly deserted of God, because we see not now the same hedge of God's favor about them as heretofore we did, but the stakes that then prop'd them up, are now thrown away as useless and unserviceable. Whereas Afflictions on this hand are every way as temporary and transient, as Prosperity was on the other; and being so, must needs be as a broken reed, or a reed of *Egypt*, wherewith we cannot exactly measure God's Temple, nor the Spiritual estate of his Children.

It was a hard stumbling-block to the Prophet *David* for a time, when he says that his *feet were almost gone, and his footsteps had well-nigh slipped*, upon his sight of the wicked's prosperity; until he went into the Sanctuary of God's Word, where he learnt to settle his wavering and distrustful thoughts: for there he saw, that notwithstanding his outward afflictions, that God held him up under that sore temptation with his right hand, and would (in opposition to transitory goods, which are the proper blessings of the wicked, because they have no others but these to trust unto) guide him with that which should infinitely exceed them, to wit, his Counsel here, and his Glory hereafter.

And it was the great question so much agitated betwixt *Job* and his Friends, Whether those doleful changes that befell him were the cognizance of his insincerity to God, and of God's disfavour to him upon it, yea or no. His Friends taking advantage upon his present weakness and distemper, maintain it strongly against him in the affirmative, that they were: until at length God himself steps in to the rescue of the weaker side, and makes the conclusion (as all Logical conclusions do) to follow the weaker part, determining it for *Job* against his Opponents in the Negative, and telling them, that they spake not of *Job*, nor of his proceedings towards him that which was right, *Job* last, verse 7.

*Seneca* a Stoic Philosopher, hath a set discourse to this purpose, *Cur bonis viris mala eveniant*, why the evils of this life most commonly fall out to good men: and he concludes it thus, That temporal evils are no sign of God's hatred to them. For, dost thou think (says he) that the *Lacedemonians* hated their Children, when as they experimented their disposition to virtue by stripes in public? No. So, do we think God's Children in disfavour with him, because he lays here sore blows upon their Bodies and Estates by evil men, as his rods and scourges in it? No; for we see and feel many times (says an experimental patient of our own well) the deep lines and strokes of God's hand upon us, when as we cannot by our skill in Palmestry decipher his meaning in it, no more than the *Malteses* could by the viper upon Saint *Paul's* hand judge of his condition to Godward.



For God sometimes (that we may not thus judge) inverts human order, and runs out his dealings towards us in the ordinary channel of his universal Providence, Justice and Equity, by which he waters here all alike.

Indeed they may seem (I grant) to go counter to our apprehended rules of common right: yet are they always agreeing both with God's secret and revealed will, though (like the Sun in its sphere) not perceptible to us, because too mysterious and dazzling: however, many pretend to interpret them by a blaze of fire lighted at the natural pride of their own private spirits, and that dim twilight of knowledge which is in them; when as they are altogether in the dark to the true light of God's word and works herein.

And here take in the opinion also of *Epictetus* another *Stoic* and Heathen man, which speaks most Christianly to this point, namely, That all are not hated of God, who do wrestle here with variety of Miseries: but that there are with God good causes of it, though so secret that few can reach them.

And therefore, albeit we cannot see how these actings of God may stand with his tender love to his children, and so may conceive an ill opinion of them; yet when we shall think seriously, that God's thoughts and ways are not as ours, it will teach us to give them a more favorable interpretation.

For how dare human rashness (says *Saint Bernard*) reprehend that which it cannot comprehend; in giving demonstrative reason why worldly prosperity should be Virtues stepdame, and not her natural mother!

But (to close up this Discourse) you see here by what hath been said, that it is a great error (howbeit now grown more than popular) to judge of persons and causes by the events, whenas *all outward things* (says *Solomon*) *fall alike to all, neither can any judge of love or hatred by what is before him*: Prosperity and Adversity being but separable accidents to them, and no essential properties of them, because they are grounded upon worldly things, that have so loose and mouldring a foundation, as that a man cannot tell concerning them what a day may bring forth. Again,

2. As worldly prosperity swells us up with a high opinion of our own Goodness above others, so likewise of our own Greatness. And this makes us slight those that are under us, and deal hardly with them, (as to temporal things) which we would not do, if we once considered the mutability of it.

And therefore if at any time God shall give up unto us those we conceit our enemies, to be dealt with (if we will) by all harshness and extremity; yet are not we then to trample upon them in the pride of our hearts, nor to add more load to that which God hath already laid upon them; but rather to take off from it what we can, and to use them with all gentleness and compassion, with all mildness and moderation, as considering ourselves, that we are not here to live always as God's upon earth, the same yesterday, today and forever: but what is the bitter cup of their portion today, may be ours tomorrow.

It speaks out but a coarse and ignoble spirit, to crow and insult over those that are down. The very Heathen thought it so, who had only the glimmering of Nature to guide them; much more ought we Christians, whom the Apostle exhorts, that our *moderation may be known to all men*. That as the Apostle will have his *Corinthians to use the world with a tanquam, as if they used it not*; so must they among us, that have wealth, power and authority, so use them, as if they used them not: that so when they shall fail us, (as they will ere long, since the wind blows not always out of one and the same favorable quarter) we may then be able to say with comfort, That we never misemployed those talents of God's outward favor to us unto the pressure and destruction of our Brethren, but only to their relief and preservation.

The Prophet *David* in his *Tenth Psalm*, speaks of some, who *through the pride of their countenance do not seek after God, neither is God in all their thoughts*. But *their ways are always grievous; they puff at their enemies, and say in their hearts, they shall never be moved, nor be in adversity*.

And such were the *Babylonians*, who (besides their barbarous cruelty to the *Israelites* under captivity) added this above all, that they scoffed and jeered at them in their miseries, with *Sing us now one of the Songs of Zion*. So also were the *Edomites*, v. 7. who cried over *Jerusalem* in the day of her visitation, *Rase it, rase it even to the foundations*.

And were we sure that the sun of our earthly Happiness would always stand will in this our *Gibeon*, it may be we might take liberty to do the like, and think we did well in it too. But when as we come to consider seriously, that there is no Solstice here upon earth, but so soon as the Sun is come to his furthest Summer-point in our Horizon, it is then presently vertical, and turning again to make winter-weather with us, how will this assuage that swelling of pride that is within us, and make us humble?

To this purpose there is a memorable History of *Caganus* King of the *Huns*, unto whom *Theodorus Medicus* being sent in an Embassy from *Mauritius* the Emperor, to divert those swarms of people wherewith *Caganus* at that time threatened to storm the Empire, he applied himself to him in these words; *Audi Cagane, utilem narrationem Sesostris, &c*. Hear, says he to *Caganus*, a profitable Narrative of *Sesostris* King of *Egypt*, who being lifted up too high with his great successes against his enemies, caused four Kings taken prisoners to draw his Triumphal Chariot, wherein one of them looked back with smiles to the wheel of the Chariot, and being demanded his reason for it, answered, *That he smiled to see the spoak of the wheel now at the top, to be presently at the bottom; and again, that which is now at the bottom, to be by and by at the top*. The very hearing whereof did so mollify, and keep down the haughty Princes spirit, that it drew him a little to forbear his acts of hostility against the Emperor.

And from this Topick also of volubility, did *Croesus* draw an argument to dissuade *Cyrus* from his intended inrode into *Scythia*: for if thou didst lead (says he) an immortal Army, then is there no need for thee to ask my advice in it; but if thou dost acknowledge thyself a man, and a leader of mortals, then think that there is a wheel of human affairs that turns about continually, and suffers nothing here below to stand long upon the same bottom.

But this advice of *Croesus* took no place with *Cyrus*; If it had, he would have kept himself (as the *Tortoise* doth) *intra testudinem*, within his own shell, within his own dominions, and not have causelessly usurped upon the rightful possessions of others to his own destruction: for see the issue and event of it!

Even that God who is infinite in his Wisdom, and terrible in his Power and Justice, he that resists the proud, and looks upon them afar off, He (I say) made the pride of *Cyrus* serve as a snare to take himself in, and to work his ruin: for he was no sooner entered *Scythia*, but he found by sad experience how inconstant the World wa• not looking now upon him with <math>\langle \diamond \rangle</math> smiling aspect it did before; but the wind was now in another quarter, and (as the Wise man says or Riches, that *they make themselves wings and fly away*) so did his former prosperity betake herself now to her wings, and flew away, his whole Army being quite defeated, and himself slain by *Tomyris* Queen of *Scythia*.

A good example to make the secure wretch look about him, and to pull down the high looks of the proud.

And therefore when ever any flushing of pride begins to rise within thee, and to bud forth, as it is in *Ezekiel*, into violence, and oppression of others, then think thou hearest some Monitor calling unto thee, as King *Philip's* Page did to him, *Memento te esse mortalem*, remember that thou art Mortal: so, remember that thou art changeable as well as others, and this will be an excellent means to keep it in.

For tell me, would *Cyrus*, think you, have invaded *Scythia*, had he thought so sad a fate would have attended him in it?

Or would *Pharaoh* have oppress'd the *Israelites* so much, had he thought that God would have tumbled him up and down so much as he did, from one plague to another, and at last made the sea his champion to revenge their injuries upon him?

Or would *Joseph's* brethren have persecuted him as they did, if they had thought he should afterwards have been lord over them?

Or the *Gileadites* have expelled *Jephtha*, had they known he would have been such a shelter against a storm, and of such use unto them against the *Ammonites*?

Or (to say no more) would *Darius* have called *Alexander Philip's* boy in derision of him, had he known that he should have been conquered by him?

No, little do proud men think that the water which is now in the float, will presently be in the ebb; and that the spcak of the wheel which is now at the top, may quickly be at the bottom: and then he that is the greatest now among us, may come (how soon he knows not) to stand in need of the meanest creature whom he now despises.

It is wisdom then for every Christian, when as he is at the top of the wheel, and may lord it over those that are beneath, yet not to overlook them with a scornful eye, but to let down his spirit, and (as the Apostle exhorts us) to condescend to men of low degree: For one scale

is not always in depression. No, This were *dura infoelicitas*, a very hard and high measure of infelicity. Neither is the other always in elevation: This were *foelicitas miseranda*, a happiness to be pitied. But the alternate wave of the beam keeps them both in awe, and especially the proud person, who seems unto me as a bird tied to a string, which if it fly too high, the hand draws in the string and pulls it down again. And so if we shall let out our spirits too high with pride, God hath then a line of vicissitude in his hand to pull us in at his pleasure.

The Prophet *David* said in his prosperity, that he should never be moved, his mountain was made so strong; yet God did but hide his face from him a little, and he was troubled.

Naturally then we are too apt to know no measure in a high fortune; but (as a person of Honor and Piety in this Nation said) although in the heat of summer we easily believe there will come after it a cold season of frost and snow, yet are we so stupid as in Prosperity not to consider of Adversity, though the one be as successive as the other. And this makes us to exalt ourselves so much above all that is called God. That as it is observable touching the Book of *Esther* (which is nothing else but a Declaration of acts done in reference to the Greatness, Power and Glory of *Ahasuerus* the *Persian* Monarch, as to the principal instrument of them) that in that whole Book the Name of God is not so much as mentioned at all: So doth it also commonly fall out, that while we are here in the ruff of our worldly Glory and Prosperity, we seldom or never speak of God, and as seldom think of him, but set ourselves up in his room, as *Nebuchadnezzar* did, who spake too big, and too much of himself, saying, *Is not this great Babel that I have built for the house of my Kingdom, by the might of my power, and for the honor of my majesty?* As the fly said in the Apologue when it was got up to the top of the wheel, See what a dust I make! So, see what a dust makes this poor Worm, what a Mying there is with him in the height of his pride! nothing but *my Kingdom, my Power, and my Majesty*: but as for God, *Ne gry quidem*, There is not a word of him; He is not in all his thoughts.

And therefore how soon the house of his Kingdom fell upon his head, yea how short-lived the might of his power was, and the honor of his Majesty, you may see by the next verse, where it is said, That while the word was in the Kings mouth, there fell a voice from Heaven, saying, *O Nebuchadnezzar, to thee be it spoken, Thy Kingdom is departed from thee.*

The world then may well be compared to the Sea of glass which Saint *John* saw in his vision, *Revelat.* 4.6. and there be also, that from the resemblance of the one to the other, interpret it thus. For

First, It resembles the Sea either for its ebbing and flowing; or else for the sudden change of it: for how soon is the face of the Sea altered? in one and the same hour (it may be) thou mayst see her smiling upon thy vessel, and frowning too; playing with it, and swallowing it up. *Noli igitur* (says the Moralist) *tranquillitati ejus credere, i.e.* Do not therefore trust too much to her smooth and calm looks; *in hoc enim momento mare evertitur*, for in one moment doth she appear wrinkled with billows, and turns about from a calm unto a storm.

Secondly, It resembles also glass, and that either for its brittleness, because nothing is sooner broken: or else for its slipperiness, because he that walks upon glass can have no sure

footing; and therefore for any man to presume upon the steadiness of it, must needs be very dangerous.

That as the ancient *Romans* used to distinguish their days into *Dies albi*, and *Dies atri*, white and black days: so doth God, and there is no man but hath the later of these as well as the former, his black as well as his white days.

Oh the madness then of wicked men, who are always plotting against the righteous, and gnashing upon them with their teeth! *At ridebit Deus*, says *David*, *But God shall laugh at them* for it: and he gives this reason, v. 13. *because he sees that their day is coming, i. e.* he sees clearly that their black and dismal day is coming upon them, though themselves will not see it through the pride and security of their spirits; yea, and he knows also punctually when it will be, though we know it not: for though today may be fair and shining, yet may tomorrow be dark and tempestuous with them; since we know not what a day may bring forth.

Last of all, (because I am loath that my Sun should set in a cloud) The consideration of this point may serve as a good antidote against despair in an afflicted condition; or as a cordial to stay up our spirits in the saddest and most distressed times, and to teach us patience and contentedness in them: that so as in prosperity we should not say, we shall never be moved, so neither in adversity, that we shall never be delivered; when we shall consider, that what weight of affliction soever we lie under, is not of a continuant, but of a changeable nature. And to this end we have the sure staff of God's promise unto his children to lean upon, as in the tenth Chapter to the *Hebrews*, where he says thus, *Yet a little while*, or rather as it runs in the *Greek*, yet how very very little while, (with a double diminutive) *and he that shall come, will come, and will not tarry*. And in the precedent verse he tells them, they have need of patience, that they may receive this promise. And in the twelfth Chapter to the *Hebrews*, the Apostle takes up an exhortation to it from the Wise man, and makes a consolatory use of it to his *Hebrews*, withal taking them to task for their forgetfulness of it; *And ye have forgotten the exhortation which speaks unto you, as unto children: My Son, despise not thou the chastening of the Lord, nor faint, or be not broken in mind (as others translate it) when thou art rebuked of him. For we had (says he) the fathers of the flesh, who verily chastened us a few days after their own pleasure, and we were patient under their rod, and gave them reverence, but God a few days only, for our profit. Shall we not then be much rather in subjection to him who is the father of spirits, and live?*

Thus when *Boetius*, that Christian Consul and Martyr at *Rome*, was wrongfully deprived by *Theodoricus* of his Honors, Estate and Liberty, Philosophy brings in what we call God's Providence, comforting him in these words:

I turn about my wheel continually, and delight to tumble things upside down; why then doth thy heart shrink within thee, when as this changeableness of mine is cause enough for thee to hope for better things?

And so also, when many of our Brethren were heretofore in Exile for their Religion in Queen *Mary's* days, what (I pray) did that *Jewel* of our Church comfort them with, but only this, *Haec*

*non durabunt, aetatem*; These will not endure an Age? as indeed you know they did not, her Reign being not full out six years time.

And with the same consideration also should we cheer up ourselves now under that black cloud that hangs over the Church, that it will not endure an Age, but be as *Ephraim's* righteousness was, even as the morning cloud, or as the early dew that passes away.

To this end, it will not be amiss to note, how the afflictions of God's people in the Scripture, are run out not by any long tract of time, as by an Age, Year, Month, Week, or the like; but by the shortest measures that can be, as by a Day: now a Day (you know) holds not long, but is quickly gone, even as a flying Bird, or a Poast that runneth by. And thus good *Hezekiah* calls the time of *Sennacheribs* rage against *Judah*, a Day of trouble, *Isa. 37. v. 3.*

Or if this be not enough, you have them then contracted within a lesser room, and measured only by a Night, which is no more but the dark side of a natural Day, and therefore is a great deal shorter. And this made the Prophet *David* say, *Psal. 30. v. 5.* That *heaviness may endure for a Night, but joy cometh in the Morning.* The time then that heaviness shall endure to the Godly can be but a Night at the longest, but whether it shall be so long or no, the Prophet is very uncertain and unsatisfied, for which cause he expresses it here with a *May be, Heaviness may endure for a Night.*

But if this expression be not full enough to set forth the brevity of them, our *Savior* doth it then by an Hour, which is shorter yet, and but the four and twentieth part of a natural Day; for so he calls the time of his persecution by the High Priests and Elders of the people, *Their hour, and the power of Darkness, Luke 22.53.*

Or, if this be yet too long a space to set forth the brevity of their afflictions, and to give a through Comfort to God's people, their little continuance is then expressed by a Moment, which I am sure is short enough; so you have it *Isa. 54. v. 7.* *For a small moment* (says God to his Church) *have I forsaken thee, but with great mercy will I gather thee:* And again, *v. 8.* *In a little wrath I hid my Face from thee for a moment, but with everlasting kindness will I have mercy upon thee.*

Or last of all, if any time can be shorter than this, it must then be the present time; yet such are the sufferings of God's children, in *St. Paul's* account, but *the sufferings of the present time,* *Rom. 8.18.* and a shorter time than this there cannot be. For as the *French* our Neighbors are said to be for their inconsiderateness, *Animalia sine praeterito & futuro,* Creatures that have respect neither to time past nor time to come: so may we say of the present time, That it is as short a measure as can possibly be imagined, having in it nothing either of time past or future, the first of the two being dead already, and the later of them being not yet born unto us. And yet we see here for all this, that *St. Paul,* when he had cast up the account of all which he suffered in the cause of Christ, how he reckons and concludes it to be only the suffering of the present time, and not worthy to be compared with the glory that shall be revealed.

**A Prayer.**

ALmighty God, who rulest the *Sea* of this World by thy power, and whose paths are in the roughest *Waters*; We the unworthiest of all thy Servants commit our frail *Barks*, with all that we have, to the *Steerage* of thee our great *Pilot*, and faithful Preserver: beseeching thee so to order by thy good hand of Providence all outward contingencies to us, that we may be able to *bear up* through them with a steady and even *Course*, against the several *Storms* we shall meet with in this *passage* to our blessed *Harbour* of Eternity. And however earthly things may like *Watery Billows* be every day *rolling up* and *down* in their vicissitudes about us; yet suffer, oh suffer not the Heavenly truth of our Reformed Religion to *flote* about any longer so uncertainly among us, nor ourselves to be as Children *tossed* to and fro with every *Wind* of Doctrine. But let us be constant and unwavering in the profession of that Holy Faith we have received; and (Thou that art the God of Truth) be graciously pleased to *stay us up* firmly in it by the sacred Scriptures, which are thy Word of Truth, and the sole *Anchor* of our Faith to rest upon. Lord, *pull in* the *Sails* of our desires towards fleeting and transitory substances: for who will cast his eyes upon that which hath wings to flee away as an Eagle towards Heaven! *Ballast* our Spirits with Humility in a prosperous condition; and when we have the highest and most pleasing *Gale* of the worlds favor for us, give us to *strike* our *spreading Sails* of Pride, and to make our Lenity and Moderation to be known to all men, for the Lord is nigh at hand. But if thou in thy just judgment against us for our manifold and heinous sins, shalt cause some *cross wind* or other to *blow* upon us, and give us over to *Shipwrack* in our temporals; Supply then, we entreat thee, their want with thy spirituals of Patience, Faith, and other suffering graces; That although the *tempest* be never so *boisterous* without, yet we may enjoy within a Christian *calmness* of Spirit, in a happy quietude and contentedness of mind with all thy dealings towards us, and not set down our rest upon the Creature, which is so restless with us, but amidst the sundry and various changes of the world, may there fix our Hearts, where only true and unchangeable joys are to be found, through *Jesus Christ* our Lord.

FINIS.

**P-RA-24. The whole duty of divine meditation described in all its various parts and branches : with meditations on several places of scripture - Allestree, Richard, 1619-1681.**

THE Whole Duty OF DIVINE MEDITATION, Described In all its various Parts and Branches. WITH MEDITATIONS ON Several Places of Scripture.

By the Author of *The Whole Duty of Man*.

*Psal. cxix. 16.*

I will meditate on thy precepts, and have respect unto thy ways.

London, Printed for John Back, at the Black-Boy, on the Middle of London-Bridge, 1694.

LICENSED, Decemb. 20. 1693.

#### THE PREFACE.

THE *Whole Duty of Prayer*, having met with so good a Reception in the World, I have, at the Request and Importunity of some Friends, recommended to the Press this remaining Tract, bearing the Title of the *Whole Duty of Meditation*, by that Reverend and Worthy Author of the *Whole Duty of Man*.

The Subject I need not commend, for it carries its Worth along with it; and to every Christian will appear both pleasant and profitable: For by Meditation, the truly Religious may converse with the Almighty, and from the Throne of Grace find Help and Comfort in time of Need; to those which are Aery, and are the Darlings of the World, this Gift may procure a well-composed Mind. For if he who by often looking on a Ring with a Death's Head, at last grew sober; who knows but by often Meditating, their Hearts may be brought into a more serious and heavenly frame?

The Royal Prophet stiles Meditation the Food of the Soul, *Psal. 63. 4. My soul shall be satisfied as with marrow and fatness, while I meditate on thee.* The Heart never willingly fixeth upon Heaven, till the Almighty is the *Treasure* of it; for where any Man's *Treasure* is, there will his *Heart* be also. Now, it cannot easily meditate, but where it doth delight. *Psal. 119. 97. Love is the Weight of the Soul; it readily moves to its beloved Object. Mary will not depart from the Sepulcher where Christ had lain, before she had made Enquiry where she might see him whom her Soul loved.*

It is the Duty of every good Christian, to observe the Prophet David's Rule, *Psal. 16. 8. to set the Lord always before him*, that he may be in his *fear all the day long*. There is nothing more unstedfast than the Mind of Man; and therefore nothing can so well compose it, as True Sanctity; which brings such great Advantages, that with holy *Job*, it makes the Soul both serious, and willing to *acquaint itself with God, that it may be at peace*, *Job 22. 21.* He is the Rest of the Soul; and the more it knows of him, the more desirous it is to reside with him, that it



may know more: The more it tasteth of his *Favor*, the more it longeth after his *Glory*, as Moses did, *Exod.* 33. 17, 18.

What the *Philosopher* said of all *Knowledge*, is true only of the *Knowledge of God*; that it is *Quies Intellectus*. And therefore our Savior calleth it *Eternal Life*, *John* 17. 3. in which alone the Soul doth rest. Now, one excellent Means of fixing the Heart on God, is *Meditation*; whereby the highly Pious summons together *all that is within them, to bless his Name*, *Psal.* 103.

*Meditation* is the Wing of the Soul, which carrieth the Affections thereof to Things Above. By this, with Moses, it goeth up to the top of Mount Pisgah, to take a Prospect of the Promised Land. It is, as *Clemens Alexandrinus* saith of Prayer, a *Conversing with God*. And as *St. Chrysostom* saith of Faith, so may we of *Meditation*, it makes *God, and Christ, and Precepts, and Promises*, ours, by giving us a fuller Possession of them.

Hereby we hold fast what we have learned; we awaken our *Faith*, inflame our *Love*, strengthen our *Hope*, revive our *Desires*, increase our *Joys* in God; we furnish our Hearts, and fill our Mouths with Materials of Prayer; we slacken our *Affections* from the *World*, we *pre-acquaint* ourselves with those Glories which we yet but hope for, and get some knowledge of that *Love of Christ which passeth Knowledge*.

The *Necessity, Excellency, and Usefulness* of this Christian Duty, the Reverend Author of this Tract hath Elegantly described; which is therefore worthy Perusal of such as desire to acquaint and furnish themselves with so excellent a part of Christian Skill, whereby we may be filled with the Fulness of God, and be always able continually to say, *My Heart is fixed, O God, my Heart is fixed; I will sing, and give Praise*.

G. B.

### **Advertisement.**

There is lately published, *The Whole Duty of Prayer: Containing Devotions for Every Day in the Week, and for Several Occasions, Ordinary and Extraordinary*. By the Author of *The Whole Duty of Man*. Necessary for all Families. The *Third Edition*.

Printed for *John Back*, at the *Black-Boy*, on the Middle of *London-Bridge*.

### **THE Whole Duty OF DIVINE MEDITATION.**

#### **SECT. I. What Meditation is.**

FIRST, *Divine Meditation* differs from *Occasional*, by these Examples: When you hear the Hour of the Day or Night, think with thyself, *What Thoughts, O my God, have I had of thee, this Hour? I am now nearer the silent Grave, and know not how soon I may be arrested by the Hand of Death*.

THESE are like Ejaculatory Prayers; which though' they are as Parenthesis in our Worldly Employment, yet they signify more than all the rest of the Business we are employed in; but Meditation is of longer Duration than solemn Prayer upon Ordinary Occasions.

II. SECONDLY, It differs from Study: For Study consists of those things that are most knotty and difficult, and generally such as afford little Spiritual Nourishment; but the Subject of Divine Meditation, concerns our Eternal Happiness: The End of Study is Knowledge, but the End of Meditation is Sanctity.

III. THIRDLY, It differs from Contemplation: For Contemplation is applicable to the Beatifical Vision, where the Angels behold the Face of the Almighty: Now Meditation is like Fire kindling; and Contemplation, the flaming of it when fully kindled: The one is like the Spouses Seeking of Christ; and the other, like her Enjoying of him.

IV. FOURTHLY, To conclude; *Meditation* is, a serious and solemn considering of Heavenly Things, to the end we may understand how much it concerns us, and that our Hearts thereby may be raised to some holy Affections and Resolutions. Now there are Four kinds of Solemn Meditation, according to their several Subjects.

V. FIRST, Some Solemn Meditations are, upon the hearing of Sermons: which is a very useful and necessary Practice amongst Christians; and it is better to hear one Sermon, and meditate on it, than to hear two, and meditate of neither. Now, to prescribe a Method for Meditating on Sermons, is neither necessary nor possible; since the Methods of Sermons are various, therefore the Mediators are to observe the Method of the Sermon they meditate upon; and the Fruits of such Meditations, is to work those Truths, Advices, and Motives, &c. upon our Affections, that are proposed to us in the Sermon.

VI. THE Second kind of Solemn Meditation, is, when upon some Providential Occasion, spiritual Distemper, or Temptation, we retire, and pour out our Souls in Prayers, Soliloquies, &c. Which cannot but in a very large sense be styled Prayer, being mixed of such variety, as sometimes speaking to the Great Majesty of Heaven, and humbly acknowledging how we stand affected to Him and his Ordinances; sometimes we examine our Soul, chiding, encouraging, or instructing it; sometimes we reason with ourselves, what holy Resolutions we design to put in practice, and what we intend to supplicate the Almighty. Many Instances of this nature you may find in *Psal. 42.* and other Psalms which cannot properly be called Prayers, but Solemn Meditations.

VII. THE Third kind of Solemn Meditation, are those that are upon Scripture, which is the Word of God, and *his words are pure, even as the silver tried seven times in the fire, Psal. 12. 6.* Our Savior's Precept, is, That we should *search the Scriptures, Joh. 5. 39.* And St. Paul bids us *prove all things, 1 Thes. 5. 21.* And if we meditate on God's Word, which is the Golden Rule of all our Devotions, we shall acquire that Peace to our Souls, which the World cannot give, nor none upon Earth can take from us; for all his *Promises are Yea, and Amen, 2 Cor. 1. 20.*

VIII. THE Last kind of Meditation, is, upon some Practical Truth of Religion; which is, the planting and nourishing of all true Virtue among Men; to *grow in grace, 2 Pet. 3. 18.* to *cleanse ourselves from all filthiness both of flesh and spirit, 2 Cor. 7. 1.* And endeavoring to take hold of St. Paul's pressing Argument to his *Corinthians, to be steadfast, immovable, always abounding in the work of the Lord;* then this Assurance will infallibly appertain to us, That *our labor shall not be in vain in the Lord, 1 Cor. 15. 58.*

## SECT. II. That Meditation is a Duty.

THAT *Isaac* did not neglect Solemn Meditation, is evident, by reason he went out into the Fields to perform it; and to show that it was a Set-Duty, 'tis said, that *he went ont to meditate*. And God commanded *Joshua* to perform this Duty, as a chief means for the keeping of the Law, *Josh.* 1. 18. And indeed we ought not to forget so important an Exercise; for the Occasion of Sin, is the want of Consideration, and not want of Knowledge: *Isa.* 1. 3. For, who is there, almost, in the World, that knows not but that he must die, but how few are they that consider it? *Deut.* 32. 29.

II. NEXT, The Necessity of Meditation is very material: For none can enter into a State of Conversion, who thinks it insignificant. To confirm which, we have it recorded in Scripture the Story of the Prodigal Son, who listed himself in Harlots company; but upon his submissive return, was received again into his Father's favor. Now, this is the Method of the Converted: First, He hears the sacred Truth of God's Word, and is convinced by it. Secondly, He considers and meditates upon it, and sees how much it concerns himself. Thirdly, He is affected with them; and being thus affected, it raiseth holy Resolutions of better Obedience.

III. BUT some will object and say, I am Illiterate, and cannot attain to it, and therefore I must relinquish it, and leave it to the Learned, who is best able to perform a Duty of so great Importance. To which I answer, as in the Mathematical Science; He that is a rational Man, and does but improve his Reason, though he hath neither Tongues nor Arts to assist him, may understand and grow to an extraordinary Excellency in any Art▪ if he has God's Assistance, and does but exercise and improve it, he may reap the Benefit and Fruit of Meditation.

IV. OTHERS will object, and declare, It is a very hard Duty. To which my Replication is this; That the harder anything seems, it is the more excellent when it is attained; but the Obstacle is apparent, and infers it not to be consonant to our perverse Wills and Affections; and the more dissonant anything is to that which is Evil, the more congruous it is to sublimer Actions: For it cannot reasonably be expected that any Duty should be performed at the first, with much facility. For Example; the Seven Liberal Sciences, which are of great Excellency in Temporal Enjoyments, are not so easily attained without Sollicitation and Sedulity.

V. NOW the reason is evident; for this Duty is powerful in mortifying Corruptions: dulcified things nourish and pamper the Body, and bitter things gives a purgation: Therefore, if you will only perform those Duties that are pleasant and delectable, they will only nourish, not purge out Corruption. Therefore implore the Almighty to inflame your Hearts with his divine Love; and then this Duty will not only be facile and delightful, but will so affect the Undertaker, that it will be very difficult to avoid a Duty of so great importance; for it is as great a difficulty to take our Affections off from what we admire, as it is to place 'em upon what we abhor: For, bid the covetous Person forsake his Gold and Silver, and bid him entertain the Thoughts of Things Celestial, and he will find an equal Difficulty in both.

VI. INDEED, the Love of the Almighty, and Desire of Spiritual Things, are acquired by Meditation; and when once our Hearts are inflamed by that Exercise, then our

Meditations are inflamed by Love: For, as Sparks of Fire ‹◊› is first blown up before the Flame increases; so the Difficulty of Meditation appears at the beginning, when there is but, as it were, a Spark of divine Love in the Heart, it will require some Pains, by Meditation, to blow it up to a Flame; but afterwards the Heart will be so fervent with these Conflagrates of Love, that it will so inflame all the Thoughts, and create in us not only Facility, but a Necessity to meditate on Things Spiritual.

VII. Now some will object, If it be a Duty so Necessary, how comes it to pass, that it hath been so geerally Neglected by most Christians? To which I answer; That it hath been practiced by many in ancient Times, and by many modern Christians. The Sacred Scriptures inform us, and it is evident that the Psalms of the Royal Prophet, are frequently digested into Meditations: But this being a Private Closet-Duty, the Omission nor Performance of it could not be taken notice of; and so the Omission of it could not be reprehended, nor Performance observed. Lastly, The Directions and Instructions for Meditation, have been generally very abstruse and intricate.

### SECT. III. Rules and Directions for Meditation.

AS to the Place, that must be apart, remote from Society and Disturbance; the Patriarch *Isaac* went into the Fields, our Blessed Savior into a Garden; and the Prophet *David* adviseth us to *enter into our Chamber, and be still*, Psal. 4. 4. And Christ commands us, to *enter into our Closet, and shut the door*. Now the reason of the Privacy is this, that we might receive no Interruption, or any Distraction, nor be forced to break off abruptly before the Duty be ended; next, that we may be recluse from the Observation of all Mortals that we may neither be heard nor seen; for there are divers Gestures and Expressions, which are not requisite or necessary for any but God and the Soul to be privy to: Now what Place soever you find to be necessary for this important Duty, be solicitous to make choiee of.

II. As for the Time; the best Opportunity is in the Morning: for the First Fruits of the Day being Holy, all the rest are Sanctified. Moreover, our Thoughts being then not polluted with worldly Affairs, they are not so liable to distraction: and the Body itself is more serene than after Meals; and this Duty requires a vacuity in the Stomach; not only because the Head will be more perspicuous and apt for Meditation, but also, because many Passages of Meditation require so much Attention of the Mind, and Fervency of Affection, that they do hinder Digestion: And this Duty being performed in the Morning, it will have an influence upon the whole Day. But this Rule is not universal; for we read, that *Isaac* went forth in the Evening to meditate, *Gen. 24. 63*. And if the Subject of your Meditation be a Sermon, then perhaps the properest time is immediately after the hearing of it, before your Affections cool, or your Memory fail you.

III. FOR the Duration; considering the Parts of Meditation are so many, as Preparation, Considerations, Affections, Resolutions, and the like: And not one of these are to be past slightly over; for Affections are not quickly raised: nor are we to cease blowing the fire, if it flame, until it be well kindled; Half an Hour may be reckoned to be the least for Beginners, and an Hour for those that are Proficients in this Duty.

IV. But in this Particular, there is Two Rules especially to be observed: First, That as we ought not to desist from our Prayers before that temper and frame or heart is wrought, which is suitable to the Requests of our Petitions; so we should not desist in our Confession of Sin, till our Hearts are truly sensible, and humbled for Sin; neither should we slacken our Praises, until our Hearts are filled with holy Admirings, and inflamed with the Love of the Almighty. Now, the End of Meditation, are Affections and Resolutions, therefore we should not desist till those are effected.

V. SO in Private Prayer, when we find our Hearts enlarged by the Effusion of the Spirit of Supplication upon us, we are not to desist, unless by our persisting in that Duty, we omit another to which we are more particularly obliged at that juncture; so in Meditation, when we perceive the Heart affected, we are to continue it: But this Caution must be observed, That in our Enlargements, we must not continue them longer than while they flow freely, without much Straining and Compulsion: for Honey which comes freely from the Comb, is pure; but forced by Heat and Pressure, is not so well relish'd. Now, if the Heart is dead, we must use our utmost diligence to awaken it; and when once our Hearts are inflamed, and enlarged by holy Affections in an extraordinary manner, 'tis but an impediment to our Affections to return to the Meditation of those Points that raised them.

#### **SECT. IV. Of the Subject and Method of Meditation.**

FIRST, Avoid Controversy, for that will convert Meditation into Study; and nice Speculations, for they are sapless without Nutriment: besides, being so light, they fluctuate in the Brain, and want ponderosity to sink them down into the Heart; and indeed, were they admitted, they are so insignificant, as the Heart, by its reception, could acquire no Affectation. But let the Subject of your Meditation be the plainest, powerfulest, and usefulest Verities of the Almighty, as *Death, Judgment, Hell, and Heaven; the Mercies of God, our own Sins, and the Love and Sufferings of a crucified Savior*, Contemplate on that which is most suitable to your Spiritual Wants; as in the time of Desertion, meditate most of the Love and Mercies of God, and thy own Unworthiness, &c.

II. NOW the Rules for Meditation are these Three: *1st.* Preparatory. *2dly.* For the Body of the Duty. And, *3dly.* The Conclusion. In our Duty of Preparation, besides the choice of the Subject, we are to be convinced and affected with the Presence of the Deity, and to use fervent Prayer for the Divine Assistance. Secondly, For the Body of Meditation, it consists of Three Parts: The First is, Consideration; which is, the convincing our Hearts of several Verities appertaining to that Subject whereof we meditate.

*III. IF the Subject of our Meditation be Death, the Considerations may run thus: Alas, O my Immortal Soul! the Manner, Time and Place where we shall expire, we are ignoraut of; generally Men's Lives come to a period sooner than they expect; and certain it is, whensoever that Hour or Minute approaches, we must bid adieu to Honors, Pleasures, Riches, Friends, and at last, our own frail Bodies, &c.*

The Second Part, is, Affections; whether it be Love of God, Christ, or Spiritual Things; despising of the World, admiring of the Omnipotency, or any other Spiritual Affection. The

Third Part, are, Resolutions to perform that which is agreeable to God's Command, and to desist from all manner of Evil.

IV. NOW that this is the most proper and genuine way of Meditation, evidently appears: First, Because it is not Artificial, and such as requires Learning, as those Instructions are which advise us to consider the Efficient, Final, Formal, Material Cause of Defunction, with the Adjuncts, Concomitants, and Concatenations, &c. which though they, perhaps, may please the Learned, yet such difficult words astonish the Ignorant. Now, this is the Method by which everyone that is brought home to God, is converted.

V. AND the first thing in Conversion, is, our being convinced of some Truths; which Conviction raiseth Affections: For if the Verities of the Divine Omnipotence end in Conviction, and go no further; nay, if they end in Affections only, and never arrive to Resolutions of shunning Evil, and performing of Good, Conversion can never be perfected. As for Example: One is convinced that he is a miserable, undone Wretch, by reason of Original and Actual Abomination: Upon this Conviction, Fear and Sorrow are excited; yet if these do not operate in us a fixed Resolution of forsaking those Sins, we are yet in our Sins, and unconverted. Thirdly, There are several things for the concluding of Meditation, which I shall treat of in its proper order.

#### **SECT. V. Of being affected with the Divine Presence.**

WE are to consider, God is present in all places, as really and Essentially as he is in Heaven: For, Omnipotency did not create Heaven for his Confinement, but to manifest his Glory; for *the Heaven of Heavens are not able to contain him*; neither is the Almighty included by, nor excluded from any place: And though *Jacob* said, *Surely the Lord was in this place, and I knew it not*, Gen. 28. 16. yet we must not imagine that *Jacob* was ignorant of the Verity of it, but did not actually consider it; but the *Psalmist*, in the 139th. Psalm, is perspicuous in explaining and clearing up the Omnipresence of the Almighty.

II. NEXT, we must consider, That the Almighty doth more peculiarly observe his Servants, while they are performing of heavenly Duties: Yet this is to be understood, not as if God observed us more at one time than another, in respect of his Omniscieny; but we may infer That God is much more offended with us, if our Deportment and Frame of Heart, be more irreverent and unholy in the Duty of Prayer and Meditation, than in the Duties of our particular Calling.

III. WE may consider with ourselves, That Christ doth actually behold us, especially in these Duties of Sanctity: For it is not the remoteness of Place that doth obstruct Christ's Omniscieny, and exact observing of us. Little did *Nathanael* think that Christ saw him under the Fig-Tree: *Nathanael* did not perceive Christ, neither then was he corporally present, yet Christ beheld *Nathanael* when he prayed. So Christ beheld *St. Stephen* before the Heavens were opened, and the opening of the Heavens was not; that thereby Christ might be enabled the better to behold *St. Stephen*, but that this holy Proto-Martyr might thereby be the better enabled to discern that Christ looked on him.

IV. AND without all controversy, the Almighty observes and knows with what Reverence, Faith, and Love, we address ourselves to him; for else our Prayers would be fruitless, and our Faith ineffectual: For, how could he distribute to us according to our Faith, if he knew not the extent of it? If the inferior frame of our Hearts were not observed by Omnipotency, we may then infer, that an Hypocrite which can utter extraordinary Expressions, should acquire more by his Addresses to the Almighty, than a true *Nathanael*, in whom there is no guile.

V. Suppose that thou hadst lived in that Age when Christ was upon Earth, or that he were corporally present now, near thy Habitation; consider with what Joy, Reverence, Alacrity, and Assurance, thou wouldst address thyself to him for the Pardon of thy Sins, or for any other Mercy thou stoodst in need of: After the same manner thou mayst now address thyself; his remoteness from thee, in respect of a Corporal Presence, doth not diminish his Power to discern thy Wants, or give an Audit to thy Petitions; nor his being now glorified, doth not derogate his Benevolence to grant thy Requests, than if he were corporally present, in the Room with thee in the form of a Servant, as he was once at *Jerusalem*.

VI. THE Glory of Christ doth not slacken his Love and Goodness; for Christ is the express Image of his Father, and God's Attributes are all consonant: The Majesty of Heaven doth not set Limits unto his Goodness, and make that finite; nor doth his Bounty make his Omnipotency less glorious: His Goodness makes his Deity more amiable, and his Omniscience makes his Mercies more wonderful; so neither doth the Exaltation of Christ, excite him to abate or diminish his Goodness to any that serve him, according to his divine Precepts.

VII. BUT if in any method his Love is mutable, it is by an Augmentation: For when our blessed Lord was in the flesh, you must have approached him by Faith, or expected no Mercy; and by Faith, though he is enthroned in Heaven, you may obtain Mercy in time of need. Thus you may ponder upon any of these Considerations, until your Heart be so convinced of, and affected with the Presence of God, that you thereby may be the better fitted for the carrying on the Duty of Meditation more effectually.

#### **SECT. VI. Of Preparatory Prayer Before Meditation.**

THE next Preparatory Consideration is, *Prayer*; which thou mayst perform to this or the like purpose.

LORD, my design, at this time, is not to be sequestered an Hour from worldly Enjoyments, for that were to be guilty of a Cessation, and to increase the number of my Sins, not my Graces; but my Sollicitation, at this time, is, to be so convinced and affected with those spiritual Verities revealed in thy Sacred Word, that I may fully resolve, by thy Strength and Power, to reform my Life: for I can neither understand the things that belong to my Peace; not understanding them, be convinced of the Certainty and Verity of them.

II. NAY, Lord, though my Understanding is illuminated, yet without thee my Affections cannot be enflamed: I can neither know, resolve, nor perform any Good without thee; for from thee proceeds both the Will and the Benefit of thy good Pleasure. Lord, I humbly implore ‹◊› to replenish me with thy Grace, that I may be conscientious in performing this

Duty with my whole Strength, and not negligently, and inconsiderately. And, Lord, do thou illuminate me, and convince me with thy Sacred Truths, and so affect my Heart with the Love of Sanctity, and a Detestation of all Sin and Wickedness, that I may thereby be fully and firmly resolved (notwithstanding all the Oppositions that the Flesh, the World, or the Devil can procure) to run the ways of thy Commandments with joy and celerity.

III. AND, Lord, grant that when thou hast operated in me the Will so to perform, give me also the Benefit, and let me not trust to the Strength of my Resolutions. but to the continual gracious Assistance of thy holy Spirit for the Performance of those Duties that through thee I shall resolve to pursue. Grant this, O holy and blessed Father, even for the Merits of thy dear Son, who hath commanded me to approach to thee in his Name for any Mercies I stand in need of. O let these my Petitions reach thy merciful Ears▪ even for his sake who is my only Lord and Savior, *Amen.*

IV. THIS or the like Prayer thou art to send up to the Throne of Grace: But this must be done with thy whole Heart; for thou must believe, that it is by the Strength which thou shalt acquire from God, by Prayer, whereby thou shalt be enabled to perform this or any other Duty profitably; for it is he that teaches us to be Proficients. Now, he that begins a holy Duty without God, will end it without him also. It is a pernicious thing to imagine that we can by our Natural Parts, Learning, or by the strength of Grace already received, without the Almighty's further Assistance, perform anything that can please him, or edify our own Souls; for though our Mountain be made strong, yet if he withdraws the Light of his Countenance, we are in Obscurity.

V. WE may with much more reason declare, Now the Sun is in his full Meridian, and the Air is so serene, that now we can transact well enough for a space, though that Solar Luminary be eclipsed; than to testify, though our Hearts be never so much inflamed with the Love of the Almighty, now we are so supplied and inflamed with his divine Love, we can subsist by our own Strength, and for the present we want not God's further Assistance; afford us but Subject Matter to meditate of, and we shall be of Ability to continue and increase our Flames. Do not possess thyself that it is a Burthen, but a Mercy and Privilege, that Omnipotence hath necessitated and commanded thee always to extract Strength from Him.

#### **SECT. VII. Of Consideration.**

FIRST, Our Considerations must be plain, not intricate and abstruse; for the main Scope of Meditation being the affecting of our Heart, and reforming of our Lives. Next, they must be certain and evident, not controversial and dubious; for the Effect of Meditation is not peculiarly to increase our Knowledge, but to improve it. Neither let Considerations be curious and nice Speculations: Neither make choice of those Books to assist thee, in this Duty, which are embellish'd with Rhetorical and Eloquent Expressions▪ which appear, in the eye of the World, to be witty, but are indeed very empty: for Verity, indeed, is many times lost in those Allurements; and entangles the Mind, by disingaging of it, from serious Consideration: As many Dishes become unsavory, by having too much Cost bestowed, and so lose their Virtue before they reach the Stomach.



II. THE Bee fixes not upon the freshest coloured Rose, or fragrant's Smell; but on the Herb Thyme, which is of slender beauty. Besides, Eloquence in this Duty, may please some Persons, as Pictures in Books please Children, who while they gaze upon them, neglect their Learning; even so, while we are affected with Elegancy of Speech, we stray from the performance of conveying the Verity of what we ponder of, to our Hearts: As in the Disease of the Bladder, the skilful Physician, to perform a Cure, administers those Remedies which may soonest reach the Part affected; for if they meet with any Obstruction, they lose their virtue, and are insignificant: so if our Understanding should explicate the Eloquence, or search out the Meaning or Certainty of the Verity it considers, any long season, the Heart will prove cool and unaffected; and be under the same Circumstance with those Musicianers that were to play there Consort before a great Emperor, but were so long a Tuning their Instruments, that he would not stay to hear 'em.

III. THE next Rule, is, If any doubt ariseth upon an evident Truth, in which the Devil is apt to cast in Scruples; then act as the Arch-Angel did with him, enter the Lists; and perhaps when you have examined the Matter, the Cloud may vanish, and the Sun shine in its full Meridian; by which resistance Satan will take flight: but if he still persist, and your Blasphemies are not removed, then dispute no more, but use the Arch-Angel's words, *The Lord rebuke thee, Satan*. To this purpose, 'tis requisite to be well grounded in the Verity of God's Word, which is *the Sword of the Spirit*, by which our Savior silenced Satan in all his Temptations: We must not dispute with that Enemy by Humane Reason, but we must *put on the whole Armor of God*, if we will be able to stand in the Day of Temptation, and when all is done to stand.

IV. OUR next Rule, is, Not to over-multiply our Considerations; but when, by considering the Truths of God, we find our Hearts ardently affected, then we are to make a Progression. But this Caution is observable, That when we find our Hearts, never so little affected, we must desist in our Considerations: The Bee will not leave the Flower, while any Honey is to be extracted. And it is a Temptation which Christians ought to take notice of, That Satan is ready to make us hastily pass over Duties, before we have extracted half the strength of 'em: For when we are confessing our Sins, and our Hearts begin in the least measure to be humbled, they are often filled with such Joy, as may be suspected to proceed from him, or our corrupted Hearts.

V. CORN, when it springs too fast, and grows rank, the Husbandman cuts it down. A Corrosive applied to eat dead Flesh, must not be removed when it begins to smart: And Wheat in stony Ground soonest springs up. Our Considerations must take deep root, and not entertain Affections and Resolutions when the Heart has newly received any Impression: But this we must remember, that if our Affections be much inflamed when we begin our Considerations, we are to yield to the Inspirations of God, and be guided by it: for this Method here proposed, is not to limit the extraordinary Operations of God's Spirit; but if our Hearts be only a little excited, we must not leave blowing the fire so soon as it begins to kindle; for green Wood will suddenly extinguish, unless it be thoroughly kindled.

**SECT. VIII. Affections and Resolutions.**

WITHOUT Knowledge, we cannot consider: and Consideration raises Affections; and Affections produces Resolutions; and the Effect of Resolution is Action, and a through Reformation of our Lives and Manners. Now, our Affections may vary according to the Subject of our Meditation: for sometimes we admire the Goodness, Majesty and Wisdom of the Almighty; another time we are amazed at our own Folly and Madness, in living so contrary to our own Principles; and that those sacred Truths revealed in God's Word, which we might improve to our Eternal Salvation, should be laid by, as useless; as if one should have in his possession an excellent and effectual Receipt for the Stone, and yet lock it up, and make no use of it.

II. SOMETIMES we despise the World, and with *Job*, abhor ourselves in Dust and Ashes: sometimes we affect Sorrow, Joy, Love, Fear, &c. of which we may be furnished out of the Book of *Psalms*, which were indeed but *David's* Meditations, though not in this Method. Now, when our Affections are much excited, we may make a progress to Resolution.

III. NOW your Resolutions must be fixed; not vain and frivolous, but serious and resolved▪ Purposes. Say not with thyself, I am assured the Wrath of God comes upon the *Children of Disobedience*, and I must embrace Hell, or forsake taking of the Name of God in vain; the Offence is great, which I commit in Swearing, and I could heartily wish I could omit it: but instead of this, argue thus with thyself, I am solemnly resolved, by the Blessing of the Almighty, to forsake all Sin, especially what I am most guilty of; for God will not be mocked, neither must I give a faint denial to Sin.

IV. WHATEVER thy Resolutions are, put them presently in practice, and drive them not off to futurity. Art thou addicted to Drinking? Do not resolve and say, This Sin I intend to forsake, but for the present I am engaged to meet Company where I must appear sociable; but that being finished, I design to prosecute my Resolution. This is one of Satan's Devices, and is cast in thy way as a Stumbling-block, which, if not removed, will prove pernicious.

V. NEXT, Let not thy Resolutions be only against Sin, but against the Temptations and Allurements to it. *Solomon* doth not say to the Adulterer, Thou mayest discourse a Harlot; but, *Be not enticed by her words to uncleanness*: He will not permit thee to go into her House, or by her Door; *Prov. 5. 8*. And when he dissuadeth the Drunkard from that Vice, he advises him not to look upon the Wine; for as the Beauty of a prostitute Harlot, so the Colour of Wine will inflame our Desires after it, *Prov. 23. 31*. After this method *Job* resolved, *I have made a covenant with mine eyes, why then should I look upon a maid?* *Job. 31. 1*.

VI. NEXT, You must observe this Caution: If you find your Heart never so much resolving against, and detesting of any Sin, yet be very circumspect, that you confide not upon the strength of Resolution, but earnestly deprecate the Almighty, that he would enable you by his Divine Power; and that as he has given you the Will, so he would give you his Grace to perform it.

**SECT. IX. Of Vows.**

AS your Resolutios are, so let your Vows be; rather against the Occasions of Sin, than against Sin itself. In things Indifferent beware of making any Perpetual Vow, but rather let it be Conditional. As, First, That you will abstain from such a thing, or perform what you designed, unless you shall be otherwise advised by some discreet, sober Person. Secondly, Add this Caution, if thou art guilty of Drinking, viz. If I think of it, I will not drink Wine this Month. Now, if a Breach of this Vow be made, though you did not think of it, you sin if your Vow be absolute.

II. THE next Caution concerning Things Indifferent, is this; Add a Penalty upon the Breach o your Vow; which may be to this purpose: I resolve to set a-part one Hour in the Day, in Prayer for the Church, to the End of this Month; or else give Alms to the Poor. In such a case, if we perform either, we sin not: And the reason of our Penalty, is, because some Inconveniencies may arise which may prove very prejudicial to us; and then we have liberty to take the other part of our Vow, viz. To give so much to the Poor.

III. NOW, this Penalty we inflict upon ourselves, must not be too light and trivial, but of such consequence as may be obligatory; yet not of that ponderosity to be prejudicial. For a rich Man to vow he will bestow a small Matter on the Poor, is inconsiderable; yet, perhaps, by a poor Man, the same Value may be of too large an extent: But let your Penalty be according to the Rules of Scripture and Reason, and opposite to those Sins which are most prevalent in thee. For Example, If Covetousness reigns in thee, exercise thy Penalty in Alms▪ If Voluptuousness, Prayer and Fasting, or abstaining wholly, for a time, from thy greatest Delight and Recreation.

IV. LASTLY, Let your Vows be rather against the External than the Internal Acts of Sin; rather against Speaking angrily, than being Angry: For though External Acts of Sin are worse, yet we have not so much dominion over them. If your Vows extend to the Performance of Holy Duties, let it be as to the Time, not the Quantity. For Example: Should'st thou bind thyself to read such a number of Chapters, perhaps thou art tempted to read them too hastily over; whereas if thou dost allot thyself so much Time, thou art not so liable to this Temptation.

#### **SECT. X. How to Conclude your Meditations.**

FIRST, Thou must earnestly beseech the Almighty to give thee Strength to perform whatever thou hast resolved to act in his Service. This must be performed fervently, though briefly and humbly, from an earnest Desire to act what thou hast promised and resolved, and also from an humble sense of thine Inability in the Performance. Next, express thy Thankfulness; and when thou findest any Alteration wrought in thy Hearn to detest Sin, give God the Glory, and rejoice not in thyself, except it be with trembling at thy own Pride and Arrogancy.

II. NEXT, We are to remember what Parts of our Medtation did most affect us, and lay them up so in our Thoughts, that frequently we may ponder on 'em. Lastly, When thy Meditations are ended, depart not hastily to thy Temporal Employments: Go not from the Presence of the

Almighty, as a Bird out of the Snare of the Fowler, with alacrity and speed, but go vigilantly and warily from Holy Duties.

**The Collects to be said Before or After Meditation.**

O LORD, from whom all good Things do come, grant to me thy humble Servant, that by thy holy Inspiration, I may Think those things that be good, and by thy merciful guiding may Perform the same, through our Lord Jesus Christ, *Amen*.

GRANT to me, Lord, I beseech thee, the Spirit to Think and Do always such things as be rightful; that I who cannot do anything that is good without thee, may by thee be enabled to live according to thy Will, through Jesus Christ our Lord, *Amen*.

I BESEECH Thee, Almighty God, look upon the hearty Desires of me the humblest of thy Servants, and send forth the Right-hand of thy Majesty to be my Defense against all my Enemies, through Jesus Christ our Lord, *Amen*.

**MED. I. Confession of Sin.**

1 John i. 9.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

OMNIPOTENT God, my Sins ever appear in my sight, and are a Torment unto my Mind; every Day I think of thy Judgment, because Death threatens me every Hour. And when I remember, *I must appear before the Judgment-seat of Christ*, 2 Cor. 5. 10. then I examine my whole Life, and find it is altogether Vanity; my Actions are vain, my Words profane, and my Thoughts unprofitable. If the shadow of some Virtue appears, it is imperfect; because Original Sin, and my vitiated Nature hath polluted it.

II. IF *all our righteousness are as filthy rags*, Isa. 64. 6. what can we expect our Unrighteousness should be? Our Savior tells us, *When ye shall have done all those things which are commanded you, say, we are unprofitable servants*, Luk. 17. 10. And if we are so unprofitable in our Acts of Obedience, certainly we are abominable in our Transgressions. St. *Gregory*, in his *Morals*, tells us, A diminutive Light may shine in Obscurity; but being set in the Sun, is darken'd. Wood not measured, may appear strait; but applied to the Rule, is found oblique. The Impress of a Seal may appear perfect in the Eyes of the Spectators, and yet be very imperfect in the Eye of the Artificer. So that which glitters in the Estimation of the Performer, is often-times sordid in the Discretion of the Judger. For, the Thoughts of God are different from the Thoughts of Men, *Isa. 55. 8*.

III. THE Memory of many Sins affrights me; and yet there are divers I am ignorant of. *Who can tell how oft he offendeth? O cleanse thou me from my secret faults!* Psal. 19. 12. I dare not look up to Heaven, because I have offended him which inhabits there. In Earth I enjoy no Refuge, expecting nothing from the Creatures, because I have offended the Lord of the Universe. My

Adversary the Devil accuseth me to the Almighty, and desires him the most Just Judge to condemn me to Chains of Darkness, for my Sin, that would not lay hold on the Means of Grace.

IV. NEXT, The Four Elements, in their order, accuse me: And, First, The Heavens acquaint me, they have supplied me with Light, to my Joy and Comfort. The Air whispers me, I have given thee all manner of Fowl my Region affords, to be at thy Command. The Water violently speaks, I have given thee all manner of Fish to eat. And the Earth opens her Mouth, saying, I have given thee Corn, Wine and Oil to nourish thee; but how hast thou abused these Mercies, to the Contempt and Dishonor of our Creation? Therefore let our Benefits redound to thy Punishment; let the Fire consume thee, the Water overwhelm thee, the Air fann and winnow thee, the Earth swallow thee up, and Hell devour thee.

V. THE Holy Angels which were appointed by the Almighty to minister unto me in this Life, and to be my Comforts in the Life to come, they accuse me: for by my Sins I have deprived myself of their Ministry in this Life, and Hope of their Fellowship in the World to come; the Voice of God's Divine Law accuses me; either I must fulfil it, or perish; to perform the one, is impossible; and to undergo the other, is intolerable.

VI. GOD, the most severe Judge, and potentest Executer of his Eternal Law, accuses me: Him I cannot deceive, who is Wisdom itself; from him I cannot fly, who is Power itself, and reigns everywhere. *Whither then shall I fly?* Psal. 139. 7. Even to thee, O Blessed Jesu, my alone Redeemer and Savior. I hear a Voice which bids me hide myself *in the clefts of the rock*, Cant. 2. 14. Thou art that Rock, and thy Wounds are the Clefts; in them will I hide myself against the Accusations of all the Creatures.

VII. My Sins cry aloud, even unto Heaven; but *thy blood which was poured forth for my sins, cries louder*, Heb. 12. 2•. My Sins are potent to Accuse me, but thy Passion is effectual to Defend me; the Unrighteousness of my Life is powerful to Condemn me, but thy most perfect Righteousness is powerfuller to Save me. I appeal therefore from the Throne of thy Justice, to thy Mercy-Seat; but I dare not appear before thy great Tribunal, unless thy holy Merits interpose betwixt me and thy Judgment.

**MED. II. That the Cross of the Holy Jesus should excite us to Repentance.**

Rom. v. 8.

While we were yet sinners, Christ died for us.

BEHOLD, my Soul, thy Savior's Sufferings; the Wounds of him that was crucified, and the Torments of him that expired on the Cross: That sacred Head at which Angels tremble, is platted with a Crown of Thorns: That Face which in Beauty exceeded all Mankind's, is spit upon by the Ungodly: Those Eyes, brighter than the Sun in his Meridian, are obscured in Death: Those Ears which were accustomed to hear Angelical Anthems, are infested now with arrogant Speeches, and scornful Reproaches: That Mouth from whence proceeded Divine Oracles, and dictated to Angels their Celestial Lessons, receives nothing but Gaul and

Vinegar: Those Feet which the devout *Magdalene* kissed, and wiped with the Hairs of her Head, are fastened with Nails: Those Hands which stretched out the Heavens like a Curtain, are now extended on the Tree of Shame.

II. THAT Body, the Deity's Temple, is scourged and wounded with a Spear: Nothing escaped the malicious Jews but his Tongue, and that was meekly exercised in Praying for his Persecutors. And he who now Reigns in the highest Heavens, underwent all this for lost Mankind: He felt the Pains of Hell, and cried out, *My God! My God! Why hast thou forsaken me?* Mat. 27. 46. So great was his Agony and Anguish, that he▪ which comforteth Angels, stood now in need of one to comfort him.

III. IF this happens to the Just, what shall become of wretched Sinners? What measure shall the Almighty take with us for our Offences, who is so wrathfully displeased with his well-beloved Son for the Sins of the whole World? O God of infinite Mercy, take from us these stony Hearts of ours, and give us Hearts of Flesh, that we may tremble at thy Word, and melt at thy Judgments. Lord, let us not forget thy Acclamations and Tears: Thou cryedst from the Cross, Behold, O ye Sons and Daughters of Men, what I suffer for you! Was ever Grief so great? or any Sorrow like unto my Sorrow? But O Thou whose Property it is to have Mercy, convert our stubborn Hearts unto Thee.

### **MED. III. Of the Fruits of Repentance.**

Mat. iii. 8.

Bring forth therefore fruits meet for repentance.

THE Foundation of a Holy Life, is True Repentance; and where that is acquired, Remission of Sins, and Eternal Life succeeds. Why then do we defer our Repentance, and procrastinate it from day today? To Morrow is not in our possession; and to Repent sincerely, is not in our power; but when the Judgment-Day is approach'd, we must render an Account not only for one Day, but for our whole Lives.

II. ACKNOWLEDGE and bewail thy Sins, so shalt thou find God in Christ appeased towards thee. *I, even I am he that blotteth out thy transgressions*, saith the Lord, *Isa. 43. 25.* inferring our Sins are enrolled in the Court of Heaven. *Turn away thy face from my sins*, begs the Royal Prophet, *Psal. 51. 9.* Demonstrating that our Iniquities are in God's sight. *Be converted unto us, O God, prayeth Moses: therefore our sins do separate us from God*, *Isa. 59. 2.* *Our sins have answered us*, complaineth *Isaiah*, ver. 12. and do accuse us before God's Tribunal. *Cleanse me from my sins*, is the *Psalmist's* Petition, *Psal. 51. 2.* Concluding, our Sins, in appearance, are sordid in the Eye of the Almighty.

III. SIN is the Distemper of the Soul: which moved *David* to cry out, *Heal my soul, for I have sinned against thee*, *Psal. 41. 4.* It is for Sin, that we are blotted out of the Book of Life. So said the Eternal, Whosoever shall sin against me, *I will blot him out of my book*, *Exod. 32. 32.* We are cast off by the Almighty for our Sins: which made *David* deprecate, *Cast me not away from thy*

presence, Psal. 51. 11. Sin torments the Mind, and dries up the Moisture, as the *Psalmist* experienc'd, *Restore me to the joy of thy salvation*, Psal. 47. 12.

IV. Sin is infectious, says the *Prophet*, *Isa. 24. 5. The earth is defiled by the inhabitants thereof, which have transgressed the law.* Our Sins press us down to Hell, else the *Psalmist* had not broke out, saying, *Out of the deep have I cried to thee, O Lord; Lord, hear my voice.* 130. 1. Sin is the spiritual Death of the Soul. So says the *Apostle*, *We were sometimes dead in our sins*, *Ephes. 2. 1.* By mortal Sin, Man loseth his Creator, who is the infinite and Incomprehensible Good: therefore, to be deprived of him, is an infinite and incomprehensible Evil. And as the Almighty is the chiefest Good, so Sin is the chiefest Evil.

V. CALAMITIES and Punishments are not absolutely Evil; for many times from them Good is extracted: Nay, they may properly be called Good; because they are God's Messengers, and proceed from him who is the Fountain of all Goodness. Moreover, they lead us unto the chiefest Good, even Life Everlasting. Christ, by his *Passion*, *entered into his Glory*, *Luk. 24. 26.* And Christians, by *Tribulations*, *enter into Life Eternal*, *Act. 14. 22.* And consequently, Sin is the chiefest Evil, because it draws us from the chiefest Good.

VI. THE Sinner is accused by his Conscience, which he hath defiled; by his Creator, whom he hath offended; by the Sins he hath committed; by the Creatures he hath abused; and by the Devil, who hath seduced him. How saving then is Repentance, which frees us from such Accusations! Let us haste then with speed to such a sovereign Catholicon. If thou defer thy Repentance till Death, thou doest not forsake thy Sins, but they forsake thee; and it is very difficult to trace out an Example of sincere Repentance at the Hour of Death, except that of the Thief upon the Cross.

VII. *FOURTEEN years have I served thee, (said Jacob to Laban,) it is time now that I should provide for my own house*, *Gen. 31. 41.* And if thou hast pursued the World, and chased after the Vanities of it so many Years, it is now high time to provide for thy Soul. Every Day, nay, every Hour and Minute, we accumulate Sin; Oh, let the Spirit, every Moment, wash it away with Tears of Repentance. The Almighty infuses not the Oil of Mercy, but into the Vessel of a contrite Heart: He first mortifies us by Contrition, and then quickens us by his Spirit of Consolation: He leads us into a deep abyss of Grief, and brings us back by his Restraining Grace.

VIII. *Elias* first heard a vehement Wind, overturning Mountains, and cleaving Rocks; and after the Wind, an Earthquake; and after the Earthquake, Fire, *1 King. 19. 11.* At length there followed a still, small Voice, *ver. 12.* From whence we may infer, That Terror is the precursor of the Love of Omnipotency, and Sorrow precedes Comfort. God binds not up any Wounds that are laid open by Confession: He Pardons and Justifies none, except they Acknowledge and Condemn themselves: He Comforts not, unless they first Despond. And this is the sincere Repentance which God, by his Holy Spirit, operates in us.

**MED. IV. Of Man's Salvation.**

Tit. ii. 11.

For the grace of God that bringeth salvation, hath appeared unto all men.

WHY art thou perplexed, O my Soul? and why art thou dubious of the Mercy of God? Remember thy Creator, who created thee without thy Assistance; who *formed thee in secret, in the lower parts of the earth*, Psal. 139. 15. He who took care of thee before thou werit born: Will his Providence neglect thee, now thou art fashioned after his own Image? To Thee, the Great Creator, does thy unworthy Creature address himself: Though my Nature is infected by Satan, and wounded by Thieves, which are my sinful Corruptions; yet my Creator liveth.

II. HE which made me, can renew me: He that created me without any Evil, can chase all Evil from me; whatsoever hath gained admittance by the Devil's Suggestions, *Adam's* Prevarication, or my own Actions; yea, though it hath over-spread my whole Substance. The Almighty never hated his own Workmanship: We are before him, like Clay in the Hands of the Potter. Had he hated me, certainly he would never have created me when I was nothing: *He is the Savior of all men, but especially of them that believe*, 1 Tim. 3. 10. He created me wonderfully, and redeemed me miraculously; but his Love was never so highly expressed, than in his Wounds and Passion.

III. SURELY we were indulgently beloved, for whose sakes the only begotten Son of God is sent from the Bosom of his Father. Dear was the Price of our Redemption, and great was the Mercy of our Redeemer: To make us Rich, he embraced Poverty; for he *had not where to lay his head*, Mat. 8. 20. To make us the Sons of the Most High, he condescends to become Man; and doth not, after he had accomplished our Redemption, neglect us, but *still intercedeth for us*, Rom. 8. 34.

IV. LET my Sins, Satan, and all the Powers of Darkness accuse me, in Jesus my Mediator will I trust, who is Greater than my Accusers. Let my Weakness affright me, yet in his Strength will I glory. For the Sufficiency of my Merit I am familiarly acquainted, my Merits is not sufficient; it suffices me, that he is propitious against whom I have sinned; and whatsoever he hath decreed not to impute, will be performed; and all Guilt, with the Price of his most precious Blood, shall be done away.

V. LET it not then perplex me, that my Sins, though many, and of such a magnitud• discomfort me: For were I not oppress'd, and heavy laden with Sins, what need I earnestly request Christ's Righteousness? Had I no Distemper, I had no necessity to implore the Physician's Help: but I am spiritually sick; and He who is the Lord our Righteousness, is both our Savior and Physician. Lord, I am Sick, a Sinner, and Condemned; and upon the Grand Inquest of my Conscience, pronounce myself Guilty: but have Mercy on me, O my Physician, my Savior, and my Righteousness!

**MED. V. The Youth's Memento.**

Eccles. xii. 6.



Remember now thy Creator in the days of thy youth.

IT was both seasonable and profitable Advice, and one of the elegantest and choicest Expressions in the Royal Preacher's Sermon. For, who is he which is now Young and Vigorous, that is certain he shall live to be Old? And yet that potent Voice which loudly proclaims to all the World, and whose Sound will remain till Death shall be expired, is scarce audible in the Ears of thousands.

II. 'TIS one of this divine Chanters harmonious Lessons; and yet the World thinks it too harsh a Note, and is very much displeas'd with the Tune. 'Tis strange, and an amazing Wonder, That the Sweetest and Wisest of Preachers should have so slender a Train of Followers, being his Oratory is so Rhetorical and Divine: And yet it is so weighty a Text, which though they shun to hear, understand, or read, they cannot evade the seeing; for the whole Universe is but a Comment on it; every Creature we behold, preaches this useful Doctrine, which we so supinely sleep out with our Eyes open.

III. NATURE herself carries this *Memento* in her Forehead; and the very Bruit Beasts, in this Philosophy, can reason with us: And it is strange madness, that Man should forget his Maker, did he but remember himself. But alas, blooming Youth affects not to be put in mind of Heaven, which he is not acquainted with; 'twould impair his Memory, and make him think of his Prayers too often: Piety will but chill his Blood; Religion makes him look wither'd; the Thoughts of Heaven, and a Future-State, will make him sager than his years requires: his Blood informs him, he is not yet qualified to turn Divine; he may serve his Creator time enough, when he is more at leisure.

IV. THUS these Temporal Objects of Vanity and Pleasure chase away our Thoughts from Heaven, and its Celestial Raptures: We can spend the Flower and Beauty of our Years in Vice, and think the Almighty will be well enough pleas'd with the Deformity of decrepit Age: We can sport and revel our Piety and Time in vain and frivolous Delights, and conclude ourselves potent enough to compel Heaven, and become Religious, when we are bow'd down with Infirmities, and have nothing left us but Repentance and a Tomb.

V. WE are so highly pleas'd with the Sweetness of Sense, that we are negligent of any greater Felicity; and so extraordinary much delighted with the Happiness of Sinning freely, that we could willingly embrace that Religion which tolerates Vice most: We place all our Devotion, with the luxurious Epicure, in the Riots of Nature: Jolly Meetings are our best Religious Exercises; a Sermon is as troublesome and melancholy to us, as a Funeral; and to hear of our Latter-end in the midst of our Pleasures, sounds like a Lecture of Death, the unwelcome and faint Echo of the Grave.

VI. LET the Preacher instruct us never so earnestly to remember our Creator, we rather choose to follow Satan's Doctrine, to enjoy this World as long as we can, and entertain Thoughts of Heaven at our leisure. And shall the Lusts of this vain World, O Lord, be greater in my Soul than the Love of Thee? Shall the temporary Allurements of Sin eclipse the Memory of thy Glory? My Life, I know, is but a Span; and yet, I beseech thee, abreviate that,

rather than it should be spent in a neglect of Thee: better this Earthly Tabernacle of my Body be dissolved, than become a Theatre for Sin to revel in.

VII. LET me pay unto Nature the due Debt I owe her, sooner than perhaps she would summons it, rather than run deeper in score with thy Justice. 'Tis far better I should die, and be lost in the memory of the World, than to forget thee: Thou broughtest me, at first, from nothing, not to sin, but to serve and fear Thee; and has impressed in me a Ray of thy blessed Self, that I might not seek my own perverse Will, nor pursue this vain World, but heavenly Mansions: inure me therefore to Thee, that I may behold those solid and ravishing Joys and Consolations that is in serving of Thee; what Tranquility accompanies thy Grace; that so I may no longer follow my own depraved Sense, but my Savior.

VIII. IT is none of the least Sins of our Youth, that we are negligent and forgetful of Thee our Creator. And no wonder we are ignorant and insensible of the Joys to come, that live in such a constant and continued neglect of Heaven. Make me therefore, O my God, seriously to consider, that had I the perfect Fruition of all I could wish or long for here, I should not only be unsatisfied, but, in the end, find how miserable he is that fixeth his Heart on anything but Thy Self. Teach me therefore so to enjoy the World, that I lose not Thee, nor the Memory of that Blessed and Eternal Reward Thou hast promised to them that Honor and Fear Thee.

#### **MED. VI. General Rules for a Godly Life.**

Ephes. xv. 16.

See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil.

EVERY Day Death approaches thee, and then follows Judgment and Eternity. Therefore, think often how thou mayest be able to Answer, in that most strict and severe Judgment: Look circumspectly unto thy Thoughts, Words, and Actions; for at that great Tribunal thou must render up an exact Account, *Eccles. 12. 14.* Every Evening and Morning entertain thy Thoughts of the pale Messenger, and defer not thy Repentance till the next Day; for the Morrow is uncertain; but Death is certain, and waits no Person's leisure.

II. NOTHING is more opposite to Piety than Procrastination. If thou contemnest the inward Voice of the Holy Spirit, thou will never attain to a sincere Repentance. Make it thy business and study to walk in the Law of the Lord. In thy Conversation be Affable and Courteous to all, Perplexing to none, and Familiar with few: To God live Piously, to thyself Continently, and to thy Neighbor Justly: Shew Favor to thy Friend, Patience to thy Enemy, thy Good-Will towards all, and thy Bounty to whom thou art able. Always call to mind Three things past, the Evil committed, the Good omitted, and the Time pretermitted: And ever bear in mind Three things present, the Brevity of this present Life, the Difficulty of being saved, and the Paucity of them that shall be saved.

III. LET thy Evening Prayers ascend, and humbly confess the Sins of the Day past, and think how many are in danger of Hell-fire. Let the last Day of the Seven correct and amend what

Enormities thou hast committed the whole Week: Shew Obedience to thy Superiors, give Counsel and Aid to thy Equals, and Defend and Instruct thy Inferiors: Subdue thy Body to thy Mind, and thy Mind to the Will of God: Heartily bewail thy past Evils, and set not thy Affections on Temporal Enjoyments, but fix them on that which is Eternal: Mourn for Sins, upon remembrance of them; and often remember Death, that thou mayest cease from Sin: Let the Justice of the Almighty keep thee in Fear, and his Mercy preserve thee from Despair.

IV. WITHDRAW thyself, as much as thou canst, from the World, and addict thyself wholly to God's Service: In Pleasures and Delights, be vigilant of thy Chastity; in Riches, exercise thy Humility; and in worldly Affairs, neglect not Piety: Be studious in pleasing none but thy Savior, neither fear to displease any but Him: Deprecate Him always, that his Will may be done on Earth, as it is in Heaven; and beseech Him to forgive thee what is past, and to guide and govern what he has wrought in thee, for the future.

V. ABANDON all Hypocrisy; for God judgeth not according to external appearance, but according to the Heart. In thy Words, *take heed of vain repetitions*, Mat. 6. 7. because *for every idle word thou must give an account in the day of judgment*, Mat. 12. 36. Let thy Words, Works, and Actions, be good or evil, they pass not away, but remain as Seeds of Eternity. And the Apostle assures us, *If thou sowest to thy flesh, of the flesh thou shalt reap corruption; but if thou sowest to the spirit, of the spirit thou shalt reap life everlasting*, Gal. 6. 8. Neither Honors, Riches, Pleasures, or Vanities of this Life, can attend thee, after thy Glass is run out. Set a low value upon what thou possesseth, but esteem highly what thou wantest.

VI. LET Holy Meditation produce in thee Knowledge; and Knowledge, Compunction; and Compunction, sincere Devotion. The Silence of the Mouth creates Peace in the Heart; and, and the more thou separates thyself from the World, the more acceptable thou art to the Almighty. Whatsoever thou requestest, ask it of God; and whatsoever thou enjoyest, resign up freely unto him: for he that is unthankful for what he has received, is unworthy of receiving more; and the Gifts of Heaven cease to descend, when the Incense of our Thanks leave off ascending.

VII. WHATEVER happeneth to thee, convert it to a good use; as in Prosperity, bless and praise God, and exercise Charity according to thy Ability. So in Adversity, exercise thy Repentance for what Enormities thou hast committed, which thou canst not but imagine to be the Efficient Cause of what thou sufferest. Let Humility keep thy Heart in Subjection, that Arrogancy may get no possession of thee. Judge God to be a Father, for his Clemency, Power, and Gentleness; a Lord, for his Discipline, Severity, and Justice. Love him piously, as a Father, for his Mercy; and fear him, and trust in him, who abhors Sin in the least degree. Ever humbly acknowledge thy own Misery, but loudly proclaim his Mercy.

#### **MED. VII. The Whole Duty of Man.**

Eccles. xii. 13.

Fear God, and keep his commandments, for this is the Whole duty of man.

FEW there are which perform this Lesson; which yet should not so much appear our Duty, as it ought to be our Delectation. He that hath but once acquired the habit of adoring his Maker, will assideously confess Religion the highest of Pleasures; and that Legislative Power which seems so formidable and disgusting to the World, will prove but recreative to his Immortal Soul. But alas, how little is there of the Royal Prophet's Piety now among us, when instead of delighting in God's Law, we obliterate it more; and are so far distant from meditating in it either Day or Night, that we never in the least think or consider of it at all.

II. 'TIS become a Custom, now, to Sin with Audacity; and a Syllogism of much Valour, to exile this timorous Religion, or fearing either the Almighty, or his Law, which he hath given us. The Royal Preachers edifying Doctrine is as obsolete, and worsen than a Paradox; a mere Apocrypha, and a Heresy to revive it. To instruct us in our Duty, is to scurrilize the Times, whilst we officiously unhinge Religion; and it is no amazing wonder there are such swarms of Atheists: but indeed, there never was such a time to generate them, as now; trace Antiquity to its primitive Rise, and this Age cannot be parallel'd.

III. THE World never increased so much in Sin: abominable Sects, and disaffected Parties, like Colonies, new cultivate the Earth; Profaneness is grown Hereditary, and sprouts out by Propagation; so that in process of time, Posterity may perhaps become Ethnics. Were the Divine Wisdom and his Promise mutable, a Deluge would prove but a slender Penalty. We not only sin, but exult in it more; whilst some, not satisfy'd to be occult and silent Atheists, proclaim it aloud, and are fierce of acquiring the Reputation; as if we could not render our Ingenuity enough, without Denying our Maker.

IV. NO marvel Religion is out of Tune, when a Harmony in Ecclesiastics is wanting; or that Christianity bears so faint a Sound, when common Morality is not heard. And yet it is a Lesson which we cannot learn too well, a Tribute we cannot pay too often. We owe our Breath to the Bounty of his Hand; what Homage then can we better pay than that, which by magnifying of him, we purchase an Immortal Crown for ourselves? Tell me, ye stupid Chasers of the World, what ye aim at in all your Pretences? Ye that scoff at Heaven, and make Divinity a Garment for Unrighteousness? That with the Pharisee, embrace Formality for your Religion, and make an external Piety your Duty?

V. ALAS, Heaven is not gained by pious Fraudulency, gilded Crimes, or fortunate Transgressions; nor the Eye of the Almighty to be deluded with a gaudy Zeal. 'Tis not a pretended Sanctity, that can invest us with Immortality; nor a modish Devotion only, that will conduct us to Heaven. How miserable is he who idolizes the World, and embraces that Religion, to neglect his Creator! Therefore let us make that inquest of the Voice within us, and then invoke the Almighty in these or the like Expressions.

VI.

O GREAT *Jehovah*, what didst thou bestow our Reason on us, but to diligently listen unto the Voice of thy Law, that the Celestial Rhetoric of thy Word, might at least attract from us an ignorant Profaneness? Shall Ethnics, that had no other Scope, no other Recompence for their Sanctity, than some vain Applause, or the internal Triumphs of their Spirits, for their good

Performances, outvie us in the Splendours of a Moral Life; and we that have sublimer and purer Hopes, be scarce Obedient for Thy sake? Shall they that are ignorant of Thee, be more passionately Just, than we that have traced out Heaven, and expect Eternity to succeed?

VII.

THOUGH it was not in Man's Power to find Thee, till Thoudid'st reveal Thy Self in a Crucify'd Jesus; yet now having so richly, and in that Plenitude expressed to us the Treasures of Thy Love, shall we not be excited to perform something for Thy Glory? Incite us, we beseech Thee, to consider well the Advantages that are in Thy Service, the Felicity that accompanies Obedience, and thae Crown which is the Recompence of Faith; that so our Affections being mortified unto these fading Objects here Below, they may be enliven'd only with Desires after those Eternal Excellencies that are in Thee, in Thy Heavenly Kingdom.

#### **MED. VIII. The Vanity of the World.**

1 Joh. ii. 15.

Love not the world, nor the things that are in the world.

SET not thy Affections upon the World; *for it shall pass away; and all the things that are therein, shall be consumed with fire?* 1 Cor. 7. 31. 2 Pet. 3. 10. Love that Felicity which is Eternal, that so thou mayest enjoy it, and live forever. Every Creature is subject to Vanity: whosoever therefore idolizes the World, shall also become vain himself. Embrace that Good which is true and stable, that thy Heart may be quiet and fixed. Why doth mundane, ambitious Honor delight thee? He that seeketh Applause of Men, cannot be Honor'd by the Almighty, *John*. 5. 44. For he that chaseth after this World's Vanity, must be conformable to it: And the Apostle tells ye, *He that pleaseth men, cannot please God*, Gal. 1. 10.

II. HE that is Extoll'd yesterday, perhaps, to a high degree, by the Applauses of Men, may be level'd tomorrow by Dis•race. What is mortal Man the better, for gaining a Reputation of a greater value than others, if he is disesteem'd in the sight of God? Our blessed Savior being sought for to receive a Kingdom, fled from it; but to be ignominiously Crucified, surrendered himself. He that despises not the World, to follow Christ, how will he be qualify'd to lay down his Life for him? Therefore there is no passage to true Happiness, but by contemning the Poms and Vanities of this wicked and fading World.

III. CHRIST, that blessed Pattern, taught us how we should value the World: For, if He who is Glory itself, rejected Temporal Glory, why should we, to our prejudice, embrace it? What availeth the Praises of Men, if the Voice within accuseth us? Or, what signifies a Bed of Gold, to one in a burning Fever, unless the State or Pomp could abate the Torment? It is only the Testimony of a good Conscience, that admits of any Duration. But why doest thou chase so much after Riches? He is too covetous, unto whom the Almighty is not sufficient. This Life is the Path to our Eternal Country. What doth transitory things profit us: They do but rather overload the Traveler, as too much Burthen doth a Ship.

IV. THE Majesty of Heaven is the Riches of his Servants; then why shouldest thou not seek after that which will complete thy Happiness? Temporal Riches produce Labor and Toil in the getting, Fear in the possessing, and Grief in the losing: and, which is most deplorable, the Labor of the Covetous not only perisheth, but it brings them also to the same Destiny. *Lot's* Wife, which was turned into a Pillar of Salt, yet preaches unto us this Doctrine, Not to look back on the Splendour of the World, but with speed to hasten to our heavenly Country. And why doest thou so eagerly pursue after Pleasures? They are but Vanity, and in the end, *Vexation of Spirit*.

V. O THEN, let the remembrance of a Crucified Savior, banish from thee all Pleasures; and let the remembrance of a Fire Unquenchable, extinguish all inordinate Concupiscence. Compare but the short Moments of Pleasure with Eternal Punishments, and thou wilt relinquish one to evade the other. Worldly Pleasures, if really considered, are brutish; and they that are involved in those Allurements, assume the shape of wild Salvages. The Sweetness of Heavens Kingdom pleases not that Appetite which daily feeds upon Husk with Swine. Let us then prepare, with the Patriarch *Abraham*, and offer up to the Almighty, as an Oblation, this our beloved Son, even our darling Sins which have so long invaded us.

VI. LET us consider, the Way to Eternal Mansions, is not strewed with fragrant Roses, but with Thorns and Thistles. The External Man, indeed, is surrounded with Pleasures; but the Internal must press through many Tribulations. Let the Fear of Omnipotency then, macerate thy Flesh, that the Affections thereof may not delude thee. Retain always in mind the approach of the great Audit, that the perverse Judgment of thy sensual Appetite may no way enslave thee. Be not allured by the flattering Face of the Serpent, but remember the Sting he craftily conceals. Always invoke the Almighty to strengthen thee with his Grace, that at the last thou mayest receive a Crown of Glory.

#### **MED. IX. Jacob's Ladder.**

Gen. xxviii. 12.

And he dreamed, and behold a ladder set upon the earth, and the top of it reached unto heaven; and behold, the Angels of God ascending and descending on it.

THE Patriarch *Jacob* had no sooner fixed upon a Stone for his Pillow, but a splendid Vision accosts his sight: That filial Obedience which attended him from his Father, on a Journey to *Syria*, became a nobler Conduct, and directed him the Way to Heaven: Those Angelical Travelers ascending and descending before him: Happy Solitariness, and glorious Entertainment with such Celestial Company! The Uneasiness of his Lodging was highly recompenc'd by this Beatifical. Prospect; when the God of Heaven, the Lord and Governor of the World, appeared unto him, refreshing him with the graciousness of his Promises and Providence.

II. WHEN I view the Figure of this humble Sleeper, I cannot forbear wondering at the folly of those, that expect Visions from Above upon their soft Beds, and seek for Revelation in the

plenitude of their Pleasures: Their wanton Spirits would wax sick, and be out of humor with Piety, should it molest or oppose their Quiet: How apt would their Devotion be to contract an Ague, should they, with the Psalmist, rise up at Midnight to invoke the Almighty? God distills not his Miracles into the Lap of the Wanton; nor communicates the Excellency of his Glory, but to those who resign themselves to Him.

III. St. *JOHN* must be exil'd to *Patmos*, before he can be admitted a Divine; and have converse with none but Angels, if he would be a fit Penman for Heaven. Those devout Men, who were retired from all Company, but Solitude, and their Devotions, could not have merchandized so unspotted with Heaven, had they not renounced all Correspondence with the World; and unvesting themselves of all Temporal Felicities, obtained an higher degree of Grace, and became living Monuments of Celestial Grandeur.

IV. OUR devout Patriarch enjoyed here no-Canopy but the serene Air; no other Tapers to illuminate his Apartment, but the Lamps celestial; and the vigilant Angels move to and fro, as it were, to guard and preserve him. Oh, how securely doth he rest, that lays down his Head in the Bosom of Providence, and makes that his Soul's Receptacle! Repose thus Beatifical, denotes a Sanctuary: Nor need he fear any Disturbance in his Rest, that has the Almighty for his Keeper; or that his pious nocturnal Thoughts shall be molested with frightful Dreams.

V. *IACOB* had no sooner prepared to sleep, but those holy Messengers unlock the Heavens, and invite him to ascend. But 'tis by a Ladder. Heaven is not to be clim'd up to in a moment: The Path to Happiness is trod by degrees; and, as our Savior informs us, 'tis very *narrow*. Every Virtue is a step to Eternity; and he is so much onward of his Journey, that daily tramples upon his Vices. We cannot prove too good Proficients in a Life of Sanctity, or imagine that in the least Acts of Piety we have enough to conduct us to Happiness. 'Tis not a few Paces, but a constant Progress, that conveys us thither. Oh, how bad then is he, that thinks himself too good to be made better!

VI.

O LORD, the Promises of Thy Glory are immensable; and yet how negligently do we embracethem! Thou hast directed us the Way unto Thy Self, and yet we are not only reluctant, but even weary of walking to Thee! Alas, Is the Magnificence of Thy Kingdom not worth approaching to? Can we propose to ascend Thy Throne by a feeble and dronish Devotion? How actively do we run after the Vanities of the World, but in Thy Service pretend faintness? We can chase after the fading Pleasures of this Temporal Life, but neglect our progress in the Way Thou prescribest us to walk in.

VII.

QUICKEN us, O Lord, we beseech Thee, and make us more arduous and zealous in Thy Service; and as Thou hast sent Thy dearly beloved Son, and our Redeemer, to summon us to Thy Self, so do Thou likewise send Thy Holy Spirit to sanctify us for Thy Self, that we may, by Thy heavenly Grace, become a peculiar People, zealous of Good Works: And we, who of ourselves

are unworthy to approach Thy Altar, will, by Thy Divine Assistance, run the ways of Thy Commandments; so that at last we may attain our End, even the Saivation of our own Souls, and appear with Joy and Gladness in the Day of the Lord Jesus.

**MED. X. Of a Good Conscience.**

Act. xxiv. 16.

And herein do I exercise myself, to have always a conscience void of offense towards Ged, and towards men.

WHATEVER thou undertakest, consult thy Conscience; and if Satan excites thee to any Evil, stand in awe of the Checks within thee: for the Internal Testimony is of more Efficacy than the External. Thy Conscience, that Angel-Guardian, which Divine Omnipotence hath fixed within thee, shall be register'd in those Books which will be opened at the Great Day, as is testified by St. *John*, Rev. 20. 22.

II. THE First is, the Book of God's Omniscience; wherein thy Thoughts, Words, and Actions, shall be demonstrated. The Second is, the *Book of Life*, Rev. 13. 8. wherein those that are found written by Verity and Faith, shall be safely conducted by the Angels into Heaven's Imperial Court. The Third is, the Book of Holy Writ; according to which Golden Rule, our Faith and Good Works shall be measured. The Fourth, contains the Testimony of the Indigent, whom we have defrauded or relieved. The Last Book contains the Internal Testimony of the Voice of Conscience; wherein all Offences are noted: and indeed, the Volume must be large, and exactly written by the Finger of Truth.

III. SINNERS, in that Day, will be fully convinced by the Terror within 'em; and they can no ways shun so just an Accusation. A Mind undefiled, is the Crystal-Glass of the Soul; and is so transparent, that she evidently, by the Opticks of Faith, beholds the Idea of the Almighty: for a sordid Eye cannot view the Splendor of a true Luminary. As a well Complexion'd, and good Featur'd Countenance, is esteemed in the Eye of the World; so an unspotted Conscience is acceptable in the sight of the Almighty. But that Conscience which abounds with Putrefaction, generates that Worm which continually, Vulture like, corrodes, but never dies.

IV. O THEN let us, while it is Day, with a true Remorse, have a sense and feeling of this never-dying Worm, and diligently labor to use all Arts to destroy it; and let us not indulge it by any means, lest it abide with us to all Eternity. What can it advantage thee, if thou werit a Proficient in all the Arts and Sciences in this Microcosm; nay, though thy Skill did extend so far, as to number the Stars, and to trace out the ways of the Planets, and didst enjoy no Peace within to comfort thee. Let it be thy care to square the Actions of thy Life according to that Rule prescribed by the Holy Jesus. Let Purity reign in the Centre of thy Heart, Verity possess thy Tongue, and embrace Justice, that it may attend thee in all thy Proceedings. All which will evidently demonstrate whether thy Life be Good or Evil.

V. ALL the Applause and Breath of the World is insignificant, if thy Bosom Friend, thy Conscience, accuse thee? And what can all their Detraction prejudice thee, if she defend



thee? This potent Judge thou carriest about thee, is sufficient to Accuse, Testifie, and to Condemn thee: This Justice holds the Balance even, and will not be bribed with unjust Rewards; never will she be mollified with fruitless Prayers, but she indefatigably follows thee whithersoever thou goest, and will attend thee where-ever thou art, carrying about her that Charge which thou hast committed to her custody, whether it be good, or whether it be evil.

VI. AND as the Testimony of thy Conscience evidences against thee, such Judgment must thou expect from the Judge of all Men. Sinners themselves, at last, shall become their own Accusers, though no other Testimony appeared against them. For Instance, The Drunkard, when he is overwhelmed with Wine, or Strong-drink, hath no sense of the Prejudice he hath received by his Intemperance; but having slept away his Drunkenness, the charm of sensuality is fractur'd, and he feels the smart of his own Imbecillity.

VII. So Sin, that Diabolical Treasure, whilst it is agitating, darkens the Mind, and, like a condense Cloud, obscures the Luster of perspicuous Judgment; but at length the Voice within is roused up like a Lion, and rendeth more vehemently than any other Accuser. Oh, let us all, betimes, mortify this Worm, by the fervor of our Devotion, that it may not gnaw upon us, to our Destruction, and lead us to Eternal Horrour. Extinguish this internal Fire by thy Prayers and Tears, that so thou mayest enjoy Heaven in the Cool of the Day. Which God of his infinite Goodness grant that we may attain, by *fighting a good fight, finishing our course, and keeping the faith*, 2 Tim 47.

#### **MED. XI. Of a Wounded Spirit.**

Prov. xviii. 14.

But a wounded spirit who can bear?

NONE, on this side Eternity! not the vastest Heap, the Universe itself, that Theatre of Humane Frailty, cannot; for it groans and travels in Pains itself, to be delivered. Celestial Mansions was no longer a Residence for those ambitious, rebellious Spirits, who forfeited their Glory for those infernal Flames: which Torment is not equivalent to that infinite Despair which forever secludes and interdicts them from it. It is no surprizing wonder, that many imagine there is no Infernal Place like this; for its Torments are not to be parallel'd.

II. FIERY Furnaces, Stakes, Gridirons, or *Phalarus's* Bull, are but Trifles, to this greedy Vulture. Tortures of the modernest Invention, are delightful Penalties, compared to this Cruelty: Those inhumane dying Miseries, do but enrage and stupefy Sense; whilst this vital Death, this destroying Life, exercises its Malice on a more Celestial Object; and contending to demolish and ruin an Immortal Part, makes Death itself a Principal, and gentle Murderer to it.

III. CROAKS of Ravens, Shrieks of Owls, and Houls of Wolves, that adds Obscurity to the dismal Night; Groans of departing Souls that invade the Ear, and fill the Apartment with trembling Epitaphs, transcribed in Characters mournful as the Grave and Silence; are well-tuned Harmonies, to the dying Elegiacks of a wounded Spirit, that vents nothing but bloody Satyrs

against itself. Behold how, with the disconsolate Psalmist, it goes mourning all the Day and Night, environ'd with Sorrows, and surrounded with dismal and fatal Idea's, and inverts his Bed into a Bath, which those weeping Fountains of Tears, his Eyes, have distilled! and instead of splendid and gentle Airs, evaporates nothing but dark and trembling Accents! which busy Satan labors to retort in doleful and despairing Echo's.

IV. HOW contritely doth it expostulate with Heaven; My dearest Redeemer, is that amiable Attribute of thy Mercy lost? Is the Fountain of it dried up from a poor and wretched Sinner? And wilt thou be a Jesus of Mercy to the whole Universe, and become none to me? Oh, let me descend from the loftiest Precipice, and forever dwell in noisome Dungeons, inhabited by none but loathsome Toads, Snakes and Serpents, beyond the reach and sight of all the World, so I may but enjoy the Light of thy Countenance! Let me live more poor and despicable than patient *Job* upon his Dunghill, perplexed with Boils, and and in a naked and dejected Deformity, so I may but conceal my *Leopard's Spots*, and place a Beauty in my Soul, which may invite that Allseeing Eye, whose radiant Beams can comfort all Mankind!

V. TAKE heed, thou Sensualist, that now revellest and riottest in the World's Theatre, and counter-charms Damnation: Wert thou but sensible of the terrible Agonies of Guilt, the Horrors of a murdering Sin, and the cursed Stings thy Pleasures leave behind them, how speedily wouldest thou list thyself in nobler Services, and employ thy Time in better Thoughts? Wert thou now to expire thy Breath, how would the Guilt of an evil Life appale thee, when every Sin would represent itself a Messenger of Horror, and the deluding World prove but an infernal Comforter.

VI. SHEW me in a Glass that Champion Conscience, that will not undertake, at length, to conquer that frozen Soul, whose Flashes will not liquefie and blast again, that *Atlas-Sinner*, whom gentle Burdens will not, at last, numerously depress. The World is unacquainted with a Misery equivalent; the Terrors of the unwelcom Grave are inconsiderate to it: which, could it but relieve the guilty Soul, and its tenebrous and silent Regions promise an Immunity from future Miseries, how readily would it purchase its Peace with Death, and implore its keenest Dart for a swifter Passage? Loss of Friends, Fortune, or Reputation, nay, Crosses which penetrate the Bone, are but slight Scratches, to these gaping Wounds. Procure me a Schedule of the deepest Afflictions; and there is none, I imagine, except this, which is not tolerable to be dispensed with: *But a wounded Spirit, who can bear?*

VII.

O LORD, how Ponderous is the Load of a Wounded Spirit! How Formidable are the Stings of a Guilty Conscience! and the Apprehensions of Thy Fiery Wrath! And how Deplorable is he that involves himself in Sin, and becomes insensible of his Guilt, till the *Memento* of his heinous Crimes display it: And when Mortality remembers him of a Future-State, nothing is his Concomitant but his erroneous Life. Oh, Omnipotency! Thou hast fixed an impartial Register in our Breasts which no fawning Practice can bribe, nor Fountain of vulgar Tears silence from recollecting us of Thy Justice; and yet what numbers are there whose Consciences, like the great *Leviathan*, snap in sunder the Silver Cords of thy Divine Law, like

Threads of Flax? and are so backward from Confessing their Crimes, that they are become obdurate in their Impenitence? But, Lord, do Thou teach me, as I commit Sin, so inspire me with Thy Grace daily, that whenever I shall approach Thy Presence, I may have no other Sins to testify against me, than those which I possess; which if not thoroughly crucified, yet, at least, sincerely repented of with hearty Contrition.

### **MED. XII. Of Humility.**

1 Pet. v. 5.

Be ye clothed with humility; for God resisteth the proud, and giveth grace to the humble.

IF thou doest but seriously consider the miserable State of Mankind, thou wilt easily shun the Temptations of an arrogant Spirit. *Man*, the Lord

of all Below,

though he assumes to himself that Pride of Heart, yet he is Vile in his Ingress, Miserable in his Progress, and Lamentable in his Egress: He is often assaulted, and provoked by Satan's Temptations: He is allured by Delights and Pleasures, cast down by Tribulations, entangl'd by Accusations, disrobed of Virtues, and ensnar'd into evil Habits and Customs. *Why then art thou proud, O Earth and Ashes?* Eccles. 10. 9. What wast thou in thy Conception, but sinful Corruption? What in thy Life, but a Lump of Flesh? And what after Death, but Food for Worms? If there be any spark of Goodness in thee, it is not thy own, but the Almighty's, who is the only Donor of it.

II. THOU canst claim nothing peculiar to thyself, but Sin which accompanied thee into the World; and therefore▪ if Divine Omnipotence hath inspired into thee any measure of His heavenly Grace, give Him the Glory to whom it is most due. If thou wilt be Christ's Disciple, observe His Doctrine: *Learn of me, for I am meek and lowly of heart*, Mat. 11. 29. And he that observes this Lesson, will at length attain to be a Proficient in the School of Humility. Our Savior, the Pattern of Humility, stiles Himself, *the Lily of the Valleys*, Cant. 2. 1. Inferring, That He is the most imbellish'd of all Flowers; and springs forth, not in the mountainous and lofty proud Hearts, but in the low Valleys of the contrite and humble Spirits.

III. AND the Royal Psalmist tells ye, *God dwelleth on high, and yet he beholdeth the things that are humble, both in heaven and earth*, Psal. 113. 5. If we contemplate with ourselves, we may soon come to this result, That we cannot approach unto that Great Being, unless we tread in the Paths of Humility; for he that appears vile in his own Eyes, is valuable in the Eyes of the Almighty. Weakness and Frailty is entailed upon Humanity, and none can pretend to boast of such an Imbecillity. *The twenty four Elders*, (Rev. 4. 4.) *cast down their Crowns before the Throne*, (ver. 10.) and *render unto God all praise and glory*. And *the Seraphims cover their faces, before the face of the most Highest*, Isa. 6. 2. What then should Man do, who is the vilest of all Creatures, the worst of Sinners, and so unthankful to his Creator.

IV. CHRIST, the Everlasting Son of God the Father, wonderfully descended from Heaven in great Humility, and miraculously condescended to take our frail Nature upon Him, and stooped so low as to be crucified for us: And what should poor Mortality answer for so high an Indulgence, who is gone so far astray from his Maker? Behold, thou aspiring Soul, with what wonderful Humility thy Savior hath allayed thy Pride! And dost thou still swell with Ambition? By the Path of Humility, and his bitter Death and Passion, *Christ entered into his Glory*, Luk. 24. 26. And dost thou imagine ever to reach Heaven-Gates, by wallowing in the haughty way of Pride: *Lucifer*, for his Ambition, was expel'd Heaven; and our First Parents, for Diabolical Pride, was cast out of Paradise: And dost thou think to arrive at Eternal Happiness through a Sea of Pride?

V. OH, let us rather demean ourselves, with an humble Jesus, to wash the Feet of others, than to seek ambitiously, with Satan, for the highest Place. Let us humble ourselves under the Mighty Hand of God, in this Life present, that we may be exalted, in due time, in the Life to come. Fix not thy Heart upon what thou hast, but consider seriously what thou wantest. Mourn for those Graces that are absent, rather than extol those Virtues thou hast acquired. Conceal, with all humility, what good Qualifications thou doest enjoy; but confess those Sins thou daily committest.

VI. AS Fire is preserved by covering with Ashes, so Charity is secured under the Guard of Humility. *Pride* is the Seminary, Parent and Nurse to all Sins: Exercise therefore thy Vigilance and Care against any Elevation, lest by the precipice of thy Folly thou be cast headlong into the deep abyss of Sin and Misery. And now having considered the Detestableness of this Sin of Pride, and the Amiability of this Virtue of Humility, let us earnestly endeavor to abandon the one, and embrace the other; and with all Sanctity, invoke the God of all Spirits to infuse into us his heavenly Grace, that this Tumour of Pride may be asswag'd in us; that his Meekness and Humility may be our perfect Pattern to guide us in this Life, and conduct us to the Life to come.

**MED. XIII. The Proud Pharisee.**

Luk. xviii. 11.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

SEE how Ingratitude is radicated in this proud Pharisee, that he so imperiously thanks Heaven! How prodigiously hath Pride metamorphos'd him! He that accustom'd himself to prolix Prayers, intends now to use brevity: His devoutest Posture is, Standing; and he comes not to Pray, but to Boast; not to Worship his Creator, but to Extoll himself: He is not qualify'd to be highly Pious, being so opinionated and transported with his own Virtues, that he is destitute of either Time or Patience to remember the sole Author, whose Benignity he would pretendedly seem to acknowledge, but 'tis so luke-warmly, 'twere better he were ungrateful still.

II. TRUTH had a lucky chance, to proceed from such graceless Lips. He did, indeed, far excel others, even to the Superlative degree of Audaciousness: But had he been acquainted with himself better, he would have proved more Grateful, and not so Arrogant. How amply doth he disturb the Ear of Heaven with these Ostentations of his singular Value; but for his Pride and Arrogancy, makes not the least Apology. Indeed, he Thanks the Almighty; but 'tis after a modish Carelessness, and rather an airy Complement, than a solid Prayer.

III. HE may plead Ignorance; but be found guilty of the breach of the Second Commandment, in the First Table. For he knows he is forbid to Worship Idols, or Images; yet thinks it no Sin to Idolize himself: and therefore dares presume to offer to the Almighty a Schedule of his own Merits. How many apt Scholars is there in the World, that hath perfectly learned this Lesson, and imprinted it in their Memory? See how the Roman Pharisees charm and puff up themselves with Pride, by their sanctimonious Acts of Supererogation, and think to scale Heaven by a Ladder of their own forming; magnifying a superabundant Piety, and triumphing in a meritotious superfluity of performing more than their appointed Task.

IV. WITH how much Agility do our trembling Enthusiasts follow their Generals Path, in a sanctimonious Pride, by a supercillious Purity of Intention; presuming it their Prerogative to reform the Universe, and create it again a-new? That Canonize themselves according to their mode; and with the proud Pharisee, not only thank the Almighty, but tell him positively they far excel other Men; That outrageously and loudly proclaim themselves the great Luminary of the World, and in a devout lunacy, would crowd in new Notions, extravagantly decrying all Religions but their own? These malecontented Pretenders immure themselves a-part from others; and by a morose Piety, are become so prodigiously Divine, that they have always extinguished their Humanity.

V. NOW, if the Pharisee were not as other Men, yet these resemble him, having been such exact Proficients in his Nature and Religion.

So apt and prone, O Lord, are we to be seduced, even in our best Performances, and (whilst we vainly imagine ourselves not only to excel others, but so meritorious in Thy sight) as to be elevated into Presumption. Tis Humility must Crown all our Graces, and put a Luster on our Requests, whilst the presuming Assurance of our own Merits does not only deface, but seclude us from Thee.

VI.

TEACH us therefore, O Lord, with such Expressions of Gratitude, to use Thy Gifts, that we may not be stupefied, so as to be forgetful of ourselves or Thee▪ Whilst others arrogantly boast themselves in meritorious Acts of Supererogation, let us earnestly endeavor humbly to acknowledge, confess and bewail our many Imperfections. Let not asanctimonious Pride seize upon our Immortal Souls, that may any ways hinder us from being innocent from the great Offence.

**MED. XIV. The Soul's Delight.**

Psal. xciv. 19.

In the multitude of my thoughts within me, thy comforts delight my soul.

GOD, the bountiful Provider of all the World, hath *prepared a great Feast*, Mat. 22. 4. And those which hunger and thirst after Righteousness, are freely invited. He that tasteth not, is not sensible of the Sweetness of this Divine Banquet; and he that has lost his Appetite, is not expected a Guest at this Table. If thou believest on the Lord Jesus, obey the first Summons, and approach with cheerfulness to this Royal Repast. None can acquire a Credulity, unless with Contrition he confess his Sins, and repent of the same in Dust and Ashes. And as Contrition is the spiritual Hunger of a Soul surrounded with Sin, so Faith is the spiritual Food that revives and nourishes it to Everlasting Life.

II. GOD gave the *Israelites* in the Wilderness, *Manna, the Food of Angels*, Exod. 16. 15. And in this Entertainment of the New-Testament, the Almighty exhibits to us the *Celestial Manna*; yea, he is there present himself, who is that *spiritual bread which came down from heaven to give life unto the world*, Joh. 6. 51. *He which had a desire to see his Field, refused to come*, Luk. 14. 18. From whence we may infer, That they which set their Affections on the Pleasures of this Life, cannot approach to this Holy Table. When the rich Gallant, in the Gospel, heard that he must forsake all his Goods of Fortune, for Eternal Life, *he went away sorrowful*, Mat. 19. 22.

III. CHRIST, the *Celestial Elisha*, infuses not the Oil of his Loving-kindness but into *Vessels* which are *empty*, 2 King. 4. 4. And his Divine Love never inspires any Soul, except the Love of the World be extracted from it, whereby it may become a fit Receptacle for so Divine a Guest: For, *where our treasure is, there will our heart be also*, Mat. 6. 21. Temporal Enjoyments hath its attractive Allurements; but Divine Love hath that Energy to unite us to the Deity. Terrestrial Treasures consists in the Goods of Fortune; but in these the Soul can acquire no Satisfaction, for it is beyond what this World can afford, and therefore seeks for far greater Excellencies than transitory things.

IV. DID we but seriously consider the Duration of all Temporalities, we would not fix our Hearts so fervently upon them: For upon our Bed of Mortality no Relief can be expected from 'em; and what an absurdity is it for us to place our Affections on those things which are so frail and inconstant! Our First Parents, when they rebelled against the Most High, would have attempted the *Tree of Knowledge of Good and Evil*; but before they could accomplish their Designs, were *driven out of Paradise*, Gen. 3. 6. So may we expect, it that Immortal Part, our Souls, should forsake him who hath so dearly purchased 'em, and cleave unto the World; but that we must undergo the same, if not a worse Punishment.

V. THEY which neglect our Savior's candid Invitation of, *Come unto me, all ye that labor and are heavy laden*, shall not avoid hearing of him pronounce that Sentence of, *Go ye cursed into everlasting fire*, Mat. 25. 41. The *Sodomites* were *consumed with fire*, Gen. 19. 24. for refusing to hear *Lot's Doctrine*. and without a speedy Repentance, the Fire of God's Anger will consume them which have despised his Gospel, and rejected all Reproof. The five Foolish Virgins who neglected trimming their Lamps, were excluded the Bridegrooms Presence; so those whose

Hearts are not inspired with Celestial Oil, must expect to be debarr'd the Participation of Eternal Joy and Comfort.

VI. CHRIST internally calls to us, by his Holy Spirit, and secretly affords us Motives to holy Desires, devout Affections, and pious Cogitations; and happy is he whose Soul is invested with these Ornaments. When thou perceivest the least spark of the Divine Goodness in thee, which doth excite thee to the performance of any good Duty, then labor to cherish it, that it may break out into a flame; and take heed that thou quench not the Spirit, and by that means extinguish the Operation: And the Apostle affirms, *If any man defile the Temple of God, him shall God destroy*, 1 Cor. 3. 17.

VII. THE Heart of a Man, is the living Temple of the Lord; and he is guilty of the Destruction of it, who refuseth to give place to his Holy Spirit. The Prophets, in the Old Testament, diligently hearkened unto the Word of the Lord; and were prophetically inspired, as a Reward for their-Obedience. And in the New-Testament, the Disciples and Apostles were punctual in preaching the Gospel, and they were inspired by the Holy Ghost; and were at last Crown'd by the Merits of Christ, as a Recompence for their Labors; and to those which shall imitate such good Examples, blessed are they which shall hear and persevere in such good Performances.

**MED. XV. True Contentment.**

Phil. iv. 12.

I know both how to be abased, and I know how to abound: everywhere, and in all things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need.

NONE but this happy Apostle, such a divine Saint as St. *Paul* was, could become a Proficient in this Lesson. How few is there, that have desired to learn it? 'Tis a Lecture the World hath long ago been weary of: not so much, because 'tis so hard a Task, but because 'tis so unpleasant a Theme. Were the Way to Everlasting Happiness strewed with Roses of Pleasure, for our sensual Appetites to range and revel in, 'twould quickly become a frequented and an easy Walk. Were there no Difficulties, no skilful Trials to be past through, who, of a Mortal, would not become a Saint? The Crown of Eternal Glory would be as common as a Garland of Flowers, did not that of Thorns carry the precedence.

II. THE World values not a Religion which disanuls all Splendour, whose strict Discipline abrogates all Pomp and Pleasure; and instead of all Temporal Delights, which affects the Senses, preaches Temperance, Patience, and the Judgment to come. This Doctrine possesses us with an aguish Fit, and then we, like *Felix*, fall a trembling, and desire to be excused from so piercing a Duty. He that invites us to see Heaven first, informs us, That to desire Temporal Enjoyments, is the Wish of an Ethnick: *For after all these things do the Gentiles seek*, Mat. 6. 32. And shall Christians follow the Examples of Heathens? and aim not at sublimer Things than what this sublunary World can afford? Shall they who can, by the Eye of Faith, take a prospect of Eternity, look down upon this Lower World with Affectation?

III. AND was that the Occasion of this Invitation we gave the Most Highest? Did He which made the Heavens bow them, come down, and unthroned himself to convey us thither, and do we lie wallowing in our Sins forever? How Vile, Base, Vain, and Senseless a Creature is that Person, that winds up his Felicity in the fruitless Enjoyments of this Life, and eagerly resigns himself to sordid Sense! But tell me, O Thou that reignest in Plenty, and obscurest Heaven in Oblivion, should the two bright Luminaries be invested in their Purple Robes, and transforming their Lustres, like bleeding Meteors, change their Rays into Crimson Streams; were the Air now crowded with Sounds of the last Trumpets, echoing audibly in our Ears an approaching Judgment; How prodigious would that Mutation appear! What vast and horrid Consternations would the remembrance of thy Profane and Atheistical Plenitude then strike and amaze thee with!

IV. INDEED, these Mundane Enjoyments are so trivially poor & empty, that he which fixes his Hopes in their Fruition, will speedily find himself but an eternal Mendicant, a wretched, miserable, and deplorable *Dives*. And yet such is the apparent Sanctity of the whole Universe, to scoff at Religious Poverty, and deride the Exigencies of a Devout Life, as an Adversary to Nature: He is ignorant of the Joys of a Future State, and of an Expected Eternity, that thinks there's no Felicity beyond this Hands Breadth, no Happiness beyond this slender Span.

V. WERE we but sensible of the glorious Reward which shall Crown the World, for that which she terms Misery, that Felicity that attends on the most suffering and dejected Devotion, we should glory in our Wants, be affected with Hardship, and inure ourselves to Poverty with Delight; we should be willing, not only to depart, but to live Martyrs; rejoice even in the lowest State, to purchase Heaven; and cheerfully learn that Art, with the holy Apostle, to suffer Want here, and to labor how to abound in that Plenitude which is infinite.

VI.

AND yet how hard a Task is it for us to endure even the pettiest Affliction, for Thy sake, O Lord? So senseless are we of Thine abundant Goodness, so willfully forgetful of Thy Omnipotency, that we not only, in our greatest Necessities, arraign and condemn thy vigilant Providence, but are ready even to turn Pagans in our unhappy Misfortunes. Open Thou our Eyes, O Lord, that we may behold the Vanity of this transitory World, and the Deceitfulness of our own Hearts; that the alluring Pleasures of it may neither swallow us up, nor the Losses of it overthrow our Hope, or discourage our Obedience. Let that illuminated Glory which Thou hast freely promised to those that vanquish the World for Thy sake, be ever in our sight; that in whatsoever State we are in, we may still be found triumphing in Faith, and at last receive, as a Recompence of Reward, a Crown of Righteousness.

#### **MED. XVI. Of Divine Faith.**

Heb. xi. i.

Now faith is the substance of things hoped for, the evidence of things not seen.



LET us now consider the Efficacy of Faith, and offer up an Oblation of Praise and Thanksgiving unto him who is the only Giver of it. It is that alone which ingrafts us into the Body of Christ; and as Branches extract their Sap from the Vine, so from him proceeds Life, Righteousness, and Salvation. *Adam*, in his pristine State, fell, and lost his Divine Image, by his Incredulity; but we are restored again by Grace; and the Image of the Almighty, by Faith, is renewed in us. By this Faith, Christ dwells in our Hearts; and where He inhabits, there His Grace resides, and an Assurance of an Inheritance of Eternal Life.

II. AND as the Effects of Faith are Wonderful in their Operation, so they are Exemplary in their Demonstrations: For, *By Faith, Abel offered unto God a greater sacrifice than Cain*, Heb. 11. 4. So, by Faith, we are enabled to offer Omnipotency *spiritual Sacrifices*; that is, *the Fruit of our Lips*, Heb. 13. 15. And, *by Faith, Enoch was translated*, Heb. 11. 5. So that Virtue withdraws us from the Society of the World, and invites us to *place our Conversation in Heaven*, Phil. 3. 20. *By Faith, Noah prepared an Ark*, Heb. 11. 7. So we, by that Theological Virtue, are received into that Church wherein our Souls are preserved, amidst all the Storms and Tempests which happen in the World.

III. *BY Faith, Abraham left an idolatrous Land, and went into a strange Country, in Expectation of the Promised Land*, Heb. 11. 8, 9. So by the Energy of that Virtue, we depart this World, forsaking all that is near and dear to us, expecting to arrive at that *Celestial Jerusalem* which God *hath prepared in the Heavens*, Rev. 21. 2. We are Strangers and Pilgrims on this side Heaven, and travel, by Faith, unto a heavenly Country. *By Faith, Moses chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a season*, Heb. 11. 25. So Faith animates us to condemn the World, and to despise the Glory, Honor, Riches and Pleasures of it; and excites our Minds to Eternal Felicities.

VI. *BY Faith, Israel kept the Passover*, Heb. 11. 28. So we, by the Eye of Faith, celebrate the Lord's Supper; where Christ is the Paschal Lamb, whose *Flesh is meat indeed, and whose Blood is drink indeed*, Joh. 6. 55. *By Faith, Rahab was saved*, Heb. 11. 31. So, in the universal Conflagration of this World, we shall be saved from Destruction. *By Faith, the Fathers overcame Kingdoms, stopped the Mouths of Lions, and quenched the force of fire*, Heb. 11. 33. So we, by Faith, destroy the Kingdom of the Prince of Darkness, escape the Treacheries and Rage of the infernal Lion, and are delivered from Hell's implacable Malice, and everlasting Burnings.

V. NOW, *Faith* is not a naked Opinion, and slender Profession; but a true and lively Apprehension of Christ propounded to us in the Gospel, a full Assurance of his Grace residing in us, the Tranquillity of our Souls, which relies only upon Christ's Merits. This Faith is fructified of the Seed of the Sacred Word, whereby the Holy Spirit and this Virtue is united. Now, *Faith* resembles a spiritual Illumination; for our Hearts are illustrated by its Splendor, and the Rays of a Life of Sanctity shines forth: Evil Actions are the Works of Darkness; and, *What communion* (saith the Apostle) *is there between light and darkness?* 2 Cor. 6. 14. Deeds of Darkness are the Seeds of Satan, but a lively Faith proceeds from Christ; and, *What communion is there between Christ and Satan?* 2 Cor. 6. 5.

VI. LASTLY, By *Faith*, our Hearts are purified; but no Internal Purity can center where the Words and External Actions are defiled. St. *John* tells ye, That *Faith is the victory which overcometh the world*, 1 Joh. 5. 4. Now, there cannot be a true Faith fixed, where the Flesh vanquisheth the Spirit, and leadeth it away Captive into the Law of Sin. No impenitent Sinner, that persevereth in his Sins, can be Partaker of Life Eternal; neither can he, without true Repentance, claim any Privilege or Share in the Merits of Christ Jesus.

Kindle in us, O God, the Light of True *Faith*, that by the Virtue of it, and Thy alone Merits, we may obtain Eternal Salvation, and reign with Thee for evermore, in Thy Kingdom of Glory, World without end, *Amen*.

### **MED. XVII. The Canaanitish Woman's Faith.**

Mat. xV. 28.

And Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.

BEHOLD this Canaanitish Woman, how fortunate and happy she was, to be found worthy of so great an Expression! Her Female Weapon compensated for the Guilt of its past Follies; having now, by its seasonable Answers, merited so Divine an Eulogy. Poor Female! how enriched was she, in whose Bosom was concealed a Treasure, which Emperors, Kings and Princes, compared to her, are Indigent: All the *Holy Land*, with its precious Balm, and odoriferous Spices, could not furnish her with a sufficient Antidote to revive her Darling, and charm away the Infernal Spirit from tormenting her. Behold these Miracles of Faith, that at once could save two Souls, the Mother's, and her Daughter's!

II. SO miraculous and potent is solid Faith, that even the least grain of it can remove lofty Mountains, level steep Hills, and smooth the most aspert and ambitious Soul, into a meek and fructifying Valley. 'Twas this that calmed the Surface of the foaming Ocean, that made the boisterous Waves an easy Path, and turned their furious Rage into a pleasant Walk for St. *Peter's* Feet. 'Twas the Centurion's Faith, that gave his Servant a Respite from the Hands of Death, which all his Guards could never have prevented: 'Twas by Faith, that the Blind Man was restored to his Sight; which was beyond the Skill of Art and Nature to perform.

III. ALL the Admirations of the Gospel were always concluded with, *Thy Faith hath saved thee*: And yet that Faith which then operated so many Miracles, is now grown the greatest Miracle itself. Whilst some take the Symbol for the Thing, they fix the Magnitude of their Faith on the Greatness of their Works; and have so candid an Opinion of themselves, that they imagine it Faith enough, only to do well: Others expect to be Canoniz'd for their Doctrines, though not for their irregular Lives, they scoff at all Religious Duties, and imagine to tread the Path to Heaven only by their Faith.

IV. OBEDIENCE, hearty Contrition for Sin, that amiable Robe of a perplexed Soul, and the Royal Ornaments of our Spiritual Warfare, are but vacant Ceremonies, and both these Parties Belief are of their own forming. But Heaven is not purchased only by Speculation: He that

fixeth his Faith in his empty Skull, and imagines Religion hath not its Attendant, may, like *Moses*, view and discourse of the *Promised Land* at a distance, but never approach to it. Our Obedience must cry out louder than our Pretensions. 'Tis not our Noise and Nonsense, that will create us Saints; 'tis not our external Shew of Profession only, but our daily Practises too, that must proclaim us Heralds of this Faith.

V. ALTHOUGH our Merits can never reach Heaven, yet our pious Endeavors may, if they are sincere; because there is a Mercy hangs over our Heads, that will pardon our Deficiency. All the Blossoms and Buds of our Piety spring forth from this Stem; and he that either believes or loves his Savior that died for him, cannot imagine he is too much industrious to live well. This was the Female Sex's Faith here; and she had scarce effus'd it out with floods of Tears, when the Infernal Fiend, in a Consternation, forsakes his hold, unable to endure the Echo of that Sound which was repeated by the diviner Accent of our Redeemer's Lips; and this Faith must be a Preservative against Sin; and by its diviner Charms, chase Satan to his Chains of Darkness. 'Tis this, that prepares Heaven for us; that makes us survive our Monuments, become Immortal in our Graves, and promises Eternity to our Dust and Ashes: 'Tis this that consummates our Happiness, and will safely arrive us, where the Blessed Jesus shall receive us into His Glory.

VI.

O MOST Divine Omnipotence, Thou sentest Thy Son Christ Jesus to die for us, that by Believing in Him, we might attain to Everlasting Life. He, under whom Thou hast put all things in Subjection, was pleased to condescend to level Himself with them; and dethron'd Himself, to undergo a Crucifixion for our Souls, that we might receive the Benefits of His Death and Passion, and be Partakers of His Glory. Oh, let not those Miseries of our depraved Nature, which petitioned Thy Mercy and Compassion, make us incapable of it: Let not those that plead Ignorance of Thee, but by Thy Miracles, be more ardous in acknowledging Thine abundant Goodness, than we who by the Manifestation of Thy Love claim an Interest in Thy precious Blood.

VII.

BUT grant, O Lord, that we may live in a perpetual Thanksgiving to Thy Merits, who camest down from the Bosom of Thy Father, to purchase and save our Immortal Souls: To this end; do Thou inspire into us that Faith, without which it is impossible we should please Thee, and with which Thou annexes all other Graces. Teach us so to rely on Thy Mercies, that we may not neglect the Means, or imagine that a dead Faith will conduct us to that Life which Thou hast promised to none but them as work out their Salvation with Fear and Trembling.

**MED. XVII. Of Love and Charity.**

2 Pet. i. 7.

And to brotherly-kindness, charity.

TRUE and Sincere Love is an inseparable Property of a Pious Person. No Christian can subsist without Faith; and where that Virtue is, Charity is not wanting. Where the Luster of Charity is extinguished, the Heat of Faith must consequently be quenched. Thou mayest as well rob the bright Luminary, the Sun, of his Light, as deprive Faith of the Gift of Charity. *Charity is the External Act of the Internal Life of a Christian. The Body is dead without the Spirit, and Faith is dead without Charity*, Jam. 2. 26. He is not a Member of Christ, that is not inspired with his Spirit; and he is not endued with his Holy Spirit, that is destitute of the Gift of Charity.

II. THIS Theological Virtue, is *the fruit of the Spirit*, Gal. 5. 22. And by the Goodness of the Fruit, the Tree is demonstrated. *Charity is the bond of Christian perfection*, (saith the Apostle, Col. 3. 14.) As the Bodily Members are united together by the Spirit, so the true Members of the Mystical Body are united by the Holy Spirit in the Bond of Charity. *Solomon's Temple* was all covered *with Gold, within and without*, 1 King. 6. 21. So our Bodies and Souls, which are the Almighty's Spiritual Temples, ought in like manner, both within and without, to be beautified with Love and Charity. Let this regent Virtue exercise its Efficacy in moving thy Heart to Compassion, and thy Hand to Contribution: For one, without the other, is not effectual.

III. FAITH receiveth all from God▪ the Fountain of all Goodness; and from that Stream, Charity, as a Channel, conveys it to her Neighbors. By Faith, we are made Partakers of the Divine Nature, who is *Love*, 1 Joh. 4. 8. Therefore, where Charity manifesteth not Externally, Faith Internally doth not inhabit. No Man believes in the Lord Jesus, which doth not express Affections of Love to Him; and none can fulfil that New Commandment, except he loves his Neighbor. None can really apprehend the Benefits of Christ, with a Heart unfeigned, which has not Bowels of Compassion to the distressed.

IV. CHARITY is the Seminary of all Virtues; and nothing can be of good growth, which proceeds not from that Root. And this Virtue truly delineated, is the Soul's Spiritual Relish; for unto it alone are all things dulcified, all Adversity, Pain, Anguish, Trouble, nay, even Death itself: And And the Wise Man confirms this, That *Love is as strong as Death*, Cant. 8. 6. And indeed, I think I may invert the Wise Man's Text, and with Assurance proclaim, That *Love is stronger than Death*: For Love brought down a Savior to die for us Sinners, that the Sting of Death might be removed from us: He, when he had *overcome the sharpness of death, did open the kingdom of heaven to all believers*. Oh, let us then embrace this Love, and die unto Sin daily, that we may live unto Righteousness.

V. ALL the Works of the Most High proceeds from this lovely Attribute, even Punishments, Denunciations, and Judgments: The Two great Luminaries, and the Constellations of Heaven, illuminate not themselves, but us wretched Creatures. Fire, Air, Earth, and Water, were created for our Necessity: The Beasts, Herbs, Plants, Trees, Birds, Fish, and Fowls, were all for our Use. And as God has been so gracious to give thee Plenty of these Blessings, so do thou distribute to thy Neighbors according to their Necessities. And this must be done freely, with true Amity, Affection and Compassion, else all our Charity is nothing worth, but will prove like *sounding Brass, or a tinkling Symbal*.

VI. CHARITY is *patient*, 1 Cor. 13. 4. For no Man is easily enraged with those whom he truly affects. *Charity* likewise is *bountiful*: And he who has been so liberal, as to resign his Heart to his Friend, will, without all question, not withhold from him any temporal Enjoyments for the Relief of his Necessity. *Charity* envieth not; it thinketh no Evil, is not puffed up, and behaveth not itself undecently: Next, she seeketh not those things which are her own, neither is she provoked to Anger; she imagineth no Mischief, nor rejoiceth not in iniquity; but she beareth all things, believeth, hopeth, and endureth all things: she refuseth not to do unto others, as she desires them to perform unto her. Tongues and Prophecies shall cease, and Arts and Sciences be destroyed, but *Charity* shall never be extinguished.

VII. LET us then study this Lesson of Love and Charity; and howsoever thy Friend or Neighbor be qualified towards thee, yet remember Christ vouchsafed to lay down his Life for him: Therefore, refuse not to relieve that Soul whom Christ hath so dearly purchased. Let us not, while upon Earth, live in Discord; but observe the Psalmist's extolling of Tranquillity, *Behold how good and how pleasant a thing it is, for brethren to dwell together in unity*, Psal. 133. 1. We are all the Servants of One Lord, all Members of One Body: we have all One Father that Created us, One Savior that Redeemed us, and One Holy Ghost that Inspires us. Should thy Neighbor prove thine Enemy, yet love him; for in so doing, thou obeyest the Will and Pleasure of the Almighty.

VIII. TAKE no cognizance of what Trespasses Man commits agrinst thee, but consider what thou standest guilty of against Omnipotency: Observe not what Injuries are offered to thee, by thy Enemies; but remember the Benefits confer'd on thee, by thy Redeemer, who commanded thee to love thine Enemies. We are Neighbors, by the State of our Earthly Nativity; and Brothers, by the Hope of our Celestial Inheritance. Let us therefore fervently love one another:

And do Thou inflame in us, O God, the Fire of Love and Charity, by the Inspiration of Thy Blessed Spirit.

**MED. XIX. An Act of Divine Lov.**

Luk. ix. 57.

Lord, I will follow thee whither soever thou goest.

HE was not ignorant, but knew it was the happiest Resolve he ever entertained: Nor can any check him for his Confidence, when it was his Glory to have been so presumptuous: he might have travel'd longer, and far remoter, and not have happened with such Celestial Company. Now the Query is, Whether his Boldness, or his Love to Christ, prompted him to this Heroic Action? Behold, with how devout an Importunity he salutes Him whom perhaps he had never known, seen, or heard of before, except by his Miracles only! And that Purity of Life which so amazed the Eyes of the Universe, could not but attract his Eyes, and inure his Heart too: And therefore thinking it no great Presumption to use all Arts of improving himself, nor willing to let slip so fair an Opportunity of being Happy; ambitious of an Admission into his

Service, he breaks out into Raptures, without any other Oratory than a humble Earnestness, resolutely gives Him this Salutation, *Lord, I will follow thee whither soever thou goest.*

II. NOR could our Savior's Indigency, obstruct or deliberate his Resolution, or dishearten his Purpose; being not only satisfied, but ambitious to partake of the Afflictions of so good a Master, in whose very Necessities he should find a Felicity beyond all Temporal Enjoyments. And is not this Person a fit Example for the whole World to imitate? *He* that will not run after Jesus affectionately, yet let him not be so scandalous, as to permit a *Jew* or *Publican* to circumvent him in the Journey. Are the Felicities of Eternal Bliss of so small a Value, that they are not worth approaching too? Or shall we imagine every step too tiresome, that conveys us to Everlasting Glory?

III. Were the Path to the New *Jerusalem* but spread with fragrant Roses, or millions of odoriferous Scents and Pleasures to prevent Carnality, the brutish Sensualist would divert himself constantly, and strive to be a Precursor in those Walks. The Miser cannot follow a Crucified Savior, for his extorted Lumber; and rather than relinquish it, will make no Essay towards it. The riotous Epicure will not embrace that Religion that exhorts him to Temperance; for although, perhaps, sometimes, Prayer may be agreeable to him, in case of Necessity, yet Fasting is a Stranger to his Constitution.

IV. THE Celestial Way is too straight for proud Ambition, whose lofty Edifice affects not to be squeez'd in its full career, but must post it away swiftly in a Road of as vast an extent as the Universe, or the Infernal Pit can provide him, wherein his Troops of sinful Splendours may, as his Concomitants, attend him in a rank. So difficult a Task it is to abandon the World, even for Celestial Mansions; and contend against the Adulation of Sense, for an Inestimable Bliss; as if all our Hopes, all our Felicity, were wound and wrap'd up in Transactions of this Life only, and no future Expectation for us besides the Delectableness on this side Mortality.

V. AND yet how numerous are they that imposterously pretend to follow Christ! but must plead Ignorance to his Divine Steps, that pursue Causeys not of his proposing, but of their own shallow seeking: that beaten Path which so many Persons of Sanctity have walked before us, is too Vulgar, too Atheistical for them to trample in; they have, by their indefatigable and diabolical Industry, found out a nearer Way of their own; and imagine they shall arrive at the Celestial Country sooner, by shunning of that Way they think so difficult: So inauspicious is that eclipsed Zeal which hotly pursues an *Ignis Fatuus* which misguides 'em; and scorns the legal steps to the Sacred Temple, but shrinks itself in the obtuse and obscure Labyrinths of Enthusiasm.

VI. THE Way to the Heavenly *Canaan* is not thorough dark Corners; and how straight soever it is, its Passage to all Believers is kept open: 'Tis a serene Path, from whence may be viewed a Prospect of Eternal Happiness; nor need he be timorous of losing his Way, that doth not absurdly forsake it. The poor sinful Mortal here mentioned, in an Ecstasie hastes to Jesus; and joining Humility to Resolution, will admit of no Denial; but in a Mendicant Petitory style, and fortify'd with Confidence, thus proclaims his Mind, *Lord, I will follow thee whither soever thou goest.*

VII. AND now, who would not run with Alacrity, through Adversity, wild Woods, Desarts, and Wildernesses? nay, even wade thorough Seas of Blood, to arrive safe at the Port of the Heavenly *Canaan*? He that strives to follow after Jesus, shall never repent his undertaking so happy a Journey: He shall acquire such infinite Treasures in religious Poverty, such multiplicities of Celestial Joys and Satisfaction in the apparent Miseries of a Life of Sanctity, that he will not require any great Perswasions to excite him to this Resolution, cheerfully to forsake all, and follow Jesus whither soever he goeth.

VIII.

BUT 'tis Thou alone, O Lord, that canst raise our Souls from the World, and make them ambitious in searching after Thee and those Things which are Above. Thou art ascended to Thy Throne of Majesty, in glorious Splendour; attract our Souls after Thee in Divine Raptures of Amity, and Spiritual Exaltation, that we may effectually make the Virtues and Perfections of Thy Life, the Golden Rule of ours: And grant that we may not be so allured with transitory things, as to be void of Affection for Thy Glory; but enable us to walk with Alacrity in that Path which Thou hast trod, and fixed before us; that as we continually live by Thy Goodness, we may live to Thy Glory; and as we move in Thee, we may indefatigably be ever moving towards Thee, till we shall enjoy the Happiness of an Eternal Rest in Thy Heavenly Kingdom, *Amen*.

#### **MED. XX. Of Chastity.**

Rom. xii. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

HE that would be entertained a Disciple of Christ, must wear his Livery of Sanctity and Chastity: For, God is a Spirit of that infinite Purity and Chastity, that no unclean thing must presume to approach his Presence. It was the Opinion and Saying of a wise Person, That the Chastity of the Body, and the Sanctity of the Soul, are the two Keys of Religion and Felicity, Now, if the Body be not preserved pure and immaculate from all Sordidness, the Soul cannot be ardent in Supplication: *Our Bodies are the Temples of the Holy Ghost*, 1 Cor. 6. 19. And therefore we must be very vigilant and solicitous, that we defile not this Body, which is the Habitable of so great a Comforter.

II. OUR Members are the Members of Christ: Let us not then make 'em the Members of an Harlot; but let us cleave unto the Lord with Fidelity and Continency, that we may be one Spirit with him, and be pure as he even is pure. The swinish *Sodomites* were smitten with Spiritual and Corporal Blindness, and their burning Lust was punished with an Element proper to their crying Sins; and the Almighty will inflict the same Punishment on all obscene and incontinent Persons, with a Fire not to be extinguished: *For the smoke of the torments ascendeth up forever*, Rev. 14. 11. Nature hath taught us, not to be guilty in the Eye of the

World; and shall not the Checks of our own Consciences impede us from committing Enormities in the Eye of Heaven.

III. DENS, Caves, nor Corners, can exclude us from the Divine Omnipotence: All Hearts are open to his Omniscience, all Desires are known, and from him no Secrets can be concealed: His Omnipresence is of that potency, that the Voice within us, upon the Grand Inquest, will bear Testimony against us; and our own Enormities being empannell'd, will condemn us upon the Verity of the Verdict. And who would not relinquish this momentary sensual Pleasure, to evade everlasting Burnings? If the Smoke of that concupiscible Fire ascends up to the Nostrils of the Almighty, nothing can purge the Odiousness of it, but infernal Flames.

IV. OH, let then the Remembrance of a Crucified Savior. crucify in thee all inordinate Affections; and the Thoughts of a tormenting Hell, quench in thee all the fiery Darts of the Wicked: Let Fountains of Tears, spring from a sincere Repentance, extinguish in thee this conflagrating Carnality; and let the fear and dread of the Almighty mortify that concupiscible Enemy, that the Allurements of it may not delude thee. Consider with thyself the ill Consequents which are its Concomitants; it is full of Anxiety and Folly, Abomination and Ignominy; and without Repentance, must partake of everlasting Punishment.

V. LOOK not on the fawning outside of this Temptation; but fly from it, as you would from a Serpent. Check the first Motions of it; for if you once fall to reason and argue with it, it will prove like the Element of Fire, if not quenched in due time, grow too great to be conquered. Next, fly Idleness, which is the native Soil for these abominable Weeds to grow in; and be always employed in whatsoever lawful Vocation or Business God hath been pleased to allot thee; that when the Tempter comes, he may find thee fortify'd against Temptations. 'Twas Idleness allured *David* to Adultery: Had he been busied as *Joseph* was, he had withstood the Temptation.

VI. THINK often of Death's Summons, and that his cold Hand will one day chill that Blood which was so apt to be inflamed; and then tell me, whether Mortification is not more suitable to Death-bed Thoughts, than Sordidness and Obscenity. Be frequent in Prayer, and bring the Unclean Spirit to Christ, that he may cast him out. And to your Prayer, add Fasting; for this Kind goeth not forth, but by Prayer and Fasting. And indeed, Temperance is a great Antidote against this Sin of *Sodom*; for many times our Tables become a Snare to us: for in pleasing our luxurious Palate, we make Provision for the Flesh, to fulfil the Lusts thereof. And by Epicuring of it so here, what can we expect when we depart hence, but the rich Glutton's Fate, even to want a drop of Water to cool our Tongues.

VII. REMEMBER, *thou must give an account for every idle and unprofitable word*, Mat. 12. 36. And how much more then will thy Account extend to obscene Speeches, and sordid Actions? Of what Continuance thy Life hath been, while brought to a Period, and what multiplicity of Sins soever thou hast committed, thy Accusers and Accusations will be equivalent: Then those secret Thoughts which thou never resented'st, will apparently prove thee obnoxious before the great Tribunal: From thence thou canst not fly, nor deceive the Omnipotence with



vain Excuses; neither canst thou appeal from that Sentence which will be pronounced against thee; for there will be Verity in the Inquisition, and Severity in the Execution.

VIII. THEREFORE, whilst thou art on this side the Grave, endeavor to adorn thy Immortal Part with the fragrant Rose of Charity, the dulcified Violet of Humility, and the innocent Lily of Chastity. When thou enter'st the List to conquer this formidable lustful Enemy, if the Fight seem difficult, animate thyself with this Assurance, That the Conquest will be Glorious: Thou must vanquish it as thou wouldest a sturdy Beggar, give it a positive Answer, and it is vanish'd: but show it Encouragement, and it will prove like the Snake in the Fable, when warm by the Fire, to fall a hissing. If thou wouldest not have this Enemy to rule over thee, entertain it not in the least corner of thy Heart, but earnestly beseech God to keep thee in Sanctity of Life, and Chastity of Body.

**MED. XXI. Of Purity of Heart.**

Mat. v. 8.

Blessed are the pure in heart, for they shall see God.

IF Innocency be the Robe of Heaven, who then would not diligently strive to be adorned with Purity? It is no wonder the Kingly Prophet was so importunate for *a clean Heart, and a right Spirit*. If this be the Recompence of true Sanctity, who would neglect Religious Duties? Beatifical Spirits! What Felicity and Purity do ye enjoy, that behold the glorious Face of your Heavenly Creator! Who would not indefatigably be industrious to imitate your Seraphick Example here, that he might resemble you in your happy Station, and possess Eternal Joys, such as the Heart, in all his Divine Raptures, never knew? Shall the imposturous and perfidious Vanities of this Transitory World allure our Hearts, and divest us of the Hopes of this Celestial Glory, the Fruition of this splendid Vision?

II. A Magnified Vision! in Comparison whereof, the Regalities of this Lower Orb, the Trophies and dazzling Splendors of the Optick Nerves, and the Luster of the whole Universe, is not worth the gazing at! A Vision, which no mortal Eye ever was Spectator of; but shall not be excluded, if it do not obscurely lose itself on Inferior Objects here Below. No Ear did ever audibly hear its true Description; but may be admitted to the divine Harmony, and heavenly Halleluja's of it, if it incline not to the Syrenical Charms of Sin, and the bewitching Music of sordid Carnality.

III. 'Tis a Vision, whose bright Idea cannot be delineated by the most elevating and contemplative Speculations of any Metaphysical Brain, though never so Angelical: 'Tis not a sublime Fancy, but true Sanctity, that can reach it. The Divine Apostolical Geographer, St. Paul, though lately there, could not exactly give us a Description of it; and Sacred Scripture divinely characters it out, but in Parables and Simitudes, to demonstrate how infinitely transcendent is that Glory which is so inexpressible, and beyond all comprehension. Were all the Pearls, Rubies, Sapphires and Diamonds the Earth produces, mustered to a Splendour, they would not equalize the diminitivest Glance of the radiant Beams of Sol's bright Eye; and

yet that magnificent Luminary, surrounded with so many attending Constellations that derive their Luster from him, is but a Spark to his shining Countenance.

VI. WHO then would offer up that Part an Oblation to the World, which might be rendered the Instrument of so much Felicity? and suffer the Profuseness of his wanton Blood to revel there, where sublimer Passions and Flames should triumph? He that would be an Inhabitant among the Spirits of the Just, must discipline his own to the same Uniformity, and convert his Body to a Temple, where his Heart must be both Altar and Sacrifice; or rather, an Emblem of the *Sanctum Sanctorum*, for those excellent Graces of the Spirit to inhabit in.

V. THE stately Mansion-House of Life must be converted into a Mansion of Divine Love; and the magnificent Palace of Heroic Spirits, into a Royal Court of peculiar Graces; and then that Part which (as Natural Philosophers observe) which lives first, and dies last, shall become purely Vital, and not be liable to Mortality. Nothing but a thrice Glorious Trinity can satiate this Triangle, which must be shaped to the purest Figure, and taught in all its Pulses to palpitate nothing but Heaven and Eternity.

VI. OUR Bosoms must be converted to Closets of Devotion; and our Hearts to Cabinets of immaculate Innocency, and fervent Prayer; embellish'd with that sparkling Diamond, a lively Faith, the Lamp at which all our minor Graces, as Tapers, light themselves, and like Stars, borrow their Luster from this Luminary. 'Tis not a Heart that can chime to the airy Sound of any tinkling Religion, and pretends a Sanctity fixed in its Countenance, that makes Affectation his Conscience; and Moroseness of Humour, Tenderness of Spirit.

VII. NO, 'tis a Heart adorned with the White Robe of Humility, crowned with the Diadem of Love, fumigated by Prayers, the odoriferous Scent of Chastity, and the Fragrancies of a Life of Sanctity, that couches itself within the embracing Arms of our Savior's Spouse, and stiles himself a Mourner in her Persecutions; that looks upon the World as the Enemy of its Glory, and had rather embrace Mortality, than prove a Rebel against Heaven. 'Tis such a Celestial Heart that must be a Preparative for this transcendent Vision, and happy is he that arrives to that Purity.

VIII.

Fortifie us therefore, O Lord, against the Poms and Vanities of this wicked World, and elevate our Thoughts to the sublime Contemplations of Thy Glory. Level in us every arrogant Thought that dares exalt itself against the Potency and Purity of Thy Law; and sanctify us for Thy Self and Service, that the Practick Part of a Life of Sanctity may be our chiefest Employment; that when we are summoned to depart hence, we may beaccepted of Thee; and being fled from the Eye of this Lower Orb, we may take a Prospect of Thy Heavenly Palace, of what neither Eye hath seen, Ear heard, nor Heart can conceive, the Glory Thou wilt impart in the Fruition of Thy Self.

**MED. XXII. Against Covetousness.**

Heb. xiii. 7.

Let your conversation be without covetousness.

COVETOUSNESS is the Root of all Malignity; and he that is a Slave to Riches, his Mind is always indigent; he is tugging continually at the Oar, and accumulates worldly Dross; but (as the Psalmist says) *he knoweth not who shall gather it*, Psal. 39. 6. And as he is impoverished in his Mind, so he is miserable in his Station; for Bounty and Goodness are Strangers to himself and others; and Charity with him is so frozen, that the Poor, instead of recompencing him with their Prayers, are more ready to attend him with their Imprecations. Fix not thy Trust in uncertain Riches, but place thy Mind on what is certain. 'Tis certain, the Hour of Death will come, and then what will all thy Wealth avail thee? They cannot assist thee in a true Repentance, nor plead thy Cause in the Court of Heaven: They cannot procure thee an easy Passage hence, nor give thee Assurance of Eternal Happiness.

II. THEREFORE, lay aside this bitter Root, and graft new Plants of Liberality and Charity. Make haste, with speed, and undertake this Task, lest thou offend the Almighty, and endanger thy own Soul. The covetous Person must needs allow this Maxim, That he lives without God in the World. And our Savior informs us, *we cannot serve God and Mammon*, Luk. 16. 13. For he that wholly sets his Heart upon transitory Treasure, must of necessity unfix it from God, and Eternal Glory; and is incapable of performing that Duty which is required by the Almighty.

III. SEE with what eagerness the Covetous pursues Riches; and is greedy as a Lion after his Prey. All Opportunities of Gain are readily embraced: Prayer, and all Religious Duties, are laid aside, to accomplish and attend it. So prone is frail Mortality to this Sin, that he leaves nothing unattempted to answer his sordid Avarice: nay, it is often apparent, that Unlawfulness and Fraudulency is used by the Covetous to that degree, that many Families have suffered Destruction, though it were to the utter Ruin of the Souls and Bodies of the Misers themselves. And now, what can these Men expect for the Cruelties they transact, but to be excluded from Happiness, and to receive that Reward, of *not inheriting the Kingdom of God*, 1 Cor. 6. 10.

IV. THEY which hoard up Terrestrial Treasures, resemble those that place their Fruits in low and moist places, not considering they are incident to Putrefaction. Oh, how infatuated are they then, which indulge themselves to that which is liable to Corruption? For, how can that which is Temporal, satisfy the Soul which is Eternal? The Animate Part comprehends all Corporal Things, by virtue of its Spiritual Nature, that it cannot be distended and filled by any Quantity. All things, the higher they soar towards Heaven, the less they care and care to hoard up: This may be attested by *the Fowls of the Air, which neither sow nor reap*, Mat. 6. 26. So it is with that Immortal Part, the Soul, the more it is elevated to its Creator, the more it withdrawn from Temporal Riches.

V. LET Contentment be the Avaritious Man's Catholicon to purge out Covetousness. This will make him a Proficient in the Almighty's Court, and wholly to depend upon His Providence. Then he may contemplate, That *God clotheth the lilies of the field*: And if so, much more will He clothe them which depend upon Him. Think on the Providence of thy Creator; and if thou

reliest upon Him, thou mayest assure thyself, that *none ever trusted in him, and was confounded*. He is too guilty of Avarice, that chargeth the Almighty with not granting him his Heart's Desire; and he is too ungrateful, that expresses not his Thankfulness for those Mercies he daily, nay, hourly receives from him.

VI. CONSIDER this, now ye that take too much Pains for Riches, what an imprudent Choice ye use to apply your Diligence: Ye that add House to House, and Field to Field, a lesser Compass at last must entomb ye; why then do you perplex yourselves so much, and appear such busy Graspers of the World; early you rise to gripe the World, and late go to rest, but can find no ease; your Mind is so fixed on uncertain Riches, that you are perpetually loaded with Care and Sorrow. And why all this, poor Covetous Wretches! but to undo others, and lose your Souls? Did you but wisely love yourselves, you would pursue alone your own true Happiness: you would not become such willful Fools; and prefer a short vexatious Vanity before an Eternal Joy and Felicity.

### **MED. XXIII. A Bad Exchange.**

Mat. xvi. 26.

For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

THIS Text works no Effects upon the Covetous; for they had rather lose their Souls, than forsake their Riches. He, for whom the whole Creation was made, makes himself wretched and miserable, in chasing after Vanity: disrobing Himself of all his Glory; and by exceeding a brutish Transformation, inhumes the Divinity of his Immortal Part in the Bowels of the Earth. Harken unto this, all you that inhabit in this Lower Region, ye that are Votaries to Sensualities, and ascend no higher than the Elements for Celestial Glory! that can mortgage your Souls for a momentary Pleasure; and entertain a delectable Misery, for Erelasting Happiness!

II. GIVE Ear, thou aspiring Meteor, whose haughty Ambition, with *Icarus*, soars to that height, that thou consumes the Wings of thy immoderate Desires! Thou that wilt with eagerness adore Satan, for a Kingdom; and greedily render him your Fidelity, for a Crown, and offer him a Revenue worth Ten thousand Worlds, the immortal Tribute of your precious Soul; till thy flourishing Hopes, and Trophies, be turned to endless Torments; thy Masquerading Revelings of elevated Honor, into Repentant Regrets of direful Horror; and thy Imperial Chair of State, into a Bed of Infernal Flames!

III. BE attentive, O thou indefatigable Wanton, whose Soul is as insatiable as brutish Animals; that palpitates after Pleasure, beyond the Chameleon's breathing after Air! Thou that swimst in iniquity, and plungest Morality in Seas of Vice; bathing thyself in those amorous Streams that drown thee in wanton Delights! that imaginest True Religion but a ridiculous Fable; the Lives of Apostles, Saints and Martyrs, but a Traggy-Comical Play, or a

melancholy Romance! and scoffest at Heaven, and its Creator, as if Infinite Eternity were but an imaginary Fancy!

IV. STOP not thy Ears, O thou wretched Miser, whom the deluding Rhetoric of Bags cram'd with Silver Coin can invite to Hell! and art ardeously allured to throw thyself into the Arms of Satan, at the Music of tempting Gold! That canst assist thy weak Eyes with Spectacles; and gaze thyself almost blind, at the Splendor and Curiosity of a rich Gemm; and imprecatest Geography, for defining Riches beyond thy Sphere; earnestly wishing thyself an *Indian*, that thou mightest lead the remnant of thy Life among the choicest Treasures; and converse with the richest Mines, till the Hair on thy Head were all Silver; till thou thyself werit all transmuted to Ore, and every Bone turned into a Wedge of the purest Gold.

V. LISTEN, ye tender Gallants, that are so attracted with the Mode of this World, that ye have have lost all Conceptions of a better! Ye that dwell upon Earth, only to delight your sensitive Appetites; and supply your Luxury with the exquisite martyrdom of thousands of Creatures! As ye are well-complexion'd Dust, and possess purer Veins; so entertain purer Passions too, and acquire generous and nobler Inclinations for Eternal Glory! The sumptuousness of your Attire will not invest you with Immortality. Should you expose your Estates to sale, and receive for it a great Value, '•would not purchase one Inch in Paradise. It was the elegantest Speech the ancient Orator ever delivered, when he uttered, *He would not buy Repentance so dear*. 'Twas but an Extemporay Oration; and yet all Silver-tongu'd Rhetoric could never parallel it: That one Note exceeded all his Eloquence, and will survive the Dexterity of his Pen.

VI. COULD we out-live the Lives of Patriarchs, even beyond the Age of old *Methusalah*, or of Time itself; and with the Pleasures of the greatest Epicures: Could we, like *Cleopatra* the *Egyptian* Queen, dissolve a Pearl into a Golden Cup, and drink the Riches and Pleasure of a Kingdom at a Draught; or Command all the Creatures of the Universe, as positively as ever the Centurion did his Servants: Had we all the delectable Enjoyments we can either wish, fancy, or chase after, and whatever can satisfy the Ambition of the most profuse and carnal Appetite: Were the whole Universe turned into a Garden of *Eden*, or a perpetual Spring adorn the Surface of our Mother Earth:

VII. COULD we, like the *Eagle*, renew our Age, and not grow Old, but still continue in our pristine Health; or if in Years, be insensible of the Miseries that attend the Aged: Could we unravel, untwist, or unwind Time again; reverse and retrograde its Wheels again; stop the swift Celestial *Mercuries*, the nimble Posts of Heaven, in their full career; and set the great Clock of the World backward to a Minute: Nay, were our Bodies of that durability as our Souls, that we could survive Time itself, and be a Spectator when the World receives its Period: Yet what shall we extract, if after all our vain and imaginary Felicities, and flippery Contentments, we become an Oblation for Hell, enroll'd in the execrable Catalogue of the Infernal Crew, a Victim for sulphurous Eternal Flames, banished to Perpetuity from God and Heaven: Then inform me, whoever thou art, and ask *Dives* himself that necessary Question, *What is? &c.*

VIII.

O Lord, what is there in this World, that should attract our Hearts, to tire ourselves in fruitless Desires, and indulge ourselves to the Pleasures of this Life, as our chiefest Felicity? How difficult is it for him that is unacquainted with thy Law, to perceive the Evacuity of those Enjoyments he hath so long rolled himself in, to resist the enticing Advantages of Sin; and disesteem the glittering Flashes of this Life, for that Luster of Glory Thou wilt impart. My God, instruct me so to use the World, that I forget not Thee. Let the Blessings Thou showerest down, quicken and increase, not stupefy my Devotion. Elevate my Obedience, not overwhelm my Thankfulness; that so the Follies of the World may become my Derision; and the Glories of Heaven, my only Ambition; that I may never, for a fading Fruition in this World, hazard both my Soul, and thy Saving-Grace together.

**MED. XXIV. In time of Sickness.**

Mat. viii. 2.

Lord, if thou wilt, thou canst make me clean.

THIS Prayer was effectual; and all Petitions are answered by the Almighty, if delivered with a sincere Faith, and a good Assurance. Let us now be upon the Grand Inquest; Is not Sin a Leprosy? Then every Sinner ought to make the same Deprecation. He that had been a Spectator of the Leper's Body, would not have been amazed at his Prayer: and yet, could he but have inspected his Soul, might, perhaps, have beheld Objects more prodigious and horrible; the Corruption of his Blood, which had lost its Vigour, and proved but an useless help to Nature, every part without Vitality, by so nauseating a Nutrition, instructed his Tongue this necessary, though doleful kind of Confident Prayer; *Lord, if thou wilt, thou canst make me clean.*

II. CHRIST, whose Bounty and Compassion never fails to demonstrate that the Fountain of his Love was as large as his Power was potent, would not reject such a Suit wherein his tender Mercy was so much concerned: and those Members which might have been sooner immers'd, than bath'd into a Cure, re-assume new Vitality and Complexion, by the liberal Bounty of a Touch. Thus the Leper receives a new Body; but we read no Lecture of any Operation upon his Immortal Part, which, perhaps, effectually required it: But his Successor, who was Bed-rid, was in a far greater state of Happiness; for his Sin and Disease were both healed together.

III. HOW many be found, that, like the Leper, view no higher than their Corporeal Substance, whole Exterieur Part is all their Principles of Religion; whilst the Immortal Part, that Spring of Life, lies all neglected under Epidemical Infection: Our Blood shall enjoy all the Delights that Art can reach, or the most Chymical Luxury can extract, to supply its Flames; whilst our splendid Part, the Divine and Celestial Fire which inspires us, lies all extinguished, and bereft of his Immortal Aliment, and can reserve nothing but a dull and hectic Luster to its Maker.

IV. THE Anguish of a Limb, can attract us to more Devotion in one Hour, than all the Concernments of our Souls can produce in a Year: and the deformity of the meanest Part, will appear an Object of more Disgrace and Dolour to us, than those pallid and infernal Forms that attend Sin, and disfigure Heaven in us. Of all Pestilences, this is the grandest, and yet least regarded: as if Hell were but a Trifle; Everlasting Damnation, a Pleasure; and the Eternal Misery of our Souls, a Diversion. Shew me that exquisite Beauty that is not Leprous; that Innocence, which is so perspicuous, that it is Immaculate; that Pattern of Sanctity, which may become a Saint; that Infant, Man or Woman, which is a Stranger unto Sin; and then I shall be hold an Amazing Wonder.

V. DID our curious Veins excel the fragrant Violet, whose Odor perfumes the Chymistry of the Air, the Dew of the blushing Morn: Were our Ancestor, *Adam's Sin*, an Alien to our crimson Blood; and the Day of our Nativity, as perspicuous as the splendidst Morn, immaculate as the new-blown Rose: yet the Pollution of our irregular Lives would soon discipline us in this Prayer; and the blackness of our occultest Thoughts would silently proclaim our own Deformity; and be ready to join with the Leper in this Petition, *Lord, if thou wilt, thou canst make me clean.*

VI. AND yet, was there not to be found, in those Days, a Generation of Vipers, that were righteous and clean in their own Eyes, that justify'd themselves in their own Impurity, and reckoned all the World but Lepers to them? Was not the lofty *Pharisee* a greater Leper than the poor *Publican*, though so ambitiously he displayed his proud Plumes? His soaring Pride carry'd more contagious Infection along with it, than the other Persons Sins could e'er pretend too. He that trusts to the Merit of his own Illustration, may infallibly lose Heaven, and those Eternal Joys which an humble Assurance doth procure.

VII.

O LORD, though I am not so vile as some; yet I am so vile in my own Eyes, that the Leper here is a Pattern of Perfection, to my imperfect Soul; *Lazarus's Corps* a Perfume, to my ulcerated Heart: yet were I far more impotent and fractured than the poor Cripple of *Bethesda*; more spotted with Leprosy than the Nine Unthankful Lepers which were cleansed, whose Ingratitude was more odious than their Disease; were those Legions of Infernal Spirits, ejected by Thy Sacred Word, infused in me; and were I as execrable as Satan could wish to make me; yet I know Thy Paternal Goodness, and I do not despond of Thy Almighty Power: for, *Lord, if thou wilt, thou canst make me clean.*

**MED. XXV. Upon Death.**

Rom. vi. 21.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

SINCE Sin must be destroyed, who then would make choice of that for his Felicity, which shall perish with himself; whose End is not only Death, but Hell; and will be his Destruction,

not only now, but hereafter? Indeed, were there no hopes that our Relics should resuscitate again, or the Ruines of our Frame resurrect to a politer Shape, we might well plunge ourselves in Enjoyments here, and fix our Felicity in delectable Pleasures: Every Person might then be tolerated, without Sin, to become an Epicure; and he that could project new Modes of Luxry, would not only pass for being Ingenious, but be esteemed Fortunate.

II. GOOD Morality would appear all Vice; and yet Vice itself would be held no more a Crime, but our Happiness: not to be Lavish, then, were a Sin against Nature; and he that excelled in Brutality, would be rendered most Rational: Legal Proceedings would then be a grand Enemy to Humanity; there could be no Sociableness, but in Confusion: and were there no Heaven, nor Hell, we should pleasantly mingle to a Chaos, and obey no other discipline but Riot: every Person might then be Atheistical, without Scandal: To be without the Almighty, and his Grace in the World, would be rendered no Misfortune; for then every Man might depend upon his own Merits, without Blasphemy.

III. Could they which inhabit the Earth, die like Bruits and Animals, and revive no more; the Hopes of not being Damn'd, would be a greater Comfort than the Delights of Sin. But alas, he that enters the Grave now, must live again, that his Life may be remember'd. Nor yet is it so much the Terror of Death, as the Horrors of a Guilty Conscience▪ the formidable Prognostics of a Future Eternity, that affrights the departing Soul: The Pangs and Anguish of expiring Nature are insignificant to those Stings that attend the Memory of our Crimes: The deep Sorrows of the Grave, and our being Extinct here forever, are Joys, to the Miseries which remain behind, but will certainly come.

IV. INFORM me now, thou that art so indulgent to the World, and hunts for Paradise in a Park of Sins; thou that makest Terrestrial things thy Treasure, and foldest up the Riches of thy Hopes in the Bosom of Old Time, or the Compass of a Span; when those lucid and swift Guides of Life, thine Eyes, shall wax dim with Age, or tired with Pain; when every Member shall become Sorrow's Object, and those Parts which were so employed in the Operation of Sin, shall become Instruments of Despair; when that delectable Frame, that magnificent Darling Edifice, thy Body, shall, by its shivering Qualms, and trembling Convulsions, consternate its disconsolate Owner; how will the Fulgurations of a Future Justice, and the Terrors of thy Ultimate End, confound thee!

V. CAN those transitory Enjoyments that allured away thy Immortal Part, restore it in convenient time? Can those Pleasures which bereft thee of Heaven, recover it again before Death puts a period to thy Life? Can thy Poms and Vanities assuage or allay thy deep Sorrows? or the *Memento* of thy Sins, the Destruction of thy End? Where's that soft Music, whose select Airs, like *David's* Harp, might charm the Cries of a Guilty Conscience; and by its skilful Strains, drop a pleasant Harmony that might pacify the Trouble of thy anguished Soul?

IV. WHERE are those expanded Trophies of empty Glories, thy Ambition has purchased at the easy Rate of only sinning for greedy Honor, for which thou hast traffiqu'd and sold Heaven? That Sovereignty for which thou enslavest thyself, and lost the perfect Freedom of



thy Immortal Soul? Cannot all thy Grandeur excite thee up a little; and by a fummy Power, once so formidable and applauded, reprieve thee from the unsatisfy'd Grave, or a more Eternal Prison.

VII. Where are those Goods of Fortune thou hast forfeited thine Inheritance for, whose transporting Luster deprived thee of thy Eye-sight, and rendered thee dimmer than themselves? Can they, by their utmost Skill, neither bribe nor purchase thy Pardon? Or will the silent Grave require no other Fee than so rich a Miser? Where are all those fine Diversions that divested thee of thy Piety, and the Thoughts of thy Creator? those pleasing deluding Vanities that swept away all sense of Heaven, and fore-sight of thy Future State? Are all shrunk into a Tomb, and an unwelcom Period? Are all thy Jocularities terminated in the Confines of a Sepulchral-Urn; and no other Objects left for thy Concomitants, but thy Crimes, and those Terrors thy Guilt presents?

VIII. BEHOLD now, and stand amazed, ye Adorers of the World more than of the Almighty! and view the Portraiture of your End, those Ruines you have so smoothly built on! Try if your imaginary Felicities are Proof against this Arrow; or can protect you from this Invader, the only Conqueror of the World, whose general Prison is but a Reserve for a worse, and its Execution here, but a Reprieve for a more durable and yet vital Mortality. He that reigned in Pleasures, must expire in Flames; and having long reveled it in Sin, must expect to riot it in Torments; and the misery is, that wishing not to live, he can never die.

IX. AND yet, how foolish and vain are our Desires still after the World? How easy and alluringly, O Lord, are we led by the counterfeit and transitory Pleasures of this Life, from Thee? We cannot plead Ignorance, but fully attest, That *the Wages of Sin is Death*; and yet how absurdly do we prefer its Service before Thine, whose Recompence of Reward is Life and Immortality? But The Period of Profaneness is Eternal Destruction, and the Delights of Impiety end in Confusion; and yet we eagerly embrace the fawning Proffers of Sin, before the never-failing Promises of Everlasting Glory.

X.

Have Pity, O Holy Jesu, upon the weak Frailties of our Humane and Corrupt Natures: And we humbly implore Thee to pardon and forgive the profuse Irregularities of our whole Lives. Grant unto us, O Lord, a perpetual Supply of noble and ardent Defires to run after Thee, that the Poms, Vanities, and Tinselware of the World, may become Objects of our Scorn and Derision; and that the bright Splendour of Thy Eternal Glory, may create our Ambition to serve Thee all the Days we remain here; that we may not, for a present temporal Enjoyment in this transitory Life, lose the blessed Hopes, and future Inheritance of the Saints in Light, but at last, having finished our Course here, we may arrive with Joy and Gladness at Thy Heavenly Kingdom.

**MED. XXVI. Upon Judgment.**

2 Cor. v. 10.

For we must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

IT is an Axiom, confirmed by woeful Experience, That the generality of them which bear the Name of *Christians*, and pretend to fight under Christ's Banner against the Enemies of the Apostolic Faith, are, by their profligate Impieties, the greatest Scandal to that glorious Profession: They live in such a Universe of Wickedness, as if the Redeemer of the World descended from Glory, not to subvert, but to establish the Empire of Sin; as if the main Design of their State, in this World, were only to fulfil that voluptuous Maxim of the Licentious Epicure, *Let us eat and drink, for tomorrow we must die.*

II. BUT if these Proficients in Atheism had a serious *Memento*, That there is a Deity inthron'd in Heaven, *who is of purer eyes than to behold iniquity*; and so jealous of his Honor, that he will not remit the least Guilt with Impunity: could they be persuaded to devote a few Minutes of the Time which they consume away to finish their Debaucheries, to a solemn Reflexion upon that inevitable Account which will be exacted from them at the General Resuscitation; when not only their Words and Actions, but the most occultest of their Cogitations shall be brought to Judgment; it were impossible for them, unless given over to a reprobate Sense, to perpetuate under the Dominion of their Carnal Appetites and Infections.

III. THE very Apprehension of the Vengeance to come, would fright 'em into an immediate Repentance; and produce such an admirable Reformation, that living *soberly, righteously, and godly in this present world*, they might be found Unblameable in the Great Day of the Lord Jesus. And what a Day will that be! at whose Appearance *the Sun shall be turned into Darkness, and the Moon into Blood*, Act. 2. 20. *When the Heavens shall be rolled together as a Scroll*, Isa. 34. 4. *the Elements melt with fervent heat*, 2 Pet. 3. 10. and this magnificent imbellish'd Structure of the Material Creation must perish in a Conflagration.

IV. When the echoing Sound of the Last Trumpet will be loud enough to astonish drowsy Mankind out of the sleep of Mortality; and all those innumerable Bodies, which for so many past Ages have inhabited the vast Re-Regions of Forgetfulness, shall arise from their Beds of Dust, and appear before the Aweful Tribunal of the Great and Impartial Judge! The Books will then be opened, the Indictments read, and every Man's Works shall be produced at the Barr, and Evidence given, either *for* or *against him*. No Title of Honor, or Dignity of Place; no Preeminence of Nativity, or Excellency of Natural or Acquired Endowments, will, in this Court of Equity, be admitted, as a sufficient Demurr, to an immediate and impartial Trial: but the High and the Low, the Rich and the Poor, the Noble and the Mean, the Learned and the Ignorant; he that sits on the Throne, and he that stands behind the Mill; even from the Swayer of the Scepter, to the Drawer of Water, must be equally impleaded; and without respect of Persons, receive a Compensation proportionable to their Merits.

V. IN this Great Day, the Lord of the Harvest will gather his Wheat into Heaven's Granary, but the Chaff shall be thrown into Fire Unquencheable; He shall separate his Fine Gold from the Dross, and distinguish Right Jewels from False and Counterfeit Sparkles: *The Sheep will then be separated from the Goats*, and True Believers manifestly known from Formal

Hypocrites. But what Tongue! not that of Angels, can express the Joy of those vigilant Servants, whom their Lord, at that time, will find diligently employed in the Performance of their Duties! All that formidable Pomp, and dreadful Solemnity, which shall precede and attend the Advent of the Judge, will but contribute to their Comfort, and enhance their Consolation: For they shall know, that He, who appears with such ineffable Majesty, to keep his General Sessions of Righteousness, is the same *Jesus* which was crucify'd for their Redemption.

VI. THEN that Exalted Savior will accost *his Followers in the Regeneration*, Mat. 19. 28. with these or the like transporting Expressions:

you my beloved Disciples, who renounced all that the World called Grandeur and Generosity, for the sake of your Crucify'd Lord and Master, and despised the present Enjoyments of Flesh and Blood, in Expectation of a Future and Invisible State of Felicity. *You*, who retained your Obedience, in the midst of a Rebellious Generation; and embraced Virtue, in an Age of Impiety and Profaneness. *You*, who subdu'd your sensual Appetites by the Austerities of Self-denial, and conformed them to the sublimer Dictates of Reason and Religion. And *You*, who rejoyc'd in the Day of Tribulation, and adorned the Doctrine of the Gospel by an exemplary Patience in the Day of Adversity: This is the Day wherein you shall receive a Recompence for all your Sufferings; a Recompence so incomparably Glorious, and of such Sublimity, that it will at once create and accomplish your Beatitude.

VII.

Your Troubles were Finite, and expired in a Moment; but the Duration of your Bliss will be Infinite and Eternal: You shall now enter into that Heavenly Kingdom, where all your Tears shall be wiped from your Eyes; and those Chrystal Drops which you plentiful shed in the Prosecution of your Salvation, shall be congeal'd into Pearls, to enrich your Diadems, and imbellish your Robes of Immortality: There no Deluge of Sorrow shall disturb the Serenity of your Felicity; no Anxiety or Perplexity, no Discontent or Vexation shall intrude within the Limits of your Happiness; but you shall securely bathe in Oceans of unmix'd Pleasures, and feast upon Delights which know no period.

VIII. BUT, while these Fluctuations of the Divine Mercy will consummate a Beatifick Calm in the Breasts of the Righteous, what irresistable Tempests of Consternation shall excruciate those impenitent Wretches, who chose their Portion on this side Heaven; and prefer'd the Dung and Miseries of a transitory World, before the Real Joys of a Solid Eternity? Now, they shall in vain invoke the Mountains to bury them beneath their perpetual Ruines; that by a more tolerable Destruction, they might evade the Fury of that Almighty Indignation ready to overwhelm them. But what will attribute them, in these inextricable Exigencies, that they possessed the Quintessence of the Earth; that they were splendid in Wealth and Honor; that they inhabited Palaces of Cedar, and took their Repose under Canopies embroider'd with Gold; that they were homag'd by Crouds of Parasites, and grew Famous in Popular Applause; that they were the Favorites of Crowned Heads, and the Darling of the Multitude; that all things past currrant according to their Desires, and were not molested by the Misfortunes

of other Men: when those illustrated Accommodations did contribute but to render 'em the more magnificently Miserable; when they vanish'd like a visionary Dream of the Night; but the *Memento* and Guilt of their Absurdity, will, like venomous Snakes and Serpents, cling to their Consciences, and become their remorseless Executioners for infinite Ages.

IX. THEN the Eyes of their Understanding will be opened, which the Fascinations of Sin had kept long clos'd; and they shall perceive the Folly and Frailty of those impertinent Trifles which they courted with so much Passion and Eagerness; and for whose insatiable Fruition they neglected their Immortal Souls, forfeited their Title to a blissful Immortality, and subjugated themselves to those tremendous Extremities which are the inseparable Concomitants of an inevitable Damnation. What heaps of Treasure then would they give, to reenjoy one Minute of that inestimable Time which they profusely expended in the unprofitable Works of Darkness, that for so inconsiderable a space, they might be but within a Possibility of Salvation? What Presidents of Mortification! What Miracles of Piety? What inimitable Examples of Virtue and Goodness would they appear to Mankind, were they to renovate the Lease of their Lives! How would they disesteem all those magnificent Shadows, and glittering Annihilations, which the idolizing Worldling so preposterously admires; and esteem the unmatchable Treasure of a Pacifick Conscience, unspeakably beyond the most transcendent Terrestrial Enjoyments!

X. BUT alas! 'twill be then too late for Repentance; and they who, in the Day of their Visitation, contemned the repeated Proposals of a Redeemers Reconciliation, shall, at this Juncture, with Tears of Blood, supplicate for Mercy, and be refused it: and the Lord *Jesus*, who would have been their Savior, and so frequently extended his compassionate Arms to receive them into Favor, if they would but Believe and Repent, will, as their inexorable Judge, utter this direful Sentence against them, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.*

XI. O IRREVERSIBLE Decree! from whence there can be no Appeal! and which no sooner pronoun'd, but those Condem'd Wretches must be forever exil'd from the Ecstatical Presence of the Almighty; and by Legions of apostate Spirits, hailed away to the dismal Place of Horror and Confusion, where they shall languish under the pressure of intolerable Punishments; and, by Wonder of Omnipotency, shall in Torrents of Fire, endure Extremity of Frigidity; and in Rivers of Ice, be tormented with perpetual Burnings: There they shall feed the *Worm that never dies*, and transude in those Flames which cannot be extinguished. And the Consideration of the Perpetuity of those Supernal Felicities which they rejected for Vanities, and of the infinite Continuation of their infernal Tortures, will shipwreck all their Hopes in the formidable Gulf of Desperation, and plunge them into the bottomless Abysses of the lowest Hell.

### **The Prayer.**

O BLESSED Father! since Thou art Formidabe in Thy Judgments, and Thy Anger is a Consuming Fire; since those incorrigible Sinners who despise the Offers of Thy Mercy, shall become the Victims of Thy implacable Vengeance, and glorify Thee in unimaginable Pains;

since Thou hast appointed a Season, when an Eternity of Felicity, or Misery, shall be the Reward of our Actions; and we must either stand or fall, according to our handy Operations: Vouchsafe, that the Contemplation of these weighty Verities may be such a prevalent Inducement to the Amendment of our Lives, that we may *work out our salvation with fear and trembling*. Let not the pernicious Allurements of this fraudulent World make us negligent of the Wrath to come; but let us walk with that awful Care, and vigilant Circumspection, that we may appear with Joy, in that dreadful Day wherein the greater part of mis-called *Christians* shall be consign'd to an Immortal Ruin and Destruction.

**MED. XXVII. Upon Hell.**

Isa. xxxiii. 14.

Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning?

ETERNAL Death is the dreadful State of the Damned; by which they are not only deprived of the Presence of the Almighty, but are also tormented with perpetual Suffering both in Soul and Body. Oh, how horrid is it then, to incur the Displeasure of the Divine Omnipotence! How strangely infatuated are ye, O senseless Sinners! to run on so swiftly in the Ways of Sin! Tell me, Can you freely receive your Wages, which is Death; and take up your Habitation in Everlasting Burnings, there perpetually to abide forever.

II. COULD we but obtain, by Divine Permission, a Visionary Prospect of that incorrigible Miscreant and Traitor, *Judas*; what a Scene of Horror would that be, to behold him, violently dragged by Infernal Spirits, and loaded with Chains of Fire; his Diabolical Countenance, pale and Wan; the Voice within him, his Conscience, Worm-eaten; his Pestilential Skin, covered with Leprosy, from whence issues out Stinks not to be endured; his Limbs and Body, wounded and tormented; and his Tongue filled with bitter Lamentations and Execrations; What a dreadful Apprehension will the Vision of so deplorable a Spectacle create in thee!

III. SHOULDST thou, in Contemplation, fix that dire Object before thine Eyes; and upon a strict Disquisition, examine him, saying,

Tell me, O thou perfidious *Judas*! what Grievs, what Pains and Torments are these thou undergoest? What number of Years has thou reigned insulphurous Fire? And how many Centuries of Ages must thou yet remain buried in Flames, and roaring among the Infernal Crew?

His guilty and amazing Conscience would soon reply,

The Pains which which I endure are intolerable; no intermission for Relief is here to be found, but the Torments thus inflicted are perpetual: The least of our Miseries far exceed all Punishments, which either the Justice of God, or the Cruelties of Men upon Earth, did ever execute: Despair is our continual Associate, and there is no vacant Place for Hopes of ever to be freed for these inexpressible Torments: You upon Earth, take your Ease, you Eat

and drink in full Bowls; whilst we want Water to cool our Tongues, which are tormented in these Flames.

IV. Let the Thoughts of Hell's Terrors ever put me in a Method to escape their Fury. Consider the Damned in their fatal Circumstances; their Life is, to die without expiring; and their Death is, to live in perpetual Punishment: There the Tormentor is never wearied, the Fire never consumes, and the Torments never decrease. And this Decree is according as the irrevocable Sentence requires; the fulfilling of the Justice of the Almighty, and the Reward due to willful Impenitents, and obdurate Offenders; that they should never want a sufficient measure of Punishment, who were continually glutted, and never cease'd from Sin.

V. There, the least Sin has its peculiar Punishment, wonderfully extracted out of its own Sordidness: The Salacious shall inhabit in unextinguishable sulphurous Fire, continually flaming from their own inordinate Affections: The Epicure and Ebrious shall sigh in vain for a little Water to cool their Tongues: The Outragious and Passionate shall snarl like mad Dogs; and the Malicious and Uncharitable shall corrode their own Entrails: The Wealth of the Misers shall be as Goads in their Sides; and the Arrogant and Ambitious shall be hurried down from the Precipice of Scorn, to the Bottomless-Pit of Contempt: The Infatuated shall miserably deplore their misspent Time; and pine away with Grief, for their not being diligent.

VI. BUT, O what strange Convulsions shall fasten on their Spirits, and vulnerate and search the utmost of their Souls! When they shall with Amazement behold themselves eternally bereft of the illuminating Vision of the Most Highest! When they shall behold themselves eternally exil'd from the joyful and amiable Presence of Jesus; that Omnipotence who created 'em to inherit His Kingdom; that Savior who purchased 'em to reign with Him in Glory: then shall they execrate the Hour of their Nativity, and those sordid Associates that enticed them to Ruin! They shall exclaim against the Folly of the fraudulent Universe; and belch out, with a raving Distraction, Are these the Products of those infatuated Desires, whose empty Enjoyments we esteemed our Happiness! Alas! what will our loose Liberties, and those fond Delights we so eagerly chas'd after, now yield us? What Happiness receive we from those fleeting Honors, and transitory Treasures we so highly valued? They are all fled away as a Vapour, and past away as a Morning-Cloud.

VII. BUT the Sting and Torment perpetually endures, and plagues our Vitals with Everlasting Anguish. Thus shall they roar out; but all is deaf to their Complaint: Thus shall they lament; but no Compassion shall relieve them. O dismal Spectacle of a wicked Life! O terrible Sequel of a destructive Death! perpetually to wish for what they never can obtain! perpetually to undergo that which is inevitable!

O magnify'd be Thy Divine Omnipotence, that with such an indulgent Affection gives us timely Notice of our Ruin! Save us, O blessed Lord! from all Impieties: Oh, save us, for Thy Own dear sake! Quicken our Minds against the Effects of Sin! and with Thy Fatherly Corrections chastise us often, that at last the Terrors of Hell may force us into Thy Heavenly Kingdom!

**MED. XXVIII. Upon Heaven.**

Psal. lxxxvii. 2

Glorious things are spoken of thee, thou City of God.

BUT all the most exalted Encomiums are infinitely below thy deserved Lauds and Praises: For, What Humane Understanding, What created Tongue, can be able to comprehend or express thy ineffable Excellencies? If this Inferior Orb, the Place of our Exilement, and a Theatre of inevitable Miseries, be so wonderfully delightful, that our Eyes are entranced with the Variety of its Objects, and can never sufficiently admire the Marvels they behold; if the Firmament, which is but a Foot-cloth for the Saints to tread on, be enamell'd with so many Starry Jewels, and imbellish'd with such radiant Planets, and glittering Constellations: How transcendent! how superlatively Magnificent are the Inner Apartments and Chambers of that Emperial Palace where the Adorable Deity does vouchsafe to communicate his Essential and Ecstatick Glories?

II. O DESIRABLE Mansion! One Minute's Residence in thy Celestial Courts, will make us more than Recompence for all the Afflictions we can possibly suffer in this Valley of Tears: And And how conceivably will our Reward be, when, by a Miracle of Divine Mercy, we shall be admitted to an Everlasting Participation of thy Immense and Inexpressible Felicities! It was the certain Hope of thy Enjoyment, which animated the Primitive Martyrs to sustain the most fiercest Tortures with an undaunted Constancy, and to triumph in the midst of their Conflagration.

III. THE comfortable Expectation of thy Fruition, was the Grand Motive which induced the Magnanimous *Ignatius*, when threatened by his Persecutors with Extremity of Torments, to make this Heroic Replication; *Fire, Gallows, Beasts, Breaking of my Bones, Quartering of my Members, Crushing of my Body, all the Torments of the Devil together; let them come upon me, so I may enjoy my Lord Jesus Christ.*

IV. IT is an undeniable Axiom, That all Secular Felicities are built upon brittle Foundations. The most sublime Terrestrial Pleasures, even in their greatest Complacencies, are but transient Vanities, and conclude in Vexation; but the Objects of the Celestial Habitations are refined to such an extraordinary degree of Perfection, that they will be able to satiate the most extended Desires of our capacious Souls: There we shall possess, in lieu of a living Mortality, which moves us towards the Grave, a Vitality glorious beyond Imagination, durable as the Ages of Eternity, and whose Enjoyment will entitle us to excessive and inexplicable Satisfaction.

V. IF we admire Beauty: Our ravished Eyes, in lieu of Corporeal Objects, shall behold those Immaterial Glories which flow from the Fountain of Uncreated Light, and shall be permitted to contemplate that wonderful Clearness which proceeds from the Beatifical Visage of the Supreme Creator. If Riches be the Center of our Affections: Gold, Pearls, Diamonds, Rubies,

Jewels, and whatever we account most precious and estimable in the Universe, are but faint Metaphors to describe the Inestimable Treasures of the Supernal World.

VI. IF Honor be the Subject of our Ambition: What are Scepters and Crowns, but Illustrious Miseries? What are the Grandeurs upon Earth, but gaudy Shadows, in comparison of those Incorruptible Diadems, those permanent and Substantial Dignities which flourish Above. If we delight in Music: There we shall hear the Panegyric Anthems of the Seraphick Choir; and shall bear a part in the solemn Celebration of that Almighty Being, whose only Presence will be sufficient to replenish us with immeasurable Felicity.

VII. TO Conclude: Nothing can be ded to that Immensity of Beatitude which we shall there enjoy; but we shall be as perfectly Happy, as the immediate Vision of the Incomprehensibly Glorious Trinity, the Society of Angels, the Conversation of Triumphant Spirits, and the inexpressible Accommodations of a blissful Heaven can possibly make us.: And to consummate our Felicity, all our Enjoyments shall be invested with Eternal Glory.

#### **THE CONTENTS.**

- SECT. I. *What Meditation is* Page 1
- SECT. II. *That it is a Duty* Page 5
- SECT. III. *Rules and Directions for Meditation* Page 10
- SECT. IV. *Of the Subject and Method of Meditation* Page 14
- SECT. V. *Of being Affected with the Divine Presence* Page 17
- SECT. VI. *Of Preparatory Prayer Before Meditation* Page 21
- SECT. VII. *Of Consideration* Page 25
- SECT. VIII. *Affections and Resolutions* Page 29
- SECT. IX. *Of Vows* Page 33
- SECT. X. *How to Conclude your Meditations* Page 35
- *Collects to be said Before and After Meditations* Page 36

#### **Meditations on Several Occasions.**

- MED. I. *Confession of Sins* Page 38
- MED. II. *That the Cross of the Holy Jesus should excite us to Repentance* Page 42
- MED. III. *Of the Fruits of Repentance* Page 45
- MED. IV. *Of Man's Salvation* Page 50



- MED. V. *The Youth's Memento* Page 53
- MED. VI. *General Rules of a Godly Life* Page 58
- MED. VII. *The Whole Duty of Man* Page 63
- MED. VIII. *The Vanity of the World* Page 67
- MED. IX. *Jacob's Ladder.* Page 72
- MED. X. *Of a Good Conscience.* Page 76
- MED. XI. *Of a Wounded Spirit.* Page 81
- MED. XII. *Of Humility* Page 86
- MED. XIII. *The Proud Pharisee* Page 91
- MED. XIV. *The Soul's Delight* Page 95
- MED. XV. *True Contentment* Page 10•
- MED. XVI. *Of Divine Faith* Page 105
- MED. XVII. *The Canaanitish Woman's Faith* Page 109
- MED. XVIII. *Of Love and Charity* Page 114
- MED. XIX. *An Act of Divine Love* Page 120
- MED. XX. *Of Chastity* Page 126
- MED. XXI. *Purity of Heart* Page 133
- MED. XXII. *Against Covetousness* Page 137
- MED. XXIII. *A Bad Exchange* Page 142
- MED. XXIV. *In Time of Sickness* Page 148
- MED. XXV. *Upon Death* Page 153
- MED. XXVI. *Upon Judgment* Page 160
- MED. XXVII. *Upon Hell* Page 171
- MED. XXVIII. *Upon Heaven.* Page 177

FINIS.

**P-RA-25. The whole duty of man epitomiz'd: for the benefit of the poor. With select prayers suited to every partition. By Edm. Stacy, a minister of the Church of England. - Allestree, Richard, 1619-1681., Stacy, Edmund, b. 1657 or 8.**

THE Whole Duty OF MAN Epitomiz'd FOR THE Benefit of the POOR. With Select Prayers suited to every *Partition*.

•y *Edm. Stacy*. a Minister of the Church of *England*.

•ear God, and keep his *Commandments*; for this is the Whole Duty of Man,

*Eccles.* 12. 13.

LONDON:•rinted for *John Lawrence* at the *Angel* in the *Poultry*, 1700.

**To the Right Honorable Sir Richard Levite, Lord Mayor Elect; And the Honorable Charles Duncomb, and Jeffery Jefferies Esquires, Sheriffs of the City of London, &c.**

IF there be anything that can excuse my Presumption in putting Three such great Names to this little Book, it must be the Sincerity of my Intention for the Interest of Religion.

For the Doctrines it contains, I need say no more, than that they are faithfully Collected from that incomparable Author the *Whole Duty of Man*, a Book (to speak in *Dr. Hammond's* Words) that has all the Advantages, which (with God's Blessing) can render it fit for the Salvation of Mankind.

My Design in drawing it into this little Volume, I have already mentioned in the *Title*, viz. *For the Benefit of the Poor*, and who so fit to recommend it to them, as those very Persons to whom the Government of this great City is entrusted; your Names, your Characters, and your Authority together, must needs stamp a Repute upon it; and render it acceptable even to this sin full Age.

I am sensible, there's neither of you can be any Friend to the common Vanity of Complement; and therefore to bespeak your Acceptance of these few Sheets; I shall Address my Self to your gracious God, that under the shadow of your Protection, he would bless this Epitomy to the Conversion of many Souls.

Alas! we live in a World wherein Virtue has almost lost her Prerogative, Religion has few true Friends and will have fewer still, •ill Men can be persuaded to consi•er the Necessity and Advantage of •t; and how far this little Book •ay contribute towards that End is •tterly out of my Power to deter•ine.

I know I have put it into good •ands, and so I humbly leave it •ith you, with this Assurance, that •hatever you do in the behalf of •iety and Charity, will be doubly •ac'd to your Account in the Re•ords of Eternity, and entitle you 〈◊〉 Rewards as large as your Merits, •d as lasting as your Souls.

And now there remains no more, •t to beseech you to accept this ••tle Book, and Pardon the unwor•y Author, who amongst many o•ers that Congratulate your Ac•ssion to your respective Stations, 〈◇〉 one of the first that has thus ven•r'd to do it in Public.

Your high Qualifications have •awn after you many Hearts, and •any ardent Wishes, and Mine in a more Particular manner than th• rest, who am with the utmost D 〈...〉 stance and Regard, may it plea 〈...〉 your Honors,

Your most obedient Servant, E. Stac•

### THE PREFACE.

OUR Inimitable Author has proposed the Care of our Souls as the grand Preparatory to the *Whole Duty of Man*, and indeed I cannot better recommend the *Epitomy* of his Book, then by telling you in his Words, that the carelessness of our Souls is the Root of all the Sin we commit; so that unless we would be persuaded to consider the Condition of our Souls, all Lectures of Religion must be utterly lost upon us.

The Design of this little Book will admit of but a very short Preface, and therefore I shall only tell the Reader, that his Soul being infinitely the most •valuable of anything that he has beside, has the greatest Title to his

Care both in Point of Reason and Justice.

This is what we find confirmed in the Accounts of all Wise Men, who still value everything more or less, as it imports to their Interest or Happiness▪ Our Souls therefore being our chiefes• Good, it concerns us very nearly t• consult their Preservation, and how that's to be done, is the Design of the following Sheets.

I hope it will not be expected, 〈◇〉 should say anything in Apology for this undertaking. If the thing be done a• it ought to be, it must needs be of general good; the Reader indeed woul• do well to observe, that though my Brevity, &c. has generally compel'd m• to use my own Words, yet the Meaning and Method of the Author are all along carefully preserved.

For the *Whole Duty of Man* itself 'tis indeed a most complete System o• Religion, and therefore highly fit to b• often read over at large by all, whos• Time and Circumstances will allow it; This Epitomy is only designed t• supply those Deficiencies, and for th• Assistance of bad Memories; in brief 'tis intended chiefly *for the Benefit of the Poor*, and to them I refer it &c.

### THE Whole Duty OF MAN Epitomiz'd, &c.

#### PARTITION I.

the Duty of Man by the Light of Nature, and Scripture: His Duty to God, Himself, and his Neighbor. His Duty to God; of Faith, the Promises, of Hope, of Love, of Fear, of Trust.

THE Incarnation of our Blessed Lord, is without doubt a sufficient warrant for the Salva 〈...〉 n of our Souls, if we perform the Conditions annexed to it; which 〈◇〉 in general to use

our honest endeavours to obey the whole Will of God, according as we have it conveyed to us, by the Light of Nature, and the Light of the Holy Scriptures.

The Light of Nature in the first place is a Light which God has stamped upon our very Souls, by the guidance of which, without the help of Scripture mere Natural Conscience would direct us in the performance of several Duties. Such as are to Worship a God, to be Just one to another, and to Honor our Parents, and the like.

The Light of Scripture is a far more Divine Light, when in God hath laid before us both his Commands, and Precepts, to be the general Rules and Grounds of our Duty.

The general Rules of the Duty of every Christian are briefly comprehended under these three Heads; our Duty to God, our Selves, and our Neighbors, and those three I intend for the Subject of the following Discourse.

The Foundation of our Duty to God, is grounded chiefly upon our acknowledging him to be God, and then admitting of no other.

And first by acknowledging him to be a God, we are to believe him to be an Infinite Glorious Being, without either beginning or end, both Father, Son, and Holy Ghost, God blessed forever.

We are likewise to believe him in his Attributes; to be a God of Mercy, Justice, and Power, that he sees and knows all things, and disposes every Event, according to his Will, and that he can never cease to be other than perfectly Good, Merciful and Just.

The believing him to be our God signifies yet more, it means by Faith we should believe the Holy Scriptures to be his Word, and that all that he speaks to us by them, are most true; that all that he affirms is Indubitable, that his Commands are Just, and Equal, his Threatenings and Punishments certain and unavoidable, and that all his Promises are *Yea* and *Amen*, and will most certainly be made good to all those that faithfully depend upon him.

This is the sum of our Faith, or Belief of those things God has been pleased to reveal to us in the Holy Scriptures.

The next Duty to God is Hope, which is a comfortable Expectation of his Promises, and should be always preserved from the dangerous extreme of Presumption or Despair; We should neither depend too much, nor too little upon his Mercies, but rely upon his Justice, and Integrity for our Rewards and Punishments.

A Third Duty we owe to God is Love, a Duty which without doubt he has the greatest right to, both upon the account of his Goodness and Compassion to us, his Innate Excellence, and his particular Kindness to all Mankind.

God is most Good, Just and Excellent, he is perfectly Holy, Kind, and Compassionate, and cannot be charged with any Impurity, or the least mixture of anything that is evil; his Goodness and Kindness are Immense and Infinite, and have been so abundantly

demonstrated both to our Bodies and Souls, that we cannot refuse him our Love without the greatest Injustice.

The Scripture abound with Holy Invitations, endearing Promises and affectionate Offers, by which he endeavors, as it were, to woo us into good Lives, and to entreat us to accept of Happiness here and Eternal Happiness hereafter.

The two great Tokens of our true Love to God are First, An earnest desire to please him ‹◇› and Secondly, To enjoy him. This is the common Indication of true Love in all ordinary Cases; and above all oath• things doth best approve us to thos• we have a real value for.

The reality of ou• Affections to Go• are best declared, b• a steady Conformit• to the Divine Will, a readiness t• obey his Commandments, and a• awful regard to his Precepts; the•are indeed Arguments of our real Love, and Affection, and the only way we can make use of, either to please him, or to show the sincerity of our Hearts.

Next to pleasing God, a desire to enjoy him is consistent with our Love; if we love God in earnest we shall covet to be always in his Company, conversing with him in Prayers and Meditations, hearing his Word and receiving his Sacraments, which is the only means of enjoying God in this World.

Our enjoyment of God in the next is far more permanent and complete; there we shall be continually with him in eternal fruition of Joy and Happiness, in comparison of which all our advantages in •his Life are but empty Baubles and Trifles.

A Fourth Duty to God is Fear, which •rises from the consideration of his Power and Justice; and those in Conjunction, do both enable, and oblige him to punish the Wicked an awful regard and belief of which is the only means that can restr ‹...› us from offending him.

God is the chiefes• Object of Fear, and therefore we ough• not to fear Man mor• than God. *I will no• fear*, says the Psal•mist, *what Man can do unto me*. Me• have no Power to do us hurt unless• by God's Permission, and then the• Malice can reach no further neithe• than our Goods, Names, Liberties or our Lives; the Destruction o• Soul and Body together is God's Pre•rogative only.

'Tis God alone that knows a• our secret Thoughts and Transact•ons, all our Sins though committee• with never so much Privacy, lie all•ways open before him, and he will b• sure to find us out, and punish ‹◇› unless we repent, which indeed i• the greatest Argument that can b• to awaken our Fears and engage ou• Apprehensions.

A Fifth Duty to God is Trust, that is, a depending and resting upon him in all our Dangers. Wants and Extremities, whether Spiritual or Temporal.

In our Spiritual Dangers, we are to throw ourselves upon God's Assistance, and to implore him to strengthen us with the Grace of his Holy Spirit, that we may be able to withstand, or at least to remove the Temptation.

In our Temporal Dangers we are to rest and depend upon him, to commit ourselves to the shadow of his Wings, under the Royal Prophets Assurance, *Psalm •4. 22. That the Lord delivereth the Souls of the Saints, and all that put their trust in him shall not be destitute.*

In all our Dangers and Distresses, with Prayers and Tears we are to implore his aid, and not attempt to deliver ourselves by any wicked Act; we must never use sinful means, not even the Preservation of our Lives and Liberties can make any the least pretence for the doing an unjust thing; Christ himself has told us, that *if we gain the whole World and loose our own Souls, we are great losers by the Bargain; if therefore things should ever come to that unhappy Issue, that we must part with our Estates, perhaps our Lives, or else commit Sin, we should then remember that that's the proper season to fight under the Banner of the great Captain of our Salvation, the Crucify'd JESUS.*

In our spiritual Necessities we are to fly to God with Tears in our Eyes and invoke his Assistance, we are to pour out our Souls before him, and then we may depend upon it, that as he has commanded us nothing that he has not given us Power to perform, so he will suffer us to want nothing that we ask of him with a holy and devout Integrity of mind.

We are likewise to rely upon him in all our Temporal and Bodily Wants; he has obliged himself to take care of all his faithful Servants, his Eye is upon them that fear him, and them that hope in his Mercy, to deliver their Souls from Death, and to feed them in the time of Famine.

If we do our Duty honestly and religiously in our several Places and Callings, then as the Apostle adviseth we may cast all our Care upon God who careth for us, and he who is subject to no sort of Deceit or Impoverishment, that best knows our wants, and is best able to supply 'em, will be sure in the proper season, to relieve us against all Dangers and Necessities whether Spiritual or Temporal.

I conclude this with the words of the Apostle, *Phil. 4. 6. Be careful in nothing, but in everything by Prayer and Supplication, with thanksgiving, let your Request be made known to God.*

## **PARTITION II.**

Of Humility, of Submission to God's Will, in respect of Obedience, of Patience in all sorts of Sufferings and of Honor due to God in several ways, in his House, Possessions his Day, Word, Sacraments.

A Sixth Duty to God is Humility, which from an humble sense of our own Meanness and his Excellency should work in us a twofold Submission, the first to his Will, the second to his Wisdom.

A Submission to the Will of God consists chiefly in our Obedience or Patience, in the first by urging us to a ready Complaisance to his Commands, by melting down our stubborn haughty Minds, without which we can never come to know, worship, or obey him, with that profound Distance and Submission which the greatness of his Majesty, and the importance of his Commands require.

To promote our Obedience, we should often reflect upon that vast distance that is between God and our Selves, that we are but polluted Dust and Ashes, wretched Creatures but of a few Hours, and that he's without Beginning or End, Immortal and Eternal.

That our best Works and Performances are utterly unworthy of him, or at least unworthy of our own Commendation, the best we can do when we come to compare it with the Perfection and Purity of Almighty God, as the Prophet expresses it, *Is but as filthy Rags*, and therefore we ought by no means to boast of our own Works or to attribute any of them to ourselves, but to give God the Glory and preeminence in all our Actions.

The Second kind of Submission to God's Will is Patience, which consists in an humble acquiescence to all the Afflictions which HE is pleased to lay upon us. This will make us easy under all his Dispensations, and entitle us to a kind of Repose even in the midst of our Troubles, and is indeed the pure effect of that Humility that does so highly recommend us to Almighty God.

A patient Submission to the Will of God will give us a right notion of our Afflictions rather than incline us to murmurs and complaints, will convince us, that God chastizes us out of Friendship, and so consequently that we are obliged to thank him for his Correction, as indeed we are upon many extraordinary Accounts, but especially as they are Marks of his Care and Love.

Our quiet, and thankfulness under Afflictions is not all neither, the Fruit of 'em should be Repentance, that's God's chief Design in laying them upon us; that they should force us to call ourselves to an account, and enquire diligently what it is that has engaged him to deal with us in so rough a method.

In all our Sufferings and Afflictions we ought to look upon God's permissive Power as the Principle Agent, and with Holy Job's Patience, let them be derived to us either from God or Man; and in his Words, bless the Name of the Lord for giving us warning.

Secondly, I told you that Humility contained likewise a Submission to God's Wisdom, as well as his Will; God being infinitely Wise and Just, we are to submit to him in all his Commands and Dispensations.

We are to submit to him in his Commands, by making our Understanding conformable to his Will and Word, how opposite soever it may be to our own carnal Reason or Humours, for when we consider that his Wisdom is Infinite and cannot Err, we own an Obligation to believe and obey everything he speaks or commands.

We are likewise to submit to the Wisdom of God in all his Dealings and Dispensations, and though many Events happen contrary to the ordinary Course of things, and are utterly above the reach of our narrow Capacities to comprehend, yet being all chosen and determined by the unerring Wisdom of God, we ought to submit to them, with the greatest Satisfaction and Humility.

The next Duty to God is Honor, which consists in the paying him such a respect and Reverence as belongs to the greatness of his Majesty, and this may be either inwardly in our Hearts, or outwardly in our public Actions, and Behaviour towards him.

Besides, the general, there are particular Ways of honoring God, as First, By approaching his House, the Church with Reverence, and behaving ourselves there with Devotion and Attention; Secondly, In his Possessions by paying our Tithes and Just, Dues which God has appointed for the maintenance of his Ministers.

The Sin of Sacrilege and defrauding the Ministry, is a very great and crying Sin; 'tis the downright robbing of God, and indeed his Vengeance is in nothing more discernible than in his Punishment of it; upon which account we should have a very strict Care never to meddle with any thing set apart for God.

The Third Thing whereby we are to express our reverence to God, is by keeping Holy the particular Times set apart for his Service, such as the Sunday's, or Lord's-days and other solemn Festivals appointed by the Church; this he has strictly required of us, and here we must not disappoint him upon any pretence.

Days of Fasting and Humiliation are like wise to be solemnly observed, that according to the Design of the Church, we may meet together, and humble ourselves deeply before God, and with Prayers and Tears bewail our own and the Sins of the Nation.

Fourthly, We are to express our Honor to God, by paying an awful Reverence and respect to his Word, by frequent reading the Holy Scriptures, and by collecting the measures of a good Life from those lively Oracles; by attending upon the Duties of Religion, and by being present as often as we may at the public Catechizings and Sermons.

Catechizing in the first Place is the Foundation upon which the whole Christian Practice must be built, 'tis therefore the Duty of every Parent to have his Children early instructed in the Church Catechism, and for this end they are to call in the help of their respective Ministers; and for those that have been so unhappy to want these Instructions in their Youth, it concerns them as nearly as their Souls to have their minds Principally with the Conditions of their Salvation as soon as they can, which neither the Consideration of their Age, nor any other pretence should persuade them to defer for one Moment.

After they are instructed in the Principles of their Religion, they ought then to apply themselves to the hearing of Sermons, which they ought to attend too, not out of Custom or Formality, but for the true ends for which they were first intended. The Doctrines are to be locked up our Hearts, that we may have them in a readiness to combat all our Lust and Follies, and to beat off all our Temptations; this is the great end of Preaching, and unless we make this use of it, it signifies little towards the Salvation of our Souls.

Fifthly, We are to Honor God in the strict Reverence the two Sacraments, Baptism, and the Lord's Supper; the first we are to respect a particular Covenant



between *ourselves* and *ourselves*, the first and *the* Sign of our Salvation; and *the* second as a remembrance of *Christ's* Death, and the Privileges *afforded* to us upon that account.

The Sacrament of *Baptism* being *administered* to us in our *Infancy*. It is not expected from to perform the Covenants which *we* engage ourselves to by our *Professions*, but then this lays the *greater* Obligation upon us when *we* come to Years of Discretion, to double our Duty, that we may *obtain* the best amends we can, for *our* defects of our *Minority*.

To come to a true Knowledge of *our* Duties we Promise at our *Baptism*; the right way will be to *consider* what our God fathers and God *mothers* Vow in our *Baptism*, and that we all find to be, *to renounce the Devil and all his Works*, by which is meant *the* *Worshipping* all false God's, *which* is indeed the worshipping the *Devil*; Secondly, *The Poms and Vanities of the World*, that is, all *inordinate* desires of Riches and *Greediness*, all unlawful Sports and *Excesses* in Meat or Apparel, and all *other* sinful things wherein *the* World is apt to deceive us; a *Thirdly*, The sinful Lust of *the* Flesh, by which is understood *inordinate* Appetites, and all *unclean* and carnal Desires, and *this* is the first part of our Covenant.

The second general Thing *of* God-fathers and God-mothers *promised* for us in our *Baptism*; *that* we should believe all the *Articles* of the Christian Faith, as *these* are sum'd up to us in the *Apostles* Creed, and not barely *believe* them neither, but to have all *these* Principles so deeply impress'd *and* engraven in our Minds, that *from* thence we may be able to draw *sufficient* Motives to the Practice *Virtue* and *Piety*.

The last part of our Vow is, that we should keep God's Holy Will and Commandments, and walk in *the* same all the Days of our Lives; *that* is, that according to the *Directions* of God's word, we should *walk* all our Days in the Paths of *true* Religion, Honesty and *Sobriety*.

This being in short *the* Substance of our *vow*, the next thing *of* the Obligations we all under to perform *it*, and herein I need only tell you, *that* 'tis a Vow of the most solemn and *binding* Nature, and that you cannot *break* it without being not only *unjust*, but forsworn; besides, 'tis *our* Interest to keep it upon many Accounts, but especially upon the Account of the great Privileges it *entitles* us to, from the Promises of God conveyed to us in that *Sacrament*.

### PARTITION III.

Of the Sacrament of the Lord's *Supper* of Preparation before, as Examination, of Repentance, Faith, an *Obedience*, of Duties to be done *at* the Receiving, and afterward *&c.*

THE Reverence due to the Sacrament of the Lord's Supper is the next thing, which according to my first Division, I shall consider by laying down what is to be done before, at, and after the Receiving.

The first thing to be done before the Sacrament is Examination, which is a strict enquiry into the state of our Souls and the Condition of our Lives, and this in the Judgment of St. Paul is so essentially necessary, that we ought not to presume to make any approaches towards the Holy Table without it.

For the perfecting your Examination, you are to consider the Nature of your Covenant, which is a renewal of your Baptismal Vow, and since that is the chief end, three things follow in Course; First, That we be well Instructed in the Covenant itself. Secondly, What have been our Breaches? And Thirdly, Then that we resolve upon a better Performance for the Future, and these Three are to be the general Grounds of our Examination.

And First, You'll find that, this is a Covenant made by God with his Son Christ Jesus for the Redemption of all Mankind, and that the Conditions on our side, are an entire Obedience to all his Commands, and the state of our Knowledge in this, is the first part of our Examination.

The next is concerning our Breaches of this Covenant, which we can never know with that exactness as we ought, without comparing them with the Law of God, which as it is the truest rule and measure of our Duty; so 'tis the best means to lead us to the Knowledge and Fountain of our Sins.

Our Sins alas! are of many sorts and degrees, and require great deal both of our Judgment and Deliberation to enquire aright into their Causes, and Consequences. It requires a great deal of Skill to heighten and aggravate the Circumstances of our Guilt to that degree, till we come at last to a true Sense of the heinousness of them.

The end of Examination is to bring us to this, and to a right Knowledge of our Sins, to humble us at the sight of God, and to melt our Hearts into a deep Sorrow and Contrition upon the Consideration of our Demerits and Injustice towards him; we are likewise to Pray for the Assistance of God's Spirit in the discovery of all our Sins, and for his Grace that we may thoroughly bewail and lament them.

After we have wrought ourselves, by the assistance of our Examination to a just hatred and aversion against all our Sins, then we are humbly to confess 'em to Almighty God, who by the precious Blood of his Son Jesus Christ, we are faithfully to believe, will be reconciled to us, and upon the account of our entire Obedience will vouchsafe us the Salvation of our Souls.

And then, when we have thus examined and prepared ourselves with respect to our Humiliation and Contrition, our Confession and Faith, the next thing is our Resolution of Obedience, which must not be only in general, but with a particular regard to every individual Commandment of God derived from a fixed and solid hatred against all manner of Sins.

The means of t 〈...〉 new and entire Ob 〈...〉 dience must be o 〈...〉 next Care, which w 〈...〉 be best perfected 〈◇〉 an impartial retr 〈...〉 into our own Minds; there 〈◇〉 may discover the Springs and Fou 〈...〉 tains of our Sins, and what Tem 〈...〉 tations we are exposed to, and 〈◇〉 be in a capacity to shun and avo 〈...〉 them; and this must be done i 〈...〉 mediately too, without any ma 〈...〉 ner of Delay or Pretence; for t 〈...〉 it be done, and a Bill of Divorce g 〈...〉 ven to every Lust, we are in no r 〈...〉 spect fit to meet our Redeemer 〈◇〉 the Holy Table.

Beside this, we a 〈...〉 to put our Souls in 〈...〉 the best posture th 〈...〉 we can, by imbracin• all the Virtues of 〈...〉 good Life, and 〈◇〉 possessing them with all those Gr••es that may render them acceptable in the Eyes of God, and this we may do effectually, by contemplating the Promises and goodness of God, and by meditating upon the exemplary Life and Doctrine of our blessed Lord.

His Life will put us •n mind of that Charity and forgiving temper, which is so often, and solemnly required of us, and so essentially necessary in our Sacramental Preparations; 'tis Death for us to approach God's Feast of Love, with any manner of Ranchor or Malice; we are to bring no other Dispositions thither, but what are dictated to us from a devout Mind. A fixed and settled Devotion, earnest and frequent Prayers, and a Soul disentangled from the World, are our properest Companions for this Sacrament, and for these we are earnestly to implore God's Assistance, without whose help in assisting us with the Graces aforementioned, we can never expect 〈◇〉 complete our Preparations.

And for the better perfecting a• this, we are to apply ourselves 〈◇〉 our spiritual Guide, to the Minister of our own Parish, who is th 〈...〉 properest Person in this Case; 〈◇〉 him without any manner of reserv• we are to declare our Doubts an• Jealousies, and to take his Assistance and Directions; and herein 〈◇〉 sort of shame to discover ourselves ough• to deter or discourage us; we ough• to open our Case fairly and Impartially that he may know perfectly how matter stand between God and our Soul• and then he will be able to give u• Advice how to cure both ou• Doubts and our Sins the doubtful an• the confident are equally obliged to this our own Judgment are not entirely to be relied upon, in a Concern where there is so much weight and difficulty, nor is the Advantage of a spiritual Guide to be rejected, when it can be of use in the Improvement of our Preparation.

These are the Duties before the Sacrament. The next thing is, what is to be done at the Time of Receiving; and here, First, Consider thy own unworthiness, and how unfit thy Sins and Frailties, and the repeated breach of thy Vows, have rendered thee for such a Holy Table; from hence, let thy Meditations lead thee to the Sufferings of Christ. When we see the Bread broken, and the Wine poured out, we should reflect that his blessed Body was torn, and his Blood split, and that it was our Sins that was the Cause of both.

Consider likewise that the Sufferings of Christ were the only means to atone the wrath of God, and then consider what inexpressible thanks are due to him for preserving thy Sou• that must have perished eternally without his help; this great Love of Christ for us, should

stir up in us a love for him, and engage us immediately to take up solemn Resolutions to Sin no more, and that we may indeed perform these Resolutions, we ought earnestly to beg of this crucified Savior, that he will by the Power of his Death, mortify and kill all our Corruptions.

Just as we are about to receive the Consecrated Bread and Wine, we should remember that then God is entering into a New Covenant with us, that he's now giving us fresh Assurances of the Pardon of our Sins, if we perform our part of the Condition; as soon as we have received, we ought to offer him our devoutest Praises for that great Mercy, and should be sure never to forget to send up our Prayers to him, not more for ourselves than for the good Estate of the Church, and for the Conversion of all Mankind.

After the Sacrament is over, then we ought as soon as Possible, to retire ourselves, and to repeat again our Prayers and Praises, and to renew our Promises, and to beg the Assistance of God's Grace to enable us to make 'em good, and to pursue our present Purposes to the end of our Lives.

The Day we receive the Sacrament should be kept void of all worldly Cares and Business; we should spend that Day especially in Prayers and Meditations; and indeed no Day should pass, but we should call to mind the Promises we make to God at the Sacrament, and consider seriously the danger we expose ourselves to in breaking them.

In breaking our Vows at the Sacrament, we make God our Enemy, and engage him to withdraw from us all manner of Kindness and Compassion; nay, we raise an Enemy within our own Bosom; our Conscience must needs fly in our Face, and upbraid us with the breach of such solemn Vows and Covenants.

God's Mercies in pardoning us heretofore should not give us the least encouragement to provoke him again; to presume upon this is a very high abuse of his goodness; The obligation of our Sacramental Vows are perpetual, and can never be violated without the breach of our Oaths; 'tis perpetual, 'tis true, and yet 'tis to be renewed often, We are to do it as often as we have opportunity in remembrance that Christ died for us. And thus I have showed you the Reverence we are to pay to God in his Sacrament.

#### **PARTITION IV.**

Honor due to God's Name; Sin's against it, Blasphemy, Swearing, of Assertory, Promissory, unlawful Oaths, of Perjury, vain Oaths, and the Sin of them.

THE last thing wherein we are to express a Reverence to God is in honoring his Name, and what this is, will be best understood by considering what are the Things by which it is chiefly dishonored.

The first Sin against the Honor of God's Name is Blasphemy, the highest Degree of which is Cursing him either by our Words or in our Thoughts, and next to that, Swearing either by false Oaths or else by rash and light ones.

A false Oath may be of two kinds; as First, That by which I affirm something; or, Secondly, That by which I Promise; the one we call an Assertory, and the other a Promissory Oath, and are both a very great dishonor to God's Name, when they are not taken with Sincerity and Truth, and performed with reality.

An Oath is the strongest Tie that can be between Man and Man, but yet if it be unlawful in itself and contradictory, and impracticable in the Nature of it, in such a Case, though the breach even of such an Oath be a very great Sin, yet 'tis better to repent heartily of our Folly and Wickedness in making such a sinful and inconsiderate Oath, then to attempt with greater Sin and Danger in the performance of it.

There is nothing by which the Name of God is more dishonored then by Perjury, 'tis the highest affront can be offered to him, and indeed we find him resenting nothing with more just severity, then this kind of Violation of his Honor, *He will not hold him guiltless*, he has declared *that taketh his Name in vain*, which is so dreadful a menace, that methinks it should engage everyone that has any value for his Salvation, to keep them most strictly from this Sin.

All vain and light Oaths, such as are so common in our Discourses, are likewise a very high offense against the Majesty of the Name of God. Our Savior has forbid us to swear, even by mere Creatures, to show us, I presume the Reverence we ought to have for the Name of their Creator; and sure whatever this profane Age may think of it, there is nothing does more argue a Contempt of God, then to hear his Name intermix'd in every Period of loose Discourse. and violated every Moment with horrid and impertinent Oaths.

This sort of vain and rash Swearing leads directly to Perjury, we grow at last so Familiar with the Name of God, that at length we can use it upon any occasion, without considering whether we swear true or false to things doubtful or certain beside this too there is no manner of Temptation for this sort of lewd Swearing, there is no kind of Pleasure or Profit in it, nor anything else to recommend it, and so consequently 'tis a base Sin, which we willfully commit without any manner of excuse or Pretence.

'Tis a dangerous Vice, and therefore every Man that values the Salvation of his Soul, ought to renounce it with the greatest Caution and Concern; the means are always ready before him, *viz.* the Sense of the Guilt and Danger of it, when he considers the great dishonor that his rash Oaths offer to the Name of God, and that Eternal Misery must be his Punishment; unless he repents, he must needs surely be touched with a Sense of his Guilt and Danger, and these must certainly argue very strongly with him to renounce 'em.

Speaking Truth is likewise a very great means to restrain us from rash Oaths when Men once come to be observable for their Truth and Integrity, there is no need of an Oath to confirm the Veracity of what they say; we ought also to avoid all occasions that are most liable to betray us to this Vice, to preserve constantly a deep and profound Veneration for the Name of God, which we should never mention without Respect, and that will be an excellent means to prevent us against the profaning it with our Oaths.

Another great means to restrain us from rash Oaths, is to keep  $\langle \diamond \rangle$  strict and constant Watch over our Words, and then to use the great remedy of all Prayer, that God would enable thee to avoid  $\langle \diamond \rangle$  overcome this wicked Custom. And thus by these several ways of dishonoring God's Name, we may easily perceive what it is to Honor it, which is all founded upon an awful Respect and Reverence, which is due to that sacred Name, that is Great, Wonderful and Holy.

#### **PARTITION V.**

Of Worship due to God's Name, of Prayer, and its several Parts, of Public Prayers in the Church, of Private Prayers, of Repentance, &c. of Fasting.

THE next great Duty to God is worship, a Duty only peculiar to himself, and therefore of a very great Importance; and is to be performed, First, By our Souls; and secondly, By our Bodies, the Souls part is Praying, and of that there are divers Parts, according to the different thing for which we ask.

Confession is the first, and may be either general or particular, the former is a necessary part of our solemn Prayers, whether Private or Public; and the latter more proper for the Private and the intent of it is, that  $\langle \diamond \rangle$  should humble ourselves before God, and with a deep and hearty Sorrow bewail the Sins we confess.

The second part  $\langle \diamond \rangle$  Prayer is Petition,  $\langle \diamond \rangle$  which we beg of God whatsoever we want either for our Soul or Bodies. For our Souls, we beg the Pardon of our Sins, and the Assistance of his Grace to enable  $\langle \diamond \rangle$  to obey his Will. For our Bodies we beg the necessaries of Life, such outward things I mean, that he his Wisdom sees most fit and needful for us.

A third part of Prayer is Deprecation, by which we entreat God that he would turn away from us the evil of our Sins, and the Punishments due to them; that he would prevent us from all Sin, and enable us against all Temptations, and that he would forbear to chastise us with Spiritual or Temporal Punishments.

The next part of Prayer is Intercession, which consist in Praying for others, both for Strangers and Acquaintance, but in a particular Manner for the Governors of the Church and State, and for our Relations and Friends.

Another Part of Prayer is Thanksgiving, which is the praising and magnifying God for all his Mercies both Spiritual and Temporal; for the blessings of our Souls and Bodies, but above all for the sending his Son to redeem us, and the Holy Ghost to comfort us, and for all other his Favors vouchsafed to us in his Word and Sacraments.

These are the several sorts of Prayer to be used both Public and Private, The Public use of them is first in the Church, from whence we must not absent ourselves without some necessary Cause; and Secondly, In our own Families, where every Master is strictly bound to call his Children and Servants to their daily exercise of them.

Private Prayer, is called so, because we use it in Secret, where we have an opportunity to be more particular than  $\langle \diamond \rangle$  convenient in Public, and upon no account or pretence whatsoever  $\langle \diamond \rangle$  to be omitted.

Prayer is a Duty, that requires a frequent performance by none seldomer then Evening and Morning; we should always begin and end the Day with our Addresses to Almighty God, oftener if we have any conveniency, and indeed did we consider the advantages of Prayer, we should think it great Wisdom to use it as frequently as possible.

For First, 'Tis a great Honor, that such mean and contemptible Wretches as we are, should be admitted but to speak to the great God of Heaven and Earth; and then 'tis a Benefit, the highest that can be Imagin'd Prayer being that immediate source of all the Advantages we either want or wish, besides 'tis a pleasant Duty in itself, and to a truly Pious and Devout Mind, it affords abundance of substantial Delight and Satisfaction.

The Carnal Minds indeed can discover none of these Advantages, the Pleasures of the the Flesh, and the dress of the World lie in the way, and those have so vitiated their Palates, that they cannot taste none of the pleasantness in it; other think it unpleasant for want of a frequent usage, and beside these two, there is nothing can dissuade us from the real Pleasure and Advantage of it.

The next thing is, how well we perform this Duty, and herein we are chiefly concerned for the Matters of our Prayer we are to ask nothing unjust or unlawful but all with Faith, an Humility, and with the most profound and deliberate Attention.

Opposite to Attention in Prayer is all wandering thoughts; the Consequence of which are very dangerous. To suppress these, we should consider the greatness of that Majesty to whom we are speaking, the worth of those things we ask for, and our own extraordinary Wants together.

We must likewise invoke God's Assistance, and set a careful Watch over our Hearts to keep all straying thoughts out of our Minds, whilst we are conversing with Him; all our Petitions should be put up to Him with the highest Zeal and Ardency of Soul; Our Prayers should be abstracted from all manner of in and Impurity, and be constantly directed to right and proper ends.

This is the first part of Worship, the next is Bodily Worship, and this consists, in humble and reverend Gestures in making our approaches to God, in such a decent lowliness of Body, that may best declare with what a Prostration of Soul, we make our Addresses before the Throne of Grace.

Repentance is the next Duty we owe  $\langle \diamond \rangle$  God, and is in show nothing else but a general Resolution to forsake our Sins, and to implore his Grace the times for the great Duty are as often as we think upon our Sins; every Day at least we ought to call ourselves to account.

At some particular times indeed, we are obliged to redouble our Repentance, at those Times we ought to fix for our selves at least once a Week. We ought  $\langle \diamond \rangle$  have a set time of Evening

our Accounts with God and our Conscience, the time of Affliction and Calamity is a very proper season for it, and at our Death we are the most solemnly obliged to renew it.

But 'tis dangerous to defer it till Death, we should not hazard our Souls upon such uncertainties; beside, Death-bed Repentance must consequently want several Qualifications which the Nature of true Repentance requires; the custom of Sin is not to be destroyed in a few days, or hours, or perhaps moments, besides too, our Pains and Agonies most probably disturb our thoughts, and then our Repentance can never be dress'd up with that strict Sincerity, which God requires of us for the Salvation of our Souls.

To Repentance, the Duty of Fasting may with great Reason be annex'd which is a Duty we find so commonly recommended by God himself, the Church and the Practice of good Men; by Fasting, we in some measure revenge the Injury done to God upon ourselves, and such Holy Revenge upon ourselves for our Sins, is doubtless very acceptable to God, and yet we ought not to think them sufficient without the Merits of Christ's Blood to atone for our Offences.

The Scripture has indeed given no particular Direction, however often this great Duty of Fasting is to be performed, but the oftener the better; for being great Instrument of our Humiliation, we ought to take all opportunities to perform it, which our Health and Circumstances will admit.

And thus I have pass'd through the the first Branch of our Duty to God to wit, the acknowledge him to be our God; the second the having no other, and of this I need say no more, then that by it we are forbid all kind of Idolatry and Superstitious Worshipping of Images of Creatures, and all inward Idolatry of the Mind.

## PARTITION VI.

Of Sobriety, of Humility, the great Sin of Pride, of vain Glory, the Danger, Folly, the means to prevent it, of Meekness, &c.

### Duty to our Selves.

This Duty to our Selves, is by St. Paul sum'd up in one word *SOBERLY*, by which meaning must be our keeping within those bounds which God has set us, both with respect to our Souls and Bodies; and this sober government of the Soul requires a great many *Virtues*, of which I place Humility in the first Rank.

Humility gives us low and humble thoughts of ourselves, direct us to behave ourselves easily under the mean Opinion of others, and withal is directly opposite to that kind of Pride, and vain Glory; two of the most dangerous Enemies to Mankind.

Pride in the first Place, is a very great and provoking Sin, it has been often shewn by God's severe Punishments of it, it is in some respects, like there a Parent or Nurse to most other Vices, by betraying us first, and then drawing us in to reject all Remedy and by



frustrating all the desires and overtures of God's Mercies; and beside this too, it betrays us to punishments, God having all declared himself the proud Man's particular Enemy.

'Tis likewise a very foolish Vice, a Vice that argues the greatest Folly that can be, because there can be nothing either in the Goods of Nature, Fortune or Grace, that with any reasonable pretence we can be proud of.

That this dangerous and foolish Sin is to be avoided, I suppose we may take for granted, and the chief Means to do it, are by applying ourselves to God for the Grace of Humility; which may be best acquired by a Reflection upon our own Sins, Follies, Meanness and Imperfections; to which we ought to join our hearty Prayers, that God would make us some of those poor in Spirit to whom the Blessings of Heaven are promised.

Secondly, Vain Glory; that is, an empty thirst after the Praise of Men, is likewise opposite to Humility, and a very great Sin; for it betrays Men into several dangers, but more especially errances Christ out of their Heart. 'Tis an Indication of Folly too, which everyone must be satisfied in, that would but consider what 'tis he hunts for, only a little empty Applause, a little popular Air which can never bring him any solid advantage; the Means to help this are to consider ourselves in the first place and then the true state of things in the second, and weigh both in the Ballance of Wisdom and Sobriety.

Meekness; that is a Calm and peaceful Temper is another great Virtue, and may be exercised both with respect to God and ourselves, that towards God falls under the Head of Humility and is already spoken to; as it respects ourselves, 'tis an Advantage in a great many Particulars; more especially as it promotes our Honor and Reputation, enables us to bear the Sufferings of Humane Life with Ease and Moderation, and with Prudence and a good posture of Mind; and the proper Means to obtain this most admirable Virtue, are by comparing the Loveliness and Benefits of it, with the ugliness and mischiefs of Rage and Anger, but above all, by contemplating the Life and Example of that great Pattern of all Meekness *Jesus Christ*.

Consideration is a third Virtue, that relates to the Soul, and directs us to preponderate both our State and our Actions; to weigh our State first, and to consider both the Grounds of our Faith, and the Case of our Souls; and accordingly to prepare ourselves against the Day of Death and Judgment; and the neglect of this most excellent Virtue has been the ruin of thousands, and is the general Cause of all our Sin and Misfortunes.

It directs us too in our Actions; teaches us to advise with our Consciences, and to debate the probable good or ill of everything we do before we do it, and to examine likewise those things that we have already done, whether they may be warranted by the Law of God, and the Rules of Religion and Sobriety; upon many Accounts therefore we are to employ it often both with respect to our State and Actions, and to make up our Accounts frequently; and the plain Reason for it is this, because our Lives are so wavering and uncertain, that we hazard our Salvation, when ever we lie down to sleep in an unrepented Sin.

## PARTITION VII

Of Contentedness, and the contraries to it; Murmurings, Ambition, Covetousness, Envy; Helps to Contentedness; of Duties which concern our Bodies; of Chastity, &c. Helps to it; of Temperance.

THE next Duty to ourselves is contentedness, which consists in an evenness and an humble acquiescence under any State it shall please God to allot for us; and without this, 'tis impossible we should be in any tolerable Condition of Happiness. The Contraries to it, are Murmurings and Impatience under God's Dispensations, all Ambitious Thoughts and Desires, and all sorts of Covetousness, Gripping and Extortions.

Covetousness is a very great and high Offence, and directly opposite to the great Duties we owe to God, our Selves and our Neighbors▪ 'tis opposite to our Duty to God, by taking our Minds off from him, and embarrassing them with the Cares and Troubles of the World; 'tis opposite to our Duties to our Selves, both with regard to our Souls and Bodies by urging us to sacrifice the first to a little Pelf and Dross, and the latter to Pains and Disappointments, and so 'tis opposite to our Duties to our Neighbors, both in our Justice and Charity, by forcing us upon unlawful Means, and by setting us upon false and indirect measures; contentedness is also contrary to all kind of Envy and Malice, and can never inhabit in any Breast, that is the least tinged with Prejudice or Revenge.

Helps for Contentment are the Consideration of God's Goodness, Power, and Justice, and his universal Care of the World, that all our Affairs are in his hand who knows our Wants better than ourselves; Secondly, We should consider the Vanity of all earthly things, by comparing them with the essential Joys of Heaven; that we are here but as Strangers and Pilgrims, and that whatever our outward Condition may be, there's a time coming when we shall be delivered from the burden of all our Sins and Sorrows. and be enstated in a Happiness large as our Wish and lasting as our Souls.

A Fifth Duty is Diligence, which is a Duty which we likewise owe to our Souls by watching carefully over them, and diligently guarding them against all Dangers, and then improving them industriously in every Virtue, and in all the Gift of Nature, and the accomplishments of Grace.

We must likewise improve and cherish all good Motions, and make the most of every Holy Suggestion, lest upon our despising the overtures of Grace, God withdraws from us all manner of kindness, and turns us up to a reprobate Sence; and thus far of the Virtues which belong to our Souls, I come next to those that belong to our Bodies.

In the front of these I place Chastity, a Virtue which strictly forbids all manner of wantonness and uncleanness, not only the grosser Acts of Adultery and Fornication, but likewise all impure Thoughts, and all unchaste Looks and Gestures.

The Beauty of Chastity can be no how better described, then by comparing it with the loathsomeness of Lust, and the many Evils and mischiefs that spring from it. Lust defaces the Dignity of our very Souls, and sinks the rational Creature into a Bruit; it makes our Minds foul and filthy, and loads our Bodies with Diseases and Deformity, and what's worst of all,

does generally call down God's great and heavy Judgments upon us, and shuts the Gate of Heaven against us Eternally.

These and many other are the sad effects of Uncleaness, against which we ought to fortify ourselves, by avoiding Idleness, and improving our Mind in all kind of active Virtue; by avoiding all manner of Temptation and all lewd Company, but above all, by praying earnestly, that God would give us a Spirit of Purity.

The second Virtue relating to our Body is Temperance, and the Exercises of it are divers, *i. e.* in Eating, Drinking, Sleeping, Recreation, and Apparel; I shall speak of them separately, and begin with Eating.

Temperance in Eating, is then observed when we make it agreeable to the end for which God and Nature designed it to wit, the Preservation of Life and Health; those are the sole end of it, and he that proposes it either to gratify his Taste, or Pamper his Body, Crosses God's original Purpose in it, and breaks all the Rule of Temperance by which it should be regulated; nay, he sacrifices all his other Senses to his Taste, exposes himself to the Character of a Glutton, and what's worst of all, to the Fate of that rich Glutton, that after all his Dainties wanted at last a drop of Water to cool his Tongue.

#### **PARTITION VIII.**

Of Temperance in Drinking; false ends of Drinking, *viz.* Good Fellowship, putting away Cares,

THE next thing is Temperance in Drinking; the right Ends whereof are the very same with Eating, *viz.* the preserving our Lives and supporting our Healths, but this like the former has been sadly subverted and directed to Purposes strangely distant from the Original intent of it.

Men now drink themselves into Beast under the common but false Notion of Good-Fellowship; others drink to excess under the pretence that 'tis a great means to maintain a mutual Friendship and Correspondence amongst Men; some will have it, that 'tis highly useful to cheer the Spirits, and to correct and dispel Melancholy; that it drives away the Cares and Perplexities of Humane Life; that 'tis very fit for the passing away time and filling up empty Intervals, nay some will tell us 'tis Reproach not to do it, and argues a great deal of sowreness and disingenuity, man there are that drink for drinking sake that love the Liquor and so are Sots without any of the former Pretences; but these are all great mistakes, and truly upon a fair State of the Matter, 'tis a subject fit both for our Wonder and Sorrow, how this unaccountable Practice of excessive Drinking should have so unluckily encroach'd upon all Societies; that no Bargain can be made (which is another pretence for it) nor nothing of any Moment transacted, but the Tavern, or the Ale-house must be the Place fixed upon for the doing of it.

The unreasonableness of these Motives is too plain to admit of a Dispute, they are all so ridiculous, absurd and inconsistent, that upon a short Appeal to common Experience we find 'em exploded and condemned; every Degree of this Sin is a high breach of Temperance;

every drop we drink beyond what is convenient for moderate Refreshment, is an Offence both against God and Man, and the strong Drink above all the rest both from the evil of his Example, and Practice the most unaccountable.

A Man would think that the many Mischiefs that attend this Sin should be a warning to us to avoid it when we consider 'tis a dishonor to God a reproach to Christianity, and a Destruction both to our Souls and Bodies; sure a few Exhortations may serve to prevail with us to forsake it.

And why should any seeming difficulties dissuade us against parting with so dangerous a Vice; why should we plead Custom or the Necessity of Drink, or why should we betray so much Folly, nay so much Wickedness to make drinking the business of our Lives. Alas! 'tis a mistake, and let the vain deluded Drunkard say what he will, it can be no Reproach to us to reject all Intemperances of this kind, and all the Persuasions of Men upon that Account.

The Means to resist these, and all other Temptations for intemperate Drinking, are to weigh the Good with the Ill, and the pretended Advantages with the real Losses and Dangers, and to reject them at their very beginnings, and to avoid all manner of Occasions and Opportunities, this we may do, if it be not our own fault, and these and such like means will effectually do the Business, if our mistaken Love to Vice does not hinder it, and make us unwilling to believe it, either dangerous or destructive.

#### **PARTITION IX:**

Temperance in Sleep; the Rule of its Mischiefs of Sloth, of Recreations Cautions to be observed in them ◊ Apparel.

Sleep is a Thin part of Temperance, which is likewise, if measured by the end for which God ordained it, only for ◊ Refreshment; and ◊ support for our frail Bodies; and in this we are likewise to take Care not to indulge ourselves to far least at length it incline us to Sloth which is ordinarily attended with a whole train of dangerous Sins, and with abundance of other great Inconveniencies.

We should likewise have a very high regard to Temperance in our Recreations, and be perpetually Cautious, that they are lawful in their kind, and no ways dishonorable to God, or Injurious to our Neighbor; we should be very careful too, that they never end to undue Ends, but are all exactly Innocent, harmless and inoffensive.

The last part of Temperance is that of Apparel, and this as well as the rest is to be measured according to the Ends for which Cloathing was ordained; which were first to provide a modest and decent covering to hide our Nakedness, this was the first and great End of it; the second was to fence our Bodies from the Severities of the Cold, and secure to us such a convenient Warmth that is necessary for the Preservation of our Health; and the third for the distinguishing Persons both with respect to their Sex, and Qualities. Now these are the three grand Ends of our Apparel, which we should always be careful to preserve in the middle, between the extremes of gaudiness and contempt.

And thus I have passed through the several Branches of Temperance and herein I would in no respect seem to advance a contrary extreme; *i. e.* too much sparingness, which is indeed a fault as well as Excess. A Covetous griping Temper is no more to be accounted for, than any of the former; and is in many Particulars a high breach of our Duty both to God, our Selves, and our Neighbors.

#### **PARTITION X.**

Of Duty's to our Neighbors. Of Justice, Negative, Positive, of the Sin of Murder, of the Hainousness of it, the Punishment of it, and the strange Discoveries thereof. Of Maiming, &c.

#### **Duties to our Neighbors.**

IN the Word Righteousness are contained in gross the Duties to our Neighbor; and in the larger Sence it contains all kind, both of Justice and Charity. I begin with Justice, of which there is two sorts, Negative and Positive.

By Negative Justice, we are forbid to do any wrong to any Man; either in respect to his Soul, Body, his Possessions, or his Credit; and first we must not do any manner of Injury to the Soul, either in a Natural and Spiritual Sence; we must take great Care that we give no occasion of Grief or Sadness to the Mind of any Man, in which Sence the Soul is said to be naturally injured; and we must be diligent not to administer to him the Cause, either of Sin or Punishment, in which Case the Soul may be spiritually wronged.

Sin is the Disease and Wound of the Soul, and the seducing us to it is the greatest Injury that can be done us. There are several Means for this, both direct and indirect; the direct Means are commanding us, counseling, enticing assisting us; the indirect Means by showing us ill Examples, or by encouraging us in any Wickedness; by justifying Vice, and by throwing Reproach upon the Duties, and strictness of Religion, and by these, and such like Means, both direct and indirect, Men bring upon themselves the great guilt of injuring and wounding their Brethren's Souls.

It would be too long to instance, the several Sins by which Men ensnare others: will therefore leave with this Caution, that it concerns them near as their Souls, to consider that Injuries they have done of this kind, and to bewail them with the deepest Concern and Sorrow; and not only that neither, but as a more particular Testimony of their repentance, to do their best by all the means they can to make Reparation.

Negative Justice in the second place binds us against all kind of Injury to the Bodies more especially against the Life of our Brethren. Murder is a Sin of the deepest Dye, and may be committed either openly and directly, or else secretly and treacherously. It may be done, either by open and Public Violence or else effected under the Coverture of concealed Malice and revenge, but which way soever it is the Sin is of that altered heinousness, that it provokes God to higher degree of Anger in the Execution of his Vengeance upon than any other Vice in all the black and dreadful Catalogue.

It is worth our notice by what miraculous Means God been pleased to deliver it; and indeed would we but take  $\langle \diamond \rangle$  to our serious Thoughts, it must needs possess us with the greatest Horror and Abomination of it, and engage us to watch and guard ourselves against the most distant approaches of this Vice.

Next to the Murthuring, the maiming and disabling our Neighbor is a very great Sin, this we must grant, by reflecting how precious our Limbs are, and how miserable a thing the want of any of 'em is; especially, if it be  $\langle \diamond \rangle$  poor Man; in such  $\langle \diamond \rangle$  Case, though we can never make him a full Satisfaction, we are the most solemnly bound to provide for his own, and his Families wants.

Unlawful Wounds and Stripes are likewise highly inconsistent with that golden Rule of Loving our Neighbor as our Selves and indeed our Cruelty to others, argue not only a great deal of Pride and Insolence, but withal  $\langle \diamond \rangle$  savageness and brutishness of mind, much below the common tenderness and compassion that becomes the human Nature.

#### **PARTITION XI.**

Of Justice about the Possessions of our Neighbors; against injuring him in his Wife, his Goods; of Oppression; Theft; of paying of Debt &c.

THE next part Negative Justice, relates to the Possessions of our Neighbors,  $\langle \diamond \rangle$  the front of which we may with great Reason place the Wife. O Wives, are the Principle part of our Possessions, and the corrupting Her to defile Her Husbands bed, is the worst and highest part of Injustice both to the Man and the Woman; this is an irreparable sort of Injury. A Vice that God has declared that he himself will Judge, and we may depend upon it, without Repentance that Judgment of his will be the most severe and dreadful.

Next to this, we owe a Negative Justice to our Neighbor with respect to his Goods; such as are his House, Land, Cattel, Money, &c. and the two ordinary Causes that engages Men to break it, are therefore Malice or Covetousness.

That Part of Injustice that is founded upon pure Malice, is commonly acted upon the Devils Principle, like him they seek to destroy others; not so much, as 'tis any good to themselves, but out of a natural desire to do mischief, the other part that is founded upon Covetousness, though indeed it may have something of a base and sordid Design in it; yet when 'tis considered, 'tis always attended by Oppression Theft and Deceit, it wants very little to come up to the wickedness of the former.

Oppression is an insolent bare-fac'd Robbery, and so much the worse still, because the Poor are generally the Persons injured we have many. Lectures against every kind of it, in Holy Scripture but especially against that which affects the Fatherless and Widow 'tis indeed a most crying guilt, and God's heavy Vengeance is no one instance more exemplary, he that has oppressed the Poor; saith the Prophet, shall surely die, and his Blood shall be upon him.

Theft is another kind of this Injustice, which in general is twofold, the first is the withholding what we should pay, and the last the taking from our Neighbor what we have no

Right too; the first as well as the last, is a plain Act of Robbery, and let the present Practice of the World argue never so much for it, it can never prove, but that by common Justice and Honesty we are strictly engaged, to the utmost of our Abilities, to discharge all the debts we are obliged to, either by Bond, Promise, or any other lawful Obligation.

## PARTITION XII.

Of Theft; Stealing; of Deceit ‹◊› Trust; in Traffick; of Restitution, &c.

THE next Part of Theft is; either by open Violence or private Fraud, the Robbing our Neighbor of that which he is in Possession of. This a Vice that wants no Aggravation it need not be disputed, but the both the Highway Man and House-breaker, as well as the sly, injurious Pilferer are two Ranks of degenerate Creatures so odious to God that they are unfit for human Society. There are a great many Branches of this sort of Robbery as the Concealing of stol'n Goods the buying them at cheap Rate with many others, which I need not mention any further, they being best but a kind of Robbery. God will be sure to deal severely with us upon that account, although perhaps we may escape the Cognizance of the Law.

A third Part of Injustice is Deceit, of which the Acts are so numerous, that 'tis morally impossible to Name 'em all: I shall Rank them therefore under these two general Heads, viz. The Deceits of Trust, and Traffick.

He that deceives a Man in a Matter of Trust that is committed to him, is guilty of the most treacherous and base Injustice; in such a Case we are to behave ourselves with the utmost Fidelity; especially, when anything for the uses of Piety or Charity are committed to our Charge; he that violates his Faith in these particulars, adds Sacrilege to Fraud and Treachery, and entails upon him all the Curses that are due to those Sins.

As to Matters of Traffick, there may be deceit both in the Buyer and Seller; the Seller Sins greatly, when by a Connection of Lies, perhaps Oaths and Execrations, he conceals or excuses the faults in his Commodities, or what's as bad, sells by false weights and measures, or impose an extravagant unreasonable Price upon the Buyer; these are indeed grown very common and practicable faults, but yet never the more excusable, the great Judge of Truth and Equity has often declared his solemn displeasure against 'em, and will be sure, sooner or later, to punish them to the utmost.

The Buyer may be guilty of Fraud too and though indeed he does not fall under so many Temptations as the Seller yet when ever he makes an advantage of his Neighbors Wants, and Purchases his Commodities at under Rates, without doubt he offends the Justice of God, by thus insulting upon, and making his Advantage of his Brothers Necessities.

The Temptations to Deceit in Traffick, are so interwoven with all Trades, that it behooves every dealing Man to have a great Care to guard himself against them, this way of Cheating is become a perfect Trade itself, and Men boast of it, and value themselves upon it, but for all that the Eyes of God are too pure to behold such Iniquity; nay, 'tis even a scandal to our

Christian Profession, a very high and solemn breach of those common Rules of Justice and Equity laid down in the Precepts of the Gospel to be the Standard and Guide of our Actions.

Besides all this, 'tis but a mistaken Principle neither, Fraud and Undermining, deceitful measures and false balances are not the right way to make us Rich, there goes a secret Curse along with such kind of Practice which is generally executed in this Life; which though it may by chance fail here, it never fails in the next; there the Deceiver will be fatally deceived in the loss of his Soul, the Consideration of which should methinks put him upon the grand Remedy, Restitution, without which he can never make any tolerable Atonement for the Injury he has done either to God or his Neighbor.

### **PARTITION XIII.**

Of false Reports; false Witness; Public Slanders, Wisperings; of Scoffing, Calamities, Sins, &c. Of Positive Justice, Truth, •ying, of Envy and Detraction, of Gratitude, &c.

THE Credit of *His Credit*. our Neighbor is another Part of Negative Justice, which should be as dear to us as his Possessions, and should in no respect be impair'd either by false Reports or malicious Surmizes and Conjectures, from both which our Reputation, the dearest thing we have, next our Souls, is liable to great Injury.

False Reports may be spread divers ways, both Public and Private, the Public way is ordinarily, by bearing false Witness either with regard to our Lives or Estates; this is a most grievous Wound indeed to our Credit, a sort of outrageous Injustice to our Neighbor, that we are hardly ever able to make him amends for.

The second open way of spreading these Reports is by Public Slander, and herein our Reputation is also liable to a great deal of Injury. Reproaches, Lying, Scandal and Railing make up the base Composition, which as the Apostle long ago observed were amongst other Works of the Flesh, fit only to shut Men out of the Church here, and the Kingdom of Heaven hereafter.

The Private way of spreading such Reports is Whispering, this is a way as dangerous if not worst then the former, and is by *St. Paul* mentioned in the Catalogue of great Crimes, which are the effect of a Reprobate Mind; this is a kind of Slander that like secret Poyso• destroys us insensibly; 'tis *Solomon*•Observation; that the Wisperer separates chief Friends, than which nothing can argue louder for the suppressing of it.

The several Steps of this Vice are to be carefully avoided, as First, We should be so far from encouraging it, that we should rather reject the very first approaches of the Tale-bearer: Secondly, We should be very Cautious how we believe false Reports, or rather we should never give any Credit at all to them: And Thirdly, We should be sure never to report anything we here from such kind of People, but look upon 'em no less Enemies to us, then to those of whom they are speaking.

Besides, this open way of impairing our Neighbors Credit, there is▪ yet another, which though it may seem to be a little more plausible, is yet in all respects as bad as the former; I



mean Scoffing and Reviling, which indeed is not only an Injury to our Neighbor, but even to God himself.

The three Things for which Men are commonly revil'd, are either for their Infirmities, their Calamities or their Sins; and why should Men be despised for that which they cannot help, this is calling God's Providence to an Account, especially with respect to the two former; indeed for our Sins they have more of our Wills, 'tis true, but then considering they make us the most miserable of anything else, without doubt they require a great deal of our Pity and Compassion.

We owe likewise a Negative Justice to the Credit and Reputation of our Neighbor; his Credit is the most valuable thing he has, and therefore to Rob him of that, is the highest Injury we can do him 'tis the highest, because his Damage is irreparable; the utmost we can do, can never make him amends, and yet we must do our best, because without it we can never expect God's Pardon for the Sin.

Thus I have past through the four Branches of Negative Justice to our Neighbor, and yet must further observe, that this Justice binds our Thoughts as well as our Words and Actions; nay, it confines even our Wishes and Affections. Our whole Hearts should be intent upon his Good, and our Minds constantly taken up, which way we may best promote the Happiness both of his Soul and Body.

I come now to speak of Positive Justice, by which is intended the giving to every Man his proper dues, whether General, or Particular; as First, The speaking Truth in general of all Mankind; this is a common debt we owe to everyone, and indeed we are bound to the strict performance of it, by many strong and weighty Obligations, but the greatest of all is, because Lying is a Vice so scandalous and odious in itself, and so solemnly condemned in many parts of Holy Scripture; but then what's very strange, notwithstanding 'tis the most foolish and ridiculous, 'tis become so common, that 'tis a great Rarity (to use the Words of the Royal Prophet) to find a Man that speaks the Truth from his Heart.

Next to this we owe to all, Humanity and a courteous and affable Behaviour, a Virtue which a Proud Man can never arrive to; he is so busy in admiring himself, that he overlooks all the Perfections of others.

Meekness is likewise a Debt we owe to every Body, and indeed a very great accomplishment, and highly necessary for the Preservation of the Peace of the World; whilst on the contrary, all sorts of Brawlings and Contentions, tend to Disorder and Confusion, nay, what's worse, they tend to a great many Sins too, but especially to that most provoking Sin, Cursing and Execration.

Having thus far spoken of Dues in General, I come now to the Particular, which Men are ordinarily entitl'd to upon some special Qualification, the three chief are, that of Excellency, that of Want, and that of Relation.

And first a Man is entitl'd to our Respect upon the Account of his Excellency. I mean for his extraordinary Gifts and Endowments, such as are Wisdom, Learning, Grace, and the like; and

such a Person we are in no respect either to Envy or Revile, or to grudge at God's Blessings and Kindness to him; we should not attempt to detract from his Worth, or to cloud or darken his Merits, but rather do our best to make 'em as conspicuous as we can, and this we should do not only as it is a Debt which we owe to him, but because the contrary is an Act of extreme folly, as well as ill Nature and Injustice.

Beside the Excellencies of the Mind, we owe a regard to the Quality and outward Advantages. God for the due governing of the World, has decreed several Orders and Classes of Men, to each of which in Proportion to their respective Dignity we are to pay a due Respect.

We are also Debtors to Persons under any kind of Want, whether Spiritual or Temporal, but more especially to the Poor, who by God's particular Appointment, have a solemn Right to our superfluities; and then it can be nothing else but an arrant Robbery to bestow that upon our Lust or Vanity, which is assigned for their Portion. In the Case of the Poor we are God's Stewards, and 'tis the same injustice and fraud for us to embezzle that which he has entrusted with us, as it is for any Steward to misemploy that which was intended for the use of his Masters Family, and commonly too meets with the Doom of the unjust Steward in the Gospel, to cause us to be put out of our Stewardship, and have those Abilities taken away, that have been so unfaithfully employed.

The third Qualification is that of Relation, and of this there are divers sorts, as First, that of a Debtor to a Creditor, and of an obliged Person to his Benefactor, and in both these Particulars we are bound by the strictest ties of Justice and Gratitude Not to pay our just Debts when we are able, is a Vice almost unpardonable, and to be ungrateful to a Benefactor, however common it may be in this unthankful Age, is an Act the most sordidly base and disingenious.

#### **PARTITION XIV.**

Of Duty to Magistrates, Pastors. Of the Duty of Parents to Children, &c. Of Children's Duty to Parents.

I Come now to the nearest kind of Relations, and in the first Rank of those I place our Duty to Parents, whether Civil, Spiritual or Natural.

The Civil Parent is he who by a just right possesses the Throne, and to him we owe Honor and Reverence; we are to look upon him, as a Person upon whom God has stamp'd a great deal of his own Power and Authority, and upon no Account to speak evil of him or revile him.

Next we owe him our Tribute, which we are to pay him with the utmost, both of Justice and Freedom; Thirdly, We are to Pray for him, that God would direct and assist him in all his Undertakings. And Fourthly, We owe him a solemn and strict Obedience; which both the Laws of God and Nature have commanded us to observe with the most awful and religious Submission.

The second sorts of Parents are the Spiritual, viz. the Ministers of God's Word, and such are entrusted with the Salvation of Souls; to them we owe the highest Love and Kindness we are obliged to esteem and value them as our best and truest Friends we are likewise to contribute to their Maintenance, and withal to look upon them as God's Messengers, and upon that Account to behave ourselves towards them with a great deal of distance and respect, and to put up our earnest Prayers to God for them, that he would grant them the assistance of his Spirit, to enable them rightly to discharge their Holy Calling.

The third sort of Parent is the Natural, by which is meant the Fathers of our flesh. Towards these we are to demean our lives with Reverence and Humility, and upon no Account to contemn or despise them, either in our outward behaviour or in our Hearts; we owe them our most ardent Love and tenderest Affection, and ought to shun everything that can give them the least Cause of Grief or inquiet.

We owe likewise our Obedience to all the Commands of our Parents, that are not opposite to the Laws of God, and cannot violate them, without exposing ourselves to the Punishments he has so often denounced in Scripture against disobedient Children.

Children are not to Marry without the Consent of their Parents, every Child is so much the Right and Possession of his Parent, that he must be guilty of Theft to dispose of himself without his Consent. We are likewise bound according to our Abilities, to supply their Wants, and to administer to them any kind of Extremity: and all this is to be done, even to the worst of Parents.

But as there are many things due from the Child to the Parent, so there are so many from the Parent to the Child. The Parent is obliged to nourish and sustain the Child till he comes of Age to do it himself, he is likewise to take Care for his Soul, by bringing him early to the Sacrament of Baptism; and by having him timely instructed in the Principles of Religion, and educated in the true Faith, and Fear of God; and as a Means to improve his Education too; he is to encourage and correct him, and to use all wise and gentle Means in order to impress upon him a timely Sense of Virtue, and good Morals.

Thirdly, The Parent is to watch over the Soul of his Child after he comes to years of Maturity, and as often as he finds occasion, to exhort, encourage and reprove him; he is likewise to take Care of his outward State, by providing him with a suitable Condition of Life; but above all, he is to lay before him a good Example, and to make his own Life a fit Pattern for him, from whence he may transcribe the true Rules of Virtue, Honor, Honesty and Godliness; and then he is to Bless him, and Pray for him, and to recommend him often to God's Care and Protection: And besides, all this too, he must be extremely careful, that all the Commands he lays upon him are just and reasonable, and in all respects utterly distant from all sorts of harshness or severity.

#### **PARTITION XV.**

Of Duties to our Brethren, and Relations; Husband, Wife, Friends, Masters, Servants.

THE second sort of Relation is that of a Brother, which we may take in a double Sence, either Natural or Spiritual. I begin with the First, the Duties between Natural Brethren, I mean such that are of the same immediate Parents. And the Duty of these is to have united Hearts and Affections, to love one another with great Tenderness and Sincerity, and to do their utmost to promote their mutual Good and Happiness; This is a Duty so necessary in all Points, that without it no Family, where there is any number of Brothers, and Sisters, can propose any tolerable Ease or Satisfaction.

The second sort are Spiritual Brethren, under which Notion are comprehended all those that are baptized in the same Faith, and Church with ourselves, and to all these our Compassion is to be the most melting and affectionate; with these we are to profess and defend the Faith of Christ Crucify'd, and to communicate with 'em in all Holy Offices, we are to bear with their Infirmities, and in a friendly manner to admonish and reprove 'em, and by fair and gentle Methods to endeavor to bring them to Repentance after they are fallen. We are to sympathize with them in all their Agonies and Distresses, whether of Soul, Mind, or Body.

The third Relation is that between Husband and Wife, this is the nearest Relation of all, and yet there are several respective Duties which they owe to each other, for the Wife in the first Place, she owes her Husband Obedience, which God has strictly commanded her to pay him in all things that are Just and Lawful; she owes him Fidelity both to his Bed and his worldly Affairs, she owes him likewise her Love, and is bound to behave herself to him with the greatest friendliness and sweetness. And this she is to do notwithstanding his faults, which will by no means acquit her of any of these Duties.

There are likewise several Duties owing from the Husband to the Wife; the First, Is Love, by which he is enjoined to treat her with the utmost Tenderness and Compassion, not to behave himself to her with any manner of harshness or severity, but to use her in all respects as a part of himself.

Secondly, He owes Fidelity to her Bed, this is as much the Husbands Duty as the Wife's, and the breach of it in either, is an Act of Uncleaness, and Perjury. Thirdly, He is bound to do his endeavor to provide for her, and to suffer her freely to partake of all his outward Blessings; and amongst the rest of his Duties, he is chiefly to take Care of the Salvation of her Soul, and to instruct her as far as her need requires in the Principles of Honesty and Religion.

In brief, Husbands and Wives are mutually bound to Pray for each other, and to their utmost to propagate their Reciprocal Good and Happiness.

The true Ends of Marriage are likewise to be consulted; in which Case the Ornaments of the Mind are sooner to be chosen, then either Wealth, or Beauty, or any other outward Appendage; above all the rest, unlawful Marriages are to be avoided, 'tis a Holy State and should never be entered into, but according to the Direction of the Church, Reverently, Advisedly, Soberly, and in the Fear of God.

The next thing is Friendship, which is of that common good and concern, that human Life would be but a wretched thing without it; the Duties of it are many, but the most material are Faithfulness in our Trusts; Assistance, either with respect to our Souls, or Bodies; to our Souls, especially in admonishing us of our faults; which is the highest and most exalted Act of Friendship that can pass between Man and Man. Prayer is the next Duty, and after that Constancy, and all these together render a Friend an inestimable Jewel.

The Last Relation is that between Masters, and Servants, and these too are mutually engaged to each other. The Servant is bound to obey his Master's just Commands, and to execute them with Freedom and Satisfaction; he owes him likewise an universal Fidelity in all his Concerns; and is obliged by all the Rules of Modesty, and good Manners, to bear his Rebukes, and Reprehensions, with Submission, and to discharge his Trust, in every Particular, with Diligence, and Application.

The Masters on the other side, owe to their Servants Justice, in providing them with convenient Food, and paying them their Wages; as also Admonitions and Reproofs, with regard as well to their Sins and Offences against God, as Faults against themselves. They owe 'em likewise good Example, that is, they are to make their own Lives and Actions a fit President for them to walk by; they are to allow them opportunities for Instruction, and convenient time for the Public Worship of God; moreover they are to command them with Prudence and Moderation; to encourage their well doing, and to treat their Faithfulness, Diligence, and Piety with a great deal of Kindness and Bounty.

#### **PARTITION XVI.**

Other Branches of our Duty to our Neighbor. Of Charity to Men's Souls, Bodies, Goods and Credit.

THE next Duty to our Neighbor is Charity, this is a Duty which the Blessed JESUS himself has solemnly enjoyn'd in his Holy Gospel, and may be considered two Ways, either in our Affections, or Actions; and First, The Charity of Affections, is such an universal Kindness, that inclines us to wish well to the Soul, Body, Goods, and Credit, of all Mankind.

To their Souls in the first Place, and to them we cannot sure but wish well, when we consider, that Christ thought their Ransom worth the Price of his own Blood; we owe next all the good we can to the Bodies of Men; this is an high Article of our Charity, and without it, we can never come up to that golden Rule, of loving our Neighbor as ourselves. His Goods, and his Credit, are likewise to be very dear, and precious to us, and we are bound to propagate his Interest, and Reputation, and to esteem them upon all Accounts equal to our own.

This kind of Charity naturally begets in us a quiet and peaceable Mind, and a Compassion and Tenderness towards others; it creates in us a Joy for their Prosperity, and excites us to Pray for 'em, and to importune Almighty God in their behalf; besides all these too, it guards our Minds against all sort of Envy or Revenge, keeps down our Pride, and impresses deep upon us the Grace of Humility; it destroys Censoriousness, and curbs the rashness of our

Judgment, suppresses Dissimulation, and banishes, and subverts, all feign'd, and pretended Kindness; it casts away all Self-love, and mercenary Designs, and entirely roots out of our Minds all manner of Ranchor and Malice.

Nay, this Charity goes further, according to the Doctrine and Example of our Blessed Lord, it extends itself even to our Enemies; and what can be a greater Motive to it, then to find it so solemnly commanded and enforced by God's own President.

This is a Subject well becoming our serious Consideration, and should put us in mind methinks, to balance our Sins against God, with the Offences of our Brethren against ourselves, and would we do that, we should find the first so much outweigh the last, that from a fair Comparison, we must needs judge ourselves very unworthy to expect God should Pardon us for so many great offenses, and yet at the same time we refuse to forgive our Brethren for some, perhaps, trivial faults; besides this too, there's a great deal of Pleasure and Satisfaction in the forgiving our Enemies; 'tis true, this may seem a Paradox at first sight, but then, if we examine the Truth of it by Experience, we shall find it really so, and this sort of forgiving Temper, the most delightful as well as the most Christian.

Beyond this likewise, there is another Consideration strong enough to engage us to forgive our Enemies, I mean the danger of it; God has made our Compassion to others, the Standard by which he intends to measure his to us. If ye forgive not Men their Trespases, neither will your Father forgive your Trespases, nay, he has made it a part of our daily Prayers, so that when a revengeful Person says this Prayer, he lays upon himself a Curse, and does in effect beg God not to forgive him.

This is a Duty we are obliged to in Point of Gratitude too; God has showed us wonderful Mercies, and can we be so base to think, we are not obliged to some returns. Peace and Unity was one of the last things our Savior recommended to the World, and indeed he has pressed no single Precept with greater concern than this of universal Charity and forgiving Enemies, a Consideration methinks, that should engage us to suppress all Degrees of Ranchor and Revenge, and to check and curb them in their very first Motions.

I come now to the Charity in the Actions, which is the truest way to prove the former, I mean by a sincere and cordial Love, distributed without Hypocrisy, or Reserve, to the Soul, Body, Goods, and Credit of our Neighbor; to his Soul and Mind, we should acquit ourselves with the utmost tenderness and concern, and omit no means that might any ways promote the Happiness or Advantage of either; to his Body we should exercise all the Offices of true Christian Friendship and Kindness and upon all occasions be constantly ready to promote his Interest, and defend his Reputation.

#### **PARTITION XVII.**

Of Charity; Alms-giving, &c. Of Charity in respect of our Neighbors Credit, &c. Of Peace making, of going to Law, of Charity to our Enemies.

THE next thing is our Charity, towards the Goods and Estate of our Neighbor, and herein we are to assist and further him in all honest and friendly Offices, and this we are to do to the

Rich as well as the Poor only with this difference, that the Poor are the more immediate Objects of our Alms.

This great Duty of Alms-giving is enforced by many strong and powerful Motives, but the three greatest of all are with respect to God, our Neighbor, and our Selves, God has commanded it, and expects it both as an Argument of our Obedience and Thankfulness. Secondly, True Love and Compassion, and a Fellow-feeling of our Neighbors Wants and Sufferings engage us to it. Thirdly, In respect of our Selves, the Motive is, that there is an Eternal Reward annexed; the manner is likewise to be carefully consulted, which will add much to the Grace itself, and to the Advantage of those we relieve.

And First, We are to do it always with the greatest cheerfulness and satisfaction to exercise a kind of Holy Joy in dealing our Bread to the hungry; we must not entertain any vain Fears, or impious Apprehensions, that our administering to the Wants of the Distrest will be any means to Impoverish us or consume our Estates. We are likewise to observe a due season and order of Time, and a Prudent and Religious Care in the regular Distribution of our Charity, and withal to do it pursuant to the Principles of Liberality and true Christian Generosity.

Our Charity likewise obliges us to preserve and propagate the Credit of our Neighbor, to be ourselves very tender and careful of his Reputation, and to defend and promote it among others, with all the Caution that we are able; to be unwilling to believe his Faults, and to conceal them as far as 'tis lawful from the Public, and to use all friendly means to advise and reclaim him.

This is the sum of that Active Charity we owe to the several Capacities of our Brethren, and this indeed according to the true meaning of it, is a kind of Justice we owe to him. Likewise Justice and Charity are so near ally'd, that they are not to be separated, the one constantly depends upon the other, and they can never be divided without Injury to both.

To improve this excellent Virtue, we can do nothing better, then by laying always before us that great Rule of Loving our Neighbor as our Selves, this the Apostle makes the sum of our Duty; and indeed we can hardly err if we make that the Standard whereby to measure our Actions.

Peace-making is another Act of Charity, and may be of great use both to his Soul, Body, Goods, and Credit. God himself has pronounced the Peace-maker blessed, an encouragements sufficient to engage us to lay hold on all opportunities of setting upon this extraordinary Work of Charity; but first every Man ought to have a special regard to his own Temper; he that will undertake in such an excellent Office, has need to be qualified with all the Graces of Peace, Meekness, and Charity.

Contentions, and Quarrels, and Litigious Suits and Controversies ought to be appeas'd and taken up with all the Caution that can be.

The going to Law if the Cause be Just has commonly so many unhappy Appendages, that according to the Judgment of *St. Paul*, the tender regard we ought to have for Peace, should rather incline us to take Wrong and suffer ourselves to be defrauded then make use of it.

All that remains now, is the extent of this Charity; which is to reach to all Order and Degrees of Men even to our very Enemies; this was our Blessed Lord's own Example, then which, there can be nothing greater to recommend it to us.

And thus I have run through the several Parts of our Duty to our Neighbor, towards the right Performance of which there is nothing certainly can more conduce then the rooting out of our Hearts all kind of inordinate Love of ourselves; this is an unhappy Principle indeed, and where it once takes root it soon choaks both our Charity and our Justice; if therefore, we ever intend our Charity should grow in our Minds, we must first weed out of 'em this Sin of Self-love, for 'tis impossible they can prosper together, and then, when this and all other hindrances are removed, we are to fly to our grand Remedy, Prayer, that God would frame our Hearts into such a galless Temper, that we may be enabled rightly to perform this great Duty.

And now I have done with those several things I at first proposed, in showing what is our Duty to God, our Selves, and our Neighbor; and surely, through the whole, there seems nothing of Impossibility; the things themselves are all reasonable Just and Practicable, and what's more delightful and pleasant too; even those that may seem to expose us to Persecutions and Suffering from their Ends and Consequences are the Objects of more Joy than Grief. There is such a Power in Virtue, such a Satisfaction in a good Conscience, and such a Secret and constant Pleasure in the Performance of the Christian Duties, that there is no Apology to be made for our Neglect; beside, 'tis a dangerous thing to defer our return to God, the Particulars I have set down in the Discourse of Repentance, and thither I refer you; with the Wise Kings most rational Advice, *Eccles. 5. 7. Make no tarrying to turn to the Lord, and put not off from Day to Day.*

#### **An Introductory Prayer for Faith.**

Blessed Lord, God, strengthen and confirm my Faith I besee thee, that I may truly believe and depend upon thy Holy Name, and Word; improve my Understanding, and direct my Will, that whatsoever I read in this, or any Book tending to the Promotion of Religion, and the Salvation of my Soul, may sink so deep into my Mind, that I may bring forth by it, the Fruit of good Living, to thy Praise and Honor: O Jesus, my only Mediator and Advocate.

#### **A Prayer suited for the First Partition.**

INstruct me O my God, in the *Whole Duty of Man*; enrich me with thy *blessed Spirit*, that the *Lights of Nature and Scripture* may shine bright in me, and guide me, through the distinct *Branches of my Duty*, to *Thee*, my *Self*, and my *Neighbor*. Give me O *Jesus*, merciful *Jesus*, such an awful Sence of thy *Eternal Essence*, that by a steady and unalterable *Faith* I may lay hold on thy gracious *Promises*; improve and enliven my *hope* by a fixed and solid Dependance upon thy *Goodness*, and yet restrain me too, that I may in no respect be possessed with the Vanity of *Presumption*. O *God of Love*, inspire my Soul with such a Holy Ardency, that I may make it the whole business of my Life to Adore and Love Thee. O *God of Love!* Let the *Fear* of Thee (O glorious Majesty!) posses me with such a Holy Reverence, and Regard for Thee, that I may be afraid to do anything against the Honor due to thy *Name*, or to provoke Thee with any kind



of Sin, or Folly; and in all my Wants and Extremities, give me Grace to put my whole Trust and Confidence in Thee: O Almighty Lord!

**For the Second.**

ENdow me, *O Lamb of God*, with a Spirit of *Meekness* and *Humility*, that I may be enabl'd to *submit* to thy *Will*, and to undergo all the *Sufferings* of my Life with Calmness and Moderation. O thou *Eternal Fountain* of all *Honor, Glory, and Power*, for thy own sake I beseech Thee impress deeply upon my Soul, a high *Reverence* and *Regard* for thy *House the Church*, and the *Possessions* thou hast set a part for thy own Use, and let thy *Day, thy Word, and thy Sacraments* be always precious in my sight; O Lord! my *Strength*, and my *Redeemer*.

**For the Third.**

O Merciful Jesus, who hast prepared a blessed *Feast* for the Entertainment of my Soul, give me Grace before I presume to approach thy *Table* to prove my Self by a strict *Examination*, how fit I am to be a *Guest* at such an *Holy Banquet*; and seeing I can never prepare myself as I ought without *Repentance, Faith, and Obedience*: Direct me I beseech Thee, in the right performance of those great *Duties*, and in every other Grace and Virtue that is any ways requisite to qualify me aright for that awful *Mystery*.

**For the Fourth.**

O *Omnipotent and Eternal God*, I acknowledged thy *Name* is *Great, Wonderful, and Holy*, and most worthy of *Honor and Adoration*; keep me therefore (dread *Lord*) from all kind of *Blasphemy, and Perjury*, and from all *vain and unlawful Oaths*, and from every other Sin that may any ways tend to debase the *Majesty* of thy most glorious *Name*.

**For the Fifth.**

THY Name O *Lord* is thy own glorious *Self*! Hear me therefore O great *Jehova*! That when I Pray, Repent, or Fast, or do any of the other *Duties of Religion*, I may do them all with an habitual *Reverence, and Purity of Intention*, to the Praise and Honor of thy Name.

**For the Sixth.**

Direct me O my *God* in the *Duties* to my *Self*! Impress upon me O *Eternal Goodness*, a *sober Mind*, and an *Humble Spirit*, that I may acquit myself to Thee and my Fellow-Creature, as becomes a *Wise Man* and a good *Christian*; keep I beseech Thee all *Pride and Vain-Glory* out of my Heart, and from a due Reflection upon the *Folly and Danger* that attends them, give me Grace to use the means to prevent 'em effectually; endow me O thou *Author of all good Gifts*, with a *meek and quiet Spirit*, that I may form my Life after thy Example; O blessed *Jesus*!

**For the Seventh.**

BLess me O *Father of Mercy* with a *contented Mind* through every State and Turn of my Life, and let neither *Murmuring, Ambition, Covetousness, or Envy* at any time get the *Dominion* over my Reason, and disturb the *Composure* of my Soul. Assist me mercifully O *Lord* in the

performance of those Duties that concern my Body, that by the help of *Chastity* and *Temperance*, I may utterly mortify all my Corrupt Lusts and Appetites, and make it a fit Receptacle for a pure Mind, and a quiet Conscience.

**For the Eighth.**

Give me, O thou Eternal Fountain of all Order and Sobriety, a fixed and setl'd Hatred against all *Intemperance*, but more especially against that of excessive Drinking; discover to me I beseech Thee, the false Ends of Drinking, and imprint upon me such a deep sense of the Danger, and Folly, and withal of the Loathsomeness of it, that I may reject it, as a Vice much below the Dignity of a Man, much more of a Christian.

**For the Ninth.**

O Holy, Holy, Holy, Lord, God, direct me I beseech Thee in a right Application of all thy Blessings. Thou hast given me leave to *Sleep* for the Support and Repose of my Frail Body, teach me likewise, O God of Temperance, to measure it by the Ends for which thou was at first pleased to ordain it. Let all my *Recreations* be moderate and inoffensive, and used with the strictest *Caution* with regard to *Thee*, my *Neighbor*, and my *Self*; give me Grace and Prudence to avoid all Gaiety in my Apparel, and to prefer the inward Ornaments of my Soul to all useless Trappins, and all gaudy and insignificant Shows and Formalities.

**For the Tenth.**

INstruct me, O Eternal Father of all Truth and Equity, in the *Duties* I owe to my *Neighbor*; grant I beseech Thee, that I may direct my Life, by the constant Rules of *Justice*, both *Negative* and *Positive*. Prevent me, O Crucify'd Savior from that crying Sin of Murder; let the *heinousness*, the *Punishments*, and the *strange Discoveries* thou hast been pleased to make of it be always in my View, to deter me from it even in the most minute Particulars.

**For the Eleventh.**

Give me Grace, O Blessed Redeemer that after thy Example I may observe a strict and *Positive Justice* to my *Neighbor* in all his *Possessions*. Stamp deep upon my Mind I entreat Thee (O my God) a tender regard for him in his *Wife*, and in all his worldly *Goods*. Lord I beseech Thee, defend me from the Sins of *Oppression* and *Theft*, and give me Grace to acquit my Self justly in all my Dealings, and to behave myself as becomes an honest Man in all manner of *Bargains* and *Commerce*.

**For the Twelfth.**

LET thy merciful Ears O Lord be open to my Prayers; for the sake of thy own Eternal Equity, errace utterly out of my Mind all unjust Notions; and let no Temptations to any sort of *Robbery* at any time get the Dominion over me; improve my Mind I beseech Thee with such a determinate hatred against all kind of *Deceit*, that I may immediately resolve upon that great Duty of a Christian Restitution. And this I beg of Thee with the highest Ardency, for thy own sake O merciful Jesus!

**For the Thirteenth.**

O Eternal God of Truth! guide me I beseech Thee by thy blessed Spirit, that I may be exactly careful how I *Believe*, or *Report* anything to the Prejudice of my Neighbor; keep me from the dangerous Sins of *Perjury*. and *Slandering*, from all base and malicious *Whisperings*, and from all fly and injurious *Insinuations*; O God of Righteousness, let the tenderness and regard I owe to my Fellow Christian sink so deep into my Soul, that I may neither *Scoff* at his *Calamities*, or *Infirmities*, nor *deride* his very *Sins*. Give me, O King of *Justice*, such a *Positive Uprightness* and *Integrity*, that I may abhor all sorts of *Lying*, *Envy*, and *Detraction*, and that I may preserve an humble and entire *Gratitude* and *Thankfulness* towards my Friends and Benefactors, but especially towards Thee O bountiful Jesus!

**For the Fourteenth.**

O God of all Order and Power, who in thy Wisdom hast appointed several Ranks and Degrees of Men among us, give me an awful Sence of that profound *Obedience* and *Respect* I owe to all the *Magistrates*, *Pastors*, and *Governors* in their respective Stations; teach me O my God! as a *Child*, that *Love* and *Reverence* I owe to my *Parents*, and as a *Parent* that *Care* and *Duty* I owe to my *Children*, that in both Capacities I may discharge my Trust after the Direction of thy most Holy Precepts, O King of Righteousness!

**For the Fifteenth.**

TEach me O merciful God and Savior, that I may acquit myself to all my *Brethren* whether *Spiritual* or *Temporal*, and to all my *Relations*, as becomes a Member of the Christian Profession; in the several Capacities of a *Husband*, *Friend*, *Master* and *Servant*, teach me O merciful God, to behave myself, as becomes a Member of thy most Holy Religion, O blessed Jesus.

**For the Sixteenth.**

INstruct me I beseech Thee, O *Almighty Lord*, in all the *Branches* of my *Duty* to my Neighbor. After thy own Example, O unchangeable Goodness! Direct my *Charity* towards him, with respect to his *Soul*, his *Body*, his *Goods*, and his *Credit*; give me such a Spirit of Positive Justice, that I may value him upon all Accounts equal to myself, and be always ready to do the very best I can to propagate his Interest in both Worlds. I beg this of Thee with the utmost Ardency of my Soul, O Jesus, merciful Jesus!

**For the Seventeenth.**

O Merciful God, who hast mark'd out my *Compassion* to my Fellow Creature, as the Standard by which thou intendest to measure Thine to me! Give me, I beseech Thee an entire and universal *Charity*. Open my Bowels, that I may be ready to help and further him in all his *Extremities*. Grant O my God, for the sake of thy own Love, that I may be always prepared to vindicate my Neighbors good Name upon all occasions, that I may judge the best and speak well of him, and conceal or excuse his *Infirmities*, that I may be impatient to hear, slow to believe and unwilling to propagate evil *Reports*; lodge him in my Heart in the very next Place

to my Self, that I may constantly Study his *Peace*, and value it equal to my own; keep me from all *Litigious Suits* and *Controversies*, let an even and regular *Charity* run through my whole Life and Actions, and extend itself even to my very *Enemies*; I beg this and everything else, thou in thy Wisdom knows useful for me, for Jesus Christ his Sake,

Amen, Amen.

FINIS.

***Books Printed for John Lawrence at the Angel in the Poultry.***

Catholicism without Popery. An Essay to render the Church of *England* a Means and a Pattern of Union to the Christian World. •ctavo.

The Mourners Companion: Or, Funeral Discourses on several Texts, •n Two Parts. By Mr. *John Shower*. Octavo.

The Dying Mans Assistant: Or, Short Instructions for those who are concerned in the preparing of Sick Persons for Death. Being no •ess worthy the Consideration of all good Christians in time of Health; •hewing the importance of an Early Preparation for their latter End; with regard as well to their Temporal, as Eternal State. By a Divine of the Church of *England* Twelves.

The *London* Dispensatory, reduced to the Practice of the *London* Physicians, wherein are contained the Medicines that are now in use, and such as are not in the Latin Copy added; with their Virtues and Use. By *John Pechy* of the College of Physicians in *London*, Twelves. Price 1 s. 6 d.

Mr. *Clark's* Concordance to the Bible. Twelves.

**P-RA-26. The whole duty of man laid down in a plain way for the use of the meanest reader divided into XVII chapters : one whereof being read every Lord's day, the whole may be read over, thrice in the year, necessary for all families : with private devotions. - Allestree, Richard, 1619-1681., Fell, John, 1625-1686., Sterne, Richard, 1596?-1683., Henchman, Humphrey, 1592-1675., Pakington, Dorothy Coventry, Lady, d. 1679.**

[illustration]

The Whole DUTY of MAN laid down IN A PLAIN WAY for the use of the MEANEST READER. *Dwid*ed into XVII CHAPTERS One whereof being read every LORD'S DAY the whole may be Read over, thrice in the Year

*Necessary for all Families.*

With PRIVATE DEVOTIONS.

London Printed for T. Garthwait, at the little North Door of S. Paul's. 1659

Mr. GARTHWAIT,

YOU needed not any Intercession to recommend this task to me, which brought its Invitations and Reward with it. I very willingly read over all the sheets, both of the *Discourse*, and the *Devotions* annexed, and find great cause to bless God for both, not discerning what is wanting in any part of either, to render it with God's blessing, most sufficient, and proper to the great End designed, the Spiritual supplies and advantages of all those that shall be exercised therein. The Subject matter of it, is indeed, what the Title undertakes, *The Whole Duty of Man*, Set down in all the Branches, with those advantages of brevity and Partitions, to invite, and support, and engage the Reader, *That* Condescension to the meanest capacities, but with all, *That* weight of Spiritual Arguments, wherein the best Proficients will be glad to be assisted, that it seems to me equally fitted for both sorts of Readers, which shall bring with them a sincere desire of their own, either present or future advantages. The *Devotion part* in the Conclusion is no way inferior, being a seasonable aid to every man's Infirmities, and hath extended itself very particularly to all our principal concernments;

The *Introduction* hath supplied the place of a *Preface*, which you seem to desire from me, and leaves me no more to add, but my Prayers to God, That the Author which hath taken care to convey so liberal an Alms to the *Corban* so *secretly*, may not miss to be rewarded *openly*, in the visible power, and benefit of this Work, on the hearts of the whole Nation, which was never in more need of such supplies, as are here afforded.

That his All-sufficient Grace will bless the seed sown, and give an abundant increase, is the humblest request of

March 7. 1657

Your assured Friend, H. HAMMOND.

**A PREFACE To the ensuing TREATISE, showing the Necessity of Careing for the Soul.**

Sect. 1. THE only intent of this ensuing *Treatise*, is to be a short and *Plain Direction to the very meanest Readers*, to behave themselves so in this world, that they may be happy forever in the next. But because 'tis in vain to tell men their Duties, till they be persuaded of the necessity of performing it; I shall before I proceed to the *Particulars* required of every Christian, endeavor to win them to the *practice* of one *general Duty preparatory* to all the rest, and that is the Consideration and CARE of their own SOULS, without which they will never think themselves much concerned in the other.

2. MAN, We know is made up of two parts, a BODY and a SOUL: The Body only the husk or shell of the Soul, a lump of flesh, subject to many diseases and pains while it lives, and at last to Death itself, and then 'tis so far from being valued, that 'tis not to be endured above ground, but laid to rot in the Earth. Yet to this viler part of us we perform a great deal of Care, all the labor & toil we are at, is to maintain that. But the more precious part, the Soul is little thought of, no care taken, how it fares, but as if it were a thing that nothing concerned us, is left quite neglected never considered by us.

3. This Carelessness of the Soul is the root of all the sin we commit, & therefore whosoever intends to sit upon a Christian course, must in the first place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts, the simplest man living (that is not a *natural fool*) hath understanding enough for it, if he will but act in this by the same Rules of common Reason, whereby he proceeds in his worldly business. I will therefore now briefly set down some of those Motives, which use to stir up our care of any outward thing, and then apply them to the Soul.

4. There be FOUR things especially, which use to awake our care, the first is the Worth of the thing, the Second the Usefulness of it to us, when we cannot part with it without great damage and mischief, the Third the great Danger of it, and the Fourth the Likelihood that our care will not be in vain, but that it will preserve the Thing cared for.

5. For the First, we know our care of any worldly thing is answerable to the worth of it; what is of greatest Price, we are most watchful to preserve, & most fearful to lose; no man locks up dung in his chest, but his money or what he counts precious, he doth. Now in this respect the Soul deserves more care, then all the things in the world besides, for tis infinitely more worth. First in that it is made after the Image of God, it was God that *breathed into man this breath of life*, Gen. 2. 7. Now God being of the greatest Excellency and worth, the more anything is like him, the more it is to be valued. But 'tis sure that no Creature upon the earth is at all like God, but the Soul of man, and therefore nothing ought to have so much of our care. Secondly, the Soul never Dies, We use to prize things according to their Durableness: what is most Lasting, is most Worth. Now the Soul is a thing that will last forever, when Wealth, Beauty, Strength, nay our very bodies themselves fade away, the Soul still Continues. Therefore in that respect also, the Soul is of the greatest worth; and then what strange madness is it for us to neglect them as we do? We can spend Days, and Weeks, and Moneths, and Years, nay our whole lives in hunting after a little wealth of this world, which

is of no Durance or continuance, and in the mean time let this great durable treasure, our *Souls*, be stolen from us by the *Devil*.

6. A second *Motive* to our care of any thing is the *USEFULNES* of it to us, or the great Mischief we shall have by the *loss* of it. Common Reason teaches us this in all things of this life: If our Hairs fall, we do not much regard it, because we can be well enough without them: But if we are in danger to lose our *Eyes* or *Limbs*, we think all the care we can take little enough to prevent it, because we know it will be a great misery. But certainly there is no Misery to be compared to that misery that follows the Loss of the Soul. 'Tis true, we cannot Lose our *Souls*, in one sense, that is so lose them, that they shall cease to Be; but we may lose them in another, that we shall wish to lose them even in that. That is we may lose that happy estate, to which they were created, and plunge them into the extremest misery. In a word we may Lose them in *Hell*, whence there is no fetching them back, and so they are lost forever. Nay, in this consideration our very *bodies* are concerned, those Darlings of ours, for which all our care is laid out: for they must certainly after Death be Raised again, and be joined again to the Soul, and take part with it in whatever state; if then our care for the *body* take up all our Time and Thoughts, and leave us none to bestow on the poor Soul, it is sure the Soul will for want of that care, be made forever Miserable. But it is as sure, that that very *Body* must be so too. And therefore if you have any true kindness to your *Body*, show it by taking Care of your *Souls*. Think with yourselves, how you will be able to Endure *Everlasting Burnings*; if a small spark of Fire, lighting on the least part of the body be so intolerable, what will it be to have the Whole cast into the hottest flames? And that not for some few hours or days, but forever; so that when you have spent many *Thousands* of years in that unspeakable Torment, you shall be no nearer coming out of it, then you were the First Day you went in: think of this I say, and think this withal, that this will certainly be the end of Neglecting the Soul, and therefore afford it some care, if it be but in pity to the *Body*, that must bear a part in its Miseries.

7. The *Third Motive* to tke care of anything is its being in *DANGER*; now a thing may be in danger two ways first, by *Enemies* from without: This is the Case of the *Sheep*, which is still in danger of being Devoured by *Wolves*, and we know that makes the Shepherd so much the more watchful over it. Thus is it with the Soul, which is in a great deal of Danger, in respect of its *enemies*: those we know are the *World*, the *Flesh*, and the *Devil*, which are all such noted enemies to it, that the very First Act we do in behalf of our *Souls*, is to Vow a continual War against them. This we all do in our *Baptism*; and whoever makes any Truce with any of them, is false not only to his Soul, but to his Vow also, becomes a Forsworn creature: A Consideration well worthy our laying to heart. But that we may the better understand, what Danger the Soul is in, let us a little consider the *quality* of these enemies.

8. In a *War* you know there are divers things that make an Enemy terrible. The first is *Subtilty*, and Gunning, by which alone many victories have been won, and in this respect the *Devil* is a dangerous Adversary, he long since gave sufficient proof of his Subtilty, in beguiling our first Parents, who yet were much wiser then we are, and therefore no wonder if he deceive and cheat us. *Secondly*, the *Watchfulness* and *Diligence* of an *Enemy*, makes him

the more to be Feared; and here the *Devil* exceeds; it is his trade and business to destroy us, and he is no loiterer at it, *he goes up and down seeking whom he may devour*, 1 Pet. 5. 8. He watches all Opportunities of Advantage against us, with such diligence, that he will be sure never to let any slip him. *Thirdly*, an *Enemy* near us is more to be feared than one at a *Distance*, for if he be far off, we may have time to arm, and prepare ourselves against him, but if he be near he may steal on us unawares. And of this sort is the *flesh*, it is an *Enemy*, at our Doors, shall I say? Nay in our Bosoms, it is always near us, to take occasion of doing us mischiefs. *Fourthly*, the *Baser* and *Falsar* an *Enemy* is, the more dangerous; he that Hides his malice under the show of Friendship will be able to do a great deal the more hurt. And this again is the *flesh*, which like *Joab* to *Abner*, 2 Sam. 3. 27. Pretends to speak *peaceably* to us, *but wounds us to death*; tis forward to purvey for Pleasures and Delights for us, and so seems very kind, but it has a *hook* under that *bait*, and if we bite at it we are lost. *Fifthly*, the Number of *Enemies* make them more Terrible; and the *World* is a vast Army against us: There is no state or condition in it, nay scarce a creature which doth not at sometime or other fight against the Soul: The *Honors* of the world seek to wound us by *pride*, the *Wealth* by *covetousness*; the *Prosperity* of it tempt us to Forget *God*, the *Adversities* to *murmur* at him. Our very *Table* becomes a *snare* to us, our me at draws us to *Gluttony*, our drink to *Drunkenness*, our *Company*, nay, our nearest *Friends* often bear a part in this War against us, whilst either by their example, or persuasions they entice us to sin.

9. Consider all this, and then tell me, whether a Soul thus beset hath leisure to *sleep*: even *Delilah* could tell *Sampson*, it was time to *awake* when the *Philistines* were upon him. And *CHRIST* tells us, *if the good man of the house had known in what hour the Thief would come, he would have watched, and not have suffered his house to be broken up*, Mat. 24. 43. But we live in the midst of Thieves, and therefore must look for them every hour, and yet who is there among us, that hath that common providence for this precious part of him, his Soul, which he hath for his house, or indeed the meanest thing that belongs to him? I fear our Souls may say to us, as Christ to his Disciples. Mat. 26. 40. *What could ye not watch with me one hour?* For I doubt it would pose many of us to tell when we bestowed one Houre on them, though we know them to be continually beset with most Dangerous Enemies. And then alas! What is like to be the case of these poor Souls, when their Adversaries bestow so much Care, and Diligence to destroy them, and we will afford none to preserve them? Surely the same as of a Besieged Town, where no Watch or Guard is kept, which is certain to fall a prey to the enemy. Consider this ye that forget *God*, nay ye that forget yourselves, lest *he pluck you away, and there be none to deliver you*, Psal. 50. 22.

10. But I told you there was a *Second* way, whereby a thing may be in Danger, and that is from some Disorder or *Distemper* within itself. This is often the case of our *Bodies*, they are not only liable to outward Violence, but they are within themselves Sick and Diseased. And then we can be sensible enough that they are in danger, and need not to be taught to seek out for means to recover them. But this is also the case of the *Soul*; we reckon those parts of the body *diseased*, that do not rightly perform their *office*, we account it a *sick palate* that *tastes* not aright, a *sick stomach* that *digests* not. And thus it is with the *Soul*, when its parts do not rightly perform their *Offices*.



11. The *parts* of the *Soul* are especially these three: The *UNDERSTANDING*, the *WILL*, and the *AFFECTIONS*. And that these are disordered, there needs little proof; let any man look seriously into his own *Heart*, and consider, how little it is he knows of spiritual things, and then tell me whether his *Understanding* be not dark: How much apter is he to *Will evil* than *good*, and then tell me whether his *Will* be not *Crooked*? And how strong *Desires* he hath after the pleasures of sin, and what *cold* and *faint* ones towards God, and *goodness*, and then tell me whether his *Affections* be not *disordered*, and rebellious even against the voice of his own Reason within him? Now as in bodily diseases, the first step to the cure is to know the Cause of the sickness, so likewise here it is very necessary for us to know how the *Soul* first fell into this *Diseased condition*, and that I shall now briefly tell you.

12. *GOD* created the first Man *Adam* without *Sin*, and endued his *Soul* with the full *knowledge* of his *Duty*, and with such a strength, that he might, if he would, perform all that was required of him. Having thus created him, He makes a *COVENANT* or agreement with him to this purpose, that if he *continued* in *Obedience* to *God* without committing *Sin*; then first, that *Strength* of *Soul*, which he then had should still be continued to him; and *secondly*, That he should never Die, but be taken up into *Heaven*, there to be *Happy* forever. But on the other side, if he committed *Sin* and *Disobeyed* *God*, then both He and all his *Children* after him should lose that *Knowledge* and that *perfect strength*, which enabled him to do all that *God* required of him: and *Secondly*, should be *subject* to *death*, and not only so, but to *Eternal* damnation in *Hell*.

13. This was the *Agreement* made with *Adam* and all *mankind* in him (which we usually call the *FIRST COVENANT*) upon which *God* gave *Adam* a particular *commandment*, which was no more but this, That he should not eat of *one* only *tree* of that *garden* wherein he had placed him. But he by the persuasion of the *Devil* eats of that *Tree*, disobeys *God*, and so brings that curse upon himself, and all his posterity. And so by that *one* *Sin* of his he lost both the full *Knowledge* of his *Duty*, and the *Power* of *performing* it. And we being born after his *Image*, did so likewise, and so are become both *Ignorant* in *Discerning* what we ought to *Do*, and *Weak* and unable to the *Doing* of it, having a backwardness to all *good*, and an aptness, and readiness to all *evil*; like a sick *stomach*, which loathes all wholesome food, and longs after such trash, as may nourish the disease.

14. And now you see where we got this *Sickness* of *soul*, and likewise that it is like to prove a *Deadly* one, and therefore I presume I need say no more, to assure you our *Souls* are in danger. It is more likely you will from this description think them *hopeless*. But that you may not from that *con•eight*, excuse your *Neglect* of them I shall hasten to show y•• the contrary, by proceeding to the *fourth* Motive of *Care*.

15. That *Fourth Motive* is the *likelihood*, that our *CARE* will not be in *VAIN*, but that it will be a means to preserve the thing cared for; where this is wanting, it disheartens our care. A *Physician* leaves his *Patient* when he sees him past *Hope*, as knowing it is then in vain to give him anything, but on the contrary when he sees hopes of recovery, he plies him with *Medicines*. Now in this very respect we have a great deal of reason to take care of our souls,

for they are not so far gone, but they may be recovered, nay it is certain they will, if we do our parts towards it.

16. For though by that Sin of *Adam* all mankind were under the sentence of eternal condemnation, yet it pleased God so far to pity our misery, as to give us his Son, and in him to make a new Covenant with us after we had broken the first.

17. This *SECOND COVENANT* was made with *Adam*, and us in him, presently after his Fall, and is briefly contained in those words, *Gen. 3. 15. Where God declares that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD*; and this was made up, as the first was, of some mercies to be afforded by God, and some duties to be performed by us.

18. God therein promises to send his only Son, who is God equal with himself, to earth, to become *man like unto us in all things, sin only excepted*, and he to do for us these Several things.

19. First to make Known to us the *whole Will* of his Father, in the performance whereof we shall be sure to be Accepted and rewarded by him. And this was one great part of his business, which he performed in those many Sermons and Precepts we find set down in the *Gospel*. And herein he is our *PROPHET*, it being the work of a Prophet of old not only to *foretell*, but to *Teach*. Our Duty in this particular is to hearken diligently to him, to be most ready, and desirous to learn that will of God which he came from heaven to reveal to us.

The *Second* thing He was to do for us, was to *Satisfie God* for our Sins, not only that one of *Adam*, but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveness of sins, the Favor of God, and so to Redeem us from Hell and eternal damnation which was the punishment due to our sin. All this he did for us by his death. He offered up himself a Sacrifice for the Sins of all those who heartily bewail, and forsake them. And in this He is our *PRIEST*, it being the *Priests Office* to Offer Sacrifice for the sins of the people. Our Duty in this particular is first, truly, and heartily to Repent us of and forsake our Sins, without which they will never be forgiven us, though Christ have died. Secondly steadfastly to Believe, that if we do that, we shall have the benefits of that Sacrifice of his, all our sins, how many and great soever, shall be forgiven us, and we saved from those eternal punishments which were due unto us for them. Another part of the *PRIESTS Office* was Blessing and Praying for the people; and this also Christ performs to us: It was his especial Commission from his Father to Bless us, as *St. Peter* tells us *Acts 3. 26. God sent his Son Jesus to Bless you*; & the following words show wherein that blessing consists, in turning away everyone of you from his iniquity, those means which he has used for the turning us from our Sins, are to be reckoned of all other the greatest blessings, and for the other part, that of Praying, that he not only performed on earth, but continues still to do it in Heaven, He sits on the right hand of God and makes Request for us, *Romans 8. 34.* Our Duty herein is not to resist this unspeakable blessing of his, but to be willing to be thus Blest in the being turned from our sins, and not to make void, and fruitless all his Prayers and Intercessions for us, which will never prevail for us, whilst we continue in them.

21. The *third* thing, that Christ was to do for us, was to Enable us, or give us Strength to do what God requires of us. This he doth, first, by taking off from the hardness of the Law given to

*Adam*, which was never to commit the least sin, upon pain of damnation, and requiring of us only an *honest and hearty endeavor* to do what we are able, and where we fail, accepting of *Sincere Repentance*. Secondly, By sending his *Holy Spirit into our hearts*, to govern, and Rule us, to give us strength to overcome Temptations to Sin, and to Do all that He now under the Gospel requires of us. And in this He is our *KING*, it being the Office of a *King* to govern, and Rule and to subdue enemies. Our Duty in this particular is to give up ourselves obedient subjects of his, to be governed, and Ruled by him, to obey all his Laws, not to take part with any Rebel, that is, not to cherish any one sin, but diligently to Pray for his *Grace* to enable us to subdue all, and then carefully to make use of it to that purpose.

22. Lastly, He has purchased for all that faithfully obey him an *Eternal glorious inheritance*, the *Kingdom of Heaven*, whither he is gone before to take possession for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it, which we shall certainly do, if we continue *impenitent* in any sin. Secondly, not to fasten our *Affections* on this world, but to raise them, according to the precept of the Apostle, *Col. 3. 2. Set your affections on things above and not on things on the earth*; continually longing to come to the possession of that blessed inheritance of ours, in comparison whereof all things here below should seem vile and mean to us.

23. This is the Sum of that *SECOND COVENANT* we are now under, wherein you see what *Christ* has done, how he Executes those *Three Great Offices* of *KING, PRIEST* and *PROPHET*, as also what is Required of us, without our Faithful Performance, all that he hath done, shall never stand us in any stead; for he will never be a *Priest* to Save any, who take him not as well for their *Prophet* to Teach, and their *King* to Rule them; nay, if we neglect our part of this *Covenant*, our condition will be yet worse, then if it had never been made, for we shall then be to Answer not for the breach of *Law* only, as in the *first*, but for the abuse of *mercy*, which is of all sins the most provoking. On the other side, if we faithfully Perform it, that is, set ourselves heartily to the obeying of every precept of *Christ*, not going on willfully in any one sin, but bewailing and forsaking whatever we have formerly been guilty of, it is then most certain, that all the fore-mentioned benefits of *Christ* belongs to us.

24. And now you see how little Reason you have to cast off the *CARE* of your *SOULS* upon a conceit they are past cure, for that it is plain they are not; Nay, certainly they are in that very condition, which of all others makes them fittest for our care. If they had not been thus *REDEEMED* by *CHRIST*, they had been then so hopeless, that care would have been in vain; on there other side, if his Redemption had been such, that *all* men should be saved by it, though they Live as they list, We should have thought it needless to take care for them because they were safe without it. But it hath pleased *God* so to order it, that our care must be the *means*, by which they must Receive the good even of all that *Christ* hath done for them.

25. And now, if after all that *God* hath done to Save these *Souls* of ours, we will not bestow a little *Care* on them ourselves, we very well deserve to perish. If a *Physician* should undertake a patient that were in some desperate disease, and by his skill bring him so far out of it, that he were sure to recover, if he would but take care of himself and observe those *rules* the *Physician* set him, would you not think that man weary of his life, that *would refuse to do that*?

So certainly that man is *weary* of his soul, willfully casts it away, that will not consent to those easy conditions, by which he may save it.

26. You see how great *kindness* God hath to these Souls of ours, the whole *TRINITY*, *Father*, *Son*, and *Holy Ghost* have all done their parts for them. The *FATHER* gave his only Son, the *SON* gave Himself, left his glory, and endured the bitter death of the *Cross*, merely to keep our Souls from perishing. The *HOLY GHOST* is become as it were our attendant, waits upon us with Continual offers of his grace, to Enable us to do that which may preserve them; Nay he is so desirous we should accept those Offers of his, that he is said to be *grieved* when we refuse them, *Ephes. 4. 30*. Now what greater disgrace and affront can we put upon God then to despise what he thus values, that those Souls of ours, which Christ thought worthy every drop of his *blood*, we should not think worth any part of our *Care*? We use in things of the world, to rate them according to the opinion of those who are best skilled in them, now certainly *God* who made our *Souls*, best knows the *worth* of them, and since he prizes them so high, let us (if it be but in reverence to him) be ashamed to neglect them. Especially now that they are in so hopeful a condition, that nothing but our own carelessness can possibly destroy them.

27. I have now briefly gone over those *Four Motives* of care I at first proposed, which are each of them such, as never misses to stir it up towards the things of this World; and I have also shown you how much more Reasonable, nay Necessary it is they should do the like for the Soul. And now what can I say more, but conclude in the words of *Isaiah 46. 8. Remember this and show yourselves men*. That is, deal with your *Soul* as your *Reason* teaches you to do with all other things that concern you. And sure this common *Justice* binds you to, for the Soul is that which furnishes you with that *Reason*, which you exercise in all your worldly business; and shall the Soul itself receive no *Benefit* from that *Reason*, which it affords you? This is as if the *Master* of a *Family*, who provides food for his servants, should by them be kept from Eating any himself, and so remain the only starved creature in his house.

28. And as *Justice* ties you to this, so *Mercy* doth likewise; you know the poor Soul will fall into Endless and unspeakable Miseries, if you continue to neglect it, and then it will be too late to consider it. The Last Refuge you can hope for is *God's mercy*, but that you have despised and abused. And with what face can you in your greatest need beg for his *mercy* to your *Souls*, when you would not afford them your *own*? No not that common *Charity* of considering them, of bestowing a few of those idle *Hours* you know not (scarce) how to pass away, upon them.

29. Lay this to your hearts, and as ever you hope for *God's pity*, when you most want it, be sure in time to *Pity* yourselves, by taking that due *Care* of your *precious Souls* which belongs to them.

30. If what hath been said, have persuaded you to this so *necessary* a *Duty*, my next work will be to tell you how this *Care* must be employed, and that in a word, is in the Doing of all those things which tend to the making the *Soul Happy*; which is the end of our *Care*; and what those are I come now to show you.

**PARTITION I. Of the DUTY of MAN by the Light of Nature, by the Light of Scripture:  
Of FAITH, the Promises, of Hope, of Love, &c.**

THE Benefits purchased for us by *Christ*, are such as will undoubtedly make the Soul *Happy*, for *Eternal Happiness* itself is one of them; but because these *Benefits* belong not to us till we perform the *Condition* required of us; whoever desires the *happiness* of his Soul, must set himself to the performing of that *Condition*; what that is, I have already mentioned in the *General*, That it is the hearty, honest endeavor of obeying the whole Will of God. But then that Will of God containing under it many particulars, it is necessary we should also know what those are; that is, what are the several things, that God now requires of us, our performance whereof will bring us to everlasting happiness, and the neglect to endless misery.

2. Of these things there are some which God hath so stamp'd upon our souls, that we *Naturally* knew them; that is, we should have known them to be our Duty, though we had never been told so by the Scripture. That this is so, we may see by those *Heathens*, who having never heard of either *Old* or *New Testament*, do yet acknowledge themselves bound to some *General Duties*, as to *Worship God*, to be *Just*, to *Honor their Parents*, and the like. And as *S. Paul* saith, *Rom. 2. 15. Their consciences do in those things accuse or excuse them*; That is, tell them, whether they have done what they should, in those particulars, or no.

3. Now though *Christ* have brought greater Light into the world, yet he never meant by it to put out any of that *Natural* light, which God hath set up in our Souls: Therefore let me here by the way, advise you not to walk contrary even to this *lesser* light, I mean, not to venture on any of those Acts, which mere *Natural Conscience* will tell you are Sins.

4. It is just matter of sadness to any Christian heart, to see some in these days, who profess much of *Religion*, and yet live in such sins, as a mere *heathen* would *abhor*; men that pretending to higher degrees of *Light*, and *holiness*, then their *brethren* do, yet *practice* contrary to all Rules of *common honesty*, and make it part of their Christian liberty so to do; of whose Seducement it concerns all that love their Souls to beware: and for that purpose let this be laid as a Foundation, That that Religion or Opinion cannot be of God, which allows men in any wickedness.

5. But though we must not put out this *light* which God hath thus put into our Souls, yet this is not the only way whereby God hath revealed his will, and therefore we are not to rest here, but proceed to the knowledge of those other things which God hath by other means revealed.

6. The way for us to come to know them is by the SCRIPTURES, wherein are set down those several commands of God which he hath given to be the Rule of our Duty.

7. Of those, some were given before *Christ* came into the world, such are those precepts we find scattered throughout the *Old Testament*, but especially contained in the *Ten Commandments*, and that excellent book of *Deuteronomy*; others were given by *Christ*, who added much, both to the *Law* implanted in us by *Nature*, and that of the *Old Testament*, and those you shall find in the *New Testament*, in the several precepts given by him and his

*Apostles*, but especially in that *Divine Sermon* on the Mount, set down in the fifth, sixth and seventh Chapters of *S. Matthews Gospel*.

8. All these should be severally spoke to, but because that would make the discourse very long, and so less fit for the *meaner* sort of men, for whose use alone it is intended, I choose to proceed in another manner: By *summing* all these together, and so as plainly as I can, to lay down, what is now the duty of every *Christian*.

9. This I find briefly contained in the words of the Apostle, *Tit. 2. 12. That we should live soberly, righteously, and godly in this present world*; where the word *Soberly* contains our duty to our selves; *Righteously*, our duty to our neighbor, and *Godly*, our duty to God. These therefore shall be the Heads of my discourse, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to God, that being the best ground-work whereon to build both the other.

10. There are many parts of our DUTY to GOD, The two chief are these: First to acknowledge him to be God; Secondly, to *have no other*; under these are contained all those particulars, which make up our whole duty to God, which shall be shown in their order.

11. To *acknowledge* him to be God, is to believe him to be an *infinite glorious Spirit*, that was from *everlasting*, without beginning, and shall be to *everlasting*, without end. That he is our *Creator, Redeemer, Sanctifier, Father, Son, and Holy-Ghost*, one God, *blessed forever*. That he is subject to no *alterations*, but is *Unchangeable*; that he is no *bodily substance*, such as our eyes may behold, but *spiritual and invisible*, whom *no man hath seen, nor can see* as the Apostle tells us, *1 Tim. 3. 16. That He is Infinitely Great and Excellent*, beyond all that our wit or conceit can imagine, that he hath *received* his being from none, and gives *being* to all things.

12. All this we are to believe of him in regard of his *Essence* and being: But besides this, he is set forth to us in the *Scripture* by several *Excellencies*, as that he is of *Infinite Goodness, and Mercy, Truth, Justice, Wisdom, Power, All-sufficiency, Majesty*; That he disposes and *governs* all things by his *Providence*; that he *Knowes* all things and is *Present* in all places; these are by *Divines* called the *Attributes of God*, and all these we must undoubtingly *acknowledge*, that is, we must *firmly believe* all these *Divine Excellencies* to be in God, and that in the greatest *degree*, and so that they can never cease to be in him, he can never be other then *insinitely Good, Merciful, True, &c.*

13. But the *acknowledging* him for our God signifies yet more then this; it means that we should perform to him all those several parts of *Duty* which belong from a *Creature* to his God: What those are I am now to tell you.

14. The first is FAITH, or *Belief*, not only that forementioned of his *Essence* and *Attributes*, but of his *word*, the *believing* most firmly, that all that he saith is perfectly *true*. This necessarily arises from that *Attribute*, his *Truth* it being *natural* for us to *believe* whatsoever is said by one of whose *Truth* we are confident. Now the *Holy Scriptures* being the *Word* of God we are therefore to conclude, that all that is contained in them is most *true*.

15. The things contained in them are of these *four sorts*: First, *Affirmations*, such are all the *stories of the Bible*, when it is said, *Such and such things came so and so to pass; Christ was*

born of a *Virgin*, was laid in a Manger, &c. And such also are many points of *Doctrine*, as that there are *three Persons* in the *God-head*, that *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in *Scripture* we are to believe most *true*. And not only so, but because they are all *written* for our instruction; we are to consider them for that purpose, that is, by them to lay that *Foundation of Christian knowledge* on which we may build a *Christian life*.

16. The *Second* sort of things contained in the *Scripture*, are the *Commands*, that is, the several things *enjoined* us by God to perform; these we are to believe to come from him, and to be most just, and fit for him to *command*: But then this *Belief* must bring forth *Obedience*, that what we *believe* thus fit to be done, be indeed done by us; otherwise our *belief* that they come from him serves but to make us more *inexcusable*.

17. Thirdly, The *Scripture* contains threatenings; many *Texts* there are which *threaten* to them that go on in their sins, the *wrath* of God, and under that are contained all the *punishments* and *miseries* of this *life*, both *spiritual* and *temporal*, and *everlasting* destruction in the *life* to come. Now we are most steadfastly to *Believe*, That these are God's *threats*, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those *sins* to which this destruction is threatened, otherwise our belief adds to our guilt, that will willfully go on in spite of those *threatenings*.

18. *Fourthly*, The *Scripture* contains *Promises*, and those both to our *Bodies* and our *Souls*; for our *bodies* there are many *promises* that God will provide for them what he sees necessary; I will name only one, *Mat. 6. 33. Seek ye first the kingdom of God and his righteousness, and all these things, that is, all outward necessities, shall be added unto you*: But here 'tis to be observed, that we must *first seek the kingdom of God and his righteousness*, that is, make it our first and greatest care to *serve* and *obey* him before this *promise* even of *temporal* good things *belongs* to us. To the *soul* there are many and *high promises*, as *first*, that of *present ease* and *refreshment* which we find, *Matth. 11. 29. Take my yoke upon you, and learn of me, and ye shall find rest to your souls*: But here it is apparent, that before this *rest* belongs to us, we must have *taken on us Christ's yoke*, become his *servants* and *Disciples*. *Finally* there are *promises* to the *soul* even of all the benefits of *Christ*; but yet those only to such as perform the *Condition* required; that is, *Pardon of Sins* to those that *repent* of them, *Increase of Grace* to those that diligently make use of what they have already, and humbly pray for more; and *Eternal salvation* to those that *continue* to their lives end in hearty obedience to his *Commands*.

19. This *Belief* of the *Promises* must therefore stir us up to perform the *Condition*, and till it do so, we can in no reason expect any good by them; and for us to look for the benefit of them on other terms, is the same mad presumption that it would be in a *Servant* to challenge his *Master* to give him a *reward* for having done nothing of his work, to which alone the *reward* was promised; you can easily resolve what *answer* were to be given to such a *servant*, and the same are we to expect from God in this case: nay further, it is sure God hath given these *Promises* to no other *end*, but to *invite* us to *holiness* of life; yea, he gave his *Son*, in whom all his *Promises* are as it were *summed up*, for this end. We usually look so much at *Christ's* coming to satisfy for us, that we forget this other part of his errand. But there is nothing

surer, then that the main *purpose* of his coming into the world was to plant good life among men.

20. This is so often repeated in *Scripture*, that no man that considers and *believes* what he reads can doubt of it. *Christ* himself tells us, Mat. 9. 13. *He came to call sinners to repentance.* And *S. Peter*, Acts 3. 26. tells us, *That God sent his Son Jesus to bless us, in turning everyone of us from his iniquities;* for it seems the *turning us from our iniquities* was the greatest special *Blessing* which God intended us in *Christ*.

21. Nay, we are taught by *S. Paul*, that this was the end of his very *death* also, Tit. 2. 14. *Who gave himself for our sins, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.* And again, Gal. 1. 4. *Who gave himself for us, that he might deliver us from this present evil world, that is, from the sins and ill customs of the world.* Divers other *Texts* there are to this purpose, But these I suppose sufficient to assure any man of this one great truth, That all that *Christ* hath done for us was directed to this end, the bringing us to *live Christianly*; or in the words of *Saint Paul*, *To teach us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.*

22. Now we know *Christ* is the foundation of all the *Promises*; *in him all the promises of God are yea, and Amen*, 2 Cor. 1. 20. And therefore if God gave *Christ* to this end, certainly the *Promises* are to the *same* also. And then how great an abuse of them is it to make them serve for purposes quite contrary to what they were intended, *viz.* To the *encouraging* us in sins, which they will certainly do if we persuade ourselves they belong to us how *wickedly* soever we live. The *Apostle* teaches us another use of them, 2 Cor. 7. 1. *Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus we may justly apply the *promises* to ourselves, and with comfort expect our *parts* in them. But till then though these *promises* be of certain *truth*, yet we can reap no *benefit* from them, because we are not the persons to whom they are made, that is, we perform not the *condition* required to give us *right* to them.

23. This is the *Faith* or *Belief* required of us towards the things God hath revealed to us in the *Scripture*, to wit, Such as may answer the *End* for which they were so *revealed*, that is, the bringing us to *good lives*; the bare *believing* the *truth* of them, without this, is no more then the *Devils* do, as *S. James* tells us, Chap. 2. 19. Only they are not so unreasonable as some of us are, for they will tremble, as knowing well this *Faith* will never do them any good. But many of us go on *confidently*, and doubt not the *sufficiency* of our *Faith*, though we have not the least *fruit of obedience* to approve it by; let such hear *S. James's* judgment in the point, Ch. 2. 26. *As the body without the spirit is dead, so Faith if it have not works is dead also.*

24. A *second Duty* to God is *HOPE*, that is, a *comfortable* expectation of these *good things* he hath promised. But this, as I told you before of *Faith*, must be such as agrees to the nature of the *promises*, which being such as *requires* a *condition* on our part, we can *hope* no further then we make that good; or if we do, we are so far from performing by it this *duty of Hope*, that we commit the great sin of *Presumption*, which is nothing else but *hoping* where God hath given us no *ground to hope*: this every man doth that hopes for pardon of sins and eternal life,



without that *repentance* and *obedience* to which alone they are *promised*; the true *hope* is that which *purifies* us: S. John saith, 1 Epist. 3. 5. *Every man that hath this hope purifieth himself, even as he is pure*; that is, it makes him leave his sins and earnestly endeavor to be holy as *Christ* is, and that which doth not so, how confident soever it be, may well be concluded to be but that *hope* of the *Hypocrite* which *Job* assures us shall *perish*.

25. But there is another way of *transgressing* this *Duty*, besides that of *Presumption*, and that is by *Desperation*, by which I mean not that which is ordinarily so called, *viz.* the *Despairing* of *mercy*, so long as we continue in our sins, for that is but *just* for us to do: But I mean such a *desperation* as makes us give over endeavor, that is, when a man that sees he is not at the present such a one, as the *promises* belong to, concludes, he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful *desperation*, and that which if it be continued in, must end in destruction.

26. Now the work of hope is to prevent this, by setting before us the *generality* of the *promises*, that they belong to all that will but perform the *condition*. And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet *hope* will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost, when if he will but change his course, he shall be as certain to partake of the *promises* of *mercy* as if he had never gone on in those former sins.

27. This *Christ* shows us in the parable of the *Prodigal*, *Luke* 15. where we see that Son, which had run away from his Father, and had consumed the *portion* given him, in *riotous living*, was yet upon his *return* and *repentance* used with as much kindness by the *Father*, as he that had never offended, nay with higher and more passionate expressions of love. The intent of which Parable was only to show us how graciously our *heavenly Father* will receive us, how great soever our former sins have been, if we shall return to him with true sorrow for what is past, and sincere obedience for the time to come; nay so acceptable a thing is it to God, to have any sinner return from the error of his ways, that there is a kind of *triumph* in *heaven* for it, *there is joy in the presence of the Angels of God, over one sinner that repenteth: Luke* 15. 10. And now who would not rather choose by a *timely repentance*, to bring joy to *heaven*, to God and his *holy Angels*, then by a sullen *desperation* to please *Satan* and his *accursed spirits*; especially when by the former we shall gain endless happiness to ourselves, and by the latter as endless torments.

28. A *Third Duty* to God is LOVE; there are two common Motives of *love* among men. the one the *goodness* and *excellency* of the person; the other his *particular kindness*, and *love* to us; and both these are in the *highest* degree in God.

29. First he is of *infinite goodness*, and *excellency* in himself; this you were before taught to *believe* of him, and no man can doubt it, that considers but this one thing, that there is nothing good in the world, but what hath received all its *goodness* from God: His goodness is as the *Sea*, or *Ocean*; and the goodness of all *creatures*, but as foam *small streams*, flowing from the *Sea*; now you would certainly think him a mad man, that should say the *Sea* were not

greater than some little brook; and certainly it is no less *folly* to suppose that the *goodness* of God doth not as much (nay *infinitely* more) *exceed* that of all *creatures*. Besides the *goodness* of the *creature* is *imperfect* and mixed with much evil; but his is *pure* and entire, without any such *mixture*. He is perfectly *Holy*, and cannot be tainted with the least *impurity*, neither can he be the *Author* of any to us, for though he be the cause of all the goodness in us, he is the cause of none of our *sins*. This *S. James* expressly tells us, Chap. 1. 13. *Let no man say when he is tempted, He is tempted of God; for God cannot be tempted with evil, neither tempteth he any man.*

30. But *secondly*, God is not only thus good in himself, but he is also wonderful *good*; that is, kind and *merciful* to us; we are made up of two parts, a *Soul* and a *Body*, and to each of these God hath expressed infinite mercy & tenderness. Do but consider what was before told you of the SECOND COVENANT, & the *mercies* therein offered, even *Christ* himself & all his *benefits*, and also that he offers them so *sincerely* and *heartily* that no man can miss of *enjoying* them but by his own *default*. For he doth most really and affectionately desire we should embrace them and live; as appears by that solemn Oath of his, Eze. 33. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live:* whereto he adds this passionate expression, *turn ye, turn ye from your evil ways for why will ye die?* To the same purpose you may read Ezek. 18. Consider this, I say, and then surely you cannot but say, He hath great *kindness* to our *souls*. Nay, let every man but remember with himself the many calls he hath had to *repentance* and *amendment*; sometimes *outward*, by the *Word*, sometimes *inward*, by the secret whispers of God's *Spirit* in his heart, which were only to woe and entreat him to avoid *Eternal misery*, and to accept of *Eternal happiness*; let him, I say, remember these, together with those many other means God hath used towards him for the same end, and he will have reason to confess God's *kindness*, not only to *men's souls* in *general*, but to his own in *particular*.

31. Neither hath he been wanting to our *Bodies*, all the *good things* they enjoy, as *health*, *strength*, *food*, *raiment*, and what ever else concerns them, are merely his *gifts*; so that indeed it is impossible we should be ignorant of his *mercies* to them, all those *outward* comforts and *refreshments* we daily enjoy, being continual *effects* and *witnesses* of it, and though some enjoy more of these than others, yet there is no person but enjoys so much in one kind or other, as abundantly shows God's *mercy* and kindness to him in respect of his *Body*.

32. And now surely you will think it but reasonable we should *Love* him, who is in all respects thus *Lovely*: Indeed this is a *duty* so generally acknowledged, that if you should ask any man the question, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed *love* him, and this will soon be proved to you by examining a little, what are the *common effects* of *love*, which we bear to men like ourselves, and then trying, whether we can show any such *fruits* of our love to God.

33. Of that sort there are *divers*, but for shortness I will name but two. The *first* is a *Desire of pleasing*, the *second* a *Desire of enjoying*. These are constantly the *Fruits of Love*. For the *first*, 'tis known by all, that he that loves any person, is very desirous to approve himself to him, to do whatsoever he thinks will be pleasing to him; and according to the degree of *love*, so is this

desire more or less, where we love *earnestly*, we are very earnest, and careful to *please*. Now if we have indeed that *love to God* we pretend to, it will bring forth this fruit, we shall be careful to please him in all things. Therefore as you judge of the *tree by its fruits*, so may you judge of your *love of God*, by this *fruit* of it; nay indeed this is the way of trial, which *Christ* himself hath given us, *Jo. 14. 15. If ye love me keep my commandments*; and *S. John* tell us, *1 Ep. 5. 3. That this is the love of God, that we walk after his commandments*, and where this one proof is wanting, it will be impossible to testify our love to God.

34. But it must yet be farther considered, that this *love of God* must not be in a low or weak degree, for besides that the *Motives* to it, his *excellency* and his *kindness* are in the *highest*; the same *Commandment* which bids us *love God*, bids us *love him with all our heart, and with all our strength*, that is, as much as is *possible* for us, and *above* anything else. And therefore to the fulfilling of this *Commandment*, it is necessary we *love* him in that *degree*; and if we do so, then certainly we shall have not only some slight and faint endeavors of *pleasing*, but such as are most *diligent* and *earnest*, such as will put us upon the most painful and costly duties, make us willing to forsake our own *ease, goods, friends, yea, life* itself, when we cannot keep them without *disobeying* God.

35. Now examine thyself by this; hast thou this fruit of love to show? doest thou make it thy constant and greatest care to keep God's *Commandments*? to obey him in all things? earnestly laboring to *please* him to the utmost of thy power, even to the forsakeing of what is dearest to thee in this world? if thou dost, thou mayest then truly say thou lovest God. But on the contrary, if thou willfully continuest in the breach of many, nay, but of any one command of his, never deceive thyself, for the love of God abides not in thee. This will be made plain to you, if you consider what the *Scripture* saith of such, as that they are *enemies to God by their wicked works*, *Col. 1. 21*. That the *carnal* mind (and such is every one that continues *willfully in sin*) is *enmity with 'God*, *Rom. 8. 7*. That he that *sins wilfully* *tramples underfoot the Son of God, and doth despite unto the Spirit of Grace*, *Heb. 10. 29*. and many the like. And therefore unless you can think *enmity*, and *trampling*, and *despite* to be *fruits of love*, you must not believe you *love* God, whilst you go on in any willful disobedience to him.

36. A *Second fruit of Love*, I told you, was *desire of Enjoying*. This is constantly to be seen in our *love* to one another. If you have a friend whom you entirely *love*, you desire his *conversation*, wish to be always in his *company*: and thus will it also be in our *love* to God if that be as great and hearty as this.

37. There is a *twofold Enjoying of God*, the one *Imperfect* in this life, the other more *Perfect* and complete in the life to come; that in this life is that *conversation*, as I may call it, which we have with God in his *Ordinances*, in *Praying*, and *Meditating*, in *Hearing his Word*, in *Receiving the Sacrament*, which are all intended for this purpose, to bring us into an intimacy and familiarity with God by *speaking* to him, and *hearing him speak* to us.

38. Now if we do indeed love God, we shall certainly hugely value and desire these ways of *conversing* with him, it being all that we can have in this life; it will make us with *David* esteem *one day in God's Courts better than a thousand*, *Psal. 84. 10*. We shall be glad to have

these *opportunities* of approaching to him as often as it is possible, & be careful to use them *diligently*, to that end of *uniting* us still more to him; yea we shall come to these *Spiritual* exercises with the same *cheerfulness* we would go to our *dearest friend*. And if indeed we do thus it is a good proof of our *Love*.

39. But I fear there are not many have this to show for it, as appears by the common *backwardness* and unwillingness of men to come to these; and their *negligence*, and heartlessness when they are at them; and can we think that God will ever own us for *lovers* of him, whilst we have such *dislikes* to his company, that we will never come into it but when we are *dragged* by *fear* or *shame* of men or some such worldly Motive? It is sure you would not think that man *loved* you, whom you perceived to shun your *company*, and to be loath to come in your *sight*. And therefore be not so unreasonable as to say, *You love God*, when yet you desire to keep as far from him as you can.

40. But besides this, there is another *Enjoyment* of God, which is more perfect and *complete*, and that is our *perpetual* enjoying of him in heaven, where we shall be forever *united* to him, and enjoy him not now and then only for *short* spaces of time, as we do here, but *continually* without *interruption*, or breaking off. And certainly if we have that *degree* of *love* to God we ought, this cannot but be most earnestly desired by us so much, that we shall think no *labor* too great to compass it. The *seven years* that *Jacob* served for *Rachel*. *Gen. 29. 20. seemed to him but a few days for the love that he had to her*: & surely if we have *love* to God we shall not think the service of our whole *lives* too *dear a price* for this full *Enjoyment* of him, nor esteem all the *Enjoyments* of the world worth the looking on in comparison thereof.

41. If we can truly tell ourselves we do thus long for this enjoyment of God, we may believe we *love* him. But I fear again there are but few that can thus approve their *love*. For if we look into men's *lives*, we shall see they are not generally so *fond* of this *Enjoyment*, as to be at any pains to purchase it. And not only so, but it is to be doubted, there are many who if it were put to their *choice*, whether they would live *here* always to enjoy the *profit* and pleasure of the *world*, or go to *heaven* to enjoy God, would, like the children of *Gad* and *Reuben*, set up their rest on this side *Jordan*, *Num. 32.* and never desire that heavenly *Canaan*; so close do their affections cleave to things *below*, which shows clearly they have not made God their *treasure*, for then according to our *Savior's Rule*, *Mat. 6. 21.* their heart would be with him. Nay, further yet; it is too plain that many of us set so little *value* on this *Enjoying* of God, that we *preser* the *vilest* and *basest* sins before him, and choose to *Enjoy* them, though by it we utterly lose our parts in Him, which is the case of every man that continues willfully in those sins.

42. And now I fear, according to these Rules of *Trial*, many that *prefess* to *love God*, will be found not to do so. I conclude all with the words of *S. John 1 Ep. 3. 18.* Which though spoken of the love of our *brethren*, is very fitly applicable to this love of God, let us *not love in word*, *neither in tongue*, but *in deed and in truth*.

43. A *Fourth duty* to God is FEAR; this arises from the *consideration* both of his *Justice* & his *Power*; his *Justice* is such that he will not *clear the wicked*, & his *Power* such, that he is able to inflict the *sorest* punishments upon them; and that this is a reasonable cause of *fear*, *Christ*

himself tells us, *Mat. 10. 18. Fear him which is able to destroy both body and soul in hell.* Many other places of *Scripture* there are, which commend to us this duty, as *Ps. 2. 11. Serve the Lord with fear: Psal. 34. 9. Fear the Lord ye that be his Saints. Pro. 9. 10. The fear of the Lord is the beginning of wisdom,* and divers the like; and indeed all the threatenings of wrath against sinners, which we meet with in the *Scripture*, are only to this end, to work this *fear* in our hearts.

44. Now this fear is nothing else, but such an awful regard of God, as may keep us from offending him. This the wise man tells us, *Pro. 16. 17. The fear of the Lord is to depart from evil:* so that none can be said truly to *fear* God, that is not thereby withheld from *sin*; & this is but answerable to that common fear we have towards man; whoever we know may hurt us, we will beware of *provoking*, & therefore if we be not as wary of *displeasing* God, it is plain we *fear* men more then we do him.

45. How great a madness this is, thus to *fear men* above God, will soon appear if we compare what man can do to us with that which God can. And *first*, it is sure, it is not in the power of man (I might say *Devils* too) to do us any *hurt* unless God *permit* and suffer them to do it: so that if we do but keep him our friend, we may say with the Psalmist, *The Lord is on my side, I fear not what man can do unto me.* For let their malice be never so great, he can restrain and keep them from hurting us, nay, he can change their minds toward us, according to that of the wise man, *Prov. 16. 7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob, Gen. 32.* who when his brother *Esau* was coming against him as an enemy, God wonderfully turned his heart, so that he met him with all the *expressions* of *brotherly kindness*, as you may read in the next Chapter.

46. But *secondly*, suppose men were left at liberty to do thee what mischief they could; alas, their power goes but a little way, they may perhaps rob thee of thy *goods*, it may be they may take away thy *liberty* or thy *credit*, or perchance thy *life* too, but that thou knowest is the utmost they can do. But now God can do all this when he pleases, and that which is *infinitely* more, his vengeance reaches even beyond death itself, to the eternal misery both of *Body* and *Soul* in *hell*; in comparison of which, death is so inconsiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do,* saith Christ, *Luke 12. 4.* And then immediately adds, *But I will forewarn you whom ye shall fear, fear him which after he hath killed hath power to cast into hell, yea, I say unto you, Fear him.* In which words the comparison is set between that *greatest* ill we can suffer from man, the loss of *life*, and those sadder *evils* God can inflict on us; and the *latter* are found to be the only *dreadful* things, and therefore God only to be *feared*.

47. But there is yet one thing farther considerable in this matter, which is this, It is possible we may transgress against men and they not know it: I may perhaps *steal* my *neighbors goods*, or defile his *wife*, and keep it so close that he shall not suspect me, and so never bring me to punishment for it; but this we cannot do with God, he knows all things, even the most secret thoughts of our hearts; and therefore though we commit a sin never so closely, he is sure to find us, and will as surely, if we do not timely repent, punish us eternally for it.

48. And now surely it cannot but be *confessed*, that it is much safer *displeasing* men, then God; yet alas our *practice* is as if we *believed* the *direct* contrary, there being nothing more ordinary with us then for the *avoiding* of some present danger we fear from men, to rush ourselves upon the *indignation* of God. And thus it is with us, when either to save our *estates*, or *credits*, or our very *lives*, we commit any *sin*, for that is plainly the choosing to provoke God, rather then man.

49. But God knows this case of *fear* of *men* is not the only one wherein we venture to displease him, for we commit many sins, to w<sup>ch</sup> we have none of this temptation, nor indeed any other, as for instance that of *Common Swearing*, to which there is nothing either of pleasure, or profit to invite us. Nay, many times, we, who so *fear* the mischiefs that other men may do to us that we are ready to buy them off with the greatest sins, do ourselves bring all those very mischiefs upon us, by sins of our own choosing. Thus the careless *Prodigal* robs himself of his *estate*, the *Deceitful & Dishonest* man, or any that lives in open *notorious sin*, *deprives* himself of his *credit*, and the *Drunkard & Glutton* brings *diseases* on himself, to the *shortening* his life. And can we think we do at all *Fear God*, when that fear hath so little power over us, that though it be backed with the many present *mischiefs* that attend upon *sin*, it is not able to keep us from them? surely such men are far from fearing God, that they rather seem to defy him, resolve to provoke him, whatsoever it cost them, either in this world or the next. Yet so unreasonably partial are we to our selves, that even such as these will pretend to this fear: you may examine multitudes of the most gross scandalous sinners, before you shall meet with one that will acknowledge he fears not God. It is strange it should be possible for men thus to cheat themselves; but however, it is certain we cannot deceive God, he will not be *mocked*, and therefore if we will not now so *fear* as to *avoid sin*, we shall one day *fear* when it will be too late to *avoid punishment*.

50. A *Fift Duty* to God, that of TRUSTING in him, that is, *depending* and *resting* on him: and that is *First* in all *dangers*, *Secondly* in all *wants*. We are to rest on him in all our *dangers* both *Spiritual* and *Temporal*. Of the first sort, are all those *Temptations*, by which we are in *danger* to be *drawn* to *sin*. And in this respect he hath *promised*, that if we *resist the Devil* he shall *fly from us*, *Jam* 4. 7. Therefore our duty is *first* to *pray* earnestly for God's grace to enable us to overcome the *temptation*, and *Secondly*, to set ourselves manfully to combat with it, not yielding or giving consent to it in the least degree; and whilst we do thus, we are *confidently* to rest upon God, that his *grace* will be *sufficient* for us that he will either remove the *temptation*, or *strengthen* us to *withstand* it.

51. *Secondly*, in all outward & *Temporal Dangers*, we are to *rest* upon him, as knowing that he is *able* to deliver us, and that he will do so if he see it *best* for us, & if we be such to whom he hath *promised* his *protection*, that is, such as truly *fear* him. To this purpose we have many *promises* in *Scripture*, *Ps.* 34. 7. *The Angel of the Lord tarrieth round about them that fear him, and delivereth them:* & *Ps.* 34. 20. *The Lord delivereth the souls of his Saints, and all that put their trust in him shall not be destitute;* and divers the like. And also we have many examples, as that of the *three children* in the *Furnace*, *Daniel* 3. That of *Daniel* in the *Lions Den*, *Daniel* 6. And many others; all which serve to teach us this one lesson, that if we go on conscionably in

performing our duty, we need not be dismayed for anything that can befall us, for the God whom we serve, *is able to deliver us*.

52. Therefore in all *dangers*, we are *first* humbly to *pray* for his aid, and then to *rest* ourselves *cheerfully* on him; and assuring ourselves that he will give such an *issue* as shall be most for our *good*. But above all things, we must be sure to *fix* our *dependence* wholly on him, and not to *rely* on the *creatures* for *help*, much less must we seek to *deliver* ourselves by any unlawful means; that is, by the *committing* of any *sin*; for that is like *Saul*, 1 *Samuel* 28. 7. to go to the *Witch*, that is, to the *Devil* for help; such courses do commonly *deceive* our hopes at the present, and instead of *delivering* us out of our *straits*, plunge us in greater, and those much more uncomfortable ones, because then we want that which is the only support, God's *favor* and aid which we certainly forfeit when we thus seek to rescue ourselves by any *sinful* means. But supposing we could by such a way certainly free ourselves from the *present danger*, yet alas we are far from having *gained* safety by it, we have only removed the *danger* from that which was less considerable, and brought it upon the most precious part of us, our *Souls*; like an *unskillful Physician*, that to remove a pain from the *finger* strikes it to the *heart*; we are therefore grossly mistaken when we think we have played the good *Husband* in saving our *Liberties* or *Estates*, or *Lives* themselves by a *sin*; we have not saved them but madly *overbought* them, laid out our very *Souls* on them: And *Christ* tells us how little we shall gain by such bargains, *Mat.* 17. 26. *What is a man profited if he shall gain the whole world and lose his own soul?* Let us therefore resolve never to value anything we can possess in this world at so high a rate, as to keep it at the price of the least *sin*, but when ever things are driven to such an *issue*, that we must either part with some, perhaps all our worldly possessions, nay life itself or else commit a *sin*, let us then remember, that this is the *season* for us to perform that great and excellent duty of *taking up the Cross*, which we can never so properly do in this case, for our bearing of that which we have no possible way of *avoiding*, can at most be said to be but the *carrying* of the *Cross*, but then only can we be said to *take it up*, when having a means of escaping it by a *sin*, we rather choose to endure the *Cross* than commit the *Sin*, for then it is not laid on us by any unavoidable necessity, but we willingly *choose* it; and this is *highly* acceptable with God, yea, withal so strictly required by him, that if we fail of performing it, when we are put to the *trial*, we are not to be accounted followers of *Christ*, for so himself hath expressly told us, *Mat.* 16. 24. *If any man come after me, let him deny himself, and take up his Cross and follow me;* and so again, *Mark* 8. 34. It were therefore a good point of *Spiritual Wisdom* for us, sometimes by some *lower degrees* of *self-denial*, to fit ourselves for this *greater*, when we shall be called to it; we know he that expects to run a *Race* will beforehand be often *breathing* himself, that he may not be foiled when he comes to run for the *prize*; in like manner 'twil be fit for us, sometimes to *abridge* ourselves somewhat of our *lawful* pleasure, or ease, or profit, so that we may get such a *mastery* over our *selves*, as to be able to renounce all, when our obedience to God requires it.

53. And as we are thus to *Trust* on God for *deliverance* from danger, so are we likewise for *supply* of our *wants*; and those again are either *Spiritual* or *Temporal*: our *Spiritual* want is that of his *Grace* to enable us to *serve* him, without which we can do nothing; and for this we are to depend on him, provided, we neglect not the means, which are *Prayer*, and a *Careful* using

of what he hath already bestowed on us: For then we have his *promise* for it, *he will give the holy Spirit to them that ask it*, Luke 11. 15. And unto him that hath shall be given, Mat. 25. 29. that is, *To him that hath made a good use of that grace, he hath already, God will give more*. We are not therefore to *affright* ourselves with the *difficulty* of those things God requires of us, but *remember* he commands nothing which he will not *enable* us to perform, if we be not *wanting* to ourselves. And therefore let us sincerely do *our parts*, and *confidently* assure ourselves God will not fail of *his*.

54. But we have likewise *Temporal* and *Bodily* wants, and for the *supply* of them we are likewise to *rely* on him. And for this also we want no *Promises*, supposing us to be of the number of them to whom they are made, that is, God's faithful Servants: *They that fear the Lord lack nothing*, Psal. 34. 9. & v. 10. *They that seek the Lord shall want no manner of thing that is good*: Again, Psal. 33. 18, 19. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine*. Examples also we have of this, as we may see in the case of *Elijah*, and the *poor Widow*, 1 Kings 17. And many others.

55. We are therefore to look up to him for the provision of all things necessary for us, according to that of the *Psalmist*, *The eyes of all wait upon thee, O Lord, and thou givest them meat in due season*. And our Savior hath taught us to *pray* for our *daily bread*; thereby teaching us that we are to live in *continual dependence* upon God for it. Yet I mean not by this, that we should so expect it from God, as to give up ourselves to *idleness* and expect to be fed by *Miracles*. No, our honest *industry* and labor is the means by which God *ordinarily* gives us the *necessaries* of this life; and therefore we must by no means *neglect* that. *He that will not labor, let him not eat*, says the Apostle, 2 Thess. 3. 10. And we may believe God will pronounce the same *sentence*, and suffer the *slothful* person to *want* even necessary food. But when we have faithfully used our own *endeavor*, then we must also look up to God for his blessing on it, without which it can never *prosper* to us. And having done thus, we may comfortably *rest* ourselves on his *Providence* for such a measure of these *outward* things as he fees fittest for us.

56. But if our *condition* be such that we are not able to *labor*, and have no other means of bringing in the *necessaries* of life to ourselves, yet even then we are *cheerfully* to rest upon God, believing that he who *feeds* the *Ravens*, will by some means or other, though we know not what, *provide* for us so long as he pleases we shall continue in this world, and never in any case *torment* ourselves with *carking* and *distrustful* thoughts; but as the Apostle, 1 Pet. 5. 7. *Cast all our care on him who careth for us*.

57. This is earnestly pressed by our *Savior*, Matth. 6. where he abundantly shows the *folly* of this sin of *distrust*. The place is a most excellent one, and therefore I shall set it down at large, Verse 25. *Therefore, I say unto you, take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on; is not the life more then meat, and the body then raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? consider the*



*Lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the Oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and then all these things shall be added unto you. Take therefore no thought for tomorrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof. I might add many other texts to this purpose, but this is so full and convincing that I suppose it needless.*

58. All therefore that I shall say more concerning this duty, is to put you in mind of the great *benefits* of it; as *first*, that by his *trusting* upon God, you *engage* and *bind* him to *provide* for you. *Men*, you know, think themselves highly *concerned* not to *fail* those that depend and *trust* upon them; and certainly God doth so much more. But then *secondly*, there is a great deal of *ease* and quiet in the *practice* of this *duty*; it delivers us from all those *carkings* and *immoderate* cares which *disquiet* our *minds*, break our *sleep*, and *gnaws* even our very *heart*. I doubt not but those that have felt them, need not be told they are *uneasy*. But then me thinks that *uneasiness* should make us forward to embrace the means for the *removing* of them, and so we see it too often doth in *unlawful* ones; men will *cheat*, and *steal*, and *lie*, and do anything to deliver themselves from the *fear* of *want*. But alas, they commonly prove but *deceitful* remedies; they bring God's curse on us, and so are more likely to *betray* us to *want*, then to keep us from it. But if you desire a certain and *unfailing* cure for *cares*, take this of *relying* upon God.

59. For what should cause that man to fear *want* that knows he hath one that cares for him, who is *All-sufficient*, and will not suffer him to want what is fit for him. If a *poor* man had but a *faithful promise* from a *wealthy* person that he would never suffer him to *want*, it is sure he would be highly cheered with it, and would not then think fit to be as *carking* as he was before, and yet a man's promise may fail us, he may either grow *poor* and not be *able*, or he may prove *false* and not be *willing* to make good his word. But we know God is subject neither to impoverishing nor deceit. And therefore how vile an injury do we offer to him if we dare not trust as much upon his *promise* as we would that of a *man*? yea, and how great a mischief do we do ourselves by loading our minds with a multitude of vexatious and tormenting cares, when we may so securely *cast our burden upon God*? I conclude this in the words of the Apostle, *Phil. 4. 6. Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.*

**PARTITION II. Of HUMILITY, Of Submission to God's Will, in respect of Obedience, Of Patience in all sorts of sufferings, and of HONOUR due to God in several ways, in his House, Possessions, his Day, Word, Sacraments, &c.**

§. 1. A *SIXTH* Duty to God is *HUMILITY*, that is, such a sense of our own *meanness* and his *excellency*, as may work in us *lowly* and *unfeigned* submission to him: This *Submission* is twofold; *first*, to his *Will*, *secondly*, to his *Wisdom*.

2. The *submission* to his *Will* is also of two sorts, the *submission* either of *obedience* or *patience*, That of *obedience* is our ready *yielding* ourselves up to *do* his *Will*, so that when God hath by his *command* made known to us what his *pleasure* is, *cheerfully* and *readily* to set about it. To enable us to this, *humility* is exceeding necessary; for a *proud* person is of all others the unaptest to *obey*, and we see men never pay an *obedience* but where they acknowledge the person commanding to be some way above them. And so it is here, if we be not thoroughly persuaded that God is infinitely *above* us, that we are *vileness* and nothing in comparison of him, we shall never pay our due *obedience*.

3. Therefore if ever you mean to obey entirely (as you must if ever you mean to be *saved*) get your hearts possessed with the *sense* of that great unspeakable *distance* that is between God and you Consider him as he is a God of *infinite Majesty* and *glory*, and we poor *worms* of the earth; he *infinite* in *power*, able to do all *things*, and we able to do *nothing*, not so much as to make one *hair white or black*; as our Savior speaks, *Mat. 5. 36*. He of *infinite purity* and *holiness*, and we *polluted* and *defiled*, wallowing in all kind of *sins* and *uncleanness*; he *unchangeable* and *constant*, and we subject to *change* and alteration every minute of our lives. He *Eternal* and *Immortal*, and we frail *mortals*, that when ever he *taketh away our breath we die, and are turned again to our dust*, *Psal. 104. 29*. Consider all this, I say, and you cannot but acknowledge a wide *difference* between God and man, and therefore may well cry out with *Job*, after he had approacht so near to *Goa*, as to discern somewhat of his *excellency*, *Job 42. 56*. *Now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes*.

4. And even when this *Humility* hath brought us to *obedience* it is not then to be cast off, as if we had no further use of it; for there is still great use, nay *necessity* of it, to keep us from any *high conceits* of our performances, which if we once entertain, it will blast the best of them, and make them utterly *unacceptable* to God like the *strictness* of the *Pharisee*, which when once he came to boast of, the *Publican* was preferred before him, *Luke 18*. The best of our works are so full of infirmity and pollution, that if we compare them with that perfection, and purity, which is in God, we may truly say with the *Prophet*, *All our righteousnesses are as filthy rags*, *Isaiah 64. 6*. And therefore to pride ourselves in them, is the same madness, that it would be in a beggar, to brag of his apparel when it is nothing but vile rags, and tatters. Our Savior's precept in this matter must always be remembered, *Luke 17. 10*. *When you have done all those things which are commanded you, say, we are unprofitable servants; if when we have done all, we must give ourselves no better a title, what are we then to esteem ourselves, that are so far from doing any considerable part, of what we are commanded? Surely that worser name of slothful and wicked servant, Matth. 25. 26*. we have no reason to think too *bad* for us.

5. A *Second* sort of *Submission* to his *will*, is that of *Patience*; this stands in *suffering* his *will*, as that of *obedience* did in acting it, and is nothing else, but a *willing* and quiet yielding to whatever *afflictions* it pleases God to lay upon us. This the forementioned *humility* will make easy to us; for when our hearts are thoroughly possessed with that *reverence and esteem of God*, it will be impossible for us to grudge or murmur at whatever he does. We see an instance of it in *Old Eli*, *1 Sam 3*. Who after he had heard the sad threatenings of *God* against him, of the *destruction* of his *family*, the loss of the *Priesthood*, the cutting off *both his sons* in

one day, which were all of them afflictions of the heaviest kind, yet this one consideration, that it was *the Lord*, enabled him calmly and quietly to yield to them; saying, *Let him do what seemeth him good*, Verse 18. The same effect it had on *David*, in his suffering, *Psalms 39. 9. I was dumb, I opened not my mouth because thou didst it: God doing it silenced all murmurings and grumbings* in him. And so must it do in us, in all our afflictions, if we will indeed approve our humility to God.

6. For surely you will not think that *child* hath due humility to his *parent*, or that *servant* to his *Master*, that when they are corrected, shall fly in the *Father* or *Masters face*. But thus do we when ever we grudge and repine at that which God lays upon us. But besides the want of Humility in our so doing, there is also a great want of *justice* in it; for God hath, as we are his creatures, a Right to do with us what he will, and therefore for us to resist that *right* of his, is the *highest injustice* that can be; nay farther, it is also the greatest *folly* in the world, for it is only our good that God aims at in afflicting us; that heavenly Father is not like our earthly ones, who sometime correct their children only to satisfy their own angry humor, not to do them good. But this is subject to no such frailties, *he doth not afflict willingly, nor grieve the children of man*, Lam. 3. 33. They are our sins, which do not only give him just cause, but even force and necessitate him to punish us He carries to us the bowels and affections of the tenderest Father: now when a Father sees his child *stubborn* and *rebellious*, and running on in a course that will certainly undo him, what greater act of Fatherly kindness can he do then chasten and correct him, to see if by that means he may amend him; nay indeed he could not be said to have true kindness to him if he should not. And thus it is with God when he sees us run on in *sin*, either he must leave off to love us, and so leave us to ourselves to take our own course, and that is the *heaviest curse* that can be fall any man; or else if he continue to love us, he must *correct* and *punish* us to bring us to *amendment*. Therefore when ever he strikes, we are in all reason, not only *patiently* to lie under his *rod*, but (as I may say) kiss it also; that is, be very *thankful* to him, that he is *pleased* not to give us over to our own hearts lusts, *Psal. 18. 12.* but still continue his *care* of us; sends *afflictions*, as so many *messengers* to call us home to himself. You see then how *gross* a *folly* it is to *murmur* at those *stripes*, which are meant so graciously; it is like that of a *froward patient*, which reproaches and reviles the *Physician* that comes to cure him, and if such a one be left to die of his *disease*, everyone knows whom he is to *thank* for it.

7. But it is not only quietness, no nor thankfulness neither under *afflictions*, that is the full of our Duty in this matter; we must have *fruitfulness* also, or all the rest will stand us in no stead. By *fruitfulness* I mean the bringing forth that, which the *afflictions* were sent to work in us; viz. the *amendment* of our *lives*. To which purpose in time of *affliction* it is very necessary for us to call ourselves to an *account*, to *examine* our hearts and lives, and *search* diligently, what *sins* lie upon us, which *provoked* God thus to smite us, and whatsoever we find ourselves guilty of, humbly to *confess* to God and immediately to forsake for the rest of our time.

8. All I shall add concerning this duty of *patience*, is, that we are as much bound to it in one sort of *sufferings*, as another, whether our *suffering* be so immediately from *God's hand*, that no creature hath anything to do in it, as *sickness*, or the like; or whether it be such wherein

*men* are the *instruments of afflicting* us. For it is most sure, when any man doth us hurt, he could not do it, without *God's permission*, and *sufferance*, and God may as well make them the instruments of punishing us, as do it more directly by himself; and it is but a counterfeit patience, that pretends to *submit* to God, and yet can bear nothing from men; we see *holy Job*, who is set forth to us as a *pattern of true patience*, made no such *difference* in his *afflictions*, he took the loss of his *Cattel*, which the *Chaldeans* and *Sabaeans* robbed him of, with the very same *meekness*, with which he did that, which was consumed by *fire from heaven*. When therefore we suffer anything from men, be it never so unjustly in respect of them, we are yet to confess it is most just in respect of God, and therefore instead of looking upon them with *rage* and *revenge*, as the common custom of the world is, we are to look up to God, acknowledge his justice in the affliction, begging his pardon most earnestly for those sins, which have provoked him to send it, and *patiently* and *thankfully* bear it, till he shall see fit to remove it; still saying with *Job*, *blessed be the name of the Lord*.

9. But I told you, *Humility* contained in it a *submission* not only to his *Will*, but also to his *Wisdom*; that is, to acknowledge him infinitely *Wise*, and therefore that whatever he doth is best and fittest to be done. And this we are to *confess* both in his *commands*, and in his *disposing* and *ordering* of things: *First*, whatsoever he commands us either to *believe* or *do*, we are to *submit* to his *Wisdom* in both, to *believe* whatever he *bids* us *believe*, how *impossible* soever it seems to our *shallow* understandings, and to do whatever he *commands* us to do, how contrary soever it be to our *fleshly Reason* or humor, and in both to *conclude*, that his *Commands* are most fit and *Reasonable* however they appear to us.

10. *Secondly*, We are to *submit* to his *Wisdom* in respect of his *Disposal* and *Ordering* of things; to *acknowledge* he disposes all things most *Wisely*, and that not only in what concerns the *world in general*, but also in what concerns everyone of us in *particular*; so that what condition soever he put us in, we are to assure ourselves it is that which is *best* for us, since he *chooses* it for us who cannot err. And therefore never to have impatient desires of anything in this world, but to leave it to God to fit us with such an *estate* and *condition* as he sees best for us, and there let us quietly and *contentedly* rest; yea, though it be such as of all others we should least have *wisht* for ourselves. And this surely cannot but appear very reasonable to any that hath *humility*; for that having taught him, that God is *infinitely wise*, and he very *foolish*, he can never doubt but that it is much more for his good that God should *choose* for him, than he for himself; even as it is much more for the child's good to have the parent *choose* for it, than to be left to those *silly choices* it would make for its self. For how many times would it cut, and burn, and mischief itself if it might have everything it *desires*? And such children are we, we many times *eagerly desire* those things which would undo us if we had them. Thus many times we wish for *Wealth*, and *Honor*, and *Beauty*, and the like, when if we had them they would only prove *snares* to us, we should be drawn into *sin* by them. And this God, who knows all things, sees, though we do not, and therefore often denies us those things which he sees will tend to our mischief, and it is his abundant mercy that he doth so. Let us therefore when ever we be *disappointed* of any of our aims and wishes, not only *patiently* but *joyfully* submit to it, as knowing that it is certainly *best* for us, it being chosen by the unerring *wisdom* of our heavenly *Father*.

11. A *seventh* Duty to God is HONOR, that is, the *paying* him such a *reverence* and *respect* as belongs to so great a *Majesty*. And this is either *inward* or *outward*. The *inward* is the *exalting* him in our *hearts* having always the highest and most excellent esteem of him. The *outward* is the *manifesting* and showing forth that *inward*; and that is the first *general* in the *whole* course of our lives, the living like men that do indeed carry that high *esteem* of God. Now you know if we bear any special *Reverence* but to a *Man*, we will be careful not to do any *foul* or *base* thing in his *presence*, and so if we do indeed *honor* God, we shall *abhor* to do any *unworthy* thing in his sight. But God sees all things, and therefore there is no way to *shun* the doing it in his *sight* if we do it at all; therefore if we do thus *reverence* him, we must never at any time do any *sinful* thing.

12. But besides this *general* way of *honoring* God, there are many *particular* acts by which we may *honor* him, and those *acts* are divers, according to the several *particulars* about which they are exercised. For we are to pay his *honor* not only *immediately* to himself, but also by a due *estimation* and account of all those things that nearly *relate* or belong to him. Those are especially six; *first*, his *House*, *secondly*, his *Revenue* or *income* (as I may say) *thirdly*, his *Day*, *fourthly*, his *Word*, *fifthly*, his *Sacraments*, and *sixthly*, his *Name*; and everyone of these is to have some degree of our *Reverence* and *Esteem*.

13. *First*, his *House*, that is, the *Church*, which being the place set apart for his *public* worship, we are to look on it, though not as *Holy* in respect of itself, yet in respect of its use, and therefore must not *profane* it by employing it to uses of our own. This *Christ* hath taught us by that act of his, *Matth.* 21. 12. in driving the buyers and sellers out of the Temple, saying, *My house is called the house of prayer*: And again, *John* 2. 16. *Make not my Fathers house a house of Merchandize*. By which it is clear, *Churches* are to be used only for the services of God, and we are to make that the only end of our *coming* thither, and not to come to *Church* as to a *Market*, to make *bargains* or dispatch *businesses* with our neighbors, as is too common among many. But when ever thou enterest the *Church*, remember that it is the *House of God*, a place where he is in an *especial* manner *present*, and therefore take the counsel of the *Wise man*, *Eccles.* 5. 1. and *keep thy foot when thou goest into the house of God*; that is, behave thyself with that *godly* awe and *reverence* which belongs to that great *Majesty* thou art before. Remember that thy business there is to *converse* with God, and therefore shut out all thoughts of the *world*, even of thy most *lawful* business, which though they be allowable at another time, are here *sinful*. How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the *treason* of *Judas*, who pretended indeed to come to kiss his *Master*, but brought with him a *band of Soldiers* to apprehend him, *Mat.* 26. We make show in our coming to *Church*, of *servicing* and *worshipping* God, but we bring with us a *train* of his enemies to provoke and *despite* him. This is a wickedness that may outvie the *profaneness* of these days, in turning *Churches* into *Stables*; for *sinful* and *polluted* thoughts are much the worst sort of *beasts*.

14. The *second* thing to which respect belongs, is his *Revenue* or *income*; that is, whatsoever is his *peculiar* possessions, set apart for the maintenance of those that attend his *service*; those were the *Priests* in time of the *Law*, and *Ministers* of the *Gospel* now with us. And what ever is thus set apart, we must look on with such *respect* as not to dare to turn it to any *other* use. Of

this sort some are the *free-will-offerings* of men, who have sometimes of their own accord given some of their *Goods* or *Lands* to this *Holy* use; and whatsoever is so given, can neither by the person that gave, nor any other be taken away without that great sin of *Sacrilege*.

15. But besides these, there was among the *Jews*, and hath always been in all *Christian* Nations, something allotted by the *Law* of the Nation for the support and maintenance of those that attend the *service* of God. And it is but just and necessary it should be so, that those who by undertaking that *Calling* are taken off from the ways of gaining a *livelihood* in the world, should be provided for by them whose *souls* they watch over. And therefore it is most reasonable, which the Apostle urges in this matter, 1 *Cor.* 9. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* That is, it is most unreasonable for men to grudge the bestowing a few *carnal* things, the outward necessities of this *temporal* life, on them from whom they receive *spiritual things*, even *instruction* and *assistance* towards the *obtaining* of an *eternal* life.

16. Now whatsoever is thus appointed for this use, may by no means be employed to any other. And therefore those *Tithes* which are here by *Law* allotted for the maintenance of the *Ministry*, must by no means be kept back, nor any tricks or shifts used to avoid the *payment* either in *whole* or in *part*. For first, it is certain, that it is as truly *theft* as any other robbery can be, *Ministers* having right to their *tithes* by the same *Law* which gives any other man right to his *estate*. But then *secondly*, it is another manner of robbery then we think of, it is a *robbing of God*, whose *Service* they were given to maintain, and that you may not doubt the truth of this, it is no more then God himself hath said of it, *Mal.* 3. 8. *Will a man rob God? yet ye have robbed me; yet ye say, Wherein have we robbed thee? in tithes and offerings.* Here it is most plain that in God's account the with holding *tithes* is a *robbing* of him. And if you please you may in the next verse see what the gains of this robbery amounts to, *Ye are cursed with a curse:* A curse is all is gotten by it; and common experience shows us that *GOD'S vengeance* doth in a remarkable manner pursue this sin of *Sacrilege*, whether it be that of with holding *tithes*, or the other of seizing on those *possessions*, which have been voluntarily consecrated to God. Men think to enrich themselves by it, but it usually proves directly contrary; this *unlawful* gain becomes such a *Canker* in the estate, as often eats out even that we had a *just* title to. And therefore if you love (I will not say your *souls*, but) your *estates*, preserve them from that danger by a strict care never to meddle with anything set a part for God.

17. A *Third* thing, wherein we are to express our *Reverence* to God; is the *hallowing* of the *times*, set apart for his *service*. He who hath given all our time, requires some part of it to be paid back again, as a *rent* or *tribute* of the whole. Thus the *Jews* kept holy the *seventh day*: and we *Christians* the *Sunday*, or *Lord's day*; the *Jews* were in their *Sabbath* especially to remember the *Creation* of the World, and we in ours, the *Resurrection* of *Christ* by which a way is made for us into that better world we expect hereafter. Now this Day thus set apart, is to be employed in the *Worship* and *Service* of God, and that *first* more *solemnly* and *publicly* in the *Congregation*, from which no man must then absent himself without a *just* cause: and *Secondly*, privately at home, in praying with, and instructing our families, or else in the yet more private duties of the closet, a man's own *private prayers*, *Reading*, *Meditating*, and the like.

And that we may be at leisure for these, a *Rest* from all worldly business is commanded; therefore let no man think that a *bare rest* from *labor* is all that is required of him on the *Lord's day*, but the time which he saves from the *works* of his *calling*, he is to lay out on those *spiritual duties*. For the *Lord's Day* was never ordained to give us a pretence for idleness, but only to change our unployment from worldly to heavenly, much less was it meant that by our *rest* from our callings we should have more time-free to bestow upon our sins, as too many do, who are more *constant* on that day at the *Alehouse* than the *Church*. But this *Rest* was commanded, *first*, to *shadow* out to us that *Rest* from *sin* which we are bound to all the *days of our lives*. And *secondly*, to take us off from our *worldly business*, and to give us time to attend the *service* of God and the need of our *souls*.

18. And surely if we rightly consider it, it is a very great benefit to us that there is such a *set time* thus weekly returning for that purpose. We are very intent and busy upon the *world*, and if there were not some such time appointed to our hands, it is to be doubted we should hardly allot any ourselves: And then what a starved condition must these poor souls of ours be in, that shall never be afforded a meal? whereas now there is a *constant diet* provided for them every *Sunday*, if we will conscionably employ it, may be a *festival day* to them, may bring them in such *spiritual food*, as may *nourish* them to eternal life. We are not to look on this day with *grudging*, like those in *Amos* 8. 5. Who ask, *When will the Sabbath be gone, that we may set forth wheat?* As if that time were utterly *lost*, which were taken from our *worldly business*. But we are to consider it, as the *gainfullest*, as the *joyfullest* day of the week, a day of *harvest*, wherein we are to lay up in *store* for the *whole week*, nay for our *whole lives*.

19. But besides this of the weekly *Lord's day*, there are other times, which the *Church* hath set apart for the *remembrance* of some *special mercies of God*, such as the *Birth* and *Resurrection* of *Christ*, the *Descent* of the *Holy Ghost*, and the like; and these *days* we are to keep in that manner which the *Church* hath ordered, to wit in the *solemn worship* of *God*, and in particular *thanks giving* for that *special blessing* we then remember. And surely whoever is truly *thankful* for those rich *mercies*, cannot think it too much to set apart some *few days* in a *year* for that purpose.

But then we are to look that our *Feasts* be truly *spiritual*, by employing the day thus *holily*, and not make it an *occasion* of *intemperance* and *disorder* as too many, who consider nothing in *Christmass* and other good times, but the *good cheers* and *jollity* of them. For that is doing *despite*, instead of *honor* to *Christ*, who came to bring all *purity* and *soberness* into the world, and therefore must not have that coming of his remembered in any other *manner*.

20. Other days there are also set a part in *memory* of the *Apostles*, and other *Saints*, wherein we are to give *hearty thanks* to *God*, for his *graces* in them; particularly, that they were made *instruments* of *revealing* to us *Christ Jesus*, and the way of *salvation*, as you know the *Apostles* were by their *Preaching* throughout the *World*. And then farther, we are to meditate on those *Examples* of holy life, they have given us, and stir up ourselves to the imitation thereof. And whoever does uprightly set himself to make these *uses* of these several *Holy days*, will have cause, by the *benefit* he shall find from them, to *thank* and not to *blame* the *Church* for ordering them.

21. Another sort of *days* there are, which we are likewise to *observe*, and those are *days* of *fasting* and *humiliation*; and whatever of this kind the *Church* enjoynes, whether *constantly* at set times of the *year*, or upon any *special* and more sudden occasion, we are to observe in such manner as she directs; that is, not only a bare *abstaining* from *meat*, which is only the *bodies punishment*; but in *afflicting* our *souls*, *humbling* them deeply before *God*, in a *heartly* confessing, and *bewailing* of our own, and the *nations* sins, and earnest *prayers* for *God's* *pardon*, and *forgiveness*, and for the turning away of those *judgments*, which those *sins* have called for: But above all, in *turning ourselves from our sins*, *loosing the bands of wickedness*, as *Isaiah* speaks, Chap. 58. 6. and exercising ourselves in *works of mercy*, *dealing our bread to the hungry*, and the like, as it there follows.

22. *Fourthly*, we are to express our *reverence* to *God*, by *honoring* his *Word*; and this we must certainly do, if we do indeed *honor* him; there being no surer sign of our despising any person, then the setting light, by what he says to us; as on the contrary, if we *value* One, every word he speaks will be of *weight* with us. Now this *Word* of *God* is expressly contained in the *holy Scriptures*, the *Old* and *New Testament*, where he speaks to us, to show us his *Will* and our duty. And therefore to this *Word* of his, we are to bear a wonderful respect, to look upon it, as the *rules* by which we must frame all the actions of our life; and to that end to *study* it much, to read in it as often as we can, if it may be, never to let a *day* pass us without *reading* or *hearing* some part of it read.

23. But then that is not all: We must not only *read*, but we must mark what we read, we must diligently *observe*, what *duties* there are which *God* commands us to perform, what *faults* they are, which *God* there charges us not to *commit*, together with the *rewards promised* to the one, and the *punishment threatened* to the other. When we have thus marked, we must lay them up in our *memory*, not so *loosely* and *carelessly* that they shall *presently drop* out again; but we must so fasten them there by often thinking and meditating on them, that we may have them ready for our *use*. Now that *use* is the directing of our *lives*; and therefore when ever we are tempted to the *committing* of any evil, we are then to call to mind this is the thing which in such a *Scripture* is *forbidden* by *God*, and all his *vengeances* threatened against it; and so in like manner when any opportunity is offered us of doing good, to remember, this is the *duty* which I was *exhorted* to in such a *Scripture*, and such *glorious rewards* promised to the doing of it; and by these considerations *strengthen* ourselves for *resisting* of the *evil* and *performance* of the *good*.

24. But besides this of the *written Word*, it hath pleased *God* to provide yet further for our instruction by his *Ministers*, whose *Office* it is to teach us *God's Will*, not by saying anything *contrary* to the *written Word* (for whatsoever is so, can never be *God's Will*) but by *Explaining* it, and making it *easier* to our understandings, and then *applying* it to our particular *occasions*, and *exhorting* and stirring us up to the practice of it; all which is the *end* at which *first* their *Catechizing* and then their *Preaching* aimeth. And to this we are to bear also a due *respect* by giving *diligent* heed thereto, not only being present at *Catechizings* and *Sermons*, and either *sleep* out the time, or think of somewhat else, but carefully *marking* what is said to us. And



surely if we did but rightly consider, how much it *concerns* us, we should conclude it very *reasonable* for us to do so.

25. For *First* as to that of *Catechizing*, it is the laying the *foundation* upon which all *Christian practice* must be built, for that is the teaching us our *duty*, without which it is impossible for us to perform it. And though it is true, that the *Scriptures* are the *Fountains*, from whence this *knowledge of duty* must be fetched, yet there are many who are not able to *draw* it from this *Fountain* themselves, and therefore it is absolutely *necessary* it should be thus brought to them by others.

26. This *Catechizing* is generally looked on as a thing belonging only to the *youth*, and so indeed it ought, not because the *oldest* are not to learn, if they be *ignorant*, but because all *children* should be so *instructed*, that it should be impossible for them, to be *ignorant* when they come to *years*. And it nearly concerns every *Parent*, as they will free themselves from the *guilt* of their *children's* eternal undoing, that they be careful to see them *instructed* in all *necessary* things; to which purpose it will be fit early to *teach* them some *short Catechism*, of which sort none so fit as the *Church Catechism*; yet are they not to rest on these endeavors of their own; but also to call in the *Ministers* help, that he may build them up farther in *Christian knowledge*.

27. But alas! it is too sure that *parents* have very much neglected this *Duty*, and by that means it is that such multitudes of men and women that are called (*bristians*, know no more of Christ or anything that concerns their own Souls, then the meerest *Heathen*.

28. But although it were their *Parents* fault that they were not *Instructed* when they were *young*, yet it is now their own if they remain still *ignorant*; and it is sure it will be their *own ruin* and *misery* if they willfully continue so. Therefore whoever it be, of what age or condition soever, that is in this *ignorant* estate, or in any such degree of it, that he wants any part of *necessary saving knowledge*, let him as he loves his *soul*, as ever he would escape *eternal damnation*, seek out for *instruction*, and let no fear of *shame* keep any from it: For *first*, it is certain the *shame* belongs only to the willful continuing in *ignorance*, to which the desire of *learning* is directly *contrary*, and is so far from a *shameful*, that it is a most *commendable* thing, and will be sure to be so accounted by all *wise* and good men. But *secondly*, suppose some *profane, senseless* people should deride it, yet sure that *shame* were in all reason to be undergone *joyfully* rather than venture on that *confusion of face* which will at the day of *judgment* befall those, who to avoid a little *false shame* amongst men, have gone on in a *willful ignorance* of their duty, which *ignorance* will be so far from *excusing* any sins they shall commit, that it *adds* one *great* and *heavy* sin to all the rest, even the *despising* that *knowledge* which is offered to them. How *harmous* a sin that is, you may learn in the first Chapter of the *Proverbs*, where *hating knowledge* v. 29. is said to be the thing that *draws down* those sad *vengeances* forementioned, even *God's forsaking* men, *laughing* at their *calamity* instead of *helping* them: Which is of all other conditions in the world the most *miserable*, and surely they are *madly* desperate that will run themselves into it.

29. As for those who have already this *foundation* laid by the *knowledge* of the *grounds* of *Christian Religion*, there is yet for them a farther help provided by *Preaching*. And it is no more then needs, for God knows those that understand their duty well enough are too apt to *forget* it; nay, sometimes by the *violence* of their own *lusts* to *transgress* it even when they do *remember* it, and therefore it is very useful we should be put in mind of it to prevent our *forgetting*, and also often *exhorted* and *assisted* to *withstand* those *lusts* which draw us to those *transgressions*. And to these purposes preaching is intended, *first*, to warn us to be upon our *guard* against our *spiritual enemy*, and then to furnish us with *weapons* for the fight; that is, such means and *helps* as may best enable us to beat off *temptations* and get the *victory* over them.

30. Since therefore this is the end of *Preaching*, we must not think we have done our *duty* when we have heard a *Sermon*, though never so attentively, but we must lay it up in our hearts those *instructions* and advices we there meet with, and use them *faithfully* to that end of *overcoming* our sins. Therefore when ever thou comest to the *Physician* of thy *Soul*, do as thou wouldst with the *Physician* of thy *Body*; thou comest to him not only to hear him *talk* and tell thee what will *cure* thee, but also to do according to his directions; and if thou dost not so here, thou art as vain as he that expects a bare *receipt* from his *Doctor* shall *cure* him though he never make use of it. Nay, thou art much more vain and *ridiculous*, for that though it do him no good will do him no harm, he shall never be the worse for having been taught a *medicine* though he use it not: but in these *Spiritual Receipts* it is otherwise, if we use them not to our *good* they will do us a great deal of *harm*, they will rise up in *judgment* against us, and make our condemnation so much the heavier. Beware therefore not to bring that *danger* upon thyself, but when thou hast heard a *Sermon*, consider with thyself what *directions* there were in it for enabling thee to eschew *evil*, or to do *good*. And if there were anything especially concerned thine own *bosom* sin, lay that close to thy heart, and all the week after make it matter of meditation, think of it even whilst thou art at thy work, if thou wantest other time; and not only think of it, but set to the *practice* of it, do what thou wert advised to, for the *subduing* sins and quickening *grace* in thee. Finally, look carefully to *practice* the counsel of the Apostle, Jam. 1. 22. *Be ye doers of the Word, not hearers only, deceiving your own souls.* To hope for *good* from the *Word* without doing of it, is, it seems, nothing but a *deceiving* ourselves: Let us never therefore measure our *godliness* by the *number* of *Sermons* which we hear, as if the hearing many were the certain mark of a good *Christian*; but by the store of *fruit* we bring forth by them, without which all our *hearing* will serve but to bring us into that heavier portion of *stripes*, which belongs to him that *knows his Masters will and does it not*, Luke 12. 47. But this *reverence* which is due to *Preaching* we must not pay to all that is now a days called so, for God knows there are many *false Prophets gone out into the world*, as the Apostle speaks, 1 *John* 41. And now, if ever, is that *advice* of his necessary, *To try the spirits whether they be of God.* But what I have said, I mean only of the *Preaching* of those who *first* have a *lawful calling* to the *Office*, and *secondly* frame their *doctrine* according to the *right rule*, the *written Word* of God. But if any man say, He is not able to *judge* whether the *Doctrine* be according to the *Word* or no, let him at least try it by the *common* known rules of *duty* which he doth understand, and if he find it a *Doctrine* giving men liberty to *commit* those things

which are by all acknowledged *sins*, such as *rebellion, injustice, unmercifulness, uncleanness*, or the like, he may conclude, it is utterly *contrary* to God and his *Word*, and then *abhorrence*, and not *reverence* belongs to it.

31. *Fifthly*, we are to express our *honoring* of God by *Reverencing* his *Sacraments*: those are two; *Baptism*, and the *Supper of the Lord*. And this we are to do; *First*, by our high *esteem* of them; *Secondly*, by our *reverent usage* of them: we are *first* to prize them at a *high rate*, looking on them, as the *instruments* of bringing to us the greatest *blessings* we can receive. The *first* of them, *Baptism*, that enters us into *covenant* with God, makes us *members* of Christ, and so gives us right to all those *precious benefits*, that flow from him, to wit, *pardon of sins, sanctifying grace*, and *heaven itself*, on *condition* we perform our parts of the *Covenant*. And as for the *Lord's Supper*, that is not only a *sign and remembrance* of Christ and his *death*; but it is actually the *giving* Christ, and all the *fruits* of his *death* to every *worthy receiver*; and therefore there is a most *high estimation*, and *value* due to each of them.

32. And not only so; but in the *second* place we must show our *reverence* in our *usage* of them; and that, *First, before, Secondly, at, and Thirdly, after* the time of *receiving* them. It is true that the *Sacrament* of *Baptism* being now administered to us, when we are *Infants*, it is not to be expected of us, that we should in our *own persons* do anything, either before or at the time of *receiving* it, those performances were strictly required of all persons, who were *baptized* when they were of *years*. But for us, it suffices to give us this right to *Baptism*, that we are *born* within the *pale* of the *Church*, that is, of *Christian parents*; and all that is required at that time is what we can only perform by others, they in our stead *promising* that when we come to *years* we will *perform* our parts of the *Covenant*. But by how much the less we are then able to do so much, the greater bond lies on us to perform those *after-duties* required of us, by which we are to supply the *want* of the former.

33. Now if you would know what those *duties* are, look over those *promises* which your *Godfathers* and *Godmothers* then made in your name, and you may then learn them. I cannot give you them in a better form than that of our *Churches Catechism*, which tells, *That our Godfathers and Godmothers did promise and vow three things in our names; first, that we should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh*. Where, by the *Devil* is meant, *first, the worshipping* of all *false gods*, which is indeed but *worshipping the Devil*: A sin which at the time of *Christ's* coming into the world was very common, most part of *mankind* then living in that vile *Idolatry*. And therefore when *Baptism* was first ordained, it was but needful to make the *forsaking* of those *false gods* a principal part of the *vow*. And though those *false worships* are now much rarer, yet there was one special part of them, which may be *feared* to be yet too common among us, and that is all sorts of *uncleanness*, which though we do not make *Ceremonies* of our *Religion* as the *Heathens* did of theirs, yet the *committing* thereof is a most high provocation in God's eyes, such as drew him to destroy whole *Cities* with *fire and brimstone*, as you may read, *Gen. 19*. Nay, the *whole World* with *water*, *Gen. 6*. and will not fail to bring down judgments, and strange ones, on any that continue therein; and therefore the *forsaking* them well deserves to be *looked on* as an especial part of this *promise*. Besides this, all dealing with the *Devil* is here vowed

against, whether it be by *practicing witchcraft* ourselves, or consulting with those that do upon any occasion whatever, as the *recovery* of our *health*, our *goods*, or whatever else; for this is a degree of the former *sin*, it is the *forsaking* of the Lord, and setting up the *Devil* for our *God*, whilst we go to him in our needs for help.

34. But we also *renounce* all the *works* of the *Devil*, and those are either in general all those which the Devil tempts us to, or else those particular kinds of sin which have most of his *image* on them; that is, those which he himself most *practices*, such are *pride* (which brought him from being an *Angel of light* to the accursed condition he is now in) and *lying*; he is, as our Savior saith, *John 8. 44. A liar, and the Father of it*; and such also are *malice* and *envy*, especially *killing* and *destroying* of others, for he was a *murderer from the beginning*, *John 8. 48*. But above all there is nothing wherein we become so like him, as in *tempting* and drawing others to sin, w<sup>ch</sup> is his whole *trade* and *business*, and if we make it any part of ours, we become like that *roaring Lion*, that goes about seeking whom he may devour, *1 Pet. 5. 8*.

35. The *second* thing we vow to *forsake*, is the *pomps and vanities of this wicked world*. By the pomps and vanities there are several things meant; some of them such as were used by the *Heathens* in some *Unlawful sports* of theirs, wherein we are not now so much concerned, there being none of them remaining among us: but besides that, there is meant all *excess*, either in *diet*, or *sports*, or *apparel*, when we keep not those due measures, which either by the general rules of *sobriety*, or the *particular* circumstances of our *qualities* and *callings* we are bound to. Next, by the *wicked world*, we may understand, *first*, the *wealth* and *greatness* of the *world*, which though we do not so totally renounce, that it is unlawful for a Christian to be either rich or great, yet we thus far *promise* to *forsake* them, that we will not set our hearts upon them, nor either get or *keep* them by the least unlawful means. *Secondly*, by the *wicked world*, we may understand the *companies* and *customs* of the *world*, which so far as they are *wicked* we here *renounce*; that is, we *promise* never to be drawn by *company* to the *commission* of a sin, but rather to forsake the most *delightful* company than be ensnared by it; nor yet by *custom*, but rather venture the *shame* of being thought *singular*, ridiculous persons, walk as it were in a path by ourselves, then put ourselves into that *broad way that leads to destruction*, by giving ourselves over to any *sinful custom* how *common* soever it be grown. If this part of our vo<sup>e</sup> were but thoroughly considered, it would arm us against most of the *temptations* the world offers us, *company* and *custom* being the two special *instruments* by which it works on us

36. A *third* thing we renounce, is all the *sinful* lusts of the *flesh*; where the *flesh* is to be understood in that sense wherein the *Scripture* often uses it, for the *fountain* of all *disordered* affections. For though those *unclean desires* which we ordinarily call the *lusts* of the *flesh* are here meant, yet they are not the *only* things here contained, there being divers other things which the *Scripture* calls the *works of the flesh*; I cannot better inform you of them than by setting down that list *S. Paul* gives of them, *Gal. 5. 19, 20, 21*. Now the *works of the flesh* are manifest, which are these, *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like*. This, with those other *descriptions*, you will find scattered in several

places of *Scripture*, will show you there are many things contained under this part of your vow, the *forsaking* all the *sinful lusts* of the *flesh*.

37. The *second* thing our *Godfathers* and *Godmothers* promised for us, was, that we should *believe* all the *Articles of the Christian faith*. These we have summed up together in that which we call the *Apostles Creed*, which since we promise to *believe*, we are supposed also to *promise* to *learn* them, and that not only the *words*, but likewise the *plain sense* of them, for who can *believe* what he either never *heard*, of, or knows not anything of the meaning of it? Now by this *believing* is meant not only the consenting to the *truth* of them, but also the *living* like them that do *believe*. As for *Example*, our *believing* that *God created* us, should make us live in that *subjection* and *obedience* to him which becomes *Creatures* to their *Creator*; the *believing* that *Christ Redeemed* us, should make us yield up ourselves to him as his *purchase*, to be disposed wholly by him, and *employed* only in his *service*. The *believing* a *judgment* to come, should give us care so to walk that we may not be *condemned* in it. And our *believing* the *life everlasting*, should make us *diligent* so to employ our *short* moment of time here, that our *everlasting* life may be a life of *joy*, not of *misery* to us. In this manner from all the *Articles of the Creed*, we are to draw *Motives* to *confirm* us in all *Christian Practice*, to which end it is that our *learning* and *believing* of them *tends*, and therefore without it we are very far from making good this part of our vow, the *believing* all the *Articles of the Christian faith*.

38. The last part of our vow is, that we should *keep* *God's holy will and Commandments*, 〈1 page duplicate〉 〈1 page duplicate〉 and *walk in the same* all the *days of our lives*. Where by our *keeping of God's holy will and commandments*, is meant our *doing* of all those things, which he hath made known to us to be his *will* we should perform; wherein he hath given us his *holy Word* to *instruct* us, and *teach* us, what it is that he requires of us, and now he *expects* that we should faithfully do it without *favoring* ourselves in the breach of any one of his *commands*. And then in this entire *obedience*, we must walk *all the days of our lives*: That is, we must go on in a *constant* course of *obeying* *God*; not only fetch some few *steps* in his *ways*, but walk in them, and that not for some part of our time, but *all the days of our lives*, never turn out of them, but go on *constantly* in them, as long as we live in this world.

39. Having now thus briefly explained to you this vow made at your *Baptism*, all I shall add concerning it, is only to remember you how nearly you are concerned in the *keeping* it: and that *first* in respect of *justice*, *secondly*, in respect of *advantage* and *benefit*. That you are in *justice* bound to it, I need say no more but that it is a *promise*, and you know *justice* requires of every man the *keeping* of his *promise*. But then this is of all other *promises* the most *solemn* and binding, for it is a *vow*; that is, a *promise* made to *God*; and therefore we are not only *unjust*, but *forsworn*, when ever we *break* any part of it.

40. But *secondly* we are also highly *concerned* to keep it, in respect of our own *benefit*. I told you before, That *Baptism* entered us into *Covenant* with *God*; now a *Covenant* is made up of *two* parts, that is, something *promised* by the one *party*, and something by the other of the parties that make the *Covenant*. And if one of them break his part of the *Covenant*, that is, perform not what he hath agreed to, he can in no reason look that the other should make good his.

And so it is here, God doth indeed promise those benefits before mentioned, and that is his part of the Covenant. But then we also undertake to perform the several things contained in this vow of *Baptism*, and that is our *part* of it, and unless we do indeed perform them, God is not tied to make good his, and so we *forfeit* all those precious benefits and advantages, we are left in that *natural* and *miserable* estate of ours, *children of wrath, enemies to God, and heirs of eternal damnation*. And now what can be the pleasure that any or all sins can afford us that can make us the least degree of recompense for such a *loss*, the *loss* of God's *favor* and *grace* here, and the *loss* of our own *souls* hereafter? for as our Savior saith, *Mark* 8. 36. *What shall it profit a man if he shall gain the whole world and lose his own soul?* yet this mad bargain we make when ever we break any part of this our vow of *Baptism*. It therefore most nearly *concerns* us to consider sadly of it, to remember that every *sin* we commit is a direct breach of this vow, and therefore when thou art *tempted* to any *sin*, seem it never so *light*, say not of it as *Lot* did of *Zoar*, *Gen.* 6. 20. *Is it not a little one?* but consider that what ever it is, thou hast in thy *Baptism* vowed against it, and then be it never so *little* it draws a *great* one at the heels of it, no less then that of being *forsworn*, which whoever commits, God hath in the *third Commandment pronounced*, *He will not hold him guiltless*. And that we may the better keep this vow, it will be very *useful* often to repeat to ourselves the several *branches* of it, that so we may still have it ready in our minds to set against all *temptations*; and surely it is so excellent a *weapon*, that if we do not either *cast* it aside, or use it very *negligently*, it will enable us, by God's help, to put to *flight* our *spiritual* adversary. And this is that *reverence* we are to pay to this first *Sacrament*, that of *Baptism*.

**PARTITION III. Of the LORD'S SUPPER, of Preparation before, of Duties to be done at the Receiving and afterwards, &c.**

§. 1. NOW follows the *Reverence* due to the *Sacrament* of the *Lord's Supper*; and in this I must follow my first *division*, and set down *first*, what is to be done *before*; *secondly*, *at*, and *thirdly*, *after* the time of *receiving*; for in this *Sacrament* we cannot be excused from any one of these, though in the *former* we are.

2. And *first*, for that which is to be done *before*, *S. Paul* tells us it is *examination*, *1 Cor.* 11. 28. *But let a man examine himself, and so let him eat of that bread and drink of that cup*. But before I proceed to the *particulars* of this *Examination*, I must in the *general* tell you, that the *special* business we have to do in this *Sacrament*, is to *repeat* and *renew* that *Covenant* we make with *God* in our *Baptism*, which we having many ways grievously *broken*, it pleases *God* in his great mercy to suffer us to come to the *renewing* of it in this *Sacrament*, which if we do in *sincerity* of heart, he hath *promised* to *accept* us, and to give us all those *benefits* in this, which he was ready to bestow in the *other Sacrament*, if we had not by our own fault *forfeited* them. Since then the *renewing* of our *Covenant* is our business of this time, it follows that these three things are necessary towards it: *First*, that we understand what that *Covenant* is; *Secondly*, that we consider, what our *breaches* of it have been; and *Thirdly*, that we resolve upon a *strict* observance of it, for the *rest* of our life. And the *trying* ourselves in everyone of these *particulars* is that *Examination* which is required of us before we come to this *Sacrament*.

3. And *first*, we are to *examine* whether we understand what this *Covenant* is; this is exceeding necessary, as being the *foundation* of both the other, for it is neither *possible* to discover our *past sins*, nor to settle *purposes* against them for the *future* without it. Let this therefore be your *first business*, Try whether you rightly understand what that *Covenant* is which you entered into at your *Baptism*, what be the *Mercies* promised on God's part, and the *duties* on yours. And because the *Covenant* made with each of us in *Baptism* is only the applying to our *particulars*, the *Covenant* made by God in Christ with all mankind in *general*, you are to consider whether you *understand* that; if you do not, you must immediately seek for *instruction* in it. And till you have means of gaining better, look over what is briefly said in the entrance to this Treatise, concerning the SECOND COVENANT, which is the foundation of that *Covenant* which God makes with us in our *Baptism*. And because you will there find, that obedience to all God's Commands is the *condition required* of us, and is also that which we expressly *Vow* in our *Baptism*, it is necessary you should likewise know what those *Commands* of God are. Therefore if you find you are ignorant of them, never be at rest till you have got yourself instructed in them, and have gained such a measure of knowledge as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this instruction is the only aim of *This Book*, which the more ignorant thou art, the more earnestly I shall entreat thee diligently to read. And if thou hast heretofore approacht to this *Holy Sacrament* in utter ignorance of these *necessary things*, bewail thy sin in so doing, but presume not to come again till thou have by gaining this *necessary knowledge* fitted thyself for it, which thou must hasten to do. For though no man must come to the *Sacrament* in such *ignorance*, yet if he willfully continue in it, that will be no *excúse* to him for keeping from this holy Table.

4. The *second part* of our *Examination* is, concerning our *breaches* of this *Covenant*; and here thou wilt find the use of that *knowledge* I spake of. For there is no way of discovering what our *sins* have been, but by *trying* our actions by that which should be the *rule* of them, the *Law* of God. When therefore thou settest to this part of *Examination*, remember what are the several branches of thy *duty*, and then ask thy own heart in every particular, how thou hast *performed* it. And content not thyself with knowing in *general*, that thou hast broken God's *Law*, but do thy utmost to discover in what *particulars* thou hast done so. Recall, as well as thou canst, all the passages of thy life, and in each of them consider what part of that duty hath been *transgressed* by it. And that not only in the *grosser act*, but in *word* also, nay, even in thy most *secret thoughts*: For though man's *Law* reaches not to them, yet God's doth; so that whatever he forbids in the act he forbids likewise in the *thoughts* and *desires*, and sees them as clearly as our most *public acts*. This particular search is exceeding necessary; for there is no promise of *forgiveness* of any sin but only to him that confesseth and *forsaketh* it. Now to both these it is necessary that we have a *direct* and particular *knowledge* of our sins. For how can he either *confess* his Sin, that *knows* not his guilt of it? or how can he *resolve* to *forsake* it, that discerns not himself to have formerly *cleaved* to it? Therefore we may surely conclude, that this *Examination* is not only *useful* but *necessary* towards a *full and complete repentance*; for he that does not take this *particular view* of his *sins*, will be likely to *repent* but by  $\langle \phi \rangle$  which will never avail him towards his *pardon*; nothing but an entire forsaking of *every evil way*, being sufficient for that. But surely of all other times it concerns us, that when we come to

the *Sacrament* our *repentance* be *full* and *complete*; and therefore this strict search of our own hearts is then especially *necessary*. For although it be true, that it is not *possible* by all our *diligence* to discover or remember every sin of our whole *lives*: and though it be also true, that what is so unavoidably hid from us, may be forgiven without anymore particular *confession* then that of *David's*, Psal. 19. 12. *Cleanse thou me from my secret faults*; Yet this will be no plea for us if they come to be *secret* only because we are *negligent* in searching. Therefore take heed of *deceiving* thyself in this *weighty* business, but search thy soul to the *bottom*, without which it is impossible that the wounds thereof should ever be *thoroughly* cured.

5. And as you are to enquire thus narrowly concerning the *several* sorts of sins, so also must you concerning the *degrees* of them, for there are divers *circumstances* which *increase* and heighten the sin. Of this sort there are many, as *first*, when we sin against *knowledge*, that is, when we certainly *know* such a thing to be a *sin*, yet for the present *pleasure* or *profit* (or whatever other motive) adventure of it. This is by Christ himself adjudged to be a great *heightening* of the *sin*. He that *knows his Masters will* and doth it not, shall be beaten with many stripes, Luke 12. 47. *Secondly*, when we sin with *deliberation*, that is, when we do not fall into it of a *sudden* ere we are *aware*, but have time to consider of it, this is another degree of the sin. But *thirdly*, a yet *higher* is, when we do it against the *resistances* and *checks* of our own *conscience*, when that at the time tells us, This thing thou oughtest not to do: Nay, lays before us the *danger* as well as the *sin* of it, yet in spite of these *admonitions* of *conscience* we go on and commit the sin; this is a huge *increase* of it, such as will raise the least sin into a most *high provocation*. For it is plain, a sin thus committed must be a *willful* one, and then be the *matter* of it never so *light* it is most heinous in God's eyes. Nay, this is a *circumstance* of such force, that it may make an *indifferent* action, that is in itself no sin, become one. For though my *conscience* should err in telling me such a thing were *unlawful*, yet so long as I were so *persuaded*, it were sin for me to do that thing; for in that case my Will *consents* to the doing a thing which I *believe* to be *displeasing* to God, and God (who judges us by our wills, not *understandings*) imputes it to me as a sin as well as if the thing were in itself *unlawful*, and therefore surely we may conclude, that anything which is in itself *sinful*, is made much more so by being *committed* against the *checks* of *conscience*. A *fourth* aggravation of a sin, is, when it hath been often repeated, for then there is not only the guilt of so many more *acts*, but every Act grows also so much *worse*, and more inexcusable. We always judge thus in faults committed against our *selves*, we can forgive a *single* injury more easily then the same when it hath been *repeated*, and the oftener it hath been so *repeated*, the more heinous we account it. And so surely it is in faults against God also. *Fifthly*, the *sins* which have been *committed* after *vows* and *Resolutions* of amendment are yet more grievous; for that contains also the breaking of those *promises*. Somewhat of this there is in every *wilful* sin, because every such is a breach of that *vow* we make at *Baptism*. But besides that, we have since bound ourselves by *new* vows, if at no other time, yet surely at our *coming* to the *Lord's Supper*, that being (as was formerly said) purposely to *repeat* our *vow* of *Baptism*. And the more of these *vows* we have made, so much the greater is our *guilt*, if we fall back to any sin we then renounced. This is a thing very well worth weighing, and therefore *examine* thyself particularly at thy approach to the *Sacrament* concerning thy breaches of *former* vows made at the *Holy Table*.



And if upon any other *occasion*, as *sickness*, *trouble* of mind, or the like, thou hast at any time made any other, call thyself to a strict account how thou hast performed them also, and remember that every sin committed against such vows, is besides its own *natural* guilt a *Perjury* likewise. *Sixthly*, a yet higher step is, when a sin hath been so *often committed* that we are come to a *custom* and *habit* of it: and that is indeed a *high* degree.

6. Yet even of *Habits* some are worse then others, as *first*, if it be so *confirmed* that we are come to a *hardness* of heart, have no *sense* at all of the sin: Or, *secondly*, if we go on in it against any *extraordinary* means used by God to reform us, such as *sickness*, or any other affliction which seems to be sent on purpose for our *reclaiming*. Or *thirdly*, if all *Reproofs* and *Exhortations* either of Ministers or private friends work not on us, but either make us *angry* at our *reprovers*, or sets us on *defending* the *sin*. Or *lastly*, if this sinful *habit* be so strong in us as to give us a *love* to the sin, not only in ourselves but in others, if, as the Apostle saith, *Rom. 1. 31. We do not only do the things, but take pleasure in them that do them*, and therefore entice and *draw* as many as we can into the same *sins* with us: Then it is risen to the *highest* step of wickedness, and is to be looked on as the utmost *degree* both of *sin* and *danger*. Thus you see how you are to *examine* yourselves concerning your *sins*, in each of which you are to consider how many of these *heightening circumstances* there have been, that so you may aright *measure* the *heinousness* of them.

7. Now the end of this *Examination* is, to bring you to such a *sight* of your *sins*, as may truly *humble* you, make you sensible of your own *danger*, that have provoked so great a *Majesty*, who is able so sadly to *revenge* himself upon you. And that will surely even to the most carnal heart appear a reasonable ground of *sorrow*. But that is not all, it must likewise bring you to a *sense* and *abhorrence* of your *baseness*, and *ingratitude*, that have thus offended so *good* and *gracious* a *God*, that have made such unworthy and unkind returns to those *tender* and rich mercies of his. And this consideration especially must melt your hearts into a deep *sorrow* and *contrition*, the *degree* whereof must be in some measure answerable to the *degree* of your *sins*. And the greater it is, provided it be not such as shuts up the *hope* of *God's Mercy*, the more acceptable it is to God, who hath promised not to *despise a broken and contrite heart*, *Psalms 51. 17*. And the more likely it will be also to bring us to amendment: For if we have once felt what the smart of a wounded *Spirit* is, we shall have the less mind to venture upon *sin* again.

8. For when we are *tempted* with any of the short *pleasures* of sin, we may then out of our own experience set against them the sharp *pains* and *terrors* of an *accusing conscience*, which will to any that hath felt them be able infinitely to outweigh them. Endeavour therefore to bring your souls to this *melting* temper, to this deep unfeigned *sorrow*, and that not only for the *danger* you have brought upon yourself; for though that be a consideration which may & ought to work *sadness* in us, yet where that alone is the *motive* of our *sorrow*, it is not that *sorrow* which will avail us for *pardon*; and the reason of it is clear, for that *sorrow* proceeds only from the *love* of ourselves, we are *sorry* because we are like to *smart*. But the *sorrow* of a true *penitent* must be joined also with the *love* of God, and that will make us grieve for having *offended* him, though there were no *punishment* to fall upon ourselves. The way then to stir

up this *sorrow* in us, is *first*, to stir up our *love of God*, by repeating to ourselves the many gracious *acts* of his mercy towards us, particularly, that of his *sparing* us, and not *cutting* us off in our *sins*. Consider with thyself how many and how great *provocations* thou hast offered him, perhaps in a *continued* course of many years *willful* disobedience, for which thou mightest with perfect *justice* have been ere this sent *quick* into *hell*: Nay, possibly thou hast before thee many examples of less *sinner*s than thou art, who have been suddenly snatched away in the midst of their *sins*. And what cause canst thou give, why thou hast thus long escaped, but only because his *eye hath spared thee*? And what cause of that *sparing*, but his tender *compassions* towards thee, his unwillingness that thou shouldst *perish*? This consideration if it be pressed home upon thy *soul*, cannot choose (if thy heart be not as hard as the *nether Milstone*) but awake somewhat of *love* in thee towards this *gracious*, this *long suffering* God, and that *love* will certainly make it appear to thee, that it is an *evil thing and bitter*, that thou hast *forsaken the Lord*, Jer. 2. 19. That thou hast made such *wretched* requitals of so great *mercy*; it will make thee both *ashamed* and *angry* at thyself that thou hast been such an *unthankful* creature. But if the consideration of this one sort of *mercy God's forbearance* only, be such an engagement and help to this *godly sorrow*, what will then be the multitude of those other *mercies* which every man is able to reckon up to himself? and therefore let every man be as *particular* in it as he can, call to mind as many of them as he is able, that so he may attain to the greater degree of *true contrition*.

9. And to all these *endeavors* must be added *earnest prayers to God*, that he by his *holy Spirit* would show you your *sins*, and soften your hearts, that you may thoroughly *bewail* and *lament* them.

10. To this must be joined an *humble concession* of *sins* to God, and that not only in *general*, but also in *particular*, as far as your *memory* of them will reach, and that with all those *heightening* circumstances of them, which you have by the forementioned *examination* discovered. Yea, even *secret* and *forgotten* *sins* must in *general* be acknowledged, for it is certain there are *multitudes* of such; so that it is necessary for everyone of us to say with *David*, Psal. 19. 12. *Who can understand his errors? cleanse thou me from my secret faul's*. When you have thus *confessed* your *sins* with this hearty *sorrow*, and sincere *hatred* of them, you may then (and not before) be concluded to feel so much of your *disease*, that it will be seasonable to apply the *remedy*.

11. In the *next* place therefore you are to look on him whom God hath *set forth to be the propitiation of our sins*, Rom. 3. 25. Even *Jesus Christ*, that *Lamb of God*, who *taketh away the sins of the world*, John 1. 29. And earnestly beg of God, that by his most *precious blood* your *sins* may be washed away; and that God would for his sake be *reconciled* to you, And this you are to believe will surely be done, if you do for the rest of your time *forsake* your *sins*, and give yourselves up sincerely to *obey God* in all his *commands*. But without that, it is vain to hope any benefit from *Christ*, or his sufferings. And therefore the *next* part of your *preparation* must be the setting those *resolutions of obedience* which I told you was the *third thing* you were to examine yourselves of before your approach to the *holy Sacrament*.

12. Concerning the *particulars* of this *resolution*, I need say no more, but that it must *answer* every part, and branch of our *duty*, that is, we must not only in *general* resolve that we will

observe *God's Commandments*, but we must resolve it for *every Commandment* by itself; and especially where we have found ourselves most to have *failed* heretofore, there especially to renew our *resolutions*. And herein it nearly concerns us to look that these resolutions be *sincere*, and *unfeigned*, and not only such *slight* ones as people use out of *custom* to put on at their coming to the *Sacrament*, which they never think of keeping *afterwards*. For this is a certain truth, that whosoever comes to this *holy Table* without an *entire hatred* of every *sin*, comes *unworthily*; and it is as sure, that he that doth entirely *hate* all *sin*, will *resolve* to *forsake* it; for you know *forsaking* naturally follows *hatred*, no man willingly abides with a thing or person he *hates*. And therefore he that doth not so resolve, as that God the searcher of *hearts* may *approve* it as *sincere*, cannot be supposed to *hate* *sin*, and so cannot be a *worthy* receiver of that *holy Sacrament*. Therefore try your resolutions thoroughly, that you *deceive* not yourselves in them, it is your own great *danger*, if you do; for it is certain you cannot deceive God, nor gain *acceptation* from him by anything which is not perfectly *heartly* and *unfeigned*.

13. Now as you are to *resolve* on this *newobedience*, so you are likewise to *resolve* on the means, which may assist you in the *performance* of it. And therefore consider in every duty, what are the *means* that may help you in it, and resolve to make use of them, how *uneasy* soever they be to your flesh; so on the other side consider what things they are, that are likely to *lead* you to *sin*, and resolve to *shun* and avoid them: this you are to do in respect of all *sins* whatever, but especially in those, whereof you have *formerly* been guilty. For there it will not be hard for you to find, by what *steps* and *degrees* you were drawn into it, what *company*, what occasion it was that *ensnared* you, as also to what sort of *temptations* you are aptest to *yield*. And therefore you must particularly fence yourself against the *sin*, by avoiding those *occasions* of it.

14. But it is not enough that you *resolve* you will do all this hereafter, but you must instantly set to it, and begin the course by *doing* at the *present* whatsoever you have opportunity of doing. And there are several things, which you may, nay, must do at the *present*, before you come to the *Sacrament*.

15. As first you must cast off every *sin*, not bring any one *unmortified* lust with you to that *Table*, for it is not enough to purpose to cast them off afterwards, but you must then actually do it by with-drawing all *degrees* of *love* and *affection* from them; you must then give a *bill of divorce* to all your *old beloved sins*, or else you are no fit way to be *married* to *Christ*. The reason of this is clear; For this *Sacrament* is our *spiritual* nourishment; now before we can receive *spiritual nourishment* we must have *spiritual life* (for no man gives *food* to a *dead* person) But whosoever continues not only in the *act*, but in the *love* of any one known *sin*, hath no *spiritual life*, but is in *God's* account no better then a *dead carcass*, and therefore cannot receive that *spiritual food*. It is true, he may *eat* the *bread*, and *drink* the *wine*, but he receives not *Christ*, but instead of him, that which is most *dreadful*; the Apostle will tell you what, 1 Cor. 11. 29. *He eats and drinks his own damnation*. Therefore you see how great a necessity lies on you thus actually to put off *every sin*, before you come to this *Table*.

16. And the same *necessity* lies on you for a *second* thing to be done at this time, and that is the putting your soul into a *heavenly* and *Christian temper*; by possessing it with all those

graces which may render it *acceptable* in the eyes of God. For when you have turned out Satan and his accursed train, you must not let your soul lie *empty*; if you do, Christ tells you, Luke 11. 26. He will *quickly return again, and your last estate shall be worse then your first*. But you must by earnest prayer invite into it the *holy Spirit*, with his *graces*, or if they be in some *degree* there already, you must pray that he will yet more fully *possess* it, and you must quicken and *stir* them up.

17. As for *example*, you must *quicken* your *humility*, by considering your many and great *sins*; your *Faith*, by *meditating* on God's *promises* to all *penitent* sinners; your *love* to God by considering his *mercies*, especially those remembered in the *Sacrament*, his giving Christ to die for us: and your *love* to your *neighbor*, nay, to your *enemies*, by considering that great example of his *suffering* for us that were enemies to him. And it is most particularly required of us when we come to this *Table* that we copy out this *pattern* of his in a perfect *forgiveness* of all that have *offended* us; and not only *forgiveness*, but such a *kindness* also as will express itself in all *offices* of love and *friendship* to them.

18. And if you have formerly so quite forgot that blessed example of his, as to do the direct contrary, if you have done any *unkindness* or *injury* to any person, then you are to seek *forgiveness* from him; and to that end, *first, acknowledge* your fault, & *secondly Restore* to him, to the utmost of your power, whatsoever you have *deprived* him of, either in *goods* or *credit*. This *Reconciliation* with our brethren is absolutely *necessary* towards the making any of our *services* acceptable with God, as appears by that *precept* of Christ, Matth. 5. 23, 24. *If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift*. Where you see, that though the gift be already at the *Altar*, it must rather be left there *unoffered* then be *offered* by a man that is not at perfect *peace* with his *neighbor*. And if this *charity* be so necessary in all our *services*, much more in this where by a joint partaking in the same *holy mysteries*, we signify our being *united* and *knit* not only to Christ our *head*, but also to each other, as *fellow members*. And therefore if we come with any *malice* in our hearts, we *commit* an act of the highest *Hypocrisy* by making a *solemn* profession in the *Sacrament* of that *charity* and *brotherly* love, whereof our hearts are quite void.

19. Another most necessary grace at this time is that of *devotion*, for the *raising* whereof we must allow ourselves some time to *withdraw* from our *worldly* affairs, and wholly to set ourselves to this business of *preparation*, one very special part of which *preparation* lies in raising up our souls to a *devout* and *heavenly* temper. And to that it is most *necessary* that we cast off all thoughts of the *world*, for they will be sure as so many clogs to hinder our souls in their *mounting* towards heaven. A special *exercise* of this devotion is *Prayer*, wherein we must be very frequent and earnest at our coming to the *Sacrament*, this being one great *instrument* wherein we must obtain all those other graces required in our *preparation*. Therefore be sure this be not omitted; for if you use never so much *endeavor* besides, and leave out this, it is the going to work in your *own strength* without looking to God for his *help*, and then it is impossible you should *prosper* in it: *For we are not able of ourselves to think anything, as of ourselves, but our sufficiency is of God*, 2 Cor. 3. 5. Therefore be *instant* with him so to assist you

with his grace, that you may come so fitted to this *holy Table*, that you may be partakers of the *benefits* there *reached out to all worthy receivers*.

20. These and all other *spiritual Graces* our Souls must be clothed with when we come to this *Feast*, for this is that *Wedding garment*, without which, whosoever comes is like to have the *entertainment* mentioned in the *parable* of him who came to the *marriage* without a *wedding garment*, Mat. 22. 13. who was *cast into utter darkness, where is weeping and gnashing of teeth*; for though it is possible he may sit it out at the *present* and not be snatched from the *Table*, yet S. Paul assures him, he *drinks damnation to himself*, and how soon it may fall on him is uncertain: But it is sure, it will, if *repentance* prevent it not, and as sure that whenever it does come it will be *intolerable, for who among us can dwell with everlasting burnings?* Isa. 33. 14.

21. I shall add but one thing more concerning the things which are to be done before the *Sacrament*, and that is an advice, That if any *person* upon a serious view of himself cannot *satisfy* his own Soul of his *sincerity*, and so doubts whether he may come to the *Sacrament*, he do not rest wholly on his own judgment in the case: for if he be a truly *humbled Soul*, it is likely he may judge too *hardly* of himself; if he be not, it is odds, but if he be left to the satisfying of his own doubts, he will quickly bring himself to pass too *favorable* a sentence. Or whether he be the one or the other, if he come to the *Sacrament* in that doubt, he certainly plunges himself into farther *doubts* and *scruples*, if not into sin: On the other side, if he forbear because of it, if that fear be a *causeless* one, then he *groundlessly* absents himself from that *Holy Ordinance*, and so deprives his Soul of the *benefits* of it. Therefore in the midst of so many *dangers* which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make known his case to some *discreet* and *godly Minister*, and rather be guided by his, who will probably (if the case be duly and without any *disguise* discovered to him) be better able to *judge* of him than he of himself. This is the counsel the *Church* gives in the *exhortation* before the *Communion*, where it is advised, That if any by *other means* there forementioned, *cannot quiet his own conscience, but require farther counsel and comfort*, then *let him go to some discreet and learned Minister of God's Word and open his grief, that he may receive such ghostly counsel, advice and comfort that his conscience may be relieved, &c.* This is surely such *advice* as should not be neglected neither at the time of *coming* to the *Sacrament*, nor any other when we are under any fear or reasons of *doubt* concerning the state of our Souls. And for want of this, many have run into very great *mischief*, having let the doubt fester so long that it hath either plunged them into deep *distresses* of *conscience*, or which is worse, they have to still that disquiet within them, betaken themselves to all *sinful pleasures*, and so quite cast off all care of their *souls*.

22. But to all this it will perhaps be said, That this cannot be done without discovering the *nakedness* and *blemishes* of the *soul*, and there is *shame* in that, and therefore men are unwilling to do it. But to that I answer, That it is very unreasonable that should be a hindrance. For, *first*, I suppose you are to choose only such a *person* as will *faithfully* keep any *secret* you shall commit to him, and so it can be no *public shame* you can fear. And if it be in respect of that single person, you need not fear that neither; for, supposing him a *godly man*, he will not think the worse of you, but the better, that you are so *desirous* to set all right

between God and your *Soul*. But if indeed there were *shame* in it, yet as long as it may be a means to *cure* both your *trouble* and your *sin* too (as certainly *godly* and *faithful counsel* may tend much to both) that *shame* ought to be *despised*, and it is sure it would if we loved our *Souls* as well as our *Bodies*; for in *bodily* diseases, be they never so *foul* or *shameful*, we count him a *fool* who will rather miss the *cure* than discover it, and then it must here be so much a greater *folly* by how much the *Soul* is more *precious* than the *Body*.

23. But God knows, it is not only *doubting* persons, to whom this advice might be useful, there are *others* of another sort, whose *confidence* is their *disease*, who *presume* very *groundlessly* of the goodness of their *estates*: And for those it were most *happy*, if they could be brought to hear some more *equal judgments*, then their *own* in this so weighty a business. The truth is, we are generally so apt to *favor* ourselves, that it might be very *useful* for the most, especially the more *ignorant* sort, sometimes to advise with a *spiritual* guide, to enable them to pass right *judgments* on themselves; and not only so, but to receive *directions*, how to subdue and *mortifie* those sins they are most inclined to, which is a matter of so much *difficulty*, that we have no reason to despise any *means* that may help us in it.

24. I have now gone through those *several* parts of *duty* we are to perform *before* our receiving. In the *next* place, I am to tell you, what is to be done at *the time* of *receiving*. When thou art at the *Holy Table*; *first*, humble thyself in an *unfeigned* acknowledgment of thy great *unworthiness* to be admitted there; and to that purpose *remember* again between God and thine *own Soul*, some of thy greatest, and *foulest* sins, thy *breaches* of former vows made at that *Table*, especially since thy *last* receiving. Then meditate on those *bitter sufferings* of *Christ*, which are set out to us in the *Sacrament*, when thou seest the *bread broken*, remember how his *blessed body* was torn with *nails* upon the *Cross*; when thou seest the *Wine poured out*, remember how his *precious blood* was spilled there; and then consider, it was thy *sins* that caused both. And here think, how *unworthy* a *wretch* thou art to have done that which occasioned such *torments* to him? How much worse then his very *crucifiers*? They *crucified* him once, but thou hast, as much as in thee lay, *crucified* him daily. They *crucified* him because they *knew* him not, but thou hast *known* both what he is in himself, *The Lord of Glory*, and what he is to thee, a most *tender* and *merciful Savior*, and yet thou hast still continued thus to *crucify* him afresh. Consider this, and let it work in thee, *first*, a great *sorrow* for thy sins past, and then a great *hatred* and a firm *resolution* against them for the time to come.

25. When thou hast a while thus thought on these *sufferings* of *Christ* for the increasing thy *humility* and *contrition*; then in the second place think of them again, to stir up thy *Faith*, look on him as the *sacrifice* offered up for thy *sins*, for the appeasing of *God's wrath*, and procuring his *favor* and mercies toward thee. And therefore *believingly*, yet *humbly* beg of God to accept of that *satisfaction* made by his *innocent* and *beloved Son*, and for the merits thereof to pardon thee whatever is past, and to be fully *reconciled* to thee.

26. In the *third* place consider them again to raise thy *thankfulness*. Think how much both of *shame* and *pain* he there endured, but especially those great *agonies* of his *Soul*, which drew from him that *bitter cry*, *My God, my God, why hast thou forsaken me*, Matt. 27. 45. Now all this he suffered only to keep thee from *perishing*. And therefore consider what inexpressible

*thanks* thou owest him; and endeavor to raise thy Soul to the most zealous and hearty *thanksgiving*: For this is a *principal* part of duty at this time, the *praising* and *magnifying* that *mercy* which hath redeemed us by so dear a *price*. Therefore it will here well become thee to say with *David*, *I will take the Cup of Salvation and will call upon the Name of the Lord*.

27. *Fourthly*, look on these *sufferings* of *Christ* to stir up this *love*; and surely there cannot be a more *effectual* means of doing it, for here the *love* of *Christ* to thee is most manifest, according to that of the *Apostle*, 1 John 3. 16. *Hereby perceive we the love of God towards us, because he laid down his life for us*. And that even the *highest* degree of *love*, for as himself tells us, John 15. 13. *Greater love then this hath no man, then that a man lay down his life for his friend*. Yet even *greater* love then this had he, for he not only died, but died the most *painful* and most *reproachful* death, and that not for his *friends*, but his *utter* enemies. And therefore if after all this *love* on his part there be no return of *love* on ours, we are worse then the *vilest* sort of men, for even the *Publicans*, Matth. 5. 46. <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> *Love those that love them*. Here therefore chide and reproach thyself that thy *love* to him is so *faint* and *cool*, when his to thee was so *zealous* and *affectionate*. And endeavor to enkindle this holy *flame* in thy Soul, to *love* him in such a degree that thou mayest be ready to copy out his *example*, to part with all things, yea, even *life* itself whenever he calls for it, that is, whensoever thy *obedience* to any *command* of his shall lay thee open to those *sufferings*. But in the mean time to resolve never again to make any *league* with his *enemies*, to entertain or harbor any *sin* in thy *breast*. But if there have any such hitherto remained with thee, make this the season to kill and crucify it; offer it up at this *instant* a *sacrifice* to him who was *sacrificed* for thee, and particularly for that very *end* that he might *redeem* thee from all *iniquity*. Therefore here make thy solemn resolutions to forsake every *sin*, particularly, those into which thou hast most *frequently* fallen. And that thou mayest indeed perform those *resolutions*, earnestly beg of this *crucified* Savior that he will, by the *power* of his *death*, *mortify* and *kill* all thy *corruptions*.

28. When thou art about to receive the *Consecrated Bread* and *Wine*, remember that God now offers to *Seal* to thee that *New Covenant* made with mankind in his *Son*. For since he gives that his *Son* in the *Sacrament*, he gives with him *all the benefits* of that *Covenant*, to wit, *pardon* of *sins*, *sanctifying* grace and a *title* to an *eternal inheritance*. And here be astonished at the infinite *goodness* of God, who reaches out to thee so *precious* a treasure. But then remember that this is all but on condition that thou perform thy part of the *Covenant*. And therefore settle in thy soul the most *serious* purpose of *obedience*, and then with all possible *devotion* join with the *Minister* in that *short*, but excellent prayer, used at the instant of giving the *Sacrament*, *The Body of our Lord*, &c.

29. So soon as thou hast received, offer up thy *devoutest* praises for that great *mercy*, together with thy most *earnest* prayers for such *assistance* of God's Spirit as may enable thee to perform the vow thou hast now made. Then remembering that *Christ* is a *propitiation* not for our *sins* only, but also for the *sins* of the *whole* world; let thy *charity* reach as far as his hath done, and *pray* for all *mankind* that everyone may receive the *benefit* of that *sacrifice* of his; commend also to God the *estate* of the *Church*, that particularly whereof thou art a *Member*.

And forget not to pray for all to whom thou owest *obedience*, both in *Church* and *State*; and so go on to pray for such *particular* persons as either thy *relations* or their *wants* shall *present* to thee. If there be any *Collection* for the *poor* (as there always ought to be at *this time*) give freely according to thy *ability*; or if by the default of others, there be no such *Collection*, yet do thou privately design something towards the relief of thy *poor brethren*, and be sure to give it the next fitting *opportunity* that offers itself. All this thou must contrive to do in the time that others are *receiving*, that so when the *public prayers*, after the *administration* begin, thou mayst be ready to join in them, which thou must likewise take care to do with all *devotion*: thus much for thy *behavior* at the time of *receiving*.

30. Now follows the *third* and last thing; That is, what thou art to do *after thy receiving*. That which is immediately to be done, is as soon as thou art *retir'd* from the *Congregation*, to offer up again to God thy *Sacrafice* of *praise* for all those *precious mercies* conveyed to thee, in that *holy Sacrament*, as also humbly to entreat the *continued* assistance of his *grace* to enable thee to make good all those *purposes* of *obedience* thou hast now made. And in whatsoever thou knowest thyself most in *danger*, either in respect of any *former habit*, or *natural inclination*, there especially *desire* and earnestly *beg* his aid.

31. When thou hast done thus, do not presently let thyself loose to thy *worldly cares* and business. But spend all that *day*, either in *meditating*, *praying*, *reading*, good *conferences*, or the like; so as may best keep up that *holy flame* that is *enkindled* in thy heart. Afterwards, when thy calling requires thee to fall to thy usual *affairs*, do it, but yet still remember that thou hast a *greater* business then that upon thy hands; that is, the *performing* of all those *promises*, thou so lately madest to God, and therefore whatever thy *outward* employments are, let thy heart be set on that, keep all the *particulars* of thy resolution in *memory*, and whenever thou art tempted to any of thy *old sins*, then consider, this is the thing thou so *solemnly vowedst* against, and withal remember what a *horrible* guilt it will be, if thou shouldst now willfully do anything contrary to that vow; Yea, and what a *horrible mischief* also it will be to thyself. For at thy receiving, *God* and thou entredst into *Covenant*, into a *league* of *friendship* and *kindness*. And as long as thou keepest in that *friendship* with *God*, thou art safe, all the *malice* of men or *devils* can do thee no harm: For as the *Apostle* saith, *Rom. 8. 31. If God be for us who can be against us?* But if thou breakest this *league* (as thou certainly dost, if thou yield to any *willful sin*) then *God* and thou are *enemies*, and if all the world then were for thee, it could not *avail* thee.

32. Nay, thou wilt get an *enemy* with in thine own *bosom*, thy *conscience* accusing and upbraiding thee; and when *God* and thine own *conscience* are thus against thee, thou canst not but be extremely *miserable* even in this life, besides that *fearful* expectation of *wr••h* which awaits thee in the *next*. Remember all this when thou art set upon by any *temptation*, and then sure thou canst not but look upon that *temptation* as a *cheat*, that comes to rob thee of thy *Peace*, thy *God*, thy very *Soul*. And then surely it will appear as unfit to entertain it, as thou wouldst think it to *harbor* one in thy *house* who thou knowest came to *rob* thee of what is *dearest* to thee.



33. And let not any *experience* of God's mercy in *pardon*ing thee heretofore encourage thee again to provoke him; for besides that it is the *highest* degree of *wickedness* and *unthankfulness* to make that *goodness* of his which should lead thee to *repentance* an *encouragement* in thy *sin*: Besides this, I say, the oftener thou hast been *pardon*'d, the less reason thou hast to expect it again, because thy sin is so much the *greater* for having been *committed* against so much *mercy*. If a *King* have several times *pardon*ed an offender, yet if he still return to *commission* of the same *fault*, the *King* will at last be forced, if he have any *love* to *Justice*, to give him up to it. Now so it is here, God is as well *just* as *merciful*, and his *Justice* will at last surely and heavily avenge the *abuse* of his *Mercy*; and there cannot be a greater abuse of his *mercy* then to sin in *hope* of it: so that it will prove a *miserable* deceiving of thyself thus to presume upon it.

34. Now this care of making good thy vow must not abide with thee some *few* days only and then be cast aside, but it must continue with thee all thy *days*. For if thou break thy vow, it matters not whether *sooner* or *later*. Nay, perhaps the guilt may in some respects be more, if it be late, for if thou have for a good while gone on in the observance of it, that shows the thing is *possible* to thee; and so thy after *breaches* are not of *insirmity*, because thou canst not *avoid* them, but of *perverseness*, because thou wilt not: Besides the use of *Christian-Walking* must needs make it more easy to thee. For indeed all the *difficulty* of it is but from the *custom* of the *contrary*: And therefore if after some *acquaintance* with it, when thou hast *overcome* somewhat of the *hardness*, thou shalt then give it over, it will be most *inexcusable*. Therefore be careful all the days of thy life to keep such a *Watch* over thyself, and so to avoid all *occasions* of temptations, as may preserve thee from all *Wilful* breaches of this vow.

35. But though the *obligation* of every such single vow reach to the utmost day of our lives, yet are we often to *renew* it, that is, we are often to receive the *holy Sacrament*, for that being the means of conveying to us so great and invaluable benefits; and it being also a *command* of Christ, That we should *do this in remembrance of him*, we are in respect both of *reason* and *duty* to omit no fit *opportunity* of partaking of that *holy Table*. I have now shown you what that *reverence* is which we are to pay to God in his *Sacrament*.

**PARTITION IV. HONOUR *due to God's Name; Of Sinning against it; Blasphemy; Swearing; Assertory Oaths, Promissory Oaths; Unlawful Oaths: Of Perjury; Of vain Oaths, and the Sin of them, &c.***

§. 1. THE last thing wherein we are to express our *Reverence* to him, is, the *Honouring* his *Name*. Now what this *Honouring* of his *Name* is, we shall best understand by considering what are the things by which it is *dishonored*, the *avoiding* of which will be our way of *honoring* it.

The *first* is, all *Blasphemies*, or speaking any evil thing of *God*, the highest degree whereof is *cursing* him, or if we do not speak it with our *mouths*, yet if we do it in our *hearts* by thinking any *unworthy* thing of Him; it is looked on by God, who sees the *heart*, as the vilest *dishonor*. But there is also a *blasphemy* of the *actions*, that is, when men who profess to be the *servants of God*, live so wickedly that they bring up an *evil report* on him whom they own as their *Master* and *Lord*. This *Blasphemy* the Apostle takes notice of, *Rom. 2. 24*. Where he tells those who

profess to be observers of the Law, That by their wicked actions, the Name of God was blasphemed among the Gentiles. Those Gentiles were moved to think ill of God, as the favourer of sin, when they saw those, who called themselves his servants, commit it.

A second way of Dishonouring God's Name is, by swearing, and that is of two sorts, either by false Oaths, or else by rash and light ones. A false Oath may also be of two kinds, as first, that by which I affirm somewhat, or secondly, that by which I promise. The first is when I say such or such a thing was done so or so, and confirm this saying of mine with an Oath; if then I know there be not perfect truth in what I say, this is a flat perjury, a downright being forsworn: Nay, if I swear to the truth of that whereof I am only doubtful, though the thing should happen to be true, yet it brings upon me the guilt of Perjury; for I swear at a venture, and the thing might for ought I knew be as well false as true, whereas I ought never to swear to anything, the truth of which I do not certainly know.

2. But besides this sort of Oaths, by which I affirm anything, there is the other sort, that by which I promise somewhat. And that promise may be either to God or Man, when it is to God, we call it a vow of which I have already spoken, under the head of the Sacraments, I shall now only speak of that to man; & this may become a false oath, either at, or after the time of taking it. At the time of taking, it is false if either I have then no real purpose of making it good, or else take it in a sense different from that which I know, he to whom I make the promise understands it; for the use of oaths being to assure the persons to whom they are made, they must be taken in their sense. But if I were never so sincere at the taking the Oath, if afterwards I do not perform it I am certainly Perjured.

3. The nature of an Oath being then thus binding, it merely concerns us to look that the Matter of our Oaths be lawful, for else we run ourselves into a woeful snare. For Example, suppose I swear to kill a man, if I perform my Oath I am guilty of Murder, if I break it, of Perjury. And so I am under a necessity of sinning one way or other: But there is nothing puts us under a greater degree of this unhappy necessity, then when we swear two Oaths, whereof the one is directly cross and contradictory to the other. For if I swear to give a man my whole estate, and afterwards swear to give all or part of that estate to another, it is certain I must break my Oath to one of them, because it is impossible to perform it to both, and so I must be under a necessity of being forsworn. And into this unhappy straight every man brings himself that takes any Oath which crosses some other which he hath formerly taken; which should make all that love either God or their own souls, resolve never thus miserably to entangle themselves by taking one Oath cross and thwarting to another. But it may perhaps here be asked, What a person that hath already brought himself into such a condition shall do? I answer, he must first heartily repent the great sin of taking the unlawful oath, and then stick only to the lawful, which is all that is in his power towards the repairing his fault, and qualifying him for God's pardon for it.

4. Having said this concerning the kinds of this sin of Perjury, I shall only add a few words to show you how greatly God's Name is dishonored by it. In all Oaths you know, God is solemnly called to witness the truth of that which is spoken; now if the thing be false, it is the basest affront and dishonor that can possibly be done to God. For it is in reason to signify one of

these two things, either that we believe he knows not whether we say *true* or no; (and that is to make him no *God*, to suppose him to be as *deceivable*, and easy to be deluded as one of our ignorant neighbors) or else that he is willing to *countenance* our *Lies*; the former robs him of that great *attribute* of his, his *knowing all things*, and is surely a great *dishonoring* of him, it being even amongst men accounted one of the greatest *disgraces* to account a man fit to have *cheats* put upon him; yet even so to deal with *God* if we venture to *for swear* upon a hope that *God* discerns it not. But the other is yet worse, for the supposing him willing to *countenance* our *lies*, is the making him a *party* in them; and is not only the making him no *God* (it being impossible that *God* should either *lie* himself or *approve* it in another) but it is the making him like the very *Devil*. For he it is that is a *liar*, and the *Father* of it, *John* 8. 44. And sure I need not say more to prove that this is the highest degree of *dishonoring God's Name*.

5. But if any yet doubt the *heinousness* of this sin, let him but consider what *God* himself says of it in the *Third Commandment*, where he solemnly professes, *He will not hold him guiltless that taketh his Name in vain*; and sure the adding that to this *Commandment*, and none of the rest, is the *marking* this out for a most *heinous* guilt. And if you look into *Zac.* 5. you will there find the *punishment* is answerable, even to the *utter destruction* not only of the *man*, but his *house* also. Therefore it concerns all men as they *love* either their *temporal* or *eternal* welfare to keep them most strictly from this *sin*.

But besides this of *for swearing*, I told you there was another sort of *Oaths* by which *God's* Name is *dishonored*, those are the *vain* and *light Oaths*, such as are so usual in our *common* discourse, and are expressly forbidden by *Christ*, *Mat.* 5. 34. *But I say unto you, swear not at all, neither by Heaven, for it is God's throne, nor by the Earth, for it is his footstool*: where you see we are not allowed to *swear* even by *mere creatures*, because of the *relation* they have to *God*. How great a *wickedness* is it then to *profane* his holy *Name* by *rash* and *vain Oaths*, this is a sin that is (by I know not what *charm* of *Satan's*) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembered that when we shall appear before *God's Judgment seat* to answer for those *profanations* of his *Name*, it will be no excuse to say, It was the *fashion* to do so: it will rather be an increase of our *guilt*, that we have by our own *practice* helped to confirm that *wicked* custom which we ought to have beat down and *discouraged*.

6. And sure whatever this *profane* Age thinks of it, this is a sin of very *high* nature. For besides that it is a direct breach of the *Precept* of *Christ*, it shows *first*, a very mean and *low* esteem of *God*: Every *Oath* we swear is the appealing to *God* to judge the truth of what we speak, and therefore being of such greatness and *Majesty*, requires that the matter concerning which we thus appeal to him should be of great *weight* and moment, somewhat wherein either his own *glory*, or some considerable *good* of man is concerned. But when we *swear* in common discourse it is far otherwise, any the *triflingest* or lightest thing serves for the matter of an *Oath*, nay, often men *swear* to such *vain* and *foolish* things, as a considering person would be ashamed barely to *speak*. And is it not a great *despising* of *God* to call him solemnly to *judge* in such *childish*, such wretched matters? *God* is the great *King* of the world; now though a *King* be to be resorted unto in *weighty* cases, yet sure he would think himself

much despised if he should be called to *judge* between Boys at their *childish games*: And God knows many things whereto we frequently *swear*, are not of greater *weight*, and therefore are a sign that we do not rightly esteem of God.

7. *Secondly*, This *common swearing* is a *sin* which leads directly to the former of *forswearing*, for he that by the use of *swearing* hath made *Oaths* so familiar to him, will be likely to take the *dreadfullest Oath* without much consideration. For how shall he that *swears* hourly, look upon an *Oath* with any *reverence*? and he that doth not, it is his chance, not his care, that is to be thanked, if he keep from *Perjury*. Nay, further; he that *swears* commonly, is not only prepared to *forswear*, when a *solemn Oath* is rendered him, but in all *probability* does actually *forswear* himself often in these *suddener Oaths*: for supposing them to come from a man ere he is aware (which is the *best* can be said of them) what *assurance* can any man have who *swears* ere he is *aware*, that he shall not *lie* so too? And if he doth both together, he must necessarily be *forsworn*. But he that observes your *common swearers* will be put past *doubt* that they are often *forsworn*. For they usuaily *swear* indifferently to things *true* or *false*, *doubtful* or *certain*. And I doubt not but if men who are guilty of *this sin* would but impartially *examine* their own practice, their hearts would *second* me in this observation.

8. *Thirdly*, This is a *sin* to which there is no *temptation*, there is nothing either of *pleasure* or *profit* got by it: Most other sins offer us somewhat either of the one or the other, but this is utterly empty of *both*. So that in this *sin* the *Devil* does not play the *Merchant* for our *Souls*, as in others he does; he doth not so much as *cheapen* them, but we give them *freely* into his hands without anything in *exchange*. There seems to be but one thing possible for men to hope to *gain* by it, & that is to be *believed* in what they say when they thus bind it by an *Oath*. But this also they constantly fail of, for there are none so little *believed* as the *common swearers*. And good reason, for he that makes no *conscience* thus to *profane God's Name*, why shall any man *believe* he makes any of *lying*? Nay, their forwardness to confirm every the *slightest* thing by an *Oath*, rather gives *jealousy* that they have some inward guilt of *falseness*, for which that *Oath* must be the *cloak*. And thus you see in how little stead it stands them, even to this only purpose for which they can pretend it *useful*: and to any other advantage it makes not the least *claim*, and therefore is a *sin* without *temptation*, and consequently without *excuse*; for it shows the greatest *contempt*, nay, unkindness to *God*, when we will provoke him thus, without anything, to tempt us to it. And therefore though the *commonness* of this *sin* have made it pass but for a *small* one, yet is very far from being so, either in itself, or in *God's account*.

9. Let all therefore who are not yet fallen into the *custom* of this *sin*, be most careful never to yield to the least *beginnings* of it, and for those who are so *miserable*, as to be already *ensnared* in it, let them immediately, as they tender their *Souls*, get out of it. And let no man plead the *hardness* of leaving an *old custom*, as an *excuse* for his continuing in it, but rather the longer he hath been in it, so much the more *haste* let him make out of it, as thinking it too too much, that he hath so long gone on in so great a *sin*. And if the length of the *custom* have increased the *difficulty* of leaving it, that is in all reason to make him set immediately to the *casting* it off, lest that *difficulty* at last grow to an *impossibility*; and the *harder* he finds it at the

present, so much the more *diligent* and *watchful* he must be in the use of all those *means*, which may tend to the *overcoming* that *sinful* habit: some few of those *means* it will not be amiss here to mention.

10. First let him possess his mind *fully* of the *hainousness* of the sin, and not to measure it only according to the *common* rate of the world. And when he is fully persuaded of the *guilt*, then let him add to that, the consideration of the *danger*, as that it puts him out of God's favor at the present, and will, if he continue in it, cast him into *Hell* forever. And sure if this were but thoroughly laid to heart, it would *restrain* this sin: For I would ask a man, that pretends *impossibility* of leaving the *custom*, whether if he were sure he should be *hanged* the next *oath* he swore, the *fear* of it would not keep him from *swearing*? I can scarce believe any man in his wits so little *Master* of himself, but it would. And then surely *damning* is so much worse than *hanging*, that in all reason the fear of that ought to be a much greater *restraint*. The doubt is, men do either not heartily *believe* that this *sin* will *damn* them, or if they do, they look on it, as a thing a *great* way off and so are not much *moved* with it; but both these are very *unreasonable*. For the first, it is *certain*, that everyone that continues *willfully* in any sin is so long in a state of *damnation*, and therefore this being so continued in, must certainly put a man in that *condition*, For the *second*, it is very possible, he may be deceived in *thinking* it so far off, for how knows any man that he shall not be *struck* dead with an *oath* in his mouth? Or if he were sure not to be so, yet *eternal damnation* is surely to be dreaded above all things, be it at what *distance* soever.

11. A *second means* is to be exactly *true* in all thou speakest; that all men may *believe* thee on thy bare word, and then thou wilt never have occasion to *confirm* it by an *oath*, to make it more *credible*, which is the only *color* or reason can at any time be pretended for *swearing*.

12. *Thirdly*, Observe what it is that most *betrays* thee to this sin, whether *drink*, or *anger* or the *company* and *example* of others, or what ever else, and then if ever thou mean to *forsake* the *sin*, *forsake* those *occasions* of it.

13. *Fourthly*, Endeavour to possess thy heart with a continual *Reverence* of God, and if that once grow into a *custom* with thee, it will quickly turn out that *contrary* one of *profaning*. Use and accustom thyself therefore to this *reverence* of God, and particularly to such a respect to his *name*, as if it be possible, never to mention it without some *lifting* up of thy heart to him. Even in thy ordinary *discourse*, when ever thou takest his Name in to thy *mouth*, let it be an occasion of *raising* up thy *thoughts* to him. But by no means permit thyself to use it in *idle* bywords, or the like. If thou doest *accustom* thyself to pay this *reverence* to the bare mention of his *name*, it will be an excellent *fence* against the *profaning* it in *oaths*.

14. A *fifth means* is a *diligent* and constant *watch* over thyself, that thou thus *offend* notwith thy *tongue*, without which all the former will come to nothing. And the *last means* is *prayer*, which must be added to all thy *endeavors*, therefore *pray* earnestly, that God will enable thee to overcome this wicked *custom*; say with the *Psalmist*, *Set a watch O Lord over my mouth, and keep the door of my lips*; and if thou doest sincerely set thyself to the use of *means* for it, thou mayest be assured, God will not be wanting in his *assistance*. I have been the longer on this

because it is so reigning a sin. God in his mercy give all that are guilty of it a true sight of the *heinousness* of it.

15. By these several ways of *dishonoring God's Name* you may understand what is the duty of *honoring* it, *viz.* A strict *abstaining* from everyone of these, and that abstinence founded on an *awful* respect and *reverence* to that *sacred* Name which is *Great, Wonderful* and *Holy*, Psa. 99. 3. I have now past through the several branches of that *great* duty of *Honouring* of God.

**PARTITION V. Of WORSHIP due to God's Name. Of PRAYER, and its several parts. Of public Prayers in the CHURCH, in the FAMILY. Of PRIVATE PRAYER. Of REPENTANCE, &c. Of FASTING.**

§. 1. The *Eighth* Duty we owe to God is WORSHIP; This is that great duty by which especially we acknowledge his *Godhead, Worship*, being *proper* only to God, and therefore it is to be looked on as a most *weighty* duty. This is to be performed, *first*, by our *Souls*, *secondly*, by our *Bodies*: The *Souls* part is *Praying*. Now *prayer* is a speaking to God, and there are divers parts of it, according to the *different* things about which we speak.

2. As *first*, There is *Confession*, that is, the *acknowledging* our *sins* to God. And this may be either *general* or *particular*; the *general* is when we only *confess* in *gross*, that we are *sinful*; the *particular*, when we mention the *several* sorts and *acts* of our *sins*. The *former* is necessary to be always a part of our *solemn prayers*, whether *public* or *private*. The latter is proper for *private prayer*, and there the oftener it is used the better; yea, even in our daily *private prayer* it will be fit constantly to remember some of our *greatest* and *foulest* *sins*, though never so long since past. For such we should never think sufficiently *confessed* and *bewailed*. And this *bewailing* must always go along with *Confession*; we must be heartily *sorry* for the *sins* we *confess*, and from our *souls* acknowledge our own great *unworthiness* in having committed them. For our *confession* is not intended to *instruct* God, who knows our *sins* much better than ourselves do, but it is to *humble* ourselves, and therefore we must not think we have *confessed* aright till that be done.

3. The *second* part of *prayer* is *Petition*; that is, the *begging* of God whatsoever we *want* either for our *Souls* or *Bodies*. For our *Souls* we must *first* beg pardon of *sins*, and that for the sake of *Jesus Christ*, who shed his *blood* to obtain it. Then we must also *beg* the *grace* and *assistance* of God's *Spirit* to *enable* us to forsake our *sins*, and to walk in *obedience* to him. And herein it will be needful particularly to beg all the *several virtues*, as *Faith, Love, Zeal, Purity, Repentance*, and the like, but especially those which thou most *wantest*: And therefore observe what thy *wants* are, and if thou beest *proud*, be most *instant* in praying for *humility*; if *lustful*, for *chastity*, and so for all other *Graces*, according as thou findest thy *needs*. And in all these things that concern thy *Soul*, be very earnest and *importunate*, take no *denial* from God, nor give over, though thou do not presently *obtain* what thou *suest* for. But if thou hast never so *long* prayed for a *grace*, and yet findest it not, do not grow *weary* of *praying*, but rather *search* what the *cause* may be which makes thy *prayer* so ineffectual; see if thou do not thyself *hinder* them; perhaps thou prayest to God to enable thee to *conquer* some *sin*, and yet never goest about to *fight* against it, never makest any *resistance*, but *yieldest* to it as often as it comes,

may, puttest thyself in its way, in the road of all *temptations*. If it be thus, no wonder though thy prayers avail not, for thou wilt not let them. Therefore *amend* this, and set to the doing of thy part sincerely, and then thou needest not *fear* but God will do his.

4. *Secondly*, We are to *petition* also for our *bodies*; that is, we are to ask of God such *necessaries* of life as are needful to us, while we live here. But these only in such a *degree*, and *measure*, as his *wisdom* sees best for us, we must not presume to be our own *carvers*, and pray for all that *wealth*, or *greatness*, which our own *vain* hearts may perhaps desire, but only for such a condition, in respect of outward things, as he sees may most tend to those *great ends* of our living here, the *gloryfying* him, and the *saving* of our own *Souls*.

5. A *third* part of *Prayer* is *Deprecation*, that is, when we pray to God to turn away some *evil* from us. Now this *evil* may be either the *evil* of *sin* or the *evil* of *punishment*: The *evil* of *sin* is that we are especially to *pray* against, most *earnestly begging* of God, That he will by the *power* of his *grace*, preserve us from *falling* into *sin*. And whatever *sins* they are to which thou knowest thyself most *inclined*, there be particularly *earnest* with God to preserve thee from them. This is to be done *daily*, but then more *especially*, when we are under any *present temptation*, and in danger of *falling* into any *sin*; in which case we have reason to cry out as *S. Peter* did when he found himself sinking, *Save Lord, or I perish*; humbly beseeching him either to *withdraw* the *temptation*, or *strengthen* us to *withstand* it, neither of which we can do for ourselves.

6. *Secondly*, We are likewise to *Pray* against the *evil* of *Punishment*, but *principally* against *Spiritual punishments*, as the *anger* of God, the *withdrawing* of his *grace*, and *eternal damnation*. Against these we can never *pray* with too much earnestness: But we may also pray against temporal punishments, that is, any *outward affliction*, but this with *submission* to God's will, according to the example of Christ, Mat. 26. 39. *Not as I will, but as thou wilt*.

7. A *Fourth* part of *Prayer* is *Intercession*, that is, *praying* for others: This in *general* we are to do for all mankind, as well *strangers* as *acquaintance*, but more *particularly*, those to whom we have any especial *Relation*, either public, as our *Governors*, both in *Church* and *State*, or *private*, as *Parents, Husband, Wife, Children, Friends, &c.* We are also to pray for all that are in *affliction*, and such *particular* persons as we discern especially to be so: Yea, we are to pray for those that have done us *injury*, those that *despitefully use us and persecute us*, for it is expressly the command of Christ, Mat. 5 44. And that whereof he hath likewise given us the highest example in *praying* even for his very *crucifiers*, Luk. 23. 34. *Father forgive them*. For all these sorts of persons we are to *pray*, and that for the very same good things we beg of God for ourselves, that God would give them in their several places and callings, all *spiritual* and *temporal blessings* which he sees wanting to them, and turn away from them all *evil* whether of *sin* or *punishment*.

8. The *fifth* part of *Prayer* is *Thanksgiving*; that is, the *Praising* and *Blessing* God for all his mercies, whether to our own *persons*, and those that *immediately* relate to us, or to the *Church* and *Nation* whereof we are members, or yet more *general* to all *mankind*; and this for all his mercies both *spiritual* and *temporal*. In the *Spiritual*, *first*, for those wherein we are all in

*common* concerned, as the giving of his *Son*, the sending of his *Spirit*, and all those means he hath used to bring sinful men unto himself. Then *secondly*, for those *mercies* we have in our own *particulars* received, such are, the having been born within the *pale* of the *Church*, and so brought up in *Christian Religion*, by which we have been partakers of those *precious advantages* of the *Word* and *Sacraments*, and so have had, without any care or pains of ours, the *means* of *eternal life* put into our hands. But besides these, there is none of us but have received other *spiritual mercies* from God.

9. As *first*, God's *patience* and longsuffering, *waiting* for our Repentance, and not cutting us off in our sins. *Secondly*, his *calls* and invitations of us to that *repentance*, not only *outward*, in the ministry of the *Word*, but also *inward*, by the motions of his *Spirit*. But then if thou be one that hath by the help of God's *grace* been wrought upon by these calls, and brought from a *profane* or worldly, to a *Christian* course of life, thou art surely in the highest degree tied to magnify and praise his goodness, as having received from him the *greatest* of mercies.

10. We are likewise to give thanks for *Temporal* blessings, whether such as concern the *public*, as the *prosperity* of the *Church* or *Nation*, and all remarkable *deliverances* afforded to either; or else such as concern our *particulars*; such are all the good things of this life which we enjoy, as *Health*, *Friends*, *Food*, *Raiment*, and the like; also for those *minutely* preservations, whereby we are by God's gracious *providence* kept from *danger*, and the *especial* deliverances which God hath given us in time of greatest *perils*. It will be impossible to set down the several mercies which every man receives from God, because they differ in *kind* and *degree* between one man and another. But it is sure that he which receives *least* hath yet enough to employ his whole *life* in *praises* to God. And it will be very fit for every man to consider the *several* passages of this life, and the *mercies* he hath in each received, and so to gather a kind of *List* or *Catalogue* of them, at least the *principal* of them, which he may always have in his *memory*, and often with a *thankful* heart repeat before God.

11. These are the several parts of *Prayer*, and all of them to be used both *publicly* and *privately*. The *public* use of them is *first*, that in the *Church*, where all meet to join in those *prayers* wherein they are in *common* concerned. And this (where the *prayers* are such as they ought to be) we should be very constant at, there being an *especial* blessing promised to the *joint* requests of the faithful, and he that without a necessary cause absents himself from such *public prayers*, cuts himself off from the *Church*, which hath always been thought so unhappy a thing, that it is the *greatest punishment* the *Governors* of the *Church* can lay upon the worst offender; and therefore it is a strange *madness* for men to inflict it upon themselves.

12. A *second* sort of *Public Prayer* is that in a *Family*, where all that are *members* of it join in their common supplications; and this also ought to be very carefully attended to, *first*, by the *Master* of the *Family*, who is to look that there be such *prayers*, it being as much his *part* thus to provide for the *Souls* of his *Children* and *Servants*, as to provide *food* for their *Bodies*. Therefore there is none, even the meanest householder, but ought to take this care. If either himself or any of his *Family* can read, he may use some *prayers* out of some *good book*, if it be the *Service Book* of the *Church*, he makes a *good choice*; if they cannot read, it will then be necessary they should be taught without *Book* some form of *prayer* which they may use in the



*Family*, for which purpose again some of the *Prayers* of the *Church* will be very fit, as being most easy for their *memories* by reason of their *shortness*, and yet containing a great deal of *matter*. But what choice soever they make of *prayers*, let them be sure to have some, and let no man that professes himself a Christian, keep so *heat henish* a *Family*, as not to see God be daily worshipped in it. But when the *Master* of a *Family* hath done his duty in this providing, it is the duty of every member of it to make use of that provision, by being constant and diligent at those *Family-Prayers*.

13. *Private* or *secret Prayer* is that which is used by a man *alone* apart from all others, wherein we are to be more *particular*, according to our *particular* needs, then in *public* it is fit to be. And this of *private Prayer* is a duty which will not be excused by the performance of the other of *public*. They are *both* required, and one must not be taken in *exchange* for the other. And whoever is diligent in *public* prayers, and yet negligent in *private*, it is much to be feared he rather seeks to *approve* himself to *men* than to *God*, contrary to the command of our Savior, *Mat. 6.* who enjoins this *private prayer*, this *praying to our Father in secret*, from whom alone we are to expect our *reward*, and not from the *vain praises of men*.

14. Now this duty of *Prayer* is to be *often* performed, by none seldomer then *Evening* and *Morning*, it being most necessary that we should thus *begin* and *end* all our works with God, and that not only in respect of the duty we owe him, but also in respect of ourselves, who can never be either prosperous or *safe*, but by committing ourselves to him; and therefore should *tremble* to venture on the *perils* either of *day* or *night* without his safeguard. How much oftener this duty is to be performed, must be judged according to the *business* or *leisure* men have; where, by *business*, I mean not such *business* as men unprofitably make to themselves, but the necessary business of a man's *Calling*, which with some will not afford them much time for *set* and *solemn* Prayer. But even these men may often in a day lift up their *hearts* to God in some *short* Prayers, even whilst they are at their *work*. As for those that have *more leisure*, they are in all reason to bestow *more time* upon this duty. And let no man that can find time to bestow upon his *vanities*, nay, perhaps his *sins*, say he wants leisure for *prayer*, but let him now endeavor to redeem what he hath mis-spent, by employing more of that *leisure* in this duty for the future. And surely if we did but rightly weigh how much it is our own *advantage* to perform this duty, we should think it *wisdom* to be as *frequent* as we are ordinarily *seldom* in it.

15. For *first*, it is a great *Honor* for us poor *worms* of the earth to be allowed to speak so freely to the *Majesty* of heaven. If a *King* should but vouchsafe to let one of his meanest *Subjects* talk *familiarly* and *freely* with him, it would be looked on as a huge honor; that man how despisable soever he were before, would then be the *envy* of all his neighbors; and there is little question, he would be willing to take all opportunities of receiving so great a *grace*. But alas! this is nothing to the *honor* is offered us, who are allowed, nay, *invited* to speak to, and converse with the *King of Kings*, and therefore how *forward* should we in all reason be to it?

16. *Secondly*, It is a great *Benefit*, even the greatest that can be imagined; for *Prayer* is the *instrument* of fetching down all *good* things to us, whether *spiritual* or *temporal*; no *prayer*, that is qualified as it ought to be, but is sure to bring down a *blessing*, according to that of the wise

man, Eccles. 35. 17. *The Prayer of the humble pierceth the clouds, and will not turn away till the highest regard it.* You would think him a happy man that had one certain means of helping him to whatever he *wanted*, though it were to cost him much pains and labor; now this happy man thou mayest be if thou wilt. *Prayer* is the never-failing means of bringing thee, if not all that thou thinkest thou wantest, yet all that indeed thou dost, that is, all that God sees fit for thee. And therefore be there never so much *weariness* to thy flesh in the duty, yet considering in what continual *want* thou standest of something or other from God, it is madness to let that *uneasiness* dishearten thee, and keep thee from this so sure means of *supplying* thy wants.

17. But in the *third* place, this duty is in it self so far from being uneasy, that it is very *pleasant*. God is the *fountain of happiness*, and at his right hand are pleasures for evermore, Psalm 16. 11. And therefore the *nearer* we draw to him the *happier* we must needs be, the very joys of heaven arising from our *nearness* to God. Now in this life we have no way of *drawing* so near to him, as by this of *Prayer*, and therefore surely it is that, which in itself is apt to afford *abundance of delight and pleasure*, if it seem otherwise to us, it is from some distemper of our own hearts, which like a *sick* palate cannot relish the most pleasant meat. *Prayer* is a *pleasant* duty, but it is withal a *spiritual* one; and therefore if thy heart be *carnal*, if that be set either on the *contrary* pleasures of the *flesh*, or dross of the world, no marvel then, if thou taste no *pleasantness* in it, if like the *Israelites* thou *despise Mann*• whilst thou longest after the *flesh pots of Egypt*. Therefore if thou find a *weariness* in this duty, *suspect* thyself, *purge*, and *refine* thy heart from the love of all *sin*, and endeavor to put it into a *heavenly and spiritual frame*, and then thou wilt find this no *unpleasant* exercise, but full of delight and satisfaction. In the mean time complain not of the *hardness* of the duty, but of the *unto wardness* of thy own heart.

18. But there may also be another *reason* of its seeming unpleasant to us, and that is want of *Use*. You know there are many things, which seem *uneasy* at the first trial, which yet after we are accustomed to them, seem very *delightful*, and if this be thy case, then thou knowest a ready *cure*, viz. to use it oftener, and so this consideration naturally inforces the *exhortation* of being *frequent* in this duty.

19. But we are not only to consider how *often*, but how *well* we perform it. Now to do it *well*, we are to respect, *first* the *matter* of our *Prayers*, to look that we ask *nothing* that is *unlawful*, as *revenge* upon our eneies, or the like; *secondly* the *manner*; and that must be *first* in *faith*, we must believe, that if we ask as we ought, *God* will either give us the thing we ask for, or else something which he sees better for us. And then *secondly* in *humility*; we must acknowledge ourselves utterly *unworthy* of any of those good things we beg for, and therefore sue for them only for *Christ's* sake; *thirdly* with *attention*, we must *mind* what we are about, and not suffer ourselves to be carried away to the thought of other things. I told you at the first, that *Prayer* was the *business* of the *soul*, but if our *minds* be wandering, it is the work only of the *tongue* and lips, which make it in *God's* account no better then *vain babbling*, and so will never bring a *blessing* on us. Nay as *Jacob* said to his mother, *Gen. 27. 12.* It will be more likely to bring a *curse* on us then a *blessing*, for it is a *profaning* one of the most *solemn* parts of *God's*

service, it is a piece of *Hypocrisy*, the *drawing near to him with our lip*, when our hearts are far from him, and a great *slighting* and *despising* that dreadful *Majesty* we come before: And as to ourselves it is a most *ridiculous* folly, that we who come to *God* upon such *weighty* errands, as are all the *concernments* of our souls and *bodies*, should in the midst forget our *business*, and pursue every the lightest thing that either our own vain fancies or the *Devil*, whose business it is here to hinder us, can offer to us. It is just as if a *Mal•factor*, that comes to sue for his *life* to the *King*, should in the midst of his *supplication* happen to espy a *Butter fly*, and then should leave his suit, and run a chace after that *Butterfly*: Would you not think it *pity*, a pardon should be cast away upon so *wretchless* a creature? And sure it will be as unreasonable to expect that *God* should attend and grant those *suits* of ours, which we do not at all consider ourselves.

20. This *wandering* in *Prayer* is a thing we are much concerned to arm ourselves against, it being that to which we are naturally wonderful prone. To that end it will be necessary *first* to possess our hearts at our coming to *Prayers* with the *greatness* of that *Majesty* we are to approach, that so we may *dread* to be *vain* and *trifling* in his *presence*. *Secondly*, We are to consider the great *concernment* of the things we are to ask, some whereof are such that if we should not be heard, we were of all creatures the most miserable, and yet this wandering is the way to keep us from being *heard*. *Thirdly*, We are to beg *God's* aid in this *particular*: And therefore when thou settest to *Prayer*, let thy *first petition* be for this *grace* of *attention*.

21. *Lastly*, Be as *watchful* as is possible over thy heart in time of *prayer* to keep out all *wandering* thoughts, or if any have gotten in let them not find entertainment, but as soon as ever thou discernest them, suffer them not to *abide* one moment, but cast them out with indignation, and *beg* *God's* *pardon* for them. And if thou dost thus sincerely and diligently strive against them, either *God* will enable thee in some measure to overcome, or he will in his mercy pardon thee what thou canst not *prevent*: But if it be through thy own *negligence* thou art to expect neither, so long as that negligence continues.

22. In the *fourth* place, we must look our *Prayers* be with *Zeal* and *Earnestness*, it is not enough that we so far attend them as barely to know what it is we say, but we must put forth all the *affection* and *devotion* of our souls, and that according to the several parts of *prayer* before mentioned. It is not the *cold*, *faint request* that will ever obtain from *God*. We see it will not from ourselves; for if a *beggar* should ask *relief* from us, and do it in such a *scornful* manner that he seemed *indifferent* whether he had it or no, we should think he had either little *want* or great *pride*; and so have no heart to give him. Now surely the things we ask from *God* are so much above the rate of an ordinary *Alms*, that we can never expect they should be given to slight and heartless petitions. No more in like manner will our *Sacrifice* of *praise* and *thanksgiving* ever be accepted by him, if it be not offered from a heart truly affected with the *sense* of his *mercies*; it's but a kind of *formal complementing*, which will never be approved by him who requires *the heart*, and not the *lips* only. And the like may be said of all the other *parts* of *Prayer*. Therefore be careful when thou drawest nigh to *God* in *Prayer*, to raise up thy soul to the highest pitch of *zeal* and *earnestness* thou art able. And because of *thyself* alone thou art not able to do anything, beseech *God* that he will inflame thy *heart* with this *heavenly*

*fire of Devotion*, and when thou hast obtained it, beware that thou neither *quench* it by any willful sin, nor let it go out again for want of *stirring* it up and employing it.

23. *Fifthly*, We must *Pray* with *Purity*, I mean, we must purge our *hearts* from all *affections* to sin. This is surely the meaning of the Apostle, 1 *Tim.* 2. 8. when he commands men to *lift up holy hands in Prayer*, and he there instances in one *special* sort of *sin*, *wrath* and *doubting*; where, by *doubting*, is meant those *unkind disputes* and *contentions* which are so common amongst men. And surely he that cherishes that or any other *sin* in his heart, can never *lift up* those *holy hands* which are required in this duty. And then sure his *prayers* be they never so *many* or *earnest*, will little avail him: The Psalmist will tell him, he shall not be *heard*, *Psal.* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worse, that his *prayers* are not only *vain*, but *abominable*, *Prov.* 15. 8. *The sacrifice of the wicked is an abomination to the Lord.* And thus to have our *prayers turned into sin*, is one of the *heaviest* things can befall any man; we see it is set down in that sad *Catalogue of curses*, *Psal.* 109. 7. Therefore let us not be so cruel to ourselves as to pull it upon our own heads, which we certainly do if we offer up *prayers* from an *impure heart*.

24. In the *last* place we must direct our *prayers* to right *ends*; And that either in respect of the *prayer* itself, or the things we pray for; *First*, we must *pray* not to gain the *praise* of *devotion* amongst men, like those *hypocrites*, *Mat.* 6. 5. Nor yet only for *company* or *fashion* sake to do as others do: But we must do it, *first*, as an act of *worship* to God; *secondly*, as an *acknowledgment*, that he is that great *spring*, from whence alone we expect all good things. And *thirdly*, to gain a supply of our own or others needs. Then in respect of the *Things prayed* for; we must be sure to have no ill aims upon them; we must not ask that we *may consume it upon our lusts*, *Jam.* 4. 3. as those do who pray for *wealth*, that they may live in *riot* and *excess*, and for *power*, that they may be able to *mischief* their *enemies*, and the like. But our end in all must be God's *glory* first, and next that, our *own* and others *Salvation*, and all other things must be taken in only as they *tend* to those, which they can never do if we abuse them to *sin*. I have now done with that *first* part of *worship*, that of the *Soul*.

25. The other is that of the *Body*, and that is nothing else but such *humble* and *reverent* gestures in our approaches to God, as may both express the inward reverence of our *Souls*, and may also pay him some *tribute* from our very *Bodies*, with which the Apostle commands us to *glorise* God, as well as with our *souls*; and good reason, since he hath *created* and *redeemed* the one as well as the other: whensoever therefore thou offerest thy prayers unto God, let it be with all *lowliness* as well of *body* as of *mind*, according to that of the Psalmist, *Psal.* 95. 6. *O come let us worship, let us fall down and kneel before the Lord our maker.*

26. The *Ninth* DUTY to God is REPENTANCE: That this is a duty to God we are taught by the Apostle, *Act.* 20. 21. where speaking of *repentance*, he stiles it *repentance towards* God. And there is good reason this should be a duty to *him*, since there is no *sin* we commit but is either *mediately* or *immediately* against him. For though there be sins both against ourselves and our *neighbors*, yet they being forbidden by God, they are also *breaches* of his Commandments, and so *sins* against him.

This *repentance* is, in short, nothing but a *turning* from *sin* to God, the casting off all our former evils, and instead thereof constantly *practicing* all those *Christian duties* which God requireth of us. And this is so necessary a duty, that without it we certainly *perish*, we have *Christ's word* for it, *Luke 13. 5. Except ye repent, ye shall all likewise perish.*

27. The *directions* for performing the *several parts* of this duty have been already given in the *preparation* to the *Lord's Supper*, and thither I refer the Reader. Only I shall here mind him, that it is not to be looked upon as a *duty* to be *practiced* only at the time of *receiving* the *Sacrament*. For this being the only *remedy* against the *poison* of sin, we must renew it as often as we *repeat* our *sins*, that is daily. I mean we must *every day* *repent* of the *sins* of that *day*, for what *Christ* saith of other evils, is true also of this, *sufficient to the day is the evil thereof*; we have *sins* enough of *each day* to exercise a *daily repentance*, and therefore every man must thus *daily* call himself to account.

28. But as it is in *accounts*, they who constantly set down their *daily expenses*, have yet some set time of *casting up* the whole sum, as at the end of the *week* or *month*; so should it also be here, we should set aside some time to *humble* ourselves solemnly before God for the *sins*, not of that *day* only, but of our *whole lives*. And the *frequenter* these times are, the *better*. For the oftener we thus cast up our *accounts* with God, and see what vast *debts* we are run in to him, the more *humbly* shall we think of ourselves, and the more shall thirst after his *mercy*, which two are the *special things* that must qualify us for his *pardon*. He therefore that can assign himself one day in the *week* for this purpose, will take a *thriving* course for his soul. Or if any man's state of life be so *busy* as not to afford him to do it so often, let him yet come as near to that *frequency* as is possible for him, remembering always, that none of his *worldly* employments can bring him in near so *gainful* a return as this *spiritual* one will do, and therefore it is very ill husbandry to pursue them to the neglect of this.

29. Besides these *constant* times, there are likewise *occasional* times for the performance of this duty, such especially are the times of *calamity* and *affliction*, for when any such befalls us, we are to look on it as a *message* sent from heaven to call us to this duty, and therefore must never neglect it when we are thus summoned to it, lest we be of the number of them who *despise the chastisements of the Lord*, Heb. 12. 5.

30. There is yet another time of *repentance*, which in the practice of men hath gotten away the custom from all those, and that is the *time of death*, which, it is true, is a time very fit to *renew* our *repentance*, but sure not proper to *begin* it; and it is a most *desperate madness* for men to defer it till then. For to say the *mildest* of it, it is the *venturing* our Souls upon such *miserable uncertainties* as no wise man would trust with anything of the *least value*.

For *first*, I would ask any man that means to *repent* at his *death*, how he knows he shall have an *hours* time for it? do we not daily see men *snatched* away in a moment? and who can tell that it shall not be his own case? But *secondly*, suppose he have a more *leisurely* death, that some *disease* give him warning of its *approach*, yet perhaps he will not understand that warning, but will still flatter himself, as very often sick people do, with *hopes* of life to the last: and so his *death* may be *sudden* to him though it comes by never so slow degrees. But

again, *thirdly*, if he do discern his *danger*, yet how is he sure he shall then be able to *repent*? *Repentance* is a *grace* of God, not at our *command*; and it is just and usual with God, when men have a long time *refused* and *rejected* that *grace*, resisted all his calls and *invitations* to *conversion* and *amendment*, to give them over at last to the *hardness* of their own *hearts*, and not to afford them anymore of that *grace* they have so despised. Yet suppose in the *fourth* place, that God in his infinite patience should still continue the *offer* of that *grace* to thee, yet thou that hast resisted, it may be *thirty*, or *forty*, or *fifty* years together, how knowest thou that thou shalt put off that *habit* of resistance upon a *sudden*, and make use of the *grace* afforded? It is sure thou hast many more advantages towards the doing it *now* then thou wilt have *then*.

31. For *first*, The longer sin hath kept *possession* of the heart the harder it will be to drive it out. It is true, if *Repentance* were nothing but a present *ceasing* from the *acts* of sin, the *death bed* were fittest for it, for then we are disabled from committing most sins; but I have formerly shown you *repentance* contains much more than so, there must be in it a *sincere hatred* of sin, and *love* of God. Now how unlikely is it that he which hath all his life loved sin, cherished it in his bosom, and on the contrary abhorred God and *goodness*, should in an instant quite change his *affections*, hate that sin he *loved* and love God and *goodness*, which before he utterly hated?

32. And *secondly*, The bodily *pains* that attend a *death bed* will *distract* thee and make thee unable to attend the work of *repentance*, which is a business of such weight and difficulty, as will employ all our *powers* even when they are at the *freshest*.

33. Consider those *disadvantages* thou must then struggle with, and then tell me what *hope* there is thou shalt then do that, which now upon much *easier* terms thou wilt not. But in the *third* place there is a *danger* behind beyond all these, and that is, that the *repentance* which death drives a man to, will not be a true *repentance*, for in such a case it is plain, it is only the fear of *hell* puts him on it, which though it may be a good *beginning*, where there is time after to *perfect* it, yet where it goes alone it can never avail for *Salvation*. Now that *death bed repentances* are often only of this sort, is too likely when it is observed, that many men who have seemed to *repent*, when they have thought *Death* approaching, have yet, after it hath pleased God to restore them to *health*, been as wicked (perhaps worse) as ever they were before; which shows plainly that there was no *real* change in them, and then surely had such a man died in that *seeming repentance*, God, who *tries the heart*, would not have accepted it, which he saw was *unsincere*. When all these dangers are laid together, it will surely appear a most *desperate* adventure for any man to trust to a *Death-bed repentance*. Nor is it ever the less for that example of the *penitent Thief*, Luke 23. 43. which is by many so much depended on. For it is sure, his case and ours differ widely, he had never heard of Christ before and so more could not be expected of him than to embrace him as soon as he was tendered to him: But we have had him *offered*, nay *pressed* upon us from our *Cradles* and yet have *rejected*. But if there were not this *difference*, it is but a *faint* hope can be raised only from a *single example*, and another we find not in the whole *Bible*. The *Israelites* we read were *fed with Manna from Heaven*, but would you not think him stark mad that should out of expectation of the like,

neglect to provide himself any food? Yet it is full as reasonable to depend upon this *example* as the other. I conclude all in the words of the Wise man, *Eccles. 12. 1. Remember thy Creator in the days of thy youth before the evil days come.*

34. To this duty of repentance, *Fasting* is very proper to be annexed. The Scripture usually joins them together; among the Jews the great day of *atonement* was to be kept with *Fasting*, as you may see by comparing *Levite. 16. 31.* with *Isaiah 58. 5.* and this by God's especial appointment. And in the Prophets when the people are called on to repent and *humble* themselves, they are also called on to *Fast*. Thus it is *Joel 2. 12. Therefore now thus saith the Lord, Turn ye unto me with all your hearts, with fasting, and with weeping, &c.* Yea, so proper hath *Fasting* been accounted to *Humiliation*, that we see even *wicked Ahab* would not omit it in his *2 Kings 21. 27.* Nor the *Heathen Ninevites* in theirs, *Jonah 3. 5.* Nor is it less fit or less acceptable since Christ, then it was before him. For we see he supposes it as a duty sometimes to be performed, when he gives directions to avoid *vain-glory* in it, *Matth. 6. 6.* And also assures us that if it be performed, as it ought, not to *please men*, but *God*, it will surely be rewarded by him. And accordingly we find it *practiced* by the *Saints: Anna*, *Luke 2, 37. Served God with fasting and prayer:* where it is observable, that it is reckoned as a service of God, fit to be joined with *prayers*. And the Christians of the *first times* were generally very frequent in the *practice* of it. Now though *fasting* be especially *proper* to a time of *humiliation*, yet is it not so restrained to it but it may be *seasonable*, whensoever we have any *extraordinary* thing to request from *God*. Thus when *Esther* was to endeavor the *deliverance* of her people from destruction, she and all the *Jews* kept a *solemn Fast*, *Esther 416.* And thus when *Paul* and *Barnabas* were to be *Ordained Apostles*, there was *fasting* joined to prayer, *Acts 13. 3.* And so it will be very fit for us, whensoever we have need of any *extraordinary* directions, or assistance from *God*, whether concerning our *temporal* or *spiritual* concernments, thus to quicken our prayers by *Fasting*. But above all occasions, this of *Humiliation* seems most to require it, for besides the advantages of *kindling* our *zeal*, which is never more necessary then when we beg for *pardon* of *sins*, *Fasting* carries in it somewhat of *revenge*, which is reckoned as a *special part* of *repentance*, *2 Cor. 7. 11.* For by denying our bodies the refreshment of our ordinary food, we do inflict somewhat of *punishment* upon ourselves for our former *excesses*, or whatever other sins we at that time accuse ourselves of; which is a proper effect of that *indignation* which every sinner ought to have against himself. And truly he that is so tender of himself that he can never find in his heart so much as to miss a *meal*, by way of punishment for his *faults*, shows he is not much fallen out with himself, for committing them, and so wants that indignation which the Apostle in the forenamed text mentions as a part of true repentance.

35. There is no doubt, but such *Holy revenges* upon ourselves for sins are very *acceptable* to God; yet we must not think that either those, or anything else we can do, can make *satisfaction* for our offenses, for that nothing but the *blood* of *Christ* can do. And therefore on that, and not on any of our performances we must depend for pardon. Yet since that *blood* shall never be *applied* to any but penitent sinners, we are as much concerned to *bring forth all the fruits of repentance*, as if our hopes depended on them only.

36. How *often* this duty of *fasting* is to be performed, we have no direction in Scripture. That must be allotted by men's own *piety*, according as their *health*, or other *considerations* will allow. But as it is in *humiliation*, the frequenter returns we have of set times for it, the better; so is it likewise in *fasting*, the *oftener*, the *better*, so it be not *hurtful* either to our *healths*, or to some other *duty* required of us. Nay perhaps *fasting* may help some men to more of those times for *humiliation*, then they would otherwise gain. For perhaps there are some, who cannot, without a manifest *hindrance* to their *calling*, allow a whole *day* to that work, yet such a one may at least afford that *time*, he would otherwise spend in *eating*: And so *fasting* will be *doubly* useful towards such a man's *humiliation*, both by helping him in the duty, and gaining him *time* f•••.

37. I have now gone through the *first* branch of our Duty to God, to wit, the *Acknowledging* him for our God. The *Second* is the *having no other*. Of which I need say little, as it is a *forbidding* of that grosser sort of *Heathenish Idolatry*, the worshipping of *Idols*, which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this will be concerned in it. Only I must say, That to pay *Divine Worship* to any creature, be it *Saint* or *Angel*, yea, or the *Image* of Christ himself, is a *transgression* against this second branch of our duty to God, it being the *imparting* that to a *creature* which is due only to God, and therefore is strictly to be abstained from.

38. But there is another sort of *Idolatry* of which we are generally guilty, and that is, when we pay those affections of *Love*, *Fear*, *Trust*, and the like, to any *creature* in a higher degree than we do to God: for that is the setting up that thing, whatsoever it is, for our God. And this *inward* kind of *Idolatry* is that which provokes God to *jealousy* as well as the *outward* of worshipping an *Idol*. I might enlarge much upon this, but because some severals of it have been touched on in the former *discourse*, I suppose it needless. And therefore shall now proceed to the *second* head of DUTY, that to our SELVES.

**PARTITION VI. Of DUTIES to our SELVES; Of Sobriety; Of Humility; the great Sin of PRIDE; the Danger, the Folly of this; Of VAINGLORY, the Danger, Folly; the Means to Prevent it: Of MEEKNES; the Means to obtain it, &c.**

§. 1. THIS DUTY to our SELVES is by *S. Paul* in the forementioned Text, *Titus* 2. 12. summed up in this *one* word, *Soberly*. Now by *Soberly*, is meant our keeping within those due bounds which God hath set us. My business will therefore be to tell you what are the particulars of this *Sobriety*: And that *first*, in respect of the *soul*; *secondly*, in respect of the *body*: The *sobriety* of the *soul* stands in right *governing* its *passions* and *affections*; and to that are many *Virtues* required. I shall give you the particulars of them.

2. The *first* of them is *Humility*, which may well have the prime place, not only in respect of the excellency of the *virtue*, but also of its usefulness towards the *obtaining* of all the *rest*. This being the foundation on which all others must be built. And he that hopes to gain them without this, will prove but like that foolish builder Christ speaks of, *Luke*. 6. 49. *who built his house on the sand*. Of the *Humility* towards God I have already spoken, and shown the necessity



of it, I am now to speak of Humility, as it concerns ourselves, which will be found no less necessary than the former.

3. This *Humility* is of two sorts, the *first* is, the having a mean and low opinion of ourselves, the *second* is the being content that others should have so of us. The first of these is contrary to pride, the other to vain-glory. And that both these are absolutely necessary to Christians, I am now to show you; which will, I conceive, best be done by laying before you *first*, the sin, *secondly*, the danger, *thirdly*, the contrary vices.

4. And *first*, for *Pride*; the sin of it is so great, that it cast the *Angels* out of *heaven*, and therefore if we may judge of sin by the *punishment*, it was not only the *first*, but the greatest sin that ever the Devil himself hath been guilty of: But we need no better proof of the heinousness of it, than the extreme hatefulness of it to God; which besides that instance of his punishing the Devil, we may frequently find in the Scriptures, *Prov. 16. 5. Everyone that is proud in heart is an abomination to the Lord.* And again, *Chap. 6. 16.* where there is mention of several things the Lord hates, a *proud look* is set as the first of them: So *Jam. 4. 7. God resisteth the proud*; and divers other texts there are to the same purpose, which show the great hatred God bears to this sin of *Pride*. Now since it is certain, God who is all goodness hates nothing, but as it is evil, it must needs follow, that where God hates in so great a degree, there must be a great degree of evil.

5. But *secondly*, *PRIDE* is not only very sinful but very dangerous; and that *first*, in respect of drawing us to other sins; *secondly*, of betraying us to *punishments*. *First*, *Pride* draws us to other *sins*, wherein it shows itself indeed to be the direct contrary to *humility*; for as that is the root of all *Virtue*, so is this of all *Vice*. For he that is proud sets himself up as his own God, and so can never submit himself to any other rules or Laws than what he makes to himself. The ungodly, says the Psalmist, *is so proud that he careth not for God*, *Psal. 10. 4.* Where you see it is his pride that makes him despise God. And when a man is once come to that, he is prepared for the commission of all sins. I might instance in a multitude of particular sins that naturally flow from this of pride; as *first*, *Anger*, which the wise man sets as the effect of pride, *Pro. 21. 24.* calling it *proud wrath*; *secondly*, *strife* and *contention*; which he again notes to be the off spring of pride, *Prov. 13. 10. Only by pride cometh contention.* And both these are indeed most *natural* effects of pride. For he that thinks very highly of himself expects much submission and observance from others, and therefore cannot but rage and quarrel whenever he thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root: I shall name but one more, and that is, that pride not only betrays us to many sins, but also makes them incurable in us, for it hinders the working of all remedies.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness and gentleness, or else of sharpness and punishment. Now if God by his goodness essay to lead a proud man to repentance, he quite mistakes God's meaning, and thinks all the mercies he receives are but the reward of his own desert, and so long 'tis sure he will never think he needs repentance. But if on the other side God use him more sharply, and lay afflictions and punishments upon him, those in a proud heart work nothing but murmurings and hatings of God, as if he did him injury in those punishments. As for the

remedies that can be used by man, they again must be either by way of *correction*, or *exhortation*; corrections from man will sure never work more on a proud heart, then those from God; for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admonished though never so mildly and lovingly he looks on it as a disgrace. And therefore instead of *confessing* or amending the fault, he falls to reproaching his reprover as an over-busy or censorious person, and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure must be concluded in a most dangerous estate.

7. But besides this danger of sin, I told you there was another, that of *punishment*; and of this there will need little proof when it is considered, that God is the proud man's professed enemy, that he hates and resists him, as appeared in the Texts forecited: And then there can be little doubt, that he which hath so mighty an adversary shall be sure to smart for it. Yet besides this general ground of conclusion, it may not be amiss to mention some of those *texts* which particularly threaten this sin, as *Prov. 16. 18. Pride goeth before destruction, and an haughty spirit before a fall*: Again, *Prov. 16 5. Everyone that is proud in heart is an abomination to the Lord, though hand join in hand, yet they shall not be unpunished*. The decree it seems is unalterable, and whatever endeavors are used to preserve the proud man they are but vain, for he *shall not go unpunished*. And this is very remarkable in the story of *Nebuchadnezzor, Dan. 4.* who though a King, the greatest in the world, yet for his pride was *driven from among men* to dwell and feed with beasts. And it is most frequently seen, that this sin meets with very *extraordinary* judgments even in this life. But if it should not, let not the *proud man* think that he hath escaped *God's vengeance*, for it is sure there will be a most sad reckoning in the next; for if God spared not the Angels for this sin, but cast them into hell, let no man hope to speed better.

8. In the *third* place I am to show you the great *Folly* of this sin; and to do that, it will be necessary to consider the several things whereof men use to be proud; they are of three sorts, either those which we call the *goods of Nature*, or the *goods of Fortune*, or the *goods of Grace*.

9. By the *Goods of Nature*, I mean *Beauty, Strength, Wit*, and the like, and the being proud of any of these is a huge *folly*: For *first*, we are very apt to mistake and think ourselves Handsome or Witty when we are not, and then there cannot be a more *Ridiculous Folly* then to be proud of what we have not, and such everyone esteems it in another man, though he never supposes it his own case, and so never discerns it in himself. And therefore there is nothing more despiseable amongst all men, then a *Proud Fool*, yet no man that entertains high opinions of his own wit but is in danger to be thus deceived, a man's own judgment of himself being of all others the least to be trusted. But *secondly*, suppose we be not out in judging, yet what is there in any of these *natural* endowments which is worth the being Proud? There being scarce any of them which some creature or other hath not in a greater degree then man. How much does the whiteness of the *Lily*, and the redness of the *Rose* exceed the white and red of the fairest face? What a multitude of creatures is there, that far surpass man in *strength* and *swiftness*? And divers others there are which as far as concerns any useful end of

theirs, act much more wisely than most of us; and are therefore oftentimes in Scripture proposed to us by way of Example. It is therefore surely great unreasonableness for us to think highly of ourselves for such things as are common to us with beasts and plants. But *thirdly*, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and lost by sundry means; a *frenzy* will destroy the rarest wit, a *sickness* decay the freshest beauty, the greatest strength, or however old *age* will be sure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to ourselves. No man can think he did anything towards the procuring his natural beauty or wit, and so can with no reason value himself for them.

10. In the *second* place, the folly is as great to be proud of the *goods* of *Fortune*; by them I mean wealth and honor, and the like; for it is sure, they add nothing of true worth to the man, somewhat of outward pomp and bravery they may help him to, but that makes no change in the person. You may load an Ass with money, or deck him with rich Trappings, yet still you will not make him a whit the nobler kind of beast by either of them. Then *secondly*, these are things we have no hold of, they vanish many times, ere we are aware, he that is rich today, may be poor tomorrow, and then will be the less pitied by all in his poverty, the prouder he was when he was rich. *Thirdly*, We have them all, but as *Stewards*, to lay out for our *Masters* use, and therefore should rather think how to make our accounts, than pride ourselves in our receipts. *Lastly*, Whatever of these we have, they, as well as the former, are not owing to ourselves. But if they be lawfully gotten, we owe them only to God, whose blessing it is, that maketh rich, *Prov.* 10. 22. If unlawfully, we have them upon such terms that we have very little reason to brag of them. And thus you see in these several respects, the folly of this second sort of pride.

11. The *third* is that of the *goods* of *grace*; that is any virtue a man hath. And here I cannot say, but the things are very valuable, they being infinitely more precious, than all the world, yet nevertheless this is of all the rest the highest folly. And that not only in the foregoing respect, that we help not ourselves to it, grace being above all things most immediately God's Work in us; but especially in this that the being proud of grace, is the fine way to lose it. God, who gives grace to the humble, will take it from the proud. For if, as we see in the parable, *Mat.* 25. 28. the talent was *taken from him* who had only put it to no use at all, how shall he hope to have it continued to him that hath put it to so ill, that instead of trading with it for *God*, hath trafficked with it for *Satan*? And as he will loose the *Grace* for the future, so he will loose all *Reward* of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that pride shall be charged on him to his destruction, but the good shall never be remembered to his reward. And this proves it to be a most wretched folly to be proud of grace. It is like that of *children*, that pull those things in pieces they are most fond of, but yet much worse than that of theirs, for we not only loose the thing (and that the most precious that can be imagined) but we must also be eternally punished for doing so, there being nothing that shall be so sadly reckoned for in the next world as the abuse of *Grace*, and certainly there can be no greater abuse of it, than to make it serve for an end so directly contrary to that for which it was given, it being given to make us humble, not proud; to magnify God, not ourselves.

12. Having shown you thus much of this sin, I suppose it will appear very necessary to be eschewed; to which purpose it will *first* be useful to consider what hath been already said concerning it, and that so seriously, as may work in thee not some slight dislike, but a deep and irreconcilable hatred of the sin: *secondly*, to be very watchful over thine own heart that it cherish not any beginnings of it; never suffer it to feed on the fancy of thy own worth, but when ever any such thought arises, beat it down immediately with the remembrance of some of thy follies or sins, and so make this very motion of pride an occasion of humility. *Thirdly*, Never to compare thyself with those thou thinkest more foolish or wicked than thyself, that so thou mayest like the *Pharisee*, Luk. 16. 11. extol thyself for being better; but if thou wilt compare, do it with the Wise, and Godly, and then thou wilt find thou comest so far short as may help to pull down thy high esteem of thyself. *Lastly*, To be very earnest in Prayer, that God would root out all degrees of this sin in thee, and make thee one of those *poor in Spirit*, Mat. 5. 3. to whom the blessing, even of Heaven itself, is promised.

13. The *second* contrary to humility I told you was *vain glory*. That is, a great thirst after the praise of men. And *first*, that this is a sin, I need prove no otherwise, then by the words of our Savior, *John* 5. 44. *How can ye believe, that receive honor one of another?* Where it appears, that it is not only a sin but such a one, as hinders the receiving of Christ into the heart, for so *believing* there signifies. This then in the *second* place shows you likewise the great dangerousness of this sin, for if it be that, which keeps Christ out of the heart, it is sure it brings infinite danger, since all our safety, all our hope of escaping the wrath to come, stands in receiving him. But besides the authority of this text, common experience shows, that where ever this sin hath possession it endangers men to fall into any other. For he that so considers the praise of men, that he must at no hand part with it when ever the greatest sins come to be in fashion and credit (as God knows many are nowadays) he will be sure to commit them rather than run the disgrace of being too single and precise; I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the *danger* of this sin.

14. The *third* thing I am to show, is the *folly* of it; and that will appear *first*, by considering what it is we thus hunt after, nothing but a little *air*, a *blast*, the *breath* of men, it brings us in nothing of real advantage: for I am made never the wiser nor the better for a man's saying I am wise and good. Besides, if I am commended, it must be either before my face or behind my back; if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it. But if it be behind my back, I have not then so much as the pleasure of knowing it; and therefore it is a strange *folly* thus to pursue what is so utterly gainless. But *secondly*, it is not only gainless, but painful and uneasy also, He that eagerly seeks praise is not at all master of himself, but must suit all his actions to that end, and instead of doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in *commendations*, and so enslaves himself to everyone that hath but a tongue to commend him. Nay, there is yet a further uneasiness in it, and that is, when such a man fails of his aim, when he misses the praise, and perhaps meets with the contrary reproach, (which is no man's lot more often than the vain-glorious, nothing making a man more despised) then

what disturbances and disquiets, and even tortures of mind he is under? A lively instance of this you have in *Achitophel*, 2 *Samuel* 17. 23. who had so much of this upon *Absalom's despising his counsel*, that he chose to rid himself of it, by *hanging* himself. And sure this painfulness that thus attends this sin, is sufficient proof of the *folly* of it. Yet this is not all, it is yet further very hurtful. For if this *vain glory* be concerning any good, or Christian action, it destroys all the fruit of it; he that *prays* or gives *alms* to be *seen of men*, *Matth.* 6. 2. must take that as his reward, *Verily I say unto you, they have their reward*; they must expect none from God, but the portion of those Hypocrites that *love the praise of men more than the praise of God*. And this is a miserable *folly* to make such an exchange. It is like the *Dog in the Fable*, who seeing in the water the shadow of that meat he held in his mouth, caught at the shadow, & so let go his meat. Such *dogs*, such unreasonable creatures are we when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only lose those eternal joys, but procure to ourselves the contrary eternal miseries, which is sure the highest pitch of *folly* and madness. But if the *vain glory* be not concerning any virtuous action, but only some indifferent thing, yet even there also it is very hurtful; for *vain glory* is a sin that wheresoever it is placed endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins it stands the most in its own light, hinders itself of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to *eclipse* whatever praise-worthy thing they do, and brings scorn upon them instead of reputation. And then certainly we may justly condemn this sin of *folly* which is so ill a manager even of its own design.

15. You have seen how wretched a thing this *vain glory* is in these several respects, the serious consideration whereof may be one good means to subdue it, to which it will be necessary to add, *first*, a great watchfulness over thyself; observe narrowly whether in any *Christian duty* thou at all considerest the *praise of men*, or even in the most indifferent action, look whether thou have not too eager a desire of it, and if thou findest thyself inclined that way, have a very strict eye upon it, and where ever thou findest it stirring check and resist it, suffer it not to be the end of thy actions: But in all matters of Religion let thy Duty be the Motive; in all indifferent things of common life let Reason direct thee; and though thou mayest so far consider in those things the opinion of men, as to observe the rules of *common decency*, yet never think any praise that comes in to thee from anything of that kind, worth the contriving for: *Secondly*, set up to thyself *another aim*, viz. that of *pleasing* God; let that be thy enquiry when thou goest about anything, whether it be approved by him? and then thou wilt not be at leisure to consider what praise it will bring thee from men. And surely he that weighs of how much more moment it is to please God, who is able eternally to reward us, then men, whose applause can never do us any good, will surely think it reasonable to make the former his only care. *Thirdly*, if at any time thou art praised, do not be much overjoyed with it, nor think a jot the better of thyself; but if it be *Virtue* thou art praised for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be some *indifferent action*, then remember that it cannot deserve praise, as having no goodness in it: But if it be a *bad one* (as amongst men such are sometimes likeliest to be commended) then it ought to set thee a trembling instead of rejoicing,

for then that woe of our Savior's belongs to thee, *Luke 6. 26. Woe unto you when men speak well of you, for so did their Fathers to the false Prophets*, and there is not a greater sign of a hardened heart, then when men can make their sins the matter of their glory. In the last place let thy *prayers* assist in the fight with this corruption.

16. A *second* VERTUE is MEEKNES, That is a calmness and quietness of spirit, contrary to the Rages and impatiencies of Anger. This Virtue may be exercised either in respect of *God*, or our *neighbor*. That towards God I have already spoken of, under the head of *Humility*, and that towards our neighbor I shall hereafter. All I have here to say of it is, how it becomes a duty to ourselves; that it does, in respect of the great *advantage* we reap by it; which, in mere kindness to our selves, we are to look after. And to prove that brings us this great *advantage*; I need say no more, but that this *meekness* is that to which Christ hath pronounced a blessing, *Mat. 5. 5. Blessed are the meek*, and not only in the next world, but even in this too, *they shall inherit the earth*. Indeed none but the *meek* person hath the true enjoyment of anything in the world, for the angry, and impatient are like sick people, who we use to say, cannot enjoy the greatest prosperities: For let things be never so fair without, they will raise storms within their own breasts. And surely whoever hath either in himself, or others observed the great uneasiness of this passion of anger, cannot choose but think meekness a most pleasant thing.

17. Besides, it is also a most honorable thing, for it is that whereby we resemble Christ, *Learn of me*, saith he, *for I am meek and lowly in heart*, *Matth 11. 28*. It is also that whereby we conquer ourselves, overcome our own unrulie passions, which of all *victories* is the greatest and most noble. Lastly, it is that which makes us behave ourselves like men, whereas anger gives us the fierceness and wildness of Savage Beasts. And accordingly the one is by all esteemed and loved, whereas the other is hated and abhorred, every man shunning a man in rage as they would a furious beast.

18. Farther, yet meekness is the sobriety of the mind, whereas anger is the direct madness, it puts a man wholly out of his own power, and makes him do such things as himself in his sober temper abhors; how many men have done those things in their rage, which they have repented all their lives after? and therefore surely as much as a man is more honorable then a beast, a sober man then a mad man, so much hath this virtue of *Meekness* the advantage of *Honor* above the contrary vice of Anger.

19. Again, meekness makes any condition tolerable and *eàsie* to be endured. He that meekly bears any suffering takes off the edge of it that it cannot wound him, whereas he that frets and rages at it; whets it and makes it much sharper then it would be; nay, in some cases makes that so, which would not else be so at all, as particularly in the case of *reproachful words*, which in themselves can do us no harm, they neither hurt our bodies nor lessen our estates, the only mischief they can do us is to make us angry, and then our anger may do us many more; whereas he that meekly passes them by is never the worse for them, nay, the better; for he shall be rewarded by God for that patience. Much more might be said to recommend this virtue to us, in respect of our *own present advantage*, but I suppose this may suffice to persuade men to esteem of it. The harder matter will be to gain them to the

practice of it, wherein men pretend I know not what difficulties of natural constitutions, and the like; yet sure there is no man of so *Cholerick* a temper, but if he did heartily set about it, would find it were not impossible in some good measure to subdue it: But then he must be diligent in using means to that end. Divers of these *Means* there are, I shall mention some few.

20. As *first*, The imprinting deep in our minds the loveliness and benefits of meekness, together with the ugliness and mischiefs of anger. *Secondly*, To set before us the examples of Christ, who endured all reproaches, yea, torments with perfect patience, that was *led as a sheep to the slaughter*, I say 53. 7. That *when he was reviled, reviled not again; when he suffered, threatened not*, 1 Peter 2. 23. And if he, *the Lord of glory* suffered thus meekly and unjustly from his own creatures, with what face can we ever complain of any injury done to us? *Thirdly*, To be very watchful to prevent the very first beginnings of anger, and to that purpose to mortify all *inward peevishness* and *frowardness* of mind, which is a sin in itself, though it proceed no farther, but will also be sure, if it be cherished, to break out into open effects of anger. Therefore when ever thou findest the least rising of it within thee, make as much haste to *check* it as thou wouldest to quench a fire in thy house, but be sure thou bring no fuel to it, by entertaining any thoughts that may increase it. And at such a time especially keep a most strict watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire, not only in thine adversary, but thyself too; therefore though thy heart be hot within, stifle the flame, and let it not break out; and the greater the temptation is, the more earnestly lift up thy heart to God to assist thee to overcome it. *Fourthly*, Often remember how great punishments thy sins have deserved, and then whether thy sufferings be from God or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them.

21. The *third Virtue* is CONSIDERATION, and this in a most special manner we owe to our Souls. For without it we shall, as rash unadvised people use to do, rush them into infinite perils. Now this *Consideration* is either of our *State*, or of our *Actions*. By our *State*, I mean what our condition is to God ward, whether it be such that we may reasonably conclude ourselves in his favor. This it much concerns us to consider and examine, and that not by those easy rules men are apt to frame to themselves, as whether they believe that Christ died for their sins, that they are of the number of the Elect, and shall certainly be saved; if these and the like were all that were required to put us into God's favor, none but some melancholy person could ever be out of it; for we are apt enough generally to believe comfortably of ourselves. But the Rules God hath given us in his Word are those by which we must be tried at the last day, and therefore are certainly the only safe ones by which to try ourselves now. And the sum of those are, That whosoever continues in any *one willful sin* is not in his favor, nor can if he so *die* hope for any mercy at his hand.

22. Now it is highly necessary we should consider what our condition is in this respect: for since our life is nothing but a puff of breath in our nostrils, which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that so in case we want at present that oil in our Lamps wherewith we are to

meet the Bridegroom, *Mat. 25. 8.* we may timely get it, and not for want of it be ever shut out like the foolish Virgins from his presence. The neglect of this *consideration* hath undone many souls; some by too easy a belief that they were in a good condition, without considering and trying themselves by the foregoing Rule, but presuming either upon some slight outward performances, or upon such a false faith as I even now described; others by the wretched careless going on, without so much as asking themselves what their condition is, but hope they shall do as well as their neighbors, and so never enquiring farther; which wretched carelessness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a beggar in the end. But in this far weightier matter we can generally be thus improvident.

23. The *second* thing we are to consider, is our *Actions*, and those either before or after the doing of them. In the first place, we are to consider before we act, and not to do any thing rashly or headily; but *first*, to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination, and does everything which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly and be assured of the lawfulness of the thing before thou venture to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; a rash man we look upon as the next degree to a fool: And yet it is sure there is not so much need of looking about us in anything as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shown more at large in the beginning of the Treatise.

24. *Secondly*, We are to consider the actions when they are *past* also, that is, we are to examine whether they have been such as are allowable by the Laws of Christ. This is very necessary whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a *good conscience*, and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for without this it is impossible we should ever come to amendment; for unless we observe them to have been amiss, we can never think it needful to amend, but shall still run on from one *wickedness to another*, which is the greatest curse any man can lie under.

25. The oftener therefore we use this *consideration* the better, for the less likely it is that any of our sins shall escape our knowledge. It is much to be wisht that every man should thus *every night try the actions of the day*, that so if he have done anything amiss he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and course. And that he may also early beg God's pardon, which will the easier be had the sooner it is asked, every delay of that being a great increase of the sin. And surely whoever means to take an account of himself at all, will find this the easier course, it being much easier to do it so a little at a time, and while passages are fresh in his memory, then to take the account of a long time together. Now if it be considered, that every willful sin must have a particular repentance before it can be pardoned, me thinks men should tremble to sleep without that



repentance; for what assurance hath any man that lies down in his bed that he shall ever rise again? and then how dangerous is the condition of that man that sleeps in an unrepented sin? The weighing of these several Motives may be a means, by God's blessing, to bring us to the practice of this duty of *Consideration* in all the parts of it.

**PARTITION VII. Of CONTENTEDNES and the Contraries to it; Murmuring, Ambition, Covetousness, Envy; Helps to Contentedness; Of DUTIES which concern our BODIES; Of CHASTITY, &c. Helps to it; Of TEMPERANCE. Rule of Temperance in EATING.**

§. 1. THE *Fourth* VIRTUE is CONTENTEDNES, and this surely is a duty we must owe to ourselves, it being that without w<sup>ch</sup> it is impossible to be happy. This *Contentedness* is a well-pleas'dnes with that condition, whatever it is, that God hath placed us in, not *murmuring* and repining at our lot, but cheerfully welcoming whatsoever God sends. How great, and withal how *pleasant* a virtue this is may appear by the contrariety it hath to several great and painful vices; so that where this is rooted in the heart, it subdues not only some such single sin, but a cluster of them together.

2. And first it is contrary to all *murmuring* in general, which is a sin most hateful to God, as may appear by his *sharp punishments* of it on the Israelites in the wilderness, as you may read in several places of the book of *Exodus* and *Numbers*. And surely it is also very painful and uneasy to a man's self, for if, as the Psalmist saith, it be a *joyful pleasant thing to be thankful*, we may by the Rule of contraries conclude, It is a sad and unpleasant thing to be *murmuring*; and I doubt not every man's own experience will confirm the truth of it.

3. *Secondly*, It is contrary to *Ambition*; the *ambitious* man is always *disliking* his present condition, and that makes him so greedily to seek a higher, whereas he that is content with his own lies quiet out of the road of this temptation. Now *ambition* is not only a great sin in itself, but it puts men upon many other: There is nothing so horrid, which a man that eagerly seeks greatness will stick at; lying, perjury, murder, or anything will down with him, if they seem to tend to his advancement: And the uneasiness of it is answerable to the sin. This none can doubt of that considers what a multitude of fears and jealousies, cares and distractions there are that attend *ambition* in its progress, besides the great and public ruins that usually befall it in the end. And therefore sure *Contentedness* is in this respect as well a Happiness as a Virtue.

4. *Thirdly*, It is contrary to *Covetousness*; this the Apostle witnesseth, *Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have*; where you see contentedness is set as the direct contrary to *covetousness*. But of this there needs no other proof then common experience; for we see the covetous man never thinks he hath enough, and therefore can never be content; for no man can be said to be so that thirsts after anything he hath not. Now that you may see how excellent and necessary a virtue this is that secures us against *covetousness*, it will not be amiss a little to consider the nature of that sin.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life; I mean those *three great Duties*, to God, to our Selves, to our Neighbor. First, It is so

contrary to our Duty to God, that Christ himself tells us, *Luke 16. 13. We cannot serve God and Mammon*: he that sets his heart upon wealth, must necessarily take it off from God. And this we daily see in the *covetous man's* practice, he is so eager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come in his way, *Prayer*, and all duties of Religion, must be neglected to attend it. Nay, when the committing the greatest sin against God may be likely either to get or save him ought, his love of wealth quickly persuades him to commit it.

6. *Secondly*, It is contrary to the Duty we owe our *Selves*, and that both in respect of our Souls and Bodies. The covetous man despises his Soul, sells that to eternal destruction for a little pelf: for so every man does that by any unlawful means seeks to enrich himself, Nay, though he do it not by unlawful means, yet if he have once set his heart upon wealth, he is that covetous person upon whom the Apostle hath pronounced, *That he shall not enter into the Kingdom of God*, 1 Cor. 6. 10. Nor doth he only offend against his Soul but his Body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custom of rich Misers that I need not prove it to you.

7. In the *third* place, *Covetousness* is contrary to the duty we owe to our *neighbors*. And that in both the parts of it, Justice and Charity: he that loves money immoderately, will not care whom he cheats and defrauds so he may bring in gain to himself; and from hence spring those many tricks of deceit and cozenage, so common in the world. As for Charity, that is never to be hoped for from a covetous man who dreads the lessening of his own heaps more than the starving of his poor brother. You see how great a sin this is, that we may well say of it as the Apostle doth, 1 Tim. 6. 10. *The love of money is the root of all evil*. And it is not much less uneasy than wicked, for between the care of getting and the fear of losing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned, as he tenders his happiness either in this world or the next, to guard himself against this sin, which he can no way do, but by possessing his heart with this virtue of *contentedness*.

8. In the *fourth* place, it is contrary to *envy*, for he that is content with his own condition, hath no temptation to *envy* another's: How unchristian a sin this of *envy* is, shall hereafter be shown: At the present, I need say no more, but that it is also a very uneasy one, it frets and gnaws the very heart of him that harbors it. But the worse this sin is, the more excellent still is this grace of *contentedness*, which frees us from it. I suppose I have said enough to make you think this a very lovely, and desirable Virtue. And sure it were not impossible to be gained by any, that would but observe these few directions.

9. *First*, To consider, that whatever our estate and condition in any respect be, it is that which is allotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, than we for ourselves; and therefore to be displeased at it, is in effect to say, we are wiser than he. *Secondly*, Consider thoroughly the vanity of all worldly things, how very little there is in them, while we have them, and how uncertain we are to keep them; but above all, in how little stead they will stand us at the day of death or judgment, and then thou canst not think any of them much worth the desiring, and so wilt not be discontented

for want of them. *Thirdly*, Suffer not thy fancy to run on things thou hast not: many have put themselves out of love with what they have, only by thinking what they want. He that sees his neighbor possess somewhat, which himself hath not, is apt to think how happy he should be, if he were in that man's condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many respects may be much happier, than that of his neighbors which he so much admires. For we look but upon the *outside* of other men's conditions, and many a man that is envied by his neighbors, as a wonderful happy person, hath yet some *secret trouble*, which makes him think much otherwise of himself. Therefore never compare thy condition in anything with those thou countest more prosperous than thyself, but rather do it with those thou knowest more unhappy, and then thou wilt find cause to rejoice in thine own portion. *Fourthly*, Consider how far thou art from deserving any good thing from God, and then thou canst not but with *Jacob*, *Gen* 32. 10. confess, that thou art *not worthy of the least of those mercies* thou enjoyest; and instead of murmuring that they are no more, wilt see reason to admire, and praise the bounty of God, that they are so many. *Fifthly*, be often thinking of the joys laid up for thee in Heaven; look upon that as thy home, on this world, only as an *Inn*, where thou art fain to take up in thy passage; and then as a Traveler expects not the same conveniences at an *Inn*, that he hath at home, so thou hast reason to be content with what ever entertainment thou findest here knowing thou art upon thy journey to a place of *infinite happiness*, which will make an abundant amends for all the uneasiness, and hardship thou canst suffer in the way. *Lastly*, Pray to God, from whom all good things do come, that he will to all his other blessings, add this of a contented mind, without which thou canst have no taste or relish of any other.

10. A *fifth Duty* is DILIGENCE: This is made up of two parts, *watchfulness*, and *industry*, and both these we owe to our Souls.

11. *First, Watchfulness*, in observing all the dangers that threaten them. Now since nothing can endanger our Souls, but sin, this *watchfulness* is principally to be employed against that: And as in a *besieged City*, where there is any weak part, there it is necessary to keep the strongest guard; so it is here, where ever thou findest thy inclinations such, as are most likely to betray thee to sin, there it concerns thee to be especially *watchful*: Observe therefore carefully to *what sins* either thy natural temper, thy company, or thy course of life do particularly incline thee, and *watch* thyself very narrowly in those; Yet do not so lay out all thy care on those, as to leave thyself open to any other, for that may give *Satan* as much advantage on the other side; but let thy *watch* be general, against all sin, though in a special manner against those, which are like oftenest to assault thee.

12. The *second* part of *diligence*, is *industry*, or *labor*, and this also we owe to our Souls, for without it they will as little prosper as that vineyard of the sluggard, which *Solomon* describes, *Prov*. 24. 30. For there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the increasing, and *improving* of its riches. Now the riches of the Soul are either Natural, or Divine. By the natural I mean its faculties of reason, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls

natural portion, but are given immediately by God, and both these we are to take care to improve, they being both talents entrusted to us for that purpose.

13. The way of improving the *natural* is by employing them so, as may bring in most honor to God: we must not let them lie *idle* by us, through sloth, neither must we overwhelm them with intemperance, and brutish pleasures, which is the case of too many, but we must employ them, and set them on work. But then we must be sure it be not in the Devils service, like many, who set their wit only to the profaning of God, or cheating their neighbors, and stuff their memories with such filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God, most benefit to our neighbors, and may best fit us to make our accounts, when God shall come to reckon with us for them.

14. But the other part of the *Souls riches*, is yet more precious, that is *grace*, and of this we must be especially careful, to husband, and improve it. This is a duty expressly commanded us by the Apostle, *2 Pet. 3. 18. Grow in grace*. And again, in the first Chapter of that *Epistle*, verse 5. *Give all diligence to add to your faith virtue, and to virtue knowledge, &c.* Now the especial means of improving *grace* is by employing it, that is, by doing those things for the enabling of us whereunto it was given us: This is a sure means, not only in respect of that easiness, which a custom of anything brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Matth. 25. 29. That to him that hath* (that is, hath made use of what he hath) *shall be given, and he shall have abundance*. He that diligently and faithfully employs the first beginnings of *grace*, shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich*.

15. Therefore whenever thou findest any good motion in thy heart, remember that is a season for this spiritual husbandry: If thou have but a check of conscience against any sin, thou livest in, drive that on till it come to a hatred, and then that hatred, till it come to resolution, then from that resolution, proceed to some endeavors against it. Do this faithfully, and sincerely, and thou shalt certainly find the grace of God assisting thee, not only in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this industry thou must not fail to add thy prayers also, there being a promise, that God will *give the holy Spirit to them that ask it*, *Matth. 7. 11*. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious then all the world, both in respect of his own worth, and its usefulness to us, we must beg it with much more zeal and earnestness, then all temporal blessings, or else we show ourselves despisers of it.

16. Having directed you to the means of *improving grace*, I shall to quicken you to it, mention the great *danger* of the *contrary*; And that is not as in other things, the losing only those further degrees, which our industry might have helped us to, but it is the losing even of what we already have; *For from him that hath not* (that is again hath not made use of what he hath) *shall be taken away even that which he hath*, *Matth. 25. 29*. God will withdraw the grace, which he sees so neglected, as we see in that Parable, the Talent *was taken from him that had*

only *hid it in a Napkin*, and had brought in no gain to his *Lord*. And this is a most sad punishment, the greatest that can befall any man, before he comes to Hell, indeed it is some kind of foretaste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned. And it is also the binding a man over to that fuller portion of wretchedness in another world; For that is the last doom of the *unprofitable servant*, Matth. 25. 30. *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth*. You see there are no light *dangers* that attend this neglect of grace, and therefore if we have any love, nay any common pity to our Souls, we must set ourselves to this industry. I have now done with those *VERIUES*, which respect our SOULS. I come now to those which concern our BODIES.

17. The first of which is *Chastity*, or *Purity*, which may well be set in the front of the duties we owe to our bodies, since the Apostle, 1 Cor. 6. 18. sets the contrary as the especial sin against them, *He that committeth fornication, sinneth against his own body*.

18. Now this virtue of *chastity* consists in a perfect abstaining from all kinds of uncleanness; not only that of adultery, and fornication, but all other more unnatural sorts of it, committed either upon ourselves, or with any other. In a word, all acts of that kind are utterly against *Chastity*, save only in *lawful marriage*. And even there men are not to think themselves let loose to please their brutish appetites, but are to keep themselves within such rules of moderation, as agree to the end of marriage, which being these two, the begetting of Children, and the avoiding of fornication, nothing must be done which may hinder the first of these ends; and the second aiming only at the subduing of lust, the keeping men from any sinful effects of it, is very contrary to that end to make marriage an occasion of heightening, and enflaming it.

19. But this virtue of *chastity* reacheth not only to the restraining of the grosser act, but to all lower degrees; it sets a guard upon our eyes, according to that of our Savior, *Mat. 5. 28. He that looketh on a woman to lust after her, hath committed adultery with her already in his heart*; and upon our *hand* as appears by what Christ adds in that place, *If thy hand offend thee, cut it off*: so also upon our *tongues*, that they speak no immodest or filthy words, *Let no corrupt communication proceed out of your mouth*, Ephes. 4. 29. Nay upon our very thoughts, and fancies, we must not entertain any foul or filthy desires, nor so much as the imagination of any such thing. Therefore he that forbears the grosser act, and yet allows himself in any of these, it is to be suspected that it is rather some outward restraint, that keeps him from it, then the conscience of the sin. For if it were that, it would keep him from these too, these being sins also, and very great ones in God's sight. Besides, he that lets himself loose to these, puts himself in very great danger of the other, it being much more easier to abstain from all, then to secure against the one, when the other is allowed. But above all, it is to be considered that even these lower degrees are such as make men very odious in God's eyes who seeth the heart, and loves none that are not pure there.

20. The *loveliness* of this Virtue of *Chastity* needs no other way of describing then by considering the loathsomeness and *mischiefs* of the contrary sin, which is, *first*, very brutish; those desires are but the same that the beasts have; and then how far are they sunk below

the nature of men, that can boast of their sins of that kind as of their special excellency? when if that be the measure, a *Goat* is the more excellent creature. But indeed they that eagerly pursue this part of *Beastiality* do often leave themselves little, besides their human shape, to difference them from beasts: This sin so clouds the understanding, and defaceth the reasonable Soul. Therefore *Solomon* very well describes the young man that was going to the harlots house, *Prov. 7. 22. He goeth after her as an Ox goeth to the slaughter.*

21. Nor *secondly*, are the effects of it better to the body than to the mind. The many foul and filthy, besides *painful* diseases, which often follow this sin, are sufficient witnesses how mischievous it is to the *body*. And alas, how many are there that have thus made themselves the *Devils Martyrs*? Suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest tyrant? Surely they that pay thus dear for damnation, very well deserve to enjoy the purchase.

22. But *thirdly*, Besides the natural fruits of this sin, it is attended with very great and heavy Judgments from God; the most extra ordinary and miraculous Judgment that ever befell any place, *Fire and Brimstone from Heaven upon Sodom and Gomorrah*, was for this sin of *uncleanness*. And many examples likewise of God's vengeance may be observed on particular persons, for this sin. The incest of *Amnon* cost him his life, as you may read, *2 Sam. 13. Zimrie and Cozbi* were slain in the very act, *Numb. 25. 8.* And no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatened this sin, *1 Cor. 3. 17. If any man defile the Temple of God, him shall God destroy.* This sin of *uncleanness* is a kind of *sacrilege*, a polluting those bodies, which God hath chosen for his *Temples*, and therefore no wonder, if it be thus heavily punished.

23. *Lastly*, This sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those sins, which bar men thence, but this of *uncleanness* hath a special place in it. Thus it is *Gal. 5. 19* and so again, *1 Cor. 6. 9.* If we will thus pollute ourselves we are fit company only for those black spirits, the Devil and his Angels; and therefore with them we must expect our portion, where our flames of *lust* shall end in flames of *fire*.

24. All this laid together, may surely recommend the virtue of *Chastity* to us, for the preserving of which we must be very careful, *first*, to check the *beginnings* of the temptation, to cast away the very *first fancy* of lust with indignation, for if you once fall to parley and talk with it, it gains still more upon you, and then it will be harder to resist; therefore your way in this temptation is to fly rather than fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of itself, though it should never proceed further, is, as hath been shown, a great abomination before God. *Secondly*, have a special care to fly *Idleness*, which is the proper soil for these filthy weeds to grow in; and keep thyself always busied in some innocent or virtuous employment, for then these fancies will be less apt to offer themselves. *Thirdly*, never suffer thyself to recall any unclean passages of thy former life with delight, for that is to act over the sin again, and will be so reckoned by God; nay,

perhaps thus deliberately to think of it may be a greater guilt than a rash acting of it. For this both shows thy heart to be set upon filthiness, and is also a preparation to more acts of it. *Fourthly*, forbear the company of such light and wanton persons as either by the filthiness of their discourse, or any other means, may be a snare to thee. *Fifthly*, pray earnestly that God would give thee the Spirit of *Purity*, especially at the time of any present temptation. Bring the unclean Devil to Christ to be *cast out*, as did the man in the Gospel; and if it will not be cast out with *Prayer* alone, add *Fasting* to it; but be sure thou do not keep up the flame by any high or immoderate feeding. The *last* remedy, when the former prove vain, is *Marriage*, which becomes a duty to him that cannot live innocently without it. But even here there must be care taken lest this which should be for his good, become not to him an occasion of falling for want of sobriety in the use of marriage. But this I have touched on already, and therefore need add no more but an earnest entreaty, That men would consider seriously of the foulness and danger of this sin of uncleanness, and not let the commonness of it lessen their hatred of it, but rather make them abhor that shameless impudence of the world that can make light of this sin against which God hath pronounced such heavy curses, *Whoremongers and adulterers God will judge*, Heb. 13. 4. and so he will certainly do all sorts of unclean persons whatsoever.

25. The *second* VIRTUE that concerns our bodies is TEMPERANCE: And the exercises of that are divers, as first, *temperance in Eating*, secondly, In *Drinking*, thirdly, in *Sleep*, fourthly in *Recreation*, fifthly, in *apparel*. I shall speak of them severally; and first of *temperance in eating*. This *temperance* is observed when our eating is agreeable to those *ends* to which eating is by God and Nature designed; those are *first*, the being, *secondly*, the wellbeing of our bodies.

26. Man is of such a frame that *Eating* becomes necessary to him for the preserving his life, hunger being a natural disease which will prove deadly if not prevented, and the only Physic for it is *Eating*, which is therefore become a necessary means of keeping us alive. And that is the first end of eating; and as men use not to take Physic for pleasure, but remedy, so neither should they eat.

27. But *secondly*, God hath been so bountiful as to provide not only for the being, but the *well being* of our bodies, and therefore we are not tied to such strictness, that we may eat no more than will just keep us from starving, but we may also eat whatsoever either for kind or quantity most tends to the *health* and welfare of them: Now that eating which is agreeable to these ends, is within the bounds of *temperance*, as on the contrary whatsoever is contrary to them, is a transgression against it; he therefore that sets up to himself other ends of eating, as either the pleasing of his taste, (what is yet worse) the pampering of his body that he may the better serve his lust, he directly thwarts and crosses these ends of God's; for he that hath those aims doth that which is very contrary to health, yea, to life itself, as appears by the many diseases and untimely deaths which surfeiting and uncleanness daily bring on men.

28. He therefore that will practice this Virtue of *Temperance*, must neither eat so much, nor of any such sorts of meat (provided he can have other) as may be hurtful to his health: what the sorts or quantities shall be is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their

stomachs require it, when another may be guilty of *intemperance* in eating but half so much, because it is more then is useful to him. And so also for the sort of meat, it may be niceness and *luxury* for some to be curious in them, when yet some degree of it may be *necessary* to the infirmities of a weak stomach, which not out of wantonness but disease cannot eat the courser meats. But I think it may in general be said, That to healthful bodies the plainest meats are generally the most wholesome, but every man must in this be left to judge for himself; and that he may do it aright, he must be careful that he never suffer himself to be enslaved to his palate, for that will be sure to satisfy itself, whatever becomes of health or life.

29. To secure him the better let him consider, *First*, How unreasonable a thing it is that the whole body should be subjected to this one Sense of *Tasting*, that it must run all hazards only to please that. But it is yet much more so that the diviner part, the *Soul*, should also be thus enslaved; and yet thus it is in an intemperate person, his very soul must be sacrificed to this Brutish appetite; for the sin of intemperance, though it be acted by the Body, yet the Soul must share in the eternal punishment of it. *Secondly*, Consider how extreme short and *vanishing* this pleasure is, it is gone in a moment, but the pains that attend the excess of it are much more durable, and then surely it agrees not with that common reason, wherewith, as men, we are endued to set our hearts upon it. But then in the *third* place, it agrees yet worse with the temper of a *Christian*, who should have his heart so purisied and refined with the expectation of those higher and spiritual joys he looks for in another world, that he should very much despise these gross and *brutish pleasures* which beasts are as capable of as we, and to them we may well be counted to leave them, it being the highest their natures can reach to; but for us who have so much more *excellent hopes*, it is an intolerable shame that we should account them as any part of our happiness. *Lastly*, The sin of *Gluttony* is so great and *dangerous*, that Christ thought fit to give an especial warning against it, *take heed to yourselves that your hearts be not overcharged with surfeiting, &c.* Luk. 21. 34. And you know what was the end of the *rich glutton*, Luk. 16. He that had *fared deliciously every day*, at last wants a *drop of water to cool his tongue*. So much for that first sort of Temperance, that of Eating.

**PARTITION VIII. Of Temperance in DRINKING, False Ends of Drinking, viz. Good Fellowship, putting away Cares, &c.**

§. 1. THE *second* is *Temperance in Drinking*, and the ends of eating and *drinking* being much the same, I can give no other direct rules in this, then what were given in the former, to wit, that we drink neither of such sorts of liquor, nor in such quantities as may not agree with the *right ends of drinking*, the preserving of our lives and healths: Only in this there will be need of putting in *one Caution*, for our understandings being in more danger to be hurt by drinking then meat, we must rather care to keep that safe, and rather not *drink* what we might safely in respect of our healths, if it be in danger to distemper our reason. This I say because it is possible some men's brains may be so weak that their heads cannot bear that ordinary quantity of *drink* which would do their bodies no harm. And whoever is of this temper must strictly abstain from that degree of *drink*, or that sort of it which he finds hath that effect, yea, though it do in other respects appear not only safe but useful to his health For though



we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

2. But alas! of those multitudes of *drunkards* we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain men have set up to themselves some *other ends of drinking* than those allowable ones forementioned; it may not be amiss a little to explain what they are, and withal to show the unreasonableness of them.

3. The *first*, and most owned, is that which they call *Good fellowship*; one man drinks to keep another company at it. But I would ask such a one, Whether if that man were drinking rank poison he would pledge him for company? If he say he would not, I must tell him, that by the very same, nay, far *greater reason*, he is not to do this. For *immoderate drinking* is that very poison; perhaps it doth not always work death immediately (yet there want not many instances of its having done even that, very many having died in their *drunken fit*) but that the custom of it does usually bring men to their ends, is past doubt, and therefore though the poison work slowly, yet it is still poison. But however it doth at the present work that which a wise man would more abhor than death; it works madness, and frenzy turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been first enjoined as a punishment, we should have thought him a more than ordinary Tyrant that had invented it.

4. A *second* end of drinking is said to be the maintaining of friendship and *kindness* amongst men. But this is strangely unreasonable, that men should do that towards the maintaining of friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man does this and much more, he ruins his reason, yea, his soul, and yet this must be called the way of preserving of friendship; this is so ridiculous that one would think none could own it but when he were actually drunk. But besides, alas, experience shows us, that this is fitter to beget quarrels than preserve kindness, as the many *drunken brawls* we every day see, with the wounds, and sometimes *murders* that accompany them, do witness.

5. A *third* end is said to be the *cheering of their spirits*, making them merry and jolly. But sure if the mirth be such that reason must be turned out of doors before it begin, it will be very little worth; one may say with *Solomon, Eccl. 2. 2. The laughter of such fools is madness*. And sure they that will be drunk to put themselves in this temper, must by the same reason be glad of a Frenzie, if they could but be sure it would be of the merry sort. But little do these merry folks think what sadness they are all this while heaping up to themselves, often in this world, when by some *mad pranks*, they play in their jollity, they bring mischief upon themselves, but however certainly in another, where this mirth will be sadly reckoned for.

6. A *fourth* end is said to be the *putting away of cares*; but I shall ask what those *cares* are? be they such as should be put away? perhaps they are some *checks* and remorse of *conscience*, which must be thus charmed. And I doubt this hath proved too effectual with many to the

laying them asleep: But this is the wickedst folly in the world; for if thou thinkest not these checks to have something considerable in them, why do they trouble thee. But if thou do, it is impossible thou canst hope this can long secure thee from them. Thou mayest thus stop their mouths for a while, but they will one day cry the louder for it. Suppose a *Thief* or a *Murderer* knew he were pursued to be brought to justice, would he think you to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his escape; or would you not think him desperately mad if he did? Yet this is the very case here, thy conscience tells thee of thy danger, that thou must ere long be brought before *God's Judgment Seat*; and is it not madness for thee instead of endeavoring to get thy pardon, to drink away the thought of thy danger. But in the *second* place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy Reason, thy Christianity, as not to let them be as forcible to that end as a little drink. Thy Reason will tell thee it is in vain to care, where care will bring no advantage: and thy Christianity will direct thee to one on whom thou mayest *safely cast all thy cares, for he careth for thee*, 1 Pet. 5. 7. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift to rid thee of thy cares. But besides, this will not do the deed neither; for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence; and if thou have any conscience, bring a *new care* with them, even that which ariseth from the guilt of so foul a sin.

7. A *fifth* end is said to be the *passing away of time*. This though it be as unreasonable as any of the former, yet by the way it serves to reproach idleness, which is, it seems, so burdensome a thing, that even this *vilest employment* is preferred before it. But this is in many a very false plea. For they often spend time at the pot not only when they have nothing else to do, but even to the neglect of their most necessary business. However it is in all a most unreasonable one, for there is no man but he may find somewhat or other to employ himself in. If he have little worldly business of his own, he may yet do somewhat to the benefit of others; but however there is no man but hath a *Soul*, and if he will look carefully to that he need not complain for *want of business*, where there are so many corruptions to *mortify*, so many inclinations to *watch over*, so many temptations (whereof this of *drunkenness* is not the least) to *resist*; The *Graces* of God to improve and stir up, and former *neglects* of all these to *lament*, sure there can never want sufficient employment; for all these require time, and so men at their deaths find; for then those that have all their lives made it their business to drive away their time, would then give all the world to redeem it. And sure where there is much leisure from worldly *affairs*, God expects to have the more time thus employed in Spiritual exercises. But it is not likely those *meaner* sort of persons, to whom this book is intended, will be of the number of those that have much leisure, and therefore I shall no farther insist on it, only I shall say this, that what degrees of leisure they at any time have, it concerns them to employ to the benefit of their souls, and not to bestow it to the ruin of them, as they do, who spend it in drinking.

8. A *sixth* end is said to be the preventing of that *reproach* which is by the world cast on those that will in this be stricter then their neighbors; but in answer to this, I shall *first* ask, What

is the harm of such reproach? sure it cannot equal the least of those mischiefs drunkenness betrays us to. Nay, if we will take our Savior's words it is a happiness, *Blessed*, saith he, *are ye when men shall revile you, and say all manner of evil against you for my sake*, Mat. 5. 11. And S. Peter tells us, 1 Peter 4. 14. *If ye be reproached for the Name of Christ happy are ye: and sure to be reproached for obedience to any command of Christ's, is to be reproached for his Name.* Secondly, Let it be remembered that at our *Baptism* we solemnly *renounced the world*; and shall we now so far consider it, as for a few scoffs of it to run ourselves on all the temporal evils before mentioned; and which is much worse, the wrath of God and eternal destruction? But Thirdly, If you fear reproach, why do ye do that which will bring reproach upon you from all wise and good men, whose opinion alone is to be regarded? And it is certain drinking is the way to bring it on you from all such. And to comfort thyself against that, by thinking thou art still applauded by the foolish and worst sort of men, is as if all the *mad men* in the world should agree to count themselves the only sober persons, and all others mad, which yet sure will never make them the less mad, nor others the less sober. Lastly, consider the heavy doom Christ hath pronounced on those that are ashamed of him, and so are all those that for fear of reproach shall shrink from their obedience to him, Mat. 8. 38. *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day desire to be owned by Christ: But whoever will not here own him; that is, cleave fast to his commands, notwithstanding all the scorns, nay, persecutions of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of Fools and Madmen, deserves well to have it befall him: But after all this, it is not sure that even these will despise thee for thy sobriety, it is possible they may seem to do so to fright thee out of it; but if their hearts were searched, it would be found they do even against their wills, bear a *secret reverence* to sober persons, and none fall more often under their scorn and despising than those that *run with them to the same excess of riot*; for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

9. There is a *seventh* end, which though every man think too base to own, yet it is too plain it prevails with many. And that is the bare pleasure of the *drink*; but to these I confess it will not be fit to say much, for he that is come to this lamentable degree of sottishness, is not like to receive benefit by anything can be said: Yet let me tell even this man, that he of all others hath the most means of discerning his fault, for this being such a ground of drinking as nobody will own, he is condemned of himself; yea, and all his *fellow drunkards* too, for their denying it, is a plain sign they acknowledge it a most abominable thing. And if Esau were called a profane person, Heb. 12. 6. for *selling but his birth right for a mess of pottage*, and that too when he had the necessity of hunger upon him, what name of reproach can be bad enough for him who sells his health, his reason, his God, his soul, for a *cup of drink*, and that when he is so far from needing it, that perhaps he hath already more than he can keep? I shall say no more to this sort of persons, but let me warn all those that go on in the sin on any of the former grounds, that a little time will bring them even to this which they profess to loathe; it being daily seen that those which first were drawn into the sin for the love of the company, at last continue in it for love of the drink.

10. I can think but of one end more, that is, that of *Bargaining*. Men say it is necessary for them to drink in this one respect of trading with their neighbors, bargains being most conveniently to be struck up at such meetings. But this is yet a worse end than all the rest, for the bottom of it is an aim of cheating and defrauding others; We think when men are in drink we shall the better be able to over-reach them; and so this adds the sin of *cozenage* and defrauding to that of drunkenness. Now that this is indeed the intent, is manifest, for if it were only the dispatch of *bargains* were aimed at, we should choose to take men with their wits about them, therefore the taking them when drink hath distempered them can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a sin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker brained, and becomes drunk first, and then he gives the other that opportunity of cheating him which he designed for the cheating of the other. Now this end of drinking is so far from becoming an excuse, that it is a huge heightening of the sin; for if we may not drink intemperately upon any occasion, much less upon so wicked a one as is the *cozening* and *defrauding* of our brethren.

11. I suppose I have now shown you the unreasonableness of those Motives, which are ordinarily brought in excuse of this sin. I am yet further to tell you, that it is not only that *huge* degree of drunkenness which makes men able neither to go nor speak, which is to be looked on as a sin, but all *lower* degrees, which do at all work upon the understanding, whether by dulling it and making it less fit for any employment, or by making it too light and airy, apt to apish and ridiculous mirth, or what is worse, by inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned into this sin of drunkenness: Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreshment is a sin, though by the strength of a man's brain it makes not the least change in him, and therefore those that are not actually drunk, yet can spend whole days, or any considerable part of them in drinking, are so far from being innocent, that that greater woe belongs to them, which is pronounced, *Isa. 5. 22.* against those that are *mighty to drink*. For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose when his employment is still but the same with him that is the most sottishly drunk, that is, to pour down drink.

12. Nay, this man is guilty of the greater waste; *First*, of the good creatures of God: That *drink* which is by God's providence intended for the refreshing and relieving of us, is abused and misspent when it is drunk beyond that measure which those ends require, and sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for, and he that drinks longest hath the most of that *guilt*. But in the *second* place, this is a wast of that which is much more precious, our time, which is allowed us by God to *work out our Salvation* in, and must be strictly reckoned for, and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life; but when it is thus laid out it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet *guilty* of all the drunkenness that any of his company fall under, for he gives them encouragement to drink on by his *Example*, especially if he be one of any authority, but if he be one whose company

the rest are fond of, his company is then a certain ensnaring of them, for then they will drink too, rather than lose him. There is yet a greater fault that many of these stronger brained drinkers are guilty of, that is, the setting themselves *purposely* to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph and victory to see others *fall* before them: This is a most horrible wickedness, it is the making ourselves the *Devils Factors*, endeavoring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of *drinking*, as having in it the sin of mischieving others added to the excess in ourselves. And though it be looked upon in the world as a matter only of *jest* and *merriment* to make others drunk, that we may sport ourselves with their ridiculous behavior, yet that mirth will have a sad conclusion, there being a woe expressly threatened by God to this very sin, *Hab. 2. 15. W• unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunk that thou mayest look on their nakedness:* And sure he buys his idle pastime very dear, that takes it with such a *Woe* attending it.

13. I have now gone through the several motives to, and degrees of this sin of drunkenness, wherein I have been the more particular because it is a sin so strangely reigning amongst us, no *Condition*, no *Age*, or scarce *Sex* free from it, to the great dishonor of God, reproach of Christianity, and ruin not only of our own Souls hereafter, but even of all our present advantages and happiness in this life; there being no sin which betrays each single committer to more *mischiefs* in his understanding, his health, his credit, his estate, than this one doth. And we have reason to believe this sin is one of those common crying guilts which have long lain heavy upon this Nation, and pulled down those many sad judgments we have groaned under.

14. Therefore, *Christian* Reader, let me now entreat, nay conjure thee by all that tenderness and love thou oughtest to have to the honor of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation, whereof thou art a member; Nay, by that love which certainly thou hast to thy own temporal welfare, to think sadly of what hath been spoken; And then judge, whether there be any pleasure in this sin, which can be any tolerable recompense for all those mischiefs, it brings with it; I am confident no man in his wits can think there is, and if there be not, then be ashamed to be any longer that fool, which shall make so wretched a bargain, but begin at this instant a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it, and in the fear of God betake thee to a strict *temperance*, which when thou hast done, thou wilt find thou hast made not only a gainful but a pleasant exchange; for there is no man that hath tried both courses but his own heart will tell him there is infinitely more pleasant comfort and pleasure in sobriety and temperance than ever all his drunken revellings afforded him.

15. The main *difficulty* is the *first breaking off the custom*, and that arises partly from ourselves, partly from others. That from *ourselves* may be of two sorts; the *first* is, when by the habit of drinking, we have brought such *false thirsts* upon ourselves, that our bodies seem to require it, and this wants nothing but a little patience to overcome. Do but *refrain* some

few days and it will afterwards grow easy; for the hardness arising only from *custom*, the breaking of *that* does the business. If thou say, it is very uneasy to do so, consider, whether if thou hadst some *disease* which would certainly kill thee if thou didst not for some little time refrain immoderate drinking, thou wouldst not rather forbear then die? if thou wouldst not, thou art so brutish a sot, that it is in vain to persuade thee; but if thou hadst, then consider how unreasonable it is for thee not to do it in this case also; the habit of drinking may well pass for a mortal disease, it proves so very often to the body, but will most certainly to the Soul; and therefore it is madness to stick at that uneasiness in the cure of this which thou wouldst submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered, for after thou hast a while refrained, it will be perfectly easy to do so still.

16. The *second* difficulty is that of *spending the time*, which those that have made drinking their trade and business, know scarce how to dispose of. But the very naming of this difficulty directs to the cure, get thee some *business*, somewhat to employ thyself in, which, as I have already shown, will be easily found by all sorts of persons, but those meaner to whom I now write, can sure never want it ready at hand, they being generally such as are to be maintained by their labor, and therefore to them I need only give this advice, to be diligent in that business they have, to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

17. There is another sort of difficulty, which I told you arises from others, and that is either from their persuasions, or reproaches. It is very likely if thy *old companions* see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the *unkindness* of forsaking the company of thy friends, the *sadness* of renouncing all that mirth and jollity, which *good fellows* (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy sobriety.

18. The way to overcome *this* difficulty is to foresee it, therefore when thou first enterest on thy course of temperance, thou art to make account thou shalt meet with these (perhaps many other) *temptations*, and that thou mayest make a right judgment, whether they be worthy to prevail with thee, take them before hand, and weigh them, consider whether that *false kindness*, that is maintained among men by drinking, be worthy to be compared with that real and everlasting kindness of God, which is lost by it; Whether that *foolish, vain mirth* bear any weight with the present joys of a good conscience here, or with those greater of Heaven hereafter. *Lastly*, whether the unjust reproach of wicked men, the shame of the world be so terrible, as the just reproof of thine own conscience at the present, and that eternal confusion of face that shall befall all those, that go on in this sin, at the last day; Weigh all these, I say, I need not say, in the balance of the Sanctuary, but even in the scales of common reason, and sure thou wilt be forced to pronounce, that the motives to temperance infinitely out weigh those against it; When thou hast thus advisedly judged, then fix thy resolution accordingly, and when ever any of these temptations come to stagger thee, remember thou hast formerly weighed them, knowest the just value of them, and that

they are a most unworthy price for those precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary.

19. But be sure thou thus *reject* them at their very first tender, and do not yield in the least degree; For if once thou givest ground, thou art lost, the sin will by little and little prevail upon thee. Thus we see many, who have professed to be resolved upon great *temperance*, yet for want of this care, have adventured into the company of good fellows, when they have been there, they have at the first been over entreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that *flood of drink* drowned all their sober resolutions. Therefore whoever thou art, that dost really desire to forsake the sin, take care to avoid the *occasions* and beginnings of it; to which end it will be good openly to declare and own thy purposes of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin: For it is like the keeping the out-works of a *besieged City*, which so long as they are stoutly defended there is no danger, but if they be either surprised or yielded, the City cannot long hold out. The advice therefore of the wise man is very agreeable to this matter, *Eccles. 19. 1. He that despiseth small things shall perish by little and little.* But because as the *Psalmist* saith, *Psal. 127. 1. Except the Lord keep the City the watch-man waketh but in vain:* therefore to this guard of thyself add thy most earnest prayers to God that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

21. If thou do in the *sincerity* of thy heart use *these means*, there is no doubt but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it, therefore if thou do still remain under the power of it, never excuse thyself by the impossibility of the task, but rather accuse the falseness of thy own heart, that hath still such a love to this sin, that thou wilt not set roundly to the means of subduing it.

22. Perhaps the great *commonness* of the *sin* and thy particular custom of it may have made it so much thy familiar, thy bosom acquaintance, that thou art loath to entertain *hard* thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thyself, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of heaven: But deceive not thyself, for thou mayest as well say there is no *heaven*, as that *drunkenness* shall not keep thee *thence*; I am sure the same word of God which tells us there is such a place of happiness, tells us also that drunkards are of the number of *those that shall not inherit it*, 1 Cor. 6. 10. And again, Gal. 5. 21. Drunkenness is reckoned among those *works of the flesh*, which they that do shall not *inherit the kingdom of God*. And indeed had not these plain texts, yet meet reason would tell us the same, That is a place of infinite purity, such as *flesh* and *blood*, till it be refined and purified, *is not capable of*, as the Apostle tells us, 1 Cor. 15. 53. and if as we are mere men, we are too gross and impure for it, we must sure be more so when we have changed ourselves into Swine, the soulest of beasts, we are

then prepared for the Devils to enter into, as they did into the *herd*, *Mark* 5. 13. and that not only someone or two, but a *Legion*, a troop and multitude of them. And of this we daily see *examples*, for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others; each act of drunkenness prepares a man not only for another of the same sin, but of others; lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse which was the saddest *David* knew how to foretell to any, *Psal.* 69. 28 *The falling from one wickedness to another*. If all this be not enough to affright thee out of this drunken fit, thou must still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rouse thee, and then thou wilt by sad experience find what now thou wilt not believe, *that the end of those things*, as the Apostle saith, *Rom.* 6. 21. *is death*. God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it they may *fly from that wrath to come*. I have now done with this second part of *Temperance*, concerning *Drinking*.

**PARTITION IX. *Temperance in SLEEP; the rule of it, &c. Of RECREATION; Of APPAREL.***

§. 1. THE *Third* part of TEMPERANCE concerns SLEEP: And *Temperance* in that also must be measured by the end for which *sleep* was ordained by God, which was only the refreshing and supporting of our frail bodies, which being of such a temper that continual labor and toil tires and wearies them out, *Sleep* comes as a Medicine to that weariness, as a repairer of that decay, that so we may be enabled to such labors as the duties of Religion or works of our Calling require of us. *Sleep* was intended to make us more profitable, not more idle; as we give rest to our beasts; not that we are pleased with their doing nothing, but that they may do us the better service.

2. By this therefore you may judge what is *temperate sleeping*; to wit, that which tends to the refreshing and making us more lively and fit for action; and to that end a moderate degree serves best. It will be impossible to set down just how many hours is that moderate degree, because as in *eating* so in *sleep*, some constitutions require more then others. Every man's own experience must in this judge for him, but then let him judge uprightly and not consult with his sloth in the case, for that will still, with *Solomon's sluggard*, cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep*, *Prov.* 24. 33. But take only so much as he really finds to tend to the end forementioned.

3. He that doth not thus limit himself falls into several sins under this general one of sloth, as *first*, he wastes his time, that precious talent which was committed to him by God to improve, which he that *sleeps away*, doth like him in the Gospel, *Matth.* 25. 18. *Hides it in the earth* when he should be trading with it; and you know what was the doom of that *unprofitable servant*, verse 30. *Cast ye him into outer darkness*: he that gives himself to darkness of *sleep* here, shall there have darkness without *sleep*, but with *weeping and gnashing of teeth*. *Secondly*, he injures his body, immoderate *sleep* sils that full of diseases, makes it a very sink of humors, as daily experience shows us. *Thirdly*, he injures his Soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those employments to which God hath designed them; of all which ill husbandry the poor Soul must one day give account. Nay, *lastly*, he affronts and despises God



himself in it, by crossing the very end of his creation, which was to serve God in an active obedience, but he that *sleeps* away his life, directly thwarts and contradicts that, and when God saith, *Man is born to labor*, his practice saith the direct contrary, that man was *born to rest*. Take heed therefore of giving thyself to immoderate *sleep*, which is the committing of so many sins in one.

4. But besides the sin of it, it is also very hurtful in other respects, it is the sure bane of thy outward estate, wherein the sluggish person shall never thrive; according to that observation of the Wise man, *Pro. 23. 21. Drowsiness shall cover a man with rags*; that is, the slothful man shall want convenient clothing; nay, indeed it can scarce be said, that the sluggard lives: *Sleep* you know is a kind of death, and he that gives himself up to it, what doth he but die before his time? Therefore if untimely death be to be looked upon as a curse, it must needs be a strange folly to choose that from our own sloth which we dread so much from God's hand.

5. The *fourth* part of *Temperance* concerns *Recreations*, which are sometimes necessary both to the body and the mind of a man, neither of them being able to endure a constant toil without somewhat of refreshment between; and therefore there is a very lawful use of them; but to make it so, it will be necessary to observe these *Cautions*.

6. *First*, We must take care that the kind of them be lawful, that they be such as have nothing of sin in them; we must not to *recreate* ourselves do anything which is dishonorable to God, or injurious to our neighbor, as they do who make profane or filthy backbiting discourse their *recreation*. *Secondly*, we must take care that we use it with moderation: and to do so, we must *first* be sure not to spend too *much time* upon it, but remember that the end of *recreation* is to fit us for business, not to be itself a business to us: *Secondly*, we must not be too vehement and *earnest* in it, not set our hearts too much upon it, for that will both ensnare us to the using too much of it, and it will divert and take off our minds from our more necessary employments: Like Schoolboyes, who after a play time, know not how to set themselves to their books again. *Lastly*, we must not set up to ourselves any *other* end of *recreations* but that lawful one, of giving us moderate refreshment.

7. As *first*, we are not to use *sports* only to pass away our time, which we ought to study how to redeem, not fling away; and when it is remembered how great a work we have here to do, the *making our calling and election sure*, the securing our title to heaven hereafter, and how uncertain we are what time shall be allowed us for that purpose; it will appear our time is that which of all other things we ought most industriously to improve. And therefore sure we have little need to contrive ways of driving that away which flies so fast of itself, and is so impossible to recover. Let them that can spend *whole days and nights* at *Cards* and *Dice*, and idle pastimes, to consider this, and withal, whether they ever bestowed a *quarter* of that time towards that great business of their lives for which all their time was given them, and then think what a woeful reckoning they are like to make when they come at last to account for that precious treasure of their *time*. *Secondly*, we must not let our covetousness have anything to do in our *recreations*; if we play at any *Game*, let the end of our doing it be merely to *recreate* ourselves, not to win money; and to that purpose be sure never to play for any

considerable matter, for if thou do, thou wilt bring thyself into two dangers, the one of covetousness, and a greedy desire of winning, the other of rage and anger at thy ill fortune, if thou happen to lose; both which will be apt to draw thee into other sins besides themselves: *Covetousness* will tempt thee to cheat and cozen in gaming, and anger to swearing and cursing, as common experience shows us too often. If thou find thyself apt to fall into either of these in thy gaming, thou must either take some course to secure thyself against them, or thou must not permit thyself to play at all: for though moderate play be in itself not unlawful, yet if it be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if *Christ* commands us so strictly to avoid temptations, that if our very *eyes* or *hands offend* us (that is, prove snares to us) we must rather part with them than to be drawn to sin by them: How much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them? He that so plays, lays his soul to stake, which is too great a prize to be played away. Besides, he loses all the *recreation* and sport he pretends to aim at, and instead of that sets himself to a greater toil than any of those labors are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man are more real pains than any the most laborious work can be.

8. The last part of *Temperance* is that of APPAREL, which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three: *first*, the hiding of nakedness. This was the first occasion of *apparel*, as you may read, *Gen. 3. 21.* and was the effect of the first sin; and therefore when we remember the original of clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocence which was a much greater ornament than any the most glorious *apparel* can be. From this end of clothing we are likewise engaged to have our *apparel* modest, such as may answer this end of covering our shame: And therefore all immodest fashions of *apparel*, which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided.

9. A *second* end of *Apparel*, is the *fencing* the body from cold, thereby to preserve the health thereof, and this end we must likewise observe in our clothing; we must wear such kind of habits, as may keep us in that convenient warmth, which is necessary to our healths. And this is transgressed, when out of the vanity of being in every fantastic fashion, we put ourselves in such clothing, as either will not defend us from cold, or is some other way so uneasy, that it is rather a hurt than a benefit to our bodies to be so clad. This is a most ridiculous folly, and yet that which people that take a pride in their clothes are usually guilty of.

10. A *third* end of *Apparel* is the *distinguishing* or *differencing* of persons, and that *first* in respect of *Sex*; *Secondly*, in respect of qualities. *First*, clothes are to make difference of *Sex*; this hath been observed by all Nations, the habits of men and women have always been divers. And God himself expressly provided for it among the *Jews*, by commanding that the man should not wear the *apparel* of the woman, nor the woman of the man. But then *secondly*, there is also a distinction of qualities to be observed in *apparel*; God hath placed some in a higher condition than others, and in proportion to their condition, it befits their clothing to

be; *Gorgeous apparel*, our Savior tells us, *is for Kings Courts*, Luke 7. 25. Now this end of *apparel* should also be observed. Men and women should content themselves with that sort of clothing, which agrees to their *Sex* and condition, not striving to *exceed*, and equal that of a higher rank, nor yet making it matter of envy, among those of their own estate, vying who shall be finest, but let every man cloth himself in such sober attire, as *befits* his place and *calling*, and not think himself disparaged, if another of his neighbors have better than he.

11. And let all remember that *clothes* are things, which add no true worth to any, and therefore it is an intolerable vanity to spend any considerable part either of their thoughts, time or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as S. Peter adviseth the women of his time, 1 Pet. 3. 4. *In the hidden man of the heart, even the ornament of a meek and quiet spirit*. Let them cloth themselves as richly as is possible with all Christian virtues, and that is the raiment that will set them out lovely in God's eyes, yea, and in men's too, who, unless they be fools and Idiots will more value thee for being good, than fine, and sure one plain Coat thou putttest upon a poor man's back will better become thee, than twenty rich ones thou shalt put upon thine own.

12. I have now gone through the several parts of *temperance*; I shall now in conclusion, add this general caution, that though in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand; men may deny their bodies that which they necessarily require to their support, and well being. This is, I believe, a fault not so common, as the other, yet we sometimes see some *very niggardly persons*, that are guilty of it, that cannot find in their hearts to borrow so much from their chests, as may feed their bellies, or cloth their backs, and that are so intent upon the world, so moiling, and drudging in it, that they cannot afford themselves that competent time of sleep, or recreation, that is necessary. If any that hath read the former part of this Discourse be of this temper, let him not comfort himself, that he is not guilty of those excesses there complained of, and therefore conclude himself a good Christian, because he is not intemperate, for whoever is *this covetous creature*, his abstaining shall not be counted to him as the virtue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; And that is so far from being praise-worthy, that it is that great sin which the Apostle tells us, 1 Tim. 6. 10. *is the root of all evil*; such a man's body will one day rise in judgment against him, for defrauding it of its due portion, those moderate refreshments, and comforts which God hath allowed it. This is an *Idolatry* beyond that of offering the *children to Moloch*, Lev. 20. 3. they offered but *their children*, but this covetous wretch sacrifices himself to his *god Mammon*, whilst he often destroys his health, his life, yea, finally his Soul too, to save his purse. I have now done with the *second head of duty*, that to *ourselves*, contained by the Apostle under the word *soberly*.

**PARTITION X. Of DUTIES to our NEIGHBOURS. Of JUSTICE, Negative, Positive. Of the sin of MURDER, Of the Hainousness of it, the Punishments of it, and the strange Discoveries thereof. Of Maiming, wounds and stripes.**

§. 1. I Come now to the *third* part of *Duties*, those to our *Neighbor*, which is by the Apostle summed up in gross in the word [*righteousness,*] by which is meant not only bare *justice*, but all kind of *charity* also, for that is now by the law of Christ become a debt, to our *neighbor*, and it is a piece of unrighteousness to defraud him out of it. I shall therefore build all the particular duties we ow to our *neighbor*, on those two general ones, *Justice* and *Charity*.

2. I begin with JUSTICE, whereof there are two parts, the one *Negative*, the other *Positive*: the *negative justice* is to do no wrong, or injury to any. The *positive justice* is to do right to all; that is, to yield them whatsoever appertains or is due unto them. I shall *first* speak of the *negative justice*, the not injuring or wronging any. Now because a man is capable of receiving wrong in several respects; this *first* part of *justice* extends itself into several branches, answerable to those capacities of injury. A man may be injured either in his *Soul*, his *body*, his *possessions*, or *credit*; and therefore this duty of *negative justice* lays a restraint on us in every of these. That we do no wrong to any man in respect either of his *Soul*, his *body*, his *possessions*, or *credit*.

3. *First*, This JUSTICE ties us to do no hurt to his *Soul*; and here my first work must be to examine what harm it is that the *soul* can receive; it is we know an invisible substance which we cannot reach with our eye, much less with our swords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death.

4. Now the *Soul* may be considered either in a *natural* or *spiritual* sense; in the *natural* it signifies that which we usually call the mind of a man, and this we all know may be wounded with griefs or sadness, as *Solomon* saith, *Prov. 15. 13. By sorrow of heart the spirit is broken.* Therefore whoever does causelessly afflict or grieve his neighbor; he transgresses this part of justice, and hurts, and wrongs his soul. This sort of injury *malicious* and *spiteful* men are very often guilty of, they will do things▪ by which themselves reap no good, nay, often much harm, only that they may vex and grieve another; This is a most savage, inhumane humor, thus to take pleasure in the sadness, and afflictions of others; and whoever harbours it in his heart, may truly be said to be possessed with a Devil, for it is the nature only of those accursed spirits to delight in the miseries of men; and till that be cast out, they are fit only to dwell as the possessed person did, *Mar 5. 2. Among graves and tombs*, where there are none capable of receiving affliction by them.

5. But the *Soul* may be considered also in the *spiritual sense*, and so it signifies that immortal part of us which must live eternally, either in bliss or woe in another world. And the *Soul* thus understood is capable of two sorts of harm: *First*, That of sin; *Secondly*, That of Punishment; the latter whereof is certainly the consequent of the former; and therefore though God be the inflicter of punishment yet since it is but the effect of sin, we may justly reckon, that he that draws a man to sin, is likewise the betrayer of him to punishment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of sin both are contained, so that I need speak only of that.

6. And sure there cannot be a higher sort of wrong, then the bringing this great evil upon the *Soul*; *sin* is the *disease* and wound of the *Soul*, as being the direct contray to *Grace*; which is

the *health* and soundness of it: Now this wound we give to every Soul whom we do by any means whatsoever draw into sin.

7. The ways of doing that are divers, I shall mention some of them, whereof though some are more direct than others, yet all tend to the same end. Of the more direct ones there is, *first*, the *commanding* of sin, that is, when a person that hath power over another shall require him to do something which is unlawful; an example of this we have in *Nebuchadnezzar's* commanding the worship of the *golden Image*, *Dan. 3. 4.* and his copy is imitated by any parent or master who shall require of his child or servant to do any unlawful act. *Secondly*, there is *counseling* of sin, when men advise and persuade others to any wickedness: Thus *Jobs* wife counseled her husband to curse God, *Job 27.* And *Achitophel* advised *Absalom* to go into his *Fathers concubines*, *2 Sam. 16. 21.* *Thirdly*, there is *enticing* and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, *Prov. 1. 10.* *My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without a cause, &c.* and *verse* the 13. you may see what is the bait, by which they seek to allure them: *we shall find all precious substance, we shall fill our houses with spoil, cast in thy lot among us, let us all have one purse.* *Fourthly*, there is *assistance* in sin; that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helped *Amnon* in plotting the *Ravishing of his sister*, *2 Sam. 13.* all these are direct means of bringing this great evil of sin upon our brethren.

8. There are also others, which though they seem more *indirect*, may yet be as effectual towards that ill end: As *first*, example in sin; he that sets others an ill pattern does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, than the seeing it used by others, as might be instanced in many sins, to which there is no other temptation, but their being in fashion. *Secondly*, there is encouragement in sin, when either by approving, or else at least by not showing a dislike, we give others confidence to go on in their wickedness. A *third* means is by justifying and defending any sinful act of another's, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. *Lastly*, the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision; this is a means to affright men from the practice of duty, when they see it will bring them to be scorned and despised; this is worse than all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others, it having a more general ill effect than any of the former can have, it being the betraying men not only to some *single* acts of disobedience to Christ, but even to the casting off all subjection to him: By all these means we may draw on ourselves this great guilt of injuring and wounding the *souls* of our brethren.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others; as *drunkenness*, *uncleanness*, *rebellion*, and a multitude more. But it will concern every man for his own particular, to *consider* sadly what mischiefs of this kind he

hath done to any, by all, or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocence towards their neighbors, that they have done wrong to no man; but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stolen his goods: but alas! the body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without remorse, and yet with the adulteress, *Prov. 30. 20. say, They have done no wickedness;* but glory of their friendly behavior to those whom they thus betray to eternal ruin, for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thyself how base a treachery this is, thou wouldst call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him; but this of thine is as far beyond that, as the soul is of more value then the body, and hell worse then death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thyself, it being that against which Christ hath pronounced a woe, *Matth. 18. 7. and ver. 6. he tells us that whoever shall offend (that is, draw into sin) any of those little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayest plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

10. Let therefore thy own & his danger beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious soul of thy neighbor. Bethink thyself seriously to whom thou hast been thus cruel, whom thou hast enticed to *drinking*, advised to *rebellion*, allured to *lust*, stirred up to *rage*, whom thou hast assisted or encouraged in any ill course, or discouraged, and disheartened by thy profane scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictment accuse and condemn thyself, as a *Cain*, a murderer of thy brother, heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling block, as *S. Paul* calls it, *Rom. 14.* in thy brothers way.

11. But this is not all, there must be some *fruits of this repentance* brought forth; now in all sins of injustice, *restitution* is a necessary fruit of repentance, and so it is here, thou hast committed an act (perhaps many) of high injustice to the soul of thy brother, thou hast robbed it of its innocence, of its title to heaven, thou must now endeavor to restore all this to it again, by being more earnest and industrious to win him to repentance, then ever thou wert to draw him to sin, use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice, in a word, counterminde thyself by using all those methods, and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it for 'tis necessary thou shouldst both in regard of him and thyself: *First*, in respect of him, because there is in man's nature so much a greater promptness and readiness to evil, then to good, that there will need much more pains and diligence to instill the one into him, then the other: besides, the man is supposed to be already accustomed to the contrary, which will add much to the difficulty of the work. Then in respect of thyself; if thou be a true penitent, thou wilt think thyself obliged, as *S. Paul* did, *to labor more abundantly*, and wilt be ashamed, that when thou art trading for God, bringing back a soul to

him, thou shouldest not pursue it with more earnestness, then while thou art an agent of *Satan's*, besides the remembrance, that thou art a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it: So much for the first part of negative justice, in respect of the souls of our brethren.

12. The *second* concerns the bodies, and to those also this justice binds thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees, the highest of them is killing, taking away the life; this is forbid in the very letter of the *sixth Commandment*. *Thou shalt do no murder*.

13. *Murder* may be committed either by open violence; when a man either by sword, or any other instrument takes away another's life, immediately, and directly, or it may be done secretly and treacherously, as *David* murdered *Uriah*, not with his own sword but with the sword of the *Children of Ammon*, *2 Sam.* 11. 17. And *Jozabel* *Naboth* by a false accusation, *1 Kings* 21. 13. And so divers have committed this sin of *murder* by *poison*, *false-witness*, or some such *concealed* ways. The *former* is commonly the effect of a sudden rage, the *latter* hath several originals, sometimes it proceeds from some old malice fixed in the heart towards the person, sometimes from some covetous or ambitious desires; such a one stands in a man's way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in the case of *Strumpets*, that murder their *Infants* that they may not betray their filthiness. But besides these more direct ways of killing, there is another, and that is, when by our persuasions and *enticements* we draw a man to do that which tends to the shortening of his life, and is apparent to do so; he that makes his neighbor drunk, if by that drunkenness the man come to any mortal hurt which he would have escaped if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that *drew* him to that excess can acquit himself of his *murder* in the eyes of *God*, though human *Laws* touch him not. I wish those who make it their business to draw in customers to that *trade of debauchery* would consider it. There is yet another way of bringing this guilt upon ourselves, and that is by inciting and stirring up others to it, or to that degree of anger and revenge which produces it; as he that sets *two* persons at *variance*, or seeing them already so, blows the coals, if *murder* ensue, he certainly hath this share in the guilt, which is a consideration that ought to aflright all from having anything to do in the kindling, or increasing of contention.

14. Now for the *heinousness* of this sin of *murder*, I suppose none can be ignorant, that it is of the deepest die, a most *loud crying sin*; This we may see in the first act of this kind, that ever was committed, *Abel's blood cried from the earth*, as *God* tells *Cain*, *Genesis* 4. 10. Yea, the guilt of this sin is such, that it leaves a stain even upon the land where it is committed, such as is not to be washed out, but by the blood of the *murderer*, as appears *Deut.* 19. 12, 13. The land cannot be purged of blood, but by the blood of him that shed it; and therefore though in other cases the flying to the *Altar* secured a man, yet in this of willful *murder* no such refuge was allowed but such a one was to be taken even thence, and delivered up to justice, *Exodus* 21. 14. *Thou shalt take him from my Altar, that he may die*. And it is yet farther observable, that

the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this sin, that of not *eating blood*, *Gen. 9. 4.* being a ceremony to beget in men a greater horror of this sin of *murder*, and so intended for the preventing of it. The other was for the punishment of it, *Gen. 9. 6. He that sheddeth man's blood, by man shall his blood be shed;* and the reason of this strictness is added in the next words, *For in the Image of God made he man;* where you see that this sin is not only an injury to our brother, but even the highest contempt, and despite towards God himself, for it is the defacing of his image, which he hath stamped upon man. Nay yet further, it is the usurping of God's proper right, and authority. For it is God alone, that hath right to dispose of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away; but he that *murders* a man does, as it were, wrest this power out of God's hand, which is the highest pitch of rebellious presumption.

15. And as the sin is great, so likewise is the *punishment*; we see it frequently very great, and remarkable, even in this world, (besides those most fearful effects of it in the next) blood not only cries, but it cries for vengeance, and the great God of recompenses as he stiles himself, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezebel*, that murdered innocent *Naboth*, for greediness of his vineyard, were themselves slain, and the Dogs licked their blood in the place, where they had shed his, as you may read in that Story; so *Absalom*, that slew his brother *Amnon*, after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rechab* and *Baanah*, that slew *Ishbosheth*, were themselves put to death, and that by the very person they thought to endear by it; many more instances might be given of this out of the Sacred Story, and many also out of Humane, there having been no age but hath yielded multitudes of examples of this kind, so that every man may furnish himself out of the observations of his own time.

16. And it is worth our notice, what *strange* and even *miraculous* means it hath often pleased God to use for the discovery of this sin; the very brute creatures have often been made instruments of it; nay, often the extreme horror of a man's own conscience hath made him betray himself, so that it is not any closeness a man uses in the acting of this sin, that can secure him from the vengeance of it, for he can never shut out his own conscience, that will in spite of him be privy to the fact, and that very often proves the means of discovering it to the world, or if it should not do that, yet it will sure act revenge on him, it will be such a Hell within him as will be worse then death: This we have seen in many, who after the commission of this sin have never been able to enjoy a minutes rest, but have had that intolerable anguish of mind that they have chosen to be their own *murderers* rather than live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness, for if as our Savior tells us, *Mat. 5. 22. Hell fire* be the portion of him that shall but *call his brother fool*, what degree of those burnings can we think proportionable, to this so much greater an injury?



17. The consideration of all this ought to possess us with the greatest horror, and abomination of this sin, and to make us extremely watchful of ourselves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first several things which are wont to be *originals* of it, and at those we must begin, if we will surely guard ourselves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thyself to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possessed us. Therefore when thou findest thyself begin to be *inflamed*, think betimes, whither this *may lead* thee, if thou letttest loose to it, and immediately put the bridle upon this head strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbor one malscious thought in thy heart, for if it once settle there it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous guest, to shut the doors against it, never to let it enter thy mind; so also if thou wilt be sure thy covetousness, thy ambition, thy lust, or any other sinful desire shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee, for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy control, and hurry thee to thi or any other sin, that may serve their ends. In like manner if thou wouldst not be guilty of any of the mortal effects of thy neighbors drunkenness, be sure not to entice him to it nor accompany him at it, and to that purpose do not allow thyself in the same practice, for if thou do, thou wilt be laboring to get company at it. *Lastly*, if thou wilt not be guilty of the *murder* committed by another, take heed thou never give any encouragement to it, or contribute anything to that hatred, or contention, that may be the cause of it. For when thou hast either *kindled* or blowed the *fire*, what knowest thou whom it may consume? bring always as much water as thou canst to quench, but never bring one drop of oil to increase the flame. The like may be said of all other occasions of this sin not here mentioned; and this careful preserving ourselves from these, is the only sure way to keep us from this sin; therefore as ever thou wouldst keep thyself innocent from the great offense, guard thee warily from all such inlets, those steps and approaches towards it.

18. But although *murder* be the greatest, yet it is not the only *injury* that may be done to the body of our neighbor, there are others which are also of a very high nature, the next in degree to this is *Maiming* him, depriving him of any member, or at least of the use of it, and this is a very great wrong and mischief to him, as we may discern by the Judgment of God himself, in the case of the *bond-servant*, who should by his *Masters* means *lose a member*, Exod. 21. 26. the freedom of his whole life was thought but a reasonable recompense for it, *He shall let him go free*, saith the text, *for his eye*; Nay though it were a less considerable part, if it were but a tooth, which of all other may be lost with the least damage, yet the same amends was to be made him, ver. 27.

19. But we need no other way of measuring this injury, then the judgment of every man in his own case; how much does every man dread the loss of a limb, so that if he be by any accident or disease, in danger of it, he thinks no pains or cost too much to preserve it. And

then how great an injustice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he so unwillingly suffers himself.

But if the person be *poor*, one that must labor for his living, the injury is yet greater, it is such as may in effect amount to the former sin of *murder*, for as the wise man says, *Ecclus. 24. 21. The poor man's bread is his life, and he that deprives them thereof is a bloodshedder*. And therefore he that deprives him of the means of getting his bread by disabling him from labor, is surely no less guilty. In the Law it was permitted to every man that had sustained such a damage by his neighbor to require the Magistrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is *Exod. 21. 24*

20. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of everyone who hath done this injury, to make what *satisfaction* lies in his power; 'tis true, he cannot restore a limb again (which by the way should make men wary how they do those mischiefs which it is so impossible for them to repair) but yet he may satisfy for some of the ill effects of that loss: If that have brought the man to want and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labor: for if it be a duty of us all to be eyes to the blind and feet to the lame, as *Job* speaks, much more must we be so to them whom ourselves have made blind and lame. Therefore whoever has done this injury to any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it, if he do not, every new suffering that the poor man's wants bring upon him, becomes a new charge and accusation against him, at the tribunal of the *just Judge*.

21. There are yet other degrees of injury to the body of our neighbor, I shall mention only two more, *Wounds*, and *stripes*; A man may *Wound* another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of *stripes*; both of which however are very painful at the present, nay perhaps very long after, and pain of all temporal evils, is to be accounted the greatest, for it is not only an evil in itself, but it is such a one, that permits us not, whilst we are under it, to enjoy any other good; A man in pain having no taste of any the greatest delights: If any man despise these, as light injuries, let him again ask himself, how he would like it, to have his own body slasht or bruised, and put to pass under those painful means of cure, which are many times necessary in such cases? I presume there is no man would willingly undergo this from another, and why then should thou offer it to him?

22. The truth is, this strange *cruelty* to others is the effect of a *great pride*, and *haughtiness* of heart, we look upon others with such contempt, that we think it no matter how they are used; we think they must bear *blows* from us, when in the mean time we are so tender of ourselves, that we cannot hear the least *word* of disparagement, but we are all on a flame. The provocations to these injuries are commonly so slight, that did not this *inward pride* dispose us to such an *angriness* of humor, that we take fire at everything, it were impossible we should be moved by them. Nay some are advanced to such a *wantonness of cruelty*, that without any provocation at all in cool blood, as they say, they can thus wrong their poor brethren, and make it part of their pastime and recreation to cause pain to others. Thus

some *tyrannous humors* take such a pleasure in tormenting those under their power, that they are glad when they can but find a pretence to punish them, and then do it without all moderation, and others will set men together by the ears, only that they may have the sport of seeing the scuffle; like the *old Romans*, that made it one of their public *sports* to see men *kill one another*, and sure we have as little Christianity as they, if we can take delight in such spectacles.

23. This *savageness* and *cruelty of mind* is so unbecoming the nature of a man, that he is not allowed to use it even to his beast; how intolerable is it then towards those, that are of the same nature, and which is more, are heirs of the same eternal hopes with us? They that shall thus transgress against their neighbors in any of the foregoing particulars, or what ever else is hurtful to the body, are unjust persons, want even this lowest sort of justice, the negative, to their neighbors, in respect of their bodies.

24. Neither can any man excuse himself by saying what he has done was only in *return* of some *injury* offered him by the other, for suppose it be so, that he have indeed received some considerable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vassal, or slave, to do with him what thou list; thou hast never the more right of *dominion* over him, because he hath done thee wrong, and therefore if thou hadst no power over his body before, 'tis certain thou hast none now, and therefore thou art not only uncharitable (which yet were sin enough to damn thee) but *unjust* in every act of violence thou doest to him. Nay, this injustice ascends higher, even to God himself, who hath reserved vengeance as his own peculiar right, *Vengeance is mine, I will repay, saith the Lord*, Rom. 12. 19. and then he that will act revenge for himself, what does he, but encroach upon this special right and prerogative of God, snatch the sword, as it were, out of his hand, as if he knew better how to weild it! which is at once a robbery, and contempt of the *Divine Majesty*.

**PARTITION XI. Of JUSTICE, about the Possessions of our Neighbor, against Injuring him, as concerning his WIFE, his GOODS. Of Malice, Covetousness, Oppression, Theft. Of Paying of Debts, &c.**

§. 1. THE *third* part of *Negative Justice* concerns the *possessions* of our Neighbors; what I mean by *Possessions*, I cannot better explain then by referring you to the *Tenth Commandment*, the end of which is to bridle all covetous appetites and desires towards the *possessions* of our neighbor. There we find reckoned up, not only his house, servants, and cattle, which may all pass under the one general name of his goods or riches, but particularly his *wife*, as a principal part of his *possessions*, and therefore when we consider this duty of negative justice, in respect of the *possessions* of our Neighbor, we must apply it to both his *wife* as well as his *goods*.

2. The especial and peculiar right that every man hath in his *wife* is so well known that it were vain to say anything in proof of it, the great impatience that every husband hath to have this right of his invaded, shows that it is sufficiently understood in the world, and therefore none that does this injury to another, can be ignorant of the greatness of it.

The corrupting of a man's wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft, infinitely beyond that of the goods.

3. Indeed there is in this one, a heap of the *greatest injustices* together; some towards the woman, and some towards the man: Towards the *Woman* there are the greatest imaginable; it is that *injustice* to her soul, which was before mentioned as the highest of all others, 'tis the robbing her of her innocence and setting her in a course of the horridest wickedness (no less then *lust* and *perjury* together) from which it is probable she may never return, and then it proves the damning of her eternally. Next it is in respect of this world, the robbing her of her *credit*, making her abhorred and despised, and her very name a reproach among all men; and besides it is the depriving her of all that happiness of life, which arises from the mutual kindness and affection that is between man and wife, instead whereof this brings in a loathing, and abhorring of each other; from whence flow multitudes of mischiefs, too many to rehearse, in all which the man hath his share also.

4. But besides those, there are *to him* many, and high injustices; for it is *first* the robbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath such an incommunicable right, that himself cannot, if he would, make it over to any oother; and therefore sure it cannot without the utmost injustice be torn from him by any: Nor is this all, but it is *farther* the ingulfing him (if ever he come to discern it) in that most tormenting passion of *jealousy*, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as *Solomon* says, *Prov. 6. 34. The rage of a man*. It is yet farther, the bringing upon him all that *scorn*, and contempt, which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most insufferable part of the wrong; and though it be true that it is very unjust he should fall under reproach, only because he is injured, yet unless the world could be new molded, it will certainly be his lot, and therefore it adds much to the injury: Again, this may indeed be a *robbery* in the usual sense of the word, for perhaps it may be the thrusting in the *child of the adulterer* into his family, to share both in the maintenance and portions of his own children; and this is an arrand theft: *first*, in respect of the man, who surely intends not the providing for another man's child; and then in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore whosoever hath *this* circumstance of the sin to repent of, cannot do it effectually, without *restoring* to the family, as much as he hath by this means robbed it of.

5. All this put together will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make *reparations*; for unless it be in the circumstance before mentioned, there is no part of this sin, wherein that can be done; to this purpose it is observable in the *Jewish Law*, that the Thief was appointed to *restore fourfold*, and that freed him; but the adulterer having no possibility of making any restitution, any satisfaction, he *must pay his life* for his offense, *Lev. 20. 10*. And though now a days *adulterers* speed better, live many days to renew their guilt, and perhaps to laugh at those, whom they have thus injured, yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not: If by God's grace they

do come to repentance, they will then find this to be no cheap sin, many anguishes of soul, terrors, and perplexities of conscience, groans, and tears it must cost them; and indeed were a man's whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kind; what overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washed away with a single act of repentance; no, he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin (and that with such painful pursuits, as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear; but then if he do not repent, infinitely dearer; it loses him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings: For how closely soever he have acted this sin, be it so that he may have said with the adulterer in *Job* 25. 15. *No eye seeth me*, yet 'tis sure he could not in the greatest obscurity shelter himself from God's sight, with whom *the darkness is no darkness*, *Psalms* 139. 12. And he it is, who hath expressly threatened to judge this sort of offenders, *Heb.* 13. 4. *Adulterers God will judge*. God grant that all that live in this foul guilt, may so seasonably, and so thoroughly judge them selves, that they may prevent that severe and dreadful judgment of his.

6. The *second* thing, to which this *Negative Justice* to our Neighbors possessions reacheth, is *his Goods*, under which general word is contained all those several sorts of things, as *House, Land, Cattle, Money*, and the like, in which he hath a right and property; these we are by the rule of this justice to suffer him to enjoy without seeking either to work him damage in any of them, or to get any of them to *ourselves*: I make a difference between these two, because there may be two several grounds or motives of this injustice; the one malice, the other covetousness.

7. The *malicious* man desires to work his neighbor mischief, though he get nothing by it himself; 'tis frequently seen, that men will make havoc, and spoil of the goods of one, to whom they bear a grudge, though they never design to get anything to themselves by it, but only the pleasure of doing a spite to the other: This is a most hellish humor, directly answerable to that of the Devil, who bestows all his pains and industry, not to bring in any good to himself, but only to ruin and undo others: and how contrary it is to all rules of justice, you may see by the Precept given by God to the Jews concerning the goods of an enemy, where they were so far from being allowed a liberty of spoil and destruction, that they are expressly bound to prevent it, *Exodus* 23 45. *If thou meet thine enemies Ox, or his Ass going astray, thou shalt surely bring it back to him again: If thou see the Ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him*: Where you see it is a debt we owe to our very enemies, to prevent that loss and damage, which by any accident he is in danger of: and that even with some labor, and pains to ourselves. How horrible an injustice is it then, purposely to bring that loss, and damage on him? Who ever is guilty of this let him never excuse himself by saying, he hath not inriched himself by the spoil

of his neighbor, that he hath nothing of it cleaves to his finger, for sure this *malicious injustice* is no less a fault then the *covetous one*; nay, I suppose in respect of the principle & cause, from which it flows, it may be greater, this hatred of another being worse then the immoderate love of ourselves; whoever hath thus mischiefed his neighbor, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it.

8. But on the other side, let not the *covetous defrauder* therefore judge his sin light because there is another, that in someone respect outweighs it; for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain is like to multiply more acts of this sin, then he that is so out of malice; for 'tis impossible any man should have so many objects of his malice, as he may have of his covetousness; there is no man at so general a defiance with all mankind that he hates everybody; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable: But I shall not longer stand upon this comparison, 'tis sure they are both great and crying sins, and that is ground enough of abhorring each: let us descend now to the several branches of this sort of *covetous injustice*; 'tis true they may all bear the name of robbery, or theft, for in effect they are all so, yet for methods sake it will not be amiss to distinguish them into these three, *Oppression, Theft, and Deceit*.

9. By *Oppression* I mean that open and *barefaced robbery*, of seizing upon the possessions of others, and owning, and avowing the doing so. For the doing of this there are several instruments; as first that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their estates: Sometimes again, Law is made the instrument of it; he that covets his neighbors lands or goods, pretends a claim to them, and then by corrupting of Justice by *Bribes* and *gifts*, or else over-ruling it by greatness and authority gets judgment on his side: This is a high oppression, and of the worst sort, thus to make the *Law*, which was intended for the protection, and defense of men's Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces such a sentence, yea, and on the *Lawyer* too, that pleads such a cause, for by so doing he assists in the oppression; sometimes again, the very necessities of the oppressed are the means of his oppression; thus it is in the case of *Extortion*, and griping *Usury*: a man is in extreme want of money, and this gives opportunity to the executioner to wrest unconscionably from him, to which the poor man is forced to yield to supply his present wants. And thus also it is often with *exacting Land-Lord's*, who when their poor tenants know not how to provide themselves elsewhere, rack & skrew them beyond the worth of the thing. All these and many the like are but several ways of acting this one sin of *Oppression* which becomes yet the more heinous, by how much the more helpless the person is, that is thus oppressed, therefore the oppression of the widow, and fatherless, is in Scripture mentioned as the height of this sin.

10. It is indeed a most crying guilt, and that against which God hath threatened his heavy *vengeance*, as we read in divers texts of Scriptures: Thus it is, *Ezek. 18. 12. He that hath oppressed the poor, and hath spoiled by violence, he shall surely die, his blood shall be upon him;*

and the same sentence is repeated against him, *ver.* 18. Indeed God hath so peculiarly taken upon him the protection of the poor, and oppressed, that he is engaged as it were in honor to be their avenger, and accordingly, *Psal.* 12. We see God solemnly declare his resolution of appearing for them, *ver.* 5. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him;* the advice therefore of Solomon is excellent, *Prov.* 22. 22. *Rob not the poor, because he is poor, neither oppress the afflicted in the gate, for the Lord will plead their cause and will spoil the soul of those that spoiled them;* they are like in the end to have little joy of the booty it brings them in, when it thus engages God against them.

11. The *second* sort of this injustice is *Theft*, and of that also there are two kinds, the one the withholding what we should pay, and the other taking from our neighbor what is already in his possession.

12. Of the *first* sort is the not paying of *debts*, whether such as we have *borrowed*, or such as by our own voluntary promise are become our debts, for they are equally due to him, that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbor that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money, or whatsoever else) and so make him worse then I found him: This is a very great, and very common injustice; men can now a days with as great confidence deny him that *asks a debt*, as they do him that *asks an alms*, nay many times 'tis made matter of quarrel for a man to demand his own, besides the many attendances the creditor is put to in pursuit of it, are a yet farther injury to him, by wasting his time, and taking him off from other business, and so he is made a looser that way too. This is so great injustice, that I see not how a man can look upon anything he possesses as his own right, whilst he thus denies another his. It is the duty of every man in *debt*, rather to strip himself of all, and cast himself again naked upon God's providence, then thus to feather his nest with the spoils of his neighbors. And surely it would prove the more thriving course, not only in respect of the blessing, which may be expected upon justice, compared with the curse, that attends the contrary, but even in worldly prudence also; for he that defers paying of debts, will at last be forced to it by Law, and that upon much worse terms, then he might have done it voluntarily, with a greater charge, and with such a loss of his credit, that afterward in his greatest necessities he will not know where to borrow. But the sure way for a man to secure himself from the guilt of this injustice, is never to borrow more then he knows he hath means to repay, unless it be of one, who knowing his disability, is willing to run the hazard. Otherwise he commits this sin at the very time of borrowing; for he takes that from his neighbor upon promise of paying, which he knows he is never likely to restore to him, which is a flat robbery.

The same *justice* which ties men to pay their own debts, ties also every *surety* to pay those debts of others, for which he stands *bound*, in case the principal either cannot or will not: for by being *bound*, he hath made it his own debt, and must in all justice answer it to the creditor, who its presumed, was drawn to send on confidence of his security, and therefore is directly cheated and betrayed by him, if he see him not satisfied. If it be thought hard, that a man should pay for that which he never received benefit by, I shall yield it, so far as to

be just matter of wariness to every man how he enter into such engagements, but it can never be made an excuse for the breaking them.

As for the other sort of *debt*, that which is brought upon a man by his own *voluntary promise*, that also cannot without great injustice be withho•den; for it is now the man's right, and then 'tis no matter, by what means it came to be so. Therefore we see *David* makes it part of the description of a just man, *Psa. 15. 4.* that he *keeps his promise yea, though they were made to his own disadvantage*; and surely he is utterly unfit to *ascend to that Holy Hill*, there spoken of, either as that signifies the Church here, or Heaven hereafter that does not punctually observe this part of justice. To this sort of debt may be reduced the wages of the servant, the hire of the laborer, and the withholding of these is a great sin, and the complaints of those that are thus injured, ascend up to God. *Behold (saith S. James) the hire of the laborers which have reap•d down your fields, which is, of you kept back by fraud, crieth, and the cries of them that have reaped, are entered into the ears of the Lord of Sabaoth: and Deut. 24. 14. 15.* we find a strict command in this matter. *Thou shalt not oppress an hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamourous sins, which will not cease crying, till it bring down God's vengeance, and therefore though thou have no justice to thy poor brother, yet have at least so much mercy to thyself, as not to pull down judgments on thee by thus wronging him.

**PARTITION XII. Of Theft; Stealing. Of Deceit in Trust, in Traffick. Of Restitution, &c.**

§. 1. THE *second* part of *Theft* is the taking from our neighbor that which is already in his possession; and this may be done either more violently, and openly, or else more closely, and sliely; the first is the manner of those that *rob* on the way, or *plunder* houses, where by force they take the goods of their neighbor; The other is the way of the *pilfering thief*, that takes away a man's goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for human society, and betray the actors to the greatest mischiefs even in this world, death itself being by Law appointed the reward of it; and there are few that follow this Trade long, but at last meet with that fruit of it. I am sure 'tis madness for any to believe he shall always steal securely, for he is to contend with the industry of all those whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries, that have been made of the craftiest thieves. But however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed, 'twill surely appear, that the *thief* makes a pitiful bargain, he steals his neighbors money, or cattle, and in exchange for it he must pay his life, or his soul, perhaps both, and if *the whole world be too mean a price for a Soul*, as he tells us, *Mark 18. 36.* who best knew the value of them, having himself bought them, what a strange madness is it, to barter them away for every petty trifle, as many do, who have got such a habit of stealing, that not the meanest worthless thing can escape their fingers? Under this head of



*theft* may be ranked the *receivers* of *stolen* goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stolen. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper than the common rate. And here also comes in the concealing of any goods a man finds of his neighbors, which whosoever restores not, if he know, or can learn out the owner, is no better than a thief, for he withholds from his neighbor that which properly belongs to him: and sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of Law than in this he is.

The *third* part of injustice is *Deceit*, and in that there may be as many acts as there are occasions of intercourse and dealing between man and man.

2. It will be impossible to name the mall but I think they will be contained under these two general *deceits*, in matters of *Trust*, and in matter of *Traffick*, or bargaining; unless it be that of *Gaming*, which therefore here by the way, I must tell you, is as much a *fraud* and *deceit* as any of the rest.

3. He that deceives a man in any *Trust* that is committed to him, is guilty of a great in uestice, and that the most treacherous sort of one, it is the joining of two great sins in one, *defrauding*; and *promise-breaking*; for in all trusts there is a promise implied, if not expressed, for the very accepting of the *trust* contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many ways of doing it, according to the several kinds of the *trust*; sometimes a trust is more general, like that of *Potiphar* to *Joseph*, Gen. 39. 4. a man commits to another all that he hath, and thus Guardians of children, and sometimes stewards are entrusted; sometimes again it is more limited, and restrained to someone special thing: A man intrusts another to bargain, or deal for him in such a particular, or he puts someone thing into his hands, to manage, and dispose: Thus among *servants* it is usual for one to be entrusted with one part of the Masters goods, and another with another part of them. Now in all these, and the like cases, whosoever acts not for him that intrusts him, with the same faithfulness, that he would for himself, but shall either carelessly loose, or prodigally imbezel the things committed to him, or else convert them to his own use, he is guilty of this great sin of betraying a trust to the living. In like manner he that being entrusted with the *execution* of a *dead* man's *Testament*, acts not according to the known intention of the dead man, but enriches himself by what is assigned to others, he is guilty of this sin, in respect of the dead; which is so much the greater, by how much the dead hath no means of remedy, and redress, as the living may have. It is a kind of *robbing* of *graves* which is a theft of which men naturally have such a horror, that he must be a very hardened thief, that can attempt it. But either of these frauds are made yet more heinous, when either God, or the poor are immediately concerned in it; that is, when anything is committed to a man. for the uses either of piety; or charity; this adds *scruledge* to both the fraud, and the treachery, and so gives him title to all those curses, that attend those several sins, which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain, then *Gehazi*, 1 Kings 5. 27 who by *getting the raiment* of *Naaman* got his *leprosy* too.

4. The *second* sort of *fraud* is in matters of *traffick* and *bargain*, wherein there may be deceit both in the seller, and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in overrating it.

5. The ways of *concealing* its faults are ordinary these, either *first* by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, and this is down right lying, and so adds that sin to the other, and if that lie be confirmed by an oath, as it is too usually, then the yet greater guilt of perjury comes in also; and then what a heap of sins is here gathered together? abundantly enough to sink any poor soul to destruction, and all this only to skrew a little more money out of his neighbors pocket, and that sometimes so very little, that 'tis a miracle that any man that thinks he has a Soul, can set it at so miserable a contemptible price. A *second* means of *concealing* is by using some Art to the thing, to make it look fair, and to hide the faults of it, and this is acting a lie, though it be not speaking one, which amounts to the same thing, and has surely in this case as much of the intention of cheating, and defrauding, as the most impudent forswearing can have. A *Third* means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among *Tradesmen*, who will not bring out their faulty wares to men of skil, but keep them to put off to such, whose unskillfulness may make them passable with them: and this is still the same deceit with the former; for it all tends to the same end, the cozening and defrauding of the Chapmen, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his Chapmen know what he buys; and if his own skill enable him not to judge, (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwise thou makest him pay for somewhat, which is not there, he presuming there is that good quality in it, which thou knowest is not, and therefore thou mayest as honestly take his money for some goods of another man's, which thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of *concealment* may be referred, that deceit of *false weights* and *measures*, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon*, *Prov.* 11. 1. with this note upon it, that *it is an abomination to the Lord*.

6. The *second* part of fraud in the seller, lies in *over-rating* the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect; yet if he set an unreasonable price upon it, he defrauds the buyer: I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all *Tradesmen* are presumed to be allowed in the Sale: Whatever is beyond this must in all likelihood be fetched in by some of these ways: As *first*, by taking advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shown to be a deceit: Or *secondly*, by taking advantage of his necessity; thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the Dice upon him; but this is that very sin of Extortion, and oppression spoken of before; for it is sure, nothing can justly raise the price of anything, but either its becoming dearer to thee, or its being some way better in its self; but the necessity of thy

brother causes neither of these; his nakedness doth not make the clothes thou sellest him stand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher, is to change thy way of trading, and sell even the wants and necessities of thy neighbor, which sure is a very unlawful vocation. Or *thirdly*, it may be by taking advantage of the indiscretion of the Chapman: A man perhaps earnestly fancies such a thing, and then suffers that fancy so to over rule his reason, that he resolves to have it upon any terms; If thou findest this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase; 'tis sure his fancy adds nothing to the real value, no more then his necessity did in the former case, and therefore should not add to the price. He therefore that will deal justly in the business of selling, must not catch at all advantages, which the temper of his Chapman may give, but consider soberly, what the thing is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

7. On the *Buyers* part there are not ordinarily so many opportunities of *fraud*; yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller: but that which oftener falls out, is the case of necessity, which may as probably fall on the sellers side, as the buyers: A man's wants compel him to sell, and permit him not to stay to make the best bargain, but forces him to take the first offer; and here for the buyer to grate upon him, because he sees him in that strait is the same fault which I before shown it to be in the seller.

8. In this whole business of *traffick* there are so many opportunities of deceit that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to fall under temptation; for as the Wise man speaks, *Eccles. 27. 2. As a Nail sticks fast between the joynings of the Stones*, so doth sin stick close between *buying* and *selling*; it is so interwoven with all Trades, so mixed with the very first principles, and grounds of them, that it is taught together with them, and so becomes part of the Art; so that he is now a days scarce thought fit to manage a Trade, that wants it, while he that has most of this black Art of defrauding, applauds and hugs himself, nay, perhaps boasts to others, how he hath over-reached his neighbor.

What an intolerable shame is this, that we *Christians*, who are by the precepts of our Master set to those higher duties of Charity, should instead of practicing them, quite unlearn those common rules of justice, which mere Nature teaches? For, I think, I may say, there are none of those several branches of injustice towards the possessions of our neighbor, which would not be adjudged to be so by any sober Heathen; so that, as Saint Paul tells those of the Circumcision, that the Name of God was *blasphemed among the Gentiles*, by that unagreeableness that was betwixt their practice, and their Law, *Rom. 2. 24*. So now may it be said of us, that the *Name of Christ is blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us, who call ourselves Christians, and particularly in this sin of injustice; For shame let us at last endeavor to wipe of this reproach from our profession, by leaving

these practices, to which me thinks this one single consideration should be enough to persuade us.

9. Yet beside this, there want not other; Among which, one there is of such a nature, as may prevail with the arrantest worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which like a Canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of Texts to this purpose: thus *Prov. 22. 16. He that oppressteth the poor to increase his riches, shall surely come to want. So Habbak. 2. 6. Woe to him that increaseth that which is not his, how long? And he that ladeth himself with thick Clay: shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? and thou shalt be for booties to them.* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in *Zacharias* is most full to this purpose, *Chap. 5.* where under the sign of a flying roll is signified the curse that goes forth against this sin, *Verse 4. I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the Thief, and into the house of him that sweareth falsely by my Name, and it shall consume it with the timber thereof, and with the stones thereof.* Where you see, theft and perjury are the two sins, against which this curse is aimed (and they too often go together in the matter of defrauding) and the nature of this curse is, to *consume the house*, to make an utter destruction of all that belongs to him that is guilty of either of these sins Thus whilst thou art ravening after thy neighbors goods, or house, thou art but gathering fuel to burn thine own And the effect of these threatenings of God we daily see in the strange improsperousness of ill gotten estates, which every man is apt enough to observe in other men's cases: he that sees his neighbor decline in his estate, can presently call to mind, this was gotten by oppression or deceit; yet so sottish are we, so bewitched with the love of gain, that he that makes this observation, can seldom turn it to his own use, is never the less greedy, or unjust himself for that vengeance he discerns upon others.

10. But alas, if thou couldst be sure that thy unjust possessions, should not be torn from thee, yet when thou rememberest, how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast overreached thy brother; but God knows all the while, there is another overreaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein deals with thee as Fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken: So thou that art gaping to swallow up thy poor brother, art thyself made a prey to that great devourer. And alas! what will it ease thee in Hell, that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest beggar here enjoys, even drop of water to cool thy tongue. Consider this, and from henceforth resolve to employ all that pains and diligence thou hast used to deceive others, in rescuing thyself from the frauds of the grand deceiver.

11. To this purpose it is absolutely necessary, that thou make *Restitution* to all whom thou hast wronged: For as long as thou keepest anything of the unjust gain, 'tis as it were an

earnest penny from the Devil, which gives him full right to thy Soul. But perhaps it may be said, it will not in all cases be possible to make restitution to the wronged party, peradventure he may be dead; in that case then make it to his Heirs, to whom his right descends. But it may further be *objected*, That he that hath long gone on in a course of fraud, may have injured many, that he cannot now remember, and many that he has no means of finding out: In this case all I can advise is this: *First*, to be as diligent as is possible, both in recalling to mind who they were, and endeavoring to find them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain, but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplied the acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: as for example, a *Tradesman* that cannot remember how much he has cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reached to the value of a third, or a fourth part of the wares, and then what proportion soever he think he has so defrauded, the same proportion let him now give out of that estate he hath raised by his trade: but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the Restitution, but rather go on the other hand, and be sure rather to give too much, than too little. If he do happen to give somewhat over, he need not grudge the charge of such a *sin offering*, and 'tis sure he will not if he do heartily desire an *atonement*. Many other difficulties there may be in this business of *restitution*, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horror ought men to have of running into the sin of *injustice*, which it will be so difficult, if not impossible for them to repair, and the more careful ought they to be to mortify that which is the root of all injustice, to wit *Covetousness*.

**PARTITION XIII. Of False Reports, False Witness, Slanders, Whisperings. Of despising and Scoffing for Infirmities, Calamities, Sins, &c. Of Positive Justice, Speaking the Truth, Of Lying. Of Humility and Pride. Of Envy and Detraction. Of Gratitude, &c.**

§. 1. THE *Fourth* Branch of *Negative Justice* concerns the *Credit* of our neighbors, which we are not to lessen, or impair by any means, particularly not by false Reports: Of false reports there may be *two* sorts, the *one* is when a man says something of his neighbor, which he directly knows to be false, the *other* when possibly he has some slight surmize, or jealousy of the thing; but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases, there is a great guilt lies upon the reporter. That there doth so in the *first* of them, nobody will doubt, everyone acknowledging that it is the greatest baseness to invent a *lie* of another; but there is as little reason to question the other, for he that reports a thing as a truth, which is but uncertain, is a liar also, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lie, yet he is of the injustice of robbing his neighbor of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousy will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice upon every slight surmize, and fancy, to hazard the bringing so great an evil upon another; especially when it is considered, that those surmizes

commonly spring rather from some censoriousness, peevishness, or malice in the surmizer, then from any real fault in the person so suspected.

2. The manner of spreading these false reports of both kinds, is not always the same; sometimes it is more *open* and avowed, sometimes more *close* and private: the open is many times by *false witness* before the Court of Justice; and this not only hurts a man in his credit, but in other respects also; 'tis the delivering him up to the punishment of the Law, and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kind, it may concern *his life*, as we see it did in *Naboth's* case, 1 *King* 21. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publicly witnessed against one, and such as is scarce curable by anything that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outrageous injustice to his neighbor; this is that which is expressly forbidden in the *ninth Commandment*, and was by God appointed to be punished by the inflicting of the *very same suffering* upon him, which his false testimony aimed to bring upon the other. *Deut.* 19. 16.

3. The *second* open way of spreading these reports, is by a *public* and common declaring of them; though not before the Magistrate, as in the other case, yet *in all companies*, and before such as are likely to carry it farther, and this is usually done with bitter railings, and reproaches, it being an ordinary Art of slanderers, to *revile* those whom they slander, that so by the sharpness of the accusation, they may have the greater impression in the minds of the hearers; this both in respect of the slander, and the railing, is a high injury, and both of them such, as debar the committers from Heaven; thus *Psal.* 15. where the upright man is described, that shall have his part there, this is one special thing, verse. 3. *That he slandereth not his neighbor*. And for railing the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the *Church here by excommunication*, as you may see 1 *Cor.* 15. 11. and from the Kingdom of God hereafter, as it is, 1 *Cor.* 6. 10.

4. The other more close and private way of spreading such reports is that of the *Whisperer*, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less public, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please somebody else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town: This sort of slanderer is of all others the most dangerous, for he works in the *dark*, tyes all he speaks to, not to own him as the author, so that whereas in the more public accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poison, works incurable effects, before ever the man discern it. This sin of whispering is by Saint *Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the most incurable wounds of this sword of the tongue; the very bane and pest of human society; and that which not only robs single persons of their good names, but

oftentimes whole families, nay, public societies of men of their peace, what ruins: what confusions hath this one sin wrought in the world? 'Tis *Solomon's* observation, *Prov.* 18. 28. That a *whisperer separateth chief friends*, and sure one may truly say of tongues thus employed, that they are *set on fire of Hell*, as *Saint James* saith, *Chap.* 3. 6.

5. This is such a guilt that we are to beware of all the *degrees* of approach to it, of which there are several steps; the *first* is the giving ear to, and cherishing of those that come with slanders, for they that entertain and receive them, encourage them in the practice; for as our common proverb says, if there were no Receivers, there would be no thief; so if there were none that would give an ear to tales, there would be no talebearers. A *second* step is, the giving too easy credit to them, for this helps them to attain part of their end, they desire to beget a general ill opinion of such a man, but the way of doing it must be by causing it, *first*, in particular men: and if thou suffer them to do it in thee, they have so far prospered in their aim. And for thy own part thou dost a great injustice to thy neighbor to believe ill of him without a just ground, which the accusation of such a person certainly is not. A *third* step is the reporting to others, what is thus told thee; by which thou makest thyself directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbor thy own good opinion, endeavourest to rob him also of that of others. This is very little below the guilt of the *first whisperer*, and tends as much to the ruin of our neighbors credit. And these several degrees have so close a dependence one upon another, that it will be very hard for him that allows himself the *first*, to escape the other; and indeed he that can take delight to hear his neighbor defamed, may well be presumed of so malicious a humor, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, then to his innocence; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up even against his nearest, and dearest relations; so that this whisperer, and slanderer is to be looked on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But besides *this* grosser way of *slandering*, there is *another*, whereby we may impair, and lessen the *credit* of our neighbor, and that is by *contempt*, and *despising*; one common effect whereof is *scoffing*, and deriding him. This is very injurious to a man's reputation, for the generality of men do rather take up opinions upon trust, then judgment; and therefore if they see a man despised, and scorned, they will be apt to do the like. But besides this effect of it, there is a present injustice in the very act of despising, and scorning others. There are ordinarily but three things, which are made the occasions of it, (unless it be with such, with whom virtue and godliness are made the most reproachful things, and such despising is not only an injury to our neighbor, but even to God himself for whose sake it is, that he is so despised) those three are *first* the *infirmities*, *secondly* the *calamities*, *thirdly* the *sins* of a man, and each of these are very far from being ground of our triumphing over him.

7. *First*, for *infirmities*, be they either of body or mind, the deformity and unhandsomness of the one, or the weakness, and folly of the other, they are things out of his power to help,

they are not his faults, but the wise dispensations of the great Creator, who bestows the excellency of body and mind, as he pleases, and therefore to scorn a man, because he hath them not, is in effect to reproach God who gave them not to him.

8. So also for the *calamities*, and miseries, that befall a man, be it want, or sickness, or whatever else, these also come by the providence of God, who raiseth up, and pulleth down, as seems good to him, and it belongs not to us to judge, what are the motives to him to do so, as many do, who upon any affliction that befalls another, are presently concluding, that sure it is some extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Savior reproves in the *Jews*, *Luk. 13.* where on occasion of the extraordinary sufferings of the *Galileans*, he asks them, *verse. 2. Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, ye shall all likewise perish:* when we see God's hand heavy upon others, it is no part of our business to judge them, but ourselves, and by repentance to prevent, what our own sins have deserved. But to reproach, and revile any that are in affliction, is that barbarous cruelty, taken notice of by the *Psalmist*, as the height of wickedness, *Psal. 69. 26. They persecute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded:* In all the miseries of others, compassion becomes a debt to them; how unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

9. Nay the very *sins* of men, though as they have more of their *wills* in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable; in all these cases, if we consider how subject we are to the like ourselves; and that it is only God's mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with thankfulness, then down on them with contempt and despising. Thus you see *the direct* injustice of *scorning* and *contemning* our brethren, to which when *that other* is added, which naturally follows, as a consequent of this; to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great and *horrible injustice* to our neighbor in respect of his credit.

10. Now how great the injury of *destroying* a man's *credit* is, may be measured by these two things; *first*, the value of the thing he is robbed of, and *secondly* the difficulty of making reparations. For the *first*, 'tis commonly known, that a man's good name is a thing he holds most precious, oftentimes dearer then his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but 'tis sure it is that, which hath even by sober men been esteemed one of the greatest happiness of life: And to some sort of men, such especially as subsist by dealings in the world, tis so necessary, that it may well be reconed as the means of their livelihood, and then sure, 'tis no slight matter to rob a man of what is thus valuable to him.

11. *Secondly*, the difficulty of making *reparations* increaseth the injury, and that is such in this case of defamation, that I may rather call it an impossibility then a difficulty: For when men



are possessed of an ill opinion of a person, 'tis no easy matter to work it out; so that the slanderer is herein like a *young Conjurer*, that *raises a Devil he knows not how to lay again*. Nay, suppose men were generally as willing to lay down ill conceits of their neighbors, as they are to take them up, yet how is it possible for him that makes even the most *public recantation* of his slander, to be sure that every man that hath come to the hearing of the one, shall do so of the other also? And if there be but one person, that doth not, (as probably there will be many) then is the reparation still short of the injury.

12. This consideration is very fit to make men afraid of doing this wrong to their neighbor; but let it not be made use of to excuse those that have already done the wrong, from endeavoring to make the best *reparations* they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it: And this is so necessary towards the obtaining pardon of the sin, that none must expect the one, that do not perform the other. Whosoever therefore sets himself to repent of his faults of this kind, must by all prudent means endeavor to restore his neighbor to that degree of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself, of confessing publicly the slander, he must rather submit to that, than be wanting to this necessary part of justice, which he owes to the wronged party.

13. Thus I have gone through these four branches of *Negative Justice* to our Neighbor; wherein we must yet further observe, that this justice binds us not only in respect of our words, and actions, but of our very *thoughts*, and affections also; we are not only forbid to hurt, but to hate, not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, not delight in them after they are befallen him: we must take no pleasure either in the sin of his Soul, or hurt of his body; we must not *envy* him any good thing he enjoys, nor so much as *wish* to possess ourselves of it: Neither will it suffice us, that we so bridle our *tongue*, that we neither slander, nor revile, if we have that malice in our *hearts*, which makes us *wish* his discredit; or rejoice, when we find it procured, though we have no hand in the procuring it. This is the peculiar property of *God's Laws*, that they reach to the *heart*; whereas men's can extend only to the words, and actions; and the reason is clear, because he is the only Law-giver, that can see what is in the heart, therefore if there were the perfectest innocence in our tongue, and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov 4. 23. Keep thy heart with all diligence, for out of it are the issues of life*. Let us strictly guard that, so that no malicious unjust thought enter there; and that not only, as it may be the means of betraying us to the grosser act, but also as it is in itself such a pollution in God's sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Mat. 5. 8. Blessed are the pure in heart, for they shall see God*.

14. I come now to speak of the *Positive* part of *Justice*, which is the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are *some* that are general to all mankind, *others* that are restrained within some certain conditions and qualities of men, and become due only by virtue of those qualifications.

15. Of the *first* sort, that is those, that are due to all men, we may reckon *first* the speaking *Truth*, which is a common debt we owe to all mankind; speech is given us as the instrument of intercourse and society, one with another, the means of discovering the mind which otherwise lies hid, and concealed, so that were it not for this, our conversations would be but the same as of beasts: Now this being intended for the good and advantage of mankind, 'tis a due to it, that it be used to that purpose; but he that Lyes, is so far from paying that debt, that on the contrary he makes his speech the means of injuring and deceiving him he speaks to.

16. There might much be said to show the several sorts of Obligations we lie under, to speak *truth* to all men; but supposing I write to Christians, I need not insist on any other, then the Commands we have of it in Scripture, thus *Eph. 4 25.* the Apostle commands that *putting away lying, they speak every man truth with his neighbor:* And again, *Col. 3. 9. Lye not one to another:* and *Prov. 6. 17. a lying tongue is mentioned as one of those things that are abominations to the Lord.* Yea so much doth he hate a lie, that it is not the most pious and religious end, that can reconcile him to it, the man that lies, though in a zeal to God's glory, shall yet be judged as a sinner, *Rom. 3. 7.* what shall then become of those multitudes of men that lie on quite other ends? some out of malice, to mischief others, some out of covetousness to defraud their neighbors, some out of pride, to set themselves out, and some out of fear, to avoid a danger or hide a fault. But of a yet stranger sort, then all these, are those, that do it without any discernible temptation, that will tell lies by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent *liars.*

17. Among these divers kinds of falsehoods, *Truth* is become such a *rarity* among us, that it is a most difficult matter, to find such a man as *David* describes, *Psalms 15. 2. That speaketh the truth from his heart.* Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or man. But they are extremely deceived in both; for there is scarce any sin (that is at all endeavored to be hid) which is more discernible even to men: they that have a custom of lying, seldom fail, be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin, meets with greater scorn, and reproach; a Liar being by all accounted a title of the greatest infamy, and shame. But as for God, 'tis madness to hope that all their Arts can disguise them from him, who needs none of those casual ways of discovery, which men do, but sees the heart, and so knows at the very instant of speaking, the falsehood of what is said: and then by his Title of *The God of Truth*, is tied not only to hate, but punish it, and accordingly you see, *Rev 20.* that the Lyars are in the number of those that are *shut out of the new Jerusalem;* and not only so, but also have their *part in the Lake that burneth with Fire and Brimstone.* If therefore thou be not of the humor of that unjust Judge Christ speaks of, *Luke 18. 2. Who neither feared God, nor regarded man,* thou must resolve on this part of Justice, the putting away lying, which is abhorred by both.

18. A *second* thing we owe to all is *Humanity* and *Courtesie* of behavior, contrary to that sullen churlishness we find spoken of in *Nabal*, who was of such a temper, *that a man could not speak to him,* *1 Sam. 25. 17.* There is sure so much of respect due to the very nature of mankind, that

no accidental advantage of health or honor, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behavior to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it.

19. This is the common guilt of all *proud* and *haughty* persons, who are so busy in admiring themselves, that they over look all that is valuable in others, and so think they owe not so much as common civility to other men, whilst they set up themselves as *Nebuchadnezzar did his Image to be worshipped of all*. This is sure very contrary to what the Apostle exhorts, *Rom 12. 10. In honor prefer one another*: And again, *Phil. 2. 4. Look not every man on his own things, but every man also on the things of others*; and let such remember the sentence of our blessed Savior, *Luke 14. 11. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted*, which we often find made good to us, in the strange down falls of proud men. And it is no wonder, for this sin makes both God and men our enemies; God, as the Scripture everywhere testifies, abhors it, and all that are guilty of it, and men are by means of it used so contemptuously and unkindly by us, that they are by nothing more provoked against us, and then whom God and man thus resist, who shall secure and uphold?

20. A *third* thing we owe to all is *Meekness*; that is, such a patience, and gentleness towards all, as may bridle that mad passion of anger, which is not only very uneasy to ourselves, as hath already been shown, but also very mischievous to our neighbors, as the many outrages, that are oft committed in it, do abundantly testify. That this duty of *meekness* is to be extended to all men, there is no doubt; for the Apostle in express words commands it, *1 Thess. 5. 14. Be patient towards all men*, and that it should seem in spite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing*: and *Timothy* is commanded to exercise this *meekness* even towards them who oppose themselves against the Doctrine of the Gospel, *2 Tim. 2. 24.* which was a case, wherein some heat would probably have been allowed, if it might have been in any.

21. This virtue of *meekness* is so necessary to the preserving the peace of the world, that it is no wonder, that Christ, who came to plant peace among men, should enjoin *meekness* to all. I am sure the contrary effects of rage and anger are everywhere discernible, it breeds disquiet in Kingdoms, in Neighbourhoods, in Families, and even between the nearest relations; 'tis such a humor, that *Solomon* warns us never to enter a friendship with a man that is of it, *Prov. 22. 24. Make no friendship with an angry man, and with a furious man thou shalt not go*. It makes a man unfit to be either friend or companion, and indeed makes one insufferable to all that have to do with one, as we are again taught by *Solomon*, *Prov. 21. 19* where he prefers the *dwelling* in a *wilderness*, rather than with a *contentious and angry woman*, and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed to any that have not the same unquietness of humor, there can scarce be a greater uneasiness, then to converse with those, that have it, though it never proceed farther, then words. How great this sin is, we may judge by what our Savior says of it, *Matt. 5.* where there are several

degrees of punishment allotted to several degrees of it; but alas! we daily outgo that, which he there sets as the highest step of this sin; the calling *thou fool*, is a modest sort of reviling, compared with those multitudes of bitter reproaches we use in our rages.

22. Nay, we often go yet higher; reproaches serve not our turn, but we must *curse* too; How common is it to hear men use the horredst execrations, and *cursings* upon every the slightest cause of displeasure? nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom. 12. 14. Bless and curse not*; Yea, the precept of our blessed Savior himself, *Matth. 5. 44. Pray for those that despi•efully use you*. Christ bids us pray for those, who do us all injury, and we are often *cursing* those, who do us none. This is a kind of saying our prayers backward indeed, which is said to be part of the ceremony the Devil uses, at the making of a *Witch*, and we have in this case also reason to look on it, as a means of bringing us into acquaintance, and league with that accursed spirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the *New Jerusalem*, but marks us out for inhabitants of that *land of darkness*. I conclude this with the advice of the Apostle, *Eph. 4, 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice*.

23. Having spoken thus far of those common dues, wherein all men are concerned, and have a right, I am now to proceed to those other sorts of dues, which belong to particular persons, by virtue of some special qualification. These qualifications may be of *three* kinds, that of *excellency*, that of *Want*, and that of *Relation*.

24. By that of *excellency*, I mean any extraordinary gifts, or endowments of a person; such as wisdom, learning, and the like, but especially grace: these being the singular gifts of God, have a great value and respect due to them, wheresoever they are to be found; and this we must readily pay by a willing, and glad acknowledgement of those his gifts in any he has bestowed them on, and bearing them a reverence, and respect, answerable thereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others, as they do, who will yield nothing to be reason, but what themselves speak, nor anything piety, but what agrees with their own practice.

25. Also we must not *envy*, or grudge that they have those gifts, for that is not only an injustice to them, but injurious also to God who gave them as it is at large set forth in the *parable of the laborers*, *Mat. 20*. where he asks them, who grumbled at the masters bounty to others, *Is it not lawful for me to do what I will with my own, is thine eye evil because mine is good?* This envying at God's goodness to others, is in effect a murmuring against God, who thus disposes it, neither can there be a greater, and more direct opposition against him, then for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him. and then in respect of the *man*, 'tis the most unreasonable thing in the world, to love him the less, merely because he has those good qualities, for which I ought to love him more.

26. Neither must we *detract* from the excellencies of others, we must not seek to eclipse or darken them by denying either the kinds, or degrees of them; by that means to take off that

esteem, which is due to them. This sin of detraction is generally the effect of the former, of envy, he that envies a man's worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excellencies; or if they be so apparent, that he knows not how to cloud them, he will try if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by casting in some *dead flies*, as the wise man speaks, *Eccles. 10. 1. Strive to corrupt the savor of the ointment*: this is a great injustice, and directly contrary to that duty we owe, of acknowledging, and reverencing the gifts of God in our brethren.

27. And both those sins of *envy*, and *detraction* do usually prove as great follies, as wickedness; the envy constantly brings pain, and torment to a man's self, whereas if he could but cheerfully, and gladly look on those good things of another's, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him but besides that those gifts of his brother may be many ways helpful to him, his wisdom and learning may give him instruction; his piety, and virtue, example, &c. but all this the envious man loseth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for *detraction*, that can hardly be so managed, but it will be found out; he that is still putting in Caveats against men's good thoughts of others, will quickly discover himself to do it out of envy, and then that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying.

29. What hath been said of the value, and respect due to those excellencies of the mind, may in a lower degree be applied to the outward advantages of *honor*, greatness, and the like. These though they are not of equal value with the former (and such for which no man is to prize himself) yet in regard, that these degrees, and distinctions of men are by God's wise providence disposed, for the better ordering of the world, there is such a *civil respect* due to those, to whom God hath dispenc'd them, as may best preserve that order, for which they were intended. Therefore all inferiors are to behave themselves to their superiors with modesty, and respect, and not by a rude boldness confound that order which it hath pleased God to set in the world, but according as our Church-Catechism teaches, *order themselves lowly and reverently to all their betters*. And here the former caution against *envy* comes in most seasonably; these outward advantages being things, of which generally men have more taste, than of the other, and therefore will be more apt to envy, and repine to see others exceed them therein, to this therefore all the former considerations against envy will be very proper, and the more necessary to be made use of, by how much the temptation is in this case to most minds the greater.

30. The *second* qualification is that of *want*; whoever is in *distress* for anything, wherewith I can supply him, that distress of his makes it a duty in me so to supply him, and this in all kinds of wants. Now the ground of its being a *duty* is, that God hath given men abilities not only for their own use, but for the advantage and benefit of others, and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he

that is *ignorant* and wants knowledge is to be *instructed* by him, that hath it, and this is one special end, why that knowledge is given him: *The tongue of the learned is given to speak a word in season. Isaiah 50. 4.* He that is in *sadness*, and affliction, is to be *comforted* by him that is himself in cheerfulness. This we see Saint *Paul* makes it the end of God's comforting him, that he *might be able to comfort them that are in any trouble, 2 Cor. 1. 4.* He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those who have such abilities, and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbor, appears plainly by that text, *Levite. 19. 17 Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him;* where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any *slander*, or unjust defamation, is to be defended, and *cleared* by him, that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an injustice, that of slandering our neighbor is, I have already shown.

31. *Lastly*, he that is in *poverty* and need, must be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Prov. 3. 27. Withhold not good from him to whom it is due, when it is in the power of thine hand to do it:* and what that good is, he explains in the very next verse: *Say not to thy neighbor, go and come again, and tomorrow I will give, when thou hast it by thee:* It seems 'tis the withholding a due, so much as to defer giving to our poor neighbor. And we find God did among the *Jews* separate a certain portion of every man's increase to the use of the poor, *a tenth every third year* (which is all one with a *thirtieth part every year, Deut. 14. 28. 29.* And this was to be paid not as a charity, or liberality, but as a debt, they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish*, that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazarus's* lie unrelieved at our doors, they having a better right to our superfluities, than we ourselves have, and then what is it, but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion.

32. In all the foregoing cases, he that hath ability is to look upon himself, as God's steward, who hath put it into his hands to distribute to them, that want, and therefore not to do it, is the same injustice and fraud, that it would be in any *steward* to purse up that money for his private benefit, which was entrusted to him, for the maintenance of the family, and he that shall do thus, hath just reason to expect the doom of the *unjust steward, Luke 16. to be put out of the stewardship,* to have those abilities taken from him, which he hath so unfaithfully employed. And as for all the rest, so particularly for that of *wealth*, 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often by strange undiscernable ways to poverty; and no wonder, he having no title to God's blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites* before they could make that challenge of God's promise to bless them, *Deut. 26. 15. Look down from thy holy habitation and bless thy people Israel, &c.* they were first to pay the poor man's tithes, *ver. 12.* without which they could lay

no claim to it. This withholding *more than is meet*, as Solomon says, *Prov. 11. 24. tends to poverty*; and therefore as thou wouldst play the *good husband* for thyself, be careful to perform this justice according to thy ability to all that are in want.

33. The *third qualification* is that of *Relation*, and of that there may be divers sorts, arising from divers grounds, and duties, answerable to each of them. There is first a *relation* of a *Debtor* to a *Creditor*; and he that stands in that relation to any, whether by virtue of bargain, loan, or promise, 'tis his duty to pay justly what he owes, if he be able (as on the other side if he be not; 'tis the *Creditors*, to deal charitably and Christianly with him, and not to exact of him beyond his ability.) But I need not insist on this, having already by showing you the sin of *withholding debts*, informed you of this duty.

34. There is also a *relation* of an *obliged person* to his *Benefactor*, that is one that hath done him *good*, of what kind soever, whether *spiritual*, or *corporal*; and the duty of that person is, *first thankfulness*, that is a ready and hearty acknowledgement of the courtesy received: *secondly, prayer* for God's blessings, and rewards upon him; and *thirdly*, an endeavor, as opportunity and ability serves, to make returns of kindness, by doing good turns back again. This duty of *gratitude* to *Benefactors* is so generally acknowledged by all, even the most barbarous and savagest of men, that he must have put off much of his human nature, that refuses to perform it. The very *Publicans* and *sinners*, as our *Savior* says, *do good to those ••a do good to them*.

35. Yet how many of us fail even in this, how frequent is it to see men, not only neglect to repay courtesies, but return injuries instead of them? it is too observable in many particulars, but in none more, then in the case of *advice*, and *admonition*, which is of all others, the most precious part of kindness, the reallest good turn that can be done from one man to another. And therefore those that do this to us, should be looked on, as our prime and *Greatest Benefactors*. But alas! how few are there that can find gratitude, shall I say? nay patience for such a courtesy? Go about to admonish a man of a fault, or tell him of an Error, he presently looks on you, as his enemy, you are, as *S. Paul* tells the *Galatians, Chap. 4. 16. become his enemy because you tell him the truth*; such a pride there is in men's hearts, that they must not be told of anything amiss, though it be with no other intent, but that they may amend it. A strange madness this is, the same that it would be in a sick man, to fly in the face of him that comes to cure him, on a fancy that he disparaged him in supposing him sick; so that we may well say with the *Wise man, Prov. 12. 1. He that hateth reproof is brutish*. There cannot be in the world a more unhappy temper, for it fortifies a man in his sins, raises such *Mounts*, and *Bulwarks* about them, that no man can come to assault them; and if we may believe *Solomon, destruction will not fail to attend it, Prov. 29. 1. He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy*. But then again in respect of the admonisher, 'tis the greatest injustice, I may say, cruelty that can be, he comes in tenderness, and compassion to rescue thee from danger, and to that purpose puts himself upon a very uneasy task; for such the general impatience men have to admonition, hath now made it; and what a defeat, what a grief is it to him to find, that instead of reforming the *first fault*, thou art run into a *second*; to wit, that of causeless displeasure against him? This is one of the

worst, and yet I doubt, the commonest sort of unthankfulness to *Benefactors*, and so a great failing in that duty we owe to that sort of relation. But perhaps these will be looked on as remote relations (yet 'tis sure they are such as challenge all that duty I have assigned to them) I shall in the next place proceed to those relations, which are by all acknowledged to be of the greatest nearness.

**PARTITION XIV. Of Duty to Parents; Magistrates, Pastors. Of the Duty of Parents to Children, &c.**

§ 1. THE *first* of those nearer sorts of relations, is that of a *Parent*; And here it will be necessary to consider the several sorts of *Parents*, according to which the duty of them is to be measured. Those are these three, the *Civil*, the *Spiritual*, the *Natural*.

2. The *Civil Parent* is he, whom God hath established the *Supreme Magistrate*, who by a just right possesses the Throne in a Nation. This is the common Father of all those that are under his authority. The duty we owe to this *Parent* is, *first*, *Honor* and *Reverence*, looking on him, as upon one, on whom god hath stamped much of his own power and authority, and therefore paying him all honor and esteem, never daring, upon any pretence whatsoever, to *speakevil of the Ruler of our people*, Acts 23. 5.

3. *Secondly*, *Paying Tribute*; This is expressly commanded by the Apostle, *Rom. 13. 6. Pay ye Tribute also, for they are God's Ministers attending continually upon this very thing*. God has set them apart as *Ministers* for the common good of the people, and therefore 'tis all justice, they should be maintained and supported by them. And indeed when it is considered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reason to envy them these dues; and it may truly be said, there is none of their poor laboring subjects that earns their living so hardly.

4. *Thirdly*, We are to pray for them: this is also expressly commanded by the Apostle, *1 Tim. 2. 2. to be done for Kings, and for all that are in authority*. The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others need prayers for God's direction, assistance, and blessing, and the prayers that are thus poured out for them, will return into our own bosoms, for the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned.

5. *Fourthly*, We are to pay them *Obedience*. This is likewise strictly charged by the Apostle, *1 Peter 2. 13. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as Supreme, or unto Governors as those that are sent by him*: We owe such an *obedience* to the supreme power, that whoever is authorized by him, we are to submit to; and *S. Paul* likewise is most full to this purpose, *Romans 13. 1. Let every soul be subject to the higher powers*: And again, *Ver. 2. Whosoever resisteth the powers, resisteth the Ordinance of God*. And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity; to show us, that no pretence of the wickedness of our Rulers can free us of this duty. An *obedience* we must pay either *Active* or *Passive*: the *Active* in the case of all lawful commands; That is, when ever the Magistrate commands something, which is not contrary to some command of God, we are then bound to act according to that command of



the Magistrate, to do the things he requires. But when he enjoins anything contrary to what God hath commanded, we are not then to pay him this *active obedience*; we may, nay we must refuse thus to *act*, (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornness) we are in that case to *obey God rather than man*. But even this is a season for the *Passive obedience*, we must patiently suffer, what he inflicts on us, for such refusal, and not, to secure ourselves, rise up against him. *For who can stretch his hand against the Lord's anointed, and be guiltless?* says David to Abishai, 1 Samuel 26. 9. and that at a time when David was under a great persecution from Saul, nay, had also the assurance of the Kingdom after him, and St. Paul's sentence in this case is most heavy, Rom. 13. 2. *They that resist shall receive to themselves damnation*. Here is very small encouragement to any to rise up against the lawful Magistrate, for though they should so far prosper here, as to secure themselves from him by this means, yet there is a King of Kings from whom no power can shelter them, and this damnation in the close will prove a sad prize of their victories. What is on the other side the duty of the Magistrate to the people will be vain to mention here, none of that rank being like to read this Treatise, and it being very useless for the people to inquire, what is the duty of their Supreme, wherein the most are already much better read, than in their own, it may suffice them to know that whatsoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs.

6. The second sort of *Parents* are the *spiritual*; That is, the *Ministers* of the Word, whether such, as be *Governors* in the *Church*, or others under them, who are to perform the same offices to our Souls, that our natural parents do to our bodies. Thus S. Paul tells the *Cointhians*, that in *Christ Jesus he had begotten them through the Gospel*, 1 Cor. 4. 15. and the *Galatians*, Chap. 4. 19. that he *travels in birth of them, till Christ be formed in them*: And again, 1 Cor. 3. 2. *He had fed them with Milk*; that is, such *Doctrines* as were agreeable to that infant state of Christianity they were then in; but he had *stronger meat for them of full age*, Heb. 5. 14. All these are the Offices of a Parent, and therefore they that perform them to us, may well be accounted as such.

7. Our duty to these is *first to love them*, to bear them that kindness, which belongs to those who do us the greatest benefits. This is required by S. Paul, 1 Thess. 5. 13. *I beseech you, brethren, mark them which labor among you, and are over you, in the Lord, and admonish you, and esteem them very highly in love for their works sake*. The work is such as ought in all reason to procure them *love*, it being of the highest advantage to us.

8. *Secondly*, 'Tis our duty to *value* and *esteem* them, as we see in the text now mentioned, and surely this is most reasonable, if we consider either the nature of their work, or who it is that employs them. The nature of their work is of all others the most excellent; we use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no Merchandize of equal worth with a Soul, and this is their Traffick, rescuing precious Souls from perdition. And if we consider further, who it is that employs them, it yet adds to the reverence due to them. They are *Ambassadors for Christ*, 2 Cor. 5. 20. and Ambassadors are by the Laws of all Nations to be used with a respect, answerable to the

quality of those that send them. Therefore Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luke 10. 16. It seems there is more depends on the despising of Ministers, then men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime, and sport to affront, and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'Tis as if a man on his own head should go, as an Ambassador from his Prince; the Apostle says of the Priests of the Law, which yet are inferior to those of the Gospel, *That no man taketh this honor to himself, but he which was called of God.* Heb. 5. 4. How shall then any man dare to assume this greater honor to himself, that is not called to it; Neither will it suffice to say, they have the *inward call* of the spirit; for since God hath established an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those thieves and robbers, as our Savior speaks, *John 10. which come not in by the door.* Besides the sad experience of these times show, that many who pretend most to this inward call of the spirit, are called by some other spirit, then that of God, the doctrines they vent, being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be looked on as those seducers, those false prophets, whereof we are so often warned in the *Epistles* of the *Apostles*. And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying sin, that he made of *the manest of the people priests*; that is, such as had by God's institution no *right* to it, and whoever hearkens to these *uncalled preachers* runs into that very sin, for without the encouragement of being followed, they would not long continue in the course, and therefore they that give them that encouragement, have much to answer for and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

9. *Thirdly*, We owe to them *maintenance*: but of this I have spoken already in the first part of this Book, and shall not here repeat. *Fourthly*, We owe them *obedience*, *Obey them*, saith the Apostle, *that have the rule over you and submit yourselves, for they watch for your Souls*, Heb. 13. 17. This *obedience* is to be paid them in spiritual things; that is, whatsoever they out of God's word shall declare to us, to be God's Commands, these we are diligently to obey, remembering that it is not they, but God requires it, according to that of Christ, *he that heareth you, heareth me*, Luke 10. 16. And this whether it be delivered by the way of public preaching, or private exhortation, for in both, so long as they keep them to the rule, which is God's Word, they are the *Messengers of the Lord of Hosts*. Mal. 2. 7. This obedience the Apostle enforceth from a double motive, one taken from their Ministry, another from themselves. *They watch*, says he, *for your Souls, as they that must give an account, that they may do it with joy, and not with grief*; The people are by their *obedience* to enable their Pastors to give a comfortable account of their Souls, and it is a most unkind return of all their care and labors; to be put to grieve for the ill success of them. But then in the *second* place, 'tis their

own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (says the Apostle, *Heb. 13. 17.*) *will be unprofitable for you; 'tis yourselves, that will finally prove the losers by it, you lose all those glorious rewards, which are offered, as the crown of this obedience, you get nothing but an addition to your sin and punishment, for as our Savior tells the Pharisees, If he had not come and spoken to them they had not had sin, John 15. 24.* that is, in comparison with what they then had; so certainly they that never had the Gospel preached to them, are much more innocent than they that have heard and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for Tyre and Sidon, which were Heathen Cities, than for them,* the same undoubtedly we may conclude of ourselves.

10. Lastly, We are to pray for them; This *S. Paul* everywhere requires of his Spiritual children; thus *Eph. 6. 7, 8.* having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel;* and so again, *Col. 4. 3.* And this remains still a duty to these Spiritual Fathers, to pray for such assistances of God's Spirit to them, as may enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbore to mention the duty of Magistrates.

11. The *third* sort of parent is the *natural*, the *fathers of our flesh*, as the Apostle calls them, *Heb. 12. 9.* And to these we owe several duties, as *first* we owe them *reverence*, and respect; we must behave ourselves towards them with all humility, and observance, and must not upon any pretence of infirmity in them, despise or contemn them, either in outward behavior, or so much as inwardly in our hearts. If indeed they have infirmities, it must be our business to cover, and conceal them; like *Shem and Japheth*, who while cursed *Cham* published and *disclosed the nakedness of their father, covered it*, *Gen. 9. 23.* and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep ourselves from looking on those *nakednesses* of our parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their Parents, but pretend they have those infirmities they have not; there is ordinarily such a pride, and headiness *in youth*, that they cannot abide to submit to the counsels, and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety, and experience. To such the exhortation of *Solomon* is very necessary, *Prov. 23. 22. Hearken to thy father that begat thee, and despise not thy mother when she is old.* A multitude of texts more there are in that book to this purpose, which shows that the wisest of men thought it necessary for children to attend to the counsel of their parents. But the youth of *our Age* set up for wisdom, the quite contrary way, and think they then become wits, when they are advanced to the despising the counsel, yea mocking the persons of their parents. Let such if they will not practice the exhortations, yet remember the threatening of the wise man, *Pro. 30. 17. The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

A *second* duty to them is *love*; we are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do anything that may grieve or disquiet them. This will appear but common *gratitude*; when 'tis remembered, what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This *love* is to be expressed several ways, *first*, in all kindness of *behavior*, carrying ourselves not only with an awe, and respect, but with kindness and affection, and therefore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve, and afflict them. *Secondly*, this love is to be expressed in *praying* for them. The debt a *child* owes to a parent is so great, that he can never hope himself to discharge it, he is therefore to call in God's aid, to beg of him, that he will reward all the good, his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that instead of calling to heaven for blessings on their parents, ransack hell for *curses* on them, and pour out the blackest *execrations* against them? This is a thing so horrid, that one would think there needed no persuasion against it, because none could be so vile, as to fall into it, but we see God himself, who best knows men's hearts, saw it possible; and therefore laid the heaviest punishment upon it: *He that curseth father or mother, let him die the death*, Exod 21. 17 And alas! our daily experience tells us, 'tis not only possible, but common even this of uttering curses But 'tis to be feared, there is another, yet more common, that is the *wishing curses*, though fear or shame keep them from speaking out. How many children are there, that either through impatience of the Government, or greediness of the possessions of the Parents, have *wisht* their deaths? But whoever doth so let him remember, that how sly and fairly soever he carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this heinous offender, a curser of his Parents. And then let it be considered, that God hath as well the power of punishing, as of seeing, and therefore since he hath pronounced death to be the reward of that sin 'tis not unreasonable to expect he may himself inflict it; that they who *watch* for the death of their Parents, may untimely *meet* with their own. The *fifth* Commandment promiseth *long life* as the reward of honoring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary, and sure there is nothing more highly contrary to that duty, then this we are now speaking of, the cursing our Parents.

14. The *third* duty we owe to them is *Obedience*; This is not only contained in the *fifth* Commandment, but expressly enjoined in other places of Scripture. *Ephes. 6. 1. Children obey your Parents in the Lord, for this is right*; and again, *Col. 3. 20. Children obey your Parents in all things, for this is well-pleasing to the Lord*. We owe them an *obedience* in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred, and therefore if any Parent shall be so wicked, as to require his child to steal, to lie, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command, nay, he must disobey, or else he offends against a higher duty, even that he owes to God, his Heavenly Father. Yet when 'tis thus necessary to refuse obedience,

he should take care to do it in such a modest, and respectful manner that it may appear 'tis *conscience* only, and not *stubbornness* moves him to it. But in case of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter; How little this duty is regarded is too manifest everywhere in the world, where Parents generally have their children no longer under command, then they are under the rod; when they are once grown up, they think themselves free from all obedience to them; or if some do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only *Worldly Prudence*; They fear to displease their Parents, lest they should shorten their hand toward them, and so they shall lose somewhat by it; but how few are there that obey purely upon conscience of duty? This Sin of *Disobedience to Parents* was by the Law of *Moses* punishable *with death*, as you may read *Deut. 21. 18.* but if Parents now a days should proceed so with their children, many might soon make themselves childless.

15. But of all the acts of *disobedience*, that of *marrying against the consent of the Parent*, is one of the highest. Children are so much the goods, the Possessions of the Parent, that they cannot without a kind of *theft*, give away themselves without the allowance of those, that have the right in them; and therefore we see under the Law, the *Maid that had made any vow, was not suffered to perform it, without the Consent of the Parent. Numb. 30. 5.* the right of the Parent was thought of force enough to cancel, and make void the Obligation, even of a vow, and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed.

16. A *fourth* duty to the Parent is to *assist*, and minister to them in all their *wants* of what kind soever, whether weakness, and sickness of body, decayedness of understanding, or poverty, and lowness in estate; in all these the child is bound according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very same benefit from the Parent, the child had then no strength to support, no understanding to guide itself; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the child is to perform the same offices back again to them. As for that of *Relieving* their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee: but besides this, Christ himself teaches us, that this is contained within the precept of honoring their Parents; for when *Mar. 7. 13.* he accuses the Pharisees of *rejecting the Commandment of God, to cleave to their own traditions*, he instances in this particular, concerning the relieving of Parents, whereby 'tis manifest that this is a part of that duty which is enjoined in the *fifth* Commandment, as you may see at large in the Text, and such a duty it is that no pretence can absolve, or acquit us of it. How then shall those answer it, that deny relief to their poor Parents, that cannot part with their own excesses, and superfluities, which are indeed their sins, to satisfy the necessities of those to whom they owe their being? Na, some there are yet worse, who out of pride scorn to own their parents in their poverty: Thus it often happens, when the *Child* is advanced to dignity or wealth, they think it a disparagement to them to

look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanness of their birth, and so the poor Parent fares the worse for the prosperity of his child. This is such a pride and unnaturalness together, as will surely find a sharp vengeance from God; for if *Solomon* observe of *Pride* alone, that it is the *fore-runner of destruction*, *Prov.* 16. 18. we may much rather conclude so of it, when it is thus accompanied.

17. To this that hath been said of the duty of *Children* to their *Parents*, I shall add only this; That no unkindness, no fault of the Parent, can acquit the child of this duty; but as *S. Peter* tells servants, *1 Peter* 2. 18. that they *must be subject not only to the good and gentle Masters, but also to the froward*; so certainly it belongs to children to perform duty not only to the kind and virtuous, but even to the *harshes*t, and wicked'st Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet that is not the only nor chiefest ground of it; That is laid in the Command of God, who requires us thus to honor our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done anything to oblige the child, (which can hardly be imagined) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, though none of the other tie of gratitude, should lie on us.

But as this is due from the child to the Parents, so on the other side there are other things also due from the *Parents* to the *Child*, and that throughout the several states and Ages of it.

18. *First*, There is the care of *nourishing* and *sustaining* it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himself; This is a duty, which nature teaches, even the *savage beasts*, have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question, *Whether the Mother be obliged to give the Child its first nourishment, by giving it Suck herself*, because 'twill not be possible to affirm universally in the Case, there being many circumstances, which may alter it, and make it not only lawful, but best not to do it; all I shall say, is, that where no impediment of sickness, weakness, or the like does happen, 'tis surely best for the Mother herself to perform this office, there being many advantages to the child by it, which a good Mother ought so far to consider, as not to sell them to her own sloth, or niceness, or any such unworthy motive; for where such only are the grounds of bearing it, they will never be able to justify the omission, they being themselves unjustifiable.

But besides this *first* care, which belongs to the body of the child, there is another, which should begin near as early, which belongs to their Souls, and that is the *bringing them to the Sacrament of Baptism*, thereby to procure them an early right to all those precious advantages, which that Sacrament conveys to them. This is a duty the *Parents* ought not to delay, it being most reasonable, that they who have been instruments to convey the stain and pollution of sin to the poor *Infant*, should be very earnest and industrious to have it washed off, as soon as may be: Besides the life of so tender a creature is but a blast, and many times gone in a moment; and though we are not to despair of God's mercy to those poor children, who die without Baptism, yet surely those Parents commit a great fault, by whose neglect it is, that they want it.

19. Secondly, The Parents must provide for the *education* of the child; they must, as *Solomon* speaks, *Proverbs 22. 6. Train up the child in the way he should go.* As soon therefore as children come to the *use of reason*, they are to be instructed, and that first in those things, which concern their eternal wellbeing they are by little and little to be taught all those things which God hath commanded them, as their duty to perform; as also what glorious rewards he hath provided for them, if they do it, and what grievous and eternal punishments, if they do it not. These things ought as early, as is possible, to be instilled into the minds of children, which (like *new vessels*) do usually keep the favor of that which is first put into them; and therefore it nearly concerns all Parents to look they be at first thus seasoned with *Virtue and Religion.* 'Tis sure if this be neglected, there is one ready at hand to fill them with the contrary, the *Devil* will be diligent enough to instill into them all wickedness and vice, even from their cradles, and there being also in all our natures so much the greater aptness to evil, then to good, there is need of great care and watchfulness, to prevent those endeavors of that enemy of Souls, which can no way be, but by possessing them at first with good things, breeding in them a love to virtue, and a hatred of vice; that so when the *temptations* come, they may be armed against them. This surely is above all things the *duty of Parents* to look after, and the neglect of it is a horrible cruelty; We justly look upon those Parents, as most unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderness, compared to this of neglecting his education, for by that he ruins his Soul, makes him miserable eternally; and God knows multitudes of such cruel Parents there are in the world, that thus give up their children to be *possessed by the Devil*, for want of an early acquainting them with the ways of God; nay, indeed how few there are that do conscionably perform this duty, is too apparent by the strange rudeness and ignorance that is generally among youth: the children of those who call themselves Christians, being frequently as ignorant of God and Christ as the meerest Heathens. But whoever they are, that thus neglect this great duty, let them know that it is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves. For as God says to the careless watchmen, *Ezek. 3. 18. That if any soul perish by his negligence, that soul shall be required at his hands;* so surely will it fare with all Parents, who have this office of watchmen entrusted to them by God over their own children. A *second* part of education is the bringing them up to some employment, busying them in some honest exercise, whereby they may avoid that great *snare of the Devil, Idleness*, and also be taught some useful Art or Trade, whereby when they come to age, they may become profitable to the *Commonwealth*, and able to get an honest living to themselves.

20. To this great duty of *Educating of Children*, there is required as means, *first, Encouragement;* *secondly, Correction: Encouragement*, is *first* to be tried, we should endeavor to make children in love with duty, by offering them rewards and invitations, and when ever they do well take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children but with a face of sowreness and austerity; this seems to be that, which *S. Paul* forewarns Parents of, when he bids *fathers* not to *provoke their children to wrath*, *Col. 3. 21.* To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apostle tells us in the same verse, what will

be the issue of it, they will be discouraged, they will have no heart to go on in any good course, when the Parent affords them no countenance. The *second* means is correction, and this becomes seasonable, when the former will do no good, when all fair means, persuasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be first tried in words, I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blows; and in this case as *Solomon* says, *He that spareth his rod, hateth his son*, *Prov.* 13. 24. 'Tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befall the child, that is left to himself. But then this correction must be given in such a manner, as may be likely to do good; to which purpose it must first be given timely; the child must not be suffered to run on in any ill, till it have got a habit, and a stubbornness too. This is a great error in many Parents, they will let their children alone for divers years, to do what they list, permit them to lie, to steal, without ever so much as rebuking them, nay, perhaps please themselves to see the witty shifts of the child, and think it matters not what they do while they are little: But alas! all that while the vice gets root, and that many times so deep a one, that all they can do afterwards, whether by words or blows, can never pluck it up. *Secondly*, *Correction* must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. *Thirdly*, it must not be given *in rage*, if it be, it will not only be in danger of being immoderate, but it will lose its effect upon the child, who will think he is corrected, not because he has done a fault, but because his Parent is angry, and so will rather blame the Parent than himself, whereas on the contrary care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be thoroughly amended.

21. *Thirdly*, after children are grown up, and are *past* the age of *education*, there are yet other offices for the Parent to perform to them; the Parent is still to *Watch* over them, in respect of their souls, to observe how they practice those precepts which are given them in their education, and accordingly to exhort, encourage, or reprove, as they find occasion.

22. So also for their *outward estate*, they are to put them into some *course of living* in the world; if God have blest the Parents with wealth, according to what he hath, he must distribute to his children, remembering that since he was the instrument of bringing them into the world, he is according to his ability to provide for their comfortably living in it, they are therefore to be looked on as very unnatural parents, who, so they may have enough to spend in their own riots, and excess care not what becomes of their children, never think of providing for them. *Another* fault is usual among Parents in this business; they defer all the provisions for them, *till themselves be dead*, heap up perhaps great matters for them against that time, but in the mean time afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this: *First*, it lessens the child's affection to his parent, nay, sometimes it proceeds so far, as to make him wish his death, which though it be such a fault, as no temptation can excuse in a child, yet 'tis also a great fault in a Parent, to give that temptation. *Secondly*, it puts the child upon shifts and tricks; many times dishonest ones, to supply his necessities; this is, I doubt not a common effect of it, the hardness of Parents has often put men upon very unlawful courses, which when they are once acquainted with, perhaps they never leave, though the *first* occasion cease; and



therefore Parents ought to beware how they run them upon those hazards. Besides the *Parents* loses that contentment, which he might have in seeing his children live prosperously and comfortably, which none but an arrant *Earth Worm* would exchange for the vain imaginary pleasure of having money in his chest. But in this business of *providing for children*, there is yet another thing to be heeded, and that is, that the Parent get that *wealth honestly*, which he makes their portion; else 'tis very far from being a provision, there is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is sure to eat it out. This is so common an observation, that I need say nothing to confirm the truth of it; would God it were as generally laid to heart, as it seems to be generally taken notice of: Then surely Parents would not account it a reasonable motive to *unjust dealing*, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to spoil them of whatever they have lawfully gathered for them, the least mite of unlawful gain being of the nature of leaven, which *sours the whole lump*, bringing down curses upon all a man possesseth. Let all Parents therefore satisfy themselves with such provisions for their children as God shall enable them honestly to make, assuring themselves how little soever it be, 'tis a better portion than the greatest wealth unjustly gotten, according to that of *Solomon, Prov. 16. 8. Better is a little with righteousness, then great revenues without right.*

23. A *fourth* thing the *Parent* owes to the child is *Good Example*, he is not only to set him rules of virtue, and godliness; but he must himself give him a pattern in his own practice, we see the force of example is infinitely beyond that of precept, especially where the person is one, to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave themselves so before their children that their example may be a means of winning them to virtue; But alas! *this age* affords little of this care, nay, so far 'tis from it, that there are none more frequently the instruments of corrupting children, than their own Parents. And indeed how can it be otherwise, while men give themselves liberty to all wickedness, 'tis not to be hoped, but that the children which observe it, will imitate it; the child that sees his father *drunk*, will sure think, he may be so too, as well as his father. So he that hears him *swear*, will do the like, and so for all other vices, and if any Parent that is thus wicked himself, should happen to have so much more care of his child's Soul, than his own; as to forbid him the things which himself practices, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that which himself freely does and so he is never likely to be wrought upon by it. This consideration lays a most strict tie upon all Parents, to live *Christianly*, for otherwise they do not only hazard their own Souls, but those of their children also, and as it were purchase an estate of inheritance in Hell.

24. A *fifth* duty of *Parents* is *blessing their children*; the way of doing that is double, *first*, by their prayer; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate; and *secondly* by their piety they are to be such persons themselves as that a blessing may descend from them upon their posterity. This is often promised in Scriptures to godly men, that their *seed shall be blessed*.

Thus in the *second commandment*, God promises to *show mercy to the thousand generation of them that love him and keep his commandments*. And it is very observable in the *Jews*, that though they were a *stiff-necked generation*, and had very grievously provoked God, yet the godliness of their *forefathers, Abraham, Isaac, and Jacob*, did many times move God to save them from destruction; on the other side, we see that even good men have fared the worse for the iniquities of their fathers, Thus when *Josiah* had destroyed idolatry, restored God's service, and done good beyond all the Kings that were before him, yet there was *an old arrear of Manasseh his grand father*, which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight*, as you may read at large, *2 Kings 23*. If therefore Parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entail a blessing upon them.

25. *Sixthly*, Parents must take heed, that they use their power over their children with equity, and *moderation*, not to oppress them with *Unreasonable Commands*, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof Parents may often have use, but in none greater then in the business of *marrying their children*, wherein many that otherwise are good Parents, have been to blame, when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are *two things* which Parents ought especially to consider in the *matching their children*; the *first*, how they may live *Christianly*, and to that purpose to choose a virtuous and pious person, to link them with; the *second* is, how they may live *cheerfully* and comfortably in this world; and to that end though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after; that which much more tends to the happiness of that state, is the mutual kindness, and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no parent ought to thrust a child into it. I have now done with the *first* sort of Relation, that of a *Parent*.

**PARTITION XV. Of Duty to our Brethren, and Relations. Husband, wife, Friends, Masters, Servants.**

§. 1. The *second* sort of Relation is that of a *Brother*; now brotherhood may be twofold, either *natural*, or *spiritual* the *natural* may in the largest extent contain under it all mankind, all that partake of the same nature; but I shall not consider it so in this place, having already mentioned those general duties, which belong to all as such. I now speak of that *natural brother-hood*, that is between those that are the children of the same immediate Parent; and the duty of these is to have united hearts, and affections: This nature points out to them, they partaking in a more especial manner, of each others substance, and therefore ought to have the greatest tenderness and kindness, each to other; thus we see *Abraham* make it an argument, why *there* should be *no contention between him and Lot, because they were brethren*: *Gen. 13. 8*. And though by brethren there is meant *only* cousins, yet that helps the more

strongly to conclude, that this nearer relation is in reason to be a greater bar to strife, as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

2. This kindness and *Love* between *Brethren* and *Sisters* ought to be very firmly grounded in their hearts, if it be not, they will be of all others in most danger of disagreeing; for the continual conversation that is among them, whilst they are at home in the fathers house, will be apt to minister some occasion of jar. Besides the equality, that is, among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Josephs* brethren *envied him*, because he had most of his fathers *love*, and *Rachel envied her sister Leah*: because she was *fruitful*; therefore for the preventing of such temptations, let all who have brethren and sisters, possess their mind with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, anymore than one part of the body does another of the same body, but will strive to advance & help forward the good of each other.

3. The *second* kind of *Brotherhood* is *spiritual*; that contains all those who profess the same Faith with us: the Church in our *Baptism* becomes a Mother to each baptized person; and then surely they that have the relation of children to her, must have also the relation of brethren to each other; and to this sort of brethren also we owe a great deal of tenderness and affection; the spiritual bond of Religion should, of all others, the most closely unite our hearts. This is the *Brotherhood* which *S. Peter* exhorts us to love, *1 Peter 2. 17*. And to it we are in an especial manner bound to do all good offices, *Do good*, saith the Apostle, *to all, but especially to them that are of the household of Faith*, *Gal. 6. 10*. Our compassions are to be most melting towards them of all others, in all their needs; Christ tells us, that *whosoever gives but a cup of cold water to any in the name of a Disciple, shall not lose his reward*, *Mat. 10. 42*. From whence we may assure ourselves that this peculiar love to Christians as Christians, is very acceptable in his sight.

4. Several duties there are required of us to these *brethren*; one principal, is the holding *Communion* with them, and that first in Doctrine; we are constantly to continue in the belief and profession of all those necessary truths, by which we may be marked out as followers, and Disciples of Christ; this is that *faith*; which *S. Jude* speaks of, which was *once delivered to the Saints*, *Jude 3*. by keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb. 10. 22. Let us hold fast the profession of our faith without wavering*. Secondly, we are also, as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our profession, and therefore he that willingly withdraws himself from these, gives ground to suspect, he will be apt to renounce the other also. But these parts of communion we find strictly maintained by the first Christians, *Acts 2. 42. They continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers*: they continued, and that steadfastly, they were not frightened from it by any

persecutions, though that were a time wherein they were tried with the sharpest sufferings; which may teach us, that it is not the danger, that attends this duty, can acquit us of it.

5. *Secondly*, we are to bear with the *Infirmities* of our Christian brethren, according to the advice of *S. Paul, Romans 15. 1. We that are strong ought to bear the infirmities of the weak.* If one that holds all necessary Christian truths, happen yet to be in some error, we are not for this either to forsake his communion, or despise his person. This *S. Paul* reaches us in the case of that *weak brother, who by error made a causeless scruple about meats, Rom. 14.* Where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not to despise him; as on the other side, he bids that weak one not to judge the stronger; the lesser differences in opinion must be born with on both sides, and must not in the least abate our brotherly charity towards each other.

6. *Thirdly*, we are to endeavor the *restoring* of any fallen brother, that is, to bring him to repentance, after he hath fallen into any sin. Thus *St. Paul* commands the *Galatians*, that they should *restore him that was overtaken in a fault, considering themselves least they also were tempted.* We are not to look on him as a cast-away to give him over as utterly desperate, neither are we to triumph over him, in respect of our own innocence, like the *proud Pharisee*, over the *poor Publican, Luke 18. 11.* but we are meekly to endeavor his recovery, remembering that our own frailty is such, that we are not secure from the like falls.

7. *Fourthly*, We are to have a *Sympathy*, and fellow feeling with these brethren, to be nearly touched with whatsoever befalls them, either as they are considered in society, or in single persons. In *society* first, and so they make up a Church, & that either the universal, which is made up of all Believers throughout the world, or any particular Church, which is made up of all the Believers in that particular Nation, and whatever happens to either of these, either the *whole Church* in general, or any such *single part* of it, especially that whereof ourselves are members, we are to be much affected and moved with it, to rejoice in all the prosperities, and to mourn and bewail all the breaches and desolations thereof, and daily and earnestly to pray with *David, Psal. 51. 18. O be favorable and gracious unto Zion, build thou the walls of Jerusalem;* and that especially when we see her in distress, and persecution. Whosoever is not thus touched with the condition of the Church, is not to be looked on, as a living member of it; for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: it was the observation of the Psalmist, that *God's servants think upon the stones of Zion, and pity to see her in the dust, Psal. 102. 14.* and surely all his servants are still of the same temper, cannot look on the *ruins and desolations of the Church*, without the greatest sorrow, and lamentation. *Secondly*, we are to have this fellow feeling with our brethren, considered as single persons; We are to account ourselves concerned in every particular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom. 12. 14. Rejoice with them that rejoice, weep with them that weep:* And again, *1 Cor. 12.* under the similitude of the natural body he urges this duty, *Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.* All these several effects of love, we owe to these spiritual brethren. And this love is that, which Christ has made the badge of his Disciples, *John 13. 35. By this shall all men know that ye*

are my Disciples, if ye have love one to another; so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren.

8. The *third* relation is that between *Husband* and *Wife*. This is yet much nearer then either of the former, as appears by that Text, *Ephes. 5. 31. A man shall leave Father and Mother, and cleave to his Wife, and they two shall be one flesh.* Several duties there are owing from one of these persons to the other: and *first* for the *Wife*, she owes obedience. This is commanded by the *Apostle, Col. 3. 18. Wives submit yourselves to your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is in all lawful commands, for otherwise 'tis here, as in the case of all other superiors, God must be obeyed rather than man, and the wife must not upon her husbands command do anything which is forbidden by God. But in all things, which do not cross some command of God's, this precept is of force, and will serve to condemn the *peevish* stubbornness of many wives, who resist the lawful commands of their husbands, only because they are impatient of this duty of subjection, which God himself requires of them. But it may be here *asked*, what if the husband command something, which though it be not unlawful, is yet very inconvenient, and *imprudent*, must the wife submit to such a command? To this I *answer*, that it will be no disobedience in her, but duty, calmly and mildly to show him the inconveniences thereof, and to persuade him to retract that command; but in case she cannot win him to it by fair entreaties, she must neither try sharp language, nor yet finally refuse to obey, nothing but the unlawfulness of the command being sufficient warrant for that.

9. *Secondly*, The wife owes *Fidelity* to the husband, and that of two sorts; *first*, that of the *bed*, she must keep herself pure and chaste from all strange embraces, and therefore must not so much as give an ear to any that would allure her, but with the greatest abhorrence reject all motions of that sort, and never give any man that has once made such a motion to her, the least opportunity to make a second. *Secondly*, She owes him likewise *Fidelity* in the managing those worldly *affairs* he commits to her, she must order them so, as may be most to her husbands advantage, and not by deceiving and cozening of him employ his goods to such uses as he allows not of.

10. *Thirdly*, She owes him *Love*, and together with that all friendliness and kindness of conversation; she is to endeavor to bring him as much assistance, and comfort of life, as is possible, that so she may answer that special end of the woman's creation, the being a *help to her husband, Gen. 2. 13.* and this in all conditions, whether health, or sickness, wealth, or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all sullenness, and harshness, all brawling, and unquietness is directly contrary, for that makes the wife the burden, and plague of the man, instead of a help and comfort: And sure if it be a fault to behave ones self so to any person, as hath already been shown, how great must it be to do so to him, to whom the greatest kindness and affection is owing?

11. Nor let such wives think that any faults, or provocations of the husband can justify their frowardness; for they will not, either in respect of religion or discretion. Not in *religion*, for where God has absolutely commanded a duty to be paid, 'tis not any unworthiness of the

person can excuse from it; nor in *Discretion*; for the worse a husband is, the more need there is for the wife to carry herself with that gentleness and sweetness, that may be most likely to win him. This is the advice *S. Peter* gave the wives of his time, *1 Peter* 3. 1. *Likewise ye wives be in subjection to your own husbands, that if any obey not the Word, they may without the word be won by the conversation of the wives.* It seems the good behavior of the wives was thought a powerful means to win men from *Heathenism* to *Christianity*; and sure it might now a days have some good effects, if women would have but the patience to try it: At the least, 'twould have this, that it would keep some tolerable quiet in Families, whereas on the other side the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods, but can give some instance of it. How many men are there, that to avoid the noise of a froward wife, have fallen to company keeping, and by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administering that temptation. But whenever there happens anything, which in kindness to her husband, she is to admonish him of, let it be with that softness, and mildness, that it may appear 'tis love, and not anger, that makes her speak.

12. There are also on the *Husbands* part several duties. There is *first* Love, which *Saint Paul* requires, to be very tender & compassionate towards the wife, as appears by the similitudes he useth in that matter, *Ephes.* 5. The one that of the love a man bears to his natural body, *No man*, says he, *Verse 27. ever hated his own flesh, but nourisheth it, and cherisheth it.* The other love is that *Christ* bears to his Church, which is far greater, *verse 26.* both which he sets as patterns for this love of Husbands towards their Wives. This utterly forbids all harshness and roughness to them; Men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful, and grievous to them, no more then they would cut, and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like human creatures, consider, whether that be to love them, as their own bodies.

13. A *second* duty of the *Husband*, is *Faithfulness* to the bed. This is by God as well required of the husband, as the wife, and though the world do seem to look on the breach of this duty, with less abhorrence in the husband, yet sure before that Just Judge, the offense, will appear no less on the man's side, then the woman's. This is certain, 'tis in both a breach of the vow, made to each other, at their *Marriage*, and so besides the *uncleanness*, a down-right *perjury*, and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, then merely of the sin.

14. A *third* duty of the *Husband* is to *maintain* and *provide* for the *Wife*. He is to let her partake with him in those outward good things, wherewith God hath blest him, and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness so waste his goods, that he shall become unable to support her. This is certainly the duty of the husband, who being, as hath been said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labor and industry, when that is requisite, it being unreasonable the husband should toil to maintain the wife in idleness.

15. *Fourthly*, The husband is to *instruct* the wife, in the things which concern her eternal welfare, if she be ignorant of them. Thus *St. Paul* bids the *wives learn of their husbands at home*, 1 *Cor.* 14. 36. which supposes, that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavor that all under his charge be taught all necessary things of this kind, and then sure more especially his wife, who is so much nearer to him, than all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

16. *Lastly*, *Husbands and Wives*, are mutually to *pray* each for other, to beg all blessings from God both spiritual and temporal, and to endeavor all they can to do all good to one another, especially all good to each others Souls, by stirring up to the performance of duty, and dissuading and drawing back from all sin, and by being like true yoke-fellows, helpful and assistant to each other in the doing of all sorts of good, both to their own Family, and all others within their reach. This is of all other the truest and most valuable love. Nay, indeed how can it be said they do love at all, who can contentedly let each other run on in a course that will bring them to eternal misery? And if the love of husbands and wives were thus grounded in Virtue and Religion, 'twould make their lives a kind of Heaven on earth, 'twould prevent all those contentions, and brawlings, so common among them, which are the great plagues of Families, and a lesser Hell, in passage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage.

17. It should therefore be the care of every one that means to enter upon that *state*, to consider advisedly before hand, and to choose such a person with whom they may have this spiritual friendship, that is such a one, *as truly fears God*. There are many *false ends of Marriage* looked upon in the world: some marry for *Wealth*, others for *Beauty*, and generally they are only worldly respects, that are at all considered; but certainly he that would Marry as he ought, should contrive to make his Marriage useful to those better ends, of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them, and to that purpose the virtue of the person chosen is more conducing than all the wealth in the world, though I deny not, but that a competency of that may likewise be considered.

18. But above all things, let all take heed, that they make not such *marriages*, as may not only be ill in their effects, but are *actual sins* at the time; such are the marriages of those that were formerly *promised to some other*, in which case 'tis sure they rightly belong to those, to whom they past the *first* promise, and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is *direct adultery*, as *S. Paul* tells us, *Rom.* 7. 3. The like unlawfulness there is also in the marriage of those, who are *within* those *degrees* of kindred forbidden by God, the particulars whereof are set down in the 18. and 20. of *Lev.* and whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great sin of Incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches; it were well therefore if people would look on marriage, as our Church advises, as a thing not to be *undertaken lightly, unadvisedly, or*

wantonly, to satisfy men's carnal lusts and appetites, but reverently, discreetly, advisedly, soberly, and in the fear of God; and in so doing no doubt a blessing would follow, which otherwise there is little ground to expect. I have now done with this Relation between Husband and Wife.

19. The next is that between *Friends*; and this Relation if it be rightly founded, it is of great nearness and usefulness, but there is none more generally mistaken in the world; men usually call them their friends, with whom they have an intimacy, and frequency of conversation, though that intimacy be indeed nothing but an agreement and combination in sin. The *Drunkard* thinks him his friend that will keep him company, the *Deceitful* person, him that will aid him in his cheats, the *Proud* man him that will flatter him: And so generally in all vices, they are looked on as friends, that advance and further us in them. But God knows this is far from friendship; such a friend as this the *Devil* himself is in the highest degree, who is never backward in such offices. The true friendship is that of a direct contrary making; 'tis a concurrence and agreement in virtue, not in vice: in short, a true friend loves his friend so, that he is very zealous of his good; and certainly he that is really so, will never be the instrument of bringing him to the greatest evil. The general duty of a *Friend* then must be resolved to be the industrious pursuit of his friends real advantages, in which there are several particulas contained.

20. As first, *faithfulness* in all trusts committed to him by his friend, whether that of goods or secrets; he that betrays the trust of a friend in either, is by all men looked upon with abhorrence, it being one of the highest falsenesses and treacheries, and for such treacherous wounds the Wise man tells us, *Every friend will depart*, Eccles. 22. 22.

21. Secondly, 'tis the duty of a *Friend* to be assisting to his friend in all his outward needs; to counsel him, when he wants advice; to cheer him, when he needs comfort; to give him, when he wants relief; and to endeavor his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David*, he loved him as his own soul; and we see he not only contrives for his safety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, 1 Sam. 30.

22. The third and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavor to advance that in piety and virtue, by all means within his power, by *exhortations* and encouragements to all virtue by earnest and vehement disswasions from all sin, and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knows or reasonably believes there is any fault committed. This is of all others the most peculiar duty of a friend, it being indeed that which none else is qualified for. Such an unwillingness there is in most men to hear of their faults, that those that undertake that work, had need have a great prepossession of their hearts, to make them patient of it: Nay, it is so generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into security, his not reproofing will be apt to make the other think he does nothing worthy of reproof, and so he tacitly acts that basest part of a *flatterer*, sooths and cherishes him in his sin; when yet farther it is considered how great need all men



have at some time or other, of being admonished, 'twill appear a most *unfriendly*, yea cruel thing to omit it; we have that natural partiality to ourselves, that we cannot so readily discern our own miscarriages, as we do other men's, and therefore 'tis very necessary they should sometimes be shown us by those, who see them more clearly; and the doing this at the first may prevent the multiplying of more: whereas if we be suffered to go unreprieved, it often comes to such a habit that reproofs will do no good. And then how shall that person be able to answer it either to God or himself, that has by his silence betrayed his friend to this greatest mischief. 'Tis the expression of God himself speaking of a friend, *thy friend which is as thine own soul*, Deut. 13. 6. And sure we should in this respect account our friends as our own souls, by having the same jealous tenderness and watchfulness over their souls, which we ought to have of our own. It will therefore be very fit for all that have entered any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become such an avowed part of their friendship, that it can never be mistaken by the reprov'd party for censoriousness or unkindness.

23. *Fourthly*, To these several parts of kindness must be added that of *Prayer*, we must not only assist our friends, ourselves, in what we can, but we must call in the Almighty aid to them, recommending them earnestly to God for all his blessings, both temporal & spiritual.

24. *Lastly*, We must be *Constant* in our *Friendships*, and not out of a *Lightness* of humor grow weary of a friend, only because we have had him long. This is great injustice to him, who if he have behaved himself well, ought the more to be valued, by how much the longer he has continued to do so: And it is great folly in ourselves, for it is the casting away the greatest treasure of human life, for such certainly is a tried friend. The wisest of men gives warning of it, *Prov. 27. 16. Thine own friend and thy fathers friend forsake not*. Nay farther 'tis not every light offense of a friend, that should make thee renounce his friendship, there must be some allowance made to the infirmities of men, and if thou hast occasion to pardon him somewhat today, perhaps thou mayest give him opportunity to requite thee tomorrow; therefore nothing but unfaithfulness, or incorrigible vice should break this band.

25. The last relation is that between *Masters* and *Servants*, both which owe duty to each other: That of the *Servant* is first *obedience* to all lawful commands; this is expressly required by the Apostle, *Ephes. 6. 6. Servants obey in all things your Masters, &c.* And this *obedience* must not be a grumbling and unwilling one, but ready and cheerful, as he there proceeds to exhort, ver. 7. *with good will doing service*; and to help them herein, they are to consider that it is to the Lord, and not unto men; God has commanded servants thus to obey their Masters; and therefore the *obedience* they pay is to God, which may well make them do it cheerfully, how harsh, or unworthy soever the Master be, especially if what the Apostle farther urgeth, ver. 8. be considered *that there is a reward to be expected from God for it*.

26. The *second duty* of the *Servant* is *faithfulness*, and that may be of two sorts; *one* as opposed to eye-service, the *other* to purloining or defrauding. The *first* part of faithfulness is the doing of all true service to his Master, not only when his eye is over him, and he expects

punishment for the omission, but at all times, even when his Master is not likely to discern his failing, and that servant that doth not make conscience of this, is far from being a faithful servant; this *eye service* being by the Apostle set opposite to that *singleness of heart*, which he requires of servants, *Eph. 6. 5*. The *second* sort of *faithfulness* consists in the honest managery of all things entrusted to him by his Master, the not *wasting* his goods (as the *unust Steward* was accused to have done, *Luk. 16.*) whether by careless embezzelling of them, or by converting any of them to his own use without the allowance of his Master. This latter is that *purloining* of which the Apostle warns servants, *Tit. 2. 10*. And is indeed no better then arrant theft; of this kind are all those ways, that the servant hath of gaining to himself by the loss and damage of his Master, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this sort of unfaithfulness is worse then common theft, by how much there is a greater trust reposed, the betraying whereof adds to the crime. As for the *other* sort of unfaithfulness, that of *wasting*, though without gain to themselves, it differs not much in effect from this, the Master may lose as much by the one as by the other, and then what odds is it to him, whether he be robbed by the covetousness or negligence of his servant, and it is still the same breach of trust with the former, for every Master is supposed to intrust his affairs as well to the care as the honesty of his servant: for 'twould be little advantage to the Master to be secured that his servant would not himself cheat him, whilst in the mean time he would by his carelessness give opportunity to others to do it; therefore he that does not carefully look to his Masters profit, deceives his trust, as well as he that unjustly provides for his own.

27. A *third* duty of a servant is patience and meekness under the *reproofs* of his Master, *not answering again*, as the Apostle exhorts, *Tit. 2. 9*. That is, not making such surly and rude replies, as may increase the Masters displeasure: A thing too frequent among servants, even in the justest reprehensions, whereas *S. Peter* directs them patiently to suffer even the most undeserved correction, even when they *do well and suffer for it*, *1 Pet. 2. 20*. But the patient suffering of rebuke is not all that is required of servants in this matter, they must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing.

28. A *fourth* duty of a servant is *diligence*; he must constantly attend to all those things, which are the duties of his place, and not give himself to idleness, and sloth, nor yet to company keeping, gaming, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant, which they are carefully and conscionably to perform, not so much to escape the Masters anger as God's, who will certainly call everyone of them to an account, how they have behaved themselves towards their earthly Masters.

29. Now on the other side, there are some things also owing from the *Masters* to their *servants*: As *first* the *Master* is bound to be *just* to them, in performing those conditions, on which they were hired, such are commonly the giving them food and wages, and that Master that with holds these, is an oppressor.

30. *Secondly*, The Master is to *admonish* and reprove the *servant* in case of fault, and that not only in faults against them; wherein few *Masters* are backward, but also and more especially in faults against God, whereat every Master ought to be more troubled then at those which tend only to his own loss, or inconvenience; the dishonor of God and the hazard of the meanest man's soul, being infinitely more worthy our disquiet, then anything of the other kind can be. And therefore when Masters are presently *on sire* for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a sign they consider their own concernments too much, and God's glory and their servants souls too little. This is too commonly the temper of Masters, they are generally careless how their servants behave themselves towards God, how disordered and profane their families are, and therefore never bestow any exhortation, or admonition, to persuade them to virtue, or draw them from vice; such Masters forget that they must one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavor to advance piety and godliness among all those that are under his charge, and that as well in this lesser dominion of a family, as in the greater of a Realm or Nation. Of this *David* was so careful, that we see he professes, *Psal. 101 7. That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight*; so much he thought himself bound to provide that his family might be a kind of Church, an Assembly of godly upright persons: And if all Masters would endeavor to have theirs so, they would beside the eternal reward of it hereafter, find a present benefit by it, their worldly business would thrive much the better; for if their servants were brought to make conscience of their ways, they would then not dare either to be negligent or false.

31. But as it is the duty of *Masters* to admonish and reprove their servants, so they must also look to do it in a *due manner*, that is so, as may be most likely to do good, not in passion and rage, which can never work the servant to anything but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

32. A *third* duty of the Master is to set *good example* of honesty and godliness to his servants, without which 'tis not all the exhortations, or reproofs he can use, will ever do good; or else he pulls down more with his *example*, then 'tis possible for him to build with the other, and 'tis madness for a drunken, or profane Master to expect a sober and godly family.

33. *Fourthly*, the *Master* is to provide that his servants may not want means of being *instructed* in their duty, as also that they may daily have constant times of worshipping God, publicly by having prayers in the family; but of this I have spoken before under the head of Prayer, and therefore shall here say no more of it.

34. *Fifthly*, The *Master* in all affairs of his own, is to give reasonable and *moderate commands*, not laying greater burdens on his servants then they are able to bear, particularly not requiring so much work, that they shall have no time to bestow on their souls, as on the

other side he is not to permit them to live so idly as may make them either useless to him, or may betray themselves to any ill.

35. *Sixthly*, The *Master* is to give his servants *encouragement* in well doing, by using them with that bounty and kindness which their faithfulness and diligence and piety deserves: and finally in all his dealing with them, he is to remember that himself hath, as the Apostle saith, *Ephes. 6 9. A Master in heaven*, to whom he must give an account of the usage of his meanest servant on earth. Thus have I briefly run through those several Relations, to which we owe particular Duty, and so have done with that *first* branch of Duty to our Neighbors; that of Justice.

**PARTITION XVI. Other Branches of our Duty to our Neighbor. Of Charity to men's Souls, Bodies, Goods, &c.**

THE *second* branch of Duty to our *Neighbors* is *Charity*, or *Love*. This is the great Gospel duty so often enjoined us by Christ, the *New Commandment* as himself calls it, *John 13 34. That ye love one another*, and this is again repeated twice in one Chapter, *John 15. 12. 17.* and the first Epistle of *S. John* is almost wholly spent in the persuasion to this one duty, by which we may see 'tis no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John 13. 35. By this shall all men know that ye are my Disciples, if ye have love one to another.*

This *Charity* may be considered two ways; *first*, in respect of the *Affections*; *secondly*, of the *Actions*. *Charity* in the *affections* is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obliged us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit, so this first part of *Charity* binds us to wish all good to them in all these.

And *first*, for the *Soul*. If we have any the least spark of *Charity*, we cannot but wish all good to men's *Souls*; Those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness, and good wishes; and therefore if we do not thus love one another, we are far from obeying that Command of loving, as he hath loved; for 'twas the *Souls* of men which he loved so tenderly, and both did and suffered so much for. Of this love of his to *Souls* there are two great and special effects: the *first*, the purifying them here by his grace, the *second*, the making them everlastingly happy in his glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all men should arrive to that purity, and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none that himself *carried a Soul about him*, could be so cruel to that of another man's, as not sincerely to wish this, did not experience show us there are some persons, whose malice is so devilish, as to reach even to the direct contrary; the wishing not only the sin, but the damnation of others. Thus may you have some, who in any injury, or oppression they suffer, make it their only comfort, that their enemies will *damn* themselves by it; when alas! that should to a Christian be much more terrible, then any suffering they could bring upon him. He that is of this temper, is a disciple of Satan's, not of Christ, it being directly contrary to the whole scope of that

grand Christian precept, of *loving our neighbors as ourselves*. For 'tis sure, no man that believes there is such a thing as *damnation*, wishes it to himself; be he never so fond of the ways that lead to it, yet he wishes that may not be his journeys end; and therefore by that rule of Charity should as much dread it for his Neighbor.

*Secondly*, We are to wish all good to the *Bodies* of men, all health and welfare, we are generally tender enough of our own bodies, dread the least pain or ill, that can befall them: Now *Charity*, by virtue of the forementioned precept, extends this tenderness to all others, and whatever we apprehend as grievous to ourselves, we must be unwilling should befall another. The like is to be said of the other two, goods and credit, that as we wish our own thriving and reputation, so we should likewise that of others, or else we can never be said to *love our neighbor as ourselves*.

This Charity of the *affections*, if it be sincere, will certainly have *these* several effects, which are so inseparable from it, that they are often in Scripture accounted as parts of the duty, and so most strictly required of us; *First*, it will keep the mind in a peaceable and *meeke* temper towards others, so far from seeking occasions of contentions, that no provocation shall draw us to it; for where we have kindness we shall be unapt to quarrel, it being one of the special qualities of Charity, that it is *not easily provoked*, 1 Cor. 13. 5. And therefore whoever is unpeaceable, shows his heart is destitute of this *Charity*. *Secondly*, it will breed compassion towards all the *miseries* of others, every mis-hap that befalls, where we wish well, is a kind of defeat and disaster to ourselves, and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief, and sorrow, to see any in misery, and that according to the proportion of the suffering. *Thirdly*, it will give us *joy* in the prosperities of others: *Solomon* observes, *Prov.* 13. 19. That *the desire accomplished is sweet to the Soul*; and then whoever has this real desire of his neighbors welfare, his desire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by *St. Paul*, *Rom.* 12. 12. *Rejoice with them that rejoice, weep with them that weep*. *Fourthly*, it will excite and stir up our prayers for others: We are of ourselves impotent, feeble creatures, unable to bestow blessings, where we most wish them, therefore if we do indeed desire the good of others, we must seek it on their behalf, from him, whence every *good and perfect gift cometh*, *Jam.* 1. 17. This is so necessary a part of Charity, that without it our kindness is but an insignificant thing, a kind of empty complement. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers which will otherwise be vain and fruitless. The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers and giving of thanks *be made for all men*, 1 *Tim.* 2. 1. which precept all that have this true charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity that it is a deceit for any man to persuade himself he hath it, who cannot produce these fruits to evidence it by.

But there is yet a farther excellency of this grace, it guards the mind, and secures it from several great and dangerous vices; as *first* from *Envy*; This is by the Apostle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envieth not*; And indeed common reason may

confirm this to us, for *Envy* is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shown before was the effect of love; so that if love bear sway in the heart, 'twill certainly chace out *Envy*. How vainly then do those pretend to this virtue, that are still grudging, and repining at every good hap of others.

*Secondly*, It keeps down *Pride* and *Haughtiness*. This is also taught us by the Apostle in the forementioned place, *Charity vaunteth not itself, is not puffed up*; and accordingly we find, that where this virtue of love is commanded, there humility is joined with it. Thus it is, *Col. 3. 12, Put on therefore bowels of Mercies, Kindness, Humbleness of mind*, and *Romans 12. 10. Be kindly affectioned one towards another with brotherly love in honor preserring one another*, where you see how close an attendant humility is of love. Indeed it naturally flows from it, for love always sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in sel• love, it makes us think highly of ourselves, that we are much more excellent then other men. Now if love thus placed on ourselves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatred makes us to overlook and neglect, and not think it reasonable either to despise them, or vaunt and magnify ourselves upon such a comparison; we should certainly find cause to put the Apostles exhortation in practice, *Phil. 2. 4. That we should esteem others better than ourselves*. Whoever therefore is of so haughty a temper, as to vilisie and disdain others, may conclude, he hath not this charity rooted in his heart.

*Thirdly*, It casts out *ensoriousness* and rash judging *Charity*, as the Apostle saith, *1 Cor. 13. 5. Thinketh no evil*, is not apt to entertain ill conceits of others, but on the contrary as it follows, *ver. 7. Believeth all things, hopeth all things*; that is, it is forward to believe and hope the best of all men; and surely our own experience tells us the same, for where we love we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own) and therefore shall certainly not be likely to Create them, where they are not, or to aggravate them beyond their true size and degree. And then to what shall we impute those unmerciful censures and rash judgments of others, so frequent among men, but to the want of this *Charity*.

*Fourthly*, It casts out *Dissembling* and feigned kindness; where this true and real love is, that false and counterfeit one flies from before it, and this is the love we are commanded to have, such as *is without dissimulation, Rom. 12. 9*. Indeed where this is rooted in the heart, there can be no possible use of dissimulation: because this is in truth all that the false one would seem to be, and so is as far beyond it as Nature is beyond Art, nay indeed as a divine virtue is beyond a foul sin; for such is that hypocritical kindness, and yet tis to be feared that does too generally usurp the place of this real charity, the effects of it are too visible among us, there being nothing more common then to see men make large professions to those who as soon as their *backs* are turned they either deride or mischief.

*Fifthly*, It casts out all mercinariness, and *self-seeking*, 'tis of so noble and generous a temper, that it despises all projectings for gain or advantage, *Love seeketh not her own, 1 Cor. 13. 5*. And

therefore that huckstering kind of love so much used in the world, which places itself only there, where it may fetch in benefit is very far from this charity.

Lastly, It turns out of the heart all malice and desire of *Revenge*, which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love to *bear all things*, 1 Cor. 13. 7. To endure the greatest injuries, without thought of making any other return to them than prayers and blessings, and therefore the malicious revengeful person, is of all others the greatest stranger to this Charity.

'Tis true, if this virtue were to be exercised but towards some sort of persons, it might consist with malice to others, it being possible for a man that bitterly hates one to love another; but we are to take notice that this Charity must not be so confined, but must extend and stretch itself to all men in the world, particularly to *Enemies*, or else it is not that divine charity commended to us by Christ. The *loving of friends and benefactors* is so low a pitch that the very *Publicans and sinners*, the worst of men were able to attain to it, Matth. 5. 46. And therefore 'tis not counted rewardable in a Disciple of Christ; No, he expects we should soar higher, and therefore hath set us this more spiritual and excellent precept of loving of enemies, Matth. 5. 44. *I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you; and whosoever does not thus, will never be owned by him for a Disciple. We are therefore to conclude, that all which hath been said concerning this Charity of the Affections, must be understood to belong as well to our spitefullest enemy, as our most obliging friend. But because this is a duty to which the froward nature of man is apt to object much, 'twill not be amiss to insist a little on some considerations, which may enforce it on us.*

And first consider what hath been already touched on, that it is the *Command* of Christ, both in the Text above mentioned, and multitudes of others, there being scarce any precept so often repeated in the New Testament, as this of loving and forgiving of our enemies. Thus Ephes. 4. 32. *Be ye kind one to another, tender hearted, forgiving one another; And again, Col. 3. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. So also, 1 Peter 3. 9. Not rendering evil for evil, nor railing for railing, but contrariwise Blessing.* A whole Volume of Texts might be brought to this purpose, but these are certainly enough to convince any man, that this is strictly required of us by Christ, and indeed I think, there are few that ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay, not only so, but even publicly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare that they will not forgive such, or such a man, & no consideration of Christ's command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian*, which signifies a servant, and Disciple of Christ, and this Charity is the very badge of the one, the lesson of the other: and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their Master. *If I be a Master, saith God, where is my fear?* Mal. 1. 6. Obedience and reverence are so much the duties of servants, that

no man is thought to look on him as a Master, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things that I say?* saith Christ, *Luke 6. 46.* The whole world is divided into two great Families, *Christ's* and *Satan's*, and the obedience each man pays, signifies to which of these Masters he belongs, if he obey *Christ*, to *Christ*; if *Satan*, to *Satan*. Now this sin of malice, and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him, 'tis the taking his livery on our backs, the proclamation whose servants we are; What ridiculous impudence is it then, for men that have thus entered themselves of *Satan's* Family, to pretend to be the Servants of *Christ*? Let such know assuredly, that they shall not be *owned* by him, but at the great day of accompt, be turned over to their proper Master, to receive their wages, in fire and brimstone.

A *second* consideration is the *example of God*: this is an argument Christ himself thought fit to use, to impress this duty on us as you may see *Luk. 6. 35. 36.* Where after having given the Command of *Loving Enemies*, he encourages to the practice of it, by telling, that it is that which will make us the *Children of the Highest* (that is, 'twill give us a likeness and resemblance to him; as children have to their Parents) *for he is kind to the unthankful and the evil; And to the same purpose*, you may read *Mat. 5. 45. He maketh his sin to rise on the evil and on the good, and sendeth rain on the just and on the unjust;* And sure this is a most forcible consideration to excite us to this duty. God we know, is the fountain of perfection, and the being like to him, is the sum of all we can wish for, and though it was *Lucifers* fall, his ambition to be like the most high, yet had the likeness he affected been only that of Holyness and goodness, he might still have been an Angel of light; This desire of imitating our Heavenly Father is the especial mark of a child of his. Now this kindness and goodness to enemies is most eminently remarkable in God, and that not only in respect of the temporal mercies, which he indifferently bestows on all, his *sun and rain on the unjust*, as in the text forementioned, but chiefly in his spiritual Mercies; We are all by our wicked works *Col. 1. 21. Enemies to him*, and the mischief of that enmity would have fallen wholly upon ourselves, God had no motive besides that of his pity to us, to wish a reconciliation, yet so far was he from returning our enmity, when he might have revenged himself to our eternal ruin, that he designs and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness, but the means he used for effecting this, is yet far beyond it; He *sent his own Son* from Heaven, to work it, and that not only by persuasions, but sufferings also; So much did he prize us miserable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in *Christ* both *laying down his life for us Enemies*, and also in that meek manner of doing it, which we find excellently set forth by the Apostle, *1 Pet. 2. 22, 23, 24.* and commended to our imitation. Now surely when all this is considered, we may well make *S. Johns* inference, *Beloved, if God so loved us, we ought also to love one another*, *1 John 4. 11.* How shameful a thing is it for us to retain displeasures against our brethren, when God thus lays by his towards us, and that when we have so highly provoked him?

This directs to a *third consideration*, the comparing our sins *against God*, with the offenses of our brethren *against us*, which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects; For *first* there is the *Majesty* of the



person, against whom we sin, which exceedingly increases the guilt, whereas between man and man, there cannot be so great a distance, for though some men are by God advanced to such eminency of dignity as may make an injury offered to them the greater, yet still they are but men of the same nature with us, whereas he is *God blessed forever*; *Secondly*, there is his *sovereignty* and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepest manner bound to perfect obedience, whereas all the sovereignty that one man can possibly have over another, is but imparted to them by God, and for the most part there is none of this neither in the case, quarrels being most usual among equals. *Thirdly*, there is *his infinite bounty* and goodness to us, all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift, & so there is the foulest ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree, for though one may be (& too many are) guilty of unthankfulness towards men, yet because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be near so great as towards God it is. *Lastly*, there is the *greatness* and multitude of our *sins* against *God*, which do infinitely exceed all that the most injurious man can do against us, for we all sin much oftener and more heinously against him than any man, be he never so malicious, can find opportunities of injuring his brethren. This inequality and disproportion our Savior intimates in *the parable*, Mat. 18. where our offenses against God are noted by the *ten thousand talents*, whereas our brethren's against us are described by the *hundred pence*; a talent hugely out-weighs a penny, and ten thousand outnumber a hundred, yet so and much more does the weight and number of our sins exceed all the offenses of others against us: Much more might be said to show the vast inequality between the faults which God forgives us, and those we can possibly have to forgive our brethren: But this I suppose may suffice to silence all the *objections* of cruel and revengeful persons, against this kindness to *enemies*. They are apt to look upon it as an absur'd and *unreasonable* thing, but since God himself acts it in so much a higher degree, who can without blasphemy say 'tis unreasonable? If this, or any other spiritual duty appear so to us, we may learn the reason from the Apostle, 1 Cor. 2. 14. *The carnal man receiveth not the things of the Spirit of God, for they are foolishness unto him*; 'tis the carnality and fleshliness of our hearts, that makes it seem so, and therefore instead of disputing against the duty, let us purge our hearts of that, and then we shall find that true which the spiritual Wisdom affirms of her Doctrines, Prov. 8. 9. *They are all plain to him that understandeth, and right to them that find knowledge*.

Nay, this loving of enemies is not only a reasonable, but a *pleasant* duty, and that I propose as a fourth consideration; there is a great deal of sweetness and delight to be found in it; of this I confess none can so well judge as those that have practiced it, the nature even of earthly pleasures being such, that 'tis the enjoyment only that can make a man truly know them: No man can so describe the taste of any delicious thing to another, as that by it he shall know the relish of it, he must first actually taste of it, and sure 'tis more so in spiritual pleasures, and therefore he that would fully know the sweetness and pleasantness of this duty, let him set to the practice and then his own experience will be the best informer: But in the mean time, how very unjust, yea, and foolish is it, to pronounce ill of it

before trial: for men to say this is irksome, and intolerable, who neves so much as once offered to try whether indeed it were so or no? Yet by this very means an ill opinion is brought up of this most *delightful Duty*, and passes currant among men, whereas in all justice the testimony of it should be taken only from those who have tried it, and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet me thinks even those who look at it but at a distance may discern some what of *amiableness* in it, if no other way, yet at least by *comparing* it with the uneasiness of its contrary, Malice and Revenge are the most restless, tormenting passions that can possess the mind of a man, they keep men in a perpetual study and care how to effect their mischievous purposes, it disturbs their very sleep, as *Solomon* observes *Prov. 4. 16. They sleep not except they have done mischief, and their sleep is taken away, except they cause some to fall:* Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them; a remarkable example of this we have in *Haman*, who though he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despicable man *Mordecai*, kept him from *tasting contentment in all this*, as you may see *Esther 5.* where after he had related to his friends all his prosperities, ver. 11. he concludes thus ver. 12. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the kings gate.* On the other side, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies, for let them do what they can, they cannot rob him of his quiet, he is firm as a *rock*, which no storms or winds can move, when the furious and revengeful man is like a *wave*, which the least blast tosses and tumbles from its place. But besides this inward disquiet of revengful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mischiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which tis ordinary to see men sacrifice *Goods, Ease, Credit, Life*, nay soul itself, not caring what they suffer themselves so they may spite their enemy; so strangely does this wretched humor besot and blind men. On the contrary, the *meek* person he often melts his adversary, pacifics his anger; *A soft answer turns away wrath*, saith *Solomon, Prov. 15. 1.* And sure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can suffer. For *first*, he gains an opportunity of exercising that most Christian grace of charity and forgiveness: and so at once of obeying the command, and imitating the example of his Savior, which is to a true Christian spirit a most valuable advantage; and then *secondly*, he gains an accession and increase to his reward hereafter. And if it be *Objected*, that that is not to be reckoned in to the present pleasure of the duty: I answer that the expectation and belief of it is, and that alone is a delight infinitely more ravishing then the present enjoyment of all sensual pleasure can be.

The *fourth* consideration is, the *Danger* of *not performing this Duty*; of which I might reckon up divers, but I shall insist only on that great one, which contains in it all the rest, and that is the *forfeiting of our own pardons* from God, the having our sins against him kept still on his score, and not *forgiven*. This is a consideration, that me thinks should affright us into good nature; if it do not, our malice is greater to ourselves then to our enemies. For alas! what

hurt is it possible for thee to do to another, which can bear any comparison with that thou doest thyself, in losing the pardon of thy sins? which is so unspeakable a mischief, that the *Devil* himself with all his malice cannot wish a greater, 'tis all he aims at, *first*, that we may sin, and then that those sins may never be pardoned, for then he knows he has us sure enough, Hell, and damnation being certainly the portion of every unpardoned sinner, besides all other effects of God's wrath in this life; consider this, and then tell me what thou hast got by the highest revenge thou ever actedst upon another. 'Tis a *Divelish* phrase in the mouth of men, *that revenge is sweet*: but is it possible there can be (even to the most distemperate palate) any such sweetness in it, as may recompense that everlasting *bitterness* that attends it? 'Tis certain, no man in his wits can upon sober judging, imagine there is. But alas! we give not ourselves time to weigh things, but suffer ourselves to be hurried away with the heat of an angry humor, never *considering* how dear we must pay for it: like the silly *Bee*, that in anger leaves at once her sting & her life behind her, the sting may perhaps give some short pain to the flesh it sticks in, but yet there is none but discerns the *Bee* has the worst of it, that pays her life for so poor a revenge; so it is in the greatest acts of our malice, we may perhaps leave our stings in others, put them to some present trouble, but that compared with the hurt redounds to ourselves by it, is no more then that inconsiderable pain is to death; Nay not so much, because the mischiefs, that we bring upon ourselves are eternal, to which no finite thing can bear any proportion. *Remember* then, whensoever thou art contriving & plotting a *revenge*, that thou quite mistakest the mark; thou thinkest to hit thy enemy, and alas! thou woundest thyself to death. And let no man speak peace to himself, or think that these are va•n terrors, & that he may obtain pardon from God, though he give none to his brethren. For he that is truth itself has assured us the contrary, *Mat. 6. 15. If ye forgive not men their trespasses, neither will your Father forgive your trespasses.* And least we should forget the necessity of this duty, he has inserted it into our daily Prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our trespasses, as we forgive them that trespass against us.* What a heavy curse then does every revengful person lay upon himself, when he says this Prayer? he does in effect beg God not to forgive him; and 'tis too sure that part of his prayer will be heard, he shall be forgiven just as he forgives, that is not at all. This is yet farther set out to us in the parable of the *Lord* and the *Servant*, *Matth. 18.* the servant had obtained of his Lord the forgiveness of a vast debt, *ten thousand talents*, yet was so cruel to his fellow servant, as to exact a poor trifling sum of an *hundred pence*, upon which his Lord recalls his former forgiveness, and charges him again with the whole debt, and this *Christ* applies to our present purpose, ver. 35. *So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their trespasses.* One such act of uncharitableness is able to forfeit us the pardon God hath granted us, and then all our sins return again upon us, and sink us to utter ruin. I suppose it needless to heap up more testimonies of Scripture, for the truth of this; these are so clear, as may surely serve to persuade any man, that acknowledges Scripture, of the great and fearful danger of this sin of uncharitableness. *The Lord possess all our hearts with such a just sense of it as may make us avoid it.*

The last consideration I shall mention, is that of *Gratitude*. God has shown wonderful mercies to us, Christ has suffered heavy things to bring us into a capacity of that mercy and pardon from God: And shall we not then think ourselves obliged to some returns of thankfulness? If we will take the *Apostles* judgment he tells us, *2 Cor. 5. 15. That since Christ died for us all, 'tis but reasonable that we should not henceforth live unto ourselves, but unto him that died for us.* Indeed were every moment of our life *consecrated* to his immediate Service, 'twere no more then common gratitude requires, & far less then such inestimable benefits deserve; what a shameful unthankfulness is it then to deny him so poor a satisfaction as this, the forgiving our brethren? Suppose a man that were ransomed either from *death* or *slavery*, by the bounty and sufferings of another, should upon his release be charged by him that so freed him in return of that kindness of his, to forgive some slight debt, which was owing him by some *third* person, would you not think him the unthankfullest wretch in the world, that should refuse this to so great a *benefactor*? yet such a wretch and much worse is every revengful person: Christ hath bought us out of eternal slavery, and that not with *corruptible things, as silver and gold*, *1 Pet. 1. 8. But with his own most precious blood*, and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments, drawn from the greatness of his love to us; and if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? and yet this we do downright, if we keep any malice or grudge to any person whatsoever. Nay, farther this is not barely an unthankfulness, but there is also joined with it a horrible contempt, and despising of him. This *Peace* & unity of brethren was a thing so much prized & valued by him, that when he was to leave the world, he thought it the most precious thing he could bequeath, and therefore left it by way of legacy to his Disciples, *Jo. 14. 27. Peace I leave with you*; we use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them and therefore if we willfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that Love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these considerations, for the subduing it. *God grant they may make such impression on the Reader, as may be available to that purpose.*

I shall add only this one advice, that these or whatsoever other remedies against this sin must be used *timely*: 'Tis oftentimes the frustrating of *bodily* medicines, the applying them too late, and 'tis much oftener so in *spiritual*, therefore if it be possible, let these & the like considerations be so constantly & habitually fixed in thy heart, that they may frame it to such meekness as may prevent all risings of rancor or revenge in thee, for it is much better they should serve as armor to prevent, then as balsome to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betime the foregoing considerations, and withal, that this is a time, and season of trial to thee, wherein thou mayest show how thou hast profited in Christ's School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offense of thy brother, or else of obeying and pleasing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, *lotimes*,

before thou be enflamed, for if this fire be thoroughly kindled, it will cast such a smoke, as will blind thy reason, and make thee unfit to judge even in this so very plain case, whet her it be better by obeying God, to purchase to thyself eternally bliss, or by obeying Satan, eternal torments. Whereas, if thou put the *question* to thyself before this commotion, and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thy will be so perverse that thou wilt deliberately choose death, thou wilt surely practice according to that sentence of thy understanding; I shall add no more on this *first* part of Charity, that of the *Affections*,

I proceed now to that of the *Actions*; And this ended is it, whereby the former must be approved, we may pretend great charity within, but if none break forth in the Actions, we may say of that Love, as Sa•nt James does of the Faith he speaks of, that it is *dead*, Jam. 2. 20. It is the loving in deed, that must *approve our hearts before God*, 1 Jo. 3. 18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their *Souls*, their *Bodies*, their *Goods*, and *Credit*.

The *Soul* I formerly told you may be considered either in a natural or spiritual sense, & in both of them Charity binds us to do all the good we can. As the Soul signifies the *mind* of a man, so we are to endeavor the comfort and refreshment of our brethren, desire to give them all true cause of joy, & cheerfulness, especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labor by all Christian and fit means to cheer the troubled spirits of our brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, 2. Cor. 1. 4.

But the *Soul* in the spiritual sense is yet of greater concernment, and the securing of that is a matter of much *greater* moment, then the refreshing of the *mind* only, in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrows of this life; and therefore though we must not omit the former, yet on this we are to employ our most zealous charities; Wherein we are not to content ourselves with a bare wishing well to the Souls of our brethren, this alone is a sluggish sort of kindness, unworthy of those who are to imitate the great Redeemer of Souls, who did and suffered so much in that purchase: No, we must add also our endeavor to make them what we wish them, to this purpose, 'twere very reasonable to propound to ourselves in all our conversings with *others*, that one great design of doing some good to their souls. If this purpose were fixed in our minds, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish *ignorance* of one would call upon thee to endeavor his instruction; the *open sin* of another, to reprehend & admonish him; the faint and *weak* virtue of another to confirm and encourage him. Every *spiritual want* of thy brother may give thee some occasion of exercising some part of this Charity, or if the circumstances be such, that upon sober judging, thou think it vain to attempt anything thyself, as if either thy meanness, or thy unacquaintedness, or any the like impediment be like to render thy exhortations fruitless, yet if thou art industrious in thy Charity, thou mayest probably find out some other instrument, by whom to do it more successfully. There cannot be a *nobler* study then how to benefit men's Souls, and therefore where the direct means are improper, 'tis fit we should

whet our wits for attaining of others. Indeed 'tis a shame, we should not as industriously contrive for this great spiritual concernment of others, as we do for every worldly trifling interest of our own; yet in them we are unwearied, and try one means after another, till we compass our end. But if after all our serious endeavors, the obstinacy of men do not suffer us, or themselves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be sure to continue still to exhort by thy example; Let thy great care and tenderness of thy own Soul preach to them the value of theirs, and give not over thy compassions to them, but with the Prophet *Jer. 13. 17. Let thy Soul weep in secret for them;* and with the *Psalmist, Let rivers of waters run down thy eyes, because they kept not God's Law, Psal. 119. 136.* Yea with Christ himself, weep over them, who will *not know the things that belong to their peace, Luk, 11. 42.* And when no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself, Thus we see *Samuel*, when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, he looked on it as so much a duty, that it would be sin to him to omit it, *God forbid, says he, that I should sin against the Lord in ceasing to pray for you, 1 Sam. 12. 23.* Nor shall we need to fear that our prayers will be quite lost, for if they prevail not for those for whom we pour them out, yet however they will return into our *own bosoms, Psal. 35. 13,* we shall be sure not to miss of the reward of that Charity.

In the *second* place, we are to exercise this Active Charity towards the *bodies* of our Neighbors; we are not only to compassionate their pains, and miseries, but also to do what we can for their ease and relief. The good Samaritan *Luke. 10.* had never been proposed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as *St. James* tells us, *If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, what doth it profit? Jam. 2. 15. 16.* No sure, it profits them nothing, in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This *relieving* of the *bodily wants* of our brethren, is a thing so strictly required of us, that we find it set down *Mat. 25.* as the especial thing we shall be *tried* by at the *Last Day*, on the omission whereof is grounded that dreadful sentence, ver. 41. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* And if it shall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform ourselves for the frequent and ordinary ones, then from this Chapter, where are set down these severals, *the giving meat to the hungry, and drink to the thirsty, harbouring the stranger, clothing the naked, and visiting the sick and imprisoned;* By which *visiting* is meant, not a bare coming to see them, but so coming as to comfort and relieve them; for otherwise it will be but like the *Levite* in the Gospel, *Luk. 10.* who came & *looked on the wounded man*, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these there may sometimes by God's especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbors; we may sometimes find a wounded man with the *Samaritan*, and then 'tis our

duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavor for their deliverances: This case *Solomon* seems to refer to, *Prov. 24. 11. If thou forbear to deliver him that is drawn unto death, and them that are ready to be slain, if thou sayst behold we knew it not; doth not he that pondereth the heart consider? and he that keepeth thy soul, doth not he know it? shall not he render to every man according to his deeds;* we are not lightly to put off the matter with vain excuses, but to remember that God, who knows our most secret thoughts, will severely examine, whether we have willingly omitted the performance of such a charity: sometimes again (nay God knows, often now a days) we may see a man that by a course of intemperance is in danger to destroy his health, to shorten his days, and then it is a due charity not only to the soul, but to the body also, to endeavor to draw him from it. It is impossible to set down *all* the possible acts of this corporal charity, because there may sometimes happen such opportunities as none can foresee; we are therefore always to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion for, & then whenever that occasion is offered, we are to look on it as a call, as it were from heaven, to put that resolution in practice. *This* part of charity seems to be so much implanted in our natures, as we are *men*, that we generally account them not only unchristian, but *inhumane*, that are void of it, and therefore I hope there will not need much persuasion to it, since our very nature inclines us; but certainly that very consideration will serve hugely to increase the guilt of those that are wanting in it. For since this command is so agreeable even to flesh and blood, our disobedience to it can proceed from nothing but a stubbornness and resistance against God who gives it.

**PARTITION XVII. Of Charity, Alms giving, &c. Of Charity in respect of our Neighbors Credit, &c. Of Peace-making. Of going to Law: Of Charity to our Enemies, &c. Christian Duties both possible and pleasant.**

§ 1: THE *third* way of expressing this *Charity* is towards the *goods* or *estate* of our neighbor; we are to endeavor his thriving and prosperity in these outward good things; and to that end, be willing to assist and farther him in all honest ways of improveing or preserving them, by any neighborly and friendly office. Opportunities of this do many times fall out: A man may sometimes by his power or persuasion deliver his neighbors goods out of the hands of a thief, or oppressor; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to ourselves, and then we are to do them, even to our rich neighbors, those that are as wealthy (perhaps much more so) as ourselves; for though *Charity* do not bind us to give to those that want it less than ourselves, yet whenever we can further their profit, without less'ning our own store, it requires it of us: Nay, if the damage be but light to us in comparison of the advantage to him, it will become us rather to hazard that light damage, than lose him that greater advantage.

2. But towards our *poor* brother, *Charity* ties us to much more; we are there only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of *Almsgiving* is

perfectly necessary for the approving our love not only to men, but even to God himself, as St. John tells us, 1 Jo. 3. 17. *Whoso hath this worlds goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who is a man, and bears the image of God) suffer all extremities, rather than part with anything to relieve him: On the other side, the performance of this duty is highly acceptable with God, as well as with men.

3. 'Tis called, Heb. 13. 16. *A sacrifice wherewith God is well pleased;* and again, Phil. 4. 18. St. Paul calls their alms to him, *a Sacrifice acceptable, well-pleasing to God,* and the Church hath always looked on it as such; and therefore joined it with the soleumest part of worship, the holy Sacrament. But because even sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire what are the due qualifications of this Sacrifice.

4. Of *these* there are some that respect the *motive*, some the *manner* of our giving. The motive may be *threefold*, respecting God, our neighbor and ourselves. That which respects God is obedience and thankfulness to him: he has commanded we should give alms, and therefore one special end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the properest way of expressing our thankfulness for it; for as the *Psalmist* saith, *our goods extend not unto God,* Psal. 16. 2. That tribute which we desire to pay out of our estates, we cannot pay to his person. 'Tis the poor, that are as it were his Proxey and receivers, and therefore what ever we should by way of thankfulness give back again unto God, our alms is the way of doing it: *Secondly*, in respect of our neighbor, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief: *Thirdly*, in respect of ourselves, the motive is to be the hope of that eternal reward promised to this performance. This Christ points out to us, when he bids us *lay up our treasure in heaven,* Mat. 6. 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations,* Luk. 16. 9. That is by a charitable dispensing of our temporal goods to the poor, to lay up a stock in heaven to gain a title to those endless felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompense us, though we should as the Apostle speaks, 1 Cor. 13. 3. *Bestow all our goods to feed the poor:* But then we must be sure we make this our sole aim, and not instead of this propose to ourselves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, Mat. 6. *They that set their hearts on the credit, they shall gain with men, must take that as their portion,* ver. 3. *verily I say unto you, they have their reward;* they chose, it seems, rather to have men their Pay-masters, than God, and to them they are turned off, that little airy praise they get from them, is all the reward they must expect: *Ye have no reward of my Father which is in heaven,* ver. 1. we have therefore need to watch our hearts narrowly, that this desire of vain glory steal not in, and befool us into that miserable exchange of a vain blast of men's breath for those substantial and eternal joys of heaven.



5. In the *second* place we must take care of our *alms-giving*, in respect of the manner; and in that, *first*, we must give cheerfully; men usually value a small thing, that is given cheerfully, and with a good heart, more than a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he *loves a cheerful giver*, 2 Cor. 9. 7. Which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly, or as of necessity*, ver. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to human nature, more of pleasure and delight, unless it be where covetousness or cruelty have quite workit out the man, & put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable alms brings to a poor wretch? how it revives and puts new spirits in him, that was even sinking? certainly the most sensual creature alive knows not how to bestow his money on anything, that shall bring him in so great a delight, and therefore me thinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity and cheerfulness, it being the fetching in of pleasure to ourselves.

6. There is but *one objection* can be made against this, and that is, that the danger of *impoverishing ones self* by what one gives, may take off that pleasure, and make men either not give at all, or not so cheerfully. To this I answer: That *first* were this hazard never so apparent, yet it being the command of God, that we shall thus give, we are yet to obey cheerfully, and be as well content to part with our good; in pursuance of this duty, as we are many times called to do upon some other. In which case *Christ tells us, he that forsakes not all that he hath, cannot be his Disciple*.

7. But *secondly*, this is sure a vain supposition: God having particularly promised, the contrary to the Charicable, that it shall bring blessings on them, even in these outward things. *The liberal soul shall be made fat, and he that watereth shall be watered also himself*, Prov. 11. 25. *He that giveth to the poor shall not lack*, Prov. 28. 27. And many the like texts there are, so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this: giving to the poor is directly the putting our wealth into his hands. *He that giveth to the poor lendeth unto the Lord*, Prov. 19. 17. And that too on solemn promise of repayment, as it follows in that verse, *that which he hath given will he pay him again*. It is amongst men thought a great disparagement, when we refuse to trust them; it shows we either think them not sufficient, or not honest: How vile an affront is it then to God thus to distrust him? nay indeed how horrid blasphemy, to doubt the security of that, for which he has thus expressly past his word, who is Lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his Promise? Let not then that *infidel fear* of future want, contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Surety, and enters bond with him, and will most assuredly pay thee with increase. Therefore it is so far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather choose to put his money in some sure hand, where he may both improve, and be certain of it at his need, than to let it lie unprofitably by him, especially if he be in danger of thieves, or other accidents, by which he may probably loose it: Now alas! all that we possess is in minutely *danger of losing*; innumerable accidents there are, which may in an instant bring a rich man

to beggary; he that doubts this, let him but read the *story of Job*, and he will there find an example of it: And therefore what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need and that too with improvement and increase; in which respect it is that the Apostle compares *Alms* to *Seed*, 2 Cor. 9. 10. We know it is the nature of Seed that is sown, to multiply and increase, and so does all our acts of mercy, they return nor single and naked to us, but bring in their sheaves with them, a most plenteous & bountiful harvest. God deals not with our *alms*, as we too often do with his graces, wrap them *up in a napkin*, so that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most cheerfully, yea, joyfully to set to this duty, which we have such invitations to, as well in respect of our own interests, as our neighbors needs.

8. *Secondly*, We must *give seasonably*: it is true indeed there are some so poor, that an Alms can never come *unseasonably*, because they always want, yet even to them there may be some *special* seasons of doing it, to their greater advantage; for sometimes an Alms may not only deliver a poor man from some present extremity, but by the right *timeing* of it, may set him in some way of a more comfortable subsistence afterward. And for the most, I presume it is a good *Rule*, to dispence what we intend to any, as *soon* as may be, for delays are hurtful oftentimes both to them & ourselves; *first*, as to them, it is sure, the longer we delay, the longer they groan under the present want, & after we have designed them a relief, it is in some degree a cruelty to defer bestowing of it, for so long we prolong their sufferings; you will think him a hard hearted *Physician*, that having a certain cure for a man in pain, should when he might presently apply it make unnecessary delays, & so keep the poor man still in torture: and the same it is here; we want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him, or if he be not in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to: *Secondly*, in respect of ourselves; tis ill to defer, for thereby we give advantage to the temptations either of *Satan* or our own covetous humor, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it, one delay succeeds another, and keeps them from ever doing it at all; and so 'tis very apt to fall out in this case, especially with men, who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

9. *Thirdly*, We should take care to give *prudently*, that is to give most, where it is most needed, and in such a manner, as may do the receiver most good: Charities do often miscarry for want of this care, for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their want than to those who best deserve it, and so both encourage the one in their idleness, and disable ourselves from giving to the other. Yet I doubt not such may be the present wants even of the most unworthy, that we are to relieve them, but where no such pressing need is, we shall do best to choose out the fitter objects of charity, such are those who either are *not able* to labor, or else have a *greater charge* than their labor can maintain, and to those our alms

should be given also in such manner as may be most likely to do them good the manner of which may differ according to the circumstances of their condition; it may to some be best perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and sometimes a *seasonable loan* may do as well as a gift, and that may be in the power sometimes of those who are able to give but little: But when we thus lend on charity, we must lend freely without Use, and also with a purpose, that if he should prove unable to pay, we will forgive so much of the principal as his needs require, and our abilities will permit. They want much of this charity, who clap up *poor debtors* in prison, when they know they have nothing to answer the debt, which is a great cruelty to make another miserable, when nothing is gained to ourselves by it.

10. *Fourthly*, We should give *liberally*, we must not be strait handed in our *alms*, and give by such pitiful scantlings, as will bring almost no relief to the receiver, for that is a kind of mockery; 'tis as if one should pretend to feed one that is almost famished by giving him a crumb of bread, such Doles as that would be most ridiculous, yet I fear 'tis too near the proportion of some men's alms; such men are below those Disciples we read of, who knew only the Baptism of *John*, for 'tis to be observed, that *John the Baptist*, who was but the fore-runner of Christ, makes it a special part of his Doctrine, that he *that hath two coats should impart to him that hath none*, Lu. 3. 11. He says not, he that hath some great Wardrobe, but even he that hath *but two coats* must part with one of them; from whence we may gather that whatsoever is above (not our vanity but) our need should thus be disposed of, when our brethren's necessity requires it. But if we look into the *first* time of the Gospel, we shall find Christianity far exceeded this proportion of *Johns*, the *converts* assigned not a part only, but frankly *gave all to the use of the Brethren*, Acts 4. and though that being upon an extraordinary occasion, will be no measure for our constant practice yet it may show us how prime and fundamental a part of Christianity, this of Charity is, that at the very first founding of the Church, such vast degrees of it were practiced; and if we farther consider what precepts of love are given us in the Gospel, even to the *laying down our lives for the brethren*, 1 Jo. 3. 16. We cannot imagine our goods are in God's account so much more precious than our lives, that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

11. A multitude of Arguments might be brought to recommend this bounty to all that profess Christ; I shall mention only two, which I find used by St. *Paul* to the *Corinthians* on this occasion. The *first* is the example of Christ, 2 Cor. 8. 9. *For ye know the Grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich*. Christ emptied himself of all that glory and greatness, he enjoyed in Heaven with his Father, and submitted himself to a life of much meanness and poverty, only to enrich us. And therefore for shame, let us not grudge to empty our Coffers, to lessen somewhat of our heaps, to relieve his poor members. The *second* is the expectation of reward, which will be more or less, according to the degrees of our Alms, 2 Cor. 9. 6. *He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully*. We think him a very improvident husband-man, that to save a little seed at present, sows so thin, as to spoil his crop; and the same folly 'twill be in us, if by the sparingness of our Alms, we make ourselves a lank harvest hereafter, lose either all, or a great part of those rewards which God hath

provided for the liberal Alms-Giver. What is the *proportion* which may be called a liberal giving, I shall not undertake to set down, there being degrees even in liberality, one may give liberally, & yet another give more liberally than he; besides, liberality is to be measured, not so much by what is given as by the ability of the giver; A man of a mean estate may give less than one of a great, and yet be the more liberal person, because that little may be more out of his, than the greater is out of the others. Thus we see Christ pronounces the poor widow to *have given more to the Treasury, than all the rich men*, Luke. 21. 3. not that her two *mites* were more than their *rich* gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly press the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breasts, 2 Cor. 9. 7. *Every man according as he purposeth in his heart, so let him give*. But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of Alms-giving (what ever the proportion be) we may do very well to follow the advice St. Paul gives the *Corinthians* in this matter, 1 Cor. 16. 2. *Upon the first day of the week let everyone of you lay by him in store as God hath prospered him*; If men would do thus, lay by somewhat *weekly* in store for this work of Charity, it were the surest way not to be unprovided of somewhat to give, when an occasion offered itself, and by giving so by little and little, the expense would become less sensible, and so be a means to prevent those *grudgings*, and *repinings*, which are apt to attend men in greater disbursements; And sure this were in other respects also a very proper course, for when a trades-man casts up his weekly account, and sees what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God out of what he hath by his blessing gained; If any will say they cannot so well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly, or quarterly, so it be done: But that somewhat should still be laid by in bank for these uses rather than left loose to our sudden Charities is sure very expedient, and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be so.

12. The *fourth* exercise of our *Charity* is towards the credit of our neighbor: and of this we may have many occasions; sometimes towards the innocent, and sometimes also towards the guilty. If one whom we know to be an innocent person, be slandered, and traduced, *Charity* binds us to do what we may for the declaring his innocence, and delivering him from that false imputation, and that not only by witnessing when we are called to it, but by a voluntary offering our testimony on his behalf, or if the accusation be not before a Court of Justice, and so there be no place for that our more solemn testimony, but that it be only a slander tost from one to another, yet even there we are to do what we can to clear him, by taking all occasions publicly to declare what we know of his innocence. But even to the guilty there is some *Charity* of this kind to be performed, sometimes by concealing the fault, if it be such that no other part of *Charity* to others make it necessary to discover, or be it not so notorious, as that it will be sure to betray itself: The wounds of Reputation are of all others the most incurable, and therefore it may well become *Christian Charity* to prevent them, even

where they have been deserved; and perhaps such a tenderness in hiding the fault may sooner bring the offender to *Repentance*, if it be seconded (as it ought to be) with all earnestness of private admonition: But if the fault be such, that it be not to be concealed, yet still there may be place for this *Charity*, in extenuating, and lessening it, as far as the circumstances will bear; As if it were done suddenly, and rashly, *Charity* will allow some abatement of the Censure, which would belong to a designed, and deliberate act; and so proportionably in other circumstances. But the most frequent exercises of this *Charity* happen towards those, of whose either innocence or guilt we have no knowledge, but are by some doubtful actions brought under suspicion: And here we must remember, that it is the property of love, *not to think evil*, to judge the best; and therefore we are both to abstain from uncharitable conclusions of them ourselves, and as much as lies in us, to keep others from them also, and so endeavor to preserve the credit of our neighbor, which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusation. To these cases, I suppose belongs that precept of Christ, *Mat. 7. 1. Judge not*; and when we consider, how that is backed in the following words, *That ye be not judged*, we shall have cause to believe it no such light matter, as the world seems to account it; Our merciful judging of others will be paid home to us, in the strict, and severe Judgment of God.

13. I have now gone through this *Active Charity*, as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we spake of *Justice*. If any think it improper, that the same acts should be made part of *Justice*, and *Charity* too, I shall desire them to consider, that *Charity* being by Christ's command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of *Justice*, since 'tis sure paying of debts is a part of that: Yet because in our common use we do distinguish between the offices of *Justice* and *Charity*, I have chose to enlarge on them in particular referenc to *Charity*. But I desire it may still be remembered, that whatsoever is under precept, is so much a due from us, that we sin not only against *Charity*, but *Justice* too, if we neglect it; Which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common error in this point; Men look upon their acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former persuasion. If there be any Charities wherein *Justice* is not concerned, they are those which for the height and degrees of them are not made matter of strict duty, that is, are not in those degrees commanded by God, and even after these 'twill be very reasonable for us to labor; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

14. To help us wherein there will be no better means, then to keep before our eyes that grand rule of *Loving our Neighbors as ourselves*; This the Apostle makes the sum of our *Whole duty to our Neighbors*, *Rom. 13. 9*. let this therefore be the standard, whereby to measure all thy actions, which relate to others; When ever any necessity of thy Neighbors presents itself to thee, ask thyself, whether if thou wert in the like case, thy love to thyself would not make

thee industrious for relief, and then resolve thy love to thy Neighbor must have the same effect for him. This is that *Royal Law*, as St. James calls it, *Jam. 2. 8.* which all that profess themselves subjects to Christ, must be ruled by; and whosoever is so will not fail of performing all Charities to others, because 'tis sure he would upon the like occasions have all such performed to himself. There is none, but wishes to have his good name defended, his poverty relieved, his bodily sufferings succoured; Only it may be said, that in the spiritual wants, there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them; it may therefore seem that such men are not by virtue of this rule tied to those sorts of Charities. To this I answer, that the *love of ourselves*, which is here set as the measure of that to our Neighbor, is to be understood to be that reasonable love, which men ought to have, and therefore though a man fail of that due love he owes himself, yet his Neighbor hath not thereby forfeited his right, he has still a claim to such a degree of our love, as is answerable to that, which in right we should bear to ourselves, and such I am sure is this care of our spiritual estate, and therefore 'tis not our despising our own Souls, that will absolve us from Charity to other men's, yet I shall not much press this duty in such men, it being neither likely that they will be persuaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

15. There is yet one act of Charity behind, which does not properly fall under any one of the former heads, & yet may relate to them all, and that is, the *Making peace*, and amity among others; By doing whereof we may much benefit both the Souls, Bodies, Goods, and Credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christ's word for it, *Blessed are the Peace-makers*, Mat. 5. 9. and therefore we may be encouraged diligently to lay hold of all opportunities of doing this office of Charity, to use all our Art, and endeavor to take up all grudges and quarrels we discern among others; Neither must we only labor to restore peace where it is lost, but to preserve it where it is: *First*, generally, by striving to beget in the heart of all we converse with a true value of that most precious Jewel, Peace; *Secondly*, particularly, by a timely prevention of those jars, and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbor, to cure those mistakes, and misapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easy and more profitable, thus to prevent, then pacify strifes. 'Tis sure 'tis more easy, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quenched, as it might have been, whilst it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon says*, *In the multitude of words there wanteth not sin*, Prov. 10. 19. which cannot more truly be said of any sorts of words, then those that pass in anger, and then though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore it is a great Charity to prevent them.

16. But to fit a man for this so excellent an Office of *Peace Making*, 'Tis necessary that he be first remarkably peaceable himself; for with what face canst thou persuade others to that which thou wilt not perform thyself? or how canst thou expect thy persuasions should

work? 'twill be a ready reply in every man's mouth, *Thou Hypocrite, cast out first the beam out of thine own eye*, Matth. 7. 5. and therefore be sure thou qualify thyself for the work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the case of *Legal trespasses*; Men think it nothing to go to *Law* about every petty trifle, and as long as they have but *Law* on their side, never think they are to blame: but sure had we that true Peaceableness of spirit which we ought, we should be unwilling for such slight matters to trouble and disquiet our Neighbors. Not that all going to *Law* is utterly unchristian, but such kind of suits especially, as are upon contentiousness, and stoutness of humor, to defend such an inconsiderable right, as the parting with will do us little or no harm, or which is yet worse, to avenge such a trespass. And even in greater matters, he that shall part with somewhat of his Right for love of Peace, does surely the most Christianly, & most agreeably to the advice of the Apostle, *Cor. 6. 7.* rather to *take wrong*, and *suffer ourselves to be defrauded*. But if the damage be so unsupportable, that it is necessary for us to go to *Law*, yet even then we must take care of preserving Peace; *first*, by carrying still a friendly, and Christian temper towards the party, not suffering our hearts to be at all estranged from him; *secondly*, by being willing to yield to any reasonable terms of agreement, whenever they shall be offered; and truly if we carry not this temper of mind in our suits, I see not how they can be reconcilable with that peaceableness so strictly required of all Christians. Let those consider this who make it their pleasure themselves to disquiet their Neighbor, or their trade to stir up others to do it. This tender regard of Peace both in ourselves, and others, is absolutely necessary to be entertained of all those, who own themselves to be the servants of him, whose title it is to be the *Prince of Peace*, Isai. 9. 6.

17. All that remains to be touched on concerning this *Charity* of the Actions, is the extent of it, which must be as large as the former of the affections, even to the taking in not only strangers, and those of no relation to us, but even of our bitterest enemies. I have already spoken so much of the Obligation we are under to forgive them, that I shall not hear say anything of that, but that being supposed a duty, 'twill sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so 'twill be no hard matter even to flesh and blood to do all kind things to them. And indeed this is the way, by which we must try the sincerity of our forgiveness: 'Tis easy to say, I forgive such a man, but if when an opportunity of doing him good is offered, thou declinest it, 'tis apparent there yet lurks the old malice in thy heart; Where there is a thorough forgiveness, there will be as great a readiness to benefit an enemy as a friend: nay perhaps in some respects a greater, a true charitable person looking upon it as an especial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Savior, by *doing good to them that hate him*, Matth. 5. 44. Let us therefore resolve that all actions of kindness are to be performed to our enemies, for which we have not only the command, but also the example of Christ, who had not only some inward relentings towards us his obstinate, and most provoking enemies, but shown it in acts, and those no cheap, or easy ones, but such as cost him his dearest blood. And surely we can never pretend to be either obeyers of his command, or followers of his example, if we grudge to testify our loves to our enemies by

those so much cheaper ways of feeding them in hunger, and the like, recommended to us by the Apostle, *Rom. 12. 20*. But if we could perform these acts of kindness to enemies in such manner as might draw them from their enmity, and win them to Peace, the Charity would be doubled: And this we should aim at, for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all love and tenderness towards us; and this were indeed the most complete way of *imitating Christ's example*, who in all he did and suffered for us, designed the reconciling of us to himself.

18. I have now shown you the several parts of our duty to our Neighbor, towards the performance whereof I know nothing more necessary, then the turning out of our hearts that self love which so often possesses them, and that so wholly, that it leaves no room for Charity, nay, nor justice neither to our Neighbor. By this *self-love* I mean not that *true love* of ourselves, which is the love and care of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests, and advantages, which is apparently the root of all, both injustice and uncharitableness towards others. We find this sin of *self-love* set by the Apostle in the head of a whole troop of sins, *2 Tim. 3. 2*. as if it were some principal officer in Satan's camp, and certainly, not without reason, for it never goes without an accursed train of many other sins, which like the *Dragons tail Rev. 12. 4*. sweeps away all care of duty to others. We are by it made so vehement, and intent upon the pleasing ourselves, that we have no regard to anybody else, contrary to the direction of *S. Paul, Rom. 15. 2*. Which is *not to please ourselves, but every man to please his Neighbor for his good to edification*; which he backs with the example of Christ, *verse 3. For even Christ pleased not himself*: If therefore we have any sincere desire to have this virtue of charity rooted in our hearts, we must be careful to weed out this sin of self-love, for 'tis impossible they can prosper together.

19. But when we have removed this hindrance, we must remember that this, as all other graces proceeds not from ourselves, it is the *gift of God*, and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a dove, a *meek* and *gall-less* creature, to frame our hearts to the same temper, and enable us rightly to perform this duty.

20. I have now past through those several branches I at first proposed, and shown you what is our *duty to God, ourselves, and ourneighbour*: Of which I may say as it is, *Luk. 10. 28. This do and thou shalt live*. And surely it is no impossible task to perform this in such a measure, as God will graciously accept, that is in Sincerity, though not in perfection, for God is not that austere master, *Luk 19. 20. That reaps where he has not sowed*, he requires nothing of us, which he is not ready by his grace to enable us to perform; if we be not wanting to ourselves, either in asking it by prayer, or in using it by diligence. And as it is not impossible, so neither is it such a sad melancholy task, as men are apt to think it. 'Tis a special policy of *Satan's*, to do as the *spies* did, *Num. 23. 28*. bring up an ill report upon this good land, this *state of Christian life*, thereby to discourage us from entering into it, to fright us, with I know not what Giants we shall meet with; but let us not thus be cheated, let us but take the courage to try, and we



shall indeed find it a *Canaan, a land flowing with milk and honey*: God is not in this respect to his people a *wilderness, a land of darkness*, Jer. 2. 31. His service does not bereave men of any true joy, but helps thou to •• great deal: *Christ's yoke is an easy, nay a pleasant yoke, his burden a light, yea a gracious burden*. There is in the practice of Christian duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customs make, which by the contention raises an uneasiness. But then first that is to be charged only to ourselves, for having got those ill customs, and thereby made that hard to us, which in itself is most pleasant, the duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combat.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions, and sufferings in the world, and that those *are not joyous, but grievous*; I answer, that even in those there is matter of joy: we see the Apostles thought it so, *they rejoiced that they were counted worthy to suffer for Christ's name*, Acts 4. 41. and S. Peter tells us, *that if any suffer as a Christian, he is to glorify God for it*, 1 Pet. 4. 16. There is such a force and virtue in the testimony of a good Conscience, as is able to change the greatest suffering into the greatest triumph, and that testimony we can never have more clear, and lively, then when we suffer for righteousness sake; so that you see *Christianity* is very amiable even in its saddest dress, the inward comforts of it do far surpass all the outward tribulations that attend it, and that even in the instant, while we are in the state of warfare upon earth. But then if we look forward to the crown of our victories, those eternal rewards in heaven, we can never think those tasks sad, though we had nothing at present to sweeten them, that have such recompenses await them at the end, were our labors never so heavy, we could have no cause to faint under them: Let us therefore when ever we meet with any discouragements in our course, fix our eye on this rich prize, and then *run with patience the race which is set before us*, Heb. 12. 2. Follow the *Captain of our salvation* through the greatest sufferings, yea even through the same red sea of blood which he hath waded, whenever our obedience to him shall require it; for though our fidelity to him should bring us to death itself, we are sure to be no losers by it, for to such he hath promised a *Crown of life*, the very expectation whereof is able to keep a Christian more cheerful in his fetters and dungeon, then a worldling can be in the midst of his greatest prosperities.

22. All that remains for me farther to add, is earnestly to entreat and beseech the Reader, that without delay, he puts himself into this so pleasant and gainful a course, by setting sincerely to the practice of all those things, which either by this *Book*, or by any other means he discerns to be his duty, and the further he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he hath lost a great part of his day in a wrong way, will not need much entreaty, either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring them to the place they aim at; Nay, which will certainly bring them to the place they most fear and abhor; much of their day is spent, how much will be left to finish their journey in, none knows, perhaps the next hour, the next minute the night of

death may overtake them; what a madness is it then for them to defer one moment to turn out of that path which leads to certain destruction, and to put themselves in that, which will bring them to bliss and glory? Yet so are men bewitched, and enchanted with the deceitfulness of sin, that no entreaty, no persuasion can prevail with them, to make this so reasonable so necessary a change, not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleasures of sin as long as they live, & then they hope at their death, or some little time before it, to do all the business of their Souls; But, alas! Heaven is too high to be thus jump't into, the way to it is a long and leasurly ascent, which requires time to walk. The hazards of such deferring are more largely spoken of, in the Discourse of Repentance, I shall not here repeat them, but desire the Reader seriously to lay them to heart, and then surely he will think it seasonable counsel that is given by the wise man, *Eccles. 5. 7. Make no tarrying to turn to the Lord, and put not off from day today.*

FINIS.

PRIVATE DEVOTIONS For several OCCASIONS. ORDINARY and EXTRAORDINARY.

LONDON, Printed for T. Garthwait, at the little North Door of S. Paul's Church, 1660.

CHRISTIAN READER,

I Have, for the help of thy Devotions, set down some *FORMS* of *PRIVATE PRAYER*, upon *several occasions*: If it be thought an om•ssion that there are none for Families, I must answer for myself, that it was not from any opinion that God is not as well to be worshipp'd in the Family as the Closet; but because the Providence of God and the Church hath already furnished thee for that purpose, infinitely beyond what my utmost care could do. I mean the *PUBLICK LITURGY*, or *COMMON PRAYER*, which for all public addresses to God (and such are Family prayers) are so excellent & useful, that we may say of it as *David* did of *Goliath's sword*, *1 Sam. 21. 9. There is none like it.*

**DIRECTIONS for the MORNING.**

As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.

*LORD, As thou hast awaked my Body from sleep, so by thy grace awaken my Soul from sin, and make me so to walk before thee this day and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.*

WHEN thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou hast also paid thy more solemn Devotions to Almighty God, and therefore during the time thou art dressing thyself (which should be no longer then common decency requires) exercise thy mind in some spiritual thoughts: as for example, consider to what *Temptations* thy business or company that day are most like to lay thee open, and arm thyself with Resolutions against them; or again, consider what *Occasions of doing service* to God, or good to thy neighbor are that day most likely to present

themselves, and resolve to embrace them; and also contrive how thou mayest improve them to the uttermost. But especially it will be sit for thee to Examine whether there have any *sin* escaped thee since thy last nights examination. If after these considerations any further leisure remain, thou mayest profitably employ it in meditating on the general Resurrection (whereof our rising from our beds is a Representation) and of that dreadful Judgment which shall follow it, and then think with thyself in what preparation thou art for it, and resolve to husband carefully every minute of thy time towards the fitting time for that great account. As soon as thou art ready retire to some private place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

**PRAYERS for the MORNING.**

At thy first kneeling down, say,

O Holy, Blessed and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

**A THANKSGIVING.**

O Gracious Lord, whose mercies endure for eever, I thy unworthy servant who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them: In thee, O Lord, I live, and move and have my being, thou first madest me to be, and then that I might not be miserable but happy, thou sendest thy Son out of thy bosome to redeem me from the power of my sins by his Grace, and from the punishment of them by his Blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps which might aid me to perform that Vow I there made to thee; and when by my own willfulness or negligence I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended and not cut me off in the acts of those many damning sins I have committed, as I have most justly deserved. It is, O Lord, thy restraining grace alone by which I have been kept back from any the greatest sins, and it is thy inciting and assisting grace alone, by which I have been enabled to do any the least good, therefore not unto me, not unto me, but unto thy name be the praises. For these and all other thy spiritual blessings, my soul doth magnify the Lord, and all that is within me praise his holy Name. I likewise praise thee for those many outward blessings I enjoy, as health, friends, food and raiment, the comforts as well as the necessaries of this life, for those continual protections of thy hand, by which I and mine are kept from dangers, and those gracious deliverances thou hast often afforded out of such as have befallen me; and for that mercy of thine whereby thou hast sweetened and allayed those troubles thou hast not seen sit wholly to remove: for thy particular preservation of me this night, and all other thy goodness towards me; Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life, that so these blessings

here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

#### **A CONFESSION.**

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee, for I have drunk iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest; mine heart, which should be an habitation for thy spirit, is become a cage of unclean birds, of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word, and deed I continually transgress against thee. [*Here mention the greatest of thy sins*] Nay, O Lord, I have despised that goodness of thine which should lead me to Repentance, hardening my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my sins? But, O Lord, there is mercy with thee that thou mayest be feared, O fit me for that mercy by giving me a deep and hearty Repentance, and then according to thy goodness let thy anger and thy wrath be turned away from me; look upon me in thy Son, my blessed Savior, and for the merit of his sufferings pardon all my sins: And, Lord, I beseech thee by the power of thy grace so to renew and purify my heart, that I may become a new creature, utterly forsaking every evil way, and living in constant, sincere, universal obedience to thee all the rest of my days, that behaving myself as a good and faithful servant, I may by thy mercy at the last be received into the joy of my Lord: Grant this for Jesus Christ his sake.

#### **A PRAYER for GRACE.**

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature that am not able of myself so much as to think a good thought, beseech thee to work in me both to will and do according to thy good pleasure; enlighten ••, ⟨◇⟩ that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord, work in my heart a true faith a purifying hope, and an unfeigned love towards thee, give me a full trust on thee, zeal for thee, reverence of all things that relate to thee; make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins; and grant that in all things I may behave myself so as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform that duty I owe to myself, give me that meekness, humility, and contentedness whereby I may always possess my soul in patience and thankfulness; make me diligent in all my duties, watchful against all temptations, perfectly pure and temperate, and so moderate in my most lawful enjoyments that they never become a snare to me; make me also, O Lord, to be so affected towards my neighbor, that I never transgress that royal Law of thine, of loving him as myself; grant me exactly to perform all parts of justice, yielding to all whatsoever by any kind of right becomes their due; and give me such bowels of mercy and compassion that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech

thee, O Lord, to sanctify me throughout, that my whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honor and glory forever.

Amen.

**INTERCESSION.**

OBlessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightening grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tenderest compassions upon the Universal Church, O be favorable and gracious unto Zion, build thou the walls of Jerusalem, unite all those that profess thy Name to thee, by Purity, and Holiness, and to each other by Brotherly love. Have mercy on this desolate Church, and sinful Nation, thou hast moved the Land and divided it, heal the sores thereof for it shaketh, make us so truly to repent of those sins, which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our Governors, whether in Church or State, so rule their hearts, and strengthen their hands, that they may neither want will nor power to punish wickedness and vice, and to maintain God's true Religion and Virtue. Have pity, O Lord, on all that are in affliction; be a Father to the fatherless, and plead the cause of the widow, comfort the feeble minded, support the weak, heal the sick, relieve the needy, defend the oppressed, and administer to everyone according to their several necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary either to their bodies or their Souls. [*Here name thy nearest Relations*] Reward all those that have done me good, and pardon all those that have done, or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

**For PRESERVATION.**

OMerciful God, by whose bounty alone it is, that I have this day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonor thee, or wound my own soul, but that I may diligently apply myself to do all such good works, as thou hast prepared for me to walk in; and Lord I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and deal with me, not according either to my prayers or deserts, but according to my needs, and thine own rich mercies in Jesus Christ, in whose blessed Name and Words, I conclude these my imperfect Prayers; saying, *Our Father, &c.*

**DIRECTIONS for NIGHT.**

AT NIGHT, *when it draws towards the time of rest, bethink thyself, how thou hast passed the day, examine thine own heart, what sin either of Thought, Word, or Deed thou hast committed, what opportunity of doing good thou hast omitted, and whatsoever thou findest to accuse thyself of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this not slightly, and only as of course, but with all devout earnestness, and heartiness, as thou wouldest do, if thou were sure thy death were as near approaching, as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldest no more venture to sleep unreconciled to God, then thou wouldest dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same; or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less, but the greater cause to magnify God, who hath by his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all, endeavor still by the considerations of his mercies to have thy heart the more closely knit to him, remembering that every favor received from him is a new engagement upon thee, to love and obey him.*

#### **PRAYERS for NIGHT.**

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

Lord I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee by Jesus Christ.

#### **A CONFESSION.**

O MOST Holy Lord God, who art of purer eyes then to behold iniquity, how shall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled myself yet much worse by my own actual sins and wicked customs; I have transgressed my duty to thee, my neighbor, and myself, and that both in thought, in word, in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through ignorance and frailty, but knowingly, and willfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilts. [*Here name the Particulars.*] And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and a perfect hatred of my sins, and let me not daily confess, and yet as daily renew them, but grant; O Lord, that from this instant I

may give a bill of Divorce to all my most beloved lusts, and then be thou pleased to marry me to thyself in truth, in righteousness and holiness. And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation▪ pardon all my offenses, and receive me to thy favor. And when thou hast thus spoken peace to my soul, Lord keep me that I turn not anymore to folly, but so establish me with thy grace, that no temptation of the world, the Devil or my own flesh may ever draw me to offend thee, that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

#### **A THANKSGIVING.**

O Thou Father of Mercies, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented that gracious property of thine, for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me. All my contempts and despisings of thy spiritual favors have not yet made thee withdraw them, but in the riches of thy goodness and long suffering thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repaid as justly thou mightest, by sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy. [*Here mention the particular mercies of that day.*] What shall I render unto the Lord for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace and that of Intercession appointed for the Morning.

#### **For PRESERVATION.**

O Blessed Lord, the Keeper of Israel, that neither slumbrest nor sleepest, be pleased in thy mercy to watch over me this night, keep me by thy grace from all works of darkness, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lie down in the dust; and because I know neither the day nor the hour of my Masters coming, grant me grace that I may be always ready, that I may never live in such a state as I shall fear to die in, but that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord, so that living and dying I may be thine, through Jesus Christ.

Use the same concluding prayer as in the Morning.

*As thou art putting off thy clothes, think with thyself that the time approaches that thou must put off thy body also, and then thy Soul must appear naked before God's judgment Seat, and therefore thou hadst need be careful to make it so clean and pure by repentance and holiness, that he who will not look on iniquity may graciously behold and accept it.*

Let thy Bed put thee in mind of thy Grave, and when thou liest down, say,

O Blessed Savior, who by thy precious death & burial didst take away the sting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest, for it is thou Lord only that makest me dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of truth.

*IN the ANTIEN Church there were besides morning and night four other times every day which were called HOURS OF PRAYER, and the zeal of those first Christians was such as made them constantly observed. It would be thought too great a strictness now in this lukewarm age to enjoin the like frequency, yet I cannot but mention the example, and say, that for those who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in public and private those FOUR TIMES of PRAYER, besides the OFFICES already set down for MORNING and NIGHT: and that none may be to seek how to exercise their devotions at these times, I have added divers COLLECTS for several GRACES, whereof every man may use at each such time of prayer so many as his zeal and leisure shall point out to him, adding, if he please, one of the confessions appointed for morning or night, and never omitting the LORD'S PRAYER.*

*But if any mans state of life be really so busy as will not allow him time for so long and solemn devotions, yet certainly there is no man so overlaid with business, but that he may sinde leisure oftentimes in a day to say the LORD'S PRAYER alone, and therefore let him use that if he cannot more. But because it is the Character of a Christian, Phil. 3. 20. That he hath his conversation in heaven, it is very fit that besides these set times of Prayer, he should divers times in a day by short and sudden EJACULATIONS dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of business; the Artisicer at his work, the Husbandman at his Plough may practice it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich storehouse, the BOOK of PSALMS, to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, some for Pardon of sin; some for Grace, some for the light of God's countenance, some for the Church, some for Thanksgiving, &c. every man may fit himself according to the present need and temper of his soul. I have given these not as a full collection, but only as a taste, by which the Readers appetite may be raised to search after more in that Book, and other parts of holy Scripture.*

**COLLECTS for several GRACES.**

**For FAITH.**

O Blessed Lord, whom without Faith it is impossible to please, let thy spirit I beseech thee work in me such a Faith as may be acceptable in thy sight, even such as worketh by love, O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show itself by my works, that it may be that victorious Faith which may enable me to overcome the



world, and conform me to the Image of that Christ, on whom I believe, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

**For HOPE.**

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possessed with a vain presumption, suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purify myself from all filthiness, both of flesh and Spirit, that so it may indeed become to me an anchor of the soul both sure and steadfast, entering even within the veil, whither the forerunner is for me entered, even Jesus Christ my High Priest and blessed Redeemer.

**For THE LOVE of GOD.**

O Holy and gracious Lord, who art infinitely excellent in thyself, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardened through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession, O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit: Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet O Lord, deny me not to drink of thy cup, let me have such a sincerity & degree of love, as may make me endure anything for thy sake, such a perfect love as may cast out all fear & all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

**For SINCERITY.**

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and unsincerity. The heart O Lord, is deceitful above all things, and my heart is deceitful above all hearts, O thou who searchest the heart and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me, but purify me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive myself, I beseech thee let me not rest in any such deceit, but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any darling lust, but make an utter destruction of every *Amalekite*; O suffer me not to speak peace to myself, when there is no peace, but grant I may judge of myself, as thou judgest of me, that I may never be

at peace with myself, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

**For DEVOTION in PRAYER.**

O Gracious Lord God, who not only perittest, but invitest us miserable and needy creatures, to present our petitions to thee, grant I beseech thee, that the frequency of my prayer may be some what proportionable to those continual needs I have of thy mercy: Lord, I confess, it is the greatest honor and greatest advantage, thus to be allowed access to thee, yet so sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of it. My Soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and inliven this earthy drosly heart, that it may freely mount towards thee, that I may set a true value on this most valuable privilege, and take delight in approaching to thee, and that my approaches may be with a reverence, some way answerable to that awful Majesty I come before, with an importunity and earnestness, answerable to those pressing wants I have to be supplied, and with such a fixedness and attention of mind, as no wandering thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin, but may so ask that I may receive, seek that I may find, knock that it may be opened unto me: that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

**For HUMILITY.**

O Thou High and Lofty one, that inhabitest Eternity, yet art pleased to dwell with the humble spirit, pour into my heart I beseech thee, that excellent grace of Humility, which may utterly work out all those vain conceits I have of myself; Lord convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not only dust, but sin, that so in all thy dispensations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am less then the least of thy mercies, and greater then the greatest of thy judgments. And O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit myself to thy rebukes, but even to those of my fellow Christians, and with weekness receive and obey their admonitions. And make me so to behave myself towards all, that I never do anything through strife or vain glory; and to that end grant, that in low liness of mind I may esteem every other man better then myself, and be wiling that others should esteem them so also; that I neither nourish any high opinion of myself, nor covet one among others, but that despising the vain praise of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the esteem of men, I may now employ all my industry and care to approve myself to thee, who resistest the proud, and givest grace to the humble: grant this, O Lord, for his sake, who humbled himself unto the death of the Cross, Jesus Christ.

**For the FEAR of GOD.**

O Glorious Majesty, who only art high, and to be feared, possess my soul with a Holy awe and reverence of thee, that I may give thee the honor due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never profane any Holy thing, or sacrilegiously invade what thou hast set apart to thyself. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in anything, O let me not so misplace my fear, as to be afraid of a man that shall die, and of the Son of man, who shall be made as grass, and forget the Lord my Maker; but replenish my Soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy Holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own Salvation, through Jesus Christ.

**For TRUST on GOD.**

O Almighty Lord, who never failest them that must on thee, give me grace. I beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee; thou shalt keep him, O Lord, in perfect peace, whose mind is staid on thee, O let me always rest on this firm Pillar, and never exchange it for the broken reeds of worldly succors, suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat, or drink or wherewithal I shall be clothed, but grant, that having by honest labor and industry done my part, I may cheerfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou ownest and carest for, even such as keep thy Testimonies and think upon thy Commandments to do them. That seeking first thy Kingdom and the righteousness thereof, all these outward things may be added unto me, in such a measure as thy wisdom knows best for me; grant this O Lord, for Jesus Christ his sake.

**For THANKFULNES.**

O Most Gracious and Bountiful Lord, who fillest all things living with good, and expectest no other return, but praise and thanksgiving, let me O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgement of thy mercies. It is a joyful and a pleasant thing to be thankful, O suffer me not I beseech thee, to loose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not only my lips, but my life may show forth thy praise, by consecrating myself to thy service, and walking in Holiness and Righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Savior.

**For CONTRITION.**

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life, strike this rock, O Lord, that the waters may flow out, even floods of tears, to wash

my polluted conscience; my drowsy Soul hath too long slept securely in sin, Lord awake it though it be with thunder, and let me rather ••• thy terrors then not feel my sin. Thou sentest thy blessed Son to heal the broken hearted, but Lord, what will that avail me if my heart be whole. O break it that it may be capable of his healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it, as from the face of a Serpent, and bring forth fruits of repentance in amendment of life, to the praise and glory of thy grace in Jesus Christ our blessed Redeemer.

**For MEEKNES.**

O Blessed Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of Spirit as no provocations may ever be able to disturb. Lord, grant I may be so far from offering the least injury, that I may never return the greatest any otherwise then with prayers and kindness, that I who have so many talents to be forgiven by thee may never exact pence of my brethren, but that putting on bowels of mercy, meekness, longsuffering, thy peace may rule in my heart and make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father and holy Spirit be all honor and glory forever.

**For CHASTITY.**

O Holy and Immaculate Jesus, whose first descent was into the Virgins womb, and who dost still love to inhabit only in pure and virgin hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and soul pure and undefiled, that so I may glorify thee here both in my body and spirit, and be glorified in both with thee hereafter.

**For TEMPERANCE.**

O Gracious Lord, who hast in thy bounty to mankind afforded us the use of thy good creatures for our corporal refreshment, grant that I may always use this liberty with thankfulness and moderation; O let me never be so enslaved to that brutish pleasure of taste, that my Table become a snare to me, but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures which thou hast assigned me for health and not for luxury. And, Lord, grant that my pursuits may be not after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

**For CONTENTEDNES.**

O Merciful God, thy wisdom is infinite to choose, & thy love forward to dispence good things to us, O let me always fully and entirely resign myself to thy disposals, have no desires of

mine own, but a perfect satisfaction in thy choices for me, that so in whatsoever estate I am, I may be therein content. Lord grant I may never look with murmuring on my own condition, nor with envy on other men's. And to that end, I beseech thee, purge my heart of all covetous affections, O let me never yield up any corner of my Soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in heaven, that I may so set my affections on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the merits of the same Jesus Christ.

**For DILIGENCE.**

O Lord, who hast in thy wisdom ordained that man should be born to labor, suffer me not to resist that design of thine by giving myself up to sloth and idleness; but grant I may so employ my time and all other talents thou hast entrusted me with, that I may not fall under the sentence of the slothful and wicked servant; Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind; but however, O Lord, let me not be useless to myself, but grant I may give all diligence to make my calling and election sure: My soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness as a good soldier of Jesus Christ, till at the last from this state of warfare thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

**For JUSTICE.**

O Thou King of righteousness, who hast Commanded us to keep judgment and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skill to deceive my brother, and grant I may most strictly observe that sacred rule of doing as I would be done to, that I may not dishonor my Christian profession by an unjust or fraudulent life, but in simplicity and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations that thou hast placed me in, but may so behave myself towards all, that none may have any evil thing to say of me, that so, if it be possible, I may have peace with all men, or however I may by keeping innocence and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

**For CHARITY.**

O Merciful Lord, who hast made of one blood, and redeemed by one ransom all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou

father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities outward or inward of my brethren, and diligently employ all my abilities for their succor and relief. O let not an unchristian self love possess my heart, but drive out that accursed spirit, and let thy Spirit of love enter and dwell there, and make me seek not to please myself, but my neighbor for his good to edification, even as Christ pleased not himself, Lord, make me a faithful steward of all those talents thou hast committed to me for the benefit of others, that so when thou shalt call me to give an account of my stewardship, I may do it with joy and not with grief. Grant this merciful Lord, I beseech thee for Jesus Christ his sake.

**For PERSEVERANCE**

O Eternal and unchangeable Lord God, who art the same yesterday and today, and forever. Be thou pleased to communicate some small Ray of that excellence, some degree of that stability to me thy wretched creature who am light and inconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked and fall from my own stedfastness: my will also, O Lord, is irresolute and wavering, and doth not cleave steadfastly unto God, my goodness is but as the morning cloud, and as the early dew it passeth away. O strengthen and confirm me, and whatever good work thou hast wrought in me, be pleased to accomplish and perform it until the day of Christ. Lord thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to myself, but cover thou my head in the day of battle and in all spiritual combats make me more then conqueror through him that loved me. O let no terrors or slatteries either of the world or my own flesh ever draw me from my obedience to thee, but grant that I may continue steadfast, immovable, always abounding in the work of the Lord; & by patient continuance in well doing, seek, & at last obtain glory, and honor, and Immortality, and eternal life, through Jesus Christ our Lord.

***A Brief Paraphrase of the LORD'S PRAYER To be used as a Prayer.***

**[Our Father which art in Heaven.]**

O LORD, who dwellest in the highest *heavens*, thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carriest towards us the tenderness and bowels of a compassionate father. O make us to render to thee the love and obedience of children; and that we may resemble thee *our father in heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds that we may always have our conversation in heaven, from whence we look for our Savior the Lord Jesus Christ.

**[1. *Hallowed be thy Name.*]**

STRIKE such an awe into our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful and holy, and carry such a sacred respect to all things that relate to thee

and thy worship, as may express our reverence of thy great Majesty. Let all the people praise thee, O God, let all the people praise thee.

**[2. *Thy Kingdom come.*]**

Establish thy Throne and rule forever in our souls, and by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee, they are those enemies of thine which would not that thou shouldst reign over them, O let them be brought forth and slain before thee, and make us such faithful subjects of this *thy Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jesus come quickly.

**[3. *Thy will be done in earth, &c.*]**

ENABLE us by thy grace cheerfully to suffer *thy will* in all thy inflictions, and readily to perform it in all thy commands, give us of that heavenly zeal to thy service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joined with them to sing eternal praises in thy Kingdom to God, and to the Lamb forever.

**[4. *Give us this day our daily bread.*]**

GIVE us that continual supply of thy grace, which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly pilgrimage, and make us cheerfully to rest on thee for them, first seeking thy Kingdom and the righteousness thereof, and then not doubting but all these things shall be added unto us.

**[5. *Forgive us our Trespases, as we forgive them, &c.*]**

HEAL our souls, O Lord, for we have sinned against thee, let thy tender mercies abound towards us, in the *forgiveness of all our offenses*; And grant O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christ's command, as we desire to be *forgiven*, for his merits and intercession.

**[6. *Lead us not into Temptation but deliver, &c.*]**

O LORD, we have no strength against those multitudes of *temptations* that daily assault us, only our eyes are upon thee, O be thou pleased either to restrain them or assist us, and in thy faithfulness suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

**[*For thine is the Kingdom, the Power, &c.*]**

HEAR us & graciously answer our petitions for thou art the great *King* over all the earth, whose *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honor, glory and power be unto him that sitteth upon the throne, to our God, forever and ever,

Amen.

***Pious EJACULATIONS Taken out of the Book of PSALMS.***

***For PARDON of SIN.***

HAVE mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me, O be thou merciful unto my sins.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For thy names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul, O save me for thy mercies sake.

***For GRACE.***

TEACH me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth, O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right spirit within me.

O let my heart be sound in thy statutes, that I be not ashamed.

Incline my heart unto thy I estimonies, and not to covetousness.

Turn away mine eyes, lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me.

Lord teach me to number my days, that I may apply my heart unto wisdom.

***For the LIGHT of God's COUNTENANCE.***

LORD, why abhorrest thou my soul, and hidest thy face from me? O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better then life itself.

Lord lift thou up the light of thy countenance upon me.



Comfort the Soul of thy servant, for unto thee, O Lord, do I lift up my soul.

**THANKSGIVING.**

I WILL always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praise thee.

I will sing unto the Lord, as long as I live, I will praise my God whilst I have my being.

Praised be God which hath not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.

And blessed be the Name of his Majesty forever, and all the earth shall be filled with his Majesty,

Amen, Amen.

**For DELIVERANCE *from* TROUBLE.**

BE merciful unto me, O Lord, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be over-past.

Deliver me, O Lord, from mine enemies, for I fly unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrows of my heart are enlarged, O bring thou me out of my troubles.

**For *the* CHURCH.**

O BE favorable and gracious unto Zion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Zion where thou hast dwelt

It is time for thee, Lord. to lay to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause.

Deliver Israel, O God, out of all his troubles.

**Brief Heads of Self-Examination, especially before the Sacrament, Collected out of the fore-going Treatise, concerning the breaches of our Duty.**

**To GOD.**

FAITH.

NOT BELIEVING there is a God.

Not believing his Word.

Not believing it practically, so as to live according to our belief.

HOPE.

*Despairing* of God's mercy, so as to neglect duty.

Presuming groundlessly on it, whilst we go on in willful sin.

LOVE.

Not *Loving* God for his own excellencies.

Not loving him for his goodness to us.

Not laboring to please him.

Not desiring to draw near to him in his Ordinances.

Not longing to enjoy him in Heaven.

FEAR.

Not *Fearing* God so as to keep from offending him.

Fearing man above him by committing sin, to shun some outward suffering.

TRUST.

Not *trusting* on God in dangers and disresses.

Using unlawful means to bring us out of them.

Not depending on God for supply of our wants.

Immoderate care for outward things.

Neglecting to labor, and expecting God should support us in our idleness.

Not looking up to God for a blessing on our honest endeavors.

HUMILITY.

Not having a *high esteem* of God.

Not submitting obediently to act his will.

Not patiently suffering it, but murmuring at his corrections.

Not amending by them.

Not being thankful to him.

Not acknowledging his wisdom in choosing for us, but having eager and impatient desires of our owe.

HONOUR.

Not *Honouring* God by a reverend usage of the things that relate to him.

Behaving ourselves irreverently in his house.

Robbing God, by taking things that are consecrated to him.

Profaning Holy times, the *Lord's Day*, and the Feasts and Fasts of the Church.

Neglecting to read the Holy Scriptures, not marking when we do read.

Being careless to get knowledge of our duty, choosing rather to continue ignorant, then put ourselves to the pains or shame of learning.

Placing Religion in hearing of Sermons, without practicing them.

Breaking our Vow made at *Baptism*.

By resorting to Witches, and Conjurers; *i. e.* to the Devil.

By loving the pomps and vanities of the world, and followlowing its sinful customs.

By fulfilling the lusts of the flesh.

Profaning the *Lord's Supper*.

By coming to it ignorantly, without examination, contrition, and purposes of new life.

By behaving ourselves irreverently at it, without devotion, and spiritual affection.

By neglecting to keep the promises made at it.

Profaning *God's Name*, by blasphemous thoughts, or discourse.

Giving others occasion to blaspheme him, by our vile wicked lives.

Taking unlawful OATHS.

Perjury.

Swearing in ordinary communication.

WORSHIP.

Not *worshipping* God.

Omitting prayers, public or private, and being glad of a pretence to do so

Asking unlawful things, or to unlawful ends.

Not purifying our hearts from sin before we pray.

Not praying with Faith and Humility.

Coldness and deadness in prayer.

Wandering thoughts in it.

Irreverent gestures of body in prayer.

REPENTANCE.

Neglecting the *duty* of *Repentance*.

Not calling ourselves to daily account for our sins.

Not assigning any set or solemn times, for humiliation; and confession, or too seldom.

Not deeply considering our sins, to beget contrition for them.

Not acting revenges on ourselves, by fasting, and other acts of Mortification.

IDOLATRY.

Outward *Idolatry* in worshipping of creatures.

Inward *Idolatry*, in placing our love, and other affections more on creatures, then the Creator.

**To our SELVES.**

HUMILITY.

BEing puffed up with *high conceits* of ourselves.

In respect of natural parts, as beauty, wit, &c.

Of worldly riches and honors.

Of Grace.

Greedily seeking the praise of men.

Directing Christian Actions, as prayer, alms, &c. to that end.

Committing sins to avoid reproach from wicked men.

MEEKNES.

Disturbing our minds with *Anger* and peevishness.

CONSIDERATION.

Not carefully *Examining* what our *estate* towards God is.

Not trying ourselves by the true rule, *i. e.* our obedience to God's commands.

Not weighing the lawfulness of our actions before we venture on them.

Not examining our past actions to repent of the ill, to give God the glory of the good.

CONTENTEDNES.

*Uncontentedness* in our estates

Greedy desires after honor and riches.

Seeking to gain them by sinful means.

Envyng the condition of other men.

DILIGENCE WATCHFULNES

Being *negligent* in observing and resisting *temptations*.

Not improving God's gifts, outward or inward, to his honor.

Abusing our natural parts, as wit, memory, strength, &c. to sin.

Neglecting or resisting the motions of God's Spirit.

CHASTITY.

*Uncleanness*, adultery, fornication, unnatural lusts, &c.

Uncleanness of the eye and hand.

Filthy and obscene talking.

Impure sancies and desires.

Heightning of lust by pampering the body.

Not laboring to subdue it by fasting or other severities.

TEMPERANCE.

*Eating* too much.

Making pleasure, not health the end of eating.

Being too curious or costly in meats.

Drunkenness.

Drinking more then is useful to our bodies though not to drunkenness.

Wasting the time or estate in good fellowship

Abusing our strength of brain to the making others drunk.

Immoderate sleeping.

Idleness and negligence in our callings.

Using unlawful Recreations.

Being too vehement upon lawful ones.

Spending too much time at them.

Being drawn by them to anger or covetousness.

Being proud of apparel.

Striving to go beyond our rank.

Bestowing too much time, care or cost about it.

Abstaining from such excesses not out of conscience but covetousness.

Pinching our bodies to fill our purses.

**To our NEIGHBOUR.**

NEGATIVE JUSTICE.

BEing *Injurious* to our Neighbor.

Delighting causelessly to grieve his mind.

Ensnaring his soul in sin, by command, counsel, enticement or example.

Affrighting him from godliness by our scoffing at it.

Not seeking to bring those to repentance whom we have led into sin.

MURDER.

*Murder*, open or secret.

Drawing men to intemperance or other vices, which may bring diseases or death.

Stirring men up to quarrelling and fighting.

Maiming or hurting the body of our neighbor.

Fierceness and rage against him.

ADULTERY.

Coveting our Neighbors wife.

Actually defiling her.

MALICE.

Spoiling the goods of others upon spite and *malice*.

COVETOUSNES.

*Coveting* to gain them to ourselves.

OPPRESSION.

*Oppressing* by violence and force or color of Law.

THEFT.

Not *paying* what we borrow.

Not *paying* what we have voluntarily promised.

Keeping back the wages of the servant and hireling.

DECEIT.

*Unfaithfulness* in trusts, whether to the living or dead.

Using arts of deceit in buying and selling.

Exacting upon the necessities of our neighbors.

FALSE WITNES.

*Blasting* the credit of our neighbor.

By false witness.

By railing.

By whispering.

Incouraging others in their slanders.

Being forward to believe ill reports of our neighbor.

Causeless suspicions.

Rash judging of him.

Despising him for his infirmities.

Inviting others to do so by scoffing and deriding him.

Bearing any malice in the heart.

Secret wishing of death or any kind of hurt to our neighbor.

Rejoicing when any evil befalls him.

Nelecting to make what satisfaction we can for any sort of injury done to our neighbor.

POSITIVE JUSTICE. HUMILITY. *LYING*.

Churlish and *proud* behavior to others.

Froward and peevish conversation.

Bitter and reproachful language.

Cursing.

Not paying the respect due to the qualities or gifts of others

Proudly overlooking them.

Seeking to lessen others esteem of them.

Not employing our abilities, whether of mind or estate, in administering to those whose wants require it.

GRATITUDE.

*Unthankfulness* to our Benefactors.

Especially those that admonish us.

Not amending upon their reproof.

Being angry at them for it.

Not reverencing our Civil Parent, the lawful *Magistrate*.

Judging and speaking evil of him.

Grudging his just tributes.

Sowing sedition among the people.

Refusing to obey his lawful commands.

Rising up against him, or taking part with them that do.

Despising our *Spiritual Fathers*.

Not loving them for their works sake.

Not obeying those commands of God they deliver to us.

Seeking to withhold from them their just maintenance.

Forsaking our lawful Pastors to follow factious teachers.

PARENTS.



*Stubborn* and irreverent behavior to our natural *Parents*.

Despising and publishing their infirmities.

Not loving them, nor endeavoring to bring them joy and comfort.

Contemning their counsels.

Murmuring at their Government.

Coveting their estates, though by their death.

Not ministering to them in their wants of all sorts.

Neglecting to pray for God's blessing on these several sorts of *Parents*.

Want of natural affection to *children*.

*Mothers* refusing to Nurse them without a just impediment.

Not bringing them timely to *Baptism*.

Not early instructing them in the ways of God.

Suffering them for want of timely correction to get customs of sin.

Setting them evil examples.

Discouraging them by harsh and cruel usage.

Not providing for their subsistence according to our ability.

Consuming their portions in our own riot.

Reserving all till our death, and letting them want in the mean time.

Not seeking to entail a blessing on them by our Christian lives.

Not heartily praying for them

Want of affection to our natural brethren.

Envyings and heart-burnings towards them.

DUTY to BRETHREN.

Not loving our spiritual *brethren*, *i. e.* our fellow Christians.

Having no fellow feeling of their sufferings.

Causelesly for saking their communion in holy duties.

Not taking deeply to heart the desolations of the Church.

MARRIAGE.

*Marrying* within the degrees for bidden.

Marrying for undue ends, as covetousness, lust, &c.

Unkind, froward, and unquiet behavior towards the husband or wife.

Unfaithfulness to the bed.

Not bearing with the infirmities of each other.

Not endeavoring to advance one another's good, spiritual, or temporal.

The wife resisting the lawful command of her husband.

Her striving for rule and dominion over him.

Not praying for each other.

FRIENDSHIP.

Unfaithfulness to a *Friend*.

Betraying his secrets.

Denying him assistance in his needs.

Neglecting lovingly to admonish him.

Flat•ering him in his faults.

Forsaking his friendship upon slight or no cause.

Making leagues in sin instead of virtuous friendship.

SERVANTS.

*Servants* disobeying the lawful commands of their Masters.

Purloining their goods.

Carelessly wasting them.

Murmuring at their rebukes.

Idleness.

Eye service.

MASTERS.

*Masters* using servants tyrannically and cruelly.

Being too remiss, and suffering them to neglect their duty.

Having no care of their souls.

Not providing them means of instruction in Religion.

Not admonishing them when they commit sins.

Not allowing them time and opportunity for prayer, and the worship of God.

CHARITY.

Want of bowels and *Charity* to our neighbors.

Not heartily desiring their good spiritual or temporal.

Not loving and forgiving enemies.

Taking actual revenges upon them.

Falseness: professing kindness and acting none.

Not laboring to do all the good we can to the soul of our neighbor.

Not assisting him to our power in his bodily distresses.

Not defending his good name when we know or believe him slandered.

Denying him any neighborly office to preserve or advance his estate.

Not defending him from oppression, when we have power.

Not relieving him in his poverty.

Not giving liberally, or cheer•ully.

GOING to LAW.

Not loving PEACE.

Going to Law upon slight occasions.

Bearing inward enmity to those we sue.

Not laboring to make peace among others.

*The use of this Catalogue of sins is this: Upon days of Humiliation, especially before the Sacrament, read them consideringly over, and at every particular ask thine own heart, Am I guilty of this •And whatsoever by such Examination thou findest thyself faulty in, Confess particularly, and humbly to God, with all the heightening circumstances, which may any way increase their guilt, and make serious Resolutions against every such Sin, for the future; after which thou ••ayest use this Form following.*

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner, they have not been only single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth

before thee, how few are there which I have not often committed, nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greediness, and obstinacy in sinning, turning into my course as the Horse rusheth into the battle, doing evil with both hands, earnestly, yea, hating to be reformed, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil ways, and frustrating all those outward means whether of judgment or mercy, which thou hast used to draw me to thy self. Nay, O Lord, even my repentances may be numbered amongst my greatest sins, they have sometimes been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no fruit in amendment of life, but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, O Lord, is in justice to be the portion of my cup, to me belongs nothing but shame and confusion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveness, though I have rebelled against thee, O remember not my sins and offenses, but according to thy mercy think thou upon me O Lord for thy goodness. Thou sentest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant; and bring me back to the Shepherd and Bishop of my Soul; let thy Spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me, who have done nothing well; wash away the guilt of my sins in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness, and worldly lusts, that I may never once more cast a look toward *Sodom*, or long after the fleshpots of *Egypt*, but consecrate myself entirely to thee, to serve thee in Righteousness and true Holiness, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Savior.

*This PENITENTIAL PSALM may also fitly be used.*

**PSALM 51.**

*HAVE mercy upon me O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.*

*Wash me thoroughly from my wickedness, and cleanse me from my sin.*

*For I acknowledge my faults, and my sin is ever before me.*

*Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.*

*Behold I was shapen in wickedness, and in sin hath my mother conceived me.*

*But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.*

*Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.*

*Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.*

*Turn thy face from my sins, and put out all my misdeeds.*

*Make me a clean heart, O God, and renew a right Spirit within me.*

*Cast me not away from thy presence, and take not thy holy Spirit from me.*

*O give me the comfort of thy help again, and stablish me with thy free Spirit.*

*Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.*

*Deliver me from blood guiltiness• O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.*

*Thou shalt open my lips, O Lord, and my mouth shall show thy praise.*

*For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt offering*

*The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.*

*O be favorable and gracious unto Zion, build thou the walls of Jerusalem.*

*Then shalt thou be pleased with the Sacrifice of righteousness, with the burnt offerings and oblations, then shall they offer young bullocks upon thine altar.*

*Glory be to the Father, and to the Son and to the Holy Ghost.*

*As it was in the beginning, is now and ever shall be, world without end.*

*Amen.*

#### **PRAYERS BEFORE the Receiving of the blessed SACRAMENT.**

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished Souls, make my desires and gaspings after it, answerable to my needs of it. I have with the prodigal wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supply out of this treasury: But, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a dog, how shall I presume to take the children's bread? Or how shall this spiritual Manna, this food of Angels be given to one who hath chosen to feed on husks with swine, nay to one who hath already so often trampled these precious things underfoot, either carelessly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away, for where, O Lord, shall my polluted soul be washed if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament, grant me so to receive it, that it may be to me for remission of Sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this

Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; and not only so, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee; Lord, grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Savior, and all the benefits of his Passion: and to that end give me such a preparation of soul as may qualify me for it, give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his blood, raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him, and that so vehement that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend it self to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the wedding garment, and make me though of myself a most unworthy, yet by thy mercy an acceptable guest at this holy Table, that I may not eat and drink my own condemnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee that no temptations may ever be able to dissolve the union, but that being begun here in grace it may be consummated in glory. Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

**ANOTHER.**

O Blessed Jesus, who once offeredst up thyself for me upon the Cross, and now offerest thyself to me in the Sacrament, let not I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee, O loose me from this band, wherewith Satan and my own lusts have bound me, and draw me that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death, but when thou invitest me to life and glory, I turn my back and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented myself, or if I have come, it hath been rather to defy then to adore thee. I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame: and now of what punishment shall I be thought worthy, who have thus trampled underfoot the Son of God, and counted the blood of the Covenant an unholy thing! Yet O merciful Jesu, this blood is my only refuge, O let this make my atonement or I perish eternally? Wherefore didst thou shed it, but to save sinners? Neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me for my soul trusteth in thee, and in the clefts of thy wounds shall be my refuge until thy fathers indignation be overpast. O thou, who hast as my high

Priest, sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold affections I have towards thee, O warm and enliven them: and as in this Sacrament that transcendent love of thine in dying for me is shed forth, so I beseech thee let it convey such grace into me as may enable me to make some returns of love: O let this divine fire descend from heaven into my soul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any accursed thing be sheltered in my heart, that I may never again defile that place, which thou hast chosen for thy Temple. Thou dyedst, O dear Jesu, to redeem me from all iniquity, O let me not again sell myself to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace and strength from thee, as may enable me faithfully to perform them: Lord, there are many old habituated diseases my soul groans under. [*Here mention thy most prevailing corruptions.*] And though I lie never so long at the Pool of *Bethesda*, come never so often to thy Table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant I may now so touch thee that everyone of these loathsome issues may immediately stanch, that these sicknesses may not be unto death, but unto the glory of thy mercy in Pardoning, to the glory of thy grace in Purifying so polluted a wretch. O Christ hear me, and grant I may now approach thee with such humility and contrition, love & devotion, that thou mayest vouch safe to come unto me, & abide with me; communicating to me thyself, & all the merits of thy Passion. And then, O Lord, let no accusations of Satan or my own conscience amaze or distract me, but having peace with thee, let me also have peace in myself, that this Wine may make glad, this Bread of life may strengthen my heart, & enable me cheerfully to run the way of thy Commandments. Grant this merciful Savior for thine own bowels & compassions sake.

**EJACULATIONS to be used at the LORD'S TABLE.**

LORD, I am not worthy that thou shouldst come under my roof.

I have sinned: What shall I do unto thee, O thou preserver of men?

*[Here recollect some of thy greatest sins.]*

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son in whom thou art well pleased.

Hearken to the cry of his blood which speaketh better things then that of *Abel*.

By his Agony and bloody Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

**Immediately before Receiving.**

THOU hast said, That he that eateth thy flesh and drinketh thy blood hath eternal life.

Behold the servant of the Lord, be it unto me according to thy word.

**At the Receiving of the Bread.**

BY thy Crucified body deliver me from this body of death.

**At the receiving of the Cup.**

O LET this blood of thine purge my conscience from dead works to serve the living God.

Lord, if thou wilt thou canst make me clean. O touch me, and say, I will, be thou clean.

**After Receiving.**

WHAT shall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Therefore blessing, honor, glory and power be to him that sitteth upon the Throne, and to the Lamb forever and ever. *Amen.*

I have sworn, and am steadfastly purposed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footsteps slip not.

**A Thanksgiving after the Receiving of the Sacrament.**

O Thou fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honor and glory should be returned, I desire with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable mercies thou hast vouchsafed me: Lord, what is man that thou shouldst so regard him as to send thy beloved Son to suffer such bitter things for him? But, Lord, what am I the worst of men, that I should have any part in this atonement, who have so oft despised him and his sufferings? O the height and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee which I have so often and so perversely broken; that I who am not worthy of that daily bread which sustains the body, should be made partaker of this bread of life which nourisheth the soul, and that the God of all purity should vouchsafe to unite himself to so polluted a wretch: O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I may no longer live unto myself but to him: O Lord, I know there is no concord between Christ and Belial, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chace him thence, but let him that hath so dearly bought me still keep possession



of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from myself, from the treachery of my own heart, which is too willing to yield itself a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservation. [*Here mention thy most dangerous temptations*] And Lord let my Savior's sufferings for my sins, and the Vows I have now made against them never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts which nailed his hands, pierced his side, and made his soul heavy to the death. But that having now anew listed myself under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare; O be thou my strength who am not able of myself to struggle with the slightest temptations. How often have I turned my back in the day of battle? How many of these Sacramental vows have I violated? And, Lord, I have still the same inconstant deceitful heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow, but that having my heart whole with thee I may continue steadfast in thy Covenant; that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful father, through the merits and mediation of my Crucified Savior.

**A Prayer of Intercession to be used either before or after the receiving of the Sacrament.**

O MOST gracious Lord, who so tenderly lovedst mankind as to give thy dear Son out of thy Bosom to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the salvation of all. O let no person by impenitence and willful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Inlighten all that sit in darkness, all Jews, Turks, Infidels and Heretics, take from them all blindness, hardness of heart, and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called, grant, O Lord, that their conversations may be such as becometh the Gospel of Christ, that his Name be no longer blasphemed among the Heathens through us. O Blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest? O let not our Profession and our Practice be always at so wide a distance. Let not the Disciples of the holy and Immaculate Jesus be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious and bloody, but make us Christians in deed as well as in name, that we may walk worthy of that Holy vocation wherewith we are called, and may all with one mind and one mouth glorify thee the Father of our Lord Jesus Christ. Have mercy on this languishing Church, look down from heaven the habitation of thy holiness and of thy glory, where is thy zeal and thy strength, the sounding of thy bowels and

of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity forever, but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness let thy anger and thy fury be turned away, and cause thy face to shine upon thy Sanctuary which is desolate, for the Lord's sake; and so separate between us and our sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes and Governors, especially those to whom we owe subjection, plead thou their cause. O Lord, against those that strive with them, and fight thou against those that fight against them, and so guide and assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life, in all godliness and honesty. Bless them that wait at thine Altar, open thou their lips that their mouth may show forth thy praise, O let not the lights of the world be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jerohoams* Priests profane thy Service, but let the seed of *Aaron* still minister before thee. And O thou Father of mercies, and God of all comfort, succor and relieve all that are in affliction, deliver the outcast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies, and do thou, O Lord, for everyone abundantly above what they can ask or think. Forgive my enemies, persecutors, and slanderers, and turn their hearts. Pour down thy blessings on all my friends, and benefactors, all who have commended themselves to my Prayer. [*Here thou mayest name particular persons.*] And grant, O merciful Father, that through this blood of the Cross, we may all be presented pure and unblameable, and unreprouvable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son, and holy Ghost forever.

#### **A Prayer in times of common Persecution.**

O BLESSED Savior, who hast made the Cross the badge of thy Disciples, enable me, I beseech thee, willingly and cheerfully to embrace it; thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey, O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a Prey to men, may by thee be accepted as a *Sacrifice* to God: Lord preserve me so by thy grace that I never suffer as an evil doer, and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoice that I am counted worthy to suffer for thy Name: O thou who for my sake enduredst the cross, and despisedst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness: Lord, thou knowest whereof I am made, thou rememberest that I am but flesh, and flesh, O Lord, shrinks at the approach of anything grievous. It is thy Spirit, thy *Spirit* alone, that can uphold me, O stablish me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou show forth thy power

in me, and make me, O Lord, in all temptations steadfastly to look to thee, the author and finisher of my faith, that so I may run the race, which is set before me, and resist even unto blood, striving against sin: O dear Jesus, hear me, and though Satan desire to have me, that he may winnow me as wheat, yet do thou O blessed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praise, and glory, and honor at thy appearing. And, O Lord, I beseech thee grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings, Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors; and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thyself, and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God, forever.

#### **A Prayer in time of affliction.**

O JUST and holy Lord, who with rebukes dost chasten man for sin, I desire unseignedly to humble myself under thy mighty hand, which now lies heavy upon me, I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, and therefore in thy severest inflictions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beseech thee in judgment remember mercy, and though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy, or more lasting than thou seest profitable for my soul; correct me but with the chastisement of a father, not with the wounds of an enemy, & though thou take not off thy rod, yet take away thine anger: Lord, do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee; & if yet in thy fatherly wisdom, thou see fit to prolong thy corrections, thy blessed will be done, I cast myself O Lord, at thy feet, do with me what thou pleasest. Try me as silver is tried, so thou bring me out purified. And Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand, but that having perfectly suppressed all repining thoughts, I may cheerfully drink of this cup. And how bitter soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

#### **A Thanks giving for Deliverance.**

O BLESSED Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil, I thankfully acknowledge before thee that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions, O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a gentle and fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and a gracious issue out of my late distresses. O Lord, I will be glad and rejoice in thy mercy, for thou hast considered my trouble, and hast known my soul in adversity. Thou hast smitten, and thou hast healed me, O let these various methods of thine have their proper effects upon my soul, that I who have felt the smart of thy chastisements may stand in awe

and not sin, and that I who have likewise felt the sweet refreshings of thy mercy may have my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant entire obedience to thee all my days, through Jesus Christ.

### **Directions for the time of Sickness.**

*WHEN thou findest thyself visited with Sickness thou art immediately to remember that it is God which, with rebukes doth chasten man for sin. And therefore let thy first care be to find out what it is that provokes him to smite thee, and to that purpose Examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and for the greater security renew thy Repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly Divine, not only to assist thee with his prayers but with his counsel also. And to that purpose open thy heart so freely to him that he may be able to judge whether thy Repentance be such as may give thee confidence to appear before God's dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy Soul, then consider thy Body also, and as the Wise man saith, Ecclu•. 38. 12. Give place to the Physician, for the Lord hath created him: Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God; and beware of Asa's sin, who sought to the Physicians, and not to the Lord, 2 Chro. 6. 12. Dispose also betimes of thy temporal affairs, by making thy Will, and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent, for then perhaps thou shalt not have such use of thy Reason as may fit thee for it, or if thou have, it will be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather than that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched that they may not disturb thee at last.*

### **A Prayer for a sick Person.**

O MERCIFUL and Righteous Lord, the God of health and of sickness, of life, and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruin but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul, make me diligent to search my heart, and do thou O Lord, enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also, restore the voice of joy & health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou have determined that this sickness shall be unto death, I beseech thee to fit & prepare me

for it, give me that sincere and earnest repentance, to which thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys which are at thy right hand forever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is dissolved I may have a building of God, an house not made with hands eternal in the heavens. And that for his sake who by his precious blood hath purchased it for me, even Jesus Christ.

#### **A THANKSGIVING *for* RECOVERY.**

O GRACIOUS Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee that thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again; it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastened and corrected me, but thou hast not given me over unto death; O let this life which thou hast thus graciously spared be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more least a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his coming, but grant me I beseech thee to make a right use of this long suffering of thine, and so to employ every minute of that time thou shalt allow me, that when thou shalt appear I may have confidence and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me to watch for my Masters Coming. And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oil in my lamp, that when the Bridegroom cometh I may go in with him to the marriage. Grant this I beseech thee for thy dear Sons sake.

#### **A Prayer at the approach of Death.**

O ETERNAL and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath he dies and is turned again to his dust, look with compassion on me thy poor creature who am now drawing near the gates of death, and which is infinitely more terrible, the bar of Judgment. Lord my own heart condemns me, and thou art infinitely greater than my heart, and knowest all things. The sins I know and remember, fill me with horror; but there are also multitudes of others, which I either observed not at the time, or have since carelessly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance; and to what a mountainous heap must the minutely provocations of so many years arise? How shall one so ungodly stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance I fear will not abide the trial; my frequent relapses heretofore have sufficiently witnessed the unsincerity of my past resolutions. And then, O Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger than of any real change? And, O Lord, I know thou art not mocked, nor wilt

accept of anything that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy; Lord, save now or I perish eternally. O thou who willest not that any should perish, but that all should come to repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who triest the heart. Create in me, O God, a clean heart, and renew a right spirit within me: Lord, one day is with thee as a thousand years, O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercy and acceptance. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins. I am indeed a child of wrath, but he is the Son of thy love, for his sake spare me, O Lord, spare thy creature whom he hath redeemed with his most precious blood, and be not angry with me forever. In his wounds O Lord, I take Sanctuary, O let not thy vengeance pursue me to this city of refuge: my Soul hangeth upon him, O let me not perish with a Jesus, with a Savior in my arms. But by his Agony and bloody Sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me; deliver me, I beseech thee, from the wages of my sins, thy wrath and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my greatest need. Lord, there is but a step between me and death, O let not my sun go down upon thy wrath, but seal my pard on before I go hence and be no more seen. Thy loving kindness is better then the life itself, O let me have that in exchange, and I shall most gladly lay down this mortal life. Lord thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercy; take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death I will fear no evil, I will lay me down in peace, and Lord when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God for his sake who is both the Redeemer and Mediator of sinners, even Jesus Christ.

#### **PSALMS.**

*PUT me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure.*

*There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sins.*

*For my wickednesses are gone over my head, and are a sore burden too heavy for me to bear.*

*My wounds stink and are corrupt through my foolishness.*

*Therefore is my spirit vexed within me, and my heart within me is desolate.*

*My sins have taken such hold upon me that I am not able to look up, yea, they are more in number than the hairs of my head, and my heart hath failed me.*

*But thou, O Lord God, art full of compassion and mercy, longsuffering, plenteous in goodness and truth.*

*Turn thee unto me, and have mercy upon me, for I am desolate and in misery.*

*If thou Lord shouldst be extreme to mark what is done amiss, O Lord, who may abide it?*

*O remember not the sins and offenses of my youth, but according to thy mercy think thou upon me for thy goodness.*

*Look upon my adversity and misery, and forgive me all my sin.*

*Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.*

*Out of the deep do I call unto thee, Lord hear my voice.*

*Turn thee, O Lord, and deliver my Soul, O save me for thy mercies sake.*

*O go not from me, for trouble is hard at hand, and there is none to help.*

*I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land*

*Draw nigh unto my soul and save it, O deliver me, because of my enemies.*

*For my Soul is full of trouble, and my life draweth nigh unto hell.*

*Save me from the Lions mouth, hear me from among the horns of the Unicorns.*

*O set me up upon the rock that is higher than I, for thou art my hope, and a strong Tower for me against the enemy.*

*Why art thou so heavy, O my Soul, and why art thou so disquieted within me?*

*Put thy trust in God for I will yet give him thanks for the help of his countenance.*

*The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth forever, despise not then the work of thine own hands.*

*O GOD, thou art my God, early will I seek thee. My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land where no water is.*

*Like as the heart desireth the water brooks, so longeth my Soul after thee O God.*

*My Soul is a thirst for God, even for the living God, when shall I come to appear before the presence of God?*

*How amiable are thy dwellings, O Lord of Hosts?*

*My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoice in the living God.*

*O that I had wings like a Dove, for then would I fly away and be at rest.*

*O send out thy light and thy truth, that they may lead me, and bring me unto thy Holy Hill, and to thy dwelling.*

*For one day in thy Courts is better then a thousand:*

*I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.*

*I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.*

*Thou art my helper and my redeemer, O Lord, make no long tarrying.*

### **EJACULATIONS.**

O LORD, of whom may I seek for succor but of thee, who for my sins art justly displeased? Yet O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Savior, deliver me not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me, O Lord Most Holy, O God most Mighty, O Holy and Merciful Savior, thou most worthy Judge eternal, suffer me not at my last hour for any pains of death to fall from thee.

Father, I have sinned against heaven and before thee, and am not worthy to be called thy child, yet O Lord do not thou cast off the bowels and compassions of a Father, but even as a father pitieth his own children, so be thou merciful unto me.

Lord, the prince of this world cometh, O let him have nothing in me, but as he accuseth, do thou absolve; he lays many and grievous things to my charge, which he can too well prove, I have nothing to say for myself do thou answer for me, O Lord my God.

O Lord I am clothed with filthy garments, and Satan stands at my right hand to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire, cause mine iniquities to pass from me, and cloth me with the righteousness of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, because he knoweth that he hath but a short time, O save and deliver me lest he devour my soul like a Lion, and tear it in pieces while there is none to help.

O My God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousnesses are as filthy rags, O wash me and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord, the snares of death compass me round about, O let not the pains of hell also take hold upon me, but though I find trouble and heaviness, yet O Lord I beseech thee deliver my soul.

O dear Jesus, who hast bought me with the precious price of thine own blood; challenge now thy purchase, and let not all the malice of Hell pluck me out of thy hand.



O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, save me I beseech thee, who have no hope, but on thy merits and intercession,

O God I confess I have defaced that Image of thine, thou didst imprint upon my Soul, yet O thou faithful Creator, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy blood) to perish.

O Spirit of grace, I have by my horrid impieties done despite to thee, yet, O Blessed Comforter, though I have often grieved thee, be thou pleased to succor and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in thee have I trusted, let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O thou Captain of my Salvation, who wert made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind, which thou shalt permit to fall upon me.

Lord, my sins have deserved eternal torments make me cheerfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my soul, O let thy Spirit move upon these waters, and make them like the pool of *Bethesda*, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humblest thyself to the death of the Cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood.

Make me to be numbered with thy Saints in glory everlasting.

Thou art the resurrection and the life, he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief.

My flesh and my heart faileth, but God is the strength of my heart, and my portion forever.

I desire to be dissolved, and to be with Christ, which is far better: Lord, I g•oan earnestly desiring to be clothed upon with that house from heaven.

I desire to put off this my tabernacle, O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, & spiritual wickedness, O take me from these tents of *Kedar*, into the heavenly *Jerusalem*, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service, without distraction, O take me up •o stand before thy Throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment, and absence from the Lord, O take me where I shall forever behold thy face, and follow the Lamb whither soever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.

OBlessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord thou God of truth, Come Lord Jesu, come quickly.

**PRAYERS for their use who Mourn in secret for the PUBLICK CALAMITIES, &c.**

Psalm 74.

*O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture? &c.*

Psal. 79.

*O God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones, &c.*

Psal. 80.

Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep: show thyself also, thou that sittest upon the Cherubims, &c.

**A Prayer to be used in these times of Calamity.**

O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, and that of this Nation, that these many years of calamity we have groaned under, are but the just, (yea mild) returns of those many more years of our provocations against thee, and that thy present which is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted ourselves in thy great goodness, peace was within our walls, and plenteousness within our palaces, there was no decay, no leading into captivity and no complaining in our streets: but we turned this grace into wantonness, we abused our peace to security, our plenty to riot and Luxury, and made those good things which should have endeared our hearts to thee, the occasions of estranging them from thee; Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thyself to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths; but O Lord, we have made no other use of that light, then to conduct us to the chambers of death, we have dealt proudly, and not hearkened to thy comandments, and by rebelling against the light, have purchased to ourselves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since been swept away with a swift destruction, and there had been none of us alive at this day to implore thy mercy. But thou art a gracious God, slow to anger, and hast proceeded with us with much patience and longsuffering, thou hast sent thy judgments to awake us to repentance, and hast also allowed us space for it: But alas we have perverted this mercy of thine beyond all the former, we return not to him that smiteth us, neither do we seek the Lord, we are slidden back by a perpetual backfliding, no man repenteth him of his wickedness, or saith what have I done? 'Tis true indeed we fear the rod (we dread every suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return. And now, O God, what balm is there in *Gilead* that can cure us; who when thou wouldest heal us, will not be healed, we know thou hast pronounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? This this, O Lord, is our sorest disease, O Give us Medicines to heal this sickness, heal our souls, and then we know thou canst soon heal our land. Lord, thou hast long spoken by thy word to our ears, by thy judgments even to all our senses, but unless thou speak by thy Spirit to our hearts, all other calls will still be ineffectual. O send out this voice, and that a mighty voice, such as may awake us out of this Lethargy: thou that didst call *Lazarus* out of the grave, O be pleased to call us who are dead, yea, putrefied in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistances even of those inward calls, have justly provoked thee to give us up to the lusts of our own heart; yet, O thou boundless ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy spirit from us. Thou wert

found of those that sought thee not, O let that act of mercy be repeated to us who are so desperately, yet so insensibly sick, that we cannot so much as look after the Physician, and by how much our case is the more dangerous, so much the more sovereign remedies do thou apply; Lord help us, and consider not so much our unworthiness of thy aid, as our irremediable ruin if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal interest what thou seest may best secure our spiritual; if a greater degree of outward misery will tend to the curing our inward, Lord, spare not thy rod, but strike yet more sharply; cast out this devil, though with never so much foaming & tearing. But if thou seest that some return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness as to afford us that, and whether by thy sharper or thy gentler methods, bring us home to thyself. And then, O Lord, we know thy hand is not shortened, that it cannot save, when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles, O show us thy mercy and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorify thee in both, in a cheerful obedience, and praise the Name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

**A Prayer for This Church.**

O Thou great God of recompenses, who turnest a fruitful land into barrenness for the wickedness of them that dwell therein; thou hast most justly executed that fatal sentence on *this* Church, which having once been the perfection of beauty, the joy of the whole earth, is now become a scorn and derision to all that are round about her. O Lord, what could have been done to thy vineyard that thou hast not done in it, and since it hath brought forth nothing but wild grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But O Lord, though our iniquities testify against us, yet do thou it for thy Names sake, for our backslidings are many, we have sinned against thee. O the hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonished, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy Name, leave us not; deprive us of what outward enjoyment thou pleasest, take from us the opportunities of our luxury and it may be a mercy, but O take not from us the means of our reformation, for that is the most direful expression of thy wrath. And though we have hated the light because our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on still in darkness, but let it continue to shine till it have guided our feet into the way of peace. O Lord, arise, stir up thy strength & come & help us, and deliver not the soul of thy Turtle Dove (*this disconsolate Church*) unto the multitude of the enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *Ark must wander in the wilderness till all this murmuring generation be consumed*, yet let not *that* perish with us, but bring it at last into a *Canaan*, and *let our more innocent posterity see that which in thy just judgment thou denrest to us*. In the mean time let us not cease to bewail that desolation our sins have wrought, to think upon the stones of *Ston*, and pity to see her in the dust, nor ever be ashamed or afraid to own her in her lowest and most persecuted condition, but esteem the reproach of Christ greater riches than the

treasures of *Egypt*, and so approve our constancy to this our afflicted Mother, that her blessed Lord and Head may own us with mercy when he shall come in the glory of thee his father with the holy Angels. Grant this merciful Lord, for the same Jesus Christ his sake.

### **A Prayer for the Peace of the Church.**

LORD Jesus Christ, which of thine Almightyness madest all creatures both visible and invisible, which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, defendest and furtherest all thing, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead; vouchsafe, we pray thee at last, to cast down thy countenance upon thy well beloved Spouse *the Church*, but let it be that amiable and merciful countenance wherewith thou pacifiest all things in heaven, in earth, and whatsoever is above heaven and under the earth: vouchsafe to cast upon us those tender and pitiful eyes with which thou didst once behold *Peter* that great Shepherd of thy Church, and forthwith he remembered himself and repented; with which eyes thou once didst view the scattered multitude and wert moved with compassion, that for lack of a good Shepherd they wandered as sheep dispersed and strayed a sunder. Thou seest (O good *Shepherd*) what sundry sorts of Wolves have broken into thy sheep cotes: so that if it were possible the very perfect persons should be brought into error: thou seest with what winds, with what waves, with what storms thy silly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left but that it utterly sink and we all perish? Of this tempest and storm we may thank our own wickedness and sinful living, we discern it well and confess it, we discern thy righteousness, and we bewail our unrighteousness: but we appeal to thy *Mercy*, which *surmounteth all thy works*; we have now suffered much punishment, being scourged with so many wars, consumed with such losses of goods, shaken with so many floods, and yet appears there nowhere any Haven or Port unto us, being thus tired and forlorn among so strange evils, but still every day more grievous punishments, and more seem to hang over our heads. We complain not of thy sharpness, most tender Savior, but we discern here also thy mercy, forasmuch as much grievous plagues we have deserved. But O most merciful *Jesus*, we beseech thee that thou wilt not consider nor weigh what is due for our deservings, but rather what becometh thy mercy, without which neither the Angels in heaven can stand sure before thee, much less we silly vessels of clay. Have mercy on us, O Redeemer, which art easy to be entreated, not that we be worthy of thy mercy, but give thou this glory unto *thine own Name*. Suffer not those which either have not known thee or do envy thy glory, continually to triumph over us, and say, Where is their God, where is their Redeemer, where is their *Savior*, where is their Bridegroom that they thus boast on? These opprobrious words redound unto thee. O Lord, while by our evils men weigh and esteem thy goodness, they think we be forsaken whom they see not amended. Once when thou sleptst in the ship, and a tempest suddenly arising threatened death to all in the Ship, thou awakest at the outcry of a *few Disciples* and straightway at thine Almighty word the waters couched, the winds fell, the storm was suddenly turned into a great calm; the dumb waters knew their makers voice. Now in this far greater tempest, wherein not a few men's bodies be in danger, but innumerable souls: we beseech thee at the cry of thy holy *Church*, which is in danger of drowning, that thou wilt

awake. So many thousands of men do cry, *Lord save us, we perish*, the tempest is past man's power; it is thy word that must do the deed, Lord Jesu, Only say thou with a word of thy mouth, *Cease, O tempest, and forthwith shall the desired calm appear*. Thou wouldst have spared so many thousands of most wicked men, if in the City of Sodom had been found but ten good men. Now here be so many thousands of men which love the glory of thy Name, which sigh for the beauty of thy house, and wilt thou not at these men's prayers let go thine anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked men's evils into thy Churches good? For thy mercy is wont then most of all to succor, when the thing is with us past remedy, and neither the might nor wisdom of men can help it. Thou alone bringest things that be never so out of order into order again, which art the only Author and maintainer of peace. Thou framedst that old confusion wherein without order, without fashion confusedly lay the discordant seeds of things, and with a wonderful order the things that of nature fought together thou didst ally and knit in a perpetual band. But how much greater confusion is this, where is no charity, no fidelity no bonds of love, no reverence neither of Laws nor yet of Rulers, no agreement of opinions, but as it were in a misordered quire, every man singeth a contrary note. Among the heavenly *Planets* is no dissention, the Elements keep their place, everyone do the office whereunto they be appointed: And wilt thou suffer thy *Spouse*, for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the *wicked Spirits*, which be authors and workers of discord, to bear such a swing in thy Kingedome unchecked? Shalt thou suffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy tents, and to spoil thy Soldiers? When thou wert here a man conversant among men, at thy voice fled the Devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy Name, the wicked Spirits, masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breasts, pluck not from us thy holy Ghost. Render unto us the joy of thy saving health, and with thy principal Spirit, strengthen thy Spouse and the Heardmen thereof.* By this Spirit thou reconciledst the earthly to the heavenly: by this thou didst frame and reduce so many tongues, so many nations, so many sundry sorts of men into one body of a *Church*, which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all men's hearts, then shall all these foreign miseries cease or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this confusion, set in order this horrible Chaos (O Lord Jesus) let thy Spirit stretch out itself upon these waters of evil wavering opinions. And because thy Spirit, which according to thy Prophets saying, *containeth all things*, hath also the science of speaking; make that like as unto all them which be of thy house, is one Light, one Baptism, one God, one Hope, one Spirit; so they may also have one voice, one note, one song, professing one Catholic truth. When thou didst mount up to heaven triumphantly, thou threwest out from above thy precious things, thou gavest gifts amongst men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy *Church*, now fainting and growing downward, that thou gavest unto her shooting up, at her first beginning. Give unto *Princes* and Rulers the grace so to stand in awe of thee, that they so may guide the Common-weal, as they should shortly render accompt

unto thee that art the King of Kings. Give wisdom to be always assistant unto them, that whatsoever is best to be done, they may espy it in their minds, and pursue the same in their doings. Give to the *Bishops* the gift of prophecy, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold charity which thou once demandest of *Peter*, what time thou didst betake unto him the charge of thy sheep. Give to the *Priests* the love of soberness, and of chastity. Give to thy people a good will to follow thy Commandments, and a readiness to obey such persons as thou hast appointed over them. So shall it come to pass; if through thy gift thy *Princes* shall command that thou requirest, if thy Pastors and Herdmen shall teach the same, and thy people obey them both, that the old dignity and tranquility of the *Church* shall return again with a goodly order unto the glory of thy Name. Thou sparedst the *Ninevites* appointed to be destroyed as soon as they converted to repentance; and wilt thou despise thy house falling down at thy feet, which instead of sackcloth hath sighs, and instead of ashes tears? Thou promisedst forgiveness to such as turn unto thee, but this self thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodness should redound unto thy glory. Thou art the maker, repair the work that thou hast fashioned. Thou art the *Redeemer*, save that thou hast bought. Thou art the *Savior*, suffer not them to perish which do hang on thee. Thou art the *Lord* and owner, challenge thy possession. Thou art the *Head*, help thy members. Thou art the *King*, give us a reverence of thy Laws. Thou art the *Prince of peace*, breath upon us brotherly love. Thou art the *God*, have pity on thy humble beseechers; be thou according to *Paul's* saying, all things in all men, to the intent the whole Choir of thy Church with agreeing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son and Holy Ghost, which after the most perfect example of concord be distinguished in property of Persons, and one in nature, to whom be praise and glory Eternally.

Amen.

FINIS.

***A TABLE of the CONTENTS of the several CHAPTERS or PARTITIONS in this Book. Which according to this Division, by Reading one of these Chapters every Lord's Day, the whole may be Read over Thrice in the year.***

- *PARTITION 1. OF the Duty of Man, by the light of Nature, by the light of Scripture: Of Faith, the Promises, of Hope, of Love, Fear, Trusting in God. page 1.*
- *PARTITION 2. Of Humility, of Submission to God's Will, in respect of Obedience, of Patience, in all sorts of Sufferings; and of Honor due to God in several ways, in his House, Possessions, his Day, Word, Sacraments, &c. page 34.*
- *PARTITION 3. Of the Lord's Supper, of Preparation before Receiving, of Duties to be done at the Receiving, and afterwards, &c. page 67.*
- *PARTITION 4. Honor due to God's Name; of sinning against it; Blasphemy, Swearing, Assertory Oaths, Promissory Oaths, Unlawful Oaths, of Perjury, of Vain Oaths, and the Sin of them, &c. page 98.*

- *PARTITION 5. Of Worship due to God's Name. Of Prayer and its several parts. Of Public Prayers in the Church, in the Family: of Private Prayer: of Repentance, &c. of Fasting. pag 109*
- *PARTITION 6. Of Duties to ourselves. Of Sobriety, Humility; the great sin of Pride, the Danger, the Folly of this Sin. Of Vain-Glory, the Danger, Folly, Means to prevent it. Of Meekness, the Means to obtain it, &c. pag. 136.*
- *PARTITION 7. Of Contentedness, and the Contraries to it, Murmuring, Ambition, Covetousness, Envy; Helps to Contentedness. Of Duties which concern our Bodies. Of Chastity, Helps to it. Temperance, Rules of Temperance in Eating, &c. pag. 158.*
- *PARTITION 8. Of Temperance in Drinking, False Ends of Drinking, viz. Good fellowship. Putting away Cares, Passing away time, preventing reproach, Bargaining, &c. pag. 177.*
- *PARTITION 9. Temperance in Sleep; The Rule of it, &c. Of Recreation, of Apparel, and of the ends for which clothing should be used. pag. 197.*
- *PARTITION 10. Of DUTIES to our NEIGHBOURS. Of Justice, Negative, and Positive. Of the Sin of Murder. Of the Hainousness of it, the Punishments of it, and the Strange Discoveries thereof; of Maiming, Wounds and stripes, pag. 206*
- *PARTITION 11. Of Justice, about the Possessions of our Neighbor; against Injuring him as concerning his Wife, his Goods, of Malice, Covetousness, Oppression, Theft: of Paying Debts, &c. pag. 226.*
- *PARTITION 12. Of Theft; Stealing the Goods of our Neighbor. Of Deceit in Trust, in Traffick. Of Restitution, and the Necessity thereof, &c. pag. 238.*
- *PARTITION 13. Of False Reports, False Witness, Slanders, Whisperings. Of Despising and Scoffing for Infirmities, Calamities, Sins, &c. Of Positive Justice, Speaking the Truth. Of Lying. Of Humility and Pride. Of Envy, Detraction. Of Gratitude, &c. pag. 251.*
- *PARTITION 14. Of Duty to Parents. Magistrates, Pastors, &c. Of the Duty of Parents to Children, &c. Reverence, Love, Obedience, especially in their Marriage, Ministering to their wants, of the Duty of Parents to their Children. pag. 278.*
- *PARTITION 15. Of Duty to our Brethren and Relations; Husband, Wife, Friends, Masters, Servants, &c. pag. 305.*
- *PARTITION 16. Other Branches of our Duty to our Neighbor. Of Charity to Men's Souls, Bodies, Goods, Credit, &c. pag. 329.*
- *PARTITION 17. Of Charity, Alms-giving, &c. Of Charity in respect of our Neighbors Credit, Of Peace-making. Of going to Law: Of Charity to our Enemies, &c. Christian Duties both Possible and pleasant. pag. 358.*



**A TABLE of the PRAYERS.**

- *Prayers for Morning.* page 3.
- *Prayers for Night.* 11.
- *Collects for several Graces.* 17.
- *A Paraphrase on the Lord's Prayer.* 31.
- *Pious Ejaculations out of the Book of Psalms.* 34.
- *Brief heads of Examination before the Sacrament.* 37.
- *Prayers before the Sacrament.* 50.
- *Ejaculations at the Lord's Table, &c.* 55.
- *Prayers after the Sacrament.* 56.
- *Prayers for the Sick.* 65.
- *Ejaculations for the Sick.* 74.
- *Prayers in times of Public Calamities.* 79.
- *A Prayer for this Church.* 82.
- *A Prayer for the Peace of the Church.* 84.

**Books Printed and Sold by T. Garthwait at the little North door of St. Paul's.**

- *B. Chapels Methodus Concionandi.* 12°.
- —Notes upon 103. *Psalm*, being a Praxis upon that Method. 8°.
- *A Commentary on the 5 Books of Moses or Pentateuch* by J. Trap. 4°.
- *Remains of Mr. Geo Herbert late Orator of the University of Cambridge.*
- *Reliquiae Wootonianaë*, A Collection of the incomparable pieces of that great Master of Language and Art. Sr. Henry Wotton Knight Provost of Eton, &c. 12°.
- *The Works of that profound Divine Dr. The. Jackson Pres. of Corp. Chr. Coll. Oxford.* in folio in 3 Volumes.
- *Dr. Cosins Scholastical History of the Canon of the Scripture.* 4°.
- *Dr. Waltons Introduction to the Oriental Languages* in 12°.
- *The Conversion of Rigep Dandulo, a Turk, to the Christian Faith, by Mr. Gunning.* 8°.

- The *Rationale* on the Book of *Common Prayer*, of the Church of England, wherein is proved that that *Service* is Agreeable to the *Primitive Usages*, and so, not *Novel*; that it is a *Reasonable Service*, and so, not *Superstitious*, by Mr. A. Sparrow. 12°.
- Mr. Joseph Mead his *Dissertationum Triga*. 4°.
- Dr. Dees *Actions and Conferences with Spirits,&c* Set out by Dr. Casau•n, against *Atheist•* and *Enthusiasts*, in folio.

**School Books.**

Mr. W•kers *Treatise of English Particles*. 8°.

Mr. Busbies	Horat.	Castigat.
	Juvenal.	
	P•rsius.	

*In usum Schola Westmonaster.*

**Books newly Published.**

*Mary Magdalens Tears wipt off*; or the voice of Peace to an unquiet Conscience Wherein are resolved sundry *Cases of Conscience* incident to a Deserted Condition: first writ to a Lady of Quality. in 8.

Dr. Stewards excellent Serion at *Paris*, of *Hez•ki•hs* Reformation, justifying the *Church of England* against the *Papists*, and being a full Answer to Mr. Baxter's imputation of *Cassandrian* Poptry, and the *Grotian Religion*. in 12°.

**P-RA-27. The whole duty of mourning and the great concern of preparing ourselves for death, practically considered - Allestree, Richard, 1619-1681.**

[illustration]

the Memory of the Just is Blessed ‹◊›

MARIA REGINA II. Obit. Decemb. 28.94 Aetatis suae. 32:

I have fought a good fight I have finished

My course I have kept the faith Hence forth

There is laid up for me a crown of righteousness.

F. H. van. Hove. sculp:

The Whole Duty of Mourning, And the GREAT CONCERN Of Preparing Our Selves for DEATH, Practically Considered. Written some Years since by the Author of *The Whole Duty of Man*. And now Published upon the *Sad Occasion* of the DEATH Of Our Most Gracious Sovereign Lady MARY the II. Queen of *England*, &c. of Blessed Memory. Necessary to be given at all Funerals.

LICENSED, *January* 16th. 1694/5.

Printed for *I. Back*, at the *Black-Boy* on the middle of *London-Bridge*.

**THE PREFACE TO ALL Mourners, Upon the SAD and MOURNFUL OCCASION Of the much-to-be-lamented DEATH Of Our Most Gracious Queen.**

THIS *Tract*, whereof *Death* is the Subject, has been Concealed some Years; and upon this Sad and Mournful Occasion of the Death ‹◊› our *Gracious Queen*, which loudly calls the Nation to Weeping and Mourning; it appears now in the Habit of a true Mourner.

UPON so irreparable a Loss as the Kingdom has Sustain'd; *Death* is the properest Theme which befits the Season; for when mournful Countenances, heavy Hearts, and watery Eyes appears everywhere, this *Whole Duty of Mourning*, in the Closet may prove a good Companion.

EVERY day, you see, *Nay*, every Hour, says *Seneca*, shows us what a nothing we are, and by some fresh Argument or other puts us in mind of our forgot Mortality: but so Doleful and Mournful a Scene *England* did not expect would have appeared; especially at such a season, when our Eulogies and Praises should have Ascended to Heaven, from whence flowed the Redemption of the World; even by the great Mystery of our Savior's Incarnation; but this high Festival is now by the decree of Providence turned into Mourning, and our Song into Lamentation.

THE Wise Man tells us, *Eccles. 7.2*. That when the living are in the House of Mourning, they will lay it to Heart; and if we ought to lay to Heart the Death of any; much more of Righteous Persons; how ought we then to bewail this Sad and Mournful Calamity, wherein God has deprived us of one of our Royal Defenders? O, then let us speedily wish with the Prophet, *That our Heads were Water, and our Eyes Fountains of Tears, that we might Weep, Day and Night*, for the Loss of so Virtuous a Princess, and so Gracious a Sovereign Queen.

TO give a direct Copy of so Blessed an Original, my Pen can never arrive to that Dexterity, but am Conscious to myself it must be very defective; and the only Apology I can make in this time of Dolour, and Anxiety is; that broken Language is the best Rhetoric upon a Mournful Occasion; but the Veneration of those matchless Excellencies which appeared in our Royal Sovereign Animates my Pen to join with all Condolers in the Contemplation of those excellent Virtues, that Adorned so Illustrious a Princess,

*IT* was Heavens Decree, to take from us *the Light of our Eyes, and the Breath of our Nostrils*, a Gracious, and most Excellent Princess; one, under the shadow of whose Wings we sat with great delight, and enjoyed a more then an ordinary portion of Happiness and Prosperity; for the Radiant Beams of her Royal Bounty and Charity extended so far, that to preserve a sinking Kingdom, she Ascended the Throne; not out of any Ambition she had to grasp a Crown, but out of a tender Compassion to save a distressed Nation. She was truly Magnanimous, by Nature, Birth, and Education, and adorned with all the Ornaments befitting so Excellent and Matchless a Princess; in her Power and Dignity, she was Sovereign Queen over a mighty and renowned People: and invested with the highest Authority, that a Crown could render her; thus being inthroniz'd, she was the Glory of her Sex, and an Ornament to the Diadem which she Wore.

*HER* mind was Noble, Large, and Capacious, and not inferior to her Power and Dignity; her apprehension was quick and lively, and her Judgment was Peircing and Solid: Religion, and Piety, shined with that lusture in all her Divine Conversation, and the whole Series of her Life, that indeed she was a Pillar of Christianity; for the Influences of her Princely Piety was of that Impression and Extent, as might well lay Claim to those Second Causes the Almighty Ordains to his Governing Administration here below.

*SHE* not only understood her *Religion* well, but loved it, and with great Sincerity practiced it; for she always with a *Stedfast, Regular, and Unaffected Devotion*, approached with that *Awful Sanctity* to the *Altars of God*, that she seemed to *Instruct* when she *Prayed*, and *Convert* when she *Kneeled*; so that at so high a degree of Piety, the greatest *Atheist*, must needs be convinced and believe a Deity, and the loosest *Libertine*, could not but be Reformed; for his Admiration must needs create a Devotion upon a prospect of her Sacred Example.

*HER Delight* was in *the Law of the Lord*, and in that Law did she *Meditate both Day and Night*; for in the midst of all the most Important Affairs of *State*, she forgot not her Creator; for so Zealous was she for her Sacred Devotions, that she would rather spare time from her Sleep, than from her Prayers.

*SHE* always had a great Zeal for the Good of the Church, and she was the very Joy and Delight of the Hearts of the Clergy; for she encouraged their Studies, and continually Supported them under all the Reproaches of Malicious and Wicked Persons; even such, was her Royal goodness to the Pastoral Authority.

*THE* best practical Books she often made her Study in her Royal Retirement, and at other times caused them to be Read, as part of her Entertainmen, when she was Pleas'd to sit at Work with her Maids of Honor; and this she did as a prudent design whereby to furnish their

thoughts with profitable Knowledge, and heavenly Meditation: for her Heart was wholly fixed upon God and Goodness.

EVERY Month, she constantly Communicated in her Royal Chapel; and always prepared herself with such a Strictness and Devotional Frame of Soul, that she Received the Blessed Sacrament in a most Humble and Awful manner, as being deeply affected with a due Sense of the Divine Majesty.

HER Temper was Naturally Sweet, her Disposition was Free and Generous; her Carriage Gracious; and her Intentions most Sincere: her Conversation was Lovely, and she was endued with a large mixture of Christian Charity and Compassion: all Eyes that beheld her at a distance, might discern Mildness, and Goodness, in her Majestick Countenance; which all her Attendants found its real Effects.

SHE delighted to do good; and had a singular Dexterity in the doing of it: for she prudently knew what was proper to be done, both as to the manner and Season: and she seldom vouchsafed a Royal Favor to any, but her Princely Way of doing it trebled the Obligation; and very easy was she in dispatch of what ever Affairs came before her: her Divine Soul indeed was truly Noble, and fitted to her Sovereign Place, and Royal Character; and she had a Serene Capacity as far beyond any of her Subjects, as she was in Power and Dignity above 'em: and had the Almighty been graciously pleased to have continued her Life, we had, had great hopes, and expectations of more then ordinary Blessings under her Government.

TO set forth all her Princely Virtues and Sublime Perfections, is too difficult for a Mortal's Pen to Delineate, or a Mournful Subjects Tongue to Express; neither can any expect so many Angelical Virtues can be Writ in so narrow a Compass, her whole Life indeed Corresponded with Heaven, and she was a Burning and a Shining Light amongst all her Subjects.

But now the Mourning Scene begins to appear; for on Thursday *December* the 20th. her Majesty felt herself indispos'd, but did not think it required the Attendance of her Physicians; but the Day following her Illness increasing, the Worthy Dr. *Millington*, and Dr. *Ratcliff* were called; and uponn the growing Danger; Dr. *Brown*, Dr. *Cox*, Dr. *Gibbons*, Dr. *Robinson*, and Dr. *Cole*, with other Learned Gentlemen were added to the Consult of Physicians: and on *Saturday* the Symptoms of the *Small-pox* appeared, that Eternal Foe to Beauty and a Distemper which has proved too too fatal to the Royal Family.

HER Spiritual Physicians who always paid their Religious Attendance, were the most Reverend Dr. *Tennison* Arch-Bishop of *Canterbury*; the Right Reverend, Dr. *Stillingfleet*, Bishop of *Worcester*, Dr. *Patrick* Bishop of *Eli*, Dr. *Burnet* Bishop of *Salisbury*, and Dr. *Kidder* Bishop of *Bath* and *Wells*.

These Stars of the Church, whose Influence ever shined bright in the sweet Society of her whole Life; are now o'er-cast with Sorrow, and become her Mournful Assistants to conduct her out of it, and though it is not hard to imagine what a more Melancholy, though Spiritual Office they were to perform in this last dutious Service to their most Gracious Royal Sovereign, their best of Friends and Patronesses: yet as Grieved and Sorrowful as they were

at the too visible Face of that *King of Terrors*, DEATH, that was so ready to snatch away that Sacred Life; however they could not but be extraordinarily Comforted to find her so well and so readily prepared to receive him.

*THE* worthy *Arch-Bishop*, who constantly attended her, even to the last moment of her Life, was one day asked by her Majesty, *What her Physicians Opinion of her was?* To which his Grace Sorrowfully, but Sincerely replied to this effect, that *they despaired of her Recovery:* her Majesty wholly unconcerned, but with her Natural Sweetness of Temper, was Cheerefully pleased to answer in these words,

God be Praised, I am Provided.

*THAT* constant even Temper, of Tranquility and sweet Composure of Mind, accompanied her through her whole Sickness; (her preparation for Eternity being not the Work of her Death-Bed) that she always expressed a perfect resignation to the Divine Will and Pleasure of Heaven; and seemed to have nothing in this World, but what she could freely part from but her Dear Lord, to whom amongst many other kind Affectionate, and tender Expressions, she was pleased to breath forth this hearty and most Passionate wish, in these Words.

That his Subjects might all Love him as she had done.

*DURING* her whole time of Sickness, his Majesty was that *Pious* and *Constant* Mourner over her, and such was his extraordinary tender Affection, and Fondness, that no Persuasions nor Entreaties could draw him a moment from her, neither could any Solicitations prevail with him to absent the Room, but Compassionately lay in a Camp-bed all the time by her.

*THE* day before her Departure she joined in Communion with the Reverend Bishops, and took the Blessed Sacrament, as a *Viaticum* for Eternity: and all her Religious Department through her whole Sickness was so Angelical, that her Reverend, and Pious Heavenly Guides found opportunity to Learn more than Instruct; insomuch that the Lord *Archbishop* of *Canterbury* was heard to Express,

That when it pleased God to call him, he Pray'd that he might be found so well prepared to Dye.

*DURING* her whole time of Indisposition, no Studious endeavors were wanting, if possible to Save so Precious a Life; but as Human Art and vigilant Diligence cannot exclude the Will and Pleasure of Heaven, so both the Physicians indefatigable Industry, and the Nations importuning Prayers were wholly Successful: for on *Friday* the 28th. of *December*, 1694. about One in the Morning her attending Divines resigned their Royal Charge to her Ministring Angels; at which time without the least Pang of Death, in a Soft and Sweet Slumber she breathed out her Soul into the Arms of the Almighty.

I dare not presume to draw the Royal Face of Grief, or attempt to describe the Sacred Sorrows of our Afflicted King at this Mournful Juncture, but this I may humbly crave privilege to Express, that as to his Royal Character, he is so good a Prince as no Age can Parrallel; one who for his Subjects Safety has exposed his Royal Person in a Field of Blood,

against a Tyrannical and Insulting Foe; when Balls of Iron thundered from the Roaring Cannons Mouth in Fire and Smoke then could he look grim Death in the Face in the fiercest Battles, and with an undaunted Courage ne'er have shook at the approach of that Pale Pince of Terrors; but when the Icy hands of Death had struck the fatal blow; he could not resist that melting and tender Affection, when he felt all the Agonies of Death in the dying looks of his beloved Consort: for though she left the World without the least expiring Pangs by dying even in Smiles; our Sorrowful King a Mournful Spectator, stood by in little less than Convulsions to behold her.

AND now what good Subjects can forbear opening the Sluces of their Eyes, and let fall Flouds of Tears upon so Mournful an Occasion; but to sum up our much to be Lamented Loss, I shall refer the Reader to the Pen of the Reverend Dr. Wake one of Eminent Authority,

If a Queen so *Virtuous*, that her very Example was enough to Convert a *Libertine*, and to Reform an Age: so *Courteous* and so *Affable*, as to be the Wonder and the Delight of all that knew her: so great a Lover of her *Country*, and the *Interests* of it, as to be willing to hazard what, next her Conscience, she the most valued; her good Name, and good Opinion in the World, for the preservation of them: so *Firm* and *Constant* in her Mind, as not to have ever known, no not in Death itself, what it was to *Fear*: so *Happy* in *Business*, as to Astonish rather than Satisfie, those who were the best Versed in it. I say that to have been deprived of such a Queen as this, and that at such an Age, when our expectations were at the highest from her, be a Loss above the power of Words to Express, then such is our Loss: the greatness of which we are so far from being able sufficiently to declare, that we cannot yet make an Estimate of it.

AND as our Sorrows cannot but be justly Expressed, in the Loss of so Excellent and so Virtuous a Queen; yet, let us offer up our Praises unto God, from whom every good and perfect Gift cometh: that he has not left us Comfortless? that he has not cut down the principal Cedar? that he has not deprived us of our chiefest Support, and Royal Defender? but that we enjoy and have a good King to Sit upon the Throne, to Sway the Scepter, and to go in and out before us, to Protect us from the force of *France*, and the danger of all *Europe*; and that our Dear and Dread Sovereign may be forever Happy in us his Loyal Subjects, and we in so Good and Gracious a Prince, let us Implore the Divine Powers to Protect, Guide, and Defend him, in Spirit, Soul, and Body; as for his Enemies let them be Cloathed with Shame; but upon himself let his Crown forever Flourish; and let all the People say, *Amen*.

AND now, O all you Sons and Daughters of Sorrow and Affliction, that faithfully Lov'd and Honor'd our Renowned Princess, Lament your Loss; but seem not to Bewail her Felicity: do not immoderately drown your Eyes, because God has Wiped away all Tears from hers: and though in such a National Concern of highest Grief, Natural Duty shows us to be Mortals, yet let us not forget to be Christians; and as our Savior said to the Holy Women, so may I with all Awful Reverence Express, Weep not for her, Blest Soul, but for yourselves, that you are not so Happy.

AND this Sweet Advice Saint *Jerome* gives us, *Let us not Mourn, as for one Lost; but rather be thankful that we have had so Good, and so Gracious a Pattern; nay that we still have her, for all still live in Christ, yea, though they die, and whomsoever he thus takes unto himself are still within his Family.*

*THINK, that you heard her Royal Tongue Express the great Farewell; and in the most Tenderest Affection was pleased to say, Farewell my dearest Sovereign Lord, farewell; I hear Heaven's call, and the mighty Hour is come that we must part; farewell, my Royal Family, and all my mournful Subjects, now farewell: each in your own order all must prepare to follow me: Follow her, then first in her Pious Example, Fight the good Fight keep the Faith, finish your Course as she did, and henceforth is laid up for you (what she Blest Saint hath now received) a Crown of Righteousness: which God the Righteous Judge hath prepared for all those that Love and Fear him.*

G. B.

**Advertisement. For more particular Concernment in Devotion, read these Books following.**

*THE Whole Duty of Prayer, Containing Devotions for every Day in the Week, and for several Occasions Ordinary and Extraordinary. By the Author of The Whole Duty of Man. Necessary for all Families. The Fourth Edition. Price 1 s.*

*THE Whole Duty of Divine Meditation, in all its Various Parts and Branches. By the Author of The Whole Duty of Man. Price. 1 s.*

*Both Printed for John Back, at the Black-Boy on the middle of London-Bridge.*

**THE Whole Duty OF Mourning, AND THE GREAT CONCERN Of Preparing Our Selves for DEATH, Practically Considered.**

PSALM lxxxix. ver. 68.

What Man is he that liveth, and shall not see Death? shall he deliver his Soul from the hand of the grave?

**The INTRODUCTION.**

*THat needs no Proof where all are Examples to themselves: such is that easiest and hardest Lesson, that all must die; that Death is the undoubted issue of Sin: and that it is a Separation of the Soul from the Body for a time: but because it stealeth on, as they that sleep in a Ship-under Sail, who arrive at their Port, while they think not of going: so we go on with a restless pace, to the Grave and Silence; and the unknown Limit of our present Life, consuming while we are not sensible of it; and because it is terrible to flesh and blood, our main care must be to inform ourselves, first what Preparation we are to make, that neither our Life may prove uneasy, nor Death terrible: Secondly, How to fortify ourselves against the Fear of Death: And*



Thirdly, How to comfort ourselves with Spiritual Remedies against immoderate Grief for the Loss of Relations and Friends: These Three Branches shall be the Heads of my Discourse.

I. *First*, We must prepare for Death, for *Solomon* tells ye, 11 Eccles. 3. *in the place where the tree falleth, there it shall be*: and as Death leaves us, so Judgment shall find us: now as the Passage to the promised Rest, which was a Type of Heaven to the Israel of God, appeared terrible, Deut. 1.19. so likewise is our Journey to the Celestial *Canaan*; we are instantly ripe, though not ready for dying: are all subject to this pale Prince, to whom we are visiting every moment: this day we now live, we divide with Death; and that which is gone, is irrecoverably lost.

II. *The Hour* is uncertain to all Men; but they are certainly Happy who are then provided: Luke 12.37. many are apt to watch against the coming of Thieves, who can take nothing from them but only that which a little Time must: then what a stupid Negligence is it, not to watch and provide for Death, which they know will certainly, and may quickly come, and take away Body and Soul, nay Heaven itself to all Eternity, from the securest Sinner. Thinkst thou of Youth and Strength? alas! how many that are young, and in the Vigour of their Age, have died before thee? Dost thou at the Funerals of others, think with the proud *Pharisee*, Luke 18.11. *God I thank thee, that I am not as other men are?* seeing then that thou art exempted from the Privilege of Immortality of Body, let not Satan delude thee, but seriously prepare for that day, which may prove thy happiest.

III. *Consider*, That God is the Great Creator of the World; and the Sovereign Judge of all Mankind: Remember, he sits above, on his glorious Throne, in whose hands are the Keys of Life and Death: that whatever he pleases he brings to pass; and none can resist his Almighty Power; whatever he does is surely the best; and none can accuse his All-knowing Goodness.

IV. *Next*, If we consider our own sinful State, we may well cry out and say, Unhappy we, the Children of Dust and Ashes! Why were we born to behold the Sun? Why did our Mothers conceive us, and bring us forth to a miserable World; and unkindly rejoice to hear us cry? Whether alas! has the Errors of their Lives lead us, and in how deplorable a Condition do's our Birth engage us! We enter this vain World with weeping Eyes, but upon Death's Summons we go out with sighing Hearts.

V. *All* the few Days we live are full of Folly and Vanity, and our choicest Pleasures are mixed with Bitterness: the Time that's past is vanish'd like a Dream or Shadow, and that which we expect to come, is not yet at all: the present Time we enjoy, tarries but a moment; and then takes Wings and flys away, and never returns again: already we are dead to all the years we have lived, and vain 'tis to expect to live them over again: But the longer we live here, the shorter is our Life; and in the end we become a Lump of Clay, and a Feast for Worms.

#### **CHAP. I. Several Notions of Death; what it is, its Author, Name, and Nature.**

*First*, If we would know what Death is, the Philosopher tells you, *To die, is to be no more Vnhappy*: and if we consider Death according to the right Notion, it is but a departed Breath from dead Clay, enlivened at first by Breath cast upon it: Now *Job* tells you, *Death is a Moth*, and as the Moth breeds out of the Garment, so Death do's out of the Body. The Heathens

were of Opinion, that Death was an Eternal Sleep, the Fear of the Rich, and the Desire of the Poor: but Pious St. *Augustine* often breathed forth this heavenly Wish, saying, *O that I could see Death, not as it was, but as thou, O Lord, hast now made it.* Death is the supremest Monarch in the World, as he hath the Dominion over Sin; and he is the antientest King, whose Reign began from *Adam*; yet St. *Paul* tells ye, 1 Cor. 15.26. at last this King shall be vanquished; *the last Enemy that shall be destroyed, is Death*; and Christ who is the Resurrection and the Life, pronounces this Sentence, *O Death, I will be thy Death.*

II. *Whoever* was the Author and Father of Death, Sin was the Mother; for the Apostle tells ye, 1 James 15. that *Sin when it is finished bringeth forth death*; and *Eve* the Mother of all Living, was delivered in Child-bed of Death. Now *Adam* falling, Sin follows him, and Man being tempted, Death assaults him; and by Sin Death enters: Every Parent is an *Adam* to his Child, infusing Corruption in his Generation. Since then Death by Sin crept in at the Window, or rather at the Ear, which is prone to listen to Evil Counsel, let us cast it out by the Sense of Faith, in hearkening to God's Word, which will make us wise unto Salvation.

III. As for the Name of Death, it is called a Sleep, so St. *John* terms it, Chap. 11.11. *Our friend Lazarus sleepeth*: and of St. *Stephen* it is recorded in Holy Writ, after he had done praying for his Persecutors, *When he had said this, he fell asleep.* 7. Acts 60. it is likewise said of the *Patriarchs* and Kings of *Judah*, that they slept with their Fathers, and *Job* expresseth, *That man lieth down, and riseth not, he shall not be awaked out of sleep, till the heavens shall be no more.* Likewise Saint *Paul* mentions in his Mystery, *We shall not all sleep, but we shall all be changed* 1 Cor. 15.51.

*The Night* is the Emblem of Sleep and Mortality: Now Sleep is but the Shadow of Death, and where the Shadow is, the Substance cannot be far off: Lastly, the Grave itself is but a withdrawing Room to retire in for a time; it is going to Bed to take rest, which is sweeter than Sleep, and when it is time to awake and rise, we shall, as the Royal Psalmist says, *be satisfied.*

IV. Next, as to the Nature of Death, few, or none know it, though all must sensibly feel it: there is nothing after Death, and therefore Death is nothing; it is without Essence, or Substance, but a privation which kills the Creature; therefore curiously to request the Efficiency of it, were but to employ the Eye to behold Darkness: *Solomon* in his Book of Wisdom, Chap. 1.13. mentions *that God made not Death*; but created all things that were good: this caused good St. *Augustine* to breathe forth this Supplication, *Lord, thou hast not made Death; wherefore I beseech thee, suffer not that which thou hast not made to reign over that which thou hast made.* Now Death came into the World, by Man only; whose Soul was affected to know that which God never made, which was the Evil of Death, thinking it had been very good, by desiring to know the worst of Evils: But so Divine a thing is Knowledge, that we see Innocency itself was ambitious of it: from whence that Proverb is derived, *That Evil is not known, but by good.*

V. *Pet* no Learned Man knows so much, but Ignorance may suffer him to commit Evil: for none of a sound Judgment and right understanding can be guilty of Wickedness: and there is

no fear of knowing too much Good; but there is much Fear of practicing too little: But since the Almighty has revealed in his word, more than we can comprehend, and enough to work out our Salvation, let us attain to sober Knowledge, and not repine, but be content with our Ignorance. Indeed Knowledge and Power are the Worldling's Idol; but let every Man endeavor fully to know himself, and then Pride and Ambition will soon vanish.

**CHAP. II. That Death hath no respect of Persons; but we are continually dying whilst we live.**

*Although Men cannot, or are unwilling to pay those Worldly Obligations they lie under; yet they must pay this Debt to Nature; and it is a Favor afforded by Nature, that what she hath made most vexatious, she hath made Common, that the Equality of Fate might mitigate the Cruelty of it; and this Question the Psalmist asketh, What Man is he that liveth, and shall not see death?*

II. *Our Savior told the Jews, their Fathers did eat Manna in the Wilderness, and are dead, 6 John 49. and the Apostle tells ye, Phil. 2.8. that Christ, being found in fashion as a man, he humbled himself, and became obedient unto Death, even the death of the Cross. So that we see it is as natural to die, as to be conceived and born; yet it is improper for us to say Men die Naturally, for Man dies not as a Beast by an Annihilation, but by a Decree from Heaven; it is appointed for all Men once to die, Heb. 9.27.*

III. *Sickness the Messenger of Death, respects not the best Complexion; the Sores of Lazarus will make as good Dust as the Paint and Washes of Jezebel: and like Jonas his Gourd, we come up in a night, and are gone in a moment; we come naked into the World, and no sooner we are born, but the Grave waits for us: but to continue in the Body is not the request of those which desire Heaven; for the Apostle he desired to be dissolved: and the Psalmist cries out▪ As the heart pants after the Water-Brooks, so longeth my Soul after thee, O God, Psal. 42.1. Death only shortens Time, not Life; and the Merit of Death is the Debt due to Sin, both imposed on Mankind for Sin.*

IV. *Now, if we cast never so bright a Luster in the World, yet alas! our brittle Bodies how quickly are they broken; Man (says Jeremiah) fades like a leaf, and sin like a wind takes him away. Let a Man live never so long, yet at last Death seizes him; but to consider aright, Death is instrumental in our Passage to Heaven, therefore how can any think their Time ill spent in preparing for that, which will complete their Happiness.*

V. *There is no Circumstance of our Lives, but has been imbittered by some sad Occasion of a dying Relation or Friend: a happy Meeting often ends in some sad Misfortune, which conduces to an Eternal Parting: This King of Terrors meets us everywhere, <math>\langle \diamond \rangle</math> creeps in at our Windows like a Thief, and enters in at our Doors with his Grand Commission; he accepts of no Bribe, but will draw his fable Veil over all the splendor and glory of the Universe.*

VI. *Death hath his several Instruments to accomplish his Ends; sometimes we are taken away by Violence and secret Influence, by the Aspect of a Star, and the stink of a Mist, or by the sending out of a Cloud, and meeting of a Vapour; Accidents has happened, by the Fall of a*

Chariot, a sinking House, or a high mettled Horse to cast his Rider; others by the stumbling at a Stone▪ the scratch of a Nail or Fin, by a full Meal, or an empty Stomach, by watching at the Wine, and drinking of it in full Bowls and Glasses, the Healths of others, when in the mean time they destroy their own: Some by too great Study and Watching at Prayer, others is blasted by the Sun, or Planet-struck by the Moon; sometimes Death's Harbingers are Heats or Golds, watchful Nights, or slumbring Days; by Water turned into Ice, or thaw'd into the Flouds of a River; sometimes by a Hair, or a Ra•sin; by violent Motion, or sitting still; by Severity, or Dissolution; by God's Mercy, or his Anger; by everything in Providence, and everything in Manner, Nature, and Chance.

VII. *Like* Worldlings, we take indefatigable Pains to heap up Necessaries for our Life, and in the greedy Negotiation we purchase Death; then we are snatched away, and leave what we have so hardly ventured for, behind us: Now all this is the Law and Constitution of Nature, it is a Punishment due to our Sins, the unalterable Event of Providence, and the Decree of Heaven: The Links and Chains which confine us to this Condition are strong as Destiny, and immutable as the Eternal Laws of the Almighty.

### **CHAP. III. The Certainty of Death practically considered.**

O Vain and miserable World! how infallibly true is it that all must die: and yet, alas! this is not all, but many complaints remain, which does attend and perplex us: for here we begin our race in frail and contemptible Weakness, and the whole course of our lives is a hazardous progress of dangers. If we escape the mischances of silly Children; we drive on the rash adventures of Head-strong Youth. If we out live those sudden Storms and Tempests; we fall into more Malicious and Wicked Calamities: our own negligent and superfluous Cares deliberately pine and consume us, and the crosses and affairs of the World: wear and tire out our Lives.

II. *If* fortunately, we should by a strange and miraculous Success, over come all these, and still bear up our healthful and prosperous Head: we are sure, at last old Age will creep and find us out; and check our Nerves by bowing our strength down to the Grave. The Grave of Silence, from whence no claim, or privilege Exempts, nor any potent Power controuls his Command: Kings and Princes must lay down their Crowns and Scepters, and Queens must leave their Diadems and Royal apparel; the Rich must leave their Wealth behind them, and the Great ones of the World must be crumbled into Dust: the Beautifullest face must be converted into Rottenness; and the Pampoured and well fed Body must become the food of Wormes; the buisie and most activest Man must find a time to die; though his great Affairs and full Employment, can spare none to provide for it. Even the Learned, the Eloquent, the Wise, and most Virtuous must submit to Fate; and the Heirs of Life itself be the Prisoners of Death.

III. Now, this when we see, we weep, and are afraid; since we all must drink of the same cold Cup, all Heads must descend to the same dark Grave; and none can imagine how soon they may be called. To day we are jocund in health among our Friends, and earnest about our Affairs; and tomorrow Arrested by the hand of that unwelcome Serjant, Death. Frail flesh

and blood, may naturally and faintly struggle for a time; but at last must yield, and be buried in the Earth from whence we were taken.

IV. At last we must take our leave of our nearest Relations, and dearest Friends; and bid forever a long farewell to all the World; then perhaps our acquaintance may talk of us a while, sometimes as we deserve, and often as they please; perhaps, our Bodies once laid out of sight; we are no more remembered, than if we had never been born: only our good Works follow us to our Graves, and faithfully accompany us beyond our Funerals. But 'tis not for us, O Lord, to choose our own conditions; but to manage well what thou appointest.

#### CHAP. IV. Several Motives to Remember Death practically Considered.

God having made Man of the *Dust of the Earth*. Gen. 2.7. and thereupon after his Fall showing him his readiness to return to dust. Gen. 3.19. *Ecclus.* 12.7, doth yet further call us to consider our frailty; ordaining that this House of Clay is to be supported by a puff of Air continually breathed in and out, and that this being stopped the building must of necessity fall; from whence we see, our life hangs as it were, loose before us, going in and out every moment: therefore it is called the *breath of Life*, Gen. 2.7. and. 7.15.22. this ought to put us in mind of Mortality, by thinking on the *breath of our Nostrils* so easily departing: this is plainly demonstrated by the Prophets. *Isa.* 2.22. *Psal.* 146.4. and 104.29.

II. Another Instrument of human frailty, is the Pulse, which ariseth from the Heart, and the Arteries or beating Veins; and this by a double motion of Contraction and Dilatation, whereby they are drawn in and out, both for the expeling of noxious fumes through the insensible pores of the flesh, and for drawing of, air, to refresh the heart and vital Spirits: from the variety of the Pulse are taken many signs of Health and Sickness, Life and Death: it is the Character of our Strength or Weakness, and from hence is described the fainting and decayed state of Man, from the panting of the Heart, and restlessness of the Arteries and beating Veins.

III. Another Sustainer of our Life is our daily Food, Meat and Drink, whereby the Spirit is revived. 1 *Sam.* 30.12. and without it we fall down into the Grave. Now if our appointed Food for a Meal or more, be wanting, then instantly the Body faints, and the Flesh fails, *Isa.* 44.12. then Death creeps on by degrees, and Men begin to die sensibly: there is a Sense both of painful hunger in the Stomach, and of universal faintness and languishing through the Body: for hunger is a Worm gnawing the Intraills, calling for Meat, or threatening Death. *Jer.* 11.22. *Lam.* 4.9. Men being *hungry and thirsty their soul fainteth in them.* *Psal.* 107.5. and by this infirm condition whereunto God hath subjected our nature, he calls us to think on Death.

IV. Our Table, as oft as we come to it, is the Memorial of our Mortality; and our food before it enters the Body for nourishment, is diversely prepared, as Corn, and the like, are made to grow by the dung of beasts. *Luke.* 13.8. and from hence is the strength of our corruptible Life: So that we may say with Holy *Job*, to *Corruption thou art my Father.* chap. 17.14. But this not all, but we feed upon Death itself, and that by the allowance of the Almighty. *Gen.* 9.3. in taking away the lives of other Creatures to maintain our own; this is seriously to be thought upon as a wonderful Work of God: that our lives are preserved by the Death of the Creatures, our

living Bodies are sustained by their dead Carcasses: in their Blood Swims our Life; and from their pangs of Death, spring the Pleasures of our Life, our Feasts and daily Food. Now if those that in part were maintained by Sin-Offerings were said to eat Sin; *Hos.* 4.8. then those that in part were maintained by the death of Creatures, may be said in the like Phrase to eat Death. So often therefore as we eat the Flesh of the dead Creature, and make our bodies to become their Graves; So often are we called to remember our own Death, and our own Grave in the body of the Earth.

V. *Another* Help to preserve our frail Bodies is our Apparel, which God hath given us to cover and defend them from Cold to preserve Health: and herein we have a double or treble memorial of Death; considering that our Apparel was given us, when by our Sin we came first into the World to the state of Death. *Gen.* 2.25. and when God first gave us our Garments he took 'em out of Deaths Wardrobe, they being made with the death of the Creatures from whence they were taken: *God made coats of skin for Adam, and his Wife, and his Posterity, Gen.* 3.21. *Heb.* 11.35. our Garments therefore being Badges of Mortality, and Cognizances of Death, so oft as we look upon them, we are called of God to remember Death; and so oft as we clothe ourselves with them, to be mindful that we put on the Livery of Death.

VI. As Food and Raiment are Means to preserve Life, so Labor of Man in his Vocation is a means to get both Food and Rayment, and therefore an Help of Helps to maintain Life; and yet in and by this Labor also, we are called to remember our Latter End, and to think of Death: for upon Labor attends Weariness and Faintness, even a failing and decay of Life: Painful Labor sometimes maketh Men weary of their Lives and to think of Death, and wish for it as for hid Treasure; *Ex.* 1.14. *Job* 3.17.22. considering that in Death Men *rest from their Labors.* *Rev.* 14.13.

VII. *And* above all, consider the Labor, Vigilancy, and Care, that is found in the highest Callings, how many Thorns is there platted in every Crown: Likewise in the Magistracy, what Troubles is there in distributing Justice, and in the painful Work of the Ministry, who watch over Souls; all these have through their indefatigable Weariness in Affairs of Church and State, have thought it as the best Expedient, to think of Death; nay, even to wish for it, and consequently to prepare for it. *Numb.* 11.15. *1 Kings,* 19.4.

VIII. *And* not only by the Weariness thereof, but by the divers Kinds of Labor in several Vocations, God takes occasion to show the Vanity and Shortness of Life present, and summons them by their Callings, and by the Quality of their Works to think of Death: For the *Weaver,* by finishing every Web, God teacheth him how his Days are cut off, and the Web of his Life finished, *Isa.* 38.12. yea, before the Web is finished, by the running of the Shuttle at every Stroke, and every Thred added to the Web, the Lord admonisheth how swiftly the days of his Life run away, *Job* 7.6. Then the Shepherd in the Field, by the removal of his Tent or Fold, he is taught to think of the Removal of his Life.

IX. *The* Travel that Men have by Land, is appointed of the Almighty to put us in mind, that our days are swifter than a Post, *Job* 9.25. that we ride Post, as on Dromedaries that run by the way, in all hast to their Journeys end. And the Voyages that Men have by Sea in the most

swiftest sailing Ships, is mentioned by the Almighty, to represent the swiftness of our Time, that carries us night and day, sleeping or waking to the Haven of Death; *Job* 9.26. and according to this Wisdom of God, and his Example, should Men make right use of their respective Callings, Employments, and Affairs of the World, to see before their Eyes continually, their Laws End.

X. As Labor and Toil in the Day, so Sleep and Rest in the Night-Season, is also a necessary Help to preserve this Mortal Life; and this Sleep is a lively Image of Death: for in Sleep Men lie down as dead Men, without Sense or Motion, ceasing from their Works, and taking no notice of the things that are done by others; and therefore the Holy Scriptures describeth Death by the Name of Sleep, or lying down to sleep, *Job* 14.12. *Psal.* 76.5. *Matth.* 27.52. *John* 11.11. *1 Cor.* 11.30. *1 Thes.* 4.13. Now when Sleep assails us, and like a Giant throws us down, we ought to think of Death; and by sight of our Bed to remember our Grave, to look upon it as a Tomb or Sepulcher, and every Night before we go into it, to labor for reconciliation with God, that so we may lie down and sleep safely.

IX. *Whenever* Sleep seizes upon us, let us seriously meditate, and think how securely, and sweetly do they sleep, that take care to go to Bed with a just and quiet Conscience? who after a toilsome day of Faithful Diligence and Industry, in a Course of prudent, just, and pious Living, lay down their careful and wearied Heads in Peace and Tranquillity, and safely rest securely in the Bosom of the Almighty's Providence: if they awake at midnight, their Conscience void of Offence, comforts them in the dark, and with Christian Courage, bids them not tremble or be afraid at the Shadow of Death; no, nor even at the grim Majesty of Death itself; but confidently, and with good Assurance, look up with the Eye of Faith, and long for the Dawn of that Eternal Day: this indeed should be our chiefest care, to note, and censure, and correct ourselves: to strive for Mastery over our Passions; and to dismiss from our Thoughts, what no ways concern us.

#### **CHAP. V. Of Sin, the Means of Death, of Sickness, Youth, and Old Age.**

*OUR* Sins the Works of the Flesh, in Scripture, are called dead Works, *Heb.* 6.1. and 9.14. and the Workers of them are called dead Men, *Mat.* 8.22. *Luke* 15.32. *John* 5.25. *Eph.* 2.1.5. and therefore upon every occasion of Sin committed, we are taught to remember Death. Whatsoever thing hath Death annexed and threatn'd as the Reward and Fruit belonging to it, the same thing is a just and necessary Memorial of Death: Now all our Sins have this Reward denounced, *Rom.* 6.23. and 7.5. and therefore in all Sins Death is set before us: as God also speaks expressly in his Warnings against Sin, *Deut.* 30.15.19. as in sight of Death, we are to remember Sin the Cause of it, so in the sight of Sin we are to remember Death, the Effects of it.

II. *Neither* are these Sins thus to be considered by us, only in respect of their future Reward; but God, by a further Judgment in sending a present Terror and Fear of Death upon the present Acts of Sin, *Lev.* 26.36. *Heb.* 2.15. doth call Men, yea, and force them to remember Death: thus it is with all Wicked Doers, and with the Just sometimes in part, through divers Temptations, *Psal.* 77.3.7, 8. but with the Faithful, there is another Remembrance of Death by

occasion of Sins, as comfortable to them, as the former is terrible to the Wicked: for in fight of Sins that perplex 'em, they call to mind what shall quite free 'em from those Sins, which Expedient is Death; thereupon they set Mortality before their Eyes, and are taught that Lesson of the Almighty, to long for their Redemption, by desiring to remove out of the Body, *Rom. 8.23. 2. Cor. 5.8.*

III. *Afflictions, Sicknesses, and Dangers* wherein Death is threatened unto Men, are likewise Means of Death, and by them also we are called of God to remember our Latter End. Sometimes it pleaseth the Great Being for the Warning of Secure Men, to bring them to the Gates of Death before they enter: *Psal. 9.13.* and though he bring them back again, yet is this done by the Almighty for a Memorial of Death: God brings Men into such Extremities, that nothing but Death is to be expected, they receive the Sentence of Death in themselves, and despair of Life, *1 Cor. 8.9.* and are free among the Dead, in their own and others Judgment, *Psal. 88.4, 5.* and thus many times *they are in Deaths often, 2 Cor. 11.23.* and such things God worketh oftentimes, that Men might renounce the World, and set their Heart, and their House in Order, as a Preparation for their Departure, *Job 33.22, 29.*

IV. *Let us praise then the Goodness of the Almighty, who ordains all things for the best to his Servants: whose unlimited Providence governs us all our Life, and takes so peculiar a Care of our Death: He wisely casts us down on our Beds of Sickness, and mercifully draws the Curtain 'twixt the Transitory World and us, shutting out all its vain and pernicious Designs, and contracting all our Affairs and Business to a little Room or Chamber; there in that close and quiet Solitude, he speaks to our sorrowful Hearts, and methodically sets before us, all our sinful Life; there he prudently discovers to us the Frauds and Fallacies of this World; and kindly invites us now at last to prepare speedily for the other. Thither he carefully sends his Messengers of Peace, to treat earnestly with our Souls, and reconcile them to his Heavenly Kingdom: Thither he sends even his only beloved Son, to secure our strait Passage, and to guide and conduct us to himself.*

V. *O, how quite contrary will our serious Thoughts be then, to what they were in our Negligent and Careless Health! how shall we justly and freely Censure what we once much esteemed; and be easily and readily convinced into wiser Counsels! when our unruly and stubborn Senses shall be check'd with Aches and Pains; and our rash and inconsiderate Minds made sober and calm with Fear. When the Opportunity and Occasions of Sin shall be removed away, and every Object about us, incline us to Repentance.*

VI. *Let thy Holy Name, O Lord, forever be magnified! whose Mercy Sanctifies even thy Punishments and Judgments into Favors: thou bringest us Low and Weak to persuade us to be humble; and prescribest us a Sickness to heal out Souls and cure our Infirmities: thou commandest the unsatisfied Grave to dispense with none, but indifferently seize on all alike: That all may not neglect to provide for that last and fatal hour, and none be utterly undone with foolish and mistaken Hopes; thou tell'st us sincerely and plainly, we all must die; but tenderly and kindly concealest the Time and Place, that everywhere we may readily stand on our Guard, and every moment vigilantly expect thy Coming.*



VII. *In the Age of Man, where they first climb up and ascend to their height, and then presently decline and descend again, is propounded by the Almighty. Now the Face of Man is a Dial of his Transitory Age, and the manifold Changes thereof from time to time, as the Shadow of Declination in the Dial, do show his Mortality: and the main Differences in the Physiognomies of Men, may justly serve for a Memorial of Man's changeable Estate, his Beauty and the Vigour of his Countenance being daily altered, as the Grace and lovely shape of the Flower that perisheth, James 1.11. This ought to affect us daily, that the different Faces which we behold may put us in mind that the fashion of this world passeth away.*

VIII. *As the Face, so the Stature of Man growing up as a Plant, according to the divers Measures and Degrees of his growth appointed of God, Psal. 144.12. Luke 1.80. and 2.52. is another Testimony of his changeable Estate, even from the Child of a Span long, unto those that have their full growth, Lam. 2.20. though some be of low stature, as Zacchaeus, Luke 19.3. and some again higher by the head, as was Saul, 1 Sam. 10.23, 24 yet even in these compared with themselves, the proportion of their Growth is an Evidence of their Age to such as know them: and thus the Wheel of Man's Age is visible in the variation of his Stature, which may put him in mind of his Latter End.*

IX. *Besides the Face and Stature, the Almighty hath set other Marks upon the Bodies of young and old, for a Memento of their Time passing away: God describes to Youth, the Time of Love, Ezek. 16.7, 8. and to Age the near approaching Tokens of Death, whereby they are warned of God to prepare for it: for through decay of strength, the Arms and Hands, the Keepers of the House, begin to tremble, Eccles. 12.3. and the Legs that are as Pillars of the Body, bow themselves; and the help of a Staff to rest on, is sought of the Aged Person, Zach. 8.4. and with that Assistance, at every Step he takes, he strikes upon the Earth, and raps at the Gate of the Grave, until it be opened unto him: This Weakness is further signified by the ceasing of the Grinders, Eccles. 12.3. both the upper and the nether Millstone, which are called the Life of Man, Deut. 24.6. these Teeth failing, Life begins to fail, wherein the Memorial of Death is set before us.*

X. *And as in the outward Parts, so the like Weakness and Decay of strength is to be observed in the inward; the Silver Cords of the Sinews, which conveys the Faculty of Sense and Motion from the Head, in Old Age are loosed, Eccles. 12.6. that Cable of the Marrow in the Back Bone, which was wont so firmly to hold and stay the frail Bark of our Body, tossed with so many Motions, and by those many Conjugations of Nerves which kept our Body steady, begins now to dissolve: the Head, which is the golden Bowl, wherein is emboxed the Brain that ministers that Faculty of Sense and Motion, through Age is broken and become crazy: the many Veins, which carry the nourishing Blood from the Liver unto each part of the Body, become like unto broken Vessels; and the Arteries, which by the reciprocal Motions and Pulses, do convey the Vital Spirits from the Heart, even to all Parts of the Body, these through languishing Age becomes slow and weak: and all these faint Operations are so many Memorials of Death, and do plainly portend the Approach of our Latter End.*

XI. *The Old Man's gray head is in Scripture compared to the white Blossoms of the Almond Tree, Eccles. 12.5. this Tree making hast to flourish before many others in the Spring, is*

therefore in Vision used to signify, that God will hasten his Word to perform it, *Jer. 1.11, 12.* and consequently the sight of the gray head, either in ourselves or others, serves as a Divine Vision to warn us of God's Decree of hastening our Latter End: yea, those are upbraided of God as Contemnors of this Vision, who though their head be not all white do not observe the first sprinkling of the head, when as *the gray hairs are here and there upon them, and they know it not, Hos. 7.9.* and regard not this Memorial of their Mortality.

XII. As to the decay of Sense; in Old Age, *they that look out of the Windows be darkened, Eccles. 12.3.* the Eyes fail; *Gen. 27.1.* and *48.10.* *1 Sam. 3.2.* and *4.15.* and that dimness of Sight is one of Death's Apparitors to summons Men to their End; by that restraint of Sight, God calls Men to make a new Covenant with their Eyes, to turn them out of the Corners of the World, not to gaze longer after Vanity, nor to walk after the Lust of their Eyes; to live by Faith and not by Sight, *2 Cor, 5.7.* not to look after things temporal which are seen, but after things Eternal, which are not seen, *1 Cor. 4.18.* and as the Sense of Seeing waxes dim, in Old Age, that of Hearing likewise fails; *the daughters of Music are abased and brought low, Eccles. 12.4.* *Men cannot then anymore hear the voice of singing-men and singing-women, 2 Sam. 19.35.* God that *planted the Ear, Psal. 94.9.* when he makes this Plant to wither again, calls them to remember their Transplantation into another World, to wait for their changing, and to prepare for it. The Tasting likewise decays; for Old *Barzillai* cannot taste what he eats, or what he drinks, *2 Sam. 19.35.* Old *Isaac* by his touch cannot distinguish betwixt the hands of his Son, and the Skin of a Beast, *Gen. 27.16.21, 22, 23.* The Psalmist when Old, is covered with Cloaths, and feels no heat, *1 Kings 1.1.* yea, the inward Senses begin to fail also; Memory decays; the Understanding is diminished, and the Aged sometimes in their decrepid Age, return to their Infancy, and not able to discern between Good and Evil, *2 Sam. 19.35.* how inexcusable are they that live securely, and think not of Death, when they have so many Warnings given them.

XIII. *With Decay of Strength and Sense, comes the decay of Health: Old Age is many times a continual Sickness, and when the days of Man are multiplied, they are but Labor and Sorrow, even the strength of them, Psal. 90.10.* then is the time, when the *evil days approach, and the years* of which Man says, *I have no pleasure in them, Eccl. 12.1.* then is the Light of Sun, Moon, and Stars obscured; and then the Clouds return after the Rain, one Infirmary after another, v. 2. Through decay of Natural Heat ariseth Indigestion and Crudity of Stomach, and thereupon follow Rheums and Catarrhs; and from thence proceeds Aches, and manifold Pains and Diseases, whereby the Almighty, as with an Iron Pen writeth our Lesson, and engraveth this Sentence deep in our Flesh and Bones, *Remember your latter end approaching, and prepare for Death.*

#### **CHAP. VI. Several Forerunners of Death, which may warn Men to prepare for it, Practically Considered.**

*Thus* in every Age before Death Approaches, we have manifold Fore-Warnings of his Coming, and when Death appears, God usually brings with it some Joynt-Warnings, to prepare us further for our speedy Dissolution. And first, before Death makes a Seizure, there is commonly Pain, like a Harbinger, sent before, to warn the Soul to entertain the

Almighty with a present and diligent renewing of their Faith and Repentance: for God could have taken Men out of the World without Pain or Sickness; by a sudden *Change, in the twinkling of an eye*, 1 Cor. 15.51, 52. but the Divine Wisdom saw it not necessary.

II. *When the Lord appeared unto the Patriarchs, Prophets, and Apostles, and vouchsafed unto them Visions of his Glory, he used commonly to send before, as a Marshal, or Usher, some great fear, Gen. 15.12. Exod. 3.6. so that they fell down as dead Men, Ezek. 1, 28. and 2.1, 2. Rev. 1.17. or stood trembling, Dan. 10.8.11. their hair stood an end, and all their bones did shake. Job. 4.14, 15. But since God in his Divine Wisdom has altered that Method, and appears unto a Sinner at his Death in sweeter Visions of Heavenly Comfort, and prepares them with all Reverence for that hour.*

III. *God doth now as it were usher his way, by sending Sicknesses and bitter Diseases, that thereby we might be humbled for Sin, and renounce this Transitory Life, by giving a more willing Farewell unto it, and to long for our Translation, and the Joy which succeeds it: God shows, that then he expects a special Act of Humiliation, when near our End he visits us with such Pains; which creates a Mourning in us for Sins committed in the World, before we depart out of it: then are we summoned to stir up the Grace of God within us, and to raise up our Spirits with all Love and Reverence to meet the Lord, that we may receive his Blessing, and enter into his Gates with Joy, and into his Courts with Thanksgiving.*

IV. *These Pains prevailing at the approach of Death, causeth Men to lie down, and fall upon their Beds, Job 33.19. Acts 5.15. and to let all the Affairs of the World alone, with the Works of their several Callings: through Infirmity of Body God forceth them to stoop, and calleth them to remember their Frailty, and their End; as if he should command them to couch down before him, and require them to prostrate their Souls at his Footstool, in seeking his Favor and Mercy in his dear Son, even as their Bodies are prostrate by his Hand of Visitation.*

V. *This very Position of the Body, represents unto us, how the Grass withereth, and the Flower falleth, and admonisheth our Souls to worship and fall down, and kneel before the Lord our maker, Psal. 95.6. and by Faith to enforce our Bodies also, leaning on our staff, to worship upon the head of our bed, Heb. 11.21. Gen. 47.31. and 48.2. that he may straightway lift us up forever; as Jacob bowed himself to the Ground seven times, at the approach of his Brother Esau, Gen. 33.3. So the Lord by Sickness, bows us down, that we may come submissively into his presence, humbling ourselves under his mighty hand, that he may exalt us in his due rime, 1 Pet. 5.6.*

VI. *Another Warning to think of our Latter End, is that distaste of Meat, and want of Appetite in Sick Persons; when their life abhorreth bread, and their Soul dainty meat, Job 33.20. when the Staff of Bread fails, and the stay of Natural Life is withdrawn, then God summons the sick Persons to remember their end, to double their Care for Eternal Life, to seek the hidden Manna unknown, and unregarded of the World, Rev. 2.17. to feed upon that bread which cometh down from heaven, and giveth Life unto the world, John 6.33. by applying of his Promises, and tasting the Sweetness that is in them.*

VII. *Again* when Sleep departs through Sickness, this is another distinct Warning to move Men to think of their End; God *holds their Eyes waking*, that they might meditate on their present Frailty; thereby are they called to *commune with their heart*, and that their *Spirit make diligent search* concerning their Estate and the Means of their Comfort, *Psal. 77.4, 5, 6.* God withdraws Sleep from their Eyes, and Rest from their Temples, that they might remember the Eternal Rest from all their Troubles, and might long after it, and prepare for it.

VIII. *Now*, precedent Pains, the Sick Bed, the loathing of Meats, and the Departure of Sleep, these are Occasions and Furtherances of Meditation, to remember our End: Now on the other hand, there are as many Hinderances of Meditation and Disturbances of the Mind, which meet with Men upon their Beds of Mortality, which to avoid that Obstruction, the Consideration of those Inconveniencies should prove as Motives to persuade us, not to defer our making our Peace with God, to the last Moment of Time; that so we may profitably forecast before it is too late.

IX. *It* happens sometimes in Sickness, that as some want Sleep, so others in contrary Extremity are oppressed with continual slumbering and sleeping, which with an unresistable Necessity invades them; and this not only in *Lethargies, Palsies*, and other cold Diseases, but likewise in many Burning and Pestilential Fevers; during which time they lie senseless, and cannot think on their present Danger, nor of anything which belongs to a due Preparation for their End: this leaden Sleep is a black Cloud of Death, a Night-shade, and a particular Darkness, of which in its measure is verified that more general Saying of our Savior, *John 9.4. the night comes wherein no man can work:* and therefore while there is Light and Liberty of mind, in the time of Health, our End is to be remembered and provided for, before the Hours of Oppression doth seize upon our Mind.

X. *Sometimes* in Sickness, though Sleep oppress not, there is a kind of raving Distraction, caused by Frensy, Melancholy, or other Distemperatures, which doth overwhelm the Mind, as *Nebuchadnezzar's* once was, by the Finger of the Almighty, *Dan. 4.* so that it is unfit to think of Death, or to seek any Comfort against the Danger of it: and from hence therefore it doth likewise appear, how unwise they are that defer the Time of their Repentance unto the Time of Death, when it is uncertain whether they shall be Masters of their own Wits, and Natural Understanding, not to speak of supernatural Grace, which is far above the reach of Man, and yet necessary to Salvation.

XI. *Sometimes* the very Vehemency and Extremity of Pain, doth trouble and disturb the Mind, and disables it, that it cannot orderly and quietly dispose itself unto Godly and Comfortable Meditations; but being overcome with Impatience, frets, and murmures, its tossed to and fro, and becomes fruitless: therefore are these Extremities of Anguish compared to a Cup of intoxicating Wine, making Men as it were *overcome with grief, Isa. 51.17.21, 22. Lam. 4.21.* and even *frantic with woe and sorrow*, that they know not what they do, *Deut. 28.34. Jer. 25.16. Eccles. 7.7.* and what Folly is it then for Men to be unprepared through forgetfulness of their Latter End, and to remain stupefied in Security all their Life, till they are plunged in a Gulf of Misery? Perplexity and Extremity of Anguish may justly come as a Snare upon them that

abuse their present Peace and Quietness, by promising themselves Liberty and Power to dispatch all that is necessary for their Salvation at the last Moment.

XII. *And commonly when Death approacheth, our Adversary the Devil, that goes about like a roaring Lion, seeking to devour us at all Opportunities, doth then especially rage, knowing that his time is short, Rev. 12.12. and withal seeks to take Advantage of our present Weakness, by insinuating himself into each of our former Perplexities, and adding frightful Dreams to our Slumbers, strong Fancies to our Distraction, and aggravating our Pains with great Terrors, by that Voice which is within us.*

XIII. *Experience may inform us what great Temptations many have conflicted with upon their Beds of Mortality; and therefore the Consideration of this last Great Enterprize should alarm everyone betimes to arm themselves against the Last Day of their Lives; to furnish themselves with a Competency of Grace, against the Day of Glory; to seek Truth and Righteousness; Faith, and Patience; to heap up store of Comfortable Promises out of the Word of God, and to lay it up in their Hearts, to be kept in readiness; whereby they may nourish up themselves in Hope, and be vigilant in praying incessantly; that having finished this last Combat and obtained the Victory, they may then be translated from a State Militant to a State Triumphant forever.*

#### **CHAP. VII. Of the Separation of Soul and Body, with other Memorials of Mortality, Practically Considered.**

*THE Divine Providence has ordained that at the Hour of Death, the Soul and Body shall be separated; and at this Separation, the Soul is conveyed away invisibly; no Man knoweth how nor whither: for no Humane Sense can discern the Spirit of Man ascending, Eccles. 3.21. for God in his unsearchable Council, orders his secret Will to be kept unrevealed from Humane Understanding. Now this secret manner of translating the separated Souls, by carrying some close Prisoners to endless Misery, and transporting others in invisible Chariots unto Eternal Glory, serves to warn and admonish us to remember the Evident Monuments of our Frailty: when secret Things are hidden from us by the Almighty, those which are Revealed, are the more to be observed by us, Deut. 29.29.*

II. *The Scriptures will inform us how some Persons, Men, or Angels, have vanished out of the sight of those they had convers'd with; and from thence we are to observe, that it is not requisite for us to know what they had heard and seen, or to pry narrowly into that which the Divine Wisdom has ordered to be kept from us, Luke 24.31, 32. Acts 8.39. Judge. 6.21, 22. Moreover God hath appointed that they should not be suffered to live, which attempted to converse with the Spirits of those which were departed from us, Lev. 20.27. 1 Sam. 28.8, 9. &c. But by all this, we are so much the more lead to observe the common visible Memorials of Mortality, shown unto us in them that die before us.*

III. *Furthermore, it is to be observed, that when the Spirit is returned away presently to God that gave it, yet the Body remains and returns to the Dust, from whence it was taken, Eccles. 12.7. If the Almighty by Death had taken away both Soul and Body, or if it had pleased him to take away all Men, as Enoch and Elias were, Heb. 11.5. Gen. 5.14. 2 Kings 2.11.17. or to bury all*

Men so as *Moses* was, *Deut.* 34.6. namely, so as their Bodies should be seen no more among Men; yet, even then, there were occasion enough to remember that wonderful great and final Translation; but now, seeing every Man departing this Life, leaves a part of himself on Earth among his Friends, yea, and that visible Part, even the Body, which was best known among Men; God by this frail Part of Man, that is left, gives us occasion to contemplate what is done with the immortal part; and to keep in Memory the *Death* past, to prepare us for the *Death* to come.

As *Elias* ascending to Heaven let fall his Mantle, for a Remembrance unto *Elisha* that took it up, *2 Kings* 2.13. so we ascending, do let fall our Flesh, that hath been the Mantle of the Soul, under which it was veiled, and covered in the Days of our Mortality: Now by this Pledge, the dead warns the living to part from the love of Vanity, and to make ready for this Change, when the Soul departs more naked out of the World, than it came into it.

V. Besides, the Body is left behind, as a Pledge of our Corruption, to imprint into our minds the horror of Death, through that putrefaction which soon invades it, when it is deprived of the Souls presence: had the Body remained only without Life, and retained its former Comeliness and Beauty, and not been liable to putrefaction, how then would their dearest Relations and Friends have choicely kept them, and lovingly embraced them: but now, by the divine appointment, the body is Sown in Corruption. *1 Cor.* 15.42. the Royal Body of *David* sees Corruption, *Acts.* 13.36. the Body of *Lazarus* the Friend of *Christ* begins to Stink the Fourth Day, *John.* 11.39. the Fair Body of *Sarah*, whose Beauteous Countenance charmed Kings and Princes, she being dead must needs be removed out of the sight of her most Faithful and Loving Husband, *Gen.* 23.4.

VI. And in such a degree hath Corruption prevailed, that some Bodies hath been forced to be buried very deep in the Earth, So noisome have they been, and soon putrefied; but though they are not to be looked upon with the Eye, yet they are the more to be thought upon, and our fading Estate to be Reflected on: by this Serious Reflection, *Job* humbled himself, confessing that *Corruption was his Father; and to the worm thou art my mother and sister*, *Job.* 17.14. and by this Consideration might be humbled the Proudest and most Ambitious Heart, when they Seriously Reflect how the Wormes breed out of their own Corruption, and surround their whole Carcasse, *Isa.* 14.11. these are the Laws and Ordinances of Death established by the Almighty, whereby he call us the more effectually to think of our End, not to pamper the Flesh, nor to take so much Care for our Bodies as we do for our Souls; according to this Example of God, who shows more respect, and love to the Soul by receiving of it into his Glorious Kingdom, whereas he suffers the Body to lodge in the Pit of Corruption. *1 Cor.* 15.43.

VII. The Sequestration of the Body from the Place where the Soul is, and the Corruption of it being Separate, are mememorials wrought immediately by the Hand God: Now, besides these there is other after warnings of Death, effected by the providence of God, by the affections and respects of Men, that is paid to the Honor of the dead, and Comfort of the living: Now for the Honor of the dead, Holy Men of Old have shown great Care to provide *Sepulchers, Tombes,* and *Monuments* for them; such was the Cave of *Machpelah* purchased by *Abraham*, *Gen.*

49.30.31. the Pillar on *Rachel's* Grave that *Jacob* set up, *Gen.* 35.20. that continued so many Generations to *Samuel's* time, *1 Sam.* 10.2. the Title on the Sepulcher of the Man of God, that Prophesied of *Josiah*, *2 Kings.* 23.17, 18. the Sepulcher of *David*, that continued twice Fourteen Generations, from *David* to the Apostles time, *Acte.* 2.29. having been preserved in the time of the *Babylonian* Captivity, even then when both City and Temple were destroyed: these in Scripture are called Memorials, *Math.* 23.29. *John.* 11.38. chap. 19.41. by which the Righteous are taught to Remember their latter end.

VIII. *The* Magnificent Tombes, and the Sumptuous Sepulchers are but so many Scaffolds, Stages, and Theaters of human Frailty, and so many Pulpits out of which our Mortality is Preached: and all the Graves of the Popularity are the Coffers of Death, the view whereof should instruct us to lay up our Treasure in Heaven: and thus though the touch of a Grave defiled the Body with a Ceremonial Pollution in the time of the Law, *Numb.* 19.16. yet the sight of a Grave may serve to cleanse the Soul, by a Spiritual Consideration of our latter End, even as the sight of the *Leviathan* being raised up, made Men Purify themselves, *Joh.* 41.25.

IX. *The* Grave being prepared for the Dead Corpse, then Men proceed with their Funeral Pomp and Exequies: *the mourners go about the streets*, and a great train of Relations, Friends, and acquaintance accompany the dead unto his Grave, and follow him that is *going to his long home*: *Eccles.* 2.5. this going a Procession to the Grave, is a Memorial to them of their own Condition, that they in their Course must die, and be carried forth in like manner: thus they are called of God to remember at such times: then have they special cause to remember, that Iron Chain of Death and Mortal necessity; by which the dead Person is said to *draw all men after him, as there were innumerable before him*, *Job.* 21.23.

X. *Then* are Men called to climb up the Mountain of Contemplation, from the height thereof to look about them from one end of the World unto the other, to behold the two great Gates thereof so often mentioned in Scripture, that stand always wide open, night and day; the one of entrance into the World, and the other of departure out of it. *Job.* 1.21. *Eccl.* 7.5.14, 15. 1 *Tim.* 6.7. there may they observe how many Thousands come every Hour Naked, Crying and Crowding into the World at their Birth, and as many Thousands every Hour of the Day and Night that depart Groaning, and Crowding out of this World at their Death; thence they see, how one Generation goeth, and another comes Successively, *Eccles.* 1.4. one draws on the one, and another drives on the other, and there is no Rest in this Race, but all run Uncessantly from the Oriental Gate, to the Western Port, even from the Womb to the Grave.

XI. *And* as it was ordained at the new Temple, that he which *Entred at one Gate, must not return through the same, but go out at another*, *Ezek.* 46.9. So here is no return, but everyone hasts forward, and never ceaseth till they have past the Gates of the Grave: and by this Contemplation, when we see, and find ourselves in the midst of the throng, carried on with others in the Swift Wing'd Chariot of Time, unto the Sun-Setting Gate of the World; we are hereby warned to use this fleeting World as though we used it not, and to think daily of that new Eternal World out of which there is no Gate of departure, when we are once entered into it; and therefore also to make strait Steps to our Paths, and so run that we may obtain.

XII. *Having been at the Grave, and performed the last duty to the Deceased, we then return from the dead to the living, to the Friends of the dead, to Mourn with them, to Comfort them, and give them the Cup of Consolation; Rom. 12.15. Jer. 16.7.8. Gen. 37.35. 1 Chron. 7.22. John. 11.19. and in this action we have another Call to remember our End: and while we administer Consolation to others, we are to take an Exhortation ourselves: Now, the house of mourning is the School of mortification; and therefore it is better to enter into it, than into the house of feasting: for there is the end of all men, and the living will lay it to his heart, and so be made better in his heart, by the Consideration of the dead, and by the Sadness of the Countenances waiting on that Consideration; Eccles. 7.2, 3, 4.*

XIII. *When the Comforters of them that Mourn, are departed to their respective Habitations; yet still the Friends of the dead, even while they are on Earth, so often as they miss their departed Friends, and want the help and benefit, which they were wont to enjoy from them; so often are they called to remember Death, that caused such Separations; Lum. 4 18.20. and in this remembrance they are withal Warned to be prepared ready for Death, and not to be Conformed unto this World, from whence their Comforts are taken away: when the Shepherd takes up the young Lamb, the Ewe follows him of herself, and needs no calling nor driving: when the great Shepherd of the Sheep takes away the Souls of Young and Old, and of dearest Friends from one another, it is to Encourage them to run after the Lord, and to long after his Presence, in whom they shall find more then all this World can afford.*

XIV. *So often as we think of an indulgent Parent, or an entire Friend, that would have rejoiced with us, and assisted us; so often are we called to be stirred up in our desires to be with them; and especially to run after such a Shepherd, that hath laid down his Life for his Sheep, John. 10.11. Whom the Ewe should follow more then her Lamb; and whom our Soul should long after more then after our dearest Friends: thus this missing of Friends, and Separation from them, both is to some, and ought to be unto all, an effectual means to Separate their minds from the Earth, to loosen their hearts from the love of this Life, and to make them aspire after that perfect, and indissoluble Communion, into which their Friends are gone before.*

#### **CHAP. VIII. Eternal Life described, and practically considered.**

*This Consideration of the last period of our Life ought most to affect us, which must end in Eternal Bliss, or everlasting Woe: this being duly thought upon, may serve to make a deeper Impression upon the Soul, and be retained in the memory more than all the memorials that have been rehearsed: Now would it not seem Strange, if any Person were to have Executed upon him the next day a Shameful and Ignominious Death, or to be Exalted to a Rich and Honorable Estate; think you that this Person could not keep in mind the Judgment approaching, or the glad Tidings of his Worldly Happiness, without the help of a remembrance: and more strange is it, that these great and main Concerns of Eternal Salvation, or Eternal Misery, should not by their own value press the Heart of Man with their ponderosity, unto a continual remembrance of them, without other warnings; when as we know not whether we shall have a days Respite before they approach.*



II. *The Last End of the Righteous is Eternal Life, and this Life consists especially with God and the Saints: Now, by Fellowship with God, Men come to see God, Math. 5.8. Even to see him as he is, 1 John. 3.2. to see his face, which no man can see, and live, Ex. 33.20. to see him, before whom the Glorious Seraphims, Cover their faces with their wings, Isa. 6.2. To see the Holy Trinity, the Blessed Father, Son, and Holy Ghost, Cloathed, with the Sacred Robes of their several Beauty, and Majesty, shining distinctly, as the pure Jasper, the Carnation Sardine, and the Green Emerald: Rev. 4.3. then the Son will manifest himself to those who are his, John. 14.21. and they shall behold his glory: John. 17.24. and the Father shall be seen in him: John. 14.9, 10. and with them both, the seven spirits which are before the throne, even that one and the same spirit Enlightning with his Seven-Fold Graces and Gifts that bright Seven-fold Lamp of his Church. Rev. 14. chap. 4.5. 1 Cor. 12.11.*

III. *With this Vision, shall the soul be satisfied when it awakes: Psal. 17.15. and this Pleasure Surpasses all that Mortal Eye can behold; for even the Heavenly Angels, are but a shadow of that Goodness and Glory, which is in God the Creator and Author of all things: Rom. 11.36. all is but as a drop of a Bucket, or as a small Mote of dust, that turns not the balance; yea; as nothing, and less than nothing before him: Isa. 40.15.17. The Beauty of this World, and the Excellencies of all Earthly things, are such as Eye hath seen, and the Heart imagined; but this Glory and Pleasant Countenance of God is Exceedingly above all that we can desire or think: Eph. 3.20. Such as eye hath not seen, nor ear heard, nor ever entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2.9.*

IV. *Now, we ought not to forget this End, but Imprint it in our minds; for though we know not distinctly, what the things prepared are, yet we know they are Great and Glorious; for so much is revealed unto us by God's Spirit, and we have the mind of Christ: 1 Cor. 2.10.12.16. and therefore, O thou great being, teach us to make a Covenant with our Eyes; to turn them away from beholding of Vanity; and ever to look at this mark, and to feed our Eyes with a sight of this Glory, and even afarr off to behold it by Contemplation, until we approach nearer unto it, and with the Psalmist be satisfied therewith, Psal. 17.1•.*

V. *And in our Fellowship with God, we are not only allowed to see him, but to enjoy him, and all that we see in him: by Covenant he gives himself to be our God: Gen. 17.7.8. and is our portion and inheritance: Psal. 16.5. Jer. 10.16. Lam. 3.24. in this Promise are Contained all the Riches of Glory, and all the Treasures of Immortality: and in all the Promises of the Gospel, there is not more Comfort, then that which is included in this Word: for what Gift is greater then God? or what can be wanting to them that have the Lord for their exceeding great reward: Gen. 15.1.*

VI. *The Comfort of this Gift is unspeakable for the present in the midst of affliction; but in the last period of our lives, then is the fulfilling of this, and the like Promises: therefore is that End ever to be remembered and longed after: then especially shall it appear how his Flock shall remain as Lambs in the Bosom of the Lord their Shepherd: Isa. 40.11. then will it be further revealed, how God dwelleth in them, and they in him: 1 John. 4.15, 16. he that fills heaven and Earth: Jer. 23.24. is himself a House wherein they shall dwell, and they a Mansion wherein he shall make his abode: John. 14.23. by this Heavenly Conjunction and Cohabitation*

with God shall the Elect *be one, even as the Father and the Son are one*; Christ in them and the Father in him, that they may be perfect in one: *John. 17 22.*

VII. *This thrice Blessed and most Glorious Union is that Green bed of Christ and his Spouse, Cant. 1.16. an Eternal Paradise of Delights and Garden of Spiritual Comfort: by this Communion God Embraceth those who are his with both arms of his love, and putteth them in his bosom; Cant. 2.6. chap, 8.3. and in this divine Embrace there is felt more Happiness and Heavenly Joy, then all the Love and Fruits of Love, or whatsoever went under the Name of the Tenderest and Strongest affection in this World, could ever yield unto the Heart of Man: for if the first Fruits of Spiritual Joy now at this present, in the midst of Tribulation, be an Hundred fold more than all the Pleasure of Houses and Lands, Fathers and Mothers, Wife and Children, the most desirable things of this World; Mark. 10.29, 30. then how can it be but more then an Hundred Thousand fold Pleasure to enjoy the Beauty and Face of God in Heaven; to inherit the fullness of Joy in his Presence, and Pleasures for evermore at his Right Hand.*

VIII. *If the infinite Blessedness of the Glorious Persons in the Holy Trinity doth appear in their mutual Union, so that they were an all sufficient and Eternal delight unto themselves, in enjoying one another continually before the World was, and before Men or Angels were made: Pro. 8.30. then may we well think, how our Vessels shall be filled and overflow with Heavenly Comfort: 1 John. 14. when we come to Drink of that Divine Fountain, and Enter into our Masters Joy, Mat. 25.21.23. and taste the sweetness of that Communion; this Love of God is better then life itself: Psal. 63.3. and all our Life and Love of this World is to be hated in Comparison of it: Luke. 14.26.*

IX. *And as in Soul, so in Body shall we be made like unto Christ: our vile bodies shall be changed, and fashioned like unto his glorious body, and this according to the working whereby he is able to subdue all things unto himself; Phil. 3.21. that is, as effectually and Comfortably as an Almighty Power is able to bring to pass: and therefore as in the transfiguration of Christ, his face did shine as the Sun; Mat. 17.2. Even so shall the righteous shine forth as the sun in the Kingdom of their Father: Mat. 13.43. as the raiment of Christ through the brightness of his Body, did shine as the Transparen light; and was exceeding white as snow: Mark. 9.3. and withal white and glistering: Luke. 9.29. So the whole Person of the Righteous, made whiter then snow in their transfiguration, shall shine, Glister, and Sparkle, with a Radiant Beauty and Heavenly Brightness, then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, Isa. 24.23. then he shall be glorified in his Saints, and made marvelous in all them that believe: 2 Thes. 1.10.*

X. *If the Face of Moses, while he was yet Cloathed with Corruption, when he had seen but the Back-parts of the Almighty, and that but for a moment in one Vision, did yet shine so Gloriously, that Men fled away amazed from him and durst not behold the Brightness of his Countenance: Exod. 34.30. chap. 33.23 What then shall be the Glory of the Righteous when being Cloathed with Immortality, they shall see God Face to Face, and that in a perpetual Vision for evermore.*

XI. From this Transfiguration of the Saints made so Glorious by the sight of God and Fellowship with him, ariseth the Glory of their Fellowship one with another, which is also an unspeakable Felicity of the Second Life; to enjoy all the Beauty and all the Love, of all the Glorified Souls and Bodies in Heaven: as *Jonathan* seeing the Grace of God in *David*, was knit unto him, and *loved him as his own Soul*: 1 Sam. 18.1. So here the Saints beholding the Glory of God revealed in each other, shall be link'd together in the nearest bonds of entire Affection: they that *first give themselves to God*, do then give themselves to *one another by the will of God*: 2 Cor. 8.5. they are all one in *Christ Jesus*: Gal. 3.28. *there is one body, and one spirit*: Eph. 4.4. *all are gathered together in one*, under one head, whether *things in heaven, or in Earth*, Men and Angels whether they be Thrones, or Principalities, or Powers: Eph. 1.10.22. all things are the Saints, whether it be *Paul's, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are theirs. and they are Christ's, and Christ is God's*: 1 Cor. 3.21, 22, 23.

XII. Hereupon the Angels take the Souls of Men deceased into their Bosomes, and convey them to Heaven; and then even the Poorest of the Faithful come into the Bosomes of the chiefest among the Saints; even *Lazarus* the Beggar into *Abraham* he Patriarchs Bosom: Luke. 16.22, 33. and not *Lazarus* only, but many from the *East and West*, shall come and Sit down with *Abraham, Isaac and Jacob* in the Kingdom of Heaven: Mat. 8.11. then especially shall those which one Mourn'd for *Zion*, be filled with Comfort, and rejoice forever with *Jerusalem*: they shall suck and be satisfied with the Breasts of her Consolation: there is no weeping, nor Complaining; Rev. 21.4. no Curse, no angry Word; no Countenance of dislike, or disdain▪ no Evil, nor no occasion of Evil; no appearance of Evil, nor no suspicion of Evil: no want of Good in themselves, nor no envy of Good in others; but every Mans Joy doubled for another's Salvation, and Glorified in another's Glory.

**CHAP. IX. The Christians Map of the World, wherein the Vanity of it is shown in the shortness of Mans Life, and that this World is not a Place of any long Continuance: Considered Practically.**

*The* Apostle tells ye: Heb. 13.14 that *here we have no continuing City, but we seek one to come*: this will seem to look to be a hard Verse to the Rich, that they must not tarry here to enjoy their Riches, though they have Honestly and Laboriously heaped it up; but must with Sorrow and Grief be taken from it; but because Sorrow, I know, is a Passion loves no Prefacing, I will forthwith spread my Mantle and divide these Waters; and then there will appear on one side, *Earths Inhospitality, we have here no continuing City*: at the other *Heavens All-sufficiency; but we seek one to come*:

II. *The World* appears here, as with a *Clinched Fist*, readier to give a *Blow* than a *Benefit*, a very withered *Jeroboham*, whose Hand is shortened that it cannot help, not help us to a *continuing City*, for *here we have none*; but the other is the open Hand of *Heaven*, fuller of Assistances and Blessings than all Rhetoric can delineat; but in this Verse is the *Christians Map of the World*, consisting likewise of that Pair of Globes *Caelestial*, and *Teristrial*: Globes, not *Cosmographical*, but *Theological*; one of them not so much discovering the Rarities of the *Earth*, and *Flourishing Cities of the World*, as demonstrating the *Vanity and Emptiness* thereof, and that there is *no Continuing City* in it: the other not so much Teaching us the *Motion of the Stars*, and walking

unto *Heaven* with a *Staff*, as how we may one day shine among those *Lights*, and really inhabit that same *Glorious City*, which is some Happiness here, but to hope, for what we Expect hereafter.

III. *The* first of these, methinks, the lower, or *Terrestrial Globe*, deals with us here, some what like Satan with our Savior, *Mat. 4.* Setting us, as *on a Pinnacle of the Temple*, and shows us all a fair Prospect of the *Earth*, yet with a *Lrue*, not his *False Glass*, not as a *Lure*, but as a *Caution*, not in the Language of the *Tempter*, telling us of *Kingdoms* and the *Glory* thereof, but in the *Apostles Doctrine*, 1 *John. 2.17.* *the World passeth away and the glory thereof; passeth it must, and that one day in the total, pass to nothing, as now in the parts, to no Continuing City; By which defect and indigence of the World, we are the Plaintiffs here Condoling; we the General Race of Adam, we Mortals, because we Sinners: the next is our wants, what we are Scanted of, and that's a Place of residence, a Continuing City, we have none, lastly, the Scene of all these Miseries, where we are thus straightened, and that's here, in this same Dirty Prison Earth.*

IV. *But what? have we no Continuing City?* by your Favor, *Holy Apostle*, did not the Creator, so soon as he had built this Great House the World, and furnished it, bring in Man his Tennant there, and Sole Possessor? Can we Complain of Wants? did not all Creatures then wear Mans Livery, a name of Servitude, and the very Wheelles of Time itself appointed to attend him unto Immortality? can they then whose is the whole Earth want *Cities*? whose Chariot is Immortality; whose Lackquies *Time* was; can they want Continuance? and yet it is *here, that we have no Continuance.*

V. *Indeed* this World was thus Man's Royal Manor once, and all Creatures were Tennants to him, and *Paradise* was to have been his *Continuing City*, and all this too, Leased out to him, *paying but the Rent, obedience*, for as many Lives as he should have Posterity: but the edge of his Ambition cut off his entayl'd Happiness, he would be Paramount, Chief Landlord; he, so breaking the Conditions, forfeited his everlasting Tenure that now he is but a Tennant at Will to an offended Landlord, and scarce an Equal sharer in the Vivacity of his Brother Animals; but this Misery and Mortality of Man, is a Condition not Imprinted by the Almighty, who, *as he is himself Immortal*, had put a Coal, a Beam of Immortality into us, which we might have blown into a Flame, but blew it out by our first Sin; we beggared ourselves by hearkening after false Riches, and therefore now are driven to our wants, to these Complaints, *that here we have no Continuance,*

VI. *We* infatuated ourselves by listening after false Knowledge: for that Tree of Knowledge bereft us of the Tree of Life, it taught us to know Evil only: and left us doubly *like the beasts that perish*: *Psal. 49.12.* both for *Infatuation* and *Corruption*: like the *Beasts* indeed for *Praecipitation* unto *Death*, but not for the *Protraction* of their *Life*; most of 'em running Man out of *Breath*, if we may believe the *Naturalists*, as especially in this particular, the *Crow* Nine times Numbering out his Age, the *Stagg* fourtimes exceeding hers, the *Raven* again trebling his: the *Phoenix* as long L•v'd as all of them.

VII. *These* and others Sport and Chant away whole Centuries of Years, while Man sits sighing over his poor Handfull, *Psal. 39.5.* *thou hast made my days but as a span long, nay rather a short*

Span; *mine age is nothing unto thee*, says David, there to God, that might say here unto the Beasts, mine Age is nothing unto these: and yet it would Savour: but of Learned *Heathenism*, to Chide at Nature, and call her Step-mother to Man, and natural to others; but the *Philosopher* himself takes off that Cavil, affirming one day of a Life of Reason, above an Age of non-intelligence, beyond-all their longaeivity of Sense: but Divinity turns this seeming Discontent into a Comfort, informing us that this Life properly belongs to things of Sense, all its chief Blandishments, *Treasure*, or *Pleasure*, being but Sensual, and no otherwise than Imaginarily Good; much good may it do them, than with the length of this Life, that are to enjoy no other, while Nobler Souls of Reason and Religion, trampling on this, hasten to a better Life among their Brother-Angels, in their own Country, Heaven; there to Measure real Felicities no more by Time, but by Eternity.

VIII. No longer then let this be a Complaint, but Condolation, that we have here *no continuing City*: thus having brought you acquainted with the *Plantiffs*, as well as with yourselves, Consider now their wants, *We have not a Continuing City*: Now *Cities* have their period and dissolution, both Occasional and Natural: some of them, like goodly *Troy*, and better: *Jerusalem*, those *Phoenix Cities* of the World, in *Successive Ages*, buried in Fiery Tombes, rak'd in their own Ashes: others, too many of 'em, like old *Rome* and *Carthage*, sack'd and demolished by the Bloody Hand of War; so that you see, the Imperial Cities of the Four great Monarchies, nay, those Monarchies themselves, all as well as *Babylon*, now sit in the Dust: *Isa. 47.* and 'twas but Flattery in *Livius* the Historian, who called *Rome*, the *Eternal City*, after so many downfalls, and scarce a Feather now of that proud *Eagle* left.

IX. It was not also her a Fiction in the Poets describing of old *Saturn*, their God of *Time*, how he devoured his *Children*, though of *Stone*, I am sure the Moral is real, and Termes him a devourer; for whatsoever *Time* brings forth, *Time* destroys; this I need say no more of, every Languishing Body, every Nodding Structure is a demonstration; Witness our own Metropolitan City which was in 1666 laid in Ashes, and had not Pious Care, and Dilligent Industry have raised this our *Phoenix* and Mother-City, we had wanted Earthly Habitations for our Bodies, and Ecclesiastical Tabernacles for the Good of our Souls: and Happy are they who Build such Tabernacles here, that they are not chid by that fame Prophet *Haggai. 1.4.* *Is this a time for you to dwell in ceiled houses, and let my houses lie wast? &c.*

X. Yet alas! how Wanton nowadays, is the Worlds invention for Superfluous Building, *Temples* are too Old Fashion'd, the Zealous Father *St. Bernard* may still Sigh: Men Build as though they should Continue for Ever, and Glut as though to die to Morrow, which indeed they may rather fear, such a Woe being denounced against them, as the Prophet mentions: *Isa. 5.8, 9, 10.* *Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the Earth, &c.* but to avert it, imitate that Ecclesiastical Centurion: *Luke 7.5.* whom the Jews respected, *for loving their Nation, and building them a Synagogue.* And, if thou needs wilt Build, let *St. Chrysostom* be a little thy Surveyour wouldst thou erect *Beauteous and Splendid Edifices? I forbid thee not, saith he, yet found them not on Earth, 'tis but an Heap of Sand, but Situate in those Calm Regions that are above the Breath of Danger, Build in Heaven: for here is no Continuing City.*

XI. *But Cities* are here put for the Inhabitants, and our want of peaceful residence, shadowed under their discontinuance; for if we Reflect on the Pilgrimage of *Abraham*: Gen. 12.1. where he is called from his own Country and his Fathers House, to divide a Life between Variety of strange Lands and Dangers; So that indeed we Read of no other settled Possession that he had but *Machpelah*: Gen. 23.17. his only Purchase a place of Burial, thus it was with the Father of the Faithful, *he had no Continuing City*.

XII. *Nor* was it anything better with the Children; *few and evil have been the days of my Pilgrimage*, says old *Israel*: Gen. 47.9. long and evil the days of our Pilgrimage, murmured the Children of *Israel* in the Wilderness: *Exod.* 14. that Journey, was a true *Type* of the Saints way to Heaven, who *Wandred* up and down, says the *Apostle*: Heb. 11.37. *destitute and afflicted*. Militant is the Churches Name, she is an Host upon Continual Marches and Removes; our Habitations here, so often Varied by occasions, either of some Loss, Disfavour, Sickness, or of Death, (I need give no Examples) that, like the Travelling Common-wealth of *Israel*, we have rather so many several Stations, than appropriate Mansions.

**CHAP. X. That Man himself is Frail, and is no Continuing City, or has any Duration here, Practically Considered, and Emblematically discussed.**

TO show that Man is *no Continuing City*, is easily demonstrated, by these following Qualifications, which a City ought to be Furnish'd with: and First, 'tis an Emblem of Strength, so says the Wise Man: *Prov.* 10.15, *The rich man's wealth is his strong City*: and the *Psalmist* says, *who will lead me into the strong City?* *Psal.* 60.9. this is the frequent Epithite, through the holy Book, strong and well fenced *Cities*: indeed there's the Combination of most Men and Arms, the Store-house of Munition, 'tis the Heart of the Body-public, the Seat of most Spirit and Vigour, deservedly may these be called Strong Holds, and Good Fortifications.

II. Now what a *City Man* hath in this Sense, soon be your own Judges: Walk but about it, View well the Towers thereof, (if you can find any) how Weakly is he Fenced about with these thin Walls of Clay! Walls, that every *Ague* Shakes, every *Dropsy* Drowns, every *Fever* Fires, every *Danger* Batters; one Fort indeed there is in it, the *Heart*; but that so feeble as 'tis in a continual Trembling; a Palpitation not more for Breath than Trouble, *Psal.* 30.10. Watch-men too it hath, *Eyes* placed in a Tower, the Head, but neither fore-seeing or preventing Mischiefs; at best Exercises, either dim or drowsy.

III. *The Soldiers* of it, the Hands oft Treacherous, advantaging the Enemy and by Sins Wounding his own Bosom, while in all this Extremity his Carriages the Feet are unable to convey him from Surprisal, or keep him from being Captive to the Grave: so Weak a *City Man* is, that even *Worms* can Conquer it: *Pliny* tells us, for a wonder, of a *City* undermin'd by *Conies*; but *Worms* Triumph over this, and scarce e'er glory of the Victory: what is it I wonder, *Philosophers* call *Man* a little *World* for? is it because he hath such *Earthquakes* in him, so many *Chollicks* and *Palsies*? is it because he hath such *Thunderings*, sudden Noises in his *Head*? because such *Lightnings*, Inflammations in his *Veins*? He is a little *World* indeed, Himself the *Earth*, and his Misery the *Sea*: nay a great *World* of Weaknesses, born the most helpless of all Creatures, and lives the Sport of every least Distemper: how seasonable here for Man is St.

Paul's acknowledgment: 2 Cor. 1.29. *who is weak, and I am not weak.* Yet put, the Case with David he be so Strong and come to *Eighty Years*, yet it is no *Continuing City*, but a doubled Misery *Labor and Sorrow*: Psal. 90.10. and a *City of no Strength*.

IV. *Secondly*, a *City* is a *Figure of Unity*: Psal. 122.3. *Jerusalem is as a City, that is at unity with it self*: in *unity*, a *city* like each *Building* of it is an *Aggregation* of many into one, the proper place of *Laws and Government*, which are the *Causes and Maintainers of Peace, Unity and Concord*: but alas! we have no such *City*, no *Continuing Unity*, but rather here, *continual Discord*, Witness too many *Vnquiet Families*, our *clamorous Streets*, and the *revenging Hall*: indeed, so deep *Root* hath that *Envious Mans Seed* taken in the *Ground of human Hearts*, that the whole *World* almost, is become little better then a *Field of Tares*.

V. *In the Church*, what *Flouds*, what *Seas* can lend us *Tears* enough to bewail this want of *Unity* in matters of *Religion*? how is the *seamless Coat* of our *Blessed Lord* many times, *Rent and Torn* by *Atheists, Libertines and Factious Novelists*, which the *Bloody Soldiers* themselves spared, that it might *Prefigure his Vnited Church*? how was the *Spouse* like her *Head and Savior* Crucified between two *Malefactors, Schism and Faction*! while I speak of *Love*, I will not *Strait wish* those *Cut off*, which did *Trouble* us, but as our *Charitable Mother Church*, hath taught us, *Pray, Lord forgive our Enemies, Persecutors, and Slanderers and turn their Hearts*: for *Religion* hath no such *Scandal* as this want of *Union*.

VI. *And for the Common-Wealth*, how full has it been of *Jarrs and Contentions*? the *Elements, Fire and Water*, not at such *Strife* as *Men*, sure that *Prophet* spake of those times, *Ephraim against Manasseh, and Manasseh against Ephraim, and both against Judah*: Isa. 9.21. all, so captious of *Indignities*, so apprehensive of all *Trespases* such going to *Law* for *Trivials*; that which was anciently said of the *Friars* of this *Realm*, with a little *Variation* may now be said of the *Lawyers*, those lived of the *Ignorance*, but these wax *Fat* on the *Strife* of the *People*: Ah! what is become of that *Sin Covering Amity*? the *Badge of Primitive Christianity*! as *Eusebius* told a *Bishop* of his *Age*, that asked him, how he should know the *Christians* from the *Infidels*, in those *Miscellaneous Times*, *Observe*, says he, *but how they Love each other, how fast those Brethren hold the Bands of Amity*: and the same distinction gives the *Bishop* of our *Souls*: *Hereby shall men know ye are my Disciples, if ye have love one to another*: John. 13.35.

VII. *But how* are we degenerated into *Nabalism*? *Love* is fled, and not so much as *Friendship* left: very *Ethnics* and *Jews* had both their *Golden pair* of *Friends*; as *David* and *Jonathan* whose *Souls* were *Knit* together; *Theseus*, and *Peruhous*, who durst *Exchange* their *Bosomes*, and be the *mutual Currents* of their *flowing Hearts*: but hard it is amongst *Christians* now to find *Unity*, as the *Apostle* says, *I speak this to our Shame*; now *Love* sits on the *Lips*, and can soon take her *Flight*; *Frothy Courtship, Judas's Kisses, Ehud's Embracements* are the *Friendships* of this *Age*; or if any be more real, yet are they oft *Leavened* with *Inconstancy*, and like the *Leagues of War*, hold but for their own *hopes and ends*; very *Marygolds*, that follow but the *Sun*, and Close against the *Clouded Evening*: Now, for that *Heaven-born Spirit* that dares be *Faithful*, in spite of all the *Shuffles* the *Rude World* puts on him; that knows not upon any *Urgencies* to *Violate* devoted *Friendship*, (yet to keep *Word*, is a *Qualification* of a *Saint*: Psal. 15.4.) but such a one, were as great a *Rarity* as *Solomon's Female Virtue*: Pro. 31.10.

VIII. *Thirdly*, a *City* is an Emblem of *Safety*; of *Safety* by Consequence as before of *Strength*, indeed our *Safety* is by *Defense*, that by *Strength*, and both by such wellfenced *Cities*, (as Instrumental means:) in the 35. of *Numb.* 6. you read of *Cities* of *Refuge*, *Cities* where very *Delinquents* might find *Safety*: but we have none such here to secure us, even from undeserved *Dangers*, no, of all the *Fortifications* in the *World*, I would fain see that *Place*, that could *Wall* out a *Famine*, or a *Pestilence*, I am sure *Samaria* was a wellfenced *City*, and yet both these entered it, and well nigh *Un-peopled* it: *1 Kings.* 18.

IX. *Nor* need we go so far for sad *Examples*: they have entered our own *Cities*, and no *Fence* here are *Judgment-proof*, not *Argob's* *Cities*, let them be *Wall'd* as high as *Heaven*: *Deut.* 3.5. a *Shower* of *Vengeance*, *Hell* out of *Heaven* shall *Rain* down on *Sodom*, be it never so well immur'd: and indeed, who dares put *Confidence* in *City-Walls*, that hath ever heard or read of *Jericho*: *Josh.* 6.20. an *Arm* of *flesh* is but a *Bruised Reed*, no *Safety* in either *Horses* or *Chariots*; *Pharaoh* found one of them, as *David* says, but a *Vain* thing to save him: *Exod.* 14.25. where his *Chariots* hurried the faster to *destruction*, for their *Wheels* being off, and what *Safety* in the *Multitude* of an *Host*, *Sennacherib* will tell you, whose *Confidence* was as great as his *Army*: *2 Kings.* 19.35.

X. *But* those who rely only upon their own *Strength*, *God* is not in all their *Thoughts*; Like that *Proud Emperor*, *Nero*, that *Cut* off the *Heads* of all the *God's* in *Rome*, and caused the *Image* of his own to be fixed upon them, we *Sacrifice* to our own *Sword* and *Spear*, when 'tis the *right hand* of the *Lord*, that bringeth mighty things to pass; *Strength* of *Arms*, I confess are *Means* and *Instruments* of *War*, but unless from *God*, whence they are all? and, without his assistance may soon again become a *Prey* to *Tyrants*, the *Sport* and *Rattle* of the *Wind* and *Waves*; some may *Remember* we have been driven to that of *David*: *Psal.* 6.10, 11. thou, *O God*, wentest not forth with our *Armies*, till we came to his *Acknowledgments* there, of *Vain* is the *help* of *Man*. *God* will have the *Glory* of our *Welfare*, and it is requisite he should, since he is the *Author* of it, who else live here in a *Shop* of angry *Meteors*, violent *Elements* each of which would soon *Destroy* us, were not he our *Lord Protector*: how often therefore does *David* call him *Rock*, and *Refuge*, *Strength*, and *Tower*, *Castle* and *Fortress*: *Conclude* we then with him, *Psal.* 4. Thou *O Lord*, only makest us to dwell in *safety*.

XI. *Lastly*, a *City* is a *Hieroglyphick* of *Rest*, and therefore in the 21st. of *Josh.* 'tis said, *God* gave his people *Cities* which they built not, and rest round about them: nay, *Eternal Rest* itself borrows an *Expression* from the *Name* of *City*: 'tis called the *New Jerusalem*, the *City* of the *Living God*: *Heb.* 12.21. but *Man* is no *Citizen* of this, as 'tis a *Representative* of *Rest*, his *Life* a *Giddy-wheel*; the *Orbs*, the *Clouds*, the *Winds*, the *Rivers* not so full of *Motion*; I speak now of the *Travells* of his *Mind*, that busy *Spirit* hurried through *Thousands* of the *Worlds* *Distractions*, which yet if best *Employed*, is subject to be *tired*: even *Reading* is a *Weariness*, says the *Royal Preacher*: *Eccles.* 12.12. and there is no end of many books; unless an end of their *Author*.

XII. *But* if this *Mill* Grind *Empty*, have not the *Mind* good things to *Work* on, and how does it set itself on *Fire*! on *Fire* of *Hell*, by *Sinful* and *Cupidinous* *Revolutions*! what mischief leaves it un-imagined on the *Bed*, unpractis'd up! how full of all *Contemplative* *uncleanness*! even to the making up that *Sinful climax*: *Gen.* 6.5. the *Heart* of *Man*: the *thoughts* of the *heart*, and



*imaginations of the thoughts, are all evil continually: no Rest from Sinning: and thence how Restless, think you, is the Guilty Conscience, only in this particular, like God, that it never Slumbers, nor Sleeps; the Clamour of this inward Voice, deadens the Voice of Ravens or of Thunder; not only audible to us Waking, but interrupting of our best Repose, Job. 7.13. When I say my bed shall comfort me, and my couch shall give me rest, then thou frightest me with dreams, and terrifiest me with visions.*

XIII. To be thus uneasy, is enough to make one with David, ones own *Metamorphosis*, Psal. 55.6. *O that I had the Wings of a Dove! for then would I fly away, and be at rest: at rest from the distracting Cares that follows this vain Worlds Affairs! at rest from the impetuous Solicits of the Flesh! at rest from the importunate Temptations of the Devil! at rest from the refractory Impieties of wicked Company. All which, make every honest David sigh out here, Woe is me, that I am constrained to dwell in Mesech, and have my habitation among the tents of Kedar, Psal. 120.5. Thus is our Life a tossed Ark, tumultuous without, sick within; and the poor Soul, like Noah's restless Dove, can find no ground to fix on, till she return from whence she flew at first; and then indeed she rests, Rests from her Labors, so says the Spirit, Rev. 14.13.*

XIV. *But here, we have no continuing City; no City of Rest: Now, Job sums up all the Particulars, and produces the Total, in his 14 Chap. v. 1.2. Man that is born of a Woman is of few days, and full of trouble; he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not, that is, hath no continuing City. And having thus demolish'd this Earthly City, how can we now choose but with Metellus sacking Syracuse, lament the transient vanity thereof, and bewail our strong Desires of so weak an Object, as no Continuing City.*

#### **CHAP. XI. That there is nothing in this World, worthy of taking off our Affections from Heavenly Things; Practically considered.**

*There is a Place, where the Woman is clothed with the Sun, and the Moon under her Feet, Rev. 12. where the Church, and every Member of it, is robed with Glory, and far above the reach of any Mutability: But as St. Bernard says, this is in the City that's above, it is not here: this Place is the Moon's chief Region, her very Exchange as it were, to vent all her Varieties, and nothing, save alteration, continues here: Earth you see is the least of Elements, and to the Heavens, no more than is a single Atom to the Sun; an infinite substance then, such as the Soul is, must needs be straightened here: this little Circle can never fill the Hearts vast Triangle; no, nothing but the Trinity. Vain it is therefore to think of placing our Affections here.*

II. *This again is the lowest and most dreggish Element, the Sink of all, and so the Shop of Dangers and Diseases, and they both so destructive, that they obstruct our abiding here: 'Tis the Valley of the World, Earth, the Valley of Tears, Tears indeed, where we enter Life with Cries, continuing with Sighs, and going out with Groans. This is our Music here! here, where Mirth is but apparent, Grief is real: where we eat the Bread of carefulness, and mingle our Drink with weeping, and all our Actions with sinning, this is our Diet here! here we only taste of Joy, but glut in Sorrow; we walk in Happiness, but journey in Calamity, this is our Travel here! here where Riches are but Thorns, Honors but Pinnacles and Pleasures, Bees that leave more Sting than Honey: these are our Treasures here! So that the World you see, with all its Pomp, makes*

but up a *Nebuchadnezzar's Image*, *Dan. 2.* though the *Head be Gold*, the *Breast of Silver*, *Belly Brass*, and *Legs of Iron*, yet are the *Feet of Clay*: let one be *honorable*, another *rich*, a third *beautiful*, and a fourth never so *vigorous*, yet are the *Foundations* of them all but *Clay*, and a *small Stone* from out the *Sling of Death*, does break and liken them to *Dust*: and this is the *End* of all Things.

III. Now, methinks, by this time, we should be all of Holy *Monica's Mind*, *St. Augustine's Pious Mother*, who, as he tells us, having thus discoursed over the *Frailty* of the *World* together, melted into this Expression; *For my own part*, says she, *I am now delighted with nothing in this World*, and what do I longer here, but practice *Jobs attendance*? So after all this Colloquy of ours, anatomizing the *vain World*, what can we find here worthy our *Affections*? and not worthy our *Disdain*? Then what do we here, here in our *unsatisfied Desires*? our *eager Prosecutions*? treasuring for the *Moth*, and *Thief*, like *Spiders*, spending our *Bowels* to catch *Flies*, and as *Menot* says of sharp *Hunters*, who lose a *Horse of a Price*, in pursuit of an *Hare* worth nothing; here being neither a *City of Strength*, *Unity*, *Rest*, nor *Safety*: What do we then here, but *Ixion-like*, grasping of a *Cloud* for *Juno*.

IV. It was a Question once debated in the Court of *Alexander*, What was the *Greatest Thing* in the *World*? and having many about him of all *Sciences*, a *Geographer* answers him, the *Mount Olympus*, that Hill indeed being so vast and high, as frequently is took for *Heaven* itself: An *Astronomer*, he answered 'twas the *Sun*, that *World of Light* so many times bigger than the *Earth*; a *Parasite* tells him his own *Victory*; but an honest *Moralist* standing by, affirmed the greatest thing in the *World* was, to be an *Heart* that could *Contemn* the greatest: this *Philosopher* answered as though he had heard *Christ* himself *Preach* on that *14. of Luke. 33.* *Whosoever he be of you, that forsaketh not all he hath, cannot be my Disciple*: a pair of imitable Examples, and one of them a *Heathen*, and shall *Christians* come behind such, in *Contemning* of the *World*, and the greatest things in it, then, let us even change *Names* with them, but let our *Souls* aspire with *Monica's*, that *Glory* of one *Sex* and *Copy* of the other, what do we here? like *David*; thirst for better *Waters*, *Psal. 42.* and yet as 'twas with *Monica*, one thing *Necessary*: one thing there was, which made that *Female Saint* desire a little longer *Continuance* here; which was her *Sons Conversion*, and to see him *Baptiz'd* a *Christian*.

V. So one thing must our *Soul* desire of *God*, that we may live to see that *Christened*, *Baptized* in the *Tears of Penitence*; and then away to our *continuing City*; what do such *Eagles* here, when as their *Carcass* is in *Heaven*? indeed what do we so long, looking on this *Terrene Globe*, whose *Zones* are all *Intemperate*, (*Freezing Charity*, or *Scorching Envy*, *Avaritious Drought*, or *Riotous Profuseness*;) whose *Paralells* are *Equal Cares* and *Fears*: whose *Circumference* is *Vanity*, and *Centre* is *Corruption*: hark how the *Philosopher* calls us off, *Behold now the Beauteous Frame of Heaven*, and desist at length to *Admire base Earthly things*, let the *Bodies Figure* be the *Soul's Tutor*, and an *Elevated Eye*, Teach an *Vpright Heart*: the *Heart* to seek that *Contiuing City*, the *Eye* to look for one to come.

VI. And here the *Christian*, and the *Heathen* part, who have all this while gone along together in the *we have no continuing City*; they likewise undauntedly apprehending their *Mortality*, and such as dare to hasten it: *Desperate Unthrifts* of their *Blood*: only to period their *Miseries*;

yet some of them in general Notions Dreamt of the *Souls Immortality*: thus far shined the dim Light of Nature, here were their *Herculean Pillars*; but without any endeavor of good Works to seek, or with the Eye of Faith to look for one to come; this is a regenerate Man and a Christians *Hope*, the Child of Propagative *Faith*.

VII. *That was a strange close of dying Adrian, Thou little wandering, merry Spirit, who wert wont to cheer the Body, what place shalt thou now Inherit! &c.* Alas! Heathens find but diminutive Comfort at their Death, treading those unknown Paths with unprepared *Feet*, going from one Darkness to another; oh! how may we ever Bless God, for our Vocation, our double Light of Grace and Knowledge, when the most Learned of 'em go hence, with *I know not whither I go*: whereas the meanest Christian with a *Job's Faith* Exulteth, *I know that my Redeemer Liveth*; and therefore go forth my Cheerful Soul, and fear not now to go to Christ, whom thou so long hast Serv'd: yet it is not my Task here rigorously to determine all those Lost, whose exact Virtues, so out Moral'd Christians.

VIII. We cannot limit Mercy, God loves it above *Sacrifice*: Mat. 9. and our Just Lord requires but according unto what he gives: *Luke. 12.48.* though indeed the *Heathen* People that know not God, in respect at least of outward Calling are not within the pale of the *Messias* Dear; and the Law so Written in their Hearts; I fear that Suppressing those inherent Evidences of Nature (which *St. Paul* calls *with-holding of the truth in unrighteousness*, Rom. 1.18.) does render them inexcusable, as the Apostle *St. Paul* argues strongly in that forecited Chapter: *Acts 4.12. for there is no other name under Heaven given among men whereby they may be saved*; but not to make ourselves inexcusable by Judging another, this we leave to the Great Judge of all, Revealed things to us; albeit we say not what becomes of them, yet to our grateful Comfort we know, saith he, *that when this earthly tabernacle of ours shall be dissolved, we have a building not made with hands, Eternal in the Heavens*: 2 Cor. 5.1. and yet our Confidence is to Weak to go alone, it must be accompanied with *Diligence*, we must not think to enjoy Heaven, with only looking for it: they would not then be so few that are chosen: Math. 20.16.

IX. All are *Balamites*, and desire to die the Death of the *Righteous*, but Vainly, unless they live the *Life* of them; 'tis Foolish to expect an end, without the means: to look for this *Heavenly City*, and not seek it: or that any Lazie Confidence should think to gain it, as God knows that's all the evidence many have to show for it, *I hope for it*; but for all this *Hope*, if no Endeavour be used, the *Heart* may break: no, nor is it *Faith* can look for it unless Operative, for our *Faith* cries out like *Rachel*, give me Children or I die: *James. 2.20.* but such a *Faith* as Works by Love, maketh our *Hope* infallible, of finding what we seek, *we seek one to come*.

X. *Seek*, then, is a Word of *Labor*: bidding us with the Apostle, *Work out our own Salvation*: Phil. 2.12. *Work*, 'tis not a *Feast* or a *Feather-Bed*, will bring a Man to Heaven, our *Jehovah* will not as the Poet *Jove* did in *Diana's* Lap, *Rain down this Golden Purchase* into our *Bosomes*: no, no *Drones* shall ever taste the *Honey* of that *Hive*, but those industrious *Bees* alone that seek it; a sharp Reproof for *Idleness*, that Gate of all *Impieties*, is a *Whip of Scorpions* for the *Sluggards Back*: Prov. 6.10. some like the *Spouse*, seeks no farther then the *Pillow*; but she found not her *Beloved* there; *Cant. 3.1.* and as little do they who stretching on their *Beds of Ivory*, e'er find his *Benefits*, whose *Bed* was but a *Manger*; but *Ruin* suddenly, for their not seeking finds out them:

Prov. 6.1. *Idleness* we know, it was denominated those *Virgins Foolish*, and *Excluded* them both the *Chamber*, and the *Knowledge of the Bridegroom*, Matth. 25.10. thus *Slothful Persons*, like *Arrows from a feeble Bow*, fall short of what they Aim at, and with *Esau* come too late to gain the *Blessing*: Gen. 27.30.

XI. *Dilligence* invites a *Blessing*; you see, *Moses* keeping watch over his *Flock by Night*, is grac'd with *Visions*; Exod. 3.4. a sight of him whose *Vision is Beatifical*, and *Saul seeking his Fathers Asses*, finds a *Kingdom*: 1 Sam. 9.20. and *David* is taken from following the *Ewes* great with *Young*, and made the great *Shepherd of Israel*, Psal. 78.71. *Diligence* invites a *Blessing*, whereas on the *Contrary*, *Idleness* allures *Temptation*, and *Tempts the Tempter*; while *David* exercised himself in *God's Law Day and Night*, all went well with him, he feared not what either *Man* or *Satan* could do to him; but when once he ascends his *Wanton Prospect*, and loosens the *Reins* unto his *Idler Senses*; the *Devil* soon changes his *Title*, and makes him a *Man* after his own heart, *Wraps* him in a double *Snare of Murder and Adultery*; and after these, how *Justly* he *Complains*, *mine Eyes are Dimm*, Psal. 6.7. when there's such a *Pearl* in one, and the other *Blood-shod*!

XII. *Indeed*, it is the sitting *Bird* that is the *Fowler's Aim*, the *Envious Man* Sowes his *Tares* while the *Husbandman* Sleeps; and *Hell* itself is beholding to *Idleness*, not only for *Company*, but for a *description*; being called a *Lake of standing Water*: Rev. 21.8. there's an old *Fable*, how once the *Elements* Contended for *Priority*; the *Fire* most active got *Supremacy*, the *Agil-Air* Wonn the next *Regions*, the *Ambitious Waters* Flow to overtake 'em, while *Drowsie Earth* sat still the while, and therefore is ever since *Disgrac'd* with the lowest *Room*; No *Sin* so unnatural, as *Idleness*: in a *Word*, the *Idle Man's* the *Devil's Cushion*, whereon he sits and takes his *Ease*, while the well-busied *Heart*, is in the *Shop*, or *Work-house* of the *Almighty*: then let ever some good *Act* or other, be as an *Anchor* to the *Floating Mind*; *Sedulity* becometh even our *Civil Callings*, but for *Spiritual*, saith the *Apostle*: 2 Pet. 1.10. *Give all diligence to make your Calling and Election sure*.

## CHAP. XII. Several Instrumental Means to be used in the Seeking and Attaining of a Heavenly Kingdom; Practtically Considered.

IN the pursuit of a *Heavenly Kingdom*, we must *Run so that we may obtain*; But, because 'tis necessary a *Seeker* should have *Eyes* as well as *Feet*, *Knowledge* as well as *Industry*: least as the *Perverse Jews*, you ask, and receive not, because you ask amiss: James. 4.3. Now Consider the manner how to *Seek*: and that is by doing *Good*, and suffering *Evil*: doing *Good* and being active is the *Work of Nature*, but to do well, is an effect of *Grace*, and cause of prosperous *Reward*, as *Holy Moses* intimates to *Israel*: Deut. 6.28. *Do ye that which is good in the sight of the Lord that you may prosper*: Do you that which is good, and that you may do chiefly with these two *Instruments*, a *Praying Tongue*, and a *Relieving Hand*; for *Charity* and *Prayer* are the *Swiftest Wings*, on which the *Soul* can mount to *Heaven*.

II. *Prayer*, is the *Jewel of God's Ear*, the *Dialogue 'twixt Heaven and Earth*; the *Tongue of Angels*; the *Souls Ambassador with God*, which never with a *Faithful Hand*, knocked at *Heaven Gates* and was sent *Empty away*; what though not presently heard, 'tis but to double

our Importunity? what though not straightway granted, 'tis but to glorify our Patience? yet sometimes, I confess, our Prayers like Exhalations drawn up here, may fall else where in fruitful Showers, and may light on our posterity: but fervent Prayer never goes uncrown'd, but is still heard in a proportion to our Welfare, though not always answered according to our vain Desires.

II. *Prayer* is the Sole Phoenix of the Graces, from out the Ashes of whose Spicy Nest, Revives a Bird of Paradise; this can make a Precious Arabian Bird as Happy as her other Sister, and for stony hearts can give us *Hearts of Flesh*: Ezek. 11.19. there is a kind of an omnipotence in *Prayer*, it locks and opens Heaven, 1 Kings 18.5.7▪ it renews Societies 'twixt parted Souls and Bodies, 2 Kings 4.33. it blows down the Walls of Jericho, stays the Sun, and makes Fire descend; it holdeth that Hand which holdeth all the World from striking a very Sodom; GOD himself can do nothing till praying Lot is gone; Gen. 19.22. and 'tis very remarkable in that Dialogue 'twixt GOD and Abraham, Gen. 18. how God disisted not from Granting, till Abraham first left off Petitioning: and therefore, as the Apostle wishes, *Pray Continually*, 1 Thes. 5.17. That is, at constant times, of public and retired Devotions; or else continually by Good Words or Works: for indeed no Circumstances can exclude Prayer, and besides, every good Action is a kind of Supplication. Seek therefore by doing Good, and that first by Prayer.

III. *But* because Prayer alone makes a Man but like a Bird with one Wing, or as a Boat with one Oar, somewhat lame and imperfect to perform this Duty; for let any Zeal make what noise it will, if spoke with the Tongue of Men and Angels, yet without Charity, 'tis but a tinkling, not a well-tuned Cymbal: 1 Cor. 13.1. Let therefore the praying Tongue say to the relieving Hand, as Ruth to Naomi, Ruth. 1.16. *Whether thou goest, I will go; and where thou dwellest, I will dwell.* Let Charity, I say, and Prayer, like Links of a golden Chain, depend on one another, though like two Gloves, one lost, the other but of little use; yet both together make themselves complete: For God, like Isaac, Gen. 27. *will feel the Hands, as well as hear the Voice of whom he blesseth.*

IV. *Pliny* in his History tells us of the Eagle, That she knows her young Ones by their Eyes, their Perspicacy, and unless they can out-face the Sun, she rejects them as a Bastard Brood. But God knows his Children by their Hands, their Liberality; and whom he finds, like *Jeroboam*, withered-handed, close-fisted, he counts them but degenerate Sons, and will disinherit them of his Heavenly Kingdom, yet will give them a Portion, I tremble to say where: *Cast then thy Bread upon the Waters*; Eccles. 11.1. relieve the Needy, whose Multitude and Weakness terms them so, *and after many days*, (for Heaven will never forget it) *thou shalt find it*: and that flowing to thee, like rich Merchandize, with blest increase: each one that shall crave an Alms, is an Arm stretched out from God, who hath another Hand as ready to reward, as that was to receive; for *who so hath Mercy upon the Poor, lendeth to the Lord*; Prov. 19.17. and indeed, but lendeth to the best advantage, for the Lord will recompense him. God puts us not to the expense of costly Sacrifices, should he, how cold would his Altars lie! the Calves of our Lips, and Offerings of our Hands, are now all he challengeth; and therefore, *to do good, and to distribute, forget not*: for these are the pleasing Sacrifices.

V. *Part* with some of that, which long you cannot keep, to gain that which you can never lose: *Make you friends of that unrighteous mammon*, Luk. 16.9. *Ethimius*, tells us, *God hath given Men*

*Riches, not as unto Treasurers, but Stewards:* Imitate then that wise One in the Gospel, for to everyone it shall be one Day said, *Give an Account*; and believe it, none shall make a better Reckoning at the last great Audit, than the Charitable Person: *For love covereth a multitude of sins*, 1 Pet. 4.8. and this indeed the Judge himself attestates, *Mat. 25.30*. Christ there describing his last general Sessions, seems to take notice only of Works of Mercy; there's no mention of your *Frugality, Temperance, Diligence*, or other Virtues; but *Feeding, Cloathing, Visiting, and Ministering*; these *Christ* names, and takes upon his own account, *You have done it unto me*, and therefore re-pays them with Eternal Happiness, *Come you Blessed, &c.* and Charity is the way unto that Kingdom, and Heavenly City of the *New Jerusalem* that we seek, though not the worth of it. Seek therefore by doing good, and that by Prayer and Charity.

VI. It follows next, That by Patience in suffering Evil we ought to seek: By suffering, for *thereunto are we called*, saith the Apostle, 1 Pet. 2.21. *Christ also suffered for us, leaving us an Example, that we should follow his steps*: and two ways likewise must we suffer; by Bearing, and Forbearing: in which two Things, says *Epictetus* the sum of all Philosophy, and I may add, of almost all Christianity consists: First, in forbearing Intemperance, all Luxurious Riot, and Excess; 'tis both the Mother and the Nurse of Virtues. *Hippocrates* his *Aphorisms* is true on both sides, *That Diseases, both of Body and Mind, for the most part, owe their original to fullness and redundant Humours; and indeed, where Satan tempts one fasting, he tempts a thousand full, and therefore abstinence is the best Cure of both.* And oh how well had it been for their Posterity, had but our first Parents been acquainted with this Virtue in *Paradise!* then, for ought I know, they had still been there, and then I am sure, that same *one Man's Meat*, had not proved so all others *Poison*: but ever since we took from that first Mother of ours, all our vicious longings, we likewise hunger after Superfluities, and Forbidden Fruits, not contented with enough, but are too indulgent to our wanton *Genius*.

VII. *Intemperance* brings not only *Grey Hairs*, but *Green Years*, with Sorrow to the Grave! For how soon does immoderate Potions, like much Water on a little Fire, extinguish natural Heat? and as soon do intemperately devoured Meats, like much Fire a little Water, drink up the radical moisture? and here that Judaism is seasonable, *What need this wast? Wast of Food, Wast of Feeders?* a little contents Nature, but nothing satisfies Opinion: how fast doth Luxury consume the vital Lamp, oftentimes so captivating the Body to Diseases, that nothing can free it, but that general Remedy of all Maladies, an early Death: So that the Intemperate are of the Number of *David's Wicked Ones*, that *scarce live out half their days*, *Psal. 55.33.* and however not by the Laws Politick, yet by the *Divine Statutes*, each of these is by double Guilt his own Self-murderer.

VIII. *Be* not therefore like that Image of Intemperance, *Sardanapa*\*\*\*, whose effeminate Luxury bereft him of his Kingdom, least it bereave you of a better, of the Kingdom of Glory: but rather imitate that Pattern of Abstinence, the good Emperor *Valentinus*, who of all the Conquests, he had ever Won, though many, yet on his Death-bed, said, he Gloried but of one; and being asked of which; *the greatest Victory*, saith he, *that e'er I got, was in Subduing that greatest Enemy my own Flesh*: I close this with *St. Peter's* dehortation, and in his wooing

Language: *I beeech you brethren abstain from fleshly lusts which war against the Soul*▪ 1 Pet. 2.12. seek Patience by suffering, and that not only by forbearing, but likewise by bearing Evil.

IX. *Bearing Evil*, first, Affliction is the Coat of a Christian, and the Cross his Badge, and it is said to everyone, as well as *Constantine*, under this Banner thou shalt overcome: are we not all Members of that Head which was Crown'd with Thorns! the parts then must look to Simpathize together with it; for the Head enters not by one passage, and the Members by another; but all go into Heaven at the same Strait Gate: the *Red Sea* is the way to *Canaan*, and *through many tribulations must we enter into that Kingdom*, Acts. 14.22. Affliction, like the Toad, hath a precious Pearl in the Head, how ever it appears ugly; no Affliction is for the present joyous, *but our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory*: 2 Cor. 4.17.

X. *Adversity* is God's Knife, wherewith he spareth not to Launce whom it pleaseth him to Heal, and those, like precious *Jems*, are most beautiful after Cutting: and though our Earthly Mother, this World, may perhaps for our Affliction with *Rachel*, call us *Ben-onies* Sons of her Sorrow; yet God our Heavenly Father, will one day for our patient Suffering, with *Jacob*, call us *Benjamins*, Sons of his Right-hand; you may perhaps have heard of that Saying of St. *Austin*, *God had never but one Son, and that his only Son, without Sin, but not without Affliction; no* •ot his beloved Son in whom he was so well pleased: Mat. 3.17. indeed, the rather was he Afflicted for that he was beloved, seeing *he Chastneth whom he loveth, and Scourgeth every Son whom he receiveth*: Heb. 12.6.

XI. *The Rod* is the Badge of Filiation: and therefore St. *Augustine* notes in God, *a cruel Mercy, and a merciful Cruelty*: the first, when he permits the Wicked to prosper in this life, as tis *Job* 21.13. *the wicked live, wax fat, and grow in Wealth*, saith he, but what ensueth, a sad Catastrophe, *in a Moment they go down to Hell; a while they flourish*, says the Psalmist, *like a green bay Tree*, but anon, when their Sins are Ripe, *they are cut down like the Grass, and wither like the green Herb*: Psal. 37 2. and this indeed is a cruel Mercy, no marvel if the Prophet desired rather God's merciful Cruelty: *Jer.* 10.14. *Correct me, O Lord, yet with thy Judgment, not in thine Anger*.

XII. *The very Heathen* could say, *'Tis better to have been afflicted, for adverse fortune more profits man than smiling stars*; and *Job* as well as *David* had Experienc'd it: *Blessed is the Man*, saith he, the Man, what Man think you, the Man that's *Clad in Purple, and fares deliciously every day*? no, that's not he: is it the Man whom the King will Honor, with the Ring, and Steed, and Royal Robe? 'tis not he neither: what then, is it the Man that hath caught this World in a Purse-net, and by the Omnipotence of his Gold, Commands all the Felicities that grow in *Solomon's Walk* under the Sun? no, none of all these, but *Blessed is the man whom God correcteth*: *Job.* 5.17.

XIII. *To this purpose*, St. *Augustine* feigns a Conference 'twixt God and himself, God personating a Merchant, and himself a Chapman: says God, *I have merchandize to sell: what is it?* says the Holy Father: *why* says God, *the kingdom of heaven*: says St. *Augustine*, *what's the price on it?* for poverty, says God, *the richest Kingdom*; for momentary affliction, *Eternal Rest*; and for *Reproach* a *Crown of Glory*: since then *our light afflictions which is but for a moment, bringeth us a*

*more excellent and eternal weight of Glory: Rom. 8.18. let us not refuse the Chastning of the Lord, but when he sends it, Patiently suffer Evil: therefore seek by doing Good, do good by Charity and Prayer; and seek by suffering Evil, and suffer by abstaining all Intemperance, and sustaining all Afflictions: so run and you shall obtain, thus seek and you shall find, the Continuing City that we look for: a Prospect of which I shall give you in the following Chapter.*

**CHAP. XIII. A Prospect of the Heavenly Jerusalem, which we are to seek; Practically Considered.**

*This is an Object worthy all our Pains; and our best deservings undeserving it: take but a glimpse of it, for we can do no more at present; here we see, as in a glass but darkly: 1 Cor. 13.12. Consider it abstractly as a City, then as a Concrete, one to come; first, you see, 'tis a City, not a Wilderness, as is this World, where we are all in Pilgrimage to the Sepulcher: and behold here a most exact Distinction 'twixt this same and the former City: the Worldly one's built but of Clay and Stubble, the Work of Men's Hands, and those that make 'em are like unto 'em, of a Frail dissolution: but this Coelestial City is made by him who made the Hands, whose Architecture is the Almighty, these Buildings therefore are, John 14.2. the abiding Mansions, whereas those Earthly ones: 2 Cor. 5.1. are but Gourds, but Fleeting Tabernacles; you remember the other was a City of Negatives, neither of Strength, Unity, Rest, nor Safety; this of all affirmatives, where in are all those fixed as in their proper Sphere.*

II. *And first, 'tis a City of Strength, ask St. John else: Rev. 21.1. the Foundation all of Gold, the Walls of Adamant, and its Twelve Gates of Pearl, materials of the Strongest: yet Guarded with Innumerable Angels that excel in Strength, Psal. 103.20. Garrison'd with an Army of Martyrs, and Govern'd by the Lord of Hosts, indeed there can want no Strength where dwells Omnipotence; here then were that an opportune Desire, who will lead me into this Strong City? and that will do it, by diligent seeking, if thou pursuest it.*

III. *This too is a City of Unity, the King of Salem's Dwelling-house; those Stars are the Embroideries of Peaces Coat, and the Gay-beams of the Sun and Moon, but the Bright Smiles of Love Triumphant; Heaven is the Place where Charity was bred, Faith and Hope are low born Virtues to her, 1 Cor. 13.8. here they begin, and here they end: but this greater Grace of Love and Unity, (astray indeed on Earth) take up their Eternal Rest in Heaven, nay, there were no Heaven without it: Concord here, ever Flows, and knows no ebb, springing from the undivided Trinity, unto the Goodly Fellowship of the Prophets, and Communion of all Saints, who shining all with the same Light of Glory, breath all the same Incessant Hallelujahs: none envying each others Happiness, Vessels all full though of several Sizes; none know either want or emulation this Jerusalem is the City, at Unity with itself: Psal. 122.3.*

IV. *Next, 'tis a City of Safety, you see, Strengthned beyond all Opposition, and Seated above Short-armed Danger: no angry Storm can shake the Cedars of this Lebanon, or blast the Ascenders of this Holy Mountain, here only may we cry, Peace, Peace, all Safety dwelling here▪ no Enemies being left to interrupt it, Sin and Sorrow, the Grave and Hell are all Conquer'd, by him who hath subdued all things: 1 Cor. 15.27. yet were the World let loose*



against them, Christ's little Flock need fear no ill; for they are in such a Hand, as who shall take them from him? *John*. 10.28. let the World totter into its first Chaos, ruin should threaten them in vain, whom God makes dwell in Safety: *Psal*. 4.8. this *Canaan* is full of secure Vines and Fig-trees; the Prophet *Zachariah* means this City Sure; when he says, *Men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited*: *Zach*. 14.11.

V. *Lastly*, all these speak Heaven a City of Rest, where there is such Strength, Love, and Safety, needs must there be true Security: first, Heaven is the Center of Souls, as the Earth is of Bodies, and only there they rest: there indeed being contentation adequate to the Soul's Capacity, no further search, no more desire, where as here, one corner of the Heart or other, still is Empty: Heaven *satisfieth the hungry Soul with goodness*: *Psal*. 107.9. and yet this Heavenly Rest is not to be taken, (as some Impious Spirits) only privately, as a total Cessation from all Sacred Business, for in that Sense, Saints have no rest in Heaven, never ceasing to fall down before the Throne, saith *St. John*, never silencing their Sacred Anthems to the King of Glory but as Philosophy-says of the Spheres, this Holy Motion is their endless rest, in respect of all molestations and wonted troubles, which this World showers on them; here they are said to rest, and so *says the Spirit*: *Rev*. 13.14. *they rest from their labors*.

VI. *And* now could but divine Contemplation transport you with *St. Paul*, *2 Cor*. 12.2. but snatched your Souls a while from out their Earthly Tenements, and Elevate 'em to the Heaven we speak of! what glorious Objects not to be revealed, should you there behold? there should you see Felicity walk hand in hand with Eternity; and what this World can never show you, Glory attended on by Safety: there's Light never Clouded, Health never Weakned, Pleasure unmix'd with Grief, or Beauty with Deformity, a Moon without her Spots, Wisdom acquainted with no Error, and Life beyond the reach of Death.

VII. *There* shall you see the Eternal Eternally, one whom all shall love without Satiety, and with unweariedness Praise him continually: there likewise should your Ears with Equall Happiness Banquet themselves on the true Coelestial Melody, sweeter than that feign'd of the Spheres, even of Halilujah-singing Saints and Angels: there shall you find, as 'twere an happy Marriage, a Conflux of all goodness united; so that there's nothing absent that you could wish present, nor anything present that you could wish absent; here then with *David* we may lie down in Wonder, *what glorious things are spoken of thee thou City of God!* *Psal*. 87.3. and yet, like as to *Sheba's* Queen, not the one half can be told you.

VIII. *But* yet this Happiness is too much for the present; in this Life Pleasure is the shorter twin; and therefore as an exercise of our Hope and Patience, we look for one to come: you see the industrious Husbandman Reaps not presently, but with a costly Confidence, many Days, Weeks and Months, waits at expectation's Gate; so must we, says *St. James*, chap. 5.7. look for this precious Seed, and have long Patience for it; delay whets our desire, and multiplieth our Estimation: yet may not violate the Rule of Patience, or anticipate the call of Nature; like him that reading *Plato's* Book of the Souls Immortality, made himself away to hasten it; but such make more hast than good Speed.

IX. *Christians must wrap up David's Wish, and St. Paul's Desire, in Job's Patience: Job. 14 14. all the days of my appointed time will I wait till my change cometh; and take the Apostle's Word for it, in due time we shall reap if we faint not: Gal. 6.9. The Mariner too, that Man of hopes, the watery Plough-man, you see, endures his Voyage er'e he gains his Freight, yet for the most part, somewhat he receives beforehand, but his completed Payment, not till he makes his utter port: so likewise in our passage to the true Elizium, we patiently must cut through Winds and Waves, and not expect our entire Wages, till our Course be finished.*

X. *Yet in the mean time, we are not without that Seal of the Spirit, 2 Cor. 1.22. the earnestness of our Hopes, the Co-assurance of God's Spirit with ours; for we have here Heaven in the Blossom, the Fruit not till hereafter; here the harmonious Feast of a good Conscience, which is Heaven inchoate, but for the Consumation, we look for that to come: this one to come, intimates here, both the certainty and duration of this supernatural City: the certainty, because it bears the force of a Promise, and so it is, Heb. 11.16. for God hath prepared them a City, the Saints then sure enough shall have it, since he hath prepared it, all whose promises, are Yea, and Amen, 2 Cor. 1.20. and if his Word be not enough we have his Oath, Psal. 83.3. I have sworn by my Holiness, saith he, that I will not fail David forever: Woe then, be to our infidelity, if we believe not the Oath which he Sware in the House of his Servant David, that he would give us; and indeed with faithless Man, what is to come may still be so, but Promise-keeping is God's Attribute; for so the Prophet David describes him by it, Psal. 77.8. that he keepeth his promise forever.*

XI. *His Performance and his Promise differ not in Essence, if in Time, and therefore as St. Paul exhorts, 1 Cor. 15.58. Brethren, be ye steadfast, and immovable, your hope being not in vain in the Lord: we look for a City to come, and that shall come which we look for: I, and not only come, but ever shall continue; the futurity, speaks the permanence, that while 'tis present, it shall be still to come; this future knows not any Preter-perfect-tense, Years eating up Days, Ages swallowing up Years, Time loosing his ne'er so much past, yet ne'er the less to come: not like our slender Joys here, no sooner flow'd to us (almost) but ebbing from us: but a Continuing City, Stor'd with fullness of Joy, and Pleasures for evermore, Psal. 16.11. Evermore! more perennious than the Gliding Stream, or Constant Sun: here the Sun may be one day Darkned, and the Moon pay home her borrowed Light, the fixed Stars may become Planets and wander headlong from their Spheres, whole Nature may so forget her Office, that Heaven and Earth may pass away, but these Pleasures like the Right-hand they wait on, remain for evermore: and this is our expected City, whose Inhabitants, you will say, (by better title than they of Tarsus) may be called Citizens of no mean City, Act 21.29*

XII. *And in this Royal City, the days brightness there it knows no light, no nor ever fears the least Eclipse: whose cheerful and smiling Brow no Moving Cloud o'recasts; nor tempestuous Storm molests the passage of its Rays: but still shines on Serene and clear; and fills with splendors that Spacious City: it needs not the declining luster of our Golden Sun; nor the borrow'd Silver of the Pale faced Moon: the Radiant Sun that appears there is the Lamb, and the Light that shines is the Glory of God: the Walls of this City are raised with precious Stones, and every Gate is of one rich Pearl; the Mansions are built with choicest Jewels, and*

the Streets are paved with transparent Gold: in the midst of this City runs a pure Crystal River, perpetually flowing from the Heavenly Throne; there all along those pleasant Banks deliciously grows, the Tree of Life: healing all Wounds with its balmy Leaves, and making Immortal all that but taste its Fruit.

XIII. *Thus* is the holy City, which we are too seek, Built; thus is the City of the *New Jerusalem* Adorn'd: O thrice fortunate, and most glorious City! how free and happy are thy blest Inhabitants! every Head there wears a Royal Crown, and every Hand a Palm of Victory: every Sparkling Eye o'reflows with Joy, and every Silver Tongue with Psalms of Praise: there we shall dwell perpetually in the view of God, and be filled forever with the sweetness of his Presence; this is that Coelestial Sphere, whose Zodiac is Felicity, whose Constellations are degrees of Glory, and whose Poles, are Joy and Eternity.

**THE Second Branch, HOW To Fortifie our Selves against THE Fears of DEATH.**

**CHAP. I. That if we dedicate our Lives to Christ, the advantage of Death will be to our Selves.**

*The* Apostle tells us, *Phil.* 1.21. *to me to live is Christ, and to die is Gain.* First *St. Paul* lived, so do all Men, so do all Animals, what our Apostle saith of Bodies, I may of Life: *there is a natural Body, and there is a spiritual Body,* 1 *Cor.* 15.44. so there is a Natural; and there is a Spiritual Life; this is an hidden; but that a manifest Life; this an inclosure, but that a common; it is common to Heathens with Christians, to Beasts with Men; the little Ant, the crawling Worms have a share in Life as well as we; so that these may say as well as *St. Paul,* *to me to live;* why should we be so much in love with, or dote upon this Life, which we have no more Interest in, than the meanest living Creature? indeed, it is a Mercy for which we ought to be thankful; it is a Talent which we are to improve; but it is no Privilege wherein we should glory, whereof we should boast, or wherewith we should be too much affected.

II. *Secondly,* as *St. Paul* lived, so he made account of dying: others live as well as he, and he must die as well as others; and as certainly as we live, we must die: and Man is no less subject to perishing than the Beast; yea, the good man hath no more exemption than the bad; for so the Prophet asserts, *Isa.* 57.1. *The Righteous perisheth:* indeed the Apostle elsewhere calls *Righteousness* a *Brest-plate,* *Eph.* 6.14. but it is not Death proof; and though it delivereth in, yet not from Death: it is true, *Death is the wages of Sin,* but still, it is here the Lot of a Saint: perfect Innocency should not have known Mortality, but Grace in the best is mixed with that Sin, which bringeth Death: Christ, (I grant,) hath taken away Death, but so as he hath taken away Sin for the present, only in part, not fully: Sin is taken away by Death, that is the Power and Guilt of it.

III. *And* indeed, it is not without manifold Reason that divine Providence hath so ordered it: first that the Members may be conformable to their Head, and that we may follow Christ, the same way of Death, in which he hath gone before us to Glory: secondly, that by pulling down of the Wall, the Moss may be fully plucked out, and by the dissolution of the Body, its Infirmary and Frailty wholly Purged away: thirdly, that the Power of God may appear the more Glorious in Raising us up, after Death hath laid us in the Grave and the Grave turned us

into Dust: fourthly, finally, that the Strength of our Faith might appear the more in believing we shall live though we die: for these Reasons the Wise God hath appointed his own Children to *Walk through the Valley of the Shadow of Death*.

IV. To carry it yet one Step further, and that in a few Words, it is no other than St. *Paul* (who was not only a Christian, but an Apostle) who taketh it for granted, that he must die; neither the Word nor the Work of Righteousness can secure from Death; for Prophets, Apostles, Ministers as well as others, are Mortal, and must die: indeed, they are, (according to our Savior's Metaphor) the Lights of the World, but such as after a while may be blown out by a violent, however must go out by a natural Death: Clouds they are from whom the Rain of Instruction falls upon the People, but at length they themselves vanish away: finally, Angels they are in Respect of their Office, but still they are Men in regard of their Nature, and must die like Men: St. *Paul* himself hence supposeth it is a thing which sooner or later would befall him.

V. Now this blest Pattern of the Apostle, might serve to shame us out of our inordinate living to our Selves, and quicken us in our endeavor to live to Christ; as *Peter* said in another case to Christ, *John*. 6.68. *Lord, whither should we go? thou hast the Words of Eternal Life*: let us say in this, Lord to whom should we live? thou hast Command of our Natural Life; yea, thou art the Life of our Life, and Soul of our Soul: oh that all our Oil might empty itself into this Golden Candlestick! that all our Water might run in this Channel, all our Actions be level'd at this Mark CHRIST, and his Honor: for indeed, all he did was in reference to us; he was born for us, lived for us, died for us, Rose again for us, is Ascended, and Sitteth at God's Righthand, and shall at last come again for us: why should not our Souls then wish to be with him? it is a known saying, *the Soul is not where it liveth, but where it loveth*: and it is no less true, whom the Soul loveth, to him it will live: and it is by Faith that *Christ liveth in us*, and it is by Love that *we live to Christ*: let him be the sole Object of thine Affections, and then he will be the chief end of thy Actions.

VI. That Expression of the Spouse in the *Canticles*, *my beloved is mine, and I am his*; Cant. 2.16. is very considerable to this purpose: *my beloved is mine*, in that she expresseth her Sense of Christ's Affection towards her: and *I am his*, in that she insinuateth her love towards Christ: and (which was the Fruit of it) the Resignation of herself to Christ: excellently doth St. *Bernard* illustrate these Words:

he is mine, and I am his: he mine, because he is merciful: I his, because I am not unthankful: he Conferreth on me, Grace for Grace: I return him Praise for his Grace: he is for my Deliverance, I for his Honor: he for my Salvation, I in Subjection to his Will.

Thus it was with the Spouse, and thus it will be with every Christian, who duly pondereth upon the Mercy of Christ towards him, and hath his Soul affected with Love and gratitude to Christ. Now if there were not in us any Spark of Love to Christ, yet even Self-love cannot but strongly oblige us to *live to Christ*, in as much as this is the only Honorable, Profitable, and Pleasurable Life.

VII. No Life so honorable as this: all Actions are dignified, especially by the End to which they tend; whence the more noble the Intention, the more noble the Operation: and what Intention can be higher, or end nobler than the Glory of Christ? this is that which by a strange Activity turneth our Earthly into an Heavenly, our Natural, into a Spiritual Life, which is the most excellent of all Lives: *to live to a Man's Lusts*, debaseth his Life, and maketh it no better than Bestial; but *to live to Christ*, exalteth it, and rendereth it no less than Angelical.

VIII. Nor is no Life truly Profitable but this; the Way *to live to our Selves*, is *to live to Christ*: whilst he hath the Glory, we have the Benefit: and as his Name is Advanc'd, so our Good is Advantag'd: there is a strange Riddle, and a seeming Contradiction in those Words of God by the Prophet Hos. 10.1 *Ephraim is an empty vine, and bringeth forth fruit*: a Vine is then said to be Empty when it is Fruitless, and can that which bringeth forth Fruit be said to be Fruitless? but the next Words [to himself] unfolds the Riddle, and reconciles the Contradiction, since the Fruit which is brought forth to ourselves is no Fruit: what one said of the day wherein he had done no good, *I have lost a day*: that may we say in this case, that day and time of our Life is lost, wherein we *live not to Christ*.

IX. Finally, this is the most Pleasurable Life, free from those Cares and Fears, Distractions and Vexations, with which living to the World, and our Lusts, is encumbered, full of those Joys and sweet Pleasures, and Delights whereof all others are Ignorant: he that can say, *to me to live is Christ*, may say, *to me to live is peace of Conscience, contentment of Mind, and Joy in the Holy Ghost*, in one Word, this is the only way to make both our Life Comfortable; and our Death Gainful.

X. I shall now Conduct you into the Walk of the pleasant Field of Death's Gain, where it will appear that Death is Gain to a Godly Man, and a Good Christian; many are the Miseries under which we Groan in this Life; but, as St. Ambrose says, *Death is a Cure for 'em all*: in this respect it is, that Seneca saith aptly, *it is the cause of none, but the end of many evils*: upon this account it was, that Death hath been, even by the Heathens, looked upon as an Advantage: when those two famous Carpenters, Agamedes, and Trophonius, had built a Temple for Apollo at Delphos, they beg'd of him a Reward, to whom this Answer was given by the Oracle, that it should be Conferred on them within Nine days; within which time they died: and when Cydippe beg'd of Juno a Boon for her two Sons, Cleobis and Bito, she found them in the Morning dead in their Beds, as if the God's could not bestow a greater Benefit than Death, by which Men are freed from the Calamities of Life.

XI. In this respect Seneca's Comparison is very fit, who resembleth Death to an Haven, into which when the Ship enters, she is past all the danger of Rocks, Sands, Waves or Winds, to which she was Continually liable upon the Tumultuous Seas: indeed Death is that which delivereth our Bodies from Pains and Aches, our Tears, and our Hearts from Sorrows: and in this respect St. John calls them who *die in the Lord, blessed*, because *they rest from their Labors*, Revel. 14.16. to wit, all Labor both of Mind and Body with which here they are oppressed.

XII. *The Truth is, many are the Afflictions of all Men, so especially of the Righteous in this Life: they are sure to meet with Persecution from Wicked Men, for their Righteousness sake; as the Tree is beaten with Sticks for its Fruits sake; yea, such is the rage of Persecutors, that they care not to what Sorrows, of Hunger, Cold, Nakedness, Imprisonment, Banishment, and Want, they expose them: besides, Almighty God is pleased to Chastise em; for whilst he lets others alone in Sin, he exercises their Graces by Adversity, whilst others enjoy Prosperity: but when Death comes, it sets them free from all, as being the last Chastisement which God doth inflict upon, and the last Mischief which Wicked Men can do to the Godly.*

XIII. *Finally, so long as we continue in this World, the bur of Corruption will cleave to us; but Death rids us of it: according to that of St. Paul, 6.7. He that is dead is free from Sin: in this respect, Death is fitly called by St. Ambrose, the Grave of our Sins; and by Gregory Nyssen, the Expurgation of Wickedness, for till the Vessel be broken, the muddy Water of Corruption cannot be wholly poured out: Consult the Experience of the Saints, and you shall find them still Complaining of Spiritual Conflicts with their Corruptions: we are besieged on every side, (as Saint Cyprian observes) and, oh how often is a Breach made upon us! if Covetousness be knocked down, Lust riseth up; if Lust be quelled, Pride starteth forth; if Pride be subdu'd, Anger exasperateth; thus are we forced to a continual struggling with our Sins: but when we die, the Combat ceaseth; and as for the present we are not under Sin; so then, we shall be without Sin, or so much as the Motions of Sin.*

#### **CHAP. II. Of the Fears of Death, and how to Fortifie our Selves against them: Practically Considered.**

*DEath in all Men's Opinion is the King of Terrors, and the most formidablest Enemy in the World to human Nature, now all Grief ariseth from Love and Self-interest, and naturally Men fear Death, because it puts a period to that Life, which Indulgent Love, and Weak Nature would preserve: Christians were wont to assume that Courage, that no Fear possessed 'em, but that of Sin: they could Expostulate with the Law, and say, thou hast no power over me, for God the Father hath sent his beloved Son to Redeem me from the Captivity of thy Bondage, and therefore thy Terrors and Accusations, are all in vain: for this Expedient I have, I will creep into the hole in my Savior's Side: there will I hide myself from all my Foes, and plunge my Conscience in his bleeding Wounds, and by Virtue of his bitter Death, Victorious Resurrection, and Glorious Ascension shall I gain the Conquest.*

II. *Why should we then thus be surrounded with Fears, and permit Death's Terrors thus to affright us? seems it so hard a task to Walk the Path, which all our Ancestors have Trod before us? Adam the first of all Mankind, and Righteous Noah that feared the Almighty: Abraham the Father of the Faithful, and Friend of God, and Moses the Servant of the Lord: David the Man after God's own Heart, and Solomon the Wisest King that e'er Sway'd the Scepter: all these have Justly paid their Debt to nature, and subscribed to the Law of universal Mortality: Nay, Jesus himself, the blessed Savior of the World, has expired on the Accursed Cross of Eternal Shame; and went to his Transcendant Glory through the Gates of Death.*

III. *And* Now shall our Childish and fond Self-love so blindly flatter us; as to wish an Exception from this regular and general Rule? shall we be still murmuring and repining, when our Life is but a Bubble, a Vapour, nay, but, a Span, and still exposed to innumerable Sorrows and Afflictions? does not the very shortness mitigate and abate its Miseries? and does not those many Miseries highly applaud its shortness? should we not rather be glad and rejoye at the approach of Death, that when e'er it comes it proves so advantageous to us? if in our Aged Years, tis a Haven of Repose; and ought to be kindly Entertain'd after so long, and tedious a Voyage: if Death appears in our Infancy and Youth, it prevents a Thousand Calamities, and numberless Dangers of ruining our Souls: if by an ordinary fit of Sickness, 'tis according to the Course of Nature; if by any disaster or outward Violence, 'tis always the will of Heaven: what occasion have we then to dread or fear, how many Darts Death has in his Quiver, when we are sure he can throw but one at us.

IV. *Therefore* to depart this World is an act to be done but once; and that once well done, we are happy forever: we must needs confess the Decrees of the Almighty are always Just; and that 'tis only ourselves are the cause of all our Miseries; for no sooner are we Born but we begin to Sin, we Sacrifice our minority and Youth to Vain Sports and Follies; and our Riper Years to Gluttony, Drunkenness, Lust, and Pride: we spend our Old Age in Politick Craft and Greedy Avarice; and begin not to live till we are ready for the Grave: then indeed we lament the shortness of our time; when we have ourselves like Spend thrifts thrown it all so Prodigally away: for when we have lived, and led a loose and negligent Life, we then Complain Death seizes on us unawares: we find fault that perhaps our days are too few to grow Rich; or to satisfy the Ambition of a haughty Spirit: but did we strive to be Taught the Love of God, and to imitate the meek and humble Life of the Blessed Jesus: it would require not so much the number of Years; as the faithful endeavors and utmost diligence of a Pious Mind: could we but bestow, on the improvement of our Immortal Souls, the time we so vainly trifle away on our Frail Bodies; our day would be short enough and not seem tedious; and long enough to finish our appointed Task.

V. *Then* what shall we but say to our Souls! that our only business here, is but like unto the Wise Virgins; to Trim our Lamps, and to wait the coming of the Bridegroom? but to sow the Immortal Seed of a never failing Hope; and expect hereafter to reap a due Increase: it is insignificant, how late in the Year the Fruit be gathered; if still it improve in growing better: no matter how soon it falls from the laden Tree; if a Stormy Wind blow it not down before it proves Ripe: let us then Contemplate, on God's most Just and Secret providence; who governs all things by the Counsel of his Divine Will whose powerful Hand can Wound and Heal; lead down to the Grave of Silence, and bring back again: let us be ever ready, to him to bow our Heads, and freely submit to him our dearest Concerns: let us say unto him, Lord, strike as Thou pleasest our Health, or Lives, we cannot be safer than at thy disposal: only these few, but earnest Requests we humbly make; which, O may thy Clemency Vouchsafe to hear! Cut us not off in the midst of our Sins and Folly; nor suffer us to Expire with our Sins unpardoned: but make us, Lord, first fit, and ready for Heaven; and then take us to thyself in thy own due time: for 'tis not for us, O Lord, to choose our own Conditions; but to manage well what thou hast appointed.

VI. It is true, Death bereaveth us of a Mortal and Transitory Life, but it is an inlet to an Immortal and Everlasting Life; it despoileth us of our Worldly possessions; I, but it putteth us in possession of our Heavenly Inheritance, it taketh us from the Society of our bosom Friends and Neighbors: I, but it sends us to *Abraham's Bosom*, and makes way for our Society with Christ: finally, it severs the Soul from the Body; I, but it unites the Soul to God: what is it for the Candle to be put out, whilst we enjoy the light of the Sun? for the standing Pools to be dry, so long as we may drink at the Fountain? for our Earthly Comforts to be taken from us, when Heavenly Joys are Conferred on us? the truth is, Death is not a privation, but a permutation: so Holy *Job* calleth it a *Change*: *Job* 14.14. and that a Blessed Exchange, of a Cottage for a Palace, a Wilderness for a Paradise, a House of Bondage for a Place of Liberty, of Brass for Gold, Pebles for Pearls, Earth for Heaven.

VII. But let the advantages of Death mitigate the Fears which is apt to arise in us from the apprehensions of it; when *Abigail* told *Nabal* the threatening Words of *David*; the Text says, *1 Sam. 25.27. his heart died within him, and became as a Stone.* thus is it with the most of us, when any Summons of Death is given: nay, not only with the most, but even sometimes with the best: Christ cometh to the Disciples on the Sea, to preserve them from the Storm, and they are Troubled; Death cometh to deliver us from all evil, and we exceedingly Tremble: indeed the reason is, because we Consider not that Death is a deliverance, and an advantage to us: what *Chrysologus* saith of Martyrs, is true of all Good Men, *Their death is a birth and end a beginning, they live by being killed, and whilst they are thought to be extinguished on Earth, they shine in Heaven;* and surely were this well pondered by us, we would not seek Consolation against Death, but Death itself would be our Consolation: those Words of *Job*, chap. 16.14. *I have said to Corruption thou art my Father; to the Worm thou art my Mother and Sister,* are not unfitly allegorized by *Origen* to this purpose; as if he therefore called *Corruption and Worms* his *Father and Mother*, because as Parents are comforters to their Children, so were they to him.

VIII. It is true the Separation of Soul and Body is Terrible, and a natural Fear of it cannot but be in all; I but it is as true in respect of the Godly, that when this Separation is made, the Soul is set at Liberty, and rejoiceth, yea, the Body is at rest, and knoweth no Trouble; and is such a Separation to be feared? this Life, what is it but a going to Death? and Death what is it but a going to Life? little cause there is then sure, why we should either too much Love the one, or Fear the other: shall that be the Object of our Fear, says *Tertullian*, *Which freeth us from what ever is to be feared?* and this we have from the Mouth of a *Roman*, *I would not be Young again though God would grant it me,* and he giveth this Reason, *because when I die I shall go from my Inn to my home.*

I. It is not Death itself, but our mis-apprehension of Death is terrible to us; says *St. Ambrose*: Did we look through, beyond Death, at the happiness which followeth, it would not be dreadful but Amiable in our Eyes, and with the Apostle we would not Fear, but desire to depart: that of the Wise Man, *Prov. 14.32. the Righteous hath hope in his death,* the *Chaldee* reads, *the Righteous hopeth he shall die;* so far is a Good Man, from fearing of that he hopeth for, his dissolution;



and though he dare not rashly hasten, yet he willingly entertaineth it, whensoever sent by the Almighty to him.

X. Now if a good Life precede, an happy Death cannot but follow; nor is it probable, a happy Death should be the Consequent, if a religious Life hath not been the Antecedent: some there are, who would invert these Words of the Apostle, *Phil. 1.21. To me to live is Christ, but to die is Gain*: and make Gain the predicate of the former; and Christ of the latter; thus doth every Covetous man say, *To me to live is Gain, and to die is Christ*; Vain Men who will have Gold to be their God, and yet Christ to be their Redeemer, they will serve Mammon whilst they live, and yet be saved by a Savior when they die; but it will be Just with Christ to say to all such Mammonists, in these Words of God to the *Israelites*, in the day of their distress, *Go to the God's which you have Served, the Gain which you have lived to, and let that deliver you in this hour of your Death*.

XI. Others there are who would sever these Clauses, whilst they would gladly say, *To die is Gain*, but not to *live is Christ*: one was asked, whether he had rather be *Croesus* or *Socrates*, his answer was, he would be rich *Croesus* in his Life, and good *Socrates* at his Death; you know whose Prayer it was, *Numb. 23.10. Let me die the death of the Righteous, and let my last end be like his*; and it is that no doubt which many wish and desire; nay hope, who yet regardeth not to live, *the Life of the Righteous*, and that their Course to that *end may be like his*: but what a Folly, nay Madness is it, for Men to expect to Reap that they do not Sow? to Sow to the Flesh, and to the World, and yet Reap by Christ the Gain of everlasting Life after Death? as therefore we expect the one, let us endeavor the other; and if Gain by Death be our Hope, let living to Christ be our practice,

XII. So that this Scripture thus Considered, doth plainly put a difference between the Precious and the Vile, the Godly and the Wicked; whilst to these who live to themselves Death is a loss; but to those that *live to Christ, it is a Gain*: *Adrian* was wont to say, that *Death is the Rich Man's fear, and the Poor Man's desire*: and this I may well apply here, Death either is, or may be the bad Man's fear, but the good Man's wish, or to use *St. Ambrose* his Expression; it is an *Haven* to the *Just*, but a *Shipwreck* to the *Guilty*; to the *Good*, a *Bed of Repose*, but to the *Wicked* a *Rack of Torture*; The Man who liveth to the World, saith to Death, as *Ahab* to *Elijah. 1 Kings 21.20. Hast thou found me oh mine Enemy!* but he who liveth to Christ, may say to it as *David* of *Ahimaz. 2 Sam. 18.27. it cometh with good tidings*.

XIII. And now would you on the one hand see the reason why you are so fearful of Death? it is because your Consciences accuse you, that you have not lived as becometh Christ's Disciples; and so you may thank your own Guilty Consciences for those fears of Death: it was not without reason, that *St. Paul* saith, *1 Cor. 15.56. The sting of death is Sin*; since Death is only venomous and deadly to them who live in Sin: on the other hand, would you see the way to a joyful End? would you have Comfort in, and Gain after Death? Oh let it be your Study to *live to Christ*: it is our Savior's Counsel to his Disciples, *Mat. 6.25. Take no thought for your life*, let me alter it a little, *take no thought for your death*, but for your Life, let your Care be to advance Christ in your lives, and it will be his Care to Confer the Gain of Glory and Immortality upon you at your Death.

XIV. *Lastly, I shall earnestly beseech you in those Words of our Savior to his Disciples, I say unto you all Watch; indeed, when we see many falling in their full Strength, and snatched away in the prime of their days, have we not reason to Watch? and Watching to prepare for the Hour of our Death: let it then be the Care of us all whilst we live, to live to the Glory of our Creator, everyone of us in our Station, Consecrating ourselves to, and Employing our Talents in his Service, and for his Glory; and whensoever that time shall approach, whether sooner or later, to any of us; we may like good Stewards give up our Accompts with Joy and not with Grief; and receive that happy Commendation of Well done good and faithful Servants, enter into the Joy of thy Lord.*

XV. *It was reasonable Advice, and a proper Instrument of Virtue, which Pythagoras taught his Scholars: Let not Sleep seize upon the Regions of your Senses, before you have three times recalled the Conversation, and Accidents of the day: Examine what you have Committed against the Divine Law, what you have Omitted of your Duty, and what Use you have made of the Divine Grace to the purposes of Virtue and Religion; joining the Judge Reason, to the Legislative Mind or Conscience, that God may Reign there as a Law-giver and a Judge: then Christ's Kingdom is set up in our Hearts: then we always live in the Eye of our Judge, and live by the Measures of Reason, Religion, and Sober Counsels.*

### **THE Third Branch.**

#### **CHAP. I. Containing Spiritual Remedies against immoderate Grief for the Loss of Relations and Friends: Practically considered.**

*Saint CYPRIAN affords us these two Golden sayings: That we should not too much bewail the departure of our dearest Relations, and when the day of our Dissolution doth approach, that we readily and cheerfully Obey God's Call. Let the Comfort then, which Death brings, moderate our Sorrow for our Friends who Sleep in Jesus: why should we be troubled for them who are at Rest? and sit down in Sorrow for them who are entered into Joy? why are we Clad in Black for them who Walk in White? and so many Tears flow from our Eyes for them, who have all Tears wiped away from theirs? It is Storied of the Thracians, that they mourn at the Birth, and rejoice at the Death of their Friends: nor was it without Reason, that they should account those fit to be bewail'd, who are launching forth into the Tempestuous Sea of this World, and attend them with Joy who are got into the Harbour of Rest.*

II. *We read concerning Lazarus, that Christ Rejoyced when he was dead, but Wept being to raise him to Life: and Chrysologus his Note is very apt to our present purpose; Christ bewaileth not the losing, but restoring of his Life: according to which the Greek Fathers make the Reason of our Savior's Tears to be, that he should now call him back to a miserable Life: indeed as St. Jerome saith concerning Nepotian, we may say of everyone who departeth in Christ, We are not so much to condole his loss of this Life, as to Congratulate his deliverance from the miseries of this Life.*

III. *Thou wilt say perhaps, it is my Friend, my dearly beloved Friend who is dead, and can I choose but Mourn? But, is he thy Friend, and dost thou envy him his Happiness? dost thou dearly Love him and yet grieve at his Welfare? he is thy Friend, and Death is his Benefit: and shall the Benefit of another, especially of thy Friend be thy Sorrow? I, but he is snatched from my*

*Arms, and I have a great Loss in his departure, and that is my Trouble:* True, this nature prompteth to, that we should be sensible of our own Loss; yea, Grace requireth that we should be sensible of such a Loss, as it is a Cross inflicted upon us by divine Providence.

IV. *Thus Patient Job*, Chap. 1.20. When the News came to him of his Children's Death, *Shaved his Head, and rent his Mantle:* Signs of that Sorrow, which natural affection put him upon; yea, *he fell down upon the ground and Worshipped:* Signs, that in his Sorrow he looked higher, at the Hand of God which had done it: but, as with one Eye we look on our Loss, and Weep; so with another Eye we must look on their Profit, and Rejoice; as it is a Chastisement, we must be affected with Sorrow; and as a Mercy to them we must express our Joy: and thus, whilst we mingle these affections together, our Sorrow will not be Exorbitant.

V. *Indeed*, when any die, to whom we have reason to fear, Death is the beginning of Sorrow; and there is sad Cause of bitter Mourning: but not for them who *die in the Lord:* David justly bewailed dead *Absalom*, because he died in his Rebellion, and therefore despaired of his Bliss; but when the other Child died, he drieth his Eyes, as not doubting its Happiness: they indeed cannot sufficiently be lamented at their Death, who dying in their Sins, drop into Hell; not they who are carried into those heavenly Mansions; saith *Isidore* Excellently.

VI. *Let not*, I beseech you, immoderate Grief too much overwhelm you; but when you have shed your solemn Tears, and paid your due Sighs to the memory of your Friends then wipe our Eyes with the Comfort of Hope; and change your Grief into a Charitable Joy: Remember the Friends you Mourn for, are delivered from the Miseries of this Sinful World, and all the Miseries you so Justly deplore: their Frail Bodies Tremble no more with a shaking Palsy, nor Burn with the violent Flames of a scorching Feaver, they cry out, and lament no more for want of Sleep; nor tumble and roll up and down their uneasy Beds: but quietly rest in the silent Grave; till they rise again to Immortal Glory: which while their Bodies there expect in Peace; their Souls are enlarged to a spacious Liberty: no longer are they Confin'd to this Prison of the Body; but gone to dwell in the Region of Spirits; they are no longer exposed to these Stormy Seas; but are gladly arrived at their safe Harbour.

VII. Comfort yourselves, with this firm belief, that they are not lost, but gone before us: that the living Body which thou now sowest with Tears shall rise again with Joy a Glorified Creature: that we shall meet in Heaven and never part again, and that with greater advantage of Love and Perfection: the most perfect Secular Amity hath some bitterness, because the best hath some imperfection: but there shall be no Animosity in Friends to disturb each other, because no Sin, nor imperfection: Now indeed if we are Confident of such a Resurrection, Why should we bewail the Dead? Why too much, if we believe they are not lost? Why should we impatiently take it, that they are withdrawn for a time, whom we believe returning to Eternity? why should we immoderately grieve that our Friends go before us, seeing we must quickly follow after?

VIII. *Moderate* weeping is most highly Commended, for it expresseth a natural affection we had to the departed, but with a Christian-like Moderation of our Grief, whereby our Faith to Godward is demonstrated: and the reason is manifest; *for they rest from their Labors, and their*

*Works follows them: why should we then weep, since they are received into the Throne of Bliss, and are made partakers of Eternity? and St. Cyprian saith, those that depart in the Faith of Christ, they are sent before us, not lost from us: they shall receive Immortality, and be Heirs of Christ's Kingdom: again, they who attain to the Glory of God's Kingdom, are to be thought Happy, and in Joy, not in Sorrow, Vexation, or Woe; and therefore not to be grieved for, in that they are departed from us; for of necessity it is, we must either depart from them, or they from us.*

IX. *Thrice happy were we, if we were received into that Joy, that Glory, that Eternity, whereof the Saints in Christ's Kingdom are Partakers: a Glory Distinguished, but a Joy Communicate; O admirable Mystery! O ineffable Mercy! A Mystery only to those Revealed, whom he in his Mercy hath reserved to be Inheritors in the Covenant of Peace, established by his Promise, Confirm'd by his Power, and Confer'd on his Elect Israelites, Glorified by a Savior in the highest Heaven, even where Cherubims, and Seraphims make Melody and Solace, to the Blessed Trinity.*

X. *Touching the Inconvenience of immoderate Sorrow, St. Paul, 1 Thes. 4.13. giveth us an Exhortation, I would not brethren have you ignorant, concerning them which are a sleep, that ye sorrow not even as them which have no hope: whence it appears, that excessive and immoderate Sorrow, implieth a diffidence or distrust we have of our Soul's Immortality, Resurrection, and Glorification, whereby we seem to derogate from that Written Verity, who said; Verily, verily, I say unto you, the hour shall come, and now is, when the dead shall hear the Voice of the Son of God, and they that hear it shall live: John. 5.25.*

XI. *But many Carnal Men there be, whose Spiritual Eyes are dazzled, or rather blemished, with Terrestrial Objects, and can extend their Intellectual Sight, no farther than the exterior Object of Sense guides 'em: and these like Nicodemus, will not scruple to enquire, How can a Man be born again which is Old? can he enter into his Mother's Womb again and be born? Little do these consider how, nor know they how there happens Children by procreation, and regeneration: of which sort might Rachel seem to be, who wept for her Children, and would not be Comforted, because they were not: so strangely doth the violence of Passion transport these, as they become Stupid and Senseless in the deprivation of a Friend.*

XII. *To Conclude I wish every immoderate and dispassionate Mourner to Reflect on these two Considerations: First, To Conceive the Matter or Composition whereof he was made, for whom he mourneth: Secondly, The necessity of his dissolution; being enjoin'd by that universal Doom, which cannot be repealed, to return to that Mould from whence he had his beginning: as to the first, for his Composition; thou shalt find the Matter whereof he was made, Vile, Sordid, and Contemptible, where that Beauty wherein Consisted the eminent part of his Luster, is but Earth, which we make our inferior Center; yea, though he were by Birth in the highest Rank of Descent, yet the Matter whereof he was Compos'd is but equal with the obscurest Vassal.*

XIII. *As to the latter, namely, his Dissolution; as the time is dubious to all Men, so is the necessity of the Doom not to be avoided: it was the Pagans Maxim, Earth must to Earth, and it*

is *Pittacus* saying; *That the Immortal God's themselves could not Struggle* against Necessity: seeing then the Frailty of his Composition, the Necessity of Dissolution, have recourse to him in the depth of thy Affliction, who will infuse into thy Tear-distilling Wounds the Balm of his Consolation: acknowledge thou thy Infirmities with the *Publican*, and he will act the Faithful *Samaritan*; restrain thy too tender Affection, as one that is believing; so shall not the Death of thy Happy departed Friend grieve thee, but by the Wings of Faith Transport thee from Earth to Heaven; Translate thee as a Faithful *Bezalie*, from Idolatrous *Babel*; to Zealous *Bethel*, from *Edom* to *Eden*; from the Tents of *Kedar* to the Habitations of *Moloc*, to those Princely Cedars of *Lebanon*, from *Marah the Water of Bitterness*, to *Bethesda the Pool of Solace*: Finally from this Exile of Tears and Misery, to the *Siloam* of Joy and Eteral Glory, there to receive *That Crown of Life which the Lord hath promised to them that love him*

### **The Close.**

TO Sum up this Duty of being ready prepared for Death; we must reflect with Sorrow and hatred upon Sin the true Cause of Man's Vanity: Man in his first Estate was altogether Excellency; *God saw everything that he made, and behold it was good*, Gen. 1-31. Surely this was much more true of Man the Master-piece of the Creation, not Vanity, but Divinity was his Nature; he was not Envelop'd with Rags of Frailty, but Enobled with Robes of Innocency; nor did he walk in a Vain Shew, but a Sacred Representation of God himself.

II. *And now if you would know how this Flower was Blasted, it was by the Breath of the Basilisk; how this Image was defaced, it was by the Poison of the Serpent; how Man became Vanity, it was by reason of Iniquity: this Verifies that saying of the Wiseman, Prov. 28. He that soweth iniquity shall reap Vanity.*

III. *Let us provide then for ourselves another, a better Estate, than the best which this World affords, an Estate of Glory in the Heavens; Man's best Estate on Earth is Mutable, but that is Durable; Empty, but that is Satisfying; Uncertain, but that is Sure; only for term of Years, but that is for Eternity.*

IV. *That we may be ready prepared to meet this certain Herald of the Grave; let us carefully provide for that Hour, and set our House in order, take leave of our best Relations and Friends, and support ourselves with the Comfortable Hopes of Immortal Life and a Glorious Resurrection; and that Death come not upon us unawares, let us always observe what Christ did instruct his Disciples, Watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh.*

V. *That Person hath not well Conned over his Lesson of Happiness, that is loath to go to it, though it be through a dead Sea; nor can he be Justly thought desirous of Heaven; who is unwilling to shake Hands with Earth: it was justly said to that Lame Beggar, who refused the offer of his Prince to take him into his Coach, Thou well deservest to stick in the Mire: and surely it is but fit that they should live and lie in Sorrow, who are unwilling that Christ should take them up to himself.*

VI. *Let Peace and Tranquillity of Mind be our Continual Study; and therefore in whatsoever State we are here, let us learn to be Content, be it never so mean, so as not to repine; and let us not be Content, be it never so high, so as to rest satisfied; and whether our Estate in this World be high or low, let the first and best of our desires and endeavors be after that Estate which is not a Shadow, but a Substance; not a Lease but an Inheritance; not Vanity, but Felicity, and shall be far more in the Fruition, than it is in the Expectation.*

VII. *Are our Friends for the present in a flourishing Estate? Take we heed how we Launch out either our Hopes, or Love too much towards them, considering that they are but Vanity, and therefore our Hope which is placed on them will end in Shame, and our Love in Vexation.*

VIII. *Why so big with Expectation of Advantage or Advancement from thy Rich Ally, Honorable Lord, Potent Friend? Alas, thou dost but set thy Foot upon the Water, which cannot bear thee: why so inflamed with Affection to thy beautiful Wife, Child, or near Relation? Alas thou dost but embrace a Shadow in thine Arms, which cannot, nor must not stay long with thee: but set thy Affections on Heaven; to the possession whereof he will bring us, who hath purchased it for us.*

IX. *Now because Death daily attends us, let us wait for it, and consider well these Four things: First, Whence thou camest: now, this thou art told, That Sinners begat thee in Sin; and miserable Wretches brought thee into this Vale of Misery: So that thy Conception was Sin, thy Birth Misery, thy Life a Punishment, and thy Death a Torment; and the longer thy Life is, the more Sin thou wilt have to answer for. But perhaps thou wilt say, To what end is this human Life lent thee? Why, only to gain a Heavenly Life; and this is all Divine Love aims at: that thy Life may seem shorter, and thy Labor less.*

X. *Secondly, Consider whether thou goest; thy Life, which like a Flower is subject to fade and decay, tells thee, That thou art in a passing State: but let it rejoice thee to think, that thou goest to thy Fathers; and be comforted in this hope, thou shalt be buried in a good old Age: therefore, let it not trouble thee to live, nor affright thee to Dye; but live in Patience, and die in Desire: though thou dost here for a while bewail thy Sorrow, thou wilt at length forget thy Banishment, and return to thy own Country.*

XI. *Thirdly, to express what thou art, what Language can that unfold? Dust, and Air, this thou knowest; and to Dust thou shalt return, that is certain: Man is a sickly, diseased, empty thing, and every Man shall be turned into nothing. This none can plead ignorance in; for our Metal is a moist Humour, and the Mould no better, in an unclean Womb; condemned sooner than born, that's our condition: our best Stock is the Seed of *Abraham*; and with *Job*, we say to Corruption, thou art our Mother; and to the Worms, thou art our Brethren and Sisters: these are our great Kindred; our dwelling is amongst Insects, our quantity vile, our weight lighter than Vanity, our worth, nothing. What then is our being? a Dream and Sorrow.*

XII. *Fourthly, Consider what thou shalt be; thou knowest what thou art, and therefore dost know thyself not to be; but yet thou dost desire both to be, and to know what thou art; for to see God, and to live with him, is to enjoy him: and this is eternal Safety, and secure Eternity: this may be admired, though hardly understood; yet better understood, then can be*

expressed: therefore to thy Soul say, O Soul, that art ennobled with the Image of God, adorned with his likeness, espoused him by Faith, redeemed by his Blood, endowed with his Spirit, ranked with his Angels, What hast thou to do with Flesh? but to contemplate on that brightness, that sweetness, and pleasure, which remaineth for thee in that Vision, where thou shalt behold Christ Face to Face for evermore.

#### **THE TABLE.**

- The Introduction. *Page. 1*
- *Chap. I.* Several Notions of Death, what it is, its Author, Name and Nature. 6
- *Chap. II.* That Death, hath no respect of Persons; but we are continual dying whilst we live. 10
- *Chap. III.* The Certainty of Death Practically Considered. 14
- *Chap. IV.* Several Motives to remember Death Practically Considered. 17
- *Chap. V.* Of Sin, the means of Death, of Sickness, Youth, and Old Age. 26
- *Chap. VI.* Several forerunners of Death, which may Warn Men to prepare for it, Practically Considered. 37
- *Chap. VII.* Of the Separation of Soul and Body, with other Memorials of Mortality, Practically Considered. 46
- *Chap. VIII.* Eternal Life Described and Practically Considered. 57.
- *Chap. IX.* The Christian's Map of the World wherein the Vanity of it is shown in the shortness of Man's Life, and that this World is not a Place of long Continuance: Considered Practically. 68
- *Chap. X.* That Man himself is Frail, and is no Continuing City, or has any Duration here; Practically Considered, and Emblematically Discussed. 78
- *Chap. XI.* That there is nothing in this World, Worthy of taking off our Affections from Heavenly things▪ Practically Considered 89
- *Chap. XII.* Several Instrumental means to be used in the seeking and attaining of a Heavenly Kingdom; Practically Considered. 101
- *Chap. XIII.* A Prospect of the Heavenly Jerusalem, which we are to seek; Practically Considered 113

#### **The Second Branch. How to Fortifie our Selves against the Fears of Death.**

- *Chap. I.* That if we dedicate our Lives to Christ, the Advantage of Death will be to our Selves 125

- *Chap. II. Of the Fears of Death, and how to Fortifie our Selves against them Practically Considered. 136*

**The Third Branch.**

- *CHap. I. Containing Spiritual Remedies against Immoderate Grief for the Loss of Relations and Friends: Practically Considered. 150*
- *The Close. 160*

FINIS.



**P-RA-28. The whole duty of prayer containing devotions for every day in the week, and for several occasions, ordinary and extraordinary - Allestree, Richard, 1619-1681.**

THE Whole Duty OF PRAYER, Containing DEVOTIONS FOR Every Day in the Week, AND FOR Several Occasions, Ordinary and Extraordinary. By the Author of *The Whole Duty of Man*. Necessary for all Families.

Psal. 65. 2.

O thou that hearest Prayers unto thee shall all flesh come.

London, Printed for I. P. and sold by Ric. Ianaway, in Queens-Head-Alley, in Pater-Noster-Row. 1692.

**THE Preface.**

I Need not Recommend this small Manual to the World, since it bears the Name of so Learned an Author, whose Works have given sufficient demonstration of his Worth and Excellency, and will to his lasting Honor be venerated in all Ages.

This Pattern of Piety hath lay concealed for many years, and was at first Dedicated to the service of an honorable Lady, in whose Cabinet it hath been choicely kept as one of her precious Jewels; it was never designed for the Press, by reason the Reverend Authors Modesty should not be offended.

Upon her Bed of Mortality, she was pleased to honor me so far, as to commit it to my Care, with a particular Charge not to publish it; but one of her Mercenary Servants, by their vigilant Industry, had Plagiarist-like, got a Transcript, and since this Pious and Honorable Persons Decease, did design it for the Press, being unwilling so much Injustice should be acted against so Worthy a Person, I was forced to Cancel my Obligation, and to hand with all speed the Original to be Printed, that I might prevent any Surreptitious Copy.

What Alterations I was forced to make, was leaving out the Praying for our Royal Ancestors, and placing in our Royal Sovereign Lord and Lady, King *William* and Queen *Mary*, &c. Some additional Prayers I thought proper to insert, as Thanksgiving for His Majesty's Safe Return, and the Success of his Royal Navy and Armies, a Duty enjoined on the Church in Public, and ought to be the Duty of every Christian in Private. Lastly, I have added some few Graces which may be necessary for Minor Christians; I shall now conclude with the Words of St. *Paul to Timothy*, 2 Epistle, 2 Chapter, Verse the 7th. *Consider what hath been said, and the Lord give thee Understanding in all things.*

G. B.

**THE Whole Duty OF PRAYER.**

**What Prayer is, and the Parts of it.**

PRayer is the Duty both of Soul and Body; it is an humble address unto God, for whatsoever we stand in need of, either in relation to this Life, or that which is to come: The First part of this Duty is Confession, which is the acknowledging of our Sins in all Humility before the great Author of our Being: Now Confession is twofold, general, and particular; the general is when we Confess only we are sinful, without naming any particulars, which indeed belongs to public Prayer, but the acknowledging our Sins to God is very necessary, whether Public, or Private: Particular Confession is when we express the several sorts, and acts of our Sins, and what ill habits we are most prone to; this is proper for Private Prayer, and ought often to be used, for we cannot repeat too often our soulest Sins which we are guilty of, nor cannot enough bewail our own unworthiness in committing them.

THE next part of prayer is by way of Petition, which is begging of God whatever we stand most in need of, either for our Souls or Bodies; first for our Souls we must beg pardon and absolution for all our Sins, in the name of Jesus Christ, who obtained it with his blood: Secondly we must earnestly beseech the grace and assistance of God's blessed Spirit to enable us to forsake all sin and wickedness, and to live in obedience to him: then it will be very necessary to beg all these particular graces, faith, hope, Charity, love, zeal, purity, and repentance; if thou art proud, pray for Humility, if lustful for Chastity, if guilty of gluttony pray for temperance, and so for all other virtues thou standest most in need of.

IN Petitioning for our Bodies, we are to beg of God such accommodations of life, as are necessary for us, but in such a degree and measure, as his all-seeing Wisdom Knows is most suitable to our state, and Conditions the next duty, and Third part of Prayer is deprecation, which consists in praying to God to turn away from us either the evil of sin, or the evil of punishment; to pray against the evil of sin, is to beg earnestly of God to preserve us by his Grace from falling into any sin; and when we are under any great temptation, and even ready to yield, then we must Humbly beseech him, either to withdraw the temptation, or else by the Power of his Grace Strengthen us against it: next we are to pray against the evil of Punishment, which are, two sorts, Spiritual and Temporal; Spiritula punishments, are the wrath of God▪ the with-holding of his Grace, and Everlasting Damnation: temporal punishments, is loss of Friends, goods or reputation, but in these things we must wholly Submit to the will of God, unto whom all we have belongs.

A Fourth Duty in Prayer is intercession, which is praying for all sorts and Conditions of Men, as Governors in Church and State, our Parents, Husband, Wife, Children, or other Relations and Friends, for all those in affliction either in Body; mind or Estate; nay even for our very Enemies according to the example of our Lord and Master, who prayed for his very Crucifiers, *Father, forgive them, for they know not what they do*: The fifth Duty of Prayer is thanksgiving, praising and blessing God for all his mercies Spiritual and Temporal, Spiritual blessings are his sending his Son into the World for our Redemption and his holy Spirit to Sanctify us, that we are born Christians and are made partakers of his holy word and Sacraments: We are likewise to return him thanks, for his patience and long suffering, in not Cutting us off in our Sins and Follies: Temporal blessings, which we are to give thanks for may be for the prosperity of a Church or Nation, and all diliverances which are remarkable:

Some belongs to ourselves, as Health, Wealth, Food, Rayment, Friends, with many other Mercies we daily receive from God, which whoever receives the least blessing is indebted all his life time to Praise the author and giver of all good things.

THESE forementioned parts of our duty in Prayer, are to be made use of both in private and public, that is in the Church and in our Closet, but more especially in the Church to which place there is a peculiar Blessing belongs, which Christ hath promised, that where two or three are gathered together in his Name he will be in the midst of them: The second Duty of public Prayer, is that in a family, and that indeed ought to be the Masters Care to provide for the Souls of those that belong to him, as to provide food for their Temporal Nourishment: Now if he neglects this Duty and takes no care of his Household in this important affair that Man cannot well be esteemed a Christian, but a Heathen.

PRIVATE Prayer is a Duty to be used in secret, where we can more particularize our sins when alone then is requisite to be done in public: Next we are to be frequent in Prayer, and not Complain we want leisure for so doing; for he which is most busy may find some time to perform this Duty, else how can he expect his Employment should be Sanctified; now it is a great advantage for Men to seek God, at least Morning and Evening, if they expect a Blessing upon their endeavors: Next, the advantages we reap by Prayer are many: First It is a great honor, to speak freely to the Almighty: Secondly It is a great benefit, for it brings down Blessings both Spiritual and Temporal to us; Thirdly it is a pleasant Duty, it draws us nearer to God, which qualifies us for the joys of Heaven, where Christ is, at whose *right hand are pleasures for evermore.*

NEXT we must take care that we ask nothing which is unlawful, but whatsoever we stand in need of to ask it in faith, and great humility; Secondly we must be attentive and mind what we are about, Considering that it is the Majesty of Heaven we are to treat withal, and that our necessities cannot be supplied without his Divine aid and assistance. Thirdly, Vigilancy, Zeal, and Purity of intention must not be omitted, for *the Sacrifice of the wicked are abomination to the Lord:* Lastly what we Pray for, must be to a good end, that is, not to Pray for Wealth, to *Consume it upon our Lusts:* Or for grandeur to exercise our malice upon our Enemies; but whatever we do must be done to the glory of God, through whom we have Redemption in his blood, even the forgiveness of our Sins.

### **Ejaculations at uprising.**

AWake, O my Soul, and sing unto the Lord.

Glory be to the Holy and undivided Trinity for watching and preserving me this Night.

I laid me down and slept, for thou Lord sustainest me.

Lord arise, and lift up the Light of thy Countenance upon me.

### **A Prayer for a Private Person in the Morning.**

MOST gracious God, whose Mercies are rich and infinite, to all thy Servants that call upon thee; accept I humbly beseech thee this my morning Sacrifice of Praise and Thanksgiving which I now am to offer up unto thy Divine Majesty: O Lord, in thee I live, move, and have my being; thou formdst me in the womb, and hast writ my name in the Book of Life, and that I might not be miserable, but happy, thou sentest thy only beloved Son to die for me and to redeem me from all iniquity.

WHAT shall I render unto thee, O Lord, for all these thine inestimable benefits, pour forth thy Grace upon me, I beseech thee, that I may abound in Thanksgiving and Praise for them; Enlarge my heart with thy Love, that I may in some degree Comprehend with all Saints, the measure of thine infinite Mercy and goodness manifested to me, by thy dear Son and my alone Savior. To whom therefore with thee and thy blessed Spirit, be ascribed the whole glory of my Creation, Redemption, Sanctification, and Salvation.

FORGIVE, O Lord, the manifold Sins which I commit daily and hourly against thee, and grant that for the time to come thy restraining Grace may subdue my unruly: inclinations, and distempered affections; and as I have been a Servant of Sin, I may now become an Example of reformation: That so I may rejoice in thee as my only Treasure, and rest in thee who art the Center of my felicity; and be thoroughly convinced how good it is to draw nigh unto thee, accounting all things but dross and dung in Comparison of the excellency of Jesus Christ and my alone Savior and Redeemer.

O LORD, as thou in thy tender Mercy and Compassion hast watched over me this Night, and defended me from my Ghostly adversary, so I beseech thee, let thy all-seeing Eye of providence guide me this day in all my Thoughts Words, and Actions, whereby I may fall into no Sin, nor run into any kind of danger: But that all my doings may be ordered by thy governance, to do always that which is Righteous in thy sight, through Jesus Christ my Lord and Savior, in whose Blessed name, and Words, I shut up these my imperfect Prayers in that most absolute form of Prayer which he himself hath taught me, saying, *Our Father*, &c.

#### **A Prayer at Departure from Home.**

ALmighty and Everlasting God, who art the *way*, the *truth*, and the *Life*; look down from thy Throne of Mercy to thy scorstcol of Compassion, and behold me now betwixt the Assaults of the Devil, the allurements of the World, and my own vain inclinations; I cannot look abroad, but they are ever ready to molest me; but O thou that ledest *Joseph* like a sheep, thou most faithful and Almighty guide, lend me thy hand, open mine Eyes, direct my steps, and cause me to walk in thy fear.

THOU that didst go out with *Jacob* from *Beer sheba* unto *Padan aran*, guiding him in the *wast-plains*, and watching over him on his *pillow of Stones*, be not now far from me; lead me, O Lord, in thy righteousness, make my Paths straight, and strengthen my goings, that having finished my course here, I may sit down in thy Kingdom hereafter, an inheritance undefiled, purchased for me with the blood of my Savior, and thy beloved Son Jesus Christ,

Amen.

### **Ejaculations for the Evening.**

LET not the Sun go down upon thy Wrath, *Eph. 4. 6.* Watch ye, for ye know not when the Master of the House cometh, at Even, or at Midnight, or at the Cock crowing, or in the Morning, lest coming suddenly, he find you sleeping, *Mark 13. 35*

### **An Evening Prayer for a Private Person.**

O Eternal God, full of loving kindness, and long suffering, whose Mercy is above all thy Works, and thy Glory above the Heavens, forgive me, I beseech thee, my transgressions this day, my vain thoughts, idle words, and loose Conversation; my exceeding neglect and forgetfulness of thee, my headstrong inclinations and lusting after the World, preferring this Land of *Cabul* before the Snow of *Lebanon*, and a broken Cistern before the Well of Life.

JUSTLY, O Lord, mightest thou have cut me off this day, and cast me into the Lake of thy Displeasure, but thou hast had Mercy, and not Sacrifice; thou hast shed upon me the Light of thy Countenance, and removed my sins far out of thy sight. I know, O Lord, it is not in Man to Establish his own Ways, it is thy Almighty Arm must do it; it is thou alone that hast led me through this day, and kept me both from doing and from suffering Evil.

AND now, O thou Preserver of men! What shall I do unto thee? What shall I render unto my Lord, for all the mercies and loving kindnesses shown unto thy Servant this day, and all the days of my life, even to this moment? I will offer unto thee the Sacrifice of Thanksgiving, and call upon the Name of the Lord: I will ever love thee, fear thee, praise thee, and trust in thee; my Song shall be of thee in the Night Season, and in the Day time I will be speaking of thy wondrous Works.

AND forasmuch as thou (out of thy tender Love and Compassion on thy Creatures) hast ordained this time for their repose and refreshment, that having past through the Cares and Dangers of the Day, they might under the shadow of thy Wings find rest and security; keep me, I most humbly beseech thee, from the Hours and the Powers of darkness; watch over me this Night in thy Almighty Providence, and scatter all the Rebellions and Devices of my Adversaries; enlighten my Soul, sanctify my Body, govern my Affections, and guide my Thoughts, that in the fastest closures of my Eye-lids my Spirit may see thee, and in the depth of sleep be conversant with thee. This, and what ever thou knowest is needful for me, I humbly beg at thy hands, through the merits of Jesus Christ my Savior and Redeemer.

Amen.

### **Ejaculations to be used on several Occasions.**

#### **When you awake in the Night.**

HOLY, holy, holy, Lord God of Sabbath! Heaven and Earth are full of the Majesty of thy Glory.

#### **When the Clock strikes.**

BLESSED be the hour in which my Lord Jesus was Born, and the hour in which he Died! O Lord, remember me at the hour of Death, and in the Day of Judgment.

**When you intend any Business or Journey.**

O do well unto thy Servant! that I may live and keep thy Word. Prosper thou the Work of my hands upon me, O prosper thou my handy Work.

**When thou art Persecuted▪**

HASTE thee, O God, to deliver me, make haste to help me, O Lord!

**Upon some sudden Fear.**

O set me upon the Rock that is higher than I, for thou art my Hope, and a strong Tower for me against my Enemy.

**Upon any disorderly Thoughts.**

MAKE me a clean Heart, O God, and renew a right Spirit within me.

**Upon any occasions of Sadness.**

THY rebuke hath broken my Heart, I am full of Heaviness, but thou, O Lord, shalt lift me up again.

**Upon any Diffidence.**

THOU art my Hope, O Lord, even from my Youth, through thee have I been holden up ever since I was Born; though thou shouldst kill me, yet will I trust in thee.

**When thou perform'st any good Work.**

NOT unto me, O Lord, not unto me, but unto thy Name give the praise.

**When thou art provoked to Anger.**

GIVE thy peace unto thy Servant, O God, let no man take away my Crown; in patience, O Lord, let me possess my Soul.

**For thine Enemies.**

LORD, lay not this Sin to their Charge, they know not what they do.

**Upon any Deliverance, or Mercy received.**

THE Lord is my Shepherd, I shall not Want; he maketh me to lie down in green Pastures, he leadeth me besides the still Waters; he hath prevented me with the blessings of Goodness, he hath granted me my Hearts desire, and not withholden the Request of my Lips. Surely Goodness and Mercy shall follow me all the days of my Life, and I will dwell in the House of my God forever.

**Upon any Loss or Adversity.**

SHALL we receive good at the hand of God, and shall we not receive Evil? Naked came I out of my Mothers Womb, and Naked shall I return thither; the Lord Gave, and the Lord hath taken away, blessed be the Name of the Lord.

**When you hear the Bell Toll for one Departed.**

TEACH me, O Lord, to number my days, that I may apply my Heart unto Wisdom.

**Upon thought of thy Sins.**

TURN away thy Face from my Sins, O Lord, and blot out all mine Offences.

Praise the Lord, O my Soul▪ and forget not all his Benefits, who forgiveth all thy Sins, and healeth all thine Infirmities.

**When thou art weary of the Cares and Vanities of this World.**

LIKE as the Hart brayeth for the Water-brooks, so thirsteth my Soul after thee, O God.

O who will give me the Wings of a Dove, that I may fly away and be at rest.

**Meditations for Sunday.**

THIS is the day which the Lord hath made, let me rejoice and be glad therein, it is a day of rest and sweetness unto my Soul, and a day of Ease from Labor• unto my Body; as thou, O God, didst rest this day from the Works of thy Creation, so grant that I may cease this day from all Sin, and by an earnest Repentance implore thy Pardon; thaw this frozen Heart of mine, that this day it may melt at thy presence; and say unto my Soul those comfortable Words which thou wert pleased once to say to *Zacchaeus*, *This day is Salvation come to thy House*,

O Lord, I am utterly unworthy in myself to stand at the Door of thy Sanctuary, much less to appear in thy presence, and be made partaker of thy Heavenly Gifts, for thou, O Lord art a God of pure Eyes, and canst not behold Iniquity; and I am thy sinful Creature, not only willfully opposite unto thee, but even Enmity itself against thee. Unto thee therefore belongeth Righteousness, and unto me shame and confusion of Face. Lord, when I thus see myself in the Glass of thy Law, *my flesh trembleth for fear of thee, and I am afraid of thy Judgments*.

I HAVE sinned against Heaven, and before thee, by my sad refusal of thy gracious offer of Eternity, in my sinful relinquishing of thy Sacred Word; and am now no more Worthy to be called thy Child. I have been too long feeding on the empty husks of vanity, amongst the filthy Swine of sensuality, and am now willing, by thy Grace, to return home unto thee, and to humble myself low before thee, that thou mayest have the Glory, and I the Comfort of thy Gracious Pardon.

Amen.

**A Prayer for Sunday Morning.**

O Lord I acknowledge this day to be thine, as consecrated and set a part for thy Worship and Service, and to be observed not only as a Holy day, but a glorious day unto thee, wherein I ought to pay my vows, present my Person and my Prayers before thee, to hear thy word, and Meditate upon the same, to thy Glory, and my own Everlasting Comfort. To this end remove far from me all wandering thoughts, and Worldly Affections, and work in me a desire of studying thy Law, and walking in the Truth, that thy word may not prove unto me the Savour of Death unto Death, but of Life unto Life.

LET my Ears be attentive, that I may hear those things which thou shalt instruct me, that hearing I may understand them; understanding, I may remember them; remembering, I may practice them, to adorn that profession which I have invoked in thy name, and confirm me in the Faith of thy Son Jesus Christ, wherein I was Baptized and made a Member, raise me, O Father, by the power of my Savior's Resurrection from Sin and iniquity, and give me Spiritual rest, Peace of Conscience, joy in the Holy Ghost, and Fellowship in the Communion of Saints, that when I shall leave this Earthly Tabernacle, I may keep an Everlasting Sabbath with thee in the Kingdom of Heaven.

BEHOLD, O Lord, I knock at the Door of thy Mercy and tender Compassion, with all the Faculties of my Soul and Body, for all these Graces and particular favors, beseeching thee to continue unto me the right use of them, that thy Spirit may witness unto my Spirit that I am thy Son, and shall be Heir of thy Kingdom of Glory, and that I may be partaker of the inheritance of thy Saints in light, where are Pleasures that last for Evermore. Grant this O Father for Jesus Christ his sake.

Amen.

### **A Prayer for Sunday Noon.**

O God, thou art great in Majesty and infinite in Mercy; wonderful in thy goodness unto thy Church and Children: Thou hast Commanded me to offer up my Prayer and supplications for those that shall enter into the Ministry, and stand before thee to wait at thine altar; the heaviest, O Lord, is very great, and the painful and Conscionable Laborers but few; I beseech thee, be pleased to send able Ministers into thy Church, and place such over particular Congregations as like *John the Baptist*, may be burning lights, burning, as being zealous in fervency; and lights also as being conspicuous and eminent for Charity, Sanctity of life, and all holy Graces of thy Spirit.

LET thy *Urim* and thy *Thummim* be upon them, as upon thy Holy one; let them be sound for Doctrine, and holy for Life and Conversation; Preaching, let them practice, and by practice let them preach and teach the things which concern thy Kingdom: Open wide unto them the Door of utterance, that they may deliver thy Word freely and boldly: Take away all differences and animosities from amongst them; make them examples to those that believe, in soundness of Doctrine, and integrity of Conversation; bless them with all Graces befitting so high a Calling, that I may give thanks unto thee for them, finding the benefit of thy blessing upon me through their Labors, and may praise thy Name for evermore.



Amen.

**A Prayer for Sunday Evening.**

O Lord, look down from Heaven, thine holy Habitation, and behold with the Eye of thy Love, and tender Compassion, a wretched Creature, who now calls upon thee in the Words of the poor Publican: *O God be merciful unto me a Sinner*. Write not bitter things against me, neither suffer me to possess the Sins of my Youth. O forgive, and forget all my Transgressions, and cast mine Iniquities as far from thy presence, in distance, as the *East* is from the *West*.

LORD pardon, I humbly beseech thee, the faults and frailties which I have escaped this day in the sanctifying of thy Sabbath, whether they be Sins of Omission or Commission; wash them all away in the Blood of thy Son, sanctify me by the Word, thy Word of Truth, that this day hath sounded in my Ears. Grant that like good Seed sown in good Ground, it may take root downward, and bring forth Fruit upwards to the Glory and Praise of thy great Name, and the Salvation of my Immortal Soul.

O LET thy Word be ever in my Mind, to meditate of it; in my Mouth, to speak of it; and in my Life and Conversation, to practice it. By it Work in my Heart Faith, Hope, Charity, and all other supernatural Graces, which accompany Salvation; open mine Eyes that I may see thy Law; and incline my Heart, that I may love the Truth; and loving the same, may yield Obedience to it; doing thy Will on Earth, or at least endeavoring to do it, as the Angels in Heaven; willingly, without murmuring; speedily, without delaying; constantly, without ceasing; and universally, without omitting what thou commandest and commendest in thy Word, so shall I not be distracted with Foolish fears, nor despair of thy Mercy, but ever Hope and Trust in thee, and find Grace to help me in time of need; to whom be ascribed all Honor, Power and Glory, World without end.

Amen.

**Mondays Meditations.**

O GOD, the Father Almighty, maker of Heaven and Earth, who Created the Evening, and the Morning, continue, I beseech thee, unto me, as well the Comfortable rest of the Evening to refresh my weariness, as the most necessary Light of the Morning to manage my affairs and business; make my Conscience serene and clear, and let the pure Light of thy Gospel guide my Feet in the way of peace. This Light of thine, O Lord, showeth what I was in my Birth, Slime and Filthiness; what I am in my Life, Vanity and Folly; and what I shall be in the Grave, Stench and Corruption.

LET these ponderous Considerations, Lord, humble me, that Christ may raise me; wound me, that Christ may heal me; load me, that Christ may ease me; and make me most vile in my own Eyes, that I may be most dear and precious in his sight. O thou, which as upon this day createdst the Clouds to Rain upon the Earth, shower down thy Graces plentifully into my hardened heart to mollify it, whereby I may be fruitful in all good Works.

LORD, who this day didst separate the Waters, separate, I beseech thee, and distinguish betwixt the Water of Tears which I shed for my Sins, and those which I shed for Worldly crosses and afflictions; cast away the one, and put the other into thy Bottle. This day thou madest the Heavens and the Air, without which I cannot breath naturally; no not one moment: Infuse into my Soul thy blessed Spirit of Grace, without which Spiritually I cannot breath forth my Prayers, nor sigh, nor so much as move any Faculty of Soul and Body unto thee. But, Lord, as oft as I take in, or let out the Air which I breath, let me receive in Grace from thee, and breath out Praise unto thee.

Amen.

#### **A Prayer for Monday Morning.**

O GOD, as thou hast now raised up my Body from Sleep, the Image of Death, so I beseech thee deliver my mind and affections from the Sleep of Sin, and from the Darkness of this World; and as thou hast brought me to the beginning of this day, be thou present with me, and president in me. Let thy holy Spirit be my Counselor and Instructor, my God and my Guide to lead me into all Truth; help me by assistance of the same Spirit to watch over my Thoughts, Words and Works, that I may neither think, speak, nor do anything which is not agreeable to thy holy Word.

LET me in all reverence and humility of Soul, submit myself unto thy holy Will, so that ordering my Conversation aright, and walking according to thy Golden Rule, peace may be upon me, as upon the *Israel* of God. Suffer me not to oppress, or defraud my Brother in Bargaining, Buying, and Selling, by using false Weights, and Ballances, or any other unlawful means, but Guide me so by thy Grace, that my Conscience may ever cheer me up through a delightful apprehension of thy blessed Favor.

TO this end order thou my Paths▪ and establish my goings in the way of Peace, Grace and Salvation; cause thou me to walk upright before thee; make me to provide things honest before thee, and Men; behave myself as in thy sight, and do unto others as I would they should do unto me. Let no Sin, inordinate Lust, or unruly Passion, have dominion over me, but help me to lead Captivity Captive, to kill and crucify my Lusts, and sinful Affections, and wage War with my Corruptions, until through Christ which strengthens me, I shall prove more than Conqueror. Grant this unto me for Jesus Christ his sake.

Amen.

#### **A Prayer for Monday Night.**

O GOD, the Father of our Lord Jesus Christ, I do in all humility prostrate myself before thy Divine Majesty, to offer up unto thee this my Evening Sacrifice of Prayer and Thanksgiving, who didst offer up thy Son upon the Cross to be a Propitiation, and meritorious Sacrifice for the Sins of the World. Lord hear me, and help me, and be merciful unto me; my Sins are great, but thy Mercies are greater; my Trespasses Finite, but thy Compassions Infinite, and never fail.

LORD hear my Prayers, and let my Praises be acceptable in thy sight, for unto thee, O Lord, upon the Altar of my Heart do I offer up all possible Praise and Thanksgiving, for all thy Blessings both Spiritual and Temporal, which thou hast in a great measure bestowed upon me; but above all, for Jesus Christ the Fountain of them all, by whom I have Redemption through his Blood, and Access through his Life. I also thank thee for thy Sacred Word, and for the Confirmation and Strengthening of my Faith, by those Sacred Signs and Pledges of thy Love which thou Exhibitest to me, and unto every Believing Soul in the Sacraments.

I RENDER all thanks unto thee, for my Life, Liberty, Food, and Raiment, Health, Wealth, Peace, and Plenty, which thou in much mercy hast afforded unto me, from time to time; and I beseech thee, to continue this thy providence over me, and as thou hast hitherto been a Sun to comfort me, so be thou now a shield to protect me: Keep me in Soul and Body, goods and good name: Vouchsafe me this Night Peace unto my Soul, and rest, and quietness to my Body, that so being refreshed, I may Praise thy name for evermore.

Amen.

### **Tuesdays<sup>a</sup> Meditations.**

O LORD, who on this day madest dry Land, and firm ground to appear; dry up my Tears with the beams of thy Mercy, and give me firm ground of Comfort in thy Word: Thou who on this day Createdst all kind of Seeds, Sow in my heart the incorruptible Seed of thy Sacred writ, that I may thereby be regenerated to a lively, hope: And as on this day Createdst all kind of fruitful Trees, make me, like a good Tree, bring forth good Fruit here, that I may hereafter eat of the Tree of Life, in the midst of the Paradise of God.

LORD, let me enter into a serious Contemplation of the vanity of the World, and the deceitfulness of Riches; the shame of Pleasures, and folly of sports; the inconstancy of honors, and danger of greatness, with the strict account which one day must be given for all: persuade me by thy Spirit, that I have here no abiding City, but ought to seek for one hereafter: and that I am, but a stranger and Pilgrim on this side Heaven.

LET me desire Temporal blessings only for Spiritual ends: Wealth, that I may be Rich in good works; preferment, to advance the honor of the Gospel; Health, and Strength, the better to enable me to do thee service; and length of days, that I may Praise thee, in the Land of the Living: O Lord this day, thy Life was sought to be destroyed, seek thou mine, I beseech thee, to save it. This day thou wast anointed to thy death and burial, anoint me with thy Spirit to eternal Life. Save me from the hands of all mine Enemies, that I may serve thee without fear, in holiness, and Righteousness all the days of my Life.

Amen.

### **A Prayer for Tuesday Morning.**

O LORD, what am I but Dust, and Ashes; and confess, I am utterly lost, having walked after the vanity of my mind, and lived in all manner of Wickedness; but O, if thou shouldst be extreme to mark what is done amiss, O Lord, who were able to abide it? Enter not therefore

into Judgment with thy Servant, for in thy sight shall no Flesh living be justified: Though my Sins have magnified themselves in infinite length, breadth, depth, and height, yet let thy Mercy, which passeth all understanding, far exceed them.

AND howsoever, by reason of my Sins, I have justly deserved to be not only deprived of thy blessings, but forever deserted and forsaken, yet for his sake in whom thou art well pleased; cast me not away from thy presence of Grace here, or glory hereafter, but by the one, lead me to the other, by Holiness; bring me to Happiness. Behold, O Lord, how I am thy Servant, and the Son of thy Hand-maid; O grant me Grace, that I may live with thee forever.

THOU hast redeemed me, O let me not fall into Captivity and Bondage unto Sin and Satan, but so confirm and strengthen me, that both in life and death, I may continue thine, and never draw back unto Perdition, or forsake thee, the ever-living God, or renounce my Savior, who hath the Words of Eternal Life; and who is the Way, the Truth, and the Life, but that both in Prosperity and Adversity, I may live in thy Fear, die in thy Favor, rest in thy Peace, and reign with thee in thy Glory.

Amen.

#### **A Prayer for Tuesday Night.**

O LORD, how often mightest thou cut me off in the midst of my Sins? but thine Eye hath spared me, thou hast given me space of amendment, and Grace to return unto thee, to seek thee whilst thou mayest be found, and call upon thee whilst thou art near. O Lord, be not far from me, but draw near unto my Soul; make haste to deliver me, and help me. Thou hast promised to such as call upon thee, to be a present help in Trouble, to be their Shield and Buckler, their Castle and Fortress, and the Horn also of their Salvation.

AND now seeing thou hast brought the Night upon me, wherein thou hast ordained Man to take his rest, keep me, O Lord, as the Apple of thine Eye, save and defend me from Delusions; cause thine Angels to pitch their Tents round about me, and watch over my Soul and Body, that I may not commit any Sin either in Word or Deed, but persevere in Grace until the appearing of my Lord and Savior Jesus Christ unto Judgment.

DELIVER me, I beseech thee, from sudden Death, Fears and Affrightments, Casualties by Fire, Water, or Tempestuous Weather, Disturbance by Thieves, or any other Dànger whatsoever; vouchsafe me peace of Conscience, and joy in the Holy Ghost; guide me here by thy Council, and after that receive me to Glory; let my lying down in the Bed, put me in mind of my resting in the Grave, and my rising from thence, of my Resurrection, that both in Life and Death, I may continue thine, through Jesus. Christ.

Amen.

#### **Meditations for Wednesday.**

WONDERFUL are thy Works, O Lord, to the Children of Men; thou hast provided all Creatures, the Fowls of the Air, Fish in the Sea, and Beasts of the Field, to furnish his Table, clothe his

Nakedness, and serve his Necessities. The Earth thou Createdst to sustain him, the Waters to wash and cool him, the Air to breath him, the Fire to warm him, the Flowers to refresh him, the Herbs to cure him, the Fruits to nourish him, the Mines to enrich him, the precious Stones to adorn him, and the glorious Luminaries of Heaven, the Sun, and the Moon, to light him; the one in the Day, and the other in the Night, and both to measure his time, to direct his Husbandry, to divert him in his Peregrinations, to ripen his Fruits, and to increase his Stores.

I CANNOT plead Ignorance of thy Deity, for the Heavens declare thy Glory, and the Firmament showeth thy Handy-work. I cannot pretend Ignorance of thy Law, for thou hast put thy Word into my Mouth, and written thy Law in my Heart; nor I cannot affirm that I never heard of the Light of thy Gospel, for the Light came into the World and shined in the Darkness, and the Darkness comprehended it not; but Men love darkness rather than light, because their Deeds are evil.

FOR which thou mightest most justly have cast us into utter Darkness, where there is weeping and wailing, and gnashing of Teeth, but there is mercy with thee, that thou mayest be feared; there is Balm in *Gilead* to cure our deadly Wounds; there is Unction in Christ, and Salvation in Jesus; out of his precious side, he opened to all the Inhabitants of the Earth a Fountain for Sin, and all Uncleaness, whereby we might be Purified even as he is pure.

#### **A Prayer for Wednesday Morning.**

O ETERNAL God, who art of Infinite Majesty, look down from Heaven, the Habitation of thy Holiness, upon me thy unworthy Servant; thou art a God of Power, and canst relieve me; of Goodness, and wilt in thy good time mercifully help me. O Lord, the Fountain of thy Mercy can never be dried up, nor the Merits of my Savior diminished; O therefore Bath my Soul in them, that being Sanctified and Justified, I may appear in thy sight more pure and white than the Snow in *Salmon*.

I BLESS thy Name for keeping me this Night past, and bringing me to the beginning of this Day; let thy Eyes always attend upon me, prosper, preserve, cherish, guide, and govern me in all my Studies, Actions and Employments, so that I may spend this day, and the remainder of my life, according to thy blessed Will. Grant, O Lord, that whatever I do, it may be acceptable in thy sight, to the Glory of thy most Holy Name, the peace of my Conscience, and the Salvation of my own Soul.

TO this end, be thou, O Lord, my God and my Guide, my Protector and Defender: Keep me unspotted of the World, teach me to deny Ungodliness and Worldly Lusts, and to live Soberly towards myself, Righteously towards my Neighbor, and Piously towards thee, my God; repenting truly of my Sins, and serving thee in holiness and righteousness all my days, that in life, thou mayest be my God, in death my deliverer, and after death, my Eternal rewarder.

Amen.

#### **A Prayer for Wednesday Night.**

O MOST glorious God, I do here at this time with the good *Samaritan* return to give thee thanks for all thy Mercies and Blessings bestowed on my soul and body, in things Spiritual and temporal; for my Election before all time; my Creation in the beginning of time; and my Redemption in the fullness of time; I praise and glorify thee, for thy preservation of me this day, and that thou hast yet spared me, and hast given me Liberty, and a gracious opportunity once more to call upon thee.

LORD; I acknowledge and confess, that thou mightest have taken me away in the midst of my Sins, and in the very act of Committing them; but thou hast dealt more merciful with me; Keep, me O Lord, this Night from fear and danger, and from all noisome Dreams, and from all hindrances of sweet repose, which thou hast appointed for the refreshing of wearied Nature.

SEAL unto me a full, and a free Pardon of all my Sins, of what Nature or quality soever they be, whether they be Sins of omission or Commission, of knowledge, ignorance, weakness, or willfulness; O Lord, deal not with me according to the magnitude and multitude of them, but for thine infinite Mercies blot them out of thy Book of remembrance, and Cast them out of thy sight into the bottomless Sea of thy Compassion, that they may never rise in this Life to shame me, nor in the Life to come to Condemn me.

Amen.

### **Meditations for Thursday.**

LORD Teach me of what Spirit I am, or should be; even of that which descended upon thy Son in the likeness of a Dove, without gall: By this Spirit mortify in me the Lusts and affections of the Flesh, such as envy, wrath, and revenge; by the still small voice, in which thou discourest with *Elias*, let me observe, that thou art not in the fire of my rage, nor in the storm of my Passion, but in the soft gale of Grace. Thou, didst on this day replenish the Sea, and Rivers with Fish, and the Air with Fowls, in Shapes admirably various, and in number almost infinite; stir me up by this Consideration, to admire thy power; and Wisdom in thus enriching this vast and seeming solitude.

BLESSED Lord, who this day madest the Waters fruitful, let thy Spirit move upon the waters of my Tears that they may abound in the fruits of Repentance, and be blessed in the increase of Spiritual Consolation. This day thou Commandest the Fowls to fly through the Air, lift up my Soul from the Earth, with the wings of Faith and hope, that She may mount up, towards Heaven: Make me light and cheerful, after my heavy Sorrows and afflictions, and though I have been, as if I had lain among the Pots, yet I may be by the Grace of thy Spirit, like that Dove, whose wings are Silver, and her feathers like Gold.

FOR my light and momentary Afflictions are no way worthy the Glory that shall be revealed unto me hereafter: And for the present, what are Afflictions, or Crosses, or Persecutions, but the common lot of thy Children, when I am thus chastened, I am Judged of thee, that I may not be Condemned of the World. How can I ever forget thee, who rememberest me at all times, and in all places;

Amen.

**A Prayer for Thursday Morning.**

O LORD God, who dwellest in that light which no mortal Eye can approach; yet beholdest in Mercy the Sons and Daughters of Men; thou makest the outgoings of the Morning full of thy Glory, and causest the Sun to shine upon the just and the unjust, mercifully chasing away the darkness of the Night and shadow of Death: I praise thy holy Name that thou hast vouchsafed me to pass this Night in rest and quietness, and hast brought me safe to the beginning of this day.

I HUMBLY beseech thee, by the holy incarnation, and blessed Nativity of thy Son Jesus Christ, the thrice happy day Star that appeared to the World, let thy Mercy this day rest upon me, and the bright beams of thy heavenly light shine forth in the dark corners of my heart, that I may not be transported either through the Corruption of my Nature or the power of darkness to spend this day after my own perverse will and pleasure, but carefully perform thy holy will, willingly, speedily, and constantly.

INCREASE in me, O Lord, the gift of faith, and hope, that I may believe thee, and rely on thy merciful promises made unto me, in Christ Jesus bless my Body and Soul, that no evil happen to them, and preserve my memory and senses that they pass not the limits of reason and understanding: Enlighten my mind, O Lord, to look upon good things, inflame my heart with the love of them, and conduct me with thy Grace, that as thou hast raised my Body from sleep so my Soul may daily be raised from Sin, and Soul, and Body, and Spirit, may be renewed in Righteousness to serve thee, the Living God for evermore.

Amen.

**A Prayer for Thursday Night.**

O Lord God, great in Mercy, and constant in truth; I acknowledge, and do here in all humility offer unto thy Divine Majesty my duty of praise, and thanksgiving for all thy manifold Graces and benefits bestowed upon me; and though I am unable to recount them; and much unworthy to be a partaker of them, yet in full assurance of thine unspeakable love, I presume to come unto thee, and now again commit to thy almighty protection this night, my Soul, and Body, with all its Faculties; beseeching thee to keep them day and night, blameless and undefiled, against the day of thy coming.

LORD, pardon, and forgive, whatever Sins I have wretchedly effected, or wickedly imagined against thee, or my Neighbor: O lay not the faults and frailties of my Youth unto my charge, but forget, O Lord, and forgive, and cancel the hand writing that is upon the wall, which will be ready to witness against me; strike my Heart with an awe of thy fear, that I may labor to escape thy threatenings, and give me the comfort once more of thy Salvation.

GRANT, O Lord that I may this night quietly rest under the shadow of thy Wings, free from fears, dangers, and Spiritual darkness; and when the dark end of this mortal life is approached, grant me, O Lord a vigilant Heart, freely disposed to abandon all transitory

things, and depart hence in the Peace of a good Conscience, into thine everlasting rest, through Jesus Christ, my Lord, and Savior.

Amen.

### **Meditations for Friday.**

THIS day the first Man *Adam*, was made a living Soul, and Christ the second *Adam*, was made a quickening Spirit; this day he Sinned in a garden, and this day the Savior of the World sorrowed in a Garden: he took upon this day, the fruit of the forbidden Tree, and thou, O Blessed redeemer wert hung▪ upon the accursed Tree; this day, *Adam*, was cast into a deep sleep, and his Wife *Eve* was formed of his rib, flesh of his flesh, and bone of his bone; likewise was the Son of God cast into a deadly sleep, and his Side was pierced with a Spear, from whence sprung out two blessed Sacraments, the water of regeneration, and the blood of Expiation and Sanctification.

THIS day our first parent brought the curse upon himself, and all his posterity; but thou, O God hast provided an everlasting Blessing for thyself, and all thy Members; thy Law, O God, is just, holy, and pure; but I am wicked, profane, and impure: That Medicine is for the most part the best, which the Patient least approves of, because it exasperates the pain for a time. Have I the less affection for the most holy Faith, because it restraineth my carnal Liberty, and abridgeth me of Worldly Contentments? Have not I a Law in my mind which opposeth the Law of my members? And is it not much better to Sow unto the Spirit, thereunto the flesh, which produces only Corruption?

IS it not as easy for thee, to raise me out of ashes, as at the first to raise me out of the dust? To send back my Spirit into my Body, as at the first to breath it in? I behold the Seed in the Earth, the plants in the Garden, die before they spring forth: I see Wormes and insects, that spend the Winter season in a kind of death, yet revive in the Spring; I know, I am myself dead in sleep every▪ Night, but alive in the Morning: Why then should I call in question any one Article of my Belief, but humbly say, Lord, I believe help thou my unbelief.

### **A Prayer for Friday Morning.**

O LORD God, maker and governor of all things both in Heaven, and Earth, I come unto thee, with a broken and a contrite Heart, lamenting my Sins, and seeking to find Comfort at thy merciful hands: Lord, thou knowest my grief, my anxiety, and care, Oh let me feel thy comforts to refresh my Soul: Be with me this day in all my worldly affairs, and let thy holy Spirit evermore defend me and preserve my integrity, that I may be acknowledged thine at the last day.

I YEILD thee all laud and praise, for thy preservation of me this night past, and for safely bringing me to behold the glorious light of this day: Lord, excite my heart, that I may express my thankfulness, by my serviceable obedience, preserve and keep me from Sin, and all irregularities both of Soul and Body: Mortify all my Corruptions and sensual Appetites,



and purge me thoroughly from filthiness both of flesh and Spirit, that I may perfect holiness in thy fear.

STRENGTHEN me against all the vanities of the world, the lusts of the Flesh, the lusts of the Eyes, and the Pride of life; and give me Grace to employ this day, and the remainder of my Life, in all peace and purity, sanctity and sobriety, to thy Glory, the good Example of others; and finally, the Salvation of my own Soul. This, and whatsoever for want of memory I have omitted, I humbly beg in the Name of thy dear Son, and my alone Savior and Redeemer.

Amen.

### **A Prayer for Friday Night.**

O GOD, thou camest into the World to save Sinners, behold me, I beseech thee, the vile of them; but wash! oh! wash away all my sins in the Blood of thy Son, sanctify my Nature, abolish my Corruptions; guide me here by thy Council, and after that receive me into Glory: Keep me now, and ever, send me a quiet repose, and grant that lying down to rest, I may rise again in thy peace, and walk in thy fear, that so the succeeding day may learn me to grow Wise, and forever Glorify thy Holy Name.

INSPIRE me, O Lord, with the Spirit of sweet Consolation, and though sleep is the Image of Death, and my Bed as the Grave, yet suffer me not to perish suddenly, or unprepared, but watch over me for good, guide me now, and evermore, let no appalements disturb me, keep me from Fire, Storms, Tempests, Thieves, sudden Death and Danger; cause thine Angels to pitch their Tents round about me, my House and Habitation, and preserve all that is near and dear unto me. [*Here name your particular Friends*]

REMEMBER thy Church, and every Member of it, have pity on the poor afflicted Protestants in all parts beyond the Seas, who suffer for the Testimony of their Faith and a good Conscience; send them help from thy Holy place, and evermore mightily defend them; be unto them a Sun and a Shield, a Sun to Comfort, and a Shield to defend them to all Dangers and Tribulations; put a period unto all their afflictions, and in thy good time vouchsafe them a happy Deliverance. Lord, receive them and me, and all that appertain unto me, this Night and forever, into thy Gracious protection, through the Mediation of Jesus Christ our Lord.

Amen.

### **Meditations for Saturday.**

THE great Creator this day rested from all his Work which he had made, and blessed it; O Lord, grant that after this painful life is ended, I may enjoy a comfortable rest with thee in Heaven, where I may keep an eternal Sabbath, and hold a perpetual Feast; there will be rest without Labor, tranquility without Molestation, and joys without End: There, my Soul, wilt thou behold a Glorious City, the Streets of Gold, the Gates of Pearl, and the Foundations garnished with all sorts of precious Stones.

I SHALL behold thee, the Father, in thy Majesty, Christ thy Son in his Glory, the Spirit in his Sanctity, the Arch-Angels and Angels in their Exceilency, and the Saints in their Felicity; then shall I no more hunger, labor, nor travel; I shall no more fear, grieve, nor desire; I shall want no more an earthly House, for the Heaven of Heavens shall be my Habitation, God will be my Temple, and the Lamb that shineth forever shall enlighten me.

LORD, let the hope and expectation▪ of this eternal rest and felicity sweeten all my labors, and ease my torments, let it mitigate my afflictions, and comfort my spirits, that I faint not in my Journey, nor be depressed under my burden, but hold on cheerfully and valiantly, till I arrive at the Land of Promise, and there receive the Lot of mine Inheritance with the Saints in light for evermore.

Amen.

#### **A Prayer for Saturday Morning.**

MOST Gracious God, sanctify I humbly beseech thee, this day unto me, and myself, now and ever unto thy service; thy Mercies, O Lord, they are new every Morning, and therefore my Thanks ought every day to be a new repeated: I praise thy holy Name, for keeping me this Night past, unto this present hour and moment, and hast now brought me unto the last day of the Week; grant that I may spend the same soberly, righteously, and holily.

BRING me to the knowledge of thy Blessed Will in all things, that I may endeavor to perform the same to thy Glory, the peace of my Conscience, and the preservation of my own Soul; purge and cleanse my Heart and Conscience from all dead Works, that I may serve thee, the living God, for evermore. Be thou my Guide in all my ways, my stay and support in all my necessities; put an end to the motions of the Flesh, enlarge my Heart for all pious Duties, and habitual Graces of thy Spirit, that I may bring forth the Fruits of them in my Life and Conversation.

BLESS the Kingdom wherein I inhabit, and thy holy Catholic Church, whereof I am an unworthy Member; bless thy Servants, and our dear Lord and Lady King *William* and Queen *Mary*, as thou hast Crowned them with a Temporal Crown here, so in thy due time give them a Crown of Glory hereafter. Bless *Katherine* the Queen Dowager, her Royal Highness the Princess *Ann of Denmark*▪ with the rest of the Royal Family. Bless all persons, whether dignified or distinguished, from the swayer of the Scepter, to the drawer of Water; have mercy upon all sick persons, Women travelling with Child, and those who are troubled in Body, Mind, or Estate; O Lord, speak peace unto their Consciences, and as thou hast laid laid them down with the one hand, so raise them up with the other, if not to this life, to life eternal, for the Merits and Mediation of Jesus Christ our Lord

Amen.

#### **A Prayer for Saturday Evening.**

O GOD, the maker and preserver of all things, look down with thy eye of pity and compassion upon me a miserable sinner; I here prostrate myself, Soul and Body, before thy Divine

Majesty, beseeching thee in much mercy to pardon my sins, to Sanctify me, with thy grace, and to bring me to thy glory: That so my Soul may be refreshed with such things as Eye hath not seen, Ear hath not heard, nor hath it entered into the heart of Man to conceive.

ENTER not into Judgment with thy Servant, O Lord, for in thy sight shall no Flesh living be justified: Examine not my ways, this Week past, by the strict rule of thy Law, neither reward me in the severity of thy Justice: But have Mercy upon me a miserable offender, that have deserved the sharpest of thy Judgments; but as the Heavens are higher than the Earth, so is thy Mercy over all thy Works of and great extent to poor Sinners.

SATISFIE my Soul with thy Mercy, and that right soon, so shall I rejoice, and be glad in thee, and learn to praise thee Evermore: And now, O Lord, as this Week is ended, so let my Sins be ended, and never be repeated again anymore: Be pleased to be my merciful protector and preserver from all perils; and dangers this Night: Refresh my Body with quiet rest, that my mind may be cheerful, and be fit to serve thee, in. Sanctifying thy Sabbath, and keeping it as a glorious day unto thee, through Jesus Christ our Lord.

Amen

### **Meditations on the Lord's Supper.**

HOW can I approach so divine a banquet, and not by an humble confession wash my hands in innocence; holy things must not be given to Dogs, nor Pearls cast before Swine: What is so holy as the Body and blood of Christ, and what Pearl so precious as this Sacrament? There is no Dog so filthy, or Sow so unclean as I am by Nature; but with great detestation of my Rebellious Corruptions, I confess that never Dog so often returned to his Vomit, nor Sow to her wallowing in the mire, as I have to the sink of Sin and mire of sensual filthiness.

O WASH my hands in purity, cleanse my Mouth and purge my Heart, that I may take with a pure Hand, eat with an undefiled mouth, and keep in a faithful heart this bread of life, and food of Angels: give me grace, thoroughly and sincerely to examine myself, and grant that after Examination, I may find my desire fervent, my knowledge Competent, my Sorrow for Sin unfeigned, my purpose of amendment sled fait, my love sincere, and my Faith lively.

AND finding myself thus appareled in a wedding garment, let me be found of thee in Peace, and both cheerfully approach unto, and joyfully and thankfully depart from thy holy, and Heavenly Table; receiving by and with the Bread broken thy Crucified Body, and with the Wine poured out thy blood shed: And by both remission of my Sins, readmission into thy presence and favor, incorporation into thy mystical Body, and finally the glorification of my Body and Soul with thee in thy Kingdom of glory,

Amen.

### **A Prayer before the Communion.**

O LORD Jesus, the Son of the living God, who freely offeredst thy most Sacred Body to be broken, and thy blood to be shed for my Sins that I might be ransomed from Hell, and

delivered from wrath and eternal Condemnation; O Lord, my sins, original and actual, of weakness and wickedness, have deserved thy Wrath and heavy indignation; and had not thine eye spared me I had long since been in everlasting burnings, and wholly banished from the presence of thy glory.

LORD, wash away all my Sins in the streams of thy precious blood, which Speaks better things than that of *Abel's* thou hast loved me, in laying down thy life for me, and hast left unto thy Church▪ this holy Sacrament as a pledge and assurance, that through thy death, all that truly partake of this Sacred and Heavenly institution, apprehending the mysteries, and applying the merits of Christ Crucified, they may receive Comfort and Peace in believing those promises which thou hast expressed unto us in thy word, and be partakers of the benefits of thy Sons passion, and have fruition of thy saving virtue here, and life and Glory hereafter.

ACCEPT me, O Lord, in thy dear Son, as washed, justified and Sanctified, and by thy Spirit cleanse and purify me daily more and more, Sanctify my affections, and enlarge my heart for holy and Heavenly things; and grant that through a steadfast, lively, and constant Faith, I may receive, and worthily eat this Sanctified Bread, and drink of this Sacred Cup, in a holy remembrance that thy Body, O Lord Jesus, was Crucified, and thy blood was shed for the remission of my sins, and grant that it may so effectually operate in my Soul, that I may ever hereafter live in a holy obedience, according to thy heavenly Will, through Jesus Christ.

Amen.

#### **An Ejaculation before Receiving the Bread▪**

BLESSED Lord, as thou hast given thy Flesh to be the Bread of eternal Salvation, so vouchsafe to work in me by a lively Faith, that I receiving the same, may evermore continue in me, and thou in me,

Amen.

#### **An Ejaculation before Receiving the Cup.**

O LORD, vouchsafe that as thy Blood was shed to wash me a sinner from the Corruption of Old *Adam*, so grant that it may, through a lively Faith, take effect in me, washing me from the filth of sin, and renew in me the Fruits of Righteousness, that I may become a fit Member to live in thee, and die in thee.

Amen.

#### **A Prayer after the Communion.**

O GOD, I praise and bless thy holy Name, for thine unspeakable favor and loving kindness, in feeding me at this time, with the spiritual Food of the Body and Blood of thy Son Jesus Christ, whom thou vouchsafest to send for our Redemption, and to offer him up to Death for me, in remembrance whereof he hath commanded me to eat his Body, and drink his Blood, to the end, that by Faith I should be united to him, and made a lively Member of his Mystical

Body, and being washed from all my sins, in his Blood. I should lead a new life in all obedience, holiness and righteousness. VOUCHSAFE, I humbly beseech thee for his sake, to endue me with thy holy Spirit, that by casting away the works of darkness, I may walk in the true light of thy holy Spirit, and ever remain in the number of thy holy and elect Children; give me an earnest desire to partake often of this holy Institution, and to lead my life according to thy holy Will in all things, keeping my Body and Soul unspotted and undefiled, as fit receptacles of so heavenly Food, that my Soul may be partaker of the Mysteries thereof by faith in Christ Jesus.

AND now Glory be to God on high, on Earth peace and eternal Consolation in my Conscience; I am sed now with thy Body, and my heart is refreshed with the Cup of the New Testament in thy Blood: Now I am a Member of thy Mystical Body, Flesh of thy Flesh, and Bone of thy Bone. Lord let nothing be ever able to separate me from thee, but since all things work for the good of thy Chosen, let all things more and more unite me to thee, that I may grow from Grace to Grace, and Strength to Strength, till I come to the full measure of thy perfect Age, and not be refused by thee, who hast given thyself for me, and unto me.

Amen.

#### **A Prayer before hearing the Word.**

O LORD, Illuminate my dark understanding, to receive thy Word, and prudently retain it; give me Grace that the Seed of thy Word being sown in my heart, it may take deep root downward, and bring forth Fruit upward, to the Credit of thy Gospel, the Comfort of my poor Soul; and above all, to the Glory of thy most holy Name. Let thy spirit rule and guide the Lips of thy Minister, that he may utter nothing but the Word of Truth, with that fervency, that neither fear nor affection may stop the current of the same.

AND because the Harvest is great, and the Laborers but few, I beseech thee, who art Lord of the Harvest, to send forth such into thy Vineyard, as may with a zeal discharge their Ministerial Function; let thy *Urim* be upon them, as upon thy holy ones, that sincerity of Doctrine, and integrity of Conversation, may adorn their persons. Lord, guide the Heart and Tongue of him whom I shall hear this day, grant he may speak home to my Conscience, and leave no Corruption unbowelled, but that his Words may chase away all sinful affections from me, whereby I may depart from all Iniquity.

BLESS all thy people, and grant that they may be not only hearers of thy Word, but doers of the same, not deceiving their own Souls; and grant that thy Messengers dividing the Word aright, and thy people keeping it carefully, and practicing it conscionably, they may through Jesus Christ, obtain the remission of their sins past, and receive thy Grace for the time to come. Give them light instead of darkness; peace for trouble, and eternal happiness instead of Felicity, that tasting the sweetness of Caelestial Comfort, they may despise Terrestrial, and after this life ended, they may enter into everlasting Glory, through Christ our Lord.

Amen.

#### **A Prayer after hearing the Word.**

MOST gracious God, of thy bountiful Goodness, thou hast, through thy Son Jesus Christ, made known, for my instruction and unspeakable comfort, the glorious Gospel, thy Word of Truth, which none can learn but by hearing, and none can hear but by preaching; and none can preach except they be sent; to this end, give me thy grace, I humbly beseech thee, that as I have heard thy word at this time by thy Minister and messenger, so grant, that I and all that have heard, may Know, understand the same, retain and practice it, according to thy Heavenly will, that I may thereby grow in knowledge, increase in Grace, and be a lively instrument of thy Glory unto my lives end,

Amen.

#### **A Prayer for Necessary Blessings of this Life.**

O LORD, thou hast promised never to fail those that depend upon thee; thou openest thine hands and fillest all things living with plenteousness, never suffering any of thine to perish, that carefully seek relief from thy most gracious bounty: I humbly beseech thee dermit me not to want necessaries for this present Life; enable me to live without distracting cares; to this end, bless my labors, that I may have a sufficiency for me, and mine, and not be burdensome unto any but rather be able to administer unto others, whatsoever refreshing Comforts they shall stand in need of.

GIVE me neither Poverty, nor Riches, but feed me with Food convenient for me; lest I be full and deny thee, and say, who is the Lord; or lest I be poor and Steal, and take the name of my God in vain afford me such a portion of Health, and Wealth as thou in thy Divine Wisdom shalt think most convenient for me; succor all such as be in want, relieve the oppressed, comfort the Afflicted, raise the lowly, and aid the needy.

AND O Lord, I humbly beseech thee, never let me want thy favorable assistance, but bless my Basket and increase my Store, with thy never failing blessings, that I may be able to live in thy Faith, Fear, and Love, and out of the Depth of misery, and danger of all Men, through Jesus Christ my only Lord, and Savior,

Amen.

#### **A Thanks giving for God's Benefits.**

O GOD Almighty, the giver of all good things, thou art my stay, my Comfort and only guide, direct me, I pray thee, to employ that talent which thou hast allotted, me, for the advancement of thy Glory: Lord thou hast been abundantly gracious, and bountiful unto me, and hast blest my Store, insomuch that I have not only what satisfieth my own occasions, but have also sufficient to Relieve others in the time of their necessity.

GIVE me therefore a free Heart, to cast my Bread upon the waters; and to Relieve my poor distressed Brethren, according to the utmost of my ability; to feed the hungry, to cloth the naked, and minister unto thy distressed Saints that I may not live unto myself, but for the help of all those that want my assistance, that I may lay up in Store a good foundation

against the time to come, and be found of thee in peace, enjoying Life, and Salvation through Jesus Christ,

Amen.

#### **A Prayer for Wisdom.**

O MOST great and glorious Lord God, I confess that whilst *I* bear about me this Body of sin imprisoning the Soul, my Nature corrupted and depraved with Iniquity, original and actual, seeks by all means possible to oppose the spirit, and do those things which are dissonant and contrary to the motions, inspirations, gracious influences, and working thereof; my Flesh lusteth against the Spirit, so that the things I would do I cannot, and the things which I suppose to be done in much knowledge and wisdom, will be found not only ignorance, and erroneous, but sinful wickedness in thy sight.

WHEREFORE I humbly beseech thee, O holy Father, to send out thy Light and Truth, thy spirit of Wisdom and Revelation, to Teach and Instruct me, to be my God and Guide, to lead me into all Truth. Lord, send down that Wisdom that waiteth about thy Throne, and plant the same in my Heart, that all my sayings and doings, being always ordered by this Wisdom from on high, I may do that which is pleasing in thy sight, and profitable for my own Salvation, and shun the contrary in all things, through Jesus Christ my Lord and Savior.

Amen.

#### **A Prayer for Defense against our Enemies.**

O LORD my God, be not far from me in trouble, and in all dangers Ghostly and Bodily, draw near and make haste to help me, I am, I confess, a most sinful Creature, and have justly deserved thy Wrath and Indignation against me, yet, O Lord, for thy mercy sake, turn thee unto me, and have compassion on me; let mine Enemies prevail not in their mischievous devises, lest they be too proud; in thy Mercy convert them, or in thy Justice consound them; make them as stubble before the Wind, and thine Angel scattering them.

LORD, I am in thy hand, and they are within the compass of thy power; stay and allay their fury, let them not take effect in their wicked Imaginations and Attempts against me, but put them to confusion; rid me, and deliver me in thy Righteousness; and be thou a Sun and a Shield unto me, to comfort and protect me.

TO this end cause thine Angels to pitch their Tents round about me, that being defended under the shadow of thy Wings, and armed with the power of thy Might, I may not fear what Man can do unto me. Lord, regard me with the eye of thy Grace, and guard me with the hand of thy power, that being preserved both in Soul and Body, I may live in Piety, Peace and Godliness, unto my lives end.

Amen.

#### **A Morning Prayer for a Family.**

O ETERNAL, and All-seeing God, wonderful in thy Majesty, and Infinite in thy Mercy, who hast the Heavens for thy Throne, and the Earth for thy Footstool; the Heavens are full of the Majesty of thy Glory, and cannot contain the same; look down therefore from thence, upon us thy Servants, who now prostrate ourselves before the Footstool of thy Throne of Grace, humbly beseeching thee, for thy dear Sons sake, to be merciful unto us miserable sinners; one deep calleth upon another, the depth of Misery unto the depth of Mercy, have Mercy therefore upon us, O Lord, and in the multitude of thy Mercies do away all our Offences.

WE Confess we are not worthy to think of thee, much less speak unto thee, we being so vile and miserable, thou so glorious and admirable; yet being assured that in forgiving of Sins and helping afflicted Souls, thy fountain of Mercy is never dried up; we thine unprofitable Servants are emboldened to present ourselves this Morning before thee, to offer up unto thee a lively Sacrifice of Prayer and thanksgiving, who didst offer up thy Son upon the Cross to be a propitiation for our Sins: O let this lifting up of our hearts and hands be a morning Sacrifice pure, and acceptable in thy sight: Let not the greatness of our Sins, withhold thy employed Mercy, but wash us from all uncleanness, and remove thy judgments due unto us for them, as far from thy presence, as the East is from the West.

O, BURY them in the Grave with Christ, raise us up by the power of thy Spirit unto newness of Life, that we may walk in all holy obedience before thee this day, and that endeavoring to keep our Faith and a good Conscience void of offense, we may now, and in the hour of death be, and remain always thine, Defend us from all evil, and sense us against the assaluts of Satan, watch over us by the Eye of thy good providence, and cause thy Angels, to pitch their tents about us for our safety and continual preservation.

INTO thy hands, we now commit our Souls and Bodies, guide our thoughts, words, and actions, and if we forget thee, our God at any time, O! do thou in mercy remember us, and forgive us our trespasses; make us to see our Sins in the glass of thy Law, to mourn for them in the Closet of our hearts, and Confess them in the bitterness of our Souls, teach us to cast off the rags of iniquity, and by Faith, put on the Robes of Righteousness: Help us to manage the Sword of the Spirit, and the Helmet of Salvation, that we may be able to fight against the Wiles of the Devil, the vanities of the World, the Lusts of the flesh, and the pride of Life.

BE favorable to *Zion*, build up the walls of *Jerusalem*, more particularly, preserve and enlarge these Churches of great *Britain*, and *Ireland*; feed them as thy flock, and Family: Dress them, as thy Vineyard, and adorn them, as thy Spouse: Defend our Sovereign Lord and Lady, King *William*, and Queen *Mary* from all Enemies, at home, and abroad, preserve their Bodies in Health, the Hearts and Souls in soundness and truth, their lives in honor, and their honor from underminers. Bless *Katherine* the Queen Dowager, her Royal Highness the Princess *Ann* of *Denmark*, with the rest of the Royal Family. Bless those which rule in Church and State, all Schools of good Education and sound Learning, all thy Ministers and Magistrates, with all our Relations in the Flesh, and Friends in the Spirit, to whom thou hast any ways made us bounden. O Lord, enable us to requite them, or lay it on thine own account to restore it unto them, and their Posterities.



And here we yield thee all laud and praise, for Creating us when we were nothing, for Predestinating us unto the Adoption, and choosing us in Christ before the Foundation of the World. We thank thee for our Preservation this Night past, and for bringing of us this day to behold thy glorious light. Lord, awake our Souls from Sin, and Carnal Security, that we may be prepared like wise Virgins, with Oil in our Lamps, to meet the sweet Bridegroom of our Souls, whether at the hour of Death, or the Day of Judgment. These and all other Graces, which for blindness, we cannot, and for our unworthiness we dare not ask, we beseech thee to give us, for the worthiness of thy dear Son Jesus Christ our Lord, in whose most holy Name and Words, we conclude these our imperfect Prayers, in that most perfect Form of Prayer, which he himself hath further taught us in his holy Gospel, saying, *Our Father, &c.*

### **A Collect for the Day.**

LORD bless us, and make thy Face to shine upon us; keep us from Sin and Satan, sickness and sorrow, shame and servitude, loss of Goods and good Names, or of anything more near and dear unto us, if it be thy good pleasure; preserve us evermore in thy Faith and holy Fear, guide us constantly by thy Council, and after that receive us to Glory.

Amen.

### **An Evening Prayer for a Family.**

O GOD, the God of the Spirits of all Flesh, the high and lofty one that Inhabitest Eternity, who hast made the Earth by thy power, Establish'd the World by thy Wisdom, and stretched out the Heavens by thy discretion; the Father of Eternity, and Fountain of Mercy, the giver of all good things, the forgiver of all sins, and the comforter of all such as fly unto thee. Lord, we are here present before thee, be thou present with us, and President amongst us; we appeal from the Seat of thy Justice, to the Throne of thy Mercy, beseeching thee to give us a sense of our own Miseries, and an assurance of thy Mercies; let us not be possessed with over much fear, but that with a holy confidence of thy goodness, we may with joy appear in thy presence, in an humble acknowledgment of our sins.

TO this end, we confess that we have sinned against Heaven, and before thee, and are no more worthy to be called thy Children; we have transgressed thy holy Laws and Commandments, not only by our Thoughts and Words, but by our Deeds and Actions; our Iniquities are more in number than the hairs of our Head, and make us seem vile in our own Eyes, but much more in thy sight. Lord, unto thee we confess our sins, O grant us Pardon and Absolution for them; open unto us Penitents, that ever streaming Fountain of thy Sons Blood, that our sins being Bathed therein, we may appear without blemish in thy sight; by his Death mortify our sinful Corruptions, hide them in his Wounds, and bury them in his Grave, that they may neither rise in this life to shame us, nor in the World to come to condemn us.

GIVE us thy holy Spirit, let him purge our Consciences, heal our Corruptions, illuminate our Understandings, confirm our Memories, and consecrate our Souls and Bodies, that they may be fit Temples for thy holy Ghost to dwell in. Be merciful to thy Church, and enlarge her

borders; shower down the choicest of thy blessings upon the heads and hearts of thy Servants, our Sovereign Lord and Lady, King *William* and Queen *Mary*, bless them with length of days here, and with a Crown of Glory hereafter; bless *Katherine* the Queen Dowager, her Royal Highness the Princess *Ann* of *Denmark*, with all the rest of the Royal Family. Bless the Nobility, Gentry, Ministry, Magistracy and Commonalty, our Relations in the Flesh, and Friends in the Spirit; protect all that stand up for thy Truth, but as for thy Foes, let them be ashamed and confounded.

AND now seeing thou hast brought the Night upon us, wherein thou hast ordained man to rest in, we humbly beseech thee, who art the Keeper of *Israel*, who never slumberest nor sleepest, to watch over us by thy Providence; cause thy holy Angels to pitch their Tents round about us, that being freed from the terrors of the Night, and refreshed with moderate rest and sleep, we may the better be enabled to praise thy Name, and to walk before thee in all good Works, and holiness of Conversation, all the days of our lives. Let our Bed, O Lord, put us in mind of our Grave, and our rising from thence of our Resurrection, that whether we wake or sleep, we may be always thine.

AND knowing that thy Name, O Lord, is a strong Tower of Defense, we here commend ourselves this Night, to thy most holy protection; if it be thy Divine Will to call any of us hence in our sleep, O Lord, for thy Sons sake, have mercy upon us, and receive our Souls into thy most blessed Kingdom; but if it be thy heavenly pleasure to add more days unto our lives, add more amendment unto our days, that living we may live in thy Fear, and dying we may die in thy Favor, and in the end, Reign with thee in Glory.

Amen.

### **A Collect for the Night.**

INTO thy hands, O Father, we commend our Spirits, for thou hast redeemed us, O thou God of Truth; into thy most merciful Tuition, and gracious Preservation, do we commend ourselves, our Souls and Bodies, our Relations, our Goods and good Names, all ours, and all that call upon thy Name. Lord, be thou present with them and us, and about our Beds, unto our lives end; let not our fantasies be troubled with vain Imaginations, nor the Dreams and Visions of our heads, like *Nebuchadnezzar's*, make us afraid, but give us quiet and comfortable rest, that our Souls and Bodies being refreshed, we may when we awake, laud and praise thee, and joyfully perform the business of the next day in our particular Callings.

LET our whole life be a serving and glorifying of thee, that we may live in thy Fear, die in thy Favor, and rest from all our Labors, and be blest with thy glorious Vision, enjoying the presence of our blessed Savior, the comfort of thy holy Spirit, and the Communion of thy most holy Saints and Angels, that we, together with them, may ascribe unto thee the Glory of our Redemption from Sin, Satan, Hell, and Death, World without end.

Amen.

### **Prayers for several Persons.**

### **The Husbands Prayer.**

MOST gracious God, have mercy upon me, and upon all those which appertain unto me; in the beginning thou didst Institute Marriage, for the propagation of Mankind, a remedy to avoid unlawful Lust, and for the mutual Comfort and Consolation of thy Children; give me, O heavenly Father, I humbly beseech thee, the assistance of thy Grace, that I may according to thy Commandments, love and cherish her whom thou hast allotted for my help and comfort in this life.

MORTIFIE in me all fleshly Lusts, and let not the heat of unlawful Concupiscence, take possession of me, but grant that we may live in Peace and Unity, and equally praise thy holy Name: *[If any Children]* Bless, O Lord, those Children thou hast bestowed upon us, give us understanding hearts and minds, to bring them up in thy Faith and Fear, and give them obedient hearts to thee, and to all thy Commandments; grant that they may not prove a Curse but a Blessing to us, and thereby attain that reward which thou hast promised to those which honor and obey their Parents.

TEACH me, O Lord, to Govern and Instruct my Family, whereby they may walk in thy Fear; and grant that I may, according to my ability, provide what is necessary as well for their Bodies as their Souls: And do thou, O Lord, endue them with thy Grace, that they may perform their Duties, in Fear and Obedience, not with Eye-service, but in singleness of Heart as in thy presence. Give me, O Lord, I beseech thee a competency to maintain that which thou hast committed to my Charge, and grant that we may in all humility rely upon thy blessed Will, who knowest what is fitter for us then we do for ourselves To whom be all Honor and Glory

Amen.

### **The Wives Prayer.**

O LORD, I give thee humble thanks for calling me to the Honorable State of Matrimony; give me, O Lord, thy heavenly Grace, that I may fear thee, and love, reverence, and obey him whom thou hast appointed to be my head in all good things, to live peaceably and quietly with him; suffer me not to be puffed up with the Vanities of the World, but grant that I may frame my mind and habit suitable to the Estate of my Husband, and adorn myself with that which may become a modest Woman to wear. Assist me, O Lord, that I may with his Consent, prudently and with discretion, Govern his Family, and carefully mind that nothing be wasted, nor permit any evil to be committed in his House.

FURNISH me, O Lord, with those Gifts and Graces which the Royal Preacher described in a good Woman, and endue me with such a Care in the Education of my Children, as belongeth unto my part to perform, that I may live and rejoice to see the prosperity of them in this life, and after this life is ended, grant that we all may be received to thy eternal Kingdom, through Jesus Christ our Lord.

Amen.

### **The Childs Prayer.**

MOST gracious God, to whom the Childs obedience to the Parents is always acceptable, but their disobedience most displeasing, I humbly beseech thee to remove far from me the horrid sin of Disobedience and Rebellion against my Parents; O give me Grace to observe them with all diligence in Duty, obey them in all lawful Commands, and aid and assist them in all their Necessities; give me Grace to receive all their reproofs patiently, and not to perplex them by Stubbornness and bad Courses.

SUFFER me not to scoff or deride at their Age or Infirmary, but rather supply their Wants, and cover their Weaknesses. Forgive, O Lord, the many offenses I have committed against them, increase their days, and preserve them sound in Body and Mind; let them see their Children's Children, to their Comfort and thy Glory; let them Govern me, and the rest of their Family, with Prudence and good Example, that when this life is ended, they may depart hence in peace, and come to thy Kingdom unspotted, through Jesus Christ.

Amen.

### **The Widows Prayer.**

O ALMIGHTY God, who hast promised to be a Father to the Fatherless, and a Husband to the Widow, let thy tender Eye of Compassion look down upon me, and my Children; preserve me and them from all Oppression and Wrong, and relieve us, we beseech thee, in all our Necessities.

BLESS, O Lord, that small portion thou hast lent me, for a competent maintenance of me and mine, O let it be like the Widows Barrel of Meal, never to waste, and like the Cruse of Oil, never to fail. Dispose our hearts to all Obedience, and give us Grace to walk worthy of thee, and thy Mercies which we daily and hourly receive. And lastly, in all our Afflictions, let me put my whole trust and confidence in thee, and praise thy Name for evermore.

Amen.

### **The Orphans Prayer.**

O ALMIGHTY and most merciful Father, thou hast promised that when my Father and my Mother forsaketh me, thou O God, wilt take me up. O Lord, I am now, by thy appointment, deprived of my Parents, who under thee, were the only stay I had in this World. Be thou, O Lord my God, my Father and my Deliverer, teach me to seek thee early, and endue me with thy Grace, that I may be obedient to those whom thou art pleased to place over me.

MAKE me to remember thee my Creator in the days of my Youth, that I may lead my life according to the rule of true Godliness; Govern and Guide, I beseech thee, all my Actions, preserve my Body in health, and my Soul from all evil thoughts which may molest it; add unto me length of Days, Grace and Virtue, and guide my Feet in the way of peace.

Amen.

### **A Prayer for a Young Man or Maid.**

MOST gracious God, vouchsafe to me thy Heavenly Grace now and at all times; more especially in this most dangerous part of my Life, when the heat of Youth, and many temptations do surround me; O preserve me, I beseech thee, as the apple of thine Eye, and though the flesh strives against the Spirit, yet do thou exercise thy power and strengthen my imbecility: Stifle Sin in me at the beginning that it arise not up to a habit, and prevent in me all evil and unworthy thoughts against thy Divine Majesty.

O LORD I recommend unto thee my Soul as a Child that can of itself do nothing; defend me from all enemies Spiritual and Temporal, keep my Soul, and Body, pure, chaste, and undefiled, that I offend not either in thought word, or deed: Give me grace, O Lord, to obey my Parents, and those to whose tuition I am committed; and grant that if thou shalt be pleased to call me to the honorable estate of Matrimony, I may be joined with one, with whom I may serve thee, in peace and holiness, all the days of my Life.

Amen.

### **A Prayer for a Servant.**

O HOLY, and blessed Lord God, who tookest upon thee, the form of a Servant, and wast obedient unto death, even the death of the Cross, that thou mightest work the Salvation of all people, as well bond as free; thou hast been pleased to call me to the State and Condition of a Servant, below many others in the world, O make me humbly submit to it, and always praise and magnify thy holy Name that thou hast given me Health and strength of Body to perform my Duty.

LORD cast forth all murmurings and repinings in me, and all Envy at the prosperity of others; Endue me with meekness and humility, and deliver me from the slavery of Sin, that I may be made a Servant of Righteousness; teach me to understand my duty, and to reverence those whom I serve, accounting them worthy of that honor which appertains to them: Preserve me from Pride, unseemly passions, or disrespectful behavior towards my Superiors; quicken my diligence in business, and grant that whatever I shall take in hand, I may not do it with *Eye Service*, but in *singleness* of heart; and obtain thy Grace and favor for Evermore,

Amen.

### **A Prayer for the fruits of the Earth.**

MOST gracious God, thy Works are to be wondered at through the World; thou makest the grass to grow for the Cattel, and Herb for the service of Man: Thou bringest forth food out of the Earth, and blessest the increase of it: look down O Lord, I beseech thee, upon all the dwellers upon earth wherein we inhabit: That our Land may become fruitful and yield forth plenty in its proper Season.

And O thou, who openest thy hand, and fillest all things Living with good things; fill our hearts with wisdom, and all Christian virtues, that we may bring forth abundantly the fruit of good works, to the honor and glory of thy holy Name And: as thou Crownest the Year with thy goodness, and thy Clouds drop fatness: So grant that we may evermore praise thee for all thy Mercies, from whom cometh every good and perfect gift, to whom be ascribed all honor, power and glory, now, and forever,

Amen.

#### **A Prayer for Seasonable Weather.**

O LORD God, who for our sins art justly displeased at us, and dost now chastise us by keeping back thy rain from watering the Earth; whereby we are in danger of losing the diligent labor of our hands: Pardon, O Lord we humbly beseech our high provocations, and accept of our hearty and true Repentance, and favourably and Mercifully forgive all our transgressions committed against thee.

SHOWER down again thy blessings of Rain upon the Earth, and water it, O Lord, that it may be softened and replenished: But let not immoderately the Floods overflow us, nor the Seed be spoiled under the Clod: But let thy loving kindness renw the face of the Earth' and make the green Pastures rejoice: Hearken unto the Cry of the Poor and Needy, and though we eat our Bread in the sweat of our Face yet punish us not with the Scarcity of it, which is the Staff and Support of our Lives: Lord prosper all our labors, and let us with moderation enjoy the fruit of it, this we beg for thy Sons sake our blessed Lord and Savior.

Amen.

#### **A Thanksgiving after a good Havest.**

WE Bless and praise thy holy Name, O Lord, for sending us Rain from Heaven, and fruitful Seasons, whereby thou hast filled our hearts with Food and gladness: Thou hast made the Grass to grow upon the Mountains, and given Food to the Beasts of the field, and hast filled us with the finest of the Wheat flower, thou hast given Seed to the Sower, and Bread to the Eater, and hast loaded the Earth with thy bounty, that our Barns might be filled.

BLESSED forever art thou O Lord, and magnified be thy Name for these and all others this benefits which thou from time to time hast bestowed upon us; O that our hearts may overflow with love, and our Tongues with expressions of thankfulness to thee; grant that we may never forget nor abuse thy loving kindness towards us, but by a sober and charitable use of these thy Mercies, we may be made fit for a continual supply of them, and at the last be made heirs of thy glorious Kingdom.

Amen.

#### **A Prayer for a Woman with Child.**

O GOD, the Creator and preserver of all things, who in the beginning didst place mankind in unspeakable happiness, and had there continued, had not our first Parents broke thy Divine

precepts given them in Paradise: So that the Earth for their sakes was accursed; and unto us the Daughters of *Eve* for our transgressions thou hast allotted most grievous pains and torments of Body in bringing forth Children.

LORD extend unto me, and to all Women thy Mercy, mitigate the torments thereof, that we may be able patiently to endure the pains of our travel at the hour appointed: And make that easy and light to us, which our defects have made heavy and burdensome; and that wherewith I am now laden, may graciously be delivered from my frail Body: and send us all, good Lord, a safe deliverance, that we may be made joyful and happy Mothers.

VOUCHSAFE unto me and to all that have conceived with child strength to bring forth that which thine omnipotency hath so wonderfully wrought in us, in our greatest perils, O Lord help us, and mightily deliver us; let thy power, might, and Love, be no less manifest in the delivery, than in the forming of thiy Creature, that being through thy goodness, made a joyful Mother I may obtain my perfect strength again, and live to praise thee for evermore, Amen.

#### **A Prayer for a Woman near the time of her Travel.**

O GOD most holy, the speedy helper of all those who rely upon thee, by thy almighty power I was formed, and fashioned in the Womb, by thy tender care I was brought from thence, and by thy Merciful providence, I have been preserved even to this moment in laud and magnify thy holy Name, and implore thy never failing aid in this approaching time of my necessity: O be not far off from me when trouble is nigh at hand, but hear my voice and save me when I call upon thee! mitigate my pains or endue me with patience; and support my Spirits in that great conflict.

LORD perfect what thou hast begun, and what thou hast wrought in secret bring forth I beseech thee into thy most marvelous light; that we may all behold the wonders of thy Wisdom and extol thy power: O Lord in thee alone do I humbly place my Confidence, for thou hast redeemed me, O Lord, thou God of truth; I wholly resign myself unto thee, beseeching thee to have Mercy upon me, and when ever thou shalt be pleased to call me from this Life, Lord fit me for a better, where all sorrows and tears shall be done away, and everlasting joys possess our hearts for evermore.

Amen.

#### **The Midwives Prayer before Deliverance**

MOST gracious God, who by thy never failing providence hast kept me even from my Mothers Womb to this moment, and hast now deputed me the unworthiest of all thy Servants to this great office, for a help and comfort, in that great pain and peril of Child birth: Be with me, O Lord, I beseech thee, and assist me in this great work, which I am now ready to undertake; prosper thou, O Lord, the work of my hands, O prosper I beseech thee, my handy work.

O PUT thy fear into my heart, that I may be as sincere to the Poor as to the Rich, to save life and not to destroy, let me not be too timorous, nor too violent, but endue me with those virtues and graces, which thou knowest most convenient for me, and give a Blessing to this undertaking, preserve me I humbly beseech thee, in the dangerous times, from contagion, infection, or any bodily diseases, which may be received from sick Persons.

AND as thou hast by thy Almighty power made her Conceive, and hast now even brought it to the Birth, so give her strength also to bring forth: Support her Spirits in her labor, bless the endeavors of those who are present with her, preserve the life of that which struggles in her Womb to be delivered: And let us behold the operation of thy hands, to all our Joy and Comfort: Lord hear our Prayers, and let our cry come unto thee; save her, and help her, we humbly beseech thee, O Lord. *Our Father, &c.*

#### **A Thanksgiving after Deliverance.**

FORASMUCH as it hath pleased thee, O Almighty God, of thy gracious Goodness, to ease me of my pains and deliver me of my burden, and from the great danger and peril of Childbirth, I here humbly prostrate my Soul and Body before thee, to be unto thee a reasonable, lively, and living Sacrifice, holy and acceptable in thy sight, giving thy Divine Majesty infinite and unfeigned thanks for this thy gracious preservation of me, and delivering me out of this great danger of Death, under which I might have perished, had not thy mercy and goodness embraced me on every side.

TO thee alone, most heavenly Father, be given and ascribed all Praise and Thanksgiving, now and forever; as thou hast been graciously pleased to give me a Child, so Lord, give me thy Grace which is sufficient for me, to devote and consecrate it wholly to thee, and thy service; to this end work mightily in it, by thy holy spirit, sanctify it from the Womb, not whilst it hangs upon the Breasts, but so long as it shall breathe in the Land of the Living, until thou translate it hence to Reign with thee in Glory.

Amen.

#### **A Prayer for one near any Temptation.**

O MERCIFUL God, thou exercisest thy Children with sundry Trials and Temptations, leaving them to themselves, as thou didst *Hezekiah*, to the end he might see his frailty; some like *St. Peter*, thou exposest to the boisterous Winds of Satan's Winnowings; and others, like *St. Paul*, to the blows of the Adversaries vehement Buffetings; O God, thine only Son thou didst not exempt from Satan's sharpest and stoutest Trials, when thou conductedst him into the Wilderness to be tempted of the Devil.

IF thou, O Lord, shouldst permit me in like manner to be tried and tempted, suffer me not at any time to be overcome, but hold me up by thy Almighty power, animate by the presence of thy blessed Spirit, and let thy Grace be ever sufficient for me, whereby I may foil my Enemy, and in the end get the Victory; detect his Policies, discover his Subtilties, defeat his doings and dealings which are against me; to this end endue me with such Wisdom, as may



make me foresee his Stratagems, such vigilancy as I may avoid his Snares, which he prepares for my Souls destruction.

LET no temptation take me, but what is common to Man, try me not above my strength, but with the temptation make me a way to escape; let me never yield to the motions of Satan, suggesting unto me Death or Desperation, but grant me patience to expect the hour of my Departure, my Souls Separation, the dissolution of my Body, and deliverance from the misery of this wretched World; let my trouble be without distress, my perplexity without despair, my persecution without forsaking, and my casting down without destruction; if Tears fall from my Eyes, in thy good time wipe them away, and preserve them in thy Bottle, that they may be precious in thy sight.

O LORD, if thou leavest me for a while, draw nigh again unto me in great Compassion; cover my head in my spiritual Conflicts; let thy Love be my Banner, thy Faithfulness and Truth my Shield and Buckler; let no trial surprise me, but give me a right Judgment, that I may count it all Joy when I fall into divers Temptations; O let not my heart be hardened by them, as the *Israelites* were who provoked thee in the Wilderness, but sanctify all thy visitations unto me, that I may be bettered and reformed by them, that my Faith being tried, patience may have her perfect work in me entire, lacking nothing.

I KNOW, O Lord, in all thy Temptations thou ever hast one end, and Satan another; thou triest me to the end, that being faithful, thou mightest give me a Crown of Life, but Satan seeks to seduce me to Wickedness; but O holy Spirit, thou preserver of all Men, keep me by thy Grace, and strengthen me by thy Power, be present with me, and president in me, and as thy sufferings abound in me, so let thy consolation much more abound; and in the midst of my greatest Agonies of Mind, let thy Comforts refresh my disquieted Soul.

LORD, let thy mighty Hand, and stretched-out-Arm, be now and always my Defense, thy mercy and loving kindness in Christ Jesus thy dear Son, my Salvation, thy true and holy Word my Instruction, thy Grace and holy Spirit my Comfort and Consolation.

THE peace of God which passeth all Understanding, keep my Heart and Mind in the love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, Son, and Holy Ghost, be with me, and remain with me and mine, and with the whole Church of God, from this time forth, and for evermore.

GOD be merciful unto me, and bless me, the Lord lift up the light of his Countenance upon me, and be merciful unto me, and grant me his everlasting peace.

Amen.

### **A Prayer for one afflicted in Mind.**

O FATHER of Mercy, and God of all Consolation, vouchsafe I beseech thee, relief and succor, unto me a wretched Sinner, who am much tormented in Mind, and afflicted in Conscience; Lord, I am afraid of thy Judgments, and the severe Threatenings written in thy Law against those sins I have committed, but, O Lord, break not the bruised Reed, nor

quench the smoking Flax; wound not my humble and contrite Heart, but revive my Spirit that goes mourning all the day long; though Satan thinks thou hast smitten and forsaken me, yet frustrate his hopes and expectations; leave me not destitute of thy Grace, as a prey unto the Enemy of my Soul, but mightily preserve, and evermore defend me.

AND though my Conscience accuses me, my Memory witnesses against me, and my Reason condemns me; though I am overwhelmed in discomfort, and have lost the voice of joy and gladness, and have neither worth to appease thy wrath, nor patience to endure thy trial, yet send me, O Lord, the comfort of thy holy Spirit into my heart, that I may not be swallowed up with overmuch heaviness, but may rejoice in thee with joy unspeakable and full of Glory: Open, and set open, the Gate of thy Mercy, to the greatness of my Misery, for my mind is sorrowful, my heart heavy, my spirit is oppressed, my words are stopped with sighs, and my complaints watered with tears.

IN executing thy Judgments, Lord, remember Mercy, try me not least I be condemned; weigh not my offenses, but pardon my offenses; sanctify all those means unto me which may afford me relief, as Prayer, Conference, Meditation, reading and hearing of thy Word, and receiving the Sacrament of the Body and Blood of thy Son, and my alone Savior and Redeemer; mitigate my extremities, abate my fears, and moderate my afflictions; let not Night Visions, like *Nebuchadnezzar's*, make me afraid, but when I awake, stay me with Flaggons, and comfort me with Apples, thy precious promises, which are pleasant to the Soul.

RECTIFIE my Understanding, as in the days of Old, and Drink no longer unto me in the Cup of Affliction, but in the Chalice of refreshing, that I may pay my Vows unto thee, and call upon thy Name in the sight of all thy Congregation; but if it be thy good pleasure to try me, and not take away this Cup from me, confirm my Faith, and continue unto me that Hope which is to be revealed; to this end, cause me with the Eye of Faith to look up to thee, who chastisest me, and wait for the appointed time of my delivery out of all my Troubles.

LORD, suffer me not to be swallowed up with despair, but vouchsafe me a full assurance of thy Mercy, that thou wilt never leave me, nor forsake me, but wilt be in life my God, in death my Deliverer, and after death my Eternal Rewarder. Lord hearken, and incline thine Ear unto these my Requests for thy Sons sake, my only Lord and Savior. *Our Father, &c.*

THE Grace of our Lord Jesus Christ, the love of God the Father, and the most comfortable Fellowship of God the holy Ghost, be with me, bless, preserve and keep me, both in Soul and Body, in Goods and good Name, in Life, Health, Peace and Godliness, together with thy whole Church, and all that appertain unto me, now, and for evermore.

Amen.

#### **A Prayer to be used in behalf of one troubled in Mind.**

ALMIGHTY God, the only Guide and Comfort of our Souls, and to whom alone we fly for succor in all afflictions; O Lord we presume now to appear before thee in behalf of this thy afflicted Servant, Support him I beseech thee, in his greatest conflicts, silence and appease

his troubled Spirit, that he may quietly hearken to thy blessed Words of, *Come unto me all ye that labor, and are heavy laden, and I will give you rest.*

THOU hast solemnly proclaimed, O Lord, in thy holy Scripture, that thou dost not delight in the death of a Sinner, but rather that he should turn from his Wickedness and live. O make him with joy feel his Soul turning to thee, since no satisfactory Comfort can be acquired but only in thy love and favor which to all thy Servants is better than life itself; We beseech thee, speak peace to his Conscience and say unto him and all that are here present, that thou art our Salvation.

ENDUE him with thy Grace, give him peace of Conscience, and joy in the Holy Ghost; O give him the Comfort of thy help again, and Establish him with thy free Spirit: quicken him, O Lord, for thy Names sake, and for thy Righteousness sake bring his Soul out of this trouble: Put gladness into his heart, and restore him again if it be thy Blessed will, that he and we may Evermore rejoice in thee, who art the Father of all Mercies and the God of all Consolation, to whom be Glory and Praise now, and for Evermore.

Amen.

### **Meditations for the Sick.**

O GOD, thou dost what thou pleasest in Heaven and in Earth, in the Sea, and in all deep places; thou art full of Compassion and tender Mercy, long suffering and aboundest in goodness and truth, thou alone forgivest Sins and savest all those, that trust in thee, in time of affliction.

I KNOW that all Flesh is Grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the Word of thee, our God, shall stand for Ever: In thy word therefore, and gracious promises is my hope, which is my greatest Comfort in my affliction.

IN the multitude of thy thoughts within me, thy Comforts shall delight my Soul; I will rejoice even in the midst of my tribulation, and glory in thy Holy Name, who makest all things work together for good to them that love thee: Though I walk through the valley of the shadow of Death, I will fear no evil, for thou art with me, thy rod and thy staff doth Comfort me.

WE are but of Yesterday, and know nothing; because our days upon Earth are as a shadow: When thou with rebukes dost correct Man for iniquity, thou makest his beauty to Consume away like a Moth: Surely every Man is vanity; my time is in thy hand: Make thy face to shine upon thy Servant: Save me for thy Mercies sake.

HIDE not thy face from me; put not thy Servant away in thine anger: Thou hadst been my help, leave me not, neither forsake me, O God my of salvation: Thou shalt show me the Path of Life, in thy presence is the fullness of joy, and at thy right hand there are pleasures for Evermore.

WE have had Fathers of the Flesh which corrected us, and we gave them reverence, shall we not much rather be in Subjection to the Father of Spirits, and live: he draweth the mighty with his power; he riseth up, and no Man is sure of Life.

WE have received good at the hands of God, and shall we not receive Evil? Affliction cometh not forth of the dust; neither doth Travail come forth of the Ground: Let us search and try our ways▪ and turn again to the Lord, for though our outward Man decay, our inward Man is renewed.

WE are chastened of the Lord, that we should not be Condemned with the World: For we had the sentence of death in ourselves, that we should not trust in ourselves, but in God that raised the dead, who hath delivered us from so great a death, and doth deliver: And in whom we trust, that he will yet deliver us.

BUT we know that all things work together for good to them that love God: Let them that suffer according to the will of God, commit the keeping of their Souls to him in well doing, as unto ae Faithful Creator. We that are in this Tabernacle, do groan, being burdened.

I KNOW, O Lord, that thy judgments are just, and that thou of very faithfulness hast caused me to be troubled O let this lightaffliction, which will quickly pass away, cause unto me afterward a more excellent and eternal weight of Glory.

REMEMBER, I beseech thee, that thou hast made me as the Clay, and wilt thou bring me into the Dust again? Deliver me, O Lord, from Eternal Death, in that day wherein Heaven and Earth shall be dissolved, when thou comest to judge the Earth, I know thou wilt bring me to Death, and to the House appointed for all Living.

**A Prayer to be used by a sick Person.**

O GOD, my Creator and Preserver, thou hast made me after thine own Image, in Knowledge, Holiness, and Righteousness, but I have sinned, most holy Father, against Heaven, and against thee, and am no more worthy to be called, or reckoned amongst thy Children; for this Image of thine I have defaced, I have filled my Understanding with Ignorance, my Will with Stubbornness, my Affections with Perverseness, my Heart with Deceitfulness, and my whole Life with Disobedience; ever since I drew my Breath, I have drunk Iniquity like Water, so that I can expect nothing but Death, and to be Arraigned at the Bar of thy Justice, there to receive an irrevocable Doom.

BUT O most merciful God, for thy dear Sons sake, blot out all my Offences, and receive me Graciously; enlarge my patience to endure thy Trial, and lay no more upon me than I am able to bear; give a happy issue unto all Temptations, and make a way for me to escape, and in the end, grant me a full Deliverance. As thou hast made me of Dust, so thou canst take from me my breath, and cast me forth again to that Earth from whence I was taken; but I humbly beseech thee, for to spare me a little, that I may recover my health and strength, before I go hence, and be no more seen.

I CONFESS, O Lord, there is no soundness in my Flesh, because of thy Displeasure, nor any rest in my Bones; by reason of my sin; my heart panteth, my strength faileth, and my beauty consumeth away like a Moth fretting a Garment. O Lord, if it be thy holy Will, ease my Agonies, mitigate my Extremities, be mindful of my Sorrows, and be merciful unto my Sins; redeem my Life from Destruction, strengthen my Weakness, heal my Malady, and cause me again to walk before thee, in the Land of the Living, but if thou hast determined to call me hence, thy Will be done; grant me patience under thy Correction, and a lively Faith in the All-sufficient and Efficacious Merit of Christ my Savior; seal unto me a free, and a full pardon of all my sins, in the Blood of thy dear Son, and say unto my Soul, that thou wilt be my Salvation.

IN assiance of thy merciful Absolution, cause me to confess mine Iniquities, and fill my heart with such a Godly sorrow, as may work my Repentance unto Salvation, never to be repented of; sprinkle me with the Blood of Jesus, and purify me from my daily Pollutions, that being washed, justified, and sanctified, I may be presented unto thee, without spot or wrinkle; let nothing separate me from the love of thee, grant me thy preserving Grace, that dying, thine Angels may convey my Soul into *Abraham's* Bosom, there to reign with thee, World without end.

Amen.

#### **A Prayer to be said by the Friends of the Sick.**

O LORD, our God, and great Creator, thou madest us innocent, but by sin we have brought Death and Destruction upon ourselves, for we have profaned thy Sabbaths, contemned thine Ordinances, cast thy Word behind our backs, lived in all sin and sensuality, spiritual slumber and security, so that thou mightest justly cut us off from the Land of the Living, and give us our Portion with Hypocrites, where there is weeping and gnashing of Teeth.

BUT, O Lord, for thy Mercy sake, and for the Merits of thy Son spare us a little, and give us space of amendment, before we go hence, and be no more seen; correct us in thy Mercy, and not in thy Justice, lest we should be consumed and brought to nothing; whilst we live, teach us to die daily, to mortify the deeds of the Flesh, and to contemn the World, with the Vanities thereof; wean us from inordinate Self-love, that we may not endear ourselves too much to these Transitory lives of ours, but may be ready and willing to depart, when it shall stand with thy good pleasure to call for us; take away from us the bitterness of Death, and sweeten by the Cross of Christ these Waters of *Marah*, that we may sigh and lament in ourselves, desiring to be delivered from the Bondage of Corruption, into the Glorious Liberty of the Sons of God.

LET our lives, and the life of this thy sick Servant, be now and ever precious in thy sight, look mercifully upon him that is grieved with sickness: Lord, if thou wilt, thou canst make him whole, send him therefore help and health from thy holy place, and evermore mightily defend him; let the Enemy have no advantage against him, nor the Wicked approach to hurt him, but be thou present with him, strengthen his Faith, increase his patience under thy

Correctinghand, raise him up from his sorrowful Bed, and if thou art pleased longer to exercise him, lend him strength to endure thy Trial.

BUT if thou hast determined to take him hence, Lord, certify unto him how long he hath to live, make him to know his end, and the measure of his days, that by Prayer and Repentance, he may provide wisely for his last end, and be found of thee in peace, and enjoy everlasting happiness; dispose his Meditations aright for Mortality, and at that last hour, make him to deny himself in renouncing his Justification by any inherent worth or righteousness, and in all sorrows and sufferings let thy comforts rejoice his Soul.

TO this end, mortify in him the Corruption of Nature, quicken him with the Soul of new life, and establish him with thy free Spirit; purge his heart from all worldly thoughts, and his mind from carnal desires, motions and affections; wash his Soul and Body with the Blood of Christ, and sanctify him throughout in Spirit, Soul and Body, with the Grace of thy holy Spirit, that departing in the true Faith, not casting away his confidence, nor hope of rejoicing, in full assurance of a blessed Resurrection, he may have boldness in the day of the Lord Jesus, and so pass from Death to Life, and be ever with thee to behold thy Glory; grant this for the sake of thy dear Son, our Lord and Savior.

Amen.

**Another Prayer to be used by those that are about the Sick.**

O LORD our God, thou art the Judge of all the Earth; we Dust and Ashes, vile and miserable Sinners, do here in all humility cast down ourselves before thee for our Sins, which are the occasion of all the evil of punishment thou▪ inflictest on the Sons and Daughters of Men. Lord hear us, and forgive whatsoever is past, and grant that we may forever hereafter serve and please thee through newness of life, walking before thee in holiness and righteousness all our days; and because the days are evil, give us Grace to redeem the time, that numbering our days aright, we may apply our hearts unto true Wisdom; make us constantly to eschew evil and do good, to seek peace and ensue it.

LOOK with thine Eye of Mercy and Compassion upon this thy Servant, who is grieved with Sickness; sanctify this thy Visitation unto him, that those Graces which thou hast begun to work in him, may be strengthened, increased, and by degrees perfected; restore unto him the voice of joy and health, that the Bones which thou hast broken may rejoice. And seeing we have need of patience, send this thy Servant such a degree of patience and consiency, that he may continue thy Faithful Soldier and Servant unto his lives end; work in him a sense and seeling of sin, and true sorrow for the same, which may cause repentance unto Salvation never to be repented of.

O LORD, if it be not thy good pleasure to raise him up from his Bed of languishing, prepare his heart for Death, and his Soul for Heaven, and wash away his Sins in the Blood of Jesus; wean his affections from the love of this World, and set them on those things which are above, that being absent from the Body, he may be present with thee, O Lord. Repair in this thy Servant thine own Image, and renew it in knowledge, holiness, and righteousness, that

thou mayest acknowledge him for thine; raise him up from the Grave unto the Resurrection of Life, and forever satisfy him with thy likeness, and transform him into the same from Glory to Glory.

Amen.

**A Prayer to recommend the Soul to God when it is departing the Body.**

O MOST Gracious God, we commend into thy holy hands the Soul of this thy Servant, beseeching thee to defend it from all evil, and from thy wrath, which he hath deserved; let thy holy Angels receive this Soul from this ruinous habitation of Clay, and carry it unto the bosom of thy dear Son; O say unto this Soul, this day shalt thou be with me in Paradise, and fear not, for it is my Fathers pleasure to give you a Kingdom.

GIVE unto his decaying Body, a blessed and a glorious Resurrection, to his weary and afflicted, his penitent and redeemed Soul, a portion in the blessed sentence of the right hand amongst the happy Children of thy Father, who shall receive the Kingdom prepared for them from the beginning of the World; let his Soul dwell in heavenly Mansions, be supported with thy hope, comforted with a holy conscience, rejoice in a confirmed pardon, be recreated with the visitation of Angels, and be arrayed in white to follow after the Lamb whither soever he goeth.

**A Prayer for a Soul departing.**

O LORD, remember the good things which by thy Grace, and by the Inspiration of thy holy Spirit, thy Servant hath performed, and remember not his evil Deeds, nor the frailties of his Youth, which by the weakness of the Flesh, and the temptations of Satan, and the vain contingencies of this World, have afflicted and humbled his poor, but penitent Soul. O God, remember thy only Son did die for these, and thy blessed Spirit occasioned the other; and for whom thou hast given thy Son▪ and to whom thou hast vouchsafed to give thy Spirit, give thy eternal Pardon, and thy everlasting Glories, through Jesus Christ our Lord.

Amen.

**An Act of Resignation when a Friend is deceas'd.**

O ETERNAL God, who bringest good out of evil, comfort out of sorrow, and after a gentle visitation dost refresh thy Children, have mercy upon us, and return to us with thy loving kindness, exchanging our present sorrow into the advantages of holiness and blessing. Thy Judgments, O Lord, are unsearchable, and thy ways past finding out, but we will bless thy holy Name at all times, for thou, O Lord, hast given, and hast taken away, blessed be the Name of the Lord.

BE thou now, and forever, what thou hast so graciously promised; a Father of the Fatherless, a Husband to the Widow, and a God of Comfort to them that mourn in secret. Grant that we thy Servants may not weep as them without hope, neither murmur at thy dispensation, nor

complain of anything but ourselves, nor desire anything but that thy Will may be done, nor do anything but what is agreeable to thy holy Word and Commandment.

GRANT O Lord, that when thou smitest any of us it may increase thy fear in us, and when thou dost good to any of us in smiting or forbearing, in chastising or Comforting it may increase thy love in us: And let thy holy Spirit so prevail over all our wills and understandings, our Affections, and the outward Man, our interests and our hopes, that we may live in this World pleasing to thee, and may depart out of this World with the peace of a good Conscience, and may attain to a joyful Resurrection in the last day, and to a participation of thy Glory through Jesus Christ our Lord.

Amen.

### **A Meditation after Recovery from Sickness.**

O COME hither and behold the Works of the Lord, how wonderful he is in his doings towards the Children of Men: O come hither and hearken all ye that fear God; and I will tell you what he hath done for my Soul: I called unto him with my mouth, and gave him praises with my Tongue: O Lord my God, I cried unto thee, and thou hast healed me.

THOU Lord hast brought my Soul out of Hell: Thou hast kept my Life from them, that go down to the pit: O what great troubles and Adversities hast thou shown me, and yet didst thou turn and refresh me! yea and broughtest me from the deep of the Earth again: Praised be god which  $\langle \diamond \rangle$  not cast out my Prayer, nor  $\bullet\bullet$ ned his Mercy from me.

LORD what is Man that thou hast respect unto him! Or the Son of Man that thou so  $\bullet$ regardest him: The Lord is Righteous in all his ways, and holy in all his Works: The Lord is nigh unto all them that call upon him; yea all such as call upon him faithfully: He will fulfil the desire of them that fear him: he also will hear their Cry and will help them.

SING Praises unto the Lord, O ye Saints of his, and give thanks unto him for a remembrance of his Holiness: for his Wrath endureth but the twinkling of Eye, and in his pleasure is Life: Heaviness may endure for a Night, but joy cometh in the Morning: Praised be the Lord daily, even the God which helpeth us and pouereth his benefits upon us.

HE is our God, even the God of whom cometh Salvation: God is the Lord by whom we escape Death: I will be glad and rejoyce in thy Mercy: For thou hast Considered my trouble, and hast known my Soul in adverbity, thou hast turned my heaviness into joy; thou hast put off my Sackcloth, and girded me with gladness.

PRAISE the Lord, O my Soul: And all that is within me Praise his holy Name: Praise the Lord, O my Soul; and forget not all his benefits, Which forgiveth all thy Sin, and healeth all thine infirmities: Which saveth thy life from destruction and Crowneth thee with Mercy and loving kindness: I shall not die but live, and declare the works of the Lord: The Lord hath chastened me, and corrected me, but he hath not given me over unto Death.

### **A Thanksgiving after Recovery from Sickness**



OMNIPOTENT Lord God the Author of Life, who bringest down to the Grave and raisest up again, I most humbly confess to the Glory of thine infinite Majesty, that if thou hadst not out of thy tender Compassion blessed and sustained me in my sickness, I should have gone down to the Gates of Death; but it was thy goodness, and loving kindness to spare and deliver me from all dangers: Let me forever Praise and glorify thy holy Name for this and all other thy Mercies towards me.

THOU art gracious when thou smitest me, but I cannot express thy infinite sweetness, when thou Relievest my necessity, when thou sustainest my Sorrows, when thou dost deliver me from thy Wrath, when thou hearest my prayers, and when thou pourest thy Benefits upon me: O give unto me thy unworthy Servant a thankful Heart, and obedient and loving Spirit, a carefulness of my Duty, Charity, and Humility, Zeal of thy Glory, and a submission to thy Divine will and Pleasure: that serving thee in all things, I may be conducted at last to thy Heavenly Kingdom.

TEACH me always to remember my latter end, and that this Life is but a shadow, that declineth, and withereth like Grass; But thou O Lord shalt endure forever, for thou art the same, and thy Years shall have no end: Bring me by an unchangeable love and obedience to thee in all the changes and chances of this mortal Life; for his sake who loved me, and gave himself for me, even thy Son, and my alone Savior.

Amen.

#### **A Prayer before a Journey.**

O MOST gracious and Merciful Lord God who art a God a far off, as well as nigh at hand, be pleased to send thy holy Angel before me thy Servant, to defend me in this my journey from the heat of the day, and the Cold of the night, from the Arrow that flies at Noon, and the evil Spirits that walk in darkness, from errors and falls, from precipices and fracture of bones, from Robbers, evil intentions, and bad accidents, from violent Weather, and violent Fears, from all impressions of evil Men, and evil Spirits; let this Journey be safe and useful to me thy Servant, Comfortable to my Relations, and holiness to thy great Name.

THE Lord bless me and keep me, the Lord make his Face to shine upon me, and be gracious unto me; keep me from all evil, and lead me into all good by the Conduct of thy good Spirit; let thy providence and love, be my defense and security, thy Grace be my portion, and thy Service my Employment; do thou O Lord, go in and out before me, and keep me in all my ways, and lead me in thy Paths: bring me back again in peace and safety, and prosper all my innocent and holy purposes; and when the few and evil days of my Pilgrimage are ended, do thou of thy infinite Mercy bring me to the Regions of holiness and eternal peace, through Jesus Christ our Lord.

Amen.

#### **A Thanksgiving after a Journey.**

O GOD, the great Creator and preserver of all Men, I give thee humble and hearty thanks for thy great Mercies shown unto me, all the days of my Life; how often O Lord, hast thou turned away thy Face from my sins, and made as if thou perceivest them not? How often mightest thou have withheld thy hand of preservation from me, and yet thy patience hath extended so far towards me, that thou hast suffered no prejudice to befall me? And as I owe thee infinite thanks for thy former preservations, so now I am further obliged to thee, that thou hast at this time not only guided me to the place, whither I designed to go, but hast also brought me back in safety, and in my absence hast preserved all things unto me.

GIVE me thy Grace, O Lord, to be always mindful of these, and all other thy Mercies towards me, and make me truly thankful unto thee for them; and grant that as by this thy Mercy I have well finished my affairs abroad, and am returned safe to this my Temporal habitation; so grant that my Spirit after this Pilgrimage here on Earth, may return to thy Heavenly mansion, and there dwell with thee forever, and that for the sake and merits of Jesus Christ, my Lord and Savior.

Amen.

#### **A Prayer before a Voyage.**

OETERNAL God, even the God of our Salvation, the hope of all the ends of the Earth, and of them that remain in the wide Ocean; under the shadow of whose Wings we are always secure, and without whose protection we cannot expect safety; I have been, O Lord, preserved by thee until this moment from many dangers, for which I have not expressed my thankfulness in acknowledging those daily blessings I have received from thee; but O Lord, forget and forgive those manifold sins which I have Committed against thee, and blot them out of thy Book of remembrance.

PURGE me O Lord, I beseech thee from all vile affections, and grant I may bring forth the Fruits of the Spirit; go along with me with thy blessed Spirit in this my Voyage, preserve me from Pirates, Robbers and Enemies, defend me from Rocks, Sands and Shelves, and keep me from Thunder and Lightning, Storms and Tempestuous Weather, or any other danger that may dismay me. To thee, O Lord, I commend my Body and Spirit, to dispose of me according to thy holy Will and Pleasure; if thou art pleased to call for my life upon the surface of the Waters, I know thy Almighty Word can command the Sea to give up her Dead at the last and great audit.

BUT if thou hast determined to bring me safe to my desired Haven, give me thy Grace which is sufficient for me to walk according to thy holy Will in all things; make me to lay hold of eternal Life, which as the Anchor of Hope, is both sure and steadfast; keep me from all temptations Ghostly and Bodily, and from sudden Death, and in thy good time bring me to the Land of the Living, there to reign with thee for evermore.

Amen.

#### **A Thanksgiving after a Voyage.**

O IMMORTAL God, I have seen thy Works O Lord, and thy Wonders in the Deep; thou spakest the Word and the stormy Wind arose, which lifted up the Waves thereof, but when we cried unto thee, thou madest the Storm to cease, so that the Waves thereof were still; then did we rejoice because we were at rest, and thou broughtest us safe to that Haven where we would be: O that men would therefore praise thee, O Lord, for thy Goodness, and declare the Wonders thou dost continually for them.

I BLESS thy holy Name, for conducting me through those many dangers which encompassed me, and praise thy Mercy that the Deep hath not swallowed me up, and that I am not gone down into the place of Silence. I also praise thy holy Name, and admire thy loving Kindness towards me, that thou hast not delivered up my Body and Goods as a prey into the hands of unreasonable Men, but hast brought me to my desired Haven, and at last hath returned me back in safety to my Habitation.

O LET me never forget to pay those vows I made to thee, when I was in trouble; but give me an awful sense and apprehension of thy great power, and possess my Soul with a true reverence of thy Divine Majesty; that I may evermore serve thee in holiness and Righteousness all the days of my Life; Endue me with thy holy Spirit that I may become acceptable in thy sight, and may be fitted at length for future Glories this I beg for thy Son Jesus Christ sake, my only Savior.

Amen.

### **A Prayer in a Storm.**

O LORD, our God, thou hast commanded us in the day of Calamity to call upon thy Name, and thou hast promised to hear us; Lord, I fly unto thee, who art a sure refuge, thy Floodgates are opened, and the Floods lift up their lofty waves. But thou O Lord, most high art mightier than the noise of many Waters; yea, than the mighty Waves of the Sea: Thou canst in a moment if it stand with thy Divine will and pleasure, rebuke the Winds and the Sea and this Storm into a Calm

I KNOW I justly deserve, to be cast away and utterly to be rejected by thee; but Lord save us or else we perish, accept of my unfeigned Sorrow for all my sins and transgressions, and endue me with a steadfast resolution to forsake them; be merciful unto us, O God, be merciful unto us, and save us from perishing in these deep Waters; O refresh us with thy Mercy and that soon, lest we go down into the place of silence; O comfort us in this great distress, that though the Sea rage and swell, our hearts may be quiet and still in this time of our disconsolation.

AND as I earnestly desire to be protected from this great Peril and danger which now terrifies us, so I earnestly beseech thee, that thou wilt forever fill my heart with such an awful dread of thy Majesty, that I may fear thy Name and praise thy power in the great Congregation; awake my dull and drowsy Soul, from the sloth of Sin, and renew a right Spirit within me; fill me with the gifts and Graces of thy holy Spirit, that I may live the life of the Righteous, and never forget thy loving kindness; save us now from death I beseech thee,

from the merciless Waves who are now ready to swallow us up, and bring us home in safety for thy Son Jesus Christ his sake, our only Lord and Savior,

Amen.

### **A Thanksgiving after a Storm.**

I PRAISE and glorify thy holy Name, O Lord, for all thy mercies and blessings vouchsafed unto me, especially for this thy last great Deliverance, wherein I was encompassed in that wide Ocean, whom thou hast set bounds and limits to; if thou, O Lord hadst not been on my side, the Sea had swallowed me up quick, and I had gone down into the deep of silence; but thou hast been my God and my deliverer, and hast put a new Song into my Mouth, even a Song of Praise, and Thanksgiving unto my God.

I ACKNOWLEDG O Lord, that thou art the God of all the Earth, and of them that remain in the broad Sea; Blessed forever, and magnified be thy Name, that thou hast not cast me out of thy sight, nor turned thy Mercy from me; I have escaped thy raging Sea, and the noise of the proud Waves have done me no harm; if thy Almighty providence had not protected me, the Streams had gone over my Soul: But the stormy wind and Tempest I have narrowly escaped, the storm is ceased, and I am safely delivered.

AND now what shall I render to thee O Lord, for this and all other thy great benefits? I will offer up unto thee, the Sacrifice of thanksgiving, and will pay those vows I so solemnly made unto thee when I was in trouble; I will evermore remember, that my help is in the Lord who made Heaven and Earth, and that thou art that God that can and will deliver me; let this thy mercy and lovingkindness never depart my memory, but let me praise thy goodness and sing of thy power, unto my lives end.

Amen.

### **A Prayer in time of Thunder and lightning.**

O MOST mighty, and terrible Lord God, before whom the Earth shakes and the Heavens drop at thy presence; thou overturnest the mountains by the roots and removest them in thy anger; thou dost great things and thy ways are past finding out; yea thou dost wonders without number: Thy voice O Lord, is very powerful, full of Majesty, that it rends the Air, and casts forth flames of Fire. Thou canst, O Lord, at this time, tear us in pieces, and none can be able to deliver us, for there is none but thee alone that delivers after this sort.

O WHO would not dread thy Allglorious Name, O Lord? Who would not stand in awe of thy Majesty? Who would not fear thy Judgments, when thou shoots forth thy Arrows of Thunder and Lightning? It is of thy mere Mercy, O Lord, that we are not at this time consumed, but that thy tender compassions fail not toward us poor, but miserable Sinners; the blast of the breath of thy Nostrils, can drive us like Chaff before the face of the Wind, and chase us into the bottomless Pit, from whence there is no Redemption.

BUT thine Eye, O Lord, hath spared us, and we are yet alive, O make us living Monuments of thy Mercy, that we may work out our Repentance unto Salvation, and let it be such a Repentance never to be repented of; possess my heart with such a fear and a love of thee, that I may tremble at thy Word, and melt at the sight of thy Judgments; deliver me, I humbly beseech thee, in that great day of thy appearance, and let me not be in the number of *Depart ye Cursed*, but among those whom thou callest, *Come you blessed of my Father, inherit the Kingdom prepared for you*. This I humbly beg for thy Sons sake, our only Lord and Savior.

Amen.

### **The Mariners Prayer.**

O GOD, the great Creator of Heaven and Earth, thou dost whatsoever thou please in the Sea, and in all deep places; I, the most unworthiest of all thy Servants, am at this time called upon to behold thy Wonders in the Deep, and to perform my Duty in great Waters. Guide me, I beseech thee, in all times and in all places; be thou our skilful Pilot to steer us, and protect us from all Dangers, and rebuke the Winds and the Seas when they molest us; preserve our Vessel from being rent by the loud cracks of Thunder, or from being burnt by Lightning, or any other accident; keep us and save us from tempestuous Weather, from bitter Frosts, Hail, Ice, Snow, or Whirlwinds, and from Captivity and Slavery.

TEACH me, O God, to remember thee my Creator in the days of my Youth, to continually think upon thee, and to praise thy Name for all thy Mercies; bless all our Friends, I beseech thee, that are on Land, and let their Prayers for us be acceptable in thy sight, and grant that our next meeting together may be for the better, and not for the worse, even to the praising and magnifying of thy holy Name, and the Salvation of our own Souls, in the great day of the Lord Jesus, to whom with thee, and thy blessed Spirit, be ascribed all Honor, Power and Glory, Adoration and Subjection, now and for evermore.

Amen.

### **The Soldiers Prayer.**

O MOST Omnipotent Lord God, Heaven is thy Throne, and Earth is thy Footstool, and the whole Host of Heaven continually pays obedience to thee. O Lord, I present myself before thee, acknowledging my own vileness, but thy infinite goodness, my own weakness, but thy infinite Power and Majesty. O thou that teaches our hands to War, and our fingers to Fight, endue me with a courage and resolution to run through those difficulties I may meet withal, and when any engagement presents itself for the public good of my King and Country, then, O my God, animate me with that vigor and Christian fortitude, that I may overcome all those which oppose thee, and thy people.

PRESERVE me, I beseech thee, and bless me in all my Enterprises; save me from Death, and cover my head in our day of Battle; prosper our Arms with good success, make our Religion and Country, like the House of *David*, grow stronger and stronger, but let the Enemy, like the House of *Saul*, grow weaker and weaker; let no covetous desires, greediness of spoil, ambition, vain-glory, hatred, malice, uncharitableness, or anything that exalts itself against

thee and thy Kingdom; ever take hold of me, keep me from all Atheism, Infidelity, Blasphemy and Profaneness; from all Rioting, Chambering and Wantonness; grant that I may do no violence to any man, nor accuse no man falsely, but be content with my Wages, that when ever Death approaches, I may joyfully, giving up the Ghost, pronounce this saying, *I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give unto all those which love and fear him, and put their trust in his mercy.*

Amen.

### **The Magistrates Prayer.**

O GOD, thou Supreme Judge of the World, thou didst ordain Man through thy Wisdom, and gavest him dominion over thy Creatures, and authority to govern the World, according to equity and righteousness, and to execute Judgment with all uprightness; thou hast appointed me a Minister, O Lord, and a Judge of thy Sons and Daughters, but none can discharge so great a trust, without thy divine power and assistance.

TO thee therefore, O Lord, do I humbly address myself; thou art the Fountain from whence every good and perfect gift cometh, and none can rule without thy Wisdom guides them. Endue me, O Lord, with that wisdom which is from above, which is first pure, and then peaceable; inspire me with an understanding Spirit, that I may discern between Good and Evil, between Light and Darkness, that I may be always ready to pronounce a just sentence in all Causes; let the Scales of Justice be ever even, and let my Eyes be blind, and my Ears deaf, to all gifts or popular applause amongst men; suffer me not to bear thy Sword in vain, but fill me with that Zeal and Courage, that I may be ready to punish Wickedness and Vice, but encourage true Religion and Virtue, so that at the last, when thou shalt be pleased to call me hence, I may give up my accounts with joy, and not with grief, and receive those blessed Words which thou hast pronounced, *of Well done thou good and faithful Servant, enter into the joy of thy Lord.*

Amen.

### **A Prayer of a Debtor in Prison.**

O GOD, the helper of the poor and needy, and all those who are in adversity; look down, I beseech thee, with an Eye of Pity and Compassion, upon thy afflicted Servant, the place I am in is miserable disconsolate and comfortless, but withdraw not the light of thy countenance from me. O Lord, I confess I have abused all those mercies I have enjoyed, I have not employed that precious time thou hast given me to improve, but on the contrary, I have been negligent and guilty of all profuseness; I have been worse than an Infidel, in not making that provision for my Family which I was obliged in Justice to perform, neither have I paid those due Debts which I became bound to do, therefore as I plunged into this depth of misery.

Divers ways I am apprehensive, I have highly offended thy Divine Majesty, both in thought, word, and deed, for which I earnestly implore thy gracious pardon and forgiveness; I

acknowledge thy Divine Goodness and Mercy, that thou hast not snatched me hence, and sent me into everlasting burnings amongst the damned, but thou hast preserved me unto this moment, that I might live and praise thy great Name. My Body, O Lord, is now confined, but I beseech thee enlarge my Spirit, whereby I may offer up the Sacrifice of Prayer and Thanksgiving with all cheerfulness, for all thy innumerable benefits, which I have from time to time received from thee; dispose the hearts of my Creditors to a free compliance, and enable me I beseech thee to make them restitution, that when Ever I shall be released, I may walk more Circumspectly, and redeem that time I have so vainly lost: Bless all those whose Charity have extended to my relief, or have sought to procure my Liberty, and bring us all at last to thy Heavenly Kingdom.

Amen.

#### **A Prayer of a Malefactor in Prison.**

O MOST merciful God, thou art Holy in all thy ways, and righteous in all thy Works; vouchsafe thy Grace, O Lord, to a vile wretch and incorrigible sinner; I implore O Lord, that Mercy which formerly I have abused, I sigh and groan now under the Weight of my sins, and they are become a burden too heavy for me to bear; my presumptuous and wicked proceedings stick like so many arrows within me, and when with an awakened Conscience I remember them, I am ready to sink down into the Pit of perdition, and utterly despair of any Mercy or Compassion.

HOW brutish have I been, in hating instruction, and all manner of reproof. I have not obeyed the voice of my Teachers, neither did I incline my Ear to them that admonished me, but like the D•af adder I stopped my Ears and adhered not to wise Council; thy most holy Laws I have broken, thy Sabbath I have profaned by excess of drunkenness and all manner of riot and debauchery, which have been as forerunners of this crime, for which I stand now committed, and the hand of justice hath overtaken me.

But O Lord, I beseech thee, have Mercy upon me even for his sake who redeemed me and all Mankind; accept of his atonement for my sins, and save my Soul for thy Mercies sake; wash away all my sins in his most precious Blood, and blot out all my offenses out of thy remembrance; O show me some taste of thy tender Mercy, whereby the fear of death may be abated, give me some assurance of a hope in thee that when my day of dissolution comes, my unworthy Soul may be received into thy Heavenly Kingdom.

Amen.

#### **A Submission to the sentence of Death.**

O ETERNAL God, in all humility of Soul and Body, I cast myself at the Feet of thy Divine Majesty; thou art the Sovereign Judge of the all the World, and hast fully pronounced against me and all sinners, that *dust thou art, and to dust thou shalt return*, in obedience to thy Divine Justice, I wholly resign all the faculties of my Soul and Body to thy sentence pronounced against me, acknowledging it most just and due to me for those infinite Sins I have committed against thee.

O Let it never slip from my Memory, that bloody and shameful Death of thy Son Jesus Christ, who after he had suffered in his Soul unspeakable sorrows, and in his Agony and bloody Sweat offered up himself a Sacrifice for mine, and the sins of the whole World: Never let me never repine at what the hand of Justice hath decreed to my Body, but let me by a sincere repentance, seek thy face to preserve my Soul; the Death I am to suffer is painful and even a shameful death; but thou, O my God canst make my passage Easie.

THOU O my God didst remember the Thief upon the Cross, O remember me I beseech thee in my last Hour, and say unto my Soul, *this day shalt thou be with me in Paradise*; keep my heart and mouth from pronouncing words which may be offensive to Christian Ears, but let me never be ashamed to confess thy holy Name, and to continue thy Soldier and Servant, manfully fighting under thy Banner, unto my lives end. Strengthen me, O Lord, in this great conflict, and show me the light of thy Countenance for evermore.

Amen.

### **A Preparation for Death.**

MOST gracious God, the Fountain of all goodness, I bless and magnify thy holy Name, for all thy mercies extended to me and all Mankind; I bless thee for my being and well-being, from the hour of my Conception, to the day of my Nativity, from my Minority to my riper Years, and age of full strength, and even to this present moment; I praise thy holy Name for all the means of Grace; and for the hope of Glory, for my Creation, Redemption▪ Preservation, and all the blessings of this life.

I MAGNIFIE thee for all thy mercies, in forgiving my infinite Transgressions; for all thy patience and longsuffering towards me, I have, like the Prodigal Son, absented myself from thee, and at my return thou hast received me graciously. Lord, I humbly beseech thee, raise me up from the death of Sin unto the life of Righteousness, that being made a partaker of the death of Christ, and a follower of his holy life, I may be made a partaker of his Spirit, and of his Promises.

O LET me never charge thee, O my God, foolishly, nor offend thee by my impatience, and uneasy Spirit, nor weaken the hands and hearts of those that charitably minister to my Necessities, but let me pass through this vale of tears, and the valley of the shadow of death, with peace and safety, with a meek spirit, and a sense of thy divine mercies; grant this, eternal God, for the merits of thy only Son, my ever blessed Lord and Savior.

Amen.

### **A Prayer for Pardon of Sin.**

O MOST merciful God, who wouldest not the death of a Sinner, but rather that he should turn from his wickedness and live, have mercy upon me, and heal my Soul, for I have sinned against thee, I have committed Iniquity with greediness, and have added unto sin daily and hourly, I have made resolutions and purposes of amendment, but in a moment I have started



aside like a broken Bow, and have returned to my former custom, like the Dog to his vomit, and the Swine to her wallowing in the mire.

BUT thou art a God, gracious and merciful, pardoning Iniquity, Transgression and Sin, and there is forgiveness with thee, that thou mayest be feared; therefore to thee, O God, I come like an ungracious Child, but to a gracious Father; I come in all humility of Soul and Body, and appeal from thy Throne of Justice, unto thy Mercy-seat. Mercy good Lord, I beg at thy fatherly hands, for I acknowledge with grief of heart, and sorrow of spirit, that I have infinitely sinned against Heaven, and against thee, and am no more worthy to be called thy Son.

GIVE unto me, O Lord, a new heart, and a right understanding, that I may perceive the evil of my ways, and repent of all my transgressions: Lord, where Iniquity did abound, there let thy Grace much more abound; hide thy face from my sins, and blot out all mine Iniquities, and receive me graciously; and that for his sake who died for Sin, and knew no Sin; even that Immaculate Lamb, thy dear Son Jesus Christ the Righteous, my only Savior and Redeemer.

Amen.

ADDITIONAL DEVOTIONS FOR Several Occasions, ORDINARY AND EXTRAORDINARY.

Phil. iv. vi.

Be careful for nothing, but in everything, by Prayer and Supplication, with Thanksgiving, let your requests be made known unto God.

LONDON, Printed in the Year 1692

**ADDITIONAL DEVOTIONS.**

**A Prayer for *Christmass*- Day.**

O BLESSED Lord, who as upon this day took our Nature upon thee, and wast born of a pure Virgin, keep me from defiling myself with sinful pollutions, or abasing, or enthralling it to Satan; let thy Spirit quicken me, thy Flesh nourish me, thy Wisdom guide me, thy Grace sanctify me: Let thy holy Ghost of whom thou wast conceived, beget thee in me, by the Immortal Seed of thy Word; let my Faith conceive thee, my Profession bring thee forth, my Love embrace thee, and Devotion entertain, and continually keep thee with me, unthy second coming.

Amen.

**A Prayer for New Years Day.**

O Lord, who this day wast Circumcised and Bleddest for my sins, have pity and compassion, who with weeping Eyes and a bleeding heart come unto thee; beseeching thee, that those drops of blood which fell from thee this day, may satisfy for the sin of my unworthy Birth; and as thou hast begun a new Year, begin in me a new reformation, make me, I beseech thee,

a clean heart, and renew a right Spirit within me; let me now cast off the old Man, and put on the new; and from this day to the end of my life, walk in newness of life, that I may become a fit guest to be admitted into the new Heaven, where dwelleth Righteousness, and to be entertained at thy Table, and drink new Wine with thee, in thy Heavenly Kingdom, for evermore.

**A Prayer for Twelwe Day.**

O GOD, thou light of all the World, who guidedst the Heathen Sages by a Star, to seek after thee, give me Grace to hearken to the more sure Word of Prophecy in thy holy Scripture, till the day dawn, and the day-star arise in my heart, the Star guided them, till they approached thy presence, so, O Lord, let the light of Faith guide me in all the Paths of this Life, even till I come to behold thee, not in a poor Stable littered with straw and dung, but in a celestial Palace founded, upon *Pearls*, and built with *Saphyrs*; not receiving a present of Gold which fades away, but wearing a never fading Crown of Glory; not having a quantity of *Frankingense* or Myrh in thy hand, but a golden Censor full of Sweet odors, which are the praises of thy Saints and Angels; amongst which I beseech thee offer up the Prayers of me a Sinner, that I may become a Saint thy Heavenly Kingdom.

Amen.

**A Prayer for Ash-wednesday.**

O ETERNAL God, who dist fast forty days in the wilderness, accept of my humiliation these forty days; and grant that I may not only fast from accustomed Meats, but that all my senses may be restrained from their usual affections of this World, let no object delight me till I behold my sins removed like a mist, and the light of thy Countenance shine upon me: Let no sound or voice delight my Ear, till I hear thee by thy Spirit, speak peace to my Conscience, and say unto my Soul, I am thy Salvation: Let no other pleasures take hold of me, till with the lower Herbs of Sorrow and anguish I have Eaten the Christian passover, the flesh of thee, that Immaculate lamb, slain from the beginning of the World: Hear me, O belssed redeemer, and as thou wrotest in dust when thou tookest the woman in a adultery: So I beseech thee write my sins in dust and bury them all in the ashes of oblivion.

Amen.

**A Prayer on good Friday.**

O MOST Merciful and Gracious Lord God, who by thy obedience unto Death, even the Death of the Cross, didst become the Sacrifice of the whole universe, the magnificent example of patience, the Lord of Life, the good shepherd laying down thy Life for thy sheep, and the only Mediator between God and Man; let thy bleeding wounds heal, thy precious blood cleanse, thy shameful death make me to live, and thy holy Spirit make me to work righteousness all my days; that I may by thy aid, and example obey my Heavenly father with all my powers and faculties, reason and affections, with my Soul and Body, time and Estate in prosperity, and in adversity; that I may bear my Cross patiently, do thy work cheerfully, and be ready to benefit mankind, with great Charity and industry, that being a follower of

thy Life, and a partaker of thy death, I may receive a part in the Resurrection of the just in thy inheritance for evermore.

Amen.

**A Prayer on *Easter Day*.**

O MOST glorious redeemer, thou didst pass from a painful life to an Ignominious death, and from the bitterness of it to the darkness of the Grave, and by thy Divine power didst raise thyself from thence to Life; I give thee thanks for thy infinite love to me and all Mankind; I acknowledge thee to be my Lord, and confess thee to be my God, I adore thy Majesty and rejoice in thy Mercies; I humbly pray thee, to enable me with thy Spirit to believe all thy Doctrines, and obey all thy Commandments, that after a holy and religious life spent in doing honor to thy holy Name, I may be a partaker of thy holy Resurrection, passing from death to life, from the darkness of the Grave, to the light of Heaven, from an imperfect duty to the perfection of holiness in the fruition of the joys of God in thy Heavenly Kingdom.

Amen.

**A Prayer upon *Ascension Day*.**

O BLESSED Jesus, thou didst ascend to thy holy Father and didst open the Kingdom of Heaven to all believers; thou hast espoused thy Church unto thyself with the Everlasting circles of thy providence, with thy Love and with thy Care with thy Word and with thy Spirit, thy promises and thy holy intercession; thou hadst a feeling of my infirmities, and art my Merciful high Priest making intercession for me forever; O be thou pleased to represent all my wants, and supply them, and excuse all my infirmities pity all my Calamities, pardon my Sins and send down thy holy Spirit of Grace into my heart, that though I wander here upon Earth, yet my Conversation may be in Heaven, where let my inheritance be forever.

Amen.

**A Prayer on *Whitsunday*.**

O GOD, the Father of all Spirits, who didst send thy holy Spirit upon thy Church in the day of pentecost, and hast promised that he shall abide with thy Church forever, let thy holy Spirit lead me into all truth, defend me from all Sins, enrich me with his gifts, refresh me with his Comforts, rule in my heart forever, Conduct me with his truth and lead me in the way Everlasting, that living by thy Spirit and walking in him, I may by him be Sealed up to the day of my redemption; O let thy Spirit witness to my Spirit, that I am thy Child, and make me to be so forever, through Jesus Christ my Redeemer, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end.

Amen.

**A Prayer upon *Trinity Sunday*.**

O HOLY, Blessed and glorious Trinity, the Angels are amazed in the beauties of that glorious presence, how then can I poor sinful wretch praise thee either according to my Duty, or thy Glories; I confess and glory in thy omnipotency, thy omniscience, thy truth, and thy Mercy, O let me also receive thy blessings and gracious influences, that I may adore thee with all my power forever, and serve thee with my best and earliest industry; that being here wholly inebriated with Love, and employed in thy service and the Duty of a holy obedience, I may to all eternity rejoice in the beholding of those Glories which are above all capacities, even those Glories which stream forth from the Throne of the Eternal God, the Father, Son, and Holy Ghost to whom be Glory and Dominion, Honor and adoration, world without end.

Amen.

**A Prayer to be used upon any Apostles Day.**

O ALMIGHTY God, who has built thy Holy Church upon the Foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone, I bless and magnify thy holy Name, for thy great Graces thou gavest to thy Apostles, Prophets, and Martyrs, in the days of their Flesh, and this day I have thy Servant [*Here name the Apostle*] in remembrance, praising thee for the benefit the Church hath received by his Ministry and Example; and I beseech thee give me thy Grace, that obeying thy Doctrine which he taught, and following his Example as he followed Christ, I may also with safety and holiness pass through this Valley of Tears, that serving thee in my Generation, advancing thy Honor, and obeying thy Laws, I may in the Society and Communion of Saints and Angels, Sing eternal Hallelujahs to the honor of thy Mercy, and of thy Majest<sup>e</sup>, through Jesus Christ our Lord.

Amen.

**A Prayer for the Church.**

O LORD God Almighty, I beseech thee keep thy holy Church, in Peace, Unity, and Safety, preserve it against all Storms, Temptations and Enemies, that she offering to thy Glory the never-ceasing Sacrifice of Praise and Yhanksgiving, may advance the honor of her Lord, and be partaker of his Glory, through the merits of Jesus Christ our Lord and Savior.

Amen.

**A Prayer for the King and Queen.**

ALMIGHTY God, by whom Kings Reign, and Princes decree Justice, I humbly beseech thee to save, and with the choicest of thy Benedictions, bless thy Servants, and our Sovereign Lord and Lady, King *William* and Queen *Mary*; preserve their Royal Persons in Health and Honor, their power in Wealth and Dignity, their Dominions in Peace and Plenty; the Churches under their Protections, in Piety, Knowledge, and a strict and holy Religion. Let not the Wicked approach to hurt them, nor any Weapon that is formed against them prosper, but keep them perpetually in thy fear and favor, and Crown them at last with Glory and Immortality.

Amen.

### **A Prayer for the Royal Family.**

BLESS, O Lord, I beseech thee, *Katherine* the Queen Dowager, her Royal Highness the Princess▪ *Ann* of *Denmark*, with the rest of the Royal Family; keep them in thy fear, and protect them with thy favor, and after this life is ended, Crown them with everlasting happiness in the World to come.

Amen.

### **A Prayer for the Clergy.**

O ALMIGHTY God, protect thy Stars in thy right hand, the mo•• Reverend the Archbishops, the right Reverend the Bishops, with all other Inferior Priests and Deacons; grant that all Congregations committed to their charge, may edify by their Doctrine, and live Godly and Peaceable lives under them, to the saving of their Souls in the day of the Lord Jesus.

Amen.

### **A Prayer for the High Court of Parliament.**

BLESS, O Lord, I beseech thee, the great Council of the Nation, the Lord's and Commons assembled in Parliament, grant that all their Consultations may tend to thy Glory, the good of thy Church, and the Safety, Honor, and Welfare, of our Sovereign Lord and Lady, and their Kingdoms; let Justice run down like a stream, and Righteousness like the mighty Waters, that there may be no leading into Captivity, nor no complaining in our Streets, but that Mercy and Truth may meet together, and Righteousness and Peace may kiss each other; grant this, O Lord, for thy Sons sake, and my alone Redeemer.

Amen.

### **A Prayer for the Navy and Army.**

O ETERNAL God, thou art the Lord of Hosts, and the strength of all Nations is from thee, and no Victory can wait upon the justest Designs, upon the wisest Councils, upon the strongest Armies, if thou teach not their hands to War, and their fingers to Fight. Lend us, O Lord, thy assistance, by Land and Sea, be with our Armies, and the Armies of our Allies and Associates by Land, and be with our Navy at Sea; be not from the one, nor from the other, until thou hast brought them back with Honor, Victory, or a settled Peace: Let not that proud Disturber, and Destroyer of Mankind, any longer Insult over thy People, but turn his Sword into his own Bosom. O Lord, thy Servants are unfeignedly sorrowful for those Sins they have committed against thy Divine Majesty, O do thou pardon us, and receive us graciously, and then we may trust in thy goodness, that thou wilt pour down all thy Blessings upon this, and all other designs and actions of this State, undertaken for thy Glory, the Honor of our most gracious Sovereign Lord and Lady, the Peace and Welfare of the whole Church, and Their Majesty's three Kingdoms; grant this, O Lord, for Jesus Christ his sake, our only Mediator and Advocate.

Amen.

**A. Prayer for God's People in General.**

MOST gracious God, I humbly beseech thee to bless all thy People, wheresoever dispersed, or howsoever distressed, over the face of the whole Earth, more especially in these Nations of *England, Scotland, and Ireland*; give us all humble and obedient hearts to thee our God, Loyal hearts to our Sovereign Lord and Lady, King *William* and Queen *Mary*, and charitable thoughts one towards another; Convert and bring home thine own People the *Jews*, and bring in the fullness of the *Gentiles*; save and have Mercy upon all *Asiaticks* and *Africans*, and all those that never heard of a Crucified Savior; this I humbly beg for thy Sons sake, my alone Savior.

Amen.

**A Thanksgiving for our deliverance from the *Spanish* Invasion.**

WE laud and magnify thy holy Name for this thy wonderful deliverance from *Roman* Slavery, and *Popish* Usurpation, which would have destroyed the Renowned and Glorious Queen *Elizabeth* and her Kingdom; their Gallies and Ships came to assault us, being full of pride, and nominating themselves Invincible; but thou, O Lord, our strength, didst awake us out of sleep, and like a Giant refreshed with Wine, and smote our Enemies in the hinder parts, and didst put them all to Confusion. Grant, O Lord, that we may never want thankful hearts to praise thee, for this and all other thy Mercies, even to our lives end.

Amen.

**A Thanksgiving for our great deliverance from the Powder Treason, and from Popery and Slavery, and Arbitrary Power.**

O MOST mighty God, whose Allseeing Eye of Providence didst discover to us that Train which Popish malice had laid to destroy the King, his Nobles and Commons, then assembled in Parliament; they had contrived by their barbarous Invention, to have blown up the Bodies of that great and wise Council, but thou, O God, didst defeat their Bloody Enterprise, whereof we rejoice.

WE likewise praise and extol thy great Name, for this second and never to be forgotten Deliverance; O let after Ages, and the Children that are yet unborn, when they come to understand this thy wonderful Mercy, let it never slip from their memory. Thou, O Lord, didst raise up thy Servant, our Sovereign Lord, King *William*, who like *Moses*, stood in the Gap between us and *Roman* Slavery, which like a Torrent was pouring upon us; O let us never forget thy double Mercy extended towards us this day, thou hast plucked us as a Firebrand out of the burning, and hast restored to us those good and wholesome Laws, and Liberties, which our Ancestors have enjoyed; inspire our hearts that we may extol thy Name, O Lord, for these great Mercies and Deliverances, and let all the people with one voice say,

Amen.

**A Thanksgiving for the happy success of Their Majesty's Arms in reducing of Ireland, and for His Majesty's safe return to England.**

O GOD, the great Preserver of the Universe, I offer up unto thee all Praise and Thanksgiving, for putting an end to those troubles and disorders which were in Their Majesty's Kingdom of *Ireland*; thou hast done great things for us, O Lord, whereof I rejoice; thy Servant, and our Dear and Dread Sovereign King *William*, did expose his Person to the danger of the Enemy, but thou didst protect him from their Malice, gavest Success to his Arms and Royal Undertaking, and didst cover his Head in the day of Battle, and at last, thou hast brought him safe home with Joy and Victory. Prosper, O Lord, I beseech thee, both Their Majesty's with long Life and Happiness, and grant that all their Subjects may be furnished with Loyal and Obedient Hearts towards them, and Love and Charity one towards another; give Peace in our time, O Lord, and put an end to all differences amongst us, for thy Sons sake, our only Lord and Savior.

Amen.

**A Prayer for Charity.**

GRANT, O Lord I beseech thee, that I may abound in Charity, yielding up myself first to thy service, and then according to thy blessed will to the service and relief of my poor Brethren; let me ever remember, that thou, O Lord, madest thyself poor, that I might be made rich; and he that Soweth sparingly, shall also reap sparingly, but he that Soweth liberally, shall also reap liberally; for thou lovest a cheerful giver: Make me to abound, O Lord, with thy Grace that I may be plentiful in every good word and work; and never let me hide my Face from the poor and needy: Thou, O Lord givest seed to the Sower, and Bread to the Eater, increase my wealth and augment the revenue of my Righteousness, whereby I may be enriched in all frankness of liberality.

Amen.

**A Prayer to renounce the World and affect Spiritual things.**

O GOD the Father, who raised from the dead, our Lord Jesus Christ, who offered up himself a Sacrifice for the sins of the whole World; to the end he might withdraw our affections from Temporal, and fix them upon that which is Eternal; give us hearts to obey thy truth, and infuse into us thy Spirit, which may produce thy virtues in us: And because we are thy Children, send the Spirit of thy Son into our hearts whereby we may cry *Abba* Father, that' being thy Children, we may be heirs through Christ, and walk according to the Spirit, not fulfilling the Lusts of the flesh, knowing that what a Man Soweth, that shall he reap, for he that Soweth to his flesh, shall of the flesh reap Corruption, but he that Soweth to the Spirit, shall of the Spirit reap life Everlasting.

LET us glory in nothing; save in the cross of our Lord Jesus Christ, by whom the world may be drucified unto us, and we unto the World; that in him we may become new Creatures, not growing weary of well-doing, knowing that we shall reap in due season, if we faint not: Wherefore while we have time, let us do good to all Men, but especially unto the Household

of Faith, and all they that shall walk according to this rule, peace be upon them, and upon the *Israel* of God.

**A Conclusive Prayer.**

O ALMIGHTY God, who hast promised to hear the Petitions of them that ask in thy Sons Name, I beseech thee mercifully to incline thine Ears unto me, who have now made my Prayers and Supplication unto thee, and grant that those things which I have faithfully asked according to thy Will, may be effectually obtained, to the relief of my Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord.

Amen.

**The Blessing.**

THE Peace of God, which passeth all understanding, keep my heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty the Father, the Son, and the Holy Ghost, with the Virtue of Christ's blessed Cross, Passion, Resurrection and Ascension, be with me now, at the hour of Death, and in the Day of Judgment.

Amen.

**GRACES.**

**A Grace before Meat.**

O GOD, who art the giver of every good and perfect Gift, sanctify we beseech thee, these thy Creatures now prepared for us, make them wholesome for our Bodies, and our Souls and Bodies serviceable unto thee for them, through Jesus Christ our Lord.

Amen.

Or this.

MOST merciful Father, which openest thy hand, and fillest all things with Plenteousness, we pray thee sanctify these thy good Creatures unto us, that we may eat to preserve life, and living serve thee our God, through thine only Son, our Savior Jesus Christ.

Amen.

Or this.

O LORD our God, by whose Providence it is that we live, move, and have our Being, send thy Blessing upon us and our Provision, and grant that whether we Eat, or Drink, or whatsoever we do else, we may do all to the Glory of thy Name, through Jesus Christ our Lord.

Amen.

**After Meat.**



THE Lord's most holy Name be now and ever blessed and praised for all his Mercies, and for his blessings at this time bestowed upon us. Lord, as thou hast fed our Bodies with corporal Food, so feed our Souls likewise with spiritual Food unto life Eternal. Save thine Universal Church, these Realms, the King, the Queen, and all the Royal Family, and grant us thy Grace, Mercy, and Peace, through Jesus Christ our Lord.

Amen.

Or this.

THE God of all Grace and Goodness, who at this time hath fed and plenteously refreshed us, his most holy Name be blessed and praised, from this time forth, and for evermore. God save his Universal Church, &c.

Or this.

WE laud and praise thy Name, O Lord, for all thy blessings and favors, and for feeding us so plentifully at this time, desiring thee of thy Grace, that our thankfulness may not be in Word and in Tongue, but expressed by our careful study to glorify thee our God, in all our Words and Works, through Jesus Christ our Lord. Save thy Universal Church, &c.

THE END.

#### THE TABLE.

- What Prayer is, and the parts of it *pag. 1, 2, 3, 4, 5*
- Ejaculations at uprising *p. 7*
- A Morning Prayer for a private Person *ibid.*
- When you depart Home *p. 9*
- Ejaculations for the Evening *p. 10*
- An Evening Prayer for a private Person *p. 11*
- Ejaculations on several Occasions.
  - When you awake in the Night. *p. 13*
  - When the Clock strikes *ibid.*
  - When you intend any Business or Journey. *ibid.*
  - When thou art Persecuted *p. 12*
  - Upon some sudden fear *ibid.*
  - Upon any disorderly thoughts *ibid.*
  - Upon any occasions of sadness *ibid.*

- Upon any diffidence *ibid.*
- When thou performest any good Work *p. 15*
- When thou art provoked to Anger *ibid.*
- For thine Enemies *ibid.*
- Upon any Deliverance, or Mercy received *ibid.*
- Upon any Loss or Adversity *p. 16*
- When you hear the Bell Toll for one Departed *ibid.*
- Upon thought of thy Sins *ibid.*
- When thou art weary of the Cares and Vanities of this World. *ibid.*
- Meditations for *Sunday p. 17*
- A Prayer for *Sunday Morning p. 18*
- *Sunday Noon p. 20*
- *Sunday Night p. 21*
- *Mondays Meditations p. 23*
- A Prayer for *Monday Morning p. 25*
- A Prayer for *Monday Night p. 27*
- *Tuesdays Meditations p. 28*
- A Prayer for *Tuesday Morning p. 30*
- A Prayer for *Tuesday Night p. 31*
- *Wednesdays Meditations p. 33*
- A Prayer for *Wednesday Morning p. 34*
- A Prayer for *Wednesday Night p. 36*
- *Thursdays Meditations p. 37*
- A Prayer for *Thursday Morning p. 39*
- A Prayer for *Thursday Night p. 40*
- *Fridays Meditations p. 42*
- A Prayer for *Friday Morning p. 44*
- A Prayer for *Friday Night p. 45*

- *Saturdays Meditations p. 47*
- *A Prayer for Saturday Morning p. 48*
- *A Prayer for Saturday Night p. 50*
- *Meditations on the Lord's Supper p. 51*
- *A Prayer before the Communion p. 53*
- *An Ejaculation before receiving the Bread p. 54*
- *An Ejaculation before receiving the Cup p. 55*
- *A Prayer after the Communion ibid.*
- *A Prayer before hearing the Word p. 57*
- *A Prayer after hearing the Word p. 58*
- *A Prayer for necessary Blessings of this life p. 59*
- *A Thanksgiving for God's Benefits p. 60*
- *A Prayer for Wisdom p. 61*
- *A Prayer for Defense against our Enemies p. 63*
- *A Morning Prayer for a Family p. 64*
- *A Collect for the Day p. 68*
- *An Evening Prayer for a Family ibid.*
- *A Collect for the Night. p. 72*
- **Prayers for several Persons.**
  - *The Husbands Prayer p. 73*
  - *The Wives Prayer p. 75*
  - *The Childs Prayer p. 76*
  - *The Widows Prayer p. 77*
  - *The Orphans Prayer p. 78*
  - *A Prayer for a Young Man or Maid p. 79*
  - *The Servants Prayer p. 80*
  - *A Prayer for the Fruits of the Earth p. 81*
  - *A Prayer for seasonable Weather p. 82*

- A Thanksgiving after a good Harvest *p. 83*
- A Prayer for a Woman with Child *p. 84*
- A Prayer for a Woman near the time of her Travail *p. 85*
- The Midwives Prayer before Deliverance *p. 86*
- A Thanksgiving after Deliverance *p. 88*
- A Prayer for one near any Temptation *p. 89*
- A Prayer for one Afflicted in Mind *p. 92*
- A Prayer to be used in behalf of one troubled in Mind *p. 95*
- Meditations for the Sick *p. 97*
- A Prayer to be used by a Sick Person *p. 100*
- A Prayer to be said by the Friends of the Sick *p. 103*
- Another Prayer to be used by those that are about the Sick *p. 106*
- A Prayer to recommend the Soul to God when it is departing *p. 108*
- A Prayer for a Soul departing *p. 109*
- An Act of Resignation when a Friend is deceas'd *p. 109*
- A Meditation after Recovery from Sickness *p. 111*
- A Thanksgiving after Recovery from Sickness *p. 113*
- A Prayer before a Journey *p. 114*
- A Thanksgiving after a Journey *p. 116*
- A Prayer before a Voyage *p. 117*
- A Thanksgiving after a Voyage *ibid.*
- A Prayer in a Storm *p. 120*
- A Thanksgiving after a Storm *p. 122*
- A Prayer in time of Thunder and Lightning *p. 123*
- The Mariners Prayer *p. 125*
- The Soldiers Prayer *p. 126*
- The Magistrates Prayer *p. 128*
- A Prayer of a Debtor in Prison *p. 129*

- A Prayer of a Malefactor in Prison p. 131
- A Submission to the Sentence of Death p. 132
- A Preparation for Death p. 134
- A Prayer for pardon of Sin p. 135

**Additional Devotions.**

- A Prayer for *Christmass*. Day p. 141
- For *New-years* Day p. 142
- For *Twelfth-Day* *ibid.*
- For *Ash-Wednesday* p. 143
- On *Good-Friday* p. 144
- On *Easter-Day* p. 145
- Upon *Ascension-Day* p. 146
- On *Whitsunday* p. 147
- Upon *Trinity-Sunday* p. 148
- Upon any *Apostles Day* p. 149
- For the Church p. 150
- A Prayer for the King and Queen *ibid.*
- For the Royal Family p. 151
- For the Clergy *ibid.*
- For the High Court of Parliament p. 152
- For the Navy and Army p. 153
- For God's people in General p. 154
- A Thanksgiving for our Deliverance from the *Spanish* Invasion p. 155
- For our great Deliverance from the Powder Treason, and from Popery, Slavery, and Arbitrary Power *ibid.*
- For the happy success of Their Majesty's Arms in reducing of *Ireland*, and for His Majesty's safe return to *England* p. 157

- A Prayer for Charity *p. 158*
- To renounce the World, and to affect Spiritual things *p. 159*
- A Conclusive Prayer *p. 160*
- The Blessing *p. 161*
- Graces before Meat *p. 161-2*
- Graces after Meat *p. 163-4*

FINIS.

Isaac Ambrose, 1604-1664

**P-IA-1. Looking unto Jesus a view of the everlasting gospel, or, the souls eying of Jesus as carrying on the great work of man's salvation from first to last - Ambrose, Isaac, 1604-1664.**

LOOKING UNTO JESUS.

A VIEW OF THE Everlasting Gospel: OR, THE SOULS EYING OF JESUS.

As carrying on the great Work of Mans Salvation from First to Last.

By ISAAC AMBROSE, Minister of the GOSPEL.

*Isaiah 45.22.* Look unto me, and be ye Saved all the Ends of the Earth.

LONDON, Printed for Richard Chiswel, Benj. Tooke, and Thomas Sawbridge, 1680.

**To the Right Honorable WILLIAM Earl of BEDFORD, Lord RUSSEL, Baron of THORNEHAUGH.**

Right Honorable,

ONce I made bold to prefix an Epistle to Your Honor, before my Book entitled *Ultima*, since which time, You have continued with increase Your wonted favors; As the Sun that rejoiceth to run his race, and is unwearied after his many revolutions; so Year after Year, have You indefatigably expressed Your great Bounty, whereby both myself and family have been exceedingly refreshed. As I cannot but in way of thankfulness acknowledge thus much; So I shall be a sincere Remembrancer both of your Honor, and Your nearest Relations at the Throne of Grace.

My Lord, I have now composed this Work, containing a necessary practice and high privilege of every Christian; it is by way of supplement to the other duties set down in my Book called *Media*, but because of my large handling it, I reserved it for a tract by itself. Indeed of all other duties, I prefer it as the chief, and I exceedingly wonder that before this time, it hath not been undertaken by some abler hand. Christians ordinarily go to Prayer, Sacraments, Hearing, Reading, and Meditation of the Word; and sometimes (though more seldom) they set on the exercise of other Duties, as self-trial, self-denial, the improving of experiences, the clearing of evidences, extemporary and deliberate meditation, &c. but in the mean time how is the main, the prime employment, even the duty of duties, of *Looking unto Jesus*, wholly neglected? If many, or most have been ignorant of it hitherto, I think it is high time, to discover it to the sleepy world; and it may be when day is clear, they will walk in the light, and bless God for finding out a way, wherein they may more immediately have commerce with Jesus Christ. I could have wished that others more able had appeared in this service, in a particular handling of this excellent subject, I find it in print wisht for by a godly Brother, where he complains that *Christ's love had been so little studied. Men have been very swift in*

*searching after other truths, but slow in searching after this, An ample exact discovery of this love of Christ, I say of this love (in carrying on our souls salvation from first to last) may well be set down amongst the desiderata, the desirables of Divines, it having been so little handled (unless in some parts or pieces) by any: Surely it is very sad to think, that the knowledge of this love of Christ (in a continued series) being of such necessary and high concernment hath been so little inquired into. O what a gallant Gospel-design were it for someone who is acquainted with the Spirit in a large measure, to go over the whole History of the Gospel (of the everlasting Gospel of Jesus) and to observe the glorious shinings of the love of Christ to Believers in all! it would be precious if some would take it in hand, and perfect it to the purpose, but it is sad to think it hath been neglected so long. As the Lord hath enabled, I have adventured; and if for my rashness in not waiting any longer, to see if any Star of a greater magnitude would have appeared, I must be censured, I fly to your Honor for Patronage. Nor only for Patronage, but I humbly beg of You, and Yours, to peruse and practice this slender Work; who can tell but some of the golden Oile of Grace may come out of Jesus Christ the true Olive-tree, even through these Pipes? and if so, your own experiences will be satisfactory answers to all other censures. Sure I am in this exercise (however the directions may be weak) you will find the advantage of lying at the well-head, and so you may drink more sweetly than others that make use only of the streams. That you (my noble Lord) and your virtuous Lady, with your hopeful Issue, may receive spiritual good by this Treatise, and all other helps which God's good providence, may put into your hands. Is the hearty prayer, My Lord,*

*Of your Honors thankful, faithful, though very unworthy, servant, ISAAC AMBROSE.*

#### **TO THE READER.**

AMongst all the duties I formerly mentioned, I omitted one that now I look upon as chief and choice of all the rest: This is the duty I call *Looking unto Jesus*, and if I must discover the occasion of my falling on it, I shall do it truly and plainly, and in the simplicity of the Gospel, as thus. In the Spring 1653. I was visited with a sore sickness, and as the Lord began to restore my health, it came into my thoughts what my Jesus had done for my soul, and what he was doing, and what he would do for it, till he saved it to the uttermost. In my conceptions of these things I could find no beginning of his actings, but in that eternity before the world was made; nor could I find any end of his actings, but in that eternity after the world should be unmade; only betwixt these two extremities I apprehended various transactions of Jesus Christ, both past, and present, and to come. In the multitude of these thoughts Within me, my soul exceedingly delighted itself, and that delight stirring up in me other affections (for one affection cannot be alone) I began to consider of those texts in Scripture, which seemed at first to impose the working of my affections on so blessed an Object, as a Gospel-duty: then I resolved, if the Lord Jesus would but restore my health, and prolong my life, I would endeavor to discover more of this Gospel-duty, than ever yet I knew: and that my pains therein might not hinder my other necessary labors, my purpose was to fall on this subject in my ordinary preaching, wherein I might have occasion both to search into Scriptures, several Authors, and my own heart. In process of time I began this work, begging of God that he would help me to finish, as he inclined me to begin, and that all



might tend to his glory, and the Churches good. In the progress of my labors I found a world of spiritual comfort, both in respect of the object that I handled, *Jesus Christ*, and in respect of the act, wherein consisted my duty to him, in *Looking unto Jesus*. 1. For the Object, it was the very subject whereon more especially I was bound to preach; *Christ in you the hope of glory* (said Paul to his *Colosians*) and he immediately adds, *whom we preach*, Col. 1.27, 28. and *unto me, who am less than the least of all the Saints, is this grace given; what grace? that I should preach among the Gentiles the unsearchable riches of Christ*, Eph. 3.8. Ministers ought in duty more abundantly to preach Jesus Christ. Doctor Sibbs is clear, that the *special office of the ministry of Christ is to lay open Christ, to hold up the tapistry, & to unfold the hidden mysteries of Christ*: and therefore he exhorts that *we should labor to be always speaking somewhat about Christ, or tending that way: when we speak of the law, let it drive us to Christ: when of moral duties, let them teach us to walk worthy of Christ: Christ, or some what tending to Christ, should be our theme, and mark to aim at*. Sibbs Cantic. p. 428. And I may feelingly say, it is the sweetest subject that ever was Preached on; is it not *as an ointment poured forth*, whose smell is so fragrant, and whose savor is so sweet, that *therefore all the Virgins love him*? is it not comprehensive of all glory, beauty, excellency, whether of things in Heaven, or of things on Earth? is it not a mystery sweet and deep? surely Volumes are written of Jesus Christ, there is line upon line, Sermon upon Sermon, Book upon Book, and Tome upon Tome, and yet such is the mystery (as one speaks plainly) that we are all but as yet at the first side of the single Catechism of Jesus Christ: yea, Solomon was but at *What is his Name?* and I fear many of us know neither Name nor thing. It is a worthy study to make further and further discoveries of this blessed Mystery, and it were to be wished, that all the Ministers of Christ would spend themselves in the spelling, and reading, and understanding of it. Look as some great point doth require the abilities of many Scholars (and all little enough when joined together) to make a good discovery thereof; such is this high point, this holy, sacred, glorious Mystery, worthy of the pains of all the Learned; and if they would all bring their notes together, and add all their studies together (which I have in some measure endeavored in the following Treatise) they should find still but a little of this Mystery known, in comparison of what remains and is unknown; only this they should know, *Quod difficile intellectu, dilectabile inquisitu* (as Bernad said) *That which is hard to understand, is delightful to be dived into*; and so I found it. 2. For the act of *looking unto Jesus*, as it is comprehensive of *knowing, desiring, hoping, believing, loving*, so also of *joying*; how then should I but be filled with joy unspeakable and glorious, whilst I was studying, writing, and especially acting my Soul in the exercise of this *Looking*? If there be any Duty on Earth resembling the Duty of the Saints in Heaven, I dare say, this is it. Mr. Rutherford in his Epistle to Christ dying, writeth thus, *An act of living in Christ, and on Christ, in the acts of seeing, enjoying, embracing, loving, resting on him, is that noonday Divinity, and Theology of Beatifical Vision: there is a general assembly of immediately illuminated Divines round about the Throne, who study, lecture, preach, praise Christ night and day: Oh what rays, what irradiations and dartings of intellectual fruition, beholding, enjoying, living in him, and fervor of loving, come from that face, that God-visage of the Lord God Almighty, and of the Lamb that is in the midst of them? And, Oh what reflections, and reachings forth of intellectual Vision, embracing, loving, wondering, are returning back to him again in a circle of Glory?* Now if this be the Saints Duty, who are perfect in glory; do not we imitate them, and feel something of Heaven in our imitation, in our *looking also*

unto Jesus? I write what in some measure I have felt; and of which I hope to feel yet more; and therefore whoever thou art that readest, I beseech thee, come, warm thy heart at this blessed fire! O come, and smell the precious ointments of Jesus Christ! O come, *and sit down under his shadow with great delight!* Oh that all men (especially into whose hands this Book shall come) would presently fall upon the practice of this Gospel-art of *looking unto Jesus!* if herein they find nothing of Heaven, my skill will fail me; only let them pray, that as they *look to him*, so virtue may go out of him, and fill their souls.

*Reader*, One thing more I have to say to thee; if thou wouldest know how to carry on this Duty constantly, as thou dost thy morning, and thy evening prayer; it were not amiss if every day, either morning, or evening, thou wouldest take some part of it at one time, and some part of it at another time, at least for some space of time together. I know some, that in a constant daily course carry on in secret those two necessary duties of *meditation and prayer*; what the subject matter of their meditation is, I am not very certain; only our experience can tell us, that be it heaven, or be it hell; be it sin, or be it grace, or be it what it will; if we be in exercise of the self-same subject either constantly, or frequently, we are apt to grow remiss, or cold, or formal; and the reason is, one thing tires quickly, unless that one be all: now that is Christ, for *He is All*, Col. 3.11. if then but once a day thou wouldest make this *Jesus Christ* thy subject to *know, consider, desire, hope, believe, joy in, call upon, and conform unto*, in his several respects of plotting, promising, performing thy redemption in his Birth, Life, Death, Resurrection, Ascension, Session, Intercession, and coming again; and that one of these particulars might be thy one days exercise, and so every day thou wouldest proceed from first to last, in thus *looking unto Jesus*, I suppose thou wouldest never tire thyself; and why so? O there is variety in this matter to be looked unto, and there is variety in the manner of looking on it. *Ex. gr.* one day thou mightest act thy *knowing of Jesus* in carrying on the great work of thy salvation in his Eternity; the next day thou mightest *consider Jesus* in that respect; and the next day thou mightest *desire after Jesus* in that respect; and the next day thou mightest *hope in Jesus* in that respect; and so on, till thou comest to the last day of the work; which (besides the object handled at large in every period, in these very actings upon the object) would in all amount to the number of eighty one days. Now would not this variety delight? It is the observation of Mr. *Lockyer*, on Col. 1.16. that *an holy soul cannot tire itself in the contemplation of Jesus*: how much less can it tire itself in *Looking unto Jesus*, which is far more Comprehensive than contemplating of Jesus? come, try this Duty, and be constant in it at least for eighty one days in one year, & so for eighty one days in every year during thy life; and then for thy meditations on any other subject I shall not take thee quite off, but leave the remainder of the year, which is above three parts more, to thy own choice. If thou art so resolved, I shall say no more, but the Lord be with thee, and if sooner or later thou findest any benefit by this work, give God the glory, and remember him, in thy prayers, who hath took this pains for Christ's honor, and thy souls good. So rests

Thy Servant in Christ Jesus, I. A.

**The CONTENTS of This BOOK.**

**BOOK I.**

- *Chap. 1. THE Proem, Division, and Opening of the Words Page 1*
- *Chap. 2.*
  - *Sect. 1. The Duty of Looking off all other Things, Confirmed and Cleared Page 2*
  - *Sect. 2. An Exhortation to Look off all other Things Page 5*
  - *Sect. 3. Directions how to Look off all other Things Page 7*
- *Chap. 3.*
  - *Sect. 1. An Explanation of the Act, and Object Page 8*
  - *Sect. 2. The main Doctrine and Confirmation of it Page 10*
  - *Sect. 3. Use of Reproof Page 11*
  - *Sect. 4. Use of Exhortation Page 13*
  - *Sect. 5. Motives from our Wants, in case of Neglect Page 14*
  - *Sect. 6. Motives from our Riches, in case we are lively in this Duty Page 16*
  - *Sect. 7. More Motives to Encourage us in this Work Page 18*
  - *Sect. 8. Use of Direction Page 21*

## **BOOK II.**

- *Chap. 1.*
  - *Sect. 1. Of the Eternal Generation of our Jesus Page 23*
  - *Sect. 2. Of our Election in Christ before all Worlds Page 26*
  - *Sect. 3. Of that great Treaty, in Eternity, betwixt God and Christ, to save Souls Page 27*
  - *Sect. 4. The Project Page 28*
  - *Sect. 5. The Counsel *ibid.**
  - *Sect. 6. The Foreknowledge Page 31*
  - *Sect. 7. The Purpose. Page 33*
  - *Sect. 8. The Decree Page 34*
  - *Sect. 9. The Covenant Page 35*
- *Chap. 2.*

- *Sect. 1. Of knowing Jesus, as carrying on the Great Work of our Salvation in that Eternity Page 38*
- *Sect. 2. Of Considering Jesus in that Respect *ibid.**
- *Sect. 3. Of Desiring after Jesus in that respect Page 45*
- *Sect. 4. Of Hoping in Jesus in that respect Page 47*
- *Sect. 5. Of Believing in Jesus in that respect Page 49*
- *Sect. 6. Of Loving Jesus in that respect Page 51*
- *Sect. 7. Of Joying in Jesus in that respect Page 53*
- *Sect. 8. Of Calling on Jesus in that respect Page 54*
- *Sect. 9. Of Conforming to Jesus in that respect *ibid.**

### **BOOK III.**

- *Chap. 1.*
  - *Sect. 1. Of Christ promised by Degrees Page 57*
  - *Sect. 2. Of the Covenant of Promise, as manifested to Adam Page 59*
  - *Sect. 3. Of the Covenant of Promise, as manifested to Abraham Page 64*
  - *Sect. 4. Of the Covenant of Promise, as manifested to Moses Page 69*
  - *Sect. 5. Of the Covenant of Promise, as manifested to David Page 77*
  - *Sect. 6. Of the Covenant of Promise, as manifested to Israel, about the Time of the Captivity Page 81*
- *Chap. 2.*
  - *Sect. 1. Of knowing Jesus, as carrying on the Great Work of our Salvation, from the Creation, until His First Coming Page 90*
  - *Sect. 2. Of Considering Jesus in that respect *ibid.**
  - *Sect. 3. Of Desiring Jesus in that respect Page 96*
  - *Sect. 4. Of Hoping in Jesus in that respect Page 100*
  - *Sect. 5. Of Believing in Jesus in that respect Page 102*
  - *Sect. 6. Of Loving Jesus in that respect Page 105*
  - *Sect. 7. Of Joying in Jesus in that respect Page 108*
  - *Sect. 8. Of Calling on Jesus in that respect Page 110*

- *Sect. 9. Of Conforming to Jesus in that respect. Page 111*

**BOOK IV. PART I.**

- *Chap. 1.*
  - *Sect. 1. Of the Tydings of Christ Page 117*
  - *Sect. 2. Of the Conception of Christ Page 119*
  - *Sect. 3. Of the Duplicity of Natures in Christ Page 122*
  - *Sect. 4. Of the Distinction of the Two Natures in Christ Page 124*
  - *Sect. 5. Of the Union of the Two Natures of Christ in one and the same Person Page 125*
  - *Sect. 6. Of the Birth of Christ Page 133*
  - *Sect. 7. Of some Consequents after Christ's Birth Page 139*
- *Chap. 2.*
  - *Sect. 1. Of knowing Jesus, as carrying on the Great Work of our Salvation in His Birth Page 141*
  - *Sect. 2. Of Considering Jesus in that respect Page 142*
  - *Sect. 3. Of Desiring after Jesus in that respect Page 146*
  - *Sect. 4. Of Hoping in Jesus in that respect Page 147*
  - *Sect. 5. Of Believing in Jesus in that respect Page 150*
  - *Sect. 6. Of Loving Jesus in that respect Page 155*
  - *Sect. 7. Of Joying in Jesus in that respect Page 157*
  - *Sect. 8. Of Calling on Jesus in that respect Page 160*
  - *Sect. 9. Of Conforming to Jesus in that respect *ibid.**

**BOOK V. PART II.**

- *Chap. 1.*
  - *Sect. 1. Of the First Year of Christ's Ministry: And therein of the Beginning of the Gospel Page 167*
  - *Sect. 2. Of the Preaching of John the Baptist Page 168*
  - *Sect. 3. Of the Baptism of Jesus Page 170*
  - *Sect. 4. Of the Fasting and Temptation of Christ Page 174*

- Sect. 5. Of the First Manifestations of *Christ* Page 180
- Sect. 6. Of *Christ's* Whipping the Buyers and Sellers out of the Temple Page 182
- Chap. 2.
  - Sect. 1. Of the Second Year of *Christ's* Ministry, and of His Acts in general for that Year Page 175
  - Sect. 2. Of *Christ's* Sermons this Year Page 176
  - Sect. 3. Of *Christ's* Prophetical Office Page 177
  - Sect. 4. Of *Christ's* Miracles Page 179
- Chap. 3.
  - Sect. 1. Of the Third Year of *Christ's* Ministry, and generally of his Actings in that Year Page 184
  - Sect. 2. Of *Christ's* Ordination of His Apostles *ibid.*
  - Sect. 3. Of *Christ's* Reception of Sinners Page 187
  - Sect. 4. Of *Christ's* easy Yoke, and light Burthen Page 192
- Chap. 4.
  - Sect. 1. Of the Fourth Year of *Christ's* Ministry, and generally of His Actings in that Year Page 200
  - Sect. 2. Of the Distinction, or several Divisions of *Christ's* Righteousness *ibid.*
  - Sect. 3. Of the Holiness of *Christ's* Nature Page 201
  - Sect. 4. Of the Holiness of *Christ's* Life Page 202
  - Sect. 5. Of the great Controversy, Whether we are not Justified by the Passive Righteousness of *Christ* only, without any Consideration had to the Righteousness of *Christ*, either Inherent in Him, or Performed by Him? Page 204
- Chap. 5.
  - Sect. 1. Of knowing *Jesus*, as carrying on the Great Work of our Salvation in His Life Page 207
  - Sect. 2. Of Considering *Jesus* in that respect Page 208
  - Sect. 3. Of Desiring after *Jesus* in that respect Page 315
  - Sect. 4. Of Hoping in *Jesus* in that respect Page 317
  - Sect. 5. Of Believing in *Jesus* in that respect Page 320

- *Sect. 6. Of Loving Jesus in that respect Page 324*
- *Sect. 7. Of Joying in Jesus in that respect Page 326*
- *Sect. 8. Of Calling on Jesus in that respect Page 328*
- *Sect. 9. Of Conforming to Jesus in that respect Page 329*

**BOOK VI. PART III.**

- *Chap. 1.*
  - *Sect. 1. Of the Day of Christ's Sufferings divided into Parts & Hours. Page 339*
  - *Sect. 2. Of the Brook over which Christ passed Page 341*
  - *Sect. 3. Of the Garden into which Christ entered Page 344*
  - *Sect. 4. Of the Prayer that Christ there made Page 345*
  - *Sect. 5. Of the Dolours and Agonies that Christ there suffered Page 348*
  - *Sect. 6. Of Judas Treason, Christ's Apprehension, Binding & Leading unto Annas Page 350*
  - *Sect. 7. Of Christ's Examination, and Condemnation, with their Appendices Page 354*
- *Chap. 2.*
  - *Sect. 1. Of Christ's Indictment, and Judas fearful End Page 359*
  - *Sect. 2. Of Christ's Mission to Herod, and the Transactions there Page 362*
  - *Sect. 3. Of Christ and Barabbas compared; and of the Question debated betwixt Pilate, and the Jews Page 364*
  - *Sect. 4. Of Christ stripped, whipped, clothed with Purple, & crowned with Thorns Page 367*
  - *Sect. 5. Of Christ brought forth and sentenced Page 370*
  - *Sect. 6. Of Christ's Crucifying, with its Appendices Page 373*
  - *Sect. 7. Of the Consequents after Christ's Crucifying Page 376*
- *Chap. 3.*
  - *Sect. 1. Of knowing Jesus, as carrying on the Great Work of our Salvation in His Death Page 378*
  - *Sect. 2. Of Considering Jesus in that respect *ibid.**
  - *Sect. 3. Of Desiring Jesus in that respect Page 383*

- *Sect. 4. Of Hoping in Jesus in that respect Page 386*
- *Sect. 5. Of Believing in Jesus in that respect Page 391*
- *Sect. 6. Of Loving Jesus in that respect Page 397*
- *Sect. 7. Of Joying in Jesus in that respect Page 399*
- *Sect. 8. Of Calling on Jesus in that respect Page 401*
- *Sect. 9. Of Conforming to Jesus in that respect. Page 402*

**BOOK VII. PART IV.**

- *Chap. 1.*
  - *Sect. 1. Of the Time of Christ's Resurrection Page 411*
  - *Sect. 2. Of the Reasons of Christ's Resurrection Page 413*
  - *Sect. 3. Of the Manner of Christ's Resurrection Page 415*
  - *Sect. 4. Of the Arguments of Christ's Resurrection Page 419*
  - *Sect. 5. Of Christ's Apparition to Mary Magdalene Page 421*
  - *Sect. 6. Of Christ's Apparition to His Ten Disciples Page 431*
  - *Sect. 7. Of Christ's Apparition to all His Apostles Page 436*
  - *Sect. 8. Of Christ's Apparition to all the Apostles at the Sea of Tiberias Page 442*
- *Chap. 2.*
  - *Sect. 1. Of knowing Jesus, as carrying on the Great Work of our Salvation in His Resurrection Page 443*
  - *Sect. 2. Of Considering Jesus in that Respect Page 444*
  - *Sect. 3. Of Desiring after Jesus in that respect Page 449*
  - *Sect. 4. Of Hoping in Jesus in that respect Page 452*
  - *Sect. 5. Of Believing in Jesus in that respect Page 458*
  - *Sect. 6. Of Loving Jesus in that respect Page 462*
  - *Sect. 7. Of Joying in Jesus in that respect Page 464*
  - *Sect. 8. Of Calling on Jesus in that respect Page 466*
  - *Sect. 9. Of Conforming to Jesus in that respect Page 467*

**BOOK VIII. PART V.**



- *Chap. 1.*
  - *Sect. 1. Of Christ's Ascension, and of the Manner how Page 475*
  - *Sect. 2. Of the Place where He Ascended Page 477*
  - *Sect. 3. Of the Reasons why He Ascended *ibid.**
  - *Sect. 4. Of God's Right Hand, and of Christ's Session There Page 480*
  - *Sect. 5. Of the Two Natures, wherein Christ sits at God's Right Hand Page 482*
  - *Sect. 6. Of the Reasons why Christ doth sit at God's Right Hand *ibid.**
  - *Sect. 7. Of the Time when the Holy-Ghost was sent Page 485*
  - *Sect. 8. Of the Persons to whom the Holy-Ghost was sent Page 486*
  - *Sect. 9. Of the Manner how the Holy-Ghost was sent Page 487*
  - *Sect. 10. Of the Measure of the Holy-Ghost now given p. 490.*
  - *Sect. 11. Of the Reasons why the Holy-Ghost was sent Page 491*
  
- *Chap. 2.*
  - *Sect. 1. Of knowing Jesus, as carrying on the Great Work of our Salvation, in His Ascension, Session, and Mission of the Spirit Page 499*
  - *Sect. 2. Of Considering Jesus in that respect Page 500*
  - *Sect. 3. Of Desiring after Jesus in that respect Page 503*
  - *Sect. 4. Of Hoping in Jesus in that respect Page 505*
  - *Sect. 5. Of Believing in Jesus in that respect Page 511*
  - *Sect. 6. Of Loving Jesus in that respect Page 517*
  - *Sect. 7. Of Joying in Jesus in that respect Page 519*
  - *Sect. 8. Of Calling on Jesus in that respect Page 521*
  - *Sect. 9. Of Conforming to Jesus in that respect Page 522*

**BOOK IX. PART VI.**

- *Chap. 1.*
  - *Sect. 1. What the Intercession of Christ is Page 527*
  - *Sect. 2. According to what Nature Christ doth Intercede Page 528*
  - *Sect. 3. To whom Christ's Intercession is directed Page 529*

- *Sect. 4.* For whom this Intercession is made *Page 530*
- *Sect. 5.* What Agreement there is betwixt *Christ's* Intercessions, and the Intercessions of the High-Priests of Old *ibid.*
- *Sect. 6.* What the Difference is betwixt *Christ's* Intercessions, and the Intercessions of the High-Priests of Old *Page 538*
- *Sect. 7.* What the Properties of this Intercession of *Christ* are *Page 539*
- *Sect. 8.* Wherein the Intercession of *Christ* consists *Page 540*
- *Sect. 9.* How powerful and prevailing *Christ's* Intercession are with His Father *Page 546*
- *Sect. 10.* Of the Reasons of *Christ's* Intercession *Page 549*
- *Chap. 2.*
  - *Sect. 1.* Of knowing *Jesus*, as carrying on the Great Work of our Salvation in His Intercession *Page 552*
  - *Sect. 2.* Of Considering *Jesus* in that respect *ibid.*
  - *Sect. 3.* Of Desiring after *Jesus* in that respect *Page 555*
  - *Sect. 4.* Of Hoping in *Jesus* in that respect *Page 557*
  - *Sect. 5.* Of Believing in *Jesus* in that respect *Page 500*
  - *Sect. 6.* Of Loving *Jesus* in that respect *Page 564*
  - *Sect. 7.* Of Joying in *Jesus* in that respect *Page 566*
  - *Sect. 8.* Of Praying to, and Praising of *Jesus* in that respect *Page 568*
  - *Sect. 9.* Of Conforming to *Jesus* in that respect *Page 569*

## **BOOK X.**

- *Chap. 1.*
  - *Sect. 1.* Of *Christ's* Preparing for Judgment *Page 573*
  - *Sect. 2.* Of *Christ's* Coming to Judgment *Page 576*
  - *Sect. 3.* Of *Christ's* Summoning the Elect to come under Judgment *Page 578*
  - *Sect. 4.* Of *Christ*, and the Saints Meeting at the Judgment-Day *Page 583*
  - *Sect. 5.* Of *Christ's* Sentencing, or Judging the Saints for Eternal Glory *Page 586*
  - *Sect. 6.* Of *Christ*, and the Saints judging the rest of the World *Page 589*

- Sect. 7. Of *Christ*, and His Saints going up into Heaven, when shall be the End of the World Page 600.
- Sect. 8. Of *Christ's* surrendering, and delivering up the Kingdom to *God*, even the Father Page 603
- Sect. 9. Of *Christ's* Subjection to the *Father*, that *God* may be All in All Page 606
- Sect. 10. Of *Christ's* being All in All to His Redeemed Saints, to all Eternity Page 609
- Chap. 2.
  - Sect. 1. Of knowing *Jesus*, as carrying on Man's Salvation, in His Second Coming to Judgment Page 616
  - Sect. 2. Of Considering *Jesus* in that respect *ibid*
  - Sect. 3. Of Desiring after *Jesus* in that respect Page 620
  - Sect. 4. Of Hoping in *Jesus* in that respect Page 623
  - Sect. 5. Of Believing in *Jesus* in that respect Page 628
  - Sect. 6. Of Loving *Jesus* in that respect Page 634
  - Sect. 7. Of Joying in *Jesus* in that respect Page 636
  - Sect. 8. Of Praying to, and Praising of *Jesus* in that respect Page 638
  - Sect. 9. Of Conforming to *Jesus* in that respect, *ibid*.

## LOOKING UNTO JESUS: The first Book.

HEBR. 12.2.

Looking unto *Jesus*, the beginner, and finisher of our Faith.

### CHAP. I. The Proem, Division, and opening of the Words.

THE most excellent subject to discourse, or write of, is *Jesus Christ*. *Augustine* having read *Cicero's* works, commended them for their eloquence, but he passed this sentence upon them, *They are not sweet, because the name of Jesus is not in them*. And *Bernard's* saying is near the same; *if thou writest, it doth not relish with me, unless I read Jesus there; if thou disputest, or conferrest, it doth not relish well with me, unless Jesus sound there*. Indeed all we say is but unsavory, if it be not seasoned with this salt. *I determined not to know anything among you (saith Paul) save Jesus Christ, and him Crucified*: he resolved with himself before he Preached among the *Corinthians*, that this should be the only point of knowledge that he would profess himself to have skill in, and that in the course of his Ministry he would labor to bring them to: this he made *the breadth, & length, & depth, & height of his knowledge; yea doubtless (saith he)*

*and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord:* In this knowledge of Christ there is an excellency above all other knowledge in the World; there is nothing more pleasing & comfortable, more animating & enlivening, more ravishing & soul-contenting; only Christ is the sum & center of all divine revealed truths; we can preach nothing else as the object of our faith, as the necessary element of our souls salvation, which doth not some way or other either meet in Christ, or refer to Christ; only Christ is the whole of man's happiness; the Sun to enlighten him, the Physician to heal him, the Wall of Fire to defend him, the Friend to comfort him, the Pearl to enrich him, the Ark to support him, the Rock to sustain him under the heaviest pressures; *As an hiding place from the Wind, and a covert from the Tempest, as Rivers of Waters in a dry place, and as the shadow of a great Rock in a weary Land.* Only Christ is that Ladder betwixt Earth and Heaven, the Mediator betwixt God and Man, a Mystery which *the Angels of Heaven desire to pry, and peep, and look into.* Here's a blessed subject indeed, who would not be glad to pry into it, to be acquainted with it? *This is life eternal to know God, and Jesus Christ whom he hath sent:* Come then, let us look on this Sun of righteousness; we cannot receive harm, but good by such a look; indeed by looking long on the natural Sun we may have our eyes dazzled, and our faces blackned; but by looking unto Jesus Christ, we shall have our eyes clearer, and our faces fairer; if the light of the eye rejoice the heart, how much more when we have such a blessed object to look upon? As Christ is more excellent than all the world, so this sight transcends all other sights; it is the Epitome of a Christians happiness, the quintessence of evangelical Duties, *Looking unto Jesus.*

In the Text we have the act and Object; the act in the Original is very emphatical, 〈 in non-Latin alphabet 〉 ; the English doth not fully express it; it signifies an averting, or drawing off the eye from one object to another; there are two expressions, 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 ; the one signifies a turning of the eye from all other objects; the other a fast fixing of the eye upon such an object, and only upon such. So it is both a *looking off*, and a *looking on*. On what? That is the object, a *looking unto Jesus*; a Title that denotes his mercy and bounty, as *Christ* denotes his office and function. I shall not be so curious as to enquire why *Jesus*, and not *Christ* is nominated; I suppose the person is aimed at which implies them both; only this may be observed, that *Jesus* is the purest Gospel Name of all other names; *Jesus* was not the dialect of the Old Testament; the first place that ever we read of this title as given to Christ, it is in *Matth. 1.21. Thou shalt call his name Jesus, for he shall save his people from their sins.* Some observe that this Name *Jesus* was given him twice; once till death, *Matth. 1.21.* and afterwards forever, *Phil. 2.10.* the first was a note of his entering into Covenant with God to fulfill the Law for us, & to die for our sins, the second was a note of so meritorious a person, who for his humility was more exalted than any person ever hath been, or shall be. First, *Jesus* was the humble name of his deserving grace: now *Jesus* is the exalted name of his transcendent glory: at first the *Jews* did Crucify *Jesus*, and his name; & the Apostle did then distrust whether *Jesus* was the true *Jesus*; but now God hath raised him from the dead, & hath highly exalted him, & given him a name above every name, that at the Name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth. My meaning is not to insist on this Name in contradistinction to any other names of Christ; he is often called *Christ*, and *Lord*, and *Mediator*, and *Son of God*, and *Emmanuel*; Why *Jesus* is all

these; Jesus is Christ, as he is the anointed of God; and Jesus is *Lord*, as he hath dominion over all the world; and Jesus is *Mediator*, as he is the reconciler of God & man; and Jesus is *the Son of God*, as he was eternally begotten before all worlds; and Jesus is *Emmanuel*, as he was incarnate, and so God with us. Only because Jesus signify *Savior*, and this name was given him upon that very account, *For he shall save his people from their sins*; I shall make this my design to look at Jesus more especially, as carrying on the great work of our salvation from first to the last. This indeed is the glad-tidings, the Gospel, the Gospel-privilege, and our Gospel-Duty, *Looking unto Jesus*.

## CHAP. II.

### SECT. I. The Duty of looking off all other things, confirmed, and cleared.

[Doctrine. 1] BUT first we must look off all other things; the note is this: *We must take off our mind from everything, w<sup>ch</sup> might divert us in our Christian Race from looking unto Jesus*. 〈 in non-Latin alphabet 〉, the first word, or first piece of a word in my Text speaks to us thus, *hands off, or eyes off from anything that stands in the way of Jesus Christ*. I remember 'twas writ over Plato's door, 〈 in non-Latin alphabet 〉, *there's none may come hither that is not a Geometer*; but on the door of my Text is written clean contrary, 〈 in non-Latin alphabet 〉, *No earthly minded man must enter here*: not anything in the world, be it never so excellent, if it stand in the way of Jesus Christ, is to be named the same day; we must not give a look or squint at anything that may hinder this fair and lovely sight of Jesus.

Thus was the Lord's charge to *Lot*, *look not behind thee*; he was so far to renounce and detest the lewdness of *Sodom*; as that he must not vouchsafe a look towards it?

*At that day shall a man look towards his maker, and his eyes shall have respect to the holy one of Israel; and he shall not look to the Altars, the work of his hands*. This was the fruit of God's chastisement on the Elect *Israel*, that he should not give a look to the Altars, lest they diverted, or drew his eyes from off his Maker.

*We look not at the things which are seen, but at the things which are not seen*, saith Paul. A Christians aim is beyond visible things, O when a soul comes to know what an eternal God is, and what an eternal Jesus is, and what an eternal Crown is; when it knows that great design of Christ to save poor souls, and to communicate himself eternally to such poor creatures, this takes off the edge of its desires as to visible temporal things, what are they in comparison?

But what things are they we must look off in this respect? I answer,—1. Good things. 2. Evil things. [Question. 1]

1. Good things. The Apostle tells us of *a cloud of witnesses* in the former verse, which no question in their season we are to *Look unto*. But when this second object comes in sight, he scatters the cloud quite, and sets up *Jesus* himself; now the Apostle willet us 〈 in non-Latin alphabet 〉, to turn our eyes from them, and to turn them hither to Jesus Christ *q. d.* If you will indeed see a sight once for all, look to him: the Saints, though they be guides to us, yet

are they but followers to him; he is the arch guide, the leader of them, & of us all, *look on him*. There is a time when *James* may say, *take my brethren the Prophets who have spoken in the Name of the Lord for an example*; but when *Jesus* comes forth, that said, *I have given you an example*, an example above all examples, then *be silent O all flesh before the Lord*. Let all Saints and *Seraphims* then *cover their faces with their wings*, that we may *look on Jesus*, and let all other sights go.

2. Evil things, 1. In general, 2. In special.

1. In general, we must look off all things that are on this side *Jesus Christ*, and so, so much the rather, if they be evil things; in a word, we must look off all self; whether it be sinful self, or natural self, or religious self; in this case we must draw our eyes off all these things.

2. In special, we must look off *all that is in the world*; and that the Apostle compriseth under three heads, *the lusts of the eyes, the lusts of the flesh, & the pride of life*; (1.) Pleasures, Profits, and Honors.

1. we must look off this world in respect of its sinful pleasures; *Jude* tells us, *such as are sensual have not the spirit*: we cannot fixedly look on pleasures, and *look on Jesus* at once. *Job* tells us, that *they that take up the Timbril, and Harp, and rejoice at the sound of the Organ, that spend their days in mirth*, are the same that say unto *God*, *depart from us, for we desire not the knowledge of thy ways; what is the Almighty that we should serve him? and what profit should we have if we pray unto him?* We have a lively example of this in *Augustine's* conversion; he would indeed have had *Christ*, and his pleasures too; but when he saw it would not be, Oh what conflicts were within him. In his Orchard (as he stories it in his book of confessions) all his pleasures past represented themselves before his eyes, saying, *What wilt thou depart from us forever? and shall we be no more with thee forever? O Lord* (saith *Augustine*, writing this confession) *turn away my mind from thinking that which they objected to my soul! What filth? What shameful pleasures did they lay before my eyes?* At length after this combat, a shower of tears came from him, and casting himself on the ground under a Fig-tree, he cries it out, *O Lord, how long, how long shall I say, tomorrow, tomorrow? Why not today Lord, why not today? why should there not be an end of my filthy life even at this hour?* Immediately after this he heard a voice, as if it had been a boy or a girl singing by, *take up, and read; take up, and read;* and thereupon opening his Bible that lay by him at hand, he read in silence the first Chapter that offered itself, wherein was written, *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering or wantonness, not in strife and envying; but put ye on the Lord Jesus, and make not provision for the flesh to fulfil the lusts thereof. Further then this sentence I would not read* (saith *Augustine*) *neither indeed was it needful; for presently, as if light had been poured into my heart, all the darkness of my doubtfulness fled away.* His eye was now taken off his pleasures, and forever after it was set on *Jesus*.

2. We must look off this world in respect of its sinful profits: a look on this keeps off our looking unto *Jesus*. *Whosoever loveth the world, the love of the Father is not in him*; just so much as the world prevails in us, so much is *God's* love abated both in us, and towards us; ye adulterers, and adulteresses (saith *James*) *know ye not that the friendship of the world is enmity with*

God? Covetousness in Christians is spiritual adultery; when we have enough in God and Christ, and yet we desire to make up our happiness in the creature, this is plain whoring. Now there are degrees in this spiritual whoredom: as, —

1. The minding of this world; ye know there may be adultery in affection, when the body is not defiled; unclean glances are a degree of lust: so the children of God may have some worldly glances, stragling thoughts, when the temptation is strong, the world may be greatned in their esteem and imagination.

2. The setting of the heart upon the world; this is an higher degree of this spiritual adultery: our hearts are due and proper to Christ: now to set them on the world, which should be chaste and loyal to Jesus Christ, what adultery is this? *Ye cannot serve God and Mammon*: that woman that is not contented with one husband, must needs be an harlot.

3. The preferring of the world before Christ himself. This is the height of covetousness, and the height of this adultery; what, *to make the members of Christ the members of an harlot*? Why worldlings! those admiring thoughts are Christ's, those pains are Christ's, that love is Christ's, that time, that care, that earnestness is Christ's, they are all Christ's; and will you give that which is Christ's unto the world? and prefer the world before Christ with his own? What, live as professed prostitutes, that prefer everyone before their husbands? how will this expose you to the scorn of men and Angels? at the last day thy will come pointing, and say, *This is the man that made not God his strength, but trusted in the abundance of his riches; this is the Gadaren that loved his swine more than Christ Jesus. Love not the world*, said John. Christ is never precious in man's apprehension, so long as the world seems glorious to him. *As we begin to relish sweetness in Christ, so the world begins to be bitter to us*: the more sweetness we taste in the one, the more bitterness we taste in the other.

3. We must *look off* the world in respect of its sinful honors: what is this honor but a certain inordinate desire to be well thought of, or well spoken of, to be praised, or glorified of men? as if a man should run up and down streets after a feather flying in the air, and tossed hither and thither with the gusts and blasts of infinite men's mouths; it is a question whether ever he get it; but if he do, it is but a feather; such is this pride of life, honor, vain-glory, it is hard to obtain it, but if obtained, it is but the breath of a few men's mouths, that alter upon every light occasion; but that which is worst of all, it hinders our sight of Jesus Christ, *not many wise men after the flesh, not many mighty, not many noble are called*; worldly honor keeps many back from Christ; and therefore *Moses when he was come to years, refused to be called the son of Pharaohs daughter, — esteeming the reproaches of Christ greater riches than all the Treasures of Egypt*. If the blind Man in the way to Jerico had depended on the breath, or liking, or approbation of the multitude, he had never received the benefit of his sight; for *they* (saith the text) *which went before, rebuked him that he should hold his peace*; they dissuaded him from running & crying so vehemently after Christ; experience tells us, how these things pull and draw us off from Jesus Christ, *the lusts of the eyes, the lusts of the flesh, and pride of life*.

[Question. 2] But why must we *look off* everything that diverts our *looking unto Jesus*?

1. Because we cannot look fixedly on Christ, and such things together, and at once; the eye cannot look upwards & downwards, at once in a direct line; we cannot seriously mind heaven & earth in one thought; *no man can serve two masters*, saith Christ, especially such as jar, and who have contrary employments, as Christ and Mammon have.
2. Because whiles we look on these things, we cannot see the beauty that is in Christ: suppose a squint look on Christ, whilst we have a direct look on other things; alas, Christ will be of no esteem that while; this was the voice of sinners concerning Christ, *he hath no form, nor comeliness; and when we see him, there is no beauty that we should desire him*. Indeed beauty is the attractive of the soul, the soul must see a beauty in that which it lets out itself to in desiring; but our wishing looks on other things, makes Christ but mean and contemptible in our eyes.
3. Because all other things, in comparison of Christ, are not worthy a look; they are but as vile things, as under-things, as poor, & low, and mean, and base things, in comparison of Christ: *I count all things but loss* (saith Paul) *for the excellency of the knowledge of Christ Jesus my Lord.—I count them but dung that I may win Christ.* 〈 in non-Latin alphabet 〉, some translate it *chaff*, others *dogs-meat*, others *excrements*, *dung*; all agree, it is such a thing as men usually cast away from them with some indignation.
4. Because it is according to the very law of marriage; *therefore shall a man forsake father, and mother, and cleave to his wife*; the Lord Christ marries himself to the souls of his Saints. *I will betroth thee unto me forever; I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies*: and for this cause the soul must forsake all, and cleave unto Christ; as married wives use to do, we must leave all for our husband the Lord Jesus; *Hearken, O daughter, and consider, and incline thine ear, forget also thy own people, and thy fathers House*.
5. Because Christ is a jealous Christ; now jealousy is a passion in the soul, that will not endure any sharing in the object beloved; the woman that hath a jealous husband, must leave all her old companions: if she cast any amorous looks or glances after them, the husband will be jealous, and *Jealousy is cruel as the Grave*. Christians, our *God is a jealous God*, our *Christ is a jealous Christ*; He cannot endure, that we should *look* on any other things, so as to lust after them.
6. Because all other things can never satisfy the eye; *all things are full of labor* (saith Solomon) *man cannot utter it, the eye is not satisfied with seeing*; it is but wearied with looking on divers objects, & yet still desires new ones: but once admit it to behold that glorious sight of Christ, and then it rests fully satisfied. Hence it is that the Daughters of Zion are called to come forth; *Go forth, O ye daughters of Zion, and behold King Solomon with the Crown wherewith his Mother hath crowned him in the day of his espousals, and in the day of the gladness of his heart*. Go forth O ye daughters of Zion, lay aside all private and earthly affections, and look upon this glory of Christ. As the daughters of *Jerusalem* sitting or remaining in their chambers, closets, houses, could not behold the glory of King *Solomon* passing by, & therefore they were willed to come forth of their doors: even so, if we will behold the great King, Jesus Christ, in his most excellent glory (a sight able to satisfy the Eye, & to ravish the Heart) we must come out



of our Doors, we must come out of ourselves, otherwise we cannot see his Glory; we are in ourselves shut up in a dark dungeon, and therefore we are called upon to come forth into the clear light of faith, and with the Eyes of Faith to behold in daily meditation, the Glory of Christ Jesus.

**SECT. II. An Exhortation to look off all other things.**

ONE word of Exhortation. Christians! I beseech you *look off* all other things, especially all evil things. I know I am pleading with you for an hard thing; I had need of the Rhetoric of an Angel, to persuade you to turn your Eyes from off these things; nay, if I had, all were too little, *it is God only must persuade Japheth to dwell in the tents of Shem*; and yet let me offer a few considerations, venture at a persuading of you, and leave the issue with God.

1. Consider, that all other evil things are in God's account as very nothing; *verily, every man at his best estate is altogether vanity*; not only man, but *every man*; nor every man in his worst condition, but every man *at his best estate*; nor every man: man at his best estate is little worth, but every man at his best estate *is vanity, emptiness, nothing*; it may be so in part, nay, but in every part, he is wholly, totally, *altogether vanity*; would any man think, that a great, rich, honorable Man, whom we look upon with such high admiring thoughts, should be laid thus low in God's esteem? O wonder, wonder! and yet 'tis no such wonder, but one day you shall find the experience of this truth yourselves. *Rich men have slept their sleeps, and none of the men of might have found their hands*. or as others render it, *they have found nothing in their hands*; that is, rich men have passed over this life as men do pass over a sleep, imagining themselves to have golden mountains and rocks of diamond; but when they awake at the day of death, they find themselves to have nothing. Why Christian, *wilt thou set thine eyes upon that which is not?* 1. Observe that *riches are not*; they are nothing, those things that make men great in the eyes of the world, are nothing in the eyes of God. 2. Observe that God would not have us so much as *set our eyes upon them*, they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon these vanities, *Wilt thou set thine eyes upon a thing which is not?* *q. d.* what a vain, unreasonable, sottish, senseless thing is this?

2. Consider that all such things (if they are anything) they are but trifles, deceits, thorns, miseries, uncertain things: this is an ordinary theme; it is every man's object, & every man's subject, & a very easy thing it is, to declaim up the vanity, misery, uncertainty of the creatures; Ay but do you make it the matter of your meditation, & be you serious in it, think of it deeply, and desire God to be in your thoughts! Oh what work will it then make in your breasts? O how would it wean your loves and desires off all these things! Christians! consider all these adjuncts of all sublunary things; when the creatures tempt you, be not enticed by the beauty of them, so as to forget their vanity; say, Here is a flower, fair, but fading; here is a glass that's bright, but very brittle.

3. Consider the difference of these objects, Christ, and all other things; as thus, all other things are vanities, but Christ is a real, solid substantial, excellent, glorious thing; all other things are temporary, fading things, but Christ is an enduring substance, *the same*

*yesterday, and today, and forever, which is, and which was, and which is to come: all other things are thorns, vexation of spirit, but Christ is full of joy and comfort, a most ravishing object, all composed of loves, or altogether lovely. O who would make it his business to fill his coffers with pibbles, when he may have pearls, or gold, or silver, or precious things? what, must you look off your sins? why see before you the graces of the Spirit of Christ? must you look off your idel sinful company? see before you the fellowship of the Father, and the Son, the Lord Jesus Christ; must you look off your pomp and glory? see before you the privilege of adoption, you shall be called the sons and daughters of God, heirs and co-heirs with Christ; must you look off your worldly riches? see before you the riches of the graces of Christ: must you look off sinful pleasures? see before you fullness of joy, at Christ's right hand are pleasures evermore: must you look off your own righteousness? see before you the righteousness of Christ Jesus. O what a vast difference is there betwixt these objects, Christ, and all other things?*

4. Consider that Christ looked off heaven and heavenly things for you, how much more should you look off the earth and earthly things, the world and worldly things for him? Christ left the glory, the company, the pleasures of Paradise for you, and *he made himself of no reputation, he nothing'd himself (as it were) for you; you know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that you through his poverty might be made rich.* O let that melting love win you to him, and wean you off all other things!

5. Consider that the rational soul of man is oft too high a birth to spend its strength upon other things? the soul of man is of the same nature with Angels; it is a kind of divine spark; now if a man have a golden mill, he would not use it to grind dirt, straws, and rotten sticks in; the soul, the mind, the thinking faculty of man is too high to be exercised in the things of this earth; the soul is of a most excellent capacious nature, it is fit to converse not only with Angels, but with the eternal God himself, with Father, Son, and Holy Ghost; it is of a transcendent being; put all the world into the balance with it, and it is nothing in comparison: the soul of the meanest gally-slave is more precious than heaven and earth, than Sun, and Moon, and stars, and all the host of heaven; now if a man's soul be of such an high-born nature, if the Lord hath put such a spirit into the bosom of man, for him to bestow the strength of it upon low, base, mean, and earthly things, Oh what an evil is this?

9. Consider how short is the time that you have here in this world: this is the argument of the Apostle, *because the time is short, therefore let us use the world as if we used it not*, therefore let our hearts be taken off these things; yet a few days, and you shall be here no more; time passeth on, many hundred diseases are ready to assault you; you that are reading, hearing, talking or walking, you must very shortly be carried on men's shoulders, & laid in the dust, and there left to the worms in darkness & corruption; you are almost there already; it is but a few days, or months, or years, and what is that when once thy are gone and past? and Oh *what is a man profited, if he gain the whole world, and then lose his soul?*

7. Consider the great account that you are to give of earthly things: it is the sin of most of the sons of men to look on creature-comforts, but they consider not the account thy must give for them. Oh here's a prevailing motive to take off your eyes! Consider the last accounts; what if you were now to die, and to go the way of all flesh, and then to make up

your reckoning, what good would it do you to remember all those contentments & pleasures you once enjoyed upon the earth? If the factor, after many years spent in foreign countries, at last returns home with this bill of accounts, *thus much for singing, so much for dancing, this for courting, that for feasting*, who would not blame him for so fond a reckoning? oh it will be a sad reckoning if the bill come in, that you have spent most of your time in looking and gazing upon earthly things.

**SECT. III. Directions how to look off all other things.**

1. Study every day more & more the vanity of the creature: Read over the Book of *Ecclesiastes* well; it is enough, through the assistance of Christ, to teach you that lesson. A serious and fruitful meditation of that word, *Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity*, what work might it make in your hearts; men usually look on these things through some false glass, or at a distance, which makes them so admire them; but if they could see them truly in themselves, oh how uncomely would they be? or if they could see them as compared to Christ, oh how vain would they be? honors and greatness in that respect would appear as bubbles, pleasures and delights in that respect would appear as shadows.

2. Converse but a little with any evil thing on this side Christ; Have as little to do with the world, the sinful pleasures, profits, riches, manners of it, as possibly you can; the lesser the better; things of this world have a glutinous quality, if you let the heart lie any while amongst them, it will cleave unto them, and if it once cleave to them, there will be no way but either Repentance or Hell fire must part them.

3. Be more and better acquainted with Jesus Christ; get nearer to him, be more in communion with him, get more tastes of Christ and heaven, and earth will relish the worse for them. Oh when I look on Christ, and consider, that he that was the Lord of heaven and earth, put himself into so poor and low a condition, merely for the redeeming of his Elect, how should this but deaden my heart to the world? *I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and account them but dung that I may win Christ*. If Christ be in view, all the world then is but dung, and dross, and loss in comparison; the Glory of Christ will darken all other things in the world.

4. Set before you the examples of such Saints, who accounted themselves pilgrims and strangers upon earth. The Apostle gives you a Catalogue of such, who *confessed that they were strangers and pilgrims on the earth*, and see how they are used, *they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented*; who were these? they were they of whom the world was not worthy. Oh when you read, or hear how joyfully these servants of the most high went through their wilderness condition, methinks this should take off your hearts from earthly things.

5. Go in your meditations to heaven, and keep there a while; the mind that is in heaven cannot attend these earthly things; would a man leave his plough & harvest in the field to run with children a hunting after butter-flies? no more will a soul that is taking a survey of heaven and heavenly things, fix his eyes on such poor things below: *non vacat exquis, &c.* is

the character of a truly prudent man; the children of that Kingdom above have no while for trifles, and especially when they are employed in the affairs of the Kingdom. Oh when a Christian hath but a glimpse of eternity, and then looks down on the world again, how doth he contemn and vilipend these things? *How doth he say of laughter, thou art mad, and of mirth, what is this thou doest?* whilst the Saints are tasting heaven, they feel such sweet that they care not for other things: Christians! how would this meditation wean your hearts? and make you laugh at the fooleries of the world? and scorn to be cheated with such childish toys? If the devil had set upon *Peter* in the mount, when he saw Christ in his transfiguration, and *Moses* and *Elias* talking with him, would he so easily have been drawn to deny his Lord? what, with all that glory in his eye? so if the devil should set upon a believing soul and persuade his heart to profits, or pleasures, or honors of the world, when he is taken up in the Mount with Christ, what would such a soul say, *Get thee behind me Satan, wouldest thou persuade me from hence with many trifling toys? wouldest thou have me sell these joys for nothing? is there any honor or delight like this? or can that be profit, which loseth me this?* Some such answer would the soul return. Oh if we could keep the taste of our souls continually delighted with the sweetness of Heaven; as a man would spit out aloes after honey, so should we spit out all these baits of the world with disdain.

6. Cry mightily unto God, that he would take off your hearts and eyes, *turn away mine eyes from beholding vanity*, prays *David*; either God must do it, or you will be wearied in the multitude of your endeavors; but if the Lord draw off the eye, it will be drawn indeed. *Incline my heart unto thy testimonies, and not to covetousness*, prays *David* again; if the heart bend down-wards, then go to God to erect it, and to incline it heaven-wards; if it be after covetousness, then cry to God, and say, *Lord, not after covetousness, but after thy testimonies incline my heart*.

I have hitherto stood only at the door of the Text to call you in; if now you will enter, and be intent and fix your eyes, I will show you a blessed, a most glorious sight. But first I must explain the act, you must *look*.] Secondly, the object, you must *look on* Jesus.]

### CHAP. III.

#### SECT. I. An Explanation of the Act and Object.

1. For the act, you must *look*.] *Looking* is either ocular, or mental.

First, for ocular vision, there may be some use of that in heaven, for there we shall *look on* Jesus; *with these eyes shall I behold him*, saith *Job*; & *we shall see him as he is*, saith the Apostle; *now we see him, as in a glass, but then we shall see him face to face*. But till then we must walk by *faith, and not by sight*.

Secondly, for mental vision, or the inward eye, that is it that will take up our discourse, and that is it which the Apostle speaks of in his prayers for the *Ephesians*, *that the eyes of their understanding may be opened, that they may know, &c*. Now the excellency of this mental sight is far above the ocular sight; for there are more excellent things to be seen by the eye of the mind, than by the eye of the body; we only see a piece of the creation by the eye of the body,

but the mind reacheth everything that is in it, yea the mind reacheth to him that made it; God is invisible, & yet this eye sees God; it is said of *Moses*, that *he saw him that is invisible*. 2. It is the sight of the mind that gives light and vigor to the sight of the eye, take away the inward light, and the light of the external sense is but as darkness and death. 3. It is the sight of the mind that looks into the worth, use, &c. propriety of anything presented; the eye can see a thing, but not the worth of it; a beast looks on gold as well as a man, but the sight and knowledge of the worth of it is by the internal light of the mind, so the eye can see a thing but not the use of it; a child looks on a tool in the hand of a workman, but the sight and knowledge of the use of it, is only by a man of reason that hath internal light to judge of it: and so the eye can see a thing, but not the propriety of it; a beast looks on his pasture, but he likes it not because it is his, but because it is a pasture, and well furnished. Now we know that the worth, and use, and propriety of a thing, are the very cream of the things themselves, and this the eye of the mind conveys, and not the eyes of the body. It is said of *Joseph*, that *he saw his brethren, and knew them, but they knew not him*: this was the reason why *Joseph* was so exceedingly taken at the sight of his Brethren, that his bowels wrought with joy, and a kind of compassion towards them, but they were before him as common strangers, though they saw *Joseph their brother a Prince*, yet they were taken no more with the sight of him than of any other man, because they knew him not.

Again, this mental *looking* is either notional and theoretical; or practical and experimental; the first we call barely *the look of our minds*; it is an enlightening of our understandings with some measure of speculative sight in spiritual and heavenly mysteries: the second we call *the look of our minds and hearts*, whereby we not only see spiritual things, but we are affected with them; we desire, love, believe, joy, and embrace them. To this purpose is that rule, that *words of knowledge do sometimes signify the affections in the heart, and the effects thereof in our lives*. And this was *the look* which *Paul* longed for, that *I may know him, and the power of his resurrection*; (*i.e.*) that he might have experience of that *power*, that it might so communicate itself unto him, as to work upon him to all the ends of it. And this was *the look* that *Bernard* preferred above all looks. *In reading of books* (saith he) *let us not so much look for science, as savoriness of truth upon our hearts*. *This I pray* (said the Apostle) *that your love may abound yet more and more, in knowledge, and in all judgment*; (*i.e.*) in knowledge and feeling. And certainly this feeling, this *experimental Looking on Jesus*, is that my Text aims at; it is not a swimming knowledge of *Christ*, but an hearty feeling of *Christ's* inward workings; it is not heady notions of *Christ*, but hearty motions towards *Christ*, that are implied in this inward looking.

2. For the Object, you must *look on Jesus*.] It is the blessed'st Object that the eye of the mind can possibly fix upon; of all Objects under Heaven, *Jesus* hath the preeminence in perfection, and he should have the preeminence in our Meditation. It is he that will make us most happy when we possess him, and we cannot but be joyful to *look upon him*, especially when *looking* is a degree of possessing. — *Jesus*, for the name signifies *Savior*; it is an Hebrew name; the Greeks borrowed it from the Hebrews, the Latins from the Greeks, and all other Languages from the Latins: It is used five hundred times in *Paul's* Epistles, saith *Genebrard*: it comes from the Hebrew word *Jehoshua*, or *Joshua*, which in the Books of *Ezra* and *Nehemiah* (written after the *Babylonian* captivity) is *Jeshua*, and so is our Savior's Name always written in the Syriac

translation of the New Testament. This name *Jesus* was given to *Christ* the Son of God, by his Father, and brought from Heaven by an Angel, first to *Mary*, and then to *Joseph*; and on the day when he was circumcised (as the manner was) this Name was given him by his Parents, as it was commanded from the Lord, by the Angel Gabriel. Not to stand on the Name, for the matter it includes both his office, and his natures; he is the alone Savior of man, *for there is none other name under Heaven given among men, whereby we must be saved*, and he is a perfect and an absolute Savior; *he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them*. I will not deny, but that the work of salvation is common to all the three persons of the Trinity; it is a known rule, *all outward actions are equally common to the three persons*; for as they are all one in Nature and Will, so must they be also one in Operation; the Father saveth, the Son saveth, and the holy Ghost saveth; yet we must distinguish them in the manner of saving; the Father saveth by the Son, the Son saveth by paying the ransom and price of our salvation, the holy Ghost saveth by a particular applying of that ransom unto men: Now whereas the Son pays the price of our redemption, and not the Father, nor the holy Ghost, therefore in this special respect he is called our Savior, our *Jesus*, and none but he.

This object, though contained in a word, is very comprehensive; herein is set forth to our view, the offices of *Christ*, the two Natures of *Christ*, the qualities of *Christ*, the excellencies of *Christ*: O what variety of sweet matter is in *Jesus*? he hath in him *all the powders of the merchants*; an holy soul cannot tire itself in viewing *Jesus*; we know one thing tyres quickly, unless that one be all: which so is *Christ*, and none else, *he is all, and in all, all* belonging to being; and *all* belonging to well-being; in things below *Jesus*, some have this excellency, and some have that, but none have all, and this withers contemplation at the root; contemplation is soul recreation, and recreation is kept up by variety; but, O what variety is in *Jesus*? variety of time, *He is Alpha and Omega*; variety of beauty, *he is white and ruddy*: variety of quality, he is a Lion and a Lamb, a servant and a Son; variety of the excellency in the world, he is Man, and God. O where shall we begin in this view of *Jesus*? *Who shall declare his Generation? or who shall count and reckon his Age?* All the Evangelists exhibit unto us the Savior, but everyone of them in his particular method; *Mark* describes not at all the genealogy of *Jesus*, but begins his history at his Baptism; *Matthew* searcheth out his original from *Abraham*; *Luke* follows it backwards as far as *Adam*; *John* passeth further upwards, even to the Eternal Generation of this *Word that was made flesh*: so they lead us to *Jesus*, mounting up four several steps; in the one we see him only among the men of his own time; in the second he is seen in the Tent of *Abraham*; in the third he is yet higher, to wit in *Adam*; and finally, having traversed all ages, through so many generations, we come to contemplate him in the beginning, in the bosom of the Father, in that eternity in which he was with God before all worlds: And there let us begin, still *Looking unto Jesus*, as he carries on the great work of our salvation from first to last, from everlasting to everlasting.

## **SECT. II. The main Doctrine, and confirmation of it.**

BUT for the foundation of our building take this Note. —

Inward experimental looking unto *Jesus*, such as stirs up affections in the heart, [Doctrine. 2] and the effects thereof in our life, it is an Ordinance of Christ; a choice, an high Gospel-ordinance.

Or thus,

Inward experimental knowing, considering, desiring, hoping, believing, loving, joying, calling on *Jesus*, and conforming to *Jesus*, it is a complicate, fouled, compounded Ordinance of Jesus Christ.

I need not much to explain the Point, you see here is an Ordinance, or a *Gospel-duty* held forth; many other *Duties* we have elsewhere described, but this we have kept for this place; and the rather for that this is a choice *Duty*, a compounded *Duty*, an high *Gospel-ordinance*. No question but *Watchfulness, Self-trial, Self-denial, Experiences, Evidences, Meditation, Life of Faith, &c.* do well in their place and order; yet as oars in a boat, (though it be carried with the tide) may help it to go faster; it is *Jesus lifted up, (as Moses lifted up the Serpent)* which strikes more soundly into the beholder, than any other way. *Looking unto Jesus*, is that great Ordinance appointed by God for our most especial good. How many souls have busied themselves in the use of other means, and though in them *Christ* hath communicated some virtue to them, yet because they did not trade more with him, they had little in comparison? such a one as deals immediately with *Christ* will do more in a day, than another in a year, and therefore I call it a *choice, a complete, a complicate, an high Gospel-Ordinance*. Now what this Ordinance is, the Text tells you, it is a *Looking unto Jesus*.

1. *Jesus* is the Object; and *Jesus* as *Jesus*, as he is our Savior, as he hath negotiated, or shall yet negotiate in the great business of our salvation. 2. *Looking unto*, is the act; but how? it is such a *Look* as includes all these acts, *knowing, considering, desiring, hoping, believing, loving, joying, enjoying of Jesus, and conforming to Jesus*. It is such a *look* as stirs up affections in the heart, and the effects thereof in our life; it is such a *look* as leaves a quickening and enlivening upon the spirit; it is such a *look* as works us into a warm affection, raised resolution, an holy and upright conversation. Briefly, it is an inward, experimental *Looking unto Jesus*.

For confirmation of the point; this was the Lord's charge to the Gentiles of old, *Look unto me, and be ye saved all the ends of the Earth.— And I said, behold me, behold me, unto a Nation that was not called by my Name*. And according to this command was their practice; *Mine eyes are ever towards the Lord, saith David, and they looked unto him and were lightened, and their faces were not ashamed.— Thus in the Gospel, after this command, Looking unto Jesus, it follows, Consider him that hath endured such contradiction of sinners against himself*. And according to this command is the practice of Gospel-believers, *We all with open face beholding as in a glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord*. Instead of the veil of Mosaical figures, God hath now given to his Church the clear glass of the Gospel; and hence all believers under the Gospel do by contemplative Faith, behold *Christ*, together with the glorious light of his mercy, truth, goodness, and the rest of his Divine Attributes; and by means thereof they are made like unto him in the glory of Holiness, and in newness of life.

The reasons why we are thus to *Look unto* Jesus, will be as so many motives, which we shall reserve to an use of Exhortation; but the reasons why this *Looking unto Jesus*, is, 1. An Ordinance. 2. An Ordinance of Christ, may be these. —

1. Why an Ordinance? here is only this reason, the will of the Lord: *Even so father, for so it seemed good in thy sight*. Ordinances are certain impositions set forth by an external mandate of a Lawgiver, having Authority to command. It is the will of Christ to impose this Law on all the sons of men, that they should *Look up unto him*; and concerning this, what have we to do to enquire into the reason? it is our Duty to obey, and not to know of him why he commands; if 〈 in non-Latin alphabet 〉 was enough in *Pythagoras* his School, to put the business past disputing amongst his Scholars, I am sure it should be much more in Christ's School; we will therefore enquire no further reason for it.

2. Why an Ordinance of Christ? it is this; because all spiritual Ordinances, Laws, Institutions, do hold on Christ; it is not in the liberty of man to erect any new spiritual Ordinance in the Church of Christ. I will not deny, but the power of man may come in to order such things, as are not proper, but rather common to the Church with other societies, as to meet together in some place, and at some time, &c. according to that rule, *Let all things be done decently, and in order*; for this is not an institution, but only the dictate of right reason. But when it comes up to an Ordinance, Law, Institution, (*i.e.*) when something more shall be put on the thing, than nature hath put on it, when by virtue of the institution, there is conjoined to it some kind of spiritual efficacy to work upon the soul, this only holds on Christ. Hence, because in the preaching of the Word, and in the administration of the Sacraments we expect a virtue, a spiritual efficacy, more than they have or can yield in any natural way, therefore we say, these are *Ordinances of Christ*; & so because in *Looking unto Jesus*, we expect a virtue, a spiritual efficacy, to go along together with it, more than nature can give it; therefore we call this an *Ordinance*, and an *Ordinance of Christ*, to distinguish it from all other Ordinances, Rules, Constitutions of men whatsoever.

### **SECT. III. Use of Reproof.**

WELL then, is inward experimental looking unto Jesus a choice, an high Gospel-Ordinance? [Use 1] how may this reprove thousands? how many are there, that mind not this *Duty*? the truth is, that as *the whole world lies in wickedness*, so the eyes of the whole world are misplaced; there's few that have a care of this choice, of this high Gospel-Ordinance: I shall therefore reprove both the ungodly, and godly.

1. For the ungodly, *not God, nor Christ is in all their thoughts*. Alas! they never heard of such a *Duty* as this; they cannot tell what it means, to *Look unto Jesus*. Nor speak I only of poor Indians, and other Savages of the unchristian world, whose souls are over clouded with the blackest mists of irreligion, that the Prince of darkness can possibly enwrap them in, who came into the world, not knowing wherefore; and go out of the world, not knowing whither, an heavy case, which cannot sufficiently be bewailed with tears of blood; But I speak of such as live with in the Paradise of the Christian Church, that have nothing to distinguish them from those Indian miscreants, but an outward conformity, outward formalities, the charity



of others, and their own slight imaginations; why alas! these are they that the Lord complains of, that they have eyes, and see not; *My people have forgotten me days without number*, they have negligently suffered me to be out of their minds, and that for a long time. You will say, is there any such here? Can I tax any of you, that you should not *Look up to Jesus?* are not your eyes towards Christ in your prayers, praise, soliloquies, public and private Duties? Nay, are not you now in *the Duty*, whilst I am speaking, and you hearing?

I answer, however you may deem that you do this or that; yet God reckons it as a thing not done in these respects. —

1. When it's not done to purpose; as if our *looking to Christ* makes us not like Christ; a man may give a thousand glances every day towards Christ, yet if there be no effectual impression upon the heart, Christ takes it as if he had never looked towards him at all.

2. When it's done unwillingly. Sometimes men think of Christ, but they know not how to shun it; the Lord breaks in upon their spirits whether they will or no, whereas their own temper is to follow, & to pursue other objects: thus you drop into our assemblies out of custom, or fashion, or for some sinister end, and here is Christ lifted up upon the pole, he is discovered in his beauties, graces, sweetnesses, excellencies; but when you see him, you say, *he hath no form nor comeliness; there is beauty that we should desire him*. Let no man deceive himself; though he cast his eyes towards Heaven all the day long, if he love not this work, he doth nothing, he *Looks not at Jesus*.

3. When it's not done according to the rule; *this is not to eat the Lord's Supper*, said Paul to his *Corinthians*; no question they did eat it, but because it was not done after its due manner, he saith, *this is not to eat the Lord's Supper*. Many think of Christ, and *Look up to Jesus*, but because their thoughts are not holy, awful and subjecting to the Spirit, in no way proportionable to the goodness and glory of the Son of God, they look loosely, carelessly, and carnally upon him, he therefore reckons it as not done: this is not to *Look unto Jesus*.

4. When a man makes it not his course and trade to *look unto Jesus*. A man may come unto a Carpenters house, & take up his tools, & do something at his work, but this makes him not a Carpenter, because it is not his trade. The best Saints sin; yet because it is not their trade and course, they are said, not to sin: *whosoever is born of God, sinneth not*. And so ungodly men may look, and muse, and meditate, and think of Christ; but because this is not their course and trade, they make it not their work to look to Christ, they are therefore said, *not to look to him*.

Why now consider, you that plead that you are Christians, & that you mind Christ at this very instant, that you are in the *duty*, even whilst I am speaking of it, and yet you neither do it to purpose, nor willingly, nor according to rule, nor as it is your trade; is it not with you, as it is with them of whom Christ spake; *many will say to me at that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?* they will plead at the last day, as you plead now; but for all that, you know the answer, *I never knew you, depart from me ye workers of iniquity*. Surely Christ will say to you one day, *I know you not, I was a stranger to you upon earth; I could not have an eye from you, but*

*when your lazy idle spirits pleased: and now out of my sight, I will never own you, nor look upon you more.*

2. For the godly, are not they careless of this *Duty*? O their excursions from God! sad dejections of spirit! inordinate affections of the world! and in the mean-while, O the neglect of this Gospel-ordinance, even amongst Saints themselves! I know not whether, through want of skill, or through want of will; but sure I am, this *duty* lies dormant, neglected of most of the people of God: their faults I may express in these respects. —

1. In not sending out their understandings, in not pointing their minds towards Jesus. *I write unto you* (said the Apostle) *to stir up your pure minds, by way of remembrance*; it is in the Original 〈 in non-Latin alphabet 〉 ,*to awaken your pure minds*; and it was but need. See how *David* calls upon himself, *Awake my glory!* and see how *Deborah* calls upon herself, *Awake, awake Deborah, awake, awake, utter a song.* *Awaking* is a word that imports *rouzing*, as birds that provoke their young ones by flight to make use of their wings; now, how few are there that thus call upon themselves? it was the Prophets complaint, *no man stirs up himself, to take hold of God.* O what a shame is this? is it fit that our understandings, which God hath entrusted us withal, should be no more improved? is it fit that our minds (those golden cabinets which God hath given us, to be filled with heavenly treasure) should either be empty, or stuffed with vanity, nothing, worse then nothing? O that such glorious creatures as our souls, should lacquey after every creature, which should be in attendance upon Christ, which should be like Angels, waiting and standing in the presence of our God! O that such glorious things as our immortal spirits, should run after vanity, and so become vain; which if rightly improved, should walk with Angels, should lodge themselves in the bosom of the glorious *God!* Do we not see how *Christ* is sending out to us continually? the thoughts of his heart are love, eternal love? and shall not we send out our thoughts towards him? shall not we let our minds run out towards him?

2. In not bending of their minds to this work. It may be the mind looks up, but it's so feeble, that like an arrow shot from a bow weakly bent, it reacheth not the mark. It is the wise man's counsel, *Whatsoever thy hand findeth to do, do it with all they might.* O that God's people should be so lazy, dull, sluggish, slothful in this spiritual work! As *Jesus* said to the multitudes concerning *John*, *What went ye out into the wilderness to see?* So may I ask believers in their *looking unto Jesus*, *What went ye out to see?* when you crawl, & move, as if you had no hearts nor spirits within you, whom go ye forth to see? what, him that is the Lord of glory? what, him that is *the brightness of his Fathers glory, and the express image of his person?* what, are such heavy & lazy aspects fit to take in such a glory as this is? you see in what large streams your thoughts fly forth to other things. & are you only languishing, weak, and feeble, in things of so great concernment? Oh that Christians should be cold in spirituals, & hot in the pursuit of earthly temporal things.

3. In not binding of their minds to this object, in not staying the eye on Jesus Christ. Some may give a glance at Christ, but they are presently wheeled off again: but why doth not the eye abide there, at least, till it come to some profitable issue? is not Christ worthy on whom our souls should dwell? Certainly if we love our Jesus, that love will hold us; Christ then will

be in our thoughts, and minds, and we cannot off him: as the load-stone having drawn the iron, it keeps it fast to itself; so if love draw our hearts, it holds it fast to the object loved. Christ himself acknowledgeth such an operation of love upon himself, *Turn away thine eyes, for they have overcome me; thou hast ravished my heart, my sister, my spouse, with one of thine eyes:* Christ was held in the galleries, and captivated with love to his people, so that his eyes was ever upon them; nay he could not get his eyes off them, *Can a mother forget her child? no more can I forget you;* and is Christ so tender in his love towards us, that he ever minds us, and shall our minds be so loose to him? so fluttering, and fleeting? shall there be no more care to bind ourselves in cords of love to him, who hath bound himself in such cords of love to us?

4. In not daily exercising this blessed *Duty*; it may be now and then they are awakened, and they get up into heaven to see their Jesus, but it is not daily. Oh consider! Is this now and then going to heaven within the veil, to live the life of friends? is this to carry ourselves as children? what, to be so strange at home? but now and then, once in a month, in a year, there to be seldom, where we should always be? is Jesus Christ such a mean thing, that a visit now and then should serve the turn? the Queen of *Sheba* hearing *Solomon's* wisdom, Oh said she, *Blessed are those thy servants that always stand before thee, and hear thy wisdom;* if she were so taken with *Solomon*, remember that a greater than *Solomon* is here; and shall we deprive ourselves of that blessedness, which we might enjoy by standing always in the presence of Christ, to hear his Wisdom, and to behold his Glory?

Oh my Brethren, let us take shame to ourselves, that to this day we have been so careless in sending, bending, binding our minds to this blessed object, Jesus Christ; yea, let us blush that we have not made it our daily business. *David* describes the blessed man by his *delighting in the law of the Lord*, and by his *meditating on that Law day and night*; how then is he to be reproved, that neither meditates on the Law of the Lord, nor on the Lord, the Law-maker, *day and night*? O alas! we keep not a constant course, we are not daily in the exercise of viewing Jesus; nay, I fear, we look upon this *Duty of looking unto Jesus*, as a questionable thing; it seems to many as a *Duty* unknown, unheard of, unthought of, it is not in their notice, and how should it be in their practice? But I leave this first Use.

#### **SECT. IV. Use of Exhortation.**

IS inward, experimental *Looking unto Jesus* a choice, and high Gospel-ordinance? [Use 2] One Use of Exhortation, *I beseech you by the meekness and gentleness of Christ, I beseech you by the mercies of God, I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, to look unto Jesus:* or if my beseeching will not prevail, why yet look on me as an Ambassador of Christ, consider as though *God did beseech you by me*, I beseech, *I pray you in Christ's stead*; it is a message that I have from God to your souls, *to look unto Jesus*; and therefore *set your hearts, to all the words that I testify to you this day, for it is not a vain thing, but it is for your lives.*

O that I should need thus to persuade your hearts *to look unto Jesus!* What, is not your Jesus worthy of this? why then are your thoughts no more upon him? why are not your hearts continually with him? why are not your strongest desires, and daily delights in, and after the Lord Jesus? what's the matter? will not God give you leave to approach this light? will he not

suffer your souls to taste and see? why then are these words in the Text? why then doth he cry, and double his cry, *behold me, behold me*? Ah vile hearts! How delightfully, and unweariedly can we think of vanity? how freely, and how frequently can we think of our pleasures; friends, labors, lusts? yea, of our miseries, wrongs, sufferings, fears? and what, is not Christ in all our thoughts? It was said of the Jews, that they used to cast to the ground the book of *Esther* before they read it, because the name of God is not in it; and *Augustine* cast by *Cicero's* writings, because they contained not the name of *Jesus*; Christians! thus should you humble, and cast down your sensual hearts, that have in them no more of Christ: O chide them for their willful or weak strangeness to Jesus Christ! O turn your thoughts from off all earthly vanities, and bend your souls to study Christ, habituate yourselves to such contemplations as in the next Use I shall present; and let not those thoughts be seldom or cursory, but settle upon them; dwell there, bath your souls in those delights, drench your affections in those rivers of pleasures, or rather in the sea of consolation; O tie your souls in heavenly galleries, have your eyes continually set on Christ! Say not, *you are unable to do thus, this must be God's work only, and therefore all our exhortations are in vain*. A learned Divine can tell you, though God be the chief disposer of your hearts, yet next under him you have the greatest command of them yourselves: *though without Christ you can do nothing*, yet under him you may do much; or else it will be undone, and you undone through your neglect; do your own parts, and you have no cause to distrust whether Christ will do his; it is not usual with Christ to forsake his own people in that very work he sets them on. — *Oh but we can do nothing*: how nothing? what, are you neither spiritual nor rational creatures? If a carnal Minister can make it his work to study about Christ through all his life time, and all because it is the trade he lives by, and knows not how to subsist without it: why then me thinks a spiritual Christian should do much more; if a Cook can labor and sweat about your meat, because it is the trade that maintains him, though perhaps he taste it not himself; Methinks, you for whom it is prepared, should take the pains to taste its sweetness, and feed upon it. Christians! if your souls were sound and right, they would perceive incomparably more delight and sweetness in knowing, thinking, believing, loving and rejoicing in Jesus Christ, than the soundest stomach finds in his food, or the strongest senses in the enjoyment of their objects. Now for shame never say, you cannot reach it. *I can do all things* (saith *Paul*) *through Christ that strengtheneth me*. Oh it is our sloth, our security, our carnal mind, which is enmity to God and Christ, that keeps us off. Be exhorted! Oh be exhorted in the fear of God!

#### **SECT. V. Motives from our wants in case of neglect.**

TO quicken us to this *Duty*, I shall propound some moving considerations; Ponder and weigh them with an impartial judgment; who knows but through the assistance of Christ they may prove effectual with your hearts, and make you to resolve upon this excellent *Duty of Looking unto Jesus*.

Consider

- 1. Our wants, in case of our neglect.
- 2. Our riches, in case we are lively in this *Duty*.

1. For our wants; if Christ be not in view, there is nothing but wants.

Suppose first a Christless soul, a poor creature without any beam or ray of this *Sun of righteousness*, and what a sad condition is he in? I may say of such a one that—

1. He is without light: there is no oil of saving knowledge, no star of spiritual light arising in his soul; *ye were once darkness*, saith the Apostle to his *Ephesians*: not only dark, but darkness itself; they were wholly dark, universally dark, having no mixture, nor glimpse (whilst without Christ) of spiritual light in them. Of such carnal wretches, saith our Savior, *they have not known the Father, nor me*; they have not known the Father in his Word, nor Me in my Natures, Offices, Sufferings, Exaltations, Communications: very miserable is the carnal man's Ignorance of God and Christ, he hath no saving knowledge of Jesus.

2. Such a one is without Grace, without Holiness; *Christ is our wisdom and sanctification*, as well as *righteousness and redemption*. Where Christ is not, there is no spiritual wisdom, no inclination to the ways and works of sanctification.

3. Such a one is without contentation; the soul in this case finds nothing but emptiness and vanity, in the greatest abundance. Let a man have what the world can give, yet if he have not Christ, he is nothing worth; Christ is the marrow and fatness, the fullness and sweetness of all our endowments; separate Christ from them, and they are bitter, and do not please us; empty, and do not fill us.

4. Such a one is without any spiritual beauty; *there is nothing in him but sores and swellings, and wounds and putrefaction*; from the sole of his foot, to the crown of his head, there is nothing in him but loathsome and incurable maladies; hence the greatest sinner is the foulest monster; bodily beauty without Christ is but as green grass upon a rotten grave; did man see his uncomeliness and deformity without Jesus Christ, he would style himself as the Prophet styled *Pashur, Magor-Missabib, fear round about, every way a terror to himself*.

5. Such a one is without peace: there is no true, spiritual, heavenly peace, no joy and peace in the holy Ghost without Jesus Christ. *Joram asking Jehu, is it peace?* was answered, *what hast thou to do with peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?* a Christless man asking, is it peace, O Messenger of God? he can look for no other but *Jehu's* answer, *What hast thou to do, O carnal man, with peace, so long as thy lusts are so strong within thee, and thy estrangements from the Prince of peace, so great?* the soul that is without Jesus Christ, is an enemy to the God of peace, a stranger to the Covenant of peace, incapable of the Word of peace, an Alien to the way of peace: *there is no peace to the wicked, saith my God*.

6. Such a one is without acceptance, with God the Father: Christ only is God's beloved, and therefore as *Joseph's* brethren might not look him in the face, unless they brought their brother *Benjamin*, so cannot we look God in the face with any confidence or acceptance, unless we bring Christ with us in the arms of our faith; without Christ man is stubble, and God is a consuming fire to destroy him; man is a guilty malefactor, and God a severe Judge to

condemn him; the whole of man without Jesus Christ is a very abomination in God's presence.

7. Such a one is without life: *he that hath not the Son, hath not life, saith John*; Christ lives not in that soul, it is a dead soul, *dead in sins and trespasses*. As the dead see nothing of all that sweet and glorious light which the Sun casts forth upon them, so the dead in sin have no comfortable apprehension of Christ, though he shine in the Gospel more gloriously than the Sun at noon. And as *the dead know not anything*; so the dead in sin know nothing at all of the wisdom of Christ guiding them, or of the holiness of Christ sanctifying them, or of the fullness of Christ satisfying them, or of the death of Christ mortifying their lusts, or of the resurrection of Christ quickening their souls, or of the dominion of Christ reigning in their hearts. O what a misery is this!

All this you may say is true to a Christless soul; but what evil to him that may have a title to Christ, and yet minds not Christ, makes not use of Christ, doth not *look unto Jesus*?

Such a case I confess may be; yea, as many *Duties* are neglected by some godly, so this main *Duty* is (I may tremble to think it) exceedingly neglected. But, O the sin, and sadness of those souls! O the wants attending such poor creatures! Consider them in these particulars.

1. They have not that wisdom, knowledge, discerning of Christ, as otherwise they might have. By *looking*, and serious observing of Christ, we gain more, and more knowledge of Christ; but if we will not *look*, how should we understand those great mysteries of grace? nor speak I only of speculative knowledge, but more especially of practical and experimental; without *looking on Christ*, we cannot expect that virtue should go out of Christ; there is but a poor character or cognizance of Christ upon them that are such; they have not so clear, and comfortable, and inward, and experimental a knowledge of Jesus Christ.

2. They do not so taste the goodness of Christ, as otherwise they might; Christ is no other unto them, whilst neglected by them, but as an eclipsed Star, with whose light they are not at all affected; Christ is not sweet to them in his Ordinances, they find not in them that delight and refreshment, that comfort and contentment, which they usually minister: they cannot say of Christ as the Spouse did, *I sate down under his shadow with great delight, and his fruit was sweet to my taste*; they are in the case of *Barzillai, who could not taste what he did eat, or what he did drink; nor could hear anymore the voice of singing-men, or of singing-women*: so they cannot taste the things of God, nor hear the spiritual melody which Christ makes to the souls of them that *look up to him*.

3. They have not that love to Christ, which Christ's beholders have; they meditate not upon Christ, as lovers on their love; they delight not themselves in Christ, as the rich man in his treasure, and the bride in the bridegroom, which they love; their thoughts are rather on the world than Christ; their palates are so distempered, that they have no pleasure in the choicest wine, they cannot say that their souls long after him; and no wonder, for how should they love Christ, who turn their eyes from him who is *the fairest of ten thousands* to other objects? Surely they have no flaming, burning love to Christ, that will give every base thing a kind of preeminence above Christ.

4. They have not that sense of Christ's love, which those that exercise this *Duty* have; whilst the soul neglects Christ, it cannot possibly discern the love of Christ; it perceives not Christ applying the Doctrines of his love to the conscience: Christ appears not in his banqueting house, he enables not the soul to pray with confidence, he makes it not joyful in the house of prayer. And hence it is, that such souls move so slowly in God's service; they are just like *Pharaohs* chariots, without wheels; O they perceive not the Love of Christ, either in the clear revelation of his secrets, or in the free communication of his graces, or in the sanctifying and sweetening of their trials, or in sealing up the pardon of their sins: O they feel not those ravishing comforts, which usually Christ speaks to the heart, when he speaks from his heart in love. O the want! O the misery of this want!

5. They have not that experience of the power of Christ, which they have that are in the exercise of this *Duty*. Would you know wherein lies the power of Christ? I answer, in casting down the strong holds of sin, in overthrowing Satan, in humbling men's hearts, in sanctifying their souls, in purifying their consciences, in bringing their thoughts to the obedience of Christ, in making them able to endure afflictions, in causing them to grow and increase in all Heavenly graces; and this power they partake of, who rightly and experimentally *look up to Christ*. But if this *Duty* be neglected, there is no such thing; hence we call this, *the Duty of Duties, the chief Duty, the especial Duty*; and for all other *Duties, Means, Ordinances*, if Christ be not in them, they are nothing worth; In every *Duty* this is the essential part, that we *look through all, unto Jesus*; it is only from Christ, that Virtue and Efficacy is communicate in spiritual Ordinances; there were many people in a throng about Christ, but the infirm woman that touched him, was she alone that felt efficacy come from him; we see many attend the Ordinances, frequent the Assemblies, but some few only find the inward power of Christ derived unto their souls. They that neglect, or are grossly ignorant of this great mystery of *looking unto Jesus*, are no better then strangers to the power of Christ.

6. They have not that sense of the worth and excellency of Christ, that are unacquainted with this *Duty*; they are not so ravished with his Beauty, they are not so taken with the Sweetness and Pleasantness of the Face of Christ; he is not the fairest of ten thousands in their eyes; and hence it is, that they do not take pleasure, long after, delight or joy themselves in Christ: indeed these affections are the Evidences of our high esteem; they that rejoice not in Christ, nor have any longings after Christ, they put a very unworthy price upon Christ.

7. They have not that sense either of their own wants, or of the worlds vanity, who are not in the practice of this *Duty*. In this glass we see that man is blind, and no Sun but Christ can Enlighten him; that man is naked, and no garment but Christ's can clothe him; that man is poor, and no treasure but Christ can make satisfaction for him; that man is empty, and none but Christ can fill him; that man is distressed, perplexed, tormented, and none but Christ can quiet him. Why? all this, and much more than this appears in this glass of *Jesus*: the soul that looks here, cannot but comprehend an end of all other perfection; yea, the further it looks on the creature, the deeper and deeper vanities it discerns. But alas! there is no

observation, no sense, no feeling either of man's wants, or of the worlds vanity, or of any suitable good in Christ, to them that are not in this Divine and Spiritual contemplation.

Thus far of their wants, that neglect this *Duty of looking unto Jesus*.

**SECT. VI. Motives from our riches, in case we are lively in this Duty.**

2. FOR our riches, in case we are lively in this *Duty*: Oh the blessed incomes to such souls! we may reckon up here those very particulars which the others wanted. 1. That Christ gives Light unto them; as the receiving of the Sun gives light to the body, so the receiving of the *Sun of Righteousness* gives light, a spiritual, heavenly, and comfortable light to their souls. 2. That Christ gives grace and holiness unto them; *of his fullness we receive grace for grace*. As the print upon the wax answers to the seal, or as the characters upon the Son answers to the Father; so there are certain stamps of the grace of Christ upon the Saints, that what good they do, it springs not from external motives only, as in hypocrites, but from Christ working in them an inward principle of new nature; and upon this account doth *John* tell us, *the Law was given by Moses, but grace & truth came by Jesus Christ*. 3. That Christ gives contentation or satisfaction unto them: as the pearl satisfied the Merchant in the Parable with treasure, so Christ satisfieth the soul with wisdom in the understanding, with the sense of his love in the heart, with sure and blessed peace in the conscience; they that rightly *look unto Jesus*, may say as *Jacob* did, *I have enough*. 4. That Christ gives glory unto them; *he is the glory of Israel*, he is both the Author, and the matter of their glory; he is the glory of their justification, as the garment is the glory of him that wears it; he is the glory of their redemption, as the ransomer is the glory of the captive: he is the glory of their sanctification, as *Jordan* cleansing him from his leprosy was the glory of *Naaman*; he is their *all in all*, in whom they glory, and *to whom they give all honor, and glory, and power, and praise*. 5. That Christ gives peace unto them, *God is in Christ reconciling the world unto himself*, he is the Author, and the world is the object of this reconciliation. *Christ is our peace*; and *peace is preached by Jesus Christ*; they that hear Christ in the Word, or that *look unto Christ* by the eye of faith, they have this peace; for Christ only in Ordinances is the revealer, and procurer, and the worker of peace in all the children of peace. 6. That Christ procures acceptance with God for them; he stands betwixt God and such believers; and as they mind him, so he is ever mindful of them, pleading their cause, answering all the accusations of Satan, and praying to his Father in their behalf. 7. That Christ gives life unto them; *he that hath the Son, hath life*; he that hath Christ in his heart as a root of life living in him, or as a King setting up his throne within him, or as a Bridegroom betrothing himself in loving kindness to him, *he hath life*, the life of grace, and the earnest of the life of glory. 8. That Christ gives wisdom unto them, *Christ hath in him all the treasures of wisdom*, and therefore he that looks most to Christ is the wisest man in the world; he that hath the Sun, hath more light than he that hath all other lights in the world, and wants the Sun. 9. That Christ gives a taste of his goodness unto them; they cannot *look unto him*, but he makes them joyful with the feeling of himself and Spirit: and hence it is that many times they brake out into *Psalms, and Hymns, and spiritual songs, and make melody in their hearts unto the Lord*. O there is a goodness of illumination, regeneration, sanctification, consolation, contentation, pacification, and spiritual freedom flowing from Christ to the



souls of his Saints, which to carnal men is a sealed Well, whose waters their palates never tasted. 10. That Christ gives a sincere and inward love of himself unto their hearts. No sooner is their eye of faith *Looking unto Jesus*, but presently their hearts is all on fire; such a suitableness is betwixt Christ and their souls, as is betwixt the hearts of lovers; their love to Christ is like the love of *Jonathan to David*, a wonderful love, and *passing the love of women*; they love him as the bridegroom to whom their souls are married, as the choicest pearl by whom they are enriched, as the Sun of consolation, by whose beams their souls are comforted, as the fountain by whom their hearts are refreshed, and their desires every way satisfied. 11. That Christ gives the sense of his own love to them; they cannot *look on Christ*, but they see him loving, and embracing their humble souls; they see him binding up their broken hearts; they behold him gathering to himself, and bearing in the bosom of his love, and comforting with the promises of his Word their wounded spirits; they behold him like *Jacob serving in the heat and in the cold for Rachel*, serving in manifold afflictions from his cradle to his cross, to make a Spouse unto himself. 12. That Christ gives the experience of his power to them; they that *look on Christ*, do feel the power of Christ inwardly in their souls, dissolving the works of Satan, casting down his Kingdom, and mighty holds within them, healing all their spiritual maladies, sustaining them in all afflictions, filling their souls with all Spiritual and Heavenly might, making them strong in knowledge, and strong in faith, and strong in love, and strong in motion, and coming to Christ, as a river of much waters is strong in coming home to the Ocean. 13. That Christ gives the sense of his own worth and excellency unto them, they see now in Christ is wisdom surpassing the brightness of the Sun, even all the treasures of wisdom; in Christ is power excelling the strength of rocks, he is not only strong, but strength itself; in Christ is Honor transcending all the Kings of the earth, for he is King of Kings, and Lord of Lord's; in Christ is beauty excelling the Rose of *Sharon*, and Lily of the valleys, he is fairer than all the flowers of the field, than all the precious stones of the earth, than all the lights in the firmament, than all the Saints and Angels in the highest heavens. 14. That Christ gives the sense of their wants, and of the worlds vanity, and of his suitable goodness unto them, In *looking unto Jesus* they see themselves in themselves miserable, and all other things miserable comforters: they have learnt the meaning of that Psalm, *Put not your trust in Princes, nor in the son of man and in whom there is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish; happy is the man that hath the God of Jacob for his God, whose hope is in the Lord his God.* 15. That Christ gives all things, everything unto them. *All things are yours* (saith the Apostle) *whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christ's, and Christ is God's.* All things are yours; First, all the Ministers of Christ from the highest to the lowest, *whether Paul, or Apollo, or Cephas*; they are your servants, they are men that watch over you for your salvation. Secondly, *the world is yours*; indeed the world stands but for your sakes, if your number were but once completed, quickly would the world be set on fire: you will say, ay! but how is the world ours? we find not this, for who hath the world at will? why, though you have not, yet the misery you find in the world, the want of wealth as well as the enjoying of it is yours, (*i e.*) it tends to your advantage. Thirdly, *life is yours*, it is a fitting, a preparing, a squaring of you for a better life, even for eternity. Fourthly, *death is yours*; for you shall die just then when it is best for you, death shall serve but as a servant to your

advantage. Fifthly, *things present, and things to come, are yours; godliness hath the promise of this life, and of that which is to come.* Sixthly, I will add, the Lord himself is yours, take God, and look on him in his greatness, in his mighty power, even this great God, the Lord of heaven and earth, is yours, he is yours, and all that he hath is yours, and all that he doth is yours, and all that he can do is yours, *I will be thine (saith God to Abraham) I will be to thee an exceeding great reward.* Here is a Catalogue, an Inventory of a Christians riches; have Christ and have all; when an Heathen was but asked; where all his treasure was, he answered, *where Cyrus my friend is:* and if any ask you, where all your treasure is, you may answer, *where Christ your friend is;* in this respect you may truly say, there is no end of your riches, they are called *the unsearchable riches of Christ;* Paul could find no bottom of these riches; O who would not look unto Jesus? If Christ be yours (besides those particulars enumerated in this Text, (1 Cor. 3.22, 23.) God is yours, the Father is yours, the Son is yours, the Spirit is yours, all the promises are yours; for in Christ they are all made, and for him they shall be performed. Come, let the proud man boast in his honor, and the mighty man in his valor, and the rich man in his wealth; but let the Christian pronounce himself happy, only happy, truly happy, fully happy, in beholding Christ, enjoying Christ, having Christ, in *Looking unto Jesus.*

You have the Motives of our wants, in case of neglect: and of our riches in case we are active, frequent, serious, and lively in this *Duty.* But for our further encouragement to fall upon it, I shall add a few Motives more.

#### **SECT. VII. More Motives to encourage us in this work.**

1 Consider your *looking on Jesus* will maintain your communion with Jesus; and is not this worth the while? Why Christians! what is this communion with *Christ*, but very heaven aforehand? hereby we enjoy his person, and all sweet relation to his person, his death, and all the saving fruits, privileges, and influences of his death; hereby we are *brought into Christ's banqueting-house, held in his galleries, his banner over us being love:* hereby we are carried up into the Mount with Christ, that we may see him (as it were) transfigured, and may say with *Peter, Master, it is good for us to be here, and let us here build Tabernacles.* Oh it's an happy thing to have Christ dwell in our hearts, & for us to lodge in Christ's bosom! Oh its an happy thing to maintain a reciprocal communication of affairs betwixt *Christ* and our souls! as thus; he bare our sins, take we his healing: he endured wounds for us, drink we the spiritual balsom that sprang out of his wounds; he took upon him our unrighteousness, do we clothe ourselves with his righteousness: he endured pains for us, come we to him, and take his rest to our souls; he embraced our curse and condemnation, do we embrace his blessing, justification, and salvation. To this end do we *look on Jesus*, if he hide his face by desertions, rest not till we find him; if we find him, hold him fast, let him not go, disturb him not out of our hearts by our corruptions. Thus if we would prize the presence of Christ, how comfortably should we maintain and increase our Communion with Christ.

2. Consider, that your daily necessities call for a frequent *looking up unto Jesus;* you have need of Christ, you have need that he pray in you, and need that he pray for you to your heavenly Father; you have need that he work in you, and need that he work for you his own blessed will; you have need that he present you and yours blameless before his Fathers presence in

life, and death, and at the judgment day; there's not a moment in your life, wherein you stand not in continual need of Jesus Christ; And can a hungry man forget his bread? can the heart that pants for thirst forget the River? can a man in bonds forget freedom? can a child in distress forget a Father in honor and wealth? Oh then let your necessities drive you to Christ; and mind you of Christ; Is not he the fountain that supplies all wants? Christians! consult your own Experiences; when you *look up to Jesus*, and lean on Jesus, are you not best at rest? O then why do you not always rest and lean upon him? sometime you say, *his Bread is sweet, and his Cup is pleasant, how amiable is his Presence?* At such a time you have never done wondering at him; O the sweet impression, that are even then on your spirits! why do you not then always *look unto him?* or at least, why are you not frequent in his disciples posture, *who looked steadfastly towards Heaven as Christ went up?* How richly might your idle hours, and spare time be laid out here, to the supply of all necessities, bodily, or spiritual?

3. Consider, that an eye, an heart on Christ, is one of your most unquestionable Evidences of sincerity. *Where your Treasure is, there will your hearts be also.* If Christ be your Treasure, your hearts will be on Christ; and surely an heart set upon God in Christ is a true evidence of saving Grace. External actions are easiest discovered, but those of the heart are surest Evidences: when thy learning will be no good proof of thy Grace, when thy arguments from thy tongue and hand may be confuted, yet then will this Argument from the bent of thy heart prove thee sincere. Take a poor Christian that hath a weak judgment, a failing memory, a stammering tongue, yet if his heart be set on Christ, I had rather die in this man's condition, and have my soul in his souls case, than in the case of him without such an heart, though he had the most eminent gifts, and parts, and abilities of any in the world. Christians! as you would have a sure testimony of the love of God, and a sure proof of your title to glory, labor to get your hearts on Christ, *O look on Jesus.* You may be sure Christ will acknowledge that you really love him, when he sees your hearts are set upon him.

4. Consider, that your *looking on Jesus*, will strengthen patience under the Cross of Christ. This is the very particular Motive of the Text, *Let us run with patience the Race that is set before us, looking unto Jesus, the Author and finisher of our Faith, who for the joy that was set before him endured the Cross, despising the shame; and is set down at the right Hand of the Throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind.* It is storied of a Martyr, that having offered him a Cup of spirits to sustain him, when he seemed to faint under his greatest Trial, he returned this answer, *My Lord and Master had Gall and Vinegar given him to drink;* as if he had been astonished to see himself fare better than Jesus Christ. How may it strengthen your patience in sufferings to think of Christ's patience? What, are you served ill? Ay, but Jesus Christ was not served so well; can you suffer so much as he hath done? *I tell you nay.* O then do you stay your murmurings and repinings, bear with patience the little you endure; and to this end, *Consider him that hath endured the contradictions of sinners.*

5. Consider, that a through-sight of Christ, will increase your inward joy in Christ, *Your father Abraham rejoiced to see my day, and he saw it, and was glad.* A right sight of Christ, will make a right-sighted Christian glad at heart; I wonder not that you walk uncomfortably, if you never

tried this Art of Christ-contemplation; can you have comfort from Christ, and never think of Christ? doth anything in the world glad you, when you do not remember it? If you were possessed of all the Treasure in the Earth, if you had title to the highest Dignities, and never thought of them, sure they would never rejoice you. Come *look up unto Jesus*, fix your eyes, thoughts, and hearts on that blessed objects, and then you may expect *David's* experience, *my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate of thee in the night watches*. A frequent access to Christ in a way of meditation cannot but warm the soul in spiritual comforts. When the Sun in the spring draws near our part of the earth, how do all things congratulate its approach? the earth looks green, the trees shoot forth, the plants revive, the birds sing sweetly, the face of all things smiles upon us, and all the creatures below rejoice: Christians! if you would but draw near, and look on this *Son of Righteousness*, Jesus Christ, what a spring of joy would be within you? how would your Graces be fresh and green? how would you forget your winter sorrows? how early would you rise (as those Birds in the spring) to sing the Praise of our great Creator, and dear Redeemer.

6. Consider that your Eye on Jesus will preserve the vigor of all your Graces. As the body is apt to be changed into the temper of the air it breaths in, and the food it lives on, so will your spirits receive an alteration according to the Objects which they are exercised about. You that complain of deadness and dullness, that you cannot love Christ, nor rejoice in his loves, that you have no life in Prayer, nor any other Duty, and yet you never tried this quickening course, or at least you were careless and inconstant in it; what, are not you the cause of your own complaints? say, *is not your life hid with Christ in God?* O whether must you go but to *Christ* for it? If you would have light and heat, why then are you not more in the Sun-shine? if you would have more of that grace which flows from *Christ*, why are you no more with *Christ* for it? for want of this recourse to Jesus *Christ*, your Souls are as candles that are not lighted, and your *duties* are as Sacrifices which have no fire; fetch one coal daily from this Altar, and see if your Offerings will not burn; keep close to this reviving Fire, and see if your affections will not warm. Surely if there be any comfort of hope, if any flames of love, if any life of faith, if any vigor of dispositions, if any motions towards God, if any meltings of a softened Heart, they flow from hence; men are apt to bewail their want of *desire, and hope, and joy, and faith, and love to Jesus Christ*, whilst this very *duty* would nourish all these.

7. Consider, it's but equal that your hearts should be on Christ, when the heart of Christ is so much on you. Christ is our Friend, and in that respect he loves us, and bears us in his heart; and shall not he be ours? Surely this is ill requital; this is a great contradiction to the law of Friendship: But Christ is our Lord as well as Friend; and if the Lord of glory can stoop so low as to set his heart on sinful dust, one would think we should easily be persuaded to set our hearts on Jesus Christ. Christians! do you not perceive that the heart of Christ is set upon you! and that he is still minding you with tender love, even when you forget both yourselves and him? Do you not find him following you with daily mercies, moving on your souls, providing for your bodies, and preserving both! doth he not bear you continually in the arms of love, and promise that *all shall work together for your good?* doth he not give his Angels charge over you, and suit all his dealings to your greatest advantage? and can you find in

your hearts to cast him by? can you forget your Lord, who forgets not you? Fie upon this unkind Ingratitude! When the Lord speaks of his thoughts and respects to us, he gives this language, *Can a woman forget her sucking-child, that she should not have compassion on the Son of her Womb? yea, they may forget, yet will not I forget. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.* But when he speaks of our thoughts to him, the case is otherwise: *can a Maid forget her Ornaments, or a Bride her Attire? yet my People have forgotten me days without number,* q. d. you would not forget the clothes on your backs, you would not forget your braveries, your Ornaments, your Attires, and are these of more worth than Christ? yet you can forget me day after day.

8. Consider, it's a command of Christ, that we should *look to Jesus. Behold me, behold me; lo I, lo I;* A command not only backed with Authority, but accompanied with special Ordinances appointed to this end: what is Baptism? and what is the Lord's Supper, but the representation of Jesus Christ? Is it not Christ's command in his last Supper, *Do this in remembrance of me?* and *this do ye as oft as ye drink in remembrance of me?* In this Ordinance we have Christ crucified before our Eyes, and can we forget him? Or, can we hold our eyes off him? can we see the Bread broken, & the Wine distinctly severed from the bread, and not call to mind (according to the Scripture) Christ's Agony in the Garden, and on the Cross? can we take, and eat the bread? and take, and drink the cup, and not apprehend Christ stooping down from Heaven to feed our souls? At such a time if we forget the Lord Jesus Christ, it will argue our disaffection, our ingratitude, our disobedience every way.

9. Consider, it's both work and wages to *look up unto Jesus.* Hence *David* professed, *it is good for me to draw near to thee, and my meditation of him shall be sweet:* the word imports a sweetness with mixture, like compound spices, or many flowers. Every thought of Jesus is sweet and pleasant, nay, it's better than wine, *we will remember thy love more than Wine;* there is more content in contemplating on Christ, more refreshing to the spirit, than wine gives to the body, *How precious are thy thoughts unto me, O God?* look in what kind soever you account a thing precious, so precious are the thoughts of God and Christ to a man, whose heart is in a right frame. Such a one loves every glance of Christ, and the more it sees, the more it loves; It is said of one *Eudoxius*, that he wished he might be admitted to come near the body of the Sun, to have a full view of it, though it devoured him; he was something rash in his wish: but there is something proportionable in a godly spirit, he so loves Christ, that he could be content to be swallowed up in the beholding of him. Certainly there is a blessing in this work; when we are bid to *look unto Jesus*, it is but to receive from Jesus: is it anything else but to call and invite us to look on the most pleasing and delightful object? That in the beholding of it, it may convey itself unto us, and we be delighted and filled with it? it is all one as if he should bid us sit down by a well of Life, and drink; or if he should bid us be as the Angels are, who are blessed in the beholding of this Jesus; why come then, if this be a blessed work, why will we unbless ourselves? If the work will exalt us, why will we debase ourselves, in not closing with it? If we might live above heaven, why will we live below? certainly when thoughts of Christ are moving in us, Christ himself is not far off, he will come, and enter too; and how sweet is it for Christ to come and take up his habitation in our souls.

10. Consider how the Angels exceedingly desire to *look on Jesus*: they stoop down, and pry into the Nature, Offices, and graces of Jesus Christ: *which things* (saith the Apostle) *the Angels desire to look into*. He alludes to the manner of the Cherubims looking down into the Mercy-Seat; this is the study, yea this is the delight and recreation of the Elect Angels to *look on Jesus*, and to look into the several scopes of our salvation by Jesus Christ, to behold the whole frame, and fabric of it, to observe all the parts of it from the beginning to the end, to consider all the glorious Attributes of God, his Wisdom, Power, Justice, Mercy, all shining and glittering in it like bright Stars in the Firmament; this I say is their work, yea, this is their Festivity and Pastime. And shall not we imitate the Angels? shall not we think it our honor to be admitted to the same privilege with the Angels.

11. Consider that *looking unto Jesus* is the work of Heaven; *it is begun in this life* (saith Bernard) *but it is perfected in that life to come*; not only Angels, but the Saints in glory do ever behold the face of God and Christ; if then we like not this work, how will we live in Heaven? the dislike of this *Duty* is a bar against our entrance; for the life of a blessedness is a life of Vision; surely if we take no delight in this, heaven is no place for us.

12. Consider that nothing else is in comparison worth the minding or looking after. If Christ have not your hearts, who? or what should have them? O that any Christian should rather delight to have his heart among Thorns and Briers, than in the Bosom of his dearest Jesus! Why should you follow after drops, and neglect the Fountain? why should you fly after shadows, and neglect him who is the true substance? if the mind have its currant from *Christ* toward other things, these things are not only of less concernment, but destructive: *they are gone far from me, and have walked after Vanity, and are become vain*. How unworthy the world is of the look of *Christians*, especially when it stands in competition with Jesus, we have discussed before.

Many other Motives might be given, but let this suffice. I have done with the exhortation; In the next place I shall lay open to you the particular way of this *Duty*, which all this while I have been persuading to.

#### **SECT. VIII. Use of Direction. [Use 3]**

IS inward, experimental *looking unto Jesus* a choice, or an high Gospel Ordinance? why then some directions how we are to perform this *Duty*. Practice is the end of all sound doctrine, and *duty* is the end of all right faith; now that you may do what you have heard in some good measure, I shall prescribe the directions in the next *part* prescribed.

But first in the work observe those two parts of the Text, the act, and object; the act is *looking unto*; and the Object is Jesus. 1. By *looking unto*, we mean (as you have heard) an inward experimental *knowing, desiring, hoping, believing, loving, calling on Jesus, and conforming to Jesus*: it is not a bare swimming knowledge of Christ, it is not a bare thinking of Christ; as Christ hath various excellencies in himself, so hath he formed the soul with a power of diverse ways apprehending, that so we might be capable of enjoying those divers excellencies that are in Christ; even as the creatures having their several uses, God hath accordingly given us several senses, that so we might enjoy the delights of them all: what the

better had we been for pleasant odoriferous Flowers, or sweet perfumes, if we had not possessed the sense of smelling? or what good would language, or music have done us, if God had not given us the sense of hearing? or, what delight should we have found in meats, or drinks, or sweetest things, if we had been deprived of the sense of tasting? so what pleasure should we have had even in the goodness and perfection of God and Christ, if we had been without the faculty and power of *knowing, desiring, hoping, believing, loving, joying, and enjoying?* as the senses are to the body, so are these spiritual senses, powers, affections to the soul the very way by which we must receive sweetness and strength from the Lord Jesus.

2. By *Jesus*, who is the Object of this Act, we mean a *Savior, carrying on the great work of man's salvation from first to last*; hence we shall follow this method, to look on this *Jesus*, as our *Jesus* in these several periods. 1. In that Eternity before all time until the Creation. 2. In the Creation the beginning of time until his coming. 3. In his first coming, the fullness of time until his coming again. 4. In his coming again the very end of time to all Eternity. In every of these Periods, Oh what a blessed Object is before us! Oh what wonders of love have we to look upon! Before I direct you how to look on him in these respects, I must in the first place propound the Object: still we must lay the colors of this admirable beauty before your eyes, and then tell you the art how you are to *look upon them*.

You may object, the Apostle in this Text refers this look only to the passion and session of Christ. But a worthy Interpreter tells you out of these words, *That Christ our blessed Savior is to be looked on at all times, and in all acts; though indeed, then, & in those Acts more especially*. Besides, we are to *look unto Jesus, as the Author and finisher of our Faith*; and why as the Author and finisher of our Faith, but to hint out to us that we are to stand still, and to behold, as with a steadfast eye, what he is from first to last? You have called us hither (say they in *Canticles*) to see your Shulamite, *What shall we see in him?* What saith the Spouse, *but as the company of two Armies?* that is, many legions of good sights; an Ocean of bottomless depths of manifold high perfections. Or if these words be understood of the Spouse and not of Christ, yet how many words do we find in *Canticles* expressing in him many goodly sights? *Myrrh, Aloes, & Cinamon, all the Trees of Frankincense, all the Powders of the Merchants* are in him; *he is altogether lovely*: he is all every whit of him desirable, he is not one single Star, but a constellation; there is in him a confluence, a bundle, an army of glorious sights, all in one cluster, meeting and growing upon one stalk. There's many glorious sights in Jesus, I shall not therefore limit myself to those two especial ones, but take all those before me I have now propounded.

And now, if ever, stir up your hearts. Say to all worldly business and thoughts, as Christ to the Disciples, *Sit you here while I go & pray yonder*. Or as *Abraham* when he went to sacrifice *Isaac*, left his Servants and Ass below the Mount, saying, *Stay you here, and I and the Lad will go yonder, and Worship, and come again to you*; so say to all worldly thoughts, *Abide you below, while I go up to Christ, and then I will return to you again*. Christians! yourselves may be welcome, but such followers may not.

**LOOKING UNTO JESUS. The Second Book.**

*Revel. 1.8, 11.*

I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, the Almighty. — I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it to the seven Churches.

## CHAP. I.

### SECT. I. Of the eternal Generation of our Jesus.

WE must *Look unto Jesus, the beginner and finisher of our faith*: we must behold Jesus as with a steadfast eye from first to last. As he is *Alpha and Omega, the beginning and the ending, the first and the last*, so accordingly we must *Look unto him*. 1. He is *Alpha, the beginner*, (so it is in the Original) 〈 in non-Latin alphabet 〉, the beginner, the inceptor, the first wheel of our faith, *Heb. 12.2.* and of the end of our faith, the salvation of our souls, *2 Thes. 2.13. 2 Tim. 1.9. Tit. 1.2.* Now *Christ* may be called a *beginner*, in respect of the Decree, or execution. I shall begin with the Decree, wherein he begun before the beginning of time to design our happiness, for the praise of the glory of his Grace, *Ephes. 1.6.* Many depths are in this passage. To this purpose we told you that *Jesus is God's Son, and our Jesus, eternally begotten before all worlds*. In this first period we shall *look on him*, 1. In relation to God. 2. In relation to us.

1. In his relation to God, *who shall declare his generation?* He is God's Son having his subsistence from the Father alone, of which Father by communication of his essence, he is begotten from all eternity.

For the opening of this eternal generation of our *Jesus*, we shall consider, 1. The thing begotten. 2. The time. 3. The manner of begetting. 4. The mutual kindness and love of him that begets, and of him that is begotten, which brings forth a third person, or subsistence, which we call the Holy Ghost.

1. For the thing itself, it is *Jesus Christ*, who must be considered two ways, as he is a Son, and as he is a God. Now as he is a Son, he is the thing begotten, but not as he is a God. As he is God, he is of himself, neither begotten, nor proceeding; the God-head of the Father, and the God-head of the Son is but one and the same thing; and therefore *the Son as he is God, he is God of himself*, without beginning even as the Father; *but as he is a Son, he is not of himself*, but the Son of the Father, begotten of him; and hereupon it follows, that the Son is begotten of the Father, as he is a Son, but not as he is a God.

2. For the time of this generation, it hath neither beginning, middle, nor end, and therefore it is eternal before all worlds; this is one of the wonders of our *Jesus*, that the Father begetting, and the Son begotten, are coeternal. *Wisdom* in the book of *Proverbs* (which with one consent of all Divines is said to be Christ) affirmeth thus, *When there was no depths I was brought forth, When there were no fountains abounding with water; before the Mountains were settled, before the hills was, I was brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world; when he prepared the heavens, I was there; when he set a*



*compass upon the face of the depth, I was there. And a little before, the Lord possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the world was; that is to say from eternity; for before the world was made, there was nothing but eternity. It may be alleged to the contrary, that the saying of God the Father, thou art my Son, this day have I begotten thee, is expounded by Paul of the time of Christ's resurrection. And we declare unto you glad tidings (saith Paul) how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, thou art my Son, this day have I begotten thee. But we distinguish betwixt generation itself, and the manifestation or declaration of it. Jesus the Son of God from all eternity was begotten; but when he was incarnate, and especially when he was raised again from the dead, then was he mightily declared to be God's Son by nature. And of this declaration or manifestation of his eternal generation is that of the Apostle understood.*

3. For the manner of this generation of Jesus the Son of God, understand, there be two manners of begetting; the one is carnal, and outward, and this is subject to corruption, alteration, and time; the other is spiritual, and inward, and such was the beginning of the Son of God, of whose generation there is neither corruption alteration, nor time. But alas! *how should we declare his generation? O my soul, here thou mayest admire, and adore with Paul and David, and cry out, O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways p... finding out? There is no searching for us into the secret counsels of God, which he never revealed in his Word; but so far as he hath revealed himself, we shall in sobriety according to the light of the Scriptures, endeavor a discovery of the manner of this spiritual generation of the Son of God: as thus,—*

We must consider in God two things, 1. That in God there is an understanding. 2. That in God this understanding everlastingly acts or works.

For the first, that God hath a most excellent understanding, or that he is understanding himself in the highest degree, is very clear; for he that gives understanding to all his intelligible creatures, must needs have it, and be it most eminently in himself: if fire be the cause of heat in other things, it must needs be, that fire is the hottest of anything; the axiom is common, but the Scripture verifies it, *with God is wisdom and strength, he hath counsel and understanding.* Nay, that this understanding is his very being is very plain, *Counsel is mine, and sound wisdom, I am understanding, and I am strength.*

For the second, that this understanding in God everlastingly acts or works, is very clear; for that understanding (which is the nature, essence, and being of God) is a mere act, or the first act, it is all one with *the life of God*; now as all life is active in itself, so the chief life (such as in the highest degree is to be attributed to God) must needs be active; what is the life of God, but an essential property, whereby the Divine nature is in perpetual action, living and moving in itself? and hereof is that speech in Scripture so often used, *the Lord liveth*; hereof likewise is that asseveration or oath so often used by God, *as the Lord liveth, and As I Live saith the Lord*; well then, the understanding of God being active, or working from all eternity, it must needs have some eternal object on which it acts or works; every action requires a suitable object, about which it must act, or be exercised: so then if God's understanding act

eternally, it must have some eternal object; and if God's understanding act most perfectly, it must have some most perfect object to act upon; and what is that but only God himself? that God's understanding should act out of himself, would argue his understanding to act upon that which is finite and imperfect: Certainly nothing is infinite, eternal, and perfect, but only himself; and therefore if his understanding will act upon any suitable object, he must act upon nothing but himself.

And now we come to the manner of this high, mystical, spiritual generation of Jesus the Son of God. As the understanding of God doth act and reflect upon itself from all eternity, so it works this effect, that it understands and conceives itself; it apprehends in the understanding an image of that Object which it looks upon, and this very image is the Son of God. This we shall lay out by some similitudes. A man's soul (we know) doth sometimes muse and meditate on other things; as it thinks of Heaven, or it thinks of earth; this we call a right or direct, or emanant thought; but sometimes the soul doth muse, or meditate on itself, as when it thinks of its own Essence, or faculties, or the like; and this we call a reflect thought; why now the soul understands itself, now it hath some Idea, or image of itself, now it conceives itself; this is our phrase, *it conceives itself*. There is not only a carnal, but a spiritual Conception; as when I understand this or that, I say, *I conceive this or that*, I have the Idea, or image of this or that, within my Soul. Or as in a glass, a man doth conceive and get a perfect image of his own face by a way of reflection; so God in beholding and minding of himself, doth in himself beget or conceive a most perfect, and a most lively image of himself, which very image is that in the Trinity which we call the Son of God. Thus you read in Scripture that Jesus the Son of God is called *the brightness of his Fathers Glory, and the express Image of his person*. 1. *The brightness of his Fathers Glory*, herein God the Father is compared unto a lightsom body, and God the Son unto a beam, or splendor sent forth, or issuing out from that glorious body. 2. *The express Image of his Person*, herein God the Father is compared unto a seal, and God the Son unto an impression resulting from the seal; Now look as wax upon a seal, hath the engraven Image of the Seal; so the Son of God (which the Father hath begotten or conceived of his own understanding) is the very Image of his Fathers understanding; hence not only the Father, but also the Son is called Understanding itself. *I have Counsel and Wisdom*, (saith Christ) *I am Understanding*; whatsoever the Father is, the Son is; indeed the understanding in men, and the thing understood, are not usually one and the same, but in God it is all one: God's conceivings and begettings are the most inward of all; the Father conceives of himself, and in himself; and his conceiving is a begetting, and his begetting abideth still in himself, because his understanding can nowhere meet with anything suitable, but that which he himself is; and that conveying of himself, or begetting of himself is the second subsistence in the Trinity, which we call the everlasting Son of God.

4. For the mutual kindness and lovingness of him that begets, and of him that is begotten, we say this brings forth a third person or subsistence in God. Now for the understanding of this matter, we must consider two things; first, that in the Essence of God, besides his understanding there is a Will. Secondly, that this Will doth work everlastingly upon itself, as his Understanding doth.

For the first, that in the Essence of God, besides his Understanding, there is a Will, is very clear; for he that gives a will to all rational creatures, cannot want it himself; how should he be without will, whose will it is that we will? of necessity it is that there should be some prime or chief will, on whose will all other wills should depend; but the Scriptures are plain, *I am God, and there is none else; I am God, and there is none like me. — My Council shall stand, and I will do all my pleasure.*

For the second, that this will in God doth everlastingly work upon itself, is clear: for, as doth the understanding, so doth the will; but the understanding of God doth act upon itself as the chief, and most perfect Truth, therefore the will of God doth will himself as the chief and most perfect good. Indeed what other suitable Object can the will of God have besides himself? an infinite will must needs have an infinite good; and in this sense, as our Savior tells us, *there is none good but one, that is God;* hence it is that the will of God, doth reflect upon itself, and acquiesc in itself as in an infinite good.

And now we come to the manner of this high, mystical, spiritual procession of the Spirit from the Father and the Son. As the Will of God doth act and reflect upon itself from all Eternity; so it works this effect, that it delights itself in the infinite good which it knoweth in itself; for the action of the Will is delight and liking; and this very delight which God or his Will hath in his own infinite goodness, doth bring forth a third person, or Subsistence in God, which we call the holy Ghost: So that indeed, if you would know what the Holy Ghost is, I would answer, *it is the mutual kindness, and lovingness, and joy, and delight of the Father and the Son.* The Father by this act of Will doth joy and delight in his Son, and the Son by this act of Will doth joy and delight in his Father; and this is it which the Son saith of himself, and of his Father, *I was daily his delight, rejoicing always before him,* q. d. I was from all eternity his delight, and he was from all Eternity my delight: the Father (as it were) from all Eternity aspired in his Will, and Love, and joy unto the Son; and the Son (as it were) from all Eternity aspired in his Will, and Love, and joy unto the Father; and from this common desire and aspiring of either Person the Holy Ghost proceeds, which makes up the whole Tri••y of persons.

I shall lay out this by some similitude or resemblance; As when a man looks in a glass, if he smile, his image smileth too: here's but one face, and yet in this Unity we may find a Trinity: the face is one, the image of the face in a glass is another, and the smiling of them both together is a third, and yet all are in one face, and are of one face, and all are but one face; so the understanding which is in God is one; the reflection, or image of his understanding he beholdeth in himself as in a glass, is a second; and the love and likeing of them both together, by reason of the will fulfilled, is a third; and yet all are in one God, and all are but one God. In this Trinity there is neither first nor last, in respect of time, but all are at once, and at one instant; even as in a glass the face, and the image of the face, when they smile, they smile together, and not one before, nor after another. — For conclusion of all. As we have the Son of the Father by his everlasting will in working by his understanding; so we have the Holy Ghost of the love, and joy, and delight of them both, by the joint working of the understanding and will together; whereupon we conclude three distinct persons, or

subsistences, which we call the Father, Son, and holy Ghost, in one spiritual, yet unspeakable substance, which is very God himself. — My meaning is not to insist on the Father, or the holy Ghost, but only on the Son. Yet thus far I have added, that you may better understand the manner of this generation of the Son of God; together with the mutual kindness, lovingness, joy, and delight betwixt the Father and the Son, even from Everlasting.

**SECT. II. Of our Election in Christ before all Worlds.**

NOW let us look on Christ in his Relation to us before all Worlds. God being thus alone himself from everlasting, and besides himself there being nothing at all, the first thing he did (besides what ye have heard) or the first thing he possibly and conceivably could do, it was this; *a determination with himself, to manifest his Glory: Or, a purpose in himself to communicate his glory out of his aloneness everlasting unto somewhat else: I say unto somewhat else,* for what is communication but an efflux, an emanation, an issuing from, or a motion betwixt two Terms? I have now brought you to the acts, or actions of God in reference to his Creatures; follow me a little, and I shall anon bring you to Christ in relation to yourselves.

These acts or actions of God were and are. 1. The Decree. 2. The Execution of the Decree of God. I must open these Terms.

1. The Decree is an action of God, out of the Council and purpose of his own Will, determining all things, and all the Circumstances, and order of all things from all Eternity in himself certainly, and unchangably, and yet freely, *Who worketh all things* (saith the Apostle) *after the Counsel of his own will;* and this work, or action of God is internal, and forever abiding within his own Essence itself.

2. The execution of the Decree is an act of God, whereby God doth effectually work in time all things as they were fore-known and Decreed. And this action of God is external, and by a temporal act passing from God to the Creatures.

Now for the Decree, that is of diverse kinds: As first, There is a Decree common and general, which looks to all the creatures; and it is either the Decree of creation, or the Decree of Providence and preservation. 2. There is a Decree special, which belongs to reasonable creatures, Angels, and Men, it is called the Decree of Predestination; and it consists of the Decree of Election and Reprobation. Concerning the common and general Decrees we have but little laid down in Scriptures, and it is little, or nothing at all to our purpose; And concerning the special Decree of Angels, there is not much in Scriptures, and that is as little also to our purpose; we have only to deal with Men, and with God's Decree in relation to Mans Salvation before all Worlds.

And this we call Predestination, or the Decree of Election; which is either of Christ, or of the Members of *Christ*. *Christ* Himself was first Predestinated: This appears by that Saying of *God*; *Behold My Servant whom I uphold, Mine Elect in whom My Soul delighteth; I have put My Spirit upon him, he shall bring forth Judgment to the Gentiles.* These very words the *Evangelist* interprets of *Christ* Himself, *Matth.* 12.18. And *Christ* being Predestinate, the Members of *Christ* were Predestinated in Him: So the Apostle; *According as He hath chosen us in Him, before the*

*Foundation of the World.* We are chosen in *Christ* as in a common Person; He was the first Person Elected in order, and we in Him. Suppose a New Kingdom to be set up, a New King is chosen, & all his Successors are chosen in him: Why, God hath Erected a Kingdom of Glory, & He hath chosen *Jesus Christ* for the King of this Kingdom; and in Him *He* hath chosen us, whom He hath made Kings and Priests unto the most High God. But observe we this of the Apostle; *He hath chosen us in Him before the Foundation of the World.* 1. *He*] hath chosen, (*i.e.*) God the Father hath chosen; not that the Son and Spirit chose not also; for if Three of us had but one Will common to us all, One could not will anything, which the Will of the other Two should not also will: But because the Son sustains the Person of one Elected, and the Spirit is the Witness sealing this Grace unto our Hearts; therefore the Father only is expressed; as the Father alone is often named in Prayer, not that the other Persons are not to be prayed unto; but because the Son is considered as the Mediator, and the Spirit as the Instructor, teaching us to Pray as we ought; therefore the Father only is expressed.

2. *He hath chosen us in Him:]* This *Him*] denotes *Christ* God-man; and this *in Him*] notes the same *Christ* God-man, as the Head and first Elect, in whom, and after whom, in order of Nature, all His Body are Elected: Mark here the Order, but not the Cause of our Election; Though *Christ* be the Cause of our Salvation, yet *Christ* is not the Cause of our Election: It is only the Fore-knowledge of *God*, and His free Love, that is the Cause thereof.

3. *He hath chosen us in Him before the Foundation of the World.]* (*i.e.*) From all Eternity; but because within Eternity God doth fore-see the Things which are done in time; therefore this Phrase (say some) may be extended not only to respect the Actual Creation, but the Decree itself of the World's Being; q. d. *He hath chosen us in order of Nature, before His Decree did lay the Foundation of the World.* My meaning is not to enter into Controversies; this all grant, that the ancient Love, which the *Lord* hath born to us in *Christ*, is not of Yesterday, but before all Worlds. *Paul* mentions *Grace given us before all Worlds.* But that which is the most observable in the *Text*, as to our purpose, is, that we are chosen *in Him*. We read of *Three* Phrases in Scripture speaking of *Christ*: Sometimes we are said to have Blessings *in Him*, and sometimes *for Him*, & sometimes *through Him*. Sometimes *in Him*, as here, *He hath chosen us in Him*; sometimes *for Him*, as elsewhere, *To you it is given for Christ His sake; not only to Believe, but to Suffer*; sometimes *through Him*, as in that of *Paul*; *Thanks be to God, which giveth us the Victory through our Lord Jesus Christ.* Now Blessings come *through Christ*, in respect that *Christ* is a Mediator not only of Impetration, but Execution; not only obtaining and receiving from Grace all Good for us, but in executing and applying Efficaciously the same unto us: And Blessings come *for Christ*, in respect that *Christ* doth by His Obedience obtain every good Thing, which in time is communicated to us: And we have Blessings *in Christ*, because that *in Christ*, as a Common Store-house, everything is first placed, which is to be imparted afterwards to any of us. And thus we are chosen in *Christ*, as in a common Person. This Grace of Election began first at *Christ* our Head▪ and so descends downwards on us His Members. *Christ* is the First Begotten amongst all His Brethren, having the Preeminence; or *Christ* was the First-born among many Brethren, the First that opened the Womb. *Christ* was sealed, and set apart to be the *Prince* of our Salvation, before (in order of Nature) we were Elected. Concerning this *Election*, or *Predestination* of *Christ*, the Apostle puts all out of question; *Who*

verily was fore-ordained before the Foundations of the World, but was manifest in these last Times for you.

**SECT. III. Of that Great Treaty, in Eternity, betwixt God and Christ, to save Souls.**

NOW was it, that God the Father called forth His Son to perform the Office of the Mediator; that in Him all those that should be Saved, might be Chosen. Concerning this Call of God the Father in a special sort, the Apostle is clear; *No man taketh this honor unto himself; but he that is called of God, as was Aaron: So also Christ glorified not himself to be made an High Priest; but He that said unto Him, Thou art My Son, today have I begotten Thee, He called Him unto this Honor. Christ thrust not Himself into this Office; but He came to it by the Will of God the Father, and by his Appointment: For it pleased the Father by Him to Reconcile all things to Himself; and Him that God the Father sealed: And why? but the more to assure us of the good will of God to save us, seeing he hath called his Son unto it: For therefore will he accept of all that Christ should do for us, as that which he himself hath ordained.*

And now was it, that God the Son embraced the Call of the Father, and undertook the Office of Mediator: *Then said I, Lo I come.* No question, it was Truth from Everlasting: *Th• Lord God opened mine Ear, and I was not Rebellious, neither turned away back.* And, *As the Father gave Me Commandment, even so I do.* No sooner the Father called, but Christ accepts the Office to which He was designed by the Father: This is plain by those words, *Him that God the Father sealed; sealed by Ordination, and sealed by Qualification, and sealed by way of Investiture; as Public Officers are invested in their Places by receiving their Commissions under Seal.* And it must needs be so; because whatsoever the Father wills, the Son wills also: *I and My Father are One,* saith Christ: How One? Why, One in Will, and One in Power, and One in Nature. 1. One in Will: That appears in the words precedent, concerning *Christ's Sheep; My Father gave them Me,— and I give unto them Eternal Life:* They are both agreed to save *Christ's Sheep;* the Father is willing, and Christ is willing: Look how much the Will of the Father is in it; so much the Will of the Son is in it: *For He and the Father are One.* 2. One in Power: That appears likewise in the words precedent; *These Sheep shall never perish, (saith Christ) neither shall any Man pluck them out of My Hand: My Father is Greater than All, and no Man is able to pluck them out of My Father's Hand.* Here is first the Power of Christ, and all in Him engaged for the Salvation of His Sheep; that, if he have any Power in Him, and be able to do anything, not one of them shall Perish: And he gives the Reason of the Prevalency of his Power, from his Father's Power, engaged as much as his own in this Business; they are alike fast in his Hands, and in his Father's Hands: *For He and the Father are One.* 3. One in Nature: And of this, I suppose, are the words more especially understood: The Father and Son are both of one Nature, of one Essence, of one Being: And this is not only an Argument that they did both agree, and were like to agree in that Great Transaction of saving Souls; but that they can never disagree: Two that essentially have Two Wills, though for the present agreeing in One; yet they may come to disagree, and will not the same Thing; but if essentially they have but One Will, it is impossible then but that they ever must agree. —So then, the Father from Everlasting calls the Son to the Office of Mediator: [q. d. *Come My Son, the Son of My Joy, and high Delight; My beloved Son, in whom I am well-pleased: There's a Thought in My Heart to communicate My Self out of this Aloneness everlasting,*

unto some-what else; and My Thought, or Purpose, or Intention, lies in this Order: First, I intend My own Glory, then Christ, then the Church, then the World; thus is My Providence to dispose everything so much more principally & timely, by how much it is more Excellent: Next to My Glory, & the manifestation of it, I will have a Christ; and this Christ shall be the chief Pattern of the Election of Grace: & next to Christ the Head, I intend a Body, and this Body I will Predestinate to be made like, or to be conformed to the Image of My Son. And now behold, I call Thee to the Office of Mediator; Thou art My Son, today (even in this Day of Eternity) have I begotten Thee; and today (even in this Day of Eternity) do I call Thee to this Honor, to be an High Priest forever. And as the Father calls, so the Son from Everlasting, accepts the Office to which He is designed by the Father: [q. d. Come, Is that the Voice of My Everlasting Father? Why, Lo I come; in the Volume of the Book, it is written of Me to do Thy Will, O God: This is My Mind; yea, and this shall be My Mind forever: When I am Incarnate, this shall be My Meat, to do the Will of Him that sent Me, to finish His Work. Glorious Father, Thy Will is My Will: I seek not Mine own Will, (as if I had a Will distinct from Thine) but the Will of My Father. Now therefore, I accept this Honor: Be it to Me, or be it with Me, even as Thou pleasest. This Call of the Father, and Answer of the Son, is fully confirmed by that Saying of Christ; I was set up from Everlasting.

But concerning the Particular Passages of these Treaties betwixt God, and Christ, to save Souls, I shall show: 1. The Project. 2. The Counsel. 3. The Fore-knowledge. 4. The Purpose. 5. The Decree. 6. The Covenant. We shall find all these in our first Period, in that Eternity, before all Times, until the Creation.

#### **SECT. IV. The Project.**

THE Project to save Souls, is diversely laid down by *Dissenting Brethren*. Some give it in thus: 1. That there should be a Mediator and Redeemer unto Mankind, considered as fallen in the State of Sin. 2. That all such should be received into Favor, as shall Repent, and Believe, and Persevere unto the End. 3. That sufficient and necessary Means of Grace should be offered and administered unto all Men without Exception. 4. That certain singular Persons should be saved, whom God fore-saw would Repent, and Believe, and Persevere. This way is justly opposed by Others, who deny God's Acts in Intention, to be in the same order as we see them in Production: In order of Material Existing, it is granted, that Christ is Revealed, Promised, and Exhibited after Sin; and that we Repent, Believe, Persevere before we are Saved: But in order of God's Intention, Christ is before Sin, and Salvation before Repentance, Faith, Perseverance. The Apostle reckoned the Order, in which Things exist, thus: 1. The World. 2. You, The Elect. 3. Christ. 4. God, 1 Cor. 3.22, 23. But he gives us to understand the Order of Intention thus: As First, God intends His own Glory, then Christ, then the Elect, then the World. Certainly, it is an hard thing to marshal the Eternal, Immanent Acts of the Divine Understanding, or Will, into First, Second, Third, Fourth: All God's Projects are like Himself, who is a whole and perfect Possession of Himself together and at once; so as in Him considered, there is no Prius nor Posterius in any of His acts; but considered in Effects, or in respect of us, one thing may be said to be First, Second, or Third in Nature, Time, & Being, before or after another. And thus in respect of us, we say the End must be in Nature before the Means to the End: Now the Permission of the Fall, Repentance, Faith, Perseverance, are used by God as

Means to bring some to Salvation: *God therefore doth first project our Salvation, and then the Means; and both the End, and the Means, are the Product of God's Election, or Predestination.* Here then is the *Project*, That *God will glorify His Grace; & to this end He will predestinate Christ, & in Christ He will choose some of the Sons of Men to Salvation; whom, notwithstanding Sin, He will make holy, and without blame before Him in love.* This *Project*, or *Plot*, or *Design* of *God*, will be further enlarged in the next Passage, viz. *His Counsels.*

#### SECT. V. The Counsel.

OF the *Counsels* of *God* concerning *Man*, before all *Worlds*, we read in several *Texts.* *Christ was delivered by the determinate Counsel of God.—For of a truth, against thy Holy Child Jesus, whom Thou hast anointed, both Herod & Pontius Pilate, with the Gentiles, & the People of Israel, were gathered together, for to do whatsoever thy Hand, & thy Counsel determined before to be done.* And thus the *Members* of *Christ* are said to *Obtain an Inheritance, being Predestinated according to the Purpose of Him, who worketh all Things after the Counsel of His own Will.* Of this *Counsel* of *God's Will*, we know but little now; yet this will be made known, when we come to *Glory*; yea, it will be a great Part of the *Glory* of *Heaven*, for the *Lord* to make known the *Counsel* of *His Will*; we now know *his Will*, but we shall then know the *Counsel of His Will*, & praise *Him* to all *Eternity* for it. This shall be the *Glory* of the *Saints*, that they shall see into the *Counsel of God's Will*, in choosing them, and calling them; and passing by others, and letting others go. In the mean-while, thus far we may know; for thus far *He* hath revealed *Himself*, concerning *His Counsels*, about *Man* from *Everlasting.*

1. That *Man* should be a *Reasonable Creature*; and because that very *Creature* is unavoidably subject to the *Creator*, (for *He made all things for Himself*, and all is to return that *Glory* to *Him*, for which *He* made them) therefore *Man* should serve *Him* as all other *Creatures* must; only his *Service* should be after a reasonable manner, out of *Judgment*, *Discretion*, and *Election*: Hence *David* is said to *have chosen the Way of Truth*; & *Moses* to have *Chosen the Afflictions of God's People, & the Reproaches of Christ, before the Pleasures of Sin, or the Treasures of Egypt.* And hence it is, that *Holiness*, in the *Phrase* of *Scripture*, is called *Judgment*; *He shall convince the world of Judgment; & he shall bring forth Judgment unto Victory*; and hence it is, that our *Service* is called a *Reasonable Service.* *God* would not set any such determining *Law* over the *Operations* of *Man*, as over other *Creatures*, that so he might truly work out of *Judgment*, and stand or fall by his own *Election.*

2. That if *Man* should deviate from this *Reasonable Service*, and break the *Law* which *God* would give, and which he himself should have an *Original Power* to perform, that then he should incur the *Displeasure of God*; and such a *Curse*, and such a *Penalty* should be inflicted. And here comes in the *Fall* of *Man* into *God's Consideration*; *He* looks upon it as a willful transgression of his *Law*; and by how much the *Law* was more just, and the obedience more easy, by so much he judges the transgression more unreasonable, and the punishment more certain and intolerable.

3. That *Sin* should not pass *Unrevenged*; and that for these reasons. 1. Because of *God's* infinite hatred thereof, *He is of purer Eyes than to behold Evil; He cannot look on Iniquity; it*



provokes a Nauseousness and Abhorrency in him; *For all these are things which I hate, saith in the Lord,—They are a trouble unto me, I am weary to bear them.* 2. Because of his truth, he hath said; *In the day thou eatest thereof thou shalt surely die, or thou shalt dying die;* die Temporally, and die Eternally; and surely God will in no wise abolish this Law, *One jot or tittle shall in no wise pass from the Law till all be fulfilled.* 3. Because of his terror and fearful Majesty, for God will have Men always tremble before him, and by his terror to be persuaded from sinning. *Knowing therefore the terror of the Lord we persuade men; and Fear him who is able to destroy both Body and Soul in Hell; I say unto you, fear him: & Let us have Grace, whereby we may serve God acceptably with Reverence and Godly Fear; for God is a Consuming Fire.* Upon these Reasons God is resolved, Sin shall not pass unrevenged, lest thereby His Justice should be securely abused, his Hatred against Sin the less declared, His Truth questioned, and His dreadful Majesty by Men neglected.

4. That every Man, notwithstanding Sin, should not be utterly destroyed; and that for these Reasons: 1. Because of that infinite Delight, which the Lord hath in Mercy: Why this Delight is it that so disposeth Him to pardon abundantly, & to exercise Loving-kindness on the Sons of Men; *Who is a God like unto Thee, that pardonest Iniquity, and passest by the Transgression of the Remnant of Thy Heritage? Thou retainest not Thy Anger forever, because Thou delightest in Mercy. And, I am the Lord, which exercise Loving-Kindness, Judgment, & Righteousness in the Earth; for in these things I delight, saith the Lord.* 2. Because of that Delight, which God hath to be actively glorified by His Creatures, voluntary Service and Subjection: *Herein is My Father glorified, if ye bear much Fruit; and, I have no Pleasure in the Death of the Wicked, but that he turn from his Way, and live.* He delighteth most in unbloody Conquests, when by His Patience, and Goodness, and Forbearance, He subdueth the Hearts, Affections, and Conscienc<sup>s</sup> of Men unto Himself: He esteemeth Himself more glorified in the Services, than in the Sufferings of Men; and therefore in this Eternity, he resolves not to destroy all Men, lest there should be no Religion upon the Earth: When the Angels fell, they fell not all, many were still left to glorify Him actively in their Service of Him; but when Adam fell, all Mankind fell in him; so that there was no Tree in all this Paradise lest to bring forth any Fruit unto God: And this is most certain, that God would rather have His Trees for Fruit, than for Fuel: Hence He resolves, that Mankind, notwithstanding Sin, should not be utterly destroyed.

Hereupon the Trinity calls a Counsel; and the Question is, *What is to be done with poor Man?* The Learned here frame a kind of Conflict in God's holy Attributes, & by a Liberty, which the Holy-Ghost from the Language of Holy Scripture, doth allow them, they speak of God after the manner of Men, as if he were reduced unto some Straits and Difficulties, by the cross Demands of His several Attributes. *Justice* calls upon Him for the Condemnation of a Sinful, and therefore worthily Accursed Creature; which Demand is seconded by His *Truth*, to make good that Threatning; *In the day that thou eatest thereof, thou shalt die the Death.* *Mercy*, on the other side, pleads for Favor and Compassion towards Man, woefully seduced, and overthrown by *Satan*; and this Plea is seconded by *Love and Goodness*, and the like Attributes: at last, when the Business comes to Determination, *Wisdom* finds out a way, which the *Angels* of Heaven gaze on with Admiration & Astonishment, how to reconcile these different Pleas of his Attributes together. A *Jesus* is resolved on, One of the same Blessed Trinity, who by His

*Father's Ordination, His own voluntary Susception, and the Holy Spirits Sanctification should be fitted for the Business. To this purpose this Jesus should be both a Surety, and an Head over sinful Men; a Surety to pay Men's Debts unto God, and an Head to restore God's Image unto Man: And thus in Him Mercy and Truth have met together, Righteousness and Peace have Kissed each other.*

This is the great Mystery of the Gospel; this is that which the Angels (as I tell you) pry into; nay, this is that which the Angels and Saints too shall admire, and bless God for, to all Eternity; this is that which set the infinite *Wisdom* of God on work from all Eternity. If all the Angels in Heaven, and all the Men in the World, had been put to it to find out a way to answer this question, *how shall sin be pardoned, the sinner reconciled, and God glorify his justice?* they could never have done it; this cost God dear, it cost him the heart-blood of his own Son, and that's a sure sign, that God's heart was much in it; and indeed we are not Christians, until in some measure we see, and have our hearts taken with the glory of God in this mystery. O the wonder of Heaven and Earth! here's the case, man is fallen through sin, and ever since the fall, man and sin are as inseparably joined together as fire and heat; yet God will have mercy on the man, and he will take vengeance on the sin; the Eternal *Wisdom* of God, hath found out a way to translate this man's sins on another Person, who is able to bear them, and to interest this man's person in another's Righteousness, which is able to cover him; so that now all's one in regard of man, as if the Law had been utterly abrogated; and all's one too, in regard of God, as if the creature had been utterly condemned. And all this is done in our *Jesus*; on him was executed the curse of the Law, by him was fulfilled the righteousness of the Law, for him was remitted the sin of man, and through him were all things made new again: the world was in Christ as in its Surety, making satisfaction to the Justice of God; and God was in Christ as in his Ambassador, reconciling the world unto himself again. 〈 in non-Latin alphabet 〉 : *O the depths of the riches both of the Wisdom and Knowledge of God: how unsearchable are his judgments, and his ways past finding out? You have seen the Project, and the counsels of God for man's salvation, before all worlds, it is but dimly, for who hath known the mind of the Lord? or who hath been his Counselor?*

#### **SECT. VI. The foreknowledge.**

OF the knowledge of God in this respect we read in Scriptures, Christ is said to be *delivered by the determinate Counsel and foreknowledge of God*. And it is said of Christ's members, *the called according to his purpose, whom he did foreknow*: and elsewhere in the same Epistle, *God hath not cast away his people, which he foreknew*. And *Peter* writes to the strangers *Elect, according to the foreknowledge of God the Father*. Understand, that *foreknowledge* is ascribed to God in respect of the creature properly; but in respect of God there is nothing past, nothing to come; all things past, and all things to come are present to him, and therefore in that sense he cannot be said to *foreknow* anything. Now the Lord in respect of us is said in Scripture to *foreknow* things or persons two ways.

1. Generally, by a general knowledge, of which *David's* speaks; *thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which in continuance, were fashioned, when as yet there was none of them.*

2. Specially, by a more special foreknowledge, which is a knowledge with love and approbation; the very same which barely comprehendeth that we call Election; so God's choosing is expressed by loving: *Jacob have I loved, and Esau have I hated*. And this is that which the Apostle speaks of, *the Lord knoweth who are his*, (i.e.) the Lord from everlasting knoweth his with love, and with approbation, *hath God cast away his people which he foreknew?* (i.) which he before loved and approved? hence we gather that after the Project was laid, and the Councils of God were agreed upon it, then God *foreknew*, or foresaw whom to embrace in his eternal love as his own. At one act he foreknew whom he would choose, and set apart of his own free love to life and salvation. And here you have the cause of God's predestinating his Saints to glory, it was only *the foreknowledge*, and free love of God: the Lord from everlasting, and before the foundation of the world, fore-ordained or fore-appointed some to salvation, nothing moving him thereunto but his own good pleasure and his own free love. This is it that in order of nature, and strictly goes before, and is the cause of our Predestination; *for whom he did foreknow, he also did Predestinate*; first he foreknew, and then he did Predestinate; first he loved, and then he Elected; first he embraced them as his own in the Arms of his eternal love, and then of his free love he set them apart to life, and to salvation: hence the Apostle calls it *the Election of Grace*, signifying that our Election springs out of the womb of love, free love, free grace is the cause of our Election.

Some Object, that we are Predestinated and Elected according to *fore-knowledge*, (i.e.) say they, according to the fore-knowledge of our Faith, and Repentance, and Perseverance; but if that were *Paul's fore-knowledge*, why then would he say, that *those whom he did fore-know, he also did Predestinate to be conformed to the Image of his Son?* if God did fore-know them first conformed, why did he then Predestinate them *to be conformed?* And if that were *Peters foreknowledge*, why then would he say, that *they were Elect according to the fore-knowledge of God the Father—unto Obedience?* if God did fore-know them first Obedient, how then did he *fore-know them unto Obedience?* I know it is a question, *whether God in fore-sight of belief, and perseverance in Faith and Holiness, do choose us to Salvation?* For my part, I am for the Negative, upon these well-known grounds.

1. Because Election on Faith foreseen, makes God to go but of himself, looking to this or that in the Creature, upon which his will may be determined to Elect; now this is against the all-sufficiency of God's knowledge, as if he should get knowledge from the things we know, and against the all-sufficiency of God's Will; as if he must be beholding to something in us, before the business of our Election can be determined.

2. Because Election on Faith or Love foreseen, it makes God to choose us when we have chosen him, and to love us when we have loved him first; but this is contrary to Scripture, *We love him because he loved us first; —and herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

3. Because Election on faith foreseen, stands not with the freedom of God's Will within himself, but God tells us plainly, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* I know some would not have this Text understood of Election from Eternity, but of Justification, Adoption, Salvation, and yet they grant the

truth of it to be alike, whether in reference to Election or Justification: the words, *I will have mercy on whom I will have mercy*, are one and the same with those words spoken by God to Moses, *I will be gracious to whom I will be gracious*; Now to be *gracious*, as is confessed, properly imports a propenseness of mind and will to do some signal good without any motive or engagement thereunto from without, especially from the person or persons to whom this good is done, or intended; which is a plain Argument, that *I will have mercy*, is not of that kind of mercy, the exercise whereof is drawn out, or procured by anything whatsoever in those to whom it is shown, but because it pleaseth itself, or him in whom it resideth so to do; and in this respect *mercy* differs very little, or nothing at all from grace: the Apostle exchanging *Moses* his words, was but his Interpreter.

4. Because Election on Faith foreseen, is all one as to say, we are ordained to Eternal Life because we believe; but the Scripture speaks contrary, *as many as were ordained to Eternal Life believed*, and not as many as believed were Ordained to Eternal Life.

5. Because a prime and Eternal cause cannot depend upon the self-same temporal effects which are thereby caused; Now, Election is the prime and eternal Cause whence our Faith, Repentance, and Perseverance were derived; and therefore our Faith, Repentance, and Perseverance cannot be imagined antecedent Causes, Conditions or Motives unto the Divine Election.

6. Because Election on Faith foreseen, or Election of men believing and persevering in Faith and Holiness unto the last gasp, brings with it many absurdities. As, 1. This is to Elect men, not considered as in the State of Innocency, nor of Misery, but as in state of Grace, contrary to their own Tenets. 2. This is not to bring Faith, Holiness, Perseverance out of the gracious benefit of Election, but to bring Election out of the foreseen Acts of believing, obeying, persevering, quite contrary to Scriptures; *he hath chosen us in him before the foundation of the World, that we should be holy and without blame before him in Love*. 3. This were to say that Election or Predestination affords no man any help at all, in the way unto Eternal Salvation; for how can that be the cause leading infallibly in the way unto Eternal Life, which comes not so much as into consideration, until a man have run out his Race (at least in God's foreknowledge) in Faith, and Godliness, and be arrived at Heavens Gates? Such a falsely named Predestination might more truly and properly have been called a Post-destination. But I have too long stood on this Controversy; and indeed it is against my design, *which is not to minister questions, but rather, edifying, which is in Faith*. I remember what I have Read, and indeed I begin already to feel, that these Controversal Points will but discompose our spirits, and wast our zeal, our love, our delight in *Jesus* (this lovely subject, and object we are a viewing) even by the interruption and diversion of our contemplations: not a word more in that Kind.

#### **SECT. VII. The Purpose.**

OF the Purpose of God concerning man's salvation before all worlds, we read in Scriptures; *we know that all things work together for good to them that love God, to them who are called according to his purpose* And it is said of *Jacob* and *Esau*, that *being not yet born, neither having done any*

good or evil, that the purpose of God according to Election might stand. And in Christ we are said to obtain an inheritance, being predestinate according to the purpose of him who worketh all things after the counsel of his own will. And elsewhere the Apostle speaks of the manifold wisdom of God according to the eternal purpose, which he purposed in Christ Jesus our Lord. And again, he hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began. All these hold forth this truth, That God purposed in himself from all eternity to bring them, whom he foreknew, to life, and to salvation. This purpose of God in order of nature comes before predestination, in that we are said to be predestinate according to his purpose, and yet it must needs follow after his foreknowledge and counsel; for first, he loves before he will purpose, and every purpose is established by counsel; yea without counsel, purposes (saith the wise man) are disappointed; why then, first he counsels (I speak after the manner of men) and then he foreknows; (i.e.) either he knows whom he will choose, for God doth not blindly choose he knows not whom; or else he sets his love to life on some, he knows them with a knowledge of approbation, and then he settles a purpose to bring them to life, whom he so foreknows in that especial and unspeakable way.

This purpose of God speaks our stability and certainty of salvation in Christ: when God once purposeth, it is past altering: Surely as I have thought, so shall it come to pass, and as I have purposed (saith God) so shall it stand; you may write upon it that God's purposes are immutable. Would not Paul lightly alter purposes taken up by him; when I therefore was thus minded (saith he) did I use lightness? or the thing that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? would not Paul (I say) alter his purpose? and will God think you alter his? methinks this word speaks to me, as if I heard God say from all eternity, it is my purpose to save a remnant of mankind; though all are lost by sin, yet my wisdom hath found out a way to choose out some; and though those some, those few I have purposed to save, stand in very slippery places, yet I will be the same yesterday, and today, and forever. I foresee indeed many thousands of failings and exasperations, to alter the purpose that I have towards my people, I foresee their daily provocations of my justice; I foresee their many lusts within, and their many enemies without; I foresee that grace inherent I will give them to be as mutable to all the progeny as in their father Adam; and if I leave them in the hands of their own council, they cannot but depart daily from me, even as water, though it could be made as hot as fire, yet being left unto itself, it will quickly reduce, & work itself to its own original coldness again: I foresee them in their best condition, at full Sea, at their highest tide of grace, to be as changeable and movable several ways as wheels; to be as perplexed, hindered, and distracted in themselves, as cross wheels in one another; grace swaying one way, and flesh another way, and what stability can I think in such? why yet (says God) yet I purpose to bring this little flock to heaven; my purpose is in, and from myself; and I am God and not man, and therefore I cannot repent, nor call in the purpose which now I have; have I said, and shall not I do it? have I spoken, and shall I not make it good? yes, yes, my purposes must stand, and for this purpose I will set my Son betwixt my people and myself; so that if they sin, I will look on him, and by that means I will see no iniquity in Jacob, nor transgression in Israel; and for this purpose I will join to the wheels the living creatures, that when the living creatures go, the wheels shall go; and when the living creatures stand, they shall stand; and when the living creatures are lifted up from the earth, the

wheels shall be lifted up against them, for the spirit of the living creatures shall be in the wheels: my meaning is, that my Saints shall not have their stability from themselves, for they are like wheels: but they shall have it from me, and from my Son, unto whom by the same spirit of life they shall be united. Thus may I imagine the Lord from all eternity to say and speak, and purpose with himself, and surely his purposes must stand upon this account, for the gifts and calling of God are without repentance.

#### SECT. VIII. The Decree.

THE Decree of God concerning man's salvation before the foundation of the world, appears in these texts, *I will declare the decree* (saith God); what was that? why, concerning Christ, and concerning the Church, *thou art my Son, this day have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* It was God's Decree to give out of Jews and Gentiles a Church to Christ; and this Decree was made in that day of eternity, when the Son of God was begotten of his Father. This Decree in Scripture-phrase hath several titles, 1. It is the very same with that which we usually call *predestination*; for what is predestination but a Decree of God concerning the different preparations of Grace, whereby some are guided infallibly unto salvation? predestination is a Decree both of the means and end; a Decree of giving Grace, effectual unto some persons here, and of bringing the same persons unto glory hereafter. This Decree, this predestination, this golden chain of the means and end, is set down by the Apostle, *Whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified.* As God hath predestinated some to life and glory, so he hath predestinated them to be called, and justified before they be glorified; whomsoever the Lord hath decreed to save them hath he also decreed to sanctify before they come to enjoy that salvation. *God have chosen us in Christ before the foundation of the world, that we should be first holy, and then happy.* See how these are twisted by the Apostle once and again, *God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.* I have heard of some blasphemous reasonings, *if we are predestinate to be saved, we may live as we list; for howsoever we live though never so wickedly, yet we shall be saved.* O fearful! O devilish reasoning! surely this comes from the Devil, and not from God, or his Word: Mark here one of Satan's depths; *in outward things he tempts men to distrust God, and to rely altogether on means; but in heavenly things, and matters of salvation, he tempts men to lay all on God's Decrees and God's purposes, without any regard had to the means.* Such men might as well say, the Lord hath appointed that we shall live to such a time, and till then we shall not die, and therefore what need we food in health, or physic in sickness? Oh take heed of these reasonings! God's Decree doth not remove the use of the means, but establish and confirm them.—2. The Decree is the same with that *book of life* wherein are written the names of the Elect; Paul tells us of some women, with Clement, and other fellow-laborers, whose names are in the book of life. And Christ bids his Disciples rejoice, because their names are written in heaven. And John saw in his vision the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life. As Captains have a book wherein they write the names of their Soldiers; and Citizens have a book wherein they record the names of their Burgesses; So God hath his Decree or book of life, in which he registers all that belongs to him. Some other

texts speak of a book of life, as, *blot me I pray thee out of thy book which thou hast written*, said Moses in his zeal for *Israel*; to whom the Lord answered *whosoever sinneth against me, him will I blot out of my book*. But this was not the book (say some) of God's eternal Decree, but the book of his providences; God hath a double book, and both in a figure he hath a book of his resolved Decrees, and a book of his acted providences; this latter is but a transcript, or a copy of the former: those huge original volumes of love and blessings which God hath laid up in his heart for his own people from all eternity is the book I mean: Indeed this book is writing out every day, by the hand and pen of providence in the ordering of all those affairs which concern our salvation.— 3. This Decree is the very same also with God's seal; *the foundation of God standeth sure, having this seal, the Lord knoweth them that are his*. A seal is used in three cases; 1. To keep things distinct. 2. To keep things secret. 3. To keep things safe: In every of these respects God's Decrees are seals, but especially in the last; those souls that are sealed by God, they are safe in the love and favor of God; as when *Job* tells us that *God sealeth up the stars, (i.e.)* say some, he preserveth the stars in their Orbs, in the places where he hath set them they shall never drop out; so God seals up his Saints, (*i.e.*) he secures them of the eternal love of God, so that they shall never drop out of his heart. All these titles speak the immutability of God's eternal eminent acts; *q. d. I decree, I predestinate, I book it, seal it, that such and such persons shall be eternally saved; and why all this? but to note the certainty, and stability of the thing: shall great Monarchs of the earth do thus? shall they decree, and book, and seal, to show their greatness, and wisdom, that they could so resolve, as no person or power whatsoever should be strong enough to cause them to change their resolutions? and shall not I much more? do not I know, or foresee all that can or will follow? is there any power, or ever shall be to take them out of my hands? Or is it possible that ever I should have a relenting thought at the saving of these souls? Can anything fall out hereafter to make me more provident, more powerful, more wise, more merciful then now I am? it may be in some things I may will a change, but can I in anything truly change my will? no, no, I am the Lord, I change not, therefore ye sons of Jacob are not consumed.*

### SECT. IX. The Covenant.

THE Covenant concerning man's salvation is the last and main particular I instanced in: I dare not be too curious to insist on the order of nature; and the rather, because I believe the Covenant betwixt God & Christ from everlasting is interwoven with the Decree, foreknowledge, and election above. So the Apostle tells us, *He hath chosen us in Christ before the foundation of the world*; mark that *in Christ*: There was an eternal plot betwixt the Father and the Son; there was a bargain made (I speak it with reverence) betwixt God and Christ, there was a Covenant betwixt the Lord and his Son Jesus Christ for the salvation of the Elect; and of this observe we especially these following Texts.

In *Isaiah* 49.1, 2, 3, 4. the Prophet seems to set it Dialogue-wise; one expresseth it thus; First *Christ* begins, and shows his commission, telling God how he had called him, and fitted him for the work of redemption, and he would know what reward he should have of him for so great an undertaking. *The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name, and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he bid me.* Upon this God

answers him, and tells him what reward he should have for so great an undertaking; only at first he offers low, viz. only the elect people of *Israel*. And he said unto me, *thou art my servant O Israel, in whom I will be glorified; or Israel it is in whom I will be glorified by thee*. Christ who stood now a making his bargain with him, thought these too few, and not worth so great a labor and work, because few of the Jews would come in, but would refuse him, and therefore he says he should labor in vain, if this were all his recompense, *then said I, I have labored in vain, I have spent my strength for naught, and in vain; & yet withal he tells God, that seeing his heart was so much in saving sinners, he would do it howsoever for those few, comforting himself with this, that his work, or his reward was with the Lord*. Upon this God comes off more freely, and opens his heart more largely to him, as meaning more amply to content him for his pains in dying; *it is a light thing that thou shouldst be my servant to raise up the tribe of Jacob and to restore the preserved of Israel: that is not worth the dying for, I value thy sufferings more than so, I will also give thee for a light to the Gentiles▪ that thou mayest be my salvation unto the ends of the earth*. Methinks I imagine as if I heard God speak unto Christ from eternity: *See here I have loved a remnant of mankind both of Jews and Gentiles with an everlasting love, I know they will sin and corrupt themselves, and so become enemies to me, and liable unto eternal death; now thou art a mighty person, able to do what I require of thee for them; if thou wilt take upon thee their nature and sins, and undertake to satisfy my Justice and Law, and take away that hatred that is in them towards me and my Law, and make them a believing holy people, then I will pardon them, and adopt them in thee for my sons and daughters, and make them co-heirs with thee of an incorruptible crown of life*. And then said Christ, *loe I come to do thy will O God*; then Christ as it were struck hands with God to take upon him the nature and sin of man, and to do and suffer for him whatsoever God required of him. Certainly, this was the whole business of our salvation first transacted betwixt God the Father and Christ, before it was revealed to us. Hence we are said, to be given unto Christ, *I have manifested thy* *⟨1 page duplicate⟩* *⟨1 page duplicate⟩* *name (said Christ) unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, this very giving implies, as if the Father in his Eternity should have said to the Son, these I take to be vessels of mercy, and these thou shalt bring unto me, for they will destroy themselves, but thou shalt save them out of their lost estate*. And then the Son takes them at his Fathers hand, and looking at his Fathers will; *this is the Fathers will which hath sent me, that of all which he hath given me, I should loose nothing*; he thereupon takes care of such; he would not for a world any of them should be lost which his Father hath given him, they are more dear than so.

In *Isaiah* 53.10, 11. and in *Psal.* 40.7. Christ is brought in as a Surety— offering himself for us, and readily accepting of God's will in this very matter: and hence it is that he is called *God's servant*; and his ears are said to be opened.

In *Isa.* 42.6. this very Covenant is expressly mentioned. Thus God speaks of Christ, *Behold my servant whom I uphold, mine elect in whom my soul delighteth: — I will give thee for a Covenant of the people, for a light of the Gentiles*. Yea, this Covenant and agreement seems to be confirmed with an Oath, in *Heb.* 7.28. and for this service Christ is required to *ask of God, and he will give him the heathen for his Inheritance*. Observe how the Church of God is given to Christ as a reward of that obedience which he shown in accepting of the office of a Surety for us This stipulation



some make to be that counsel of peace spoken of by the prophet, *and the counsel of peace shall be between them both, (i.e.)* between the Lord, and *the man whose name is the Branch*. And for this agreement it is, that Christ is called the *second Adam*; for, as with the first *Adam* God plighted a Covenant concerning him, and his posterity, so also he did indent with Christ and his Seed, concerning eternal life to be obtained by him. I deny not but that some promises were made only to Christ in his own person, and not to descend to his children, as, *Sit on my right hand until I make thine enemies thy footstool; and he shall see his seed, he shall prolong his days, the pleasure of the Lord shall prosper in his hands; and ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*. But there are other promises made to him and his; as that grand promise, *I will be to him a Father, and he shall be to me a Son*; it is first made to him, and then to us: and that special promise of spiritual grace, *John 1.16.* of justification, *Isa. 50.8.* of victory and dominion, *Psal. 110.2.* of the Kingdom of glory, *Luke 24 26.* they are everyone first made to him, and then to us; — The business from eternity lay thus; *here is man lost* (said God to his Son) *but thou shalt in fullness of time go and be born of flesh and blood, and die for them, and satisfy my justice, and they shall be thine for a portion, and they shall be called the holy people, the redeemed of the Lord, Isa. 62.12.* *This shalt thou do* (said the Father) *and upon these terms they shall live that believe*. This was God's Covenant with the Son of his Love for us; to whom the Son answered (as it were) again; *Content Father, I will go, and fulfil thy pleasure, and they shall be mine forever; I will in the fullness of time die for them, and they shall live in me; burnt-offerings, and sin-offerings thou hast not required, (no, it was self-offering) then said I, loe I Come, in the volume of the Book it is written of me, to do thy will O my God.* In what Book was it written, that Christ should come to do the will of God? Not only in the Book of the Law and the Prophets, but also in the Book of God's decrees: In this sense *the Lamb was slain from the foundation of the world*. His Father from before all time appointed him to be our high Priest, and he from all eternity subscribed to his Fathers pleasure in it.

In *Galath. 3.15.* *Brethren, I speak after the manner of men; though it be but a man's Covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.* Now to Abraham & his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. There is a question whether this Covenant here mentioned, was made only betwixt God and Christ, or only betwixt God and us, or both betwixt God and Christ, & betwixt God and us. The occasion of this question is in these words, *Now to Abraham, & his seed, were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ.* 1. Some argue hence, that there is no Covenant or promise made to us, but only to Christ, or with Christ; Christ stood for us, & artiled with God for us, and performed the conditions for life and glory; so that the promises are made all to him: yet this indeed is confessed, that because we are Christ's, and are concerned in the Covenant, it is therefore sometimes called a Covenant made with us; *I will make a new Covenant with the house of Israel, and with the house of Judah*; not that the Covenant is really made with us, but only with Christ for us; and when we feel ourselves under the Power of the promise, we begin then to know that we are in that same Covenant. But this is rather (say they) to feel ourselves in that Covenant which God hath made with Christ, than to enter into Covenant with God ourselves.

2. Others argue hence, that there is no Covenant or promise made with Christ personal, but only with Christ mystical, such who are members of Christ, and so united to Christ; for mark the Text say they) *the promise is made first to Abraham, and then to his seed*; this seed is such a seed as comes to have right to the promise in order from *Abraham*; now this cannot be Christ personal, but Christ mystical: And whereas the Text says, *the promise is not made to seeds, but to one seed, which is Christ*, they distinguish of a double seed of *Abraham*; First, there is a carnal natural seed according to the flesh, and in this sense Christ speaks to those wicked unbelieving Jews, which went about to kill him. *I know ye are Abraham's seed, but ye seek to kill me*. Secondly, there is a spiritual seed that walk in the faith & steps of *Abraham*; *know ye therefore that they which are of faith, the same are the children of Abraham*. And *if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*; now the promise is made to *Abraham and his seed, not seeds*; (*i.e.*) not to both seeds, both carnal and spiritual, but only to the one, which is the spiritual, and this seed is Christ, (*i.e.*) Christ mystical, the body of Christ, the faithful that are knit to Christ by a true and lively faith.

3. Others argue hence, that this Covenant is made both betwixt God and Christ, and betwixt God and us; First, betwixt God and Christ: all the work of redemption and salvation was transacted betwixt *God and Christ* before the foundation of the world, but this doth not hinder, but that the same promise is afterwards in time made to us also: Look as it is in Covenants amongst men, while the child is yet unborn the father takes conveyance of an inheritance for his child, which he keeps in his own hand till the child be born and come to years, and then he puts it into his own possession; so it is here, we are for a time hid in the womb of God's Election, till we are brought forth by the grace of regeneration; now during this time we are not in ourselves capable of receiving any promise of life made to us; but it is made to *Christ* in our behalf, and he receives the promise from the Father in our stead: but yet so that when we come to be born anew, the promises are made unto ourselves, and then we are put into possession of them.

Here then is the meaning of the Text, *the Covenant is made with Christ*; (*i.e.*) with *Christ*, and his heirs; principally with *Christ*, and with *Abraham's* nature in *Christ*, and yet personally with believers, who are also the seed of *Abraham*. All the difference is in that term *Christ*, what thereby is meant, whether *Christ* personal, or *Christ* mystical, or *Christ* representative: And we say—

1. Not *Christ* personal, I mean not *Christ's* person singly considered, for that, 1. Would fight with the scope of *Paul*, whose bent it is to prove the promise of eternal life to be made to all believers: and that, 2. Would conclude the promise of eternal life to be given only to *Christ*, and not at all to those that are believers in *Christ*.

2. Not *Christ* Mystical, for 1. The promise is made to *Christ*, *In whom the Covenant was confirmed*. 2. *In whom the nations were blessed*. 3. *In whom we receive the promise of the Spirit through faith*. 4. *Who was made a curse for us*. Now not any of these can agree to *Christ* mystical; *Christ* mystical did not confirm the Covenant, nor bless the Nations, nor give the Spirit, nor was made a curse.

3. It is Christ representative, Christ-Mediator, Christ a public person, to whom the promises were made, for *Christ* and his heirs, are but all of them one confederate family; and as the Covenant of works was made with *Adam*, and all his: and there were not two Covenants, so here, the Covenant is made with the second *Adam*, and his children: *But every man in his own order, Christ the first-fruits, and afterwards they that are Christ's.*

I have now propounded the Object we are to *look unto*; it is *Jesus in that eternity before all time until the Creation*. Our next business is to direct us in the Art or Mystery of Grace, how we are to *look unto him*, in this respect.

## CHAP. II.

### SECT. I. Of knowing Jesus carrying on the Great work of our Salvation in that Eternity.

*Looking* comprehends *knowing, considering, desiring, hoping, believing, loving, joying, calling upon Jesus, and conforming to Jesus*. If then we will have an inward experimental *Look upon Jesus*, we must act, and exercise all these particulars.

1. We must *know Jesus*, carrying on the great work of our salvation in that eternity before all time. Come, learn what this Jesus is, 1. In his relation to God, and so he is God's Son, eternally begotten before all worlds. See above, and learn it thoroughly, who it is that was begotten, for the person, when it was for the time, how it was for the manner, and what was the mutual kindness and love of him that begot, and of him that was begotten: O the height and depth of this knowledge! 2. Come, learn what this Jesus is in his relation to us before all worlds, and to that purpose study close that great transaction betwixt God and *Christ* for our salvation. 1. Study that project of God, that he would glorify his grace; and to this end, that he would predestinate *Christ*, and in *Christ* he would choose some of the souls of men, and amongst the rest, that he would choose thee, whom notwithstanding sin, he would make holy, and without blame before him in love. 2. Study the counsels of God concerning man before all worlds: O 'twas an hard question, how sin should be pardoned, the sinner reconciled, and yet God glorify his justice? none but the wisdom of God could ever find out a way to have had mercy on the man, and yet to take vengeance on the sin; but herein appeared *the depth of the riches both of the wisdom and knowledge of God*, he devised the way to translate this man's sin (suppose thine own sins) on another's person, who was able to bear them; & to interest this man's person (suppose thine own self) in another's righteousness, who was able to cover him. 3. Study the foreknowledge of God, how the Lord knew his from everlasting with a knowledge of love and approbation; after the project was laid, and the counsels of God were agreed upon it, then God fore-knew, or fore-saw whom to embrace in his eternal love: And, O my soul, if thou art one of his, if God in *Christ* hath of his own free love set thee apart to life and salvation, then *know it for thyself*, it is inward experimental knowledge we speak of. 4. Study the purpose of God concerning thy salvation; this purpose of God speaks the stability, and certainty of thy salvation in *Christ*; his purpose is in, and from himself, who is God, and not man and therefore cannot repent; *hath he said, and shall he not do it? hath he spoken, and shall he not make it good?* 5. Study the decrees of God, they are all one with Predestination, the book of life, the seal of God: what hath the Lord decreed,

predestinated, booked, sealed thee for salvation? *O how blessed is the people that know this joyful sound! they shall walk in the light of thy countenance, O Lord.* 6. Study the Covenant of grace, remember how the business of eternity lay thus: *here is every man lost* (said God to his Son) *but thou shalt in fullness of time go, and be born of flesh and blood, and die for some of them, and satisfy my Justice, and they shall be thine for a portion, and they shall be called the holy people, the redeemed of the Lord.* To whom the Son answered, *be it so Lord, I will go and fulfil thy pleasure, and they shall be mine forever.* Observe, and be acquainted with this Covenant in that very Dialogue: first God demands of his Son that he lay down his life, and for his labor he promiseth that *he shall be his seed*, and God shall give him many children. And secondly, the Son consents to lay down his life, and saith, *here I am to do thy will O God, thou hast given me a body.* What, O my soul, that the Father and Christ should transact a bargain from eternity concerning thee? that there should be any communing betwixt the Father and the Son concerning thy happiness and salvation? Surely this is worthy thy pains, and study; *O hear it, and know thou it for thy good.*

### **SECT. II. Of considering Jesus in that respect.**

2. WE must *consider Jesus*, carrying on this work of salvation in that eternity. It is not enough to study, and know him, but according to the measure of Knowledge we have attained, we must ponder, and muse, and meditate and consider of him: now consideration is an expatiating, and enlarging of the mind and heart on this or that subject: consideration is a fixing of our thoughts, a steadfast bending of our minds to some spiritual matter, till it work on the affections, and conversation. We may know, and yet be inconsiderate of that we do know; but when the intention of our mind and heart is taken up about someone known object, and other things are not for the present taken notice of, this is *consideration*. O that, if it were possible, we could so consider Jesus in this first period of eternity, as that for a while at least we could forget all other things! Christians! I beseech you be dead to the world, be insensible of all other things, and *look only on Jesus*; it is said that men in a frenzy are insensible of what you do to them, because their minds are taken up about that which they apprehend so strongly; and if ever there was any object made known to take up the mind of a spiritual man, it is this, even this: not but that other objects may be deeply and seriously minded of men; it is reported of *Archimedes*, who was a great Mathematician, that when the City was taken wherein he was, and the warlike instruments of death clattering about his ears, and all was in a tumult, yet he was so busy about drawing his lines, that he heard no noise, nor did he know there was any danger: but if such objects as those could take up the intention of his mind, so as not to regard other things, how much more should this consideration of Christ? If a carnal heart, a man that minds earthly things, be so taken up about them, because they are an object suitable to him, how much more should a gracious heart, that can see into the reality of these things of God & Christ from everlasting, be so taken up with them as to mind nothing else? come then, O my soul, and set thy consideration on work, as thus.—

1. Consider *Jesus*: in his relation to *God*, how he was the eternal Son of the Father: I know in some respects we have little reason thus to *look on Jesus*: as we are sinners, and fallen from

God, there is no looking on an absolute Deity: alas, that Majesty (because perfectly and essentially good) is no other then an enemy to sinners as sinners; so as we are sinners, and fallen from God, there is no looking on the Son of God; I mean on the Son of God, considered in the notion of his own eternal being, as coequal, and coessential to God the Father: Alas! our sin hath offended his justice, which is himself: and what have we to do with that dreadful power, which we have provoked? But considering *Jesus as Jesus*, which sounds a Savior to all sinners believing on him: and that this *Jesus* contains the two natures of Christ, both the God-head, & man-hood; now we that have our interest in him, may draw near, and (as we are capable) behold *the brightness of his glory*. To this purpose the Scriptures have discovered to us God the Son, how he is the second person in the Trinity, having the foundation of personal subsistence from the Father alone, of whom by communication of his essence he is begotten from all eternity; *when there were no depths I was brought forth,—before the mountains were settled, and before the hills I was brought forth*. *Ante colles genita eram, before the mountains I was begotten*, as some; or, *ante colles filiata eram, before the mountains I was sonned his son*, as others translate it.—why thus O my soul, *consider Jesus*, the Son of God, but in this consideration be not too curious; thou hearest of the generation of the Son, and of the procession of the Holy Ghost, but for the manner how the Father begets the Son, or how the Father and Son do spire, and send forth the Holy spirit, be not too busy to enquire; thou mayest know a little, and consider a little, but for the depth and main of this great mystery of grace, let the generation of the Son of God be honored with silence. I remember one being too curious, and too inquisitive, *what God was doing on that long Evum of eternity before he made the world?* it was answered, *he decreed to make hell for such curious inquisitors*. Be not therefore too nice in this *consideration*: keep within bounds of sobriety and humility; and then as thou art able to comprehend, the Scriptures will discover that before God made the world in that long-long Evum of eternity, he was doing these things,—

- 1. Some things in relation to himself.
- 2. Some things in relation to his creatures.

1. Some things in relation to himself; and those things were either proper, or common to the three persons. 1. The things proper to each of the persons were those internal, incommunicable actions of God, as 1. To beget; and that belongs only to the Father, who is neither made, nor created, nor begotten of any. 2. To be begotten; and that belongs only to the Son, who is of the Father alone, not made, nor created, but begotten. 3. To proceed from both; and that belongs only to the Holy Ghost, who is of the Father, and the Son, neither made, nor created, nor begotten, but proceeding. And these were God's actions in that eternity before all worlds: the Father was begetting God the Son: the Son was begotten of God the Father, the Holy Ghost was proceeding from God the Father, and God the Son. But what, were these actions of God, never in action during all that eternity? yes; as they are called internal actions, so they are permanent; look as the Sun doth always beget his beams, and both Sun and beams do send forth the heats: So the Father from all eternity ever did, and now doth, and ever will beget his Son, and both the Father and the Son ever did and now do, and ever will aspire and breath forth the Holy Ghost: And therefore *Orig•n* saith well, *Our Jesus*

is the brightness of God's glory; now the brightness of glory is not once begotten, and then afterwards leaves to be begotten; but as often as the glory riseth from whence the brightness springeth, so often doth the brightness of glory arise. Before the hills, was I brought forth. Some translate thus, *ante colles generat*, and not as others, *generavit me*, before the mountains were settled he begetteth me. Surely the Son of God is ever begetting, and the Holy Spirit is ever proceeding.

2. The things common to the three persons in that eternity were those internal actions of God, wherein the three persons did communicate: as 1. That one was in another, and possessed one another; the Father remaining with the Son, the Son with the Father, and the Holy Ghost in, and with them both. Thus we read of Christ, *the Lord possessed me, in the beginning of his way, before his works of old. And in the beginning was the word, and the word was with God. And I am in the Father, and the Father in me.* 2. That one glorified another, the Father glorified the Son, and the Son glorified the Father, and the holy Ghost glorified both the Father and the Son: *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

3. That one delighted in another, the Father delighted in the Son, the Son delighted in the Father, and the Holy Ghost delighted in them both; *then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him. I was daily his delight*, in the Original, *delights* intimating that the Son was variety of delights unto his Father: *rejoicing always before him*, Christ speaks in terms very quaint and familiar, *always rejoicing, q. d. greatly sporting*: it is a Metaphor or simile taken from little ones which sport and play before their parents. O see how the Father and the Son rejoice in one another's fellowship: nay, see how they spend that long eternity before the creation in nothing but rejoicing and delights: *The Father delights in his Son, and the Son rejoiceth in his Father.* Consider O my Soul, thou hast sometimes had a tickling to know, what God was a doing before the Creation? why now be sober, and satisfied with this knowledge: God spent all that time (if I may call it time) in delighting himself in *Jesus*; why, this was *God's* work to delight in his Son, and he so delighted in him, that he desired no other pleasure than the company and beholding of him; which accordingly he twice told from heaven, while Christ was on earth, saying, *This is my beloved Son in whom I am well pleased: —in whom I am well pleased.* The first sound was at his Baptism, *Matth. 3.17.* and the second at his transfiguration, *Mat. 17.5.*

2. Some other things God was a doing in relation to his creatures; they will fall in at our next consideration: only this by the way. As God and Christ rejoiced in the fruition of one another without communicating the notice thereof to any creature; so in the next verse we find them rejoicing in the salvation of men: *and my delights were with the sons of men.* Amidst the other considerations, O my soul think of this: what, that God from all eternity should delight in thy salvation; why this consideration sets out to purpose the heart and desire of God to save thy soul: for, 1. Delights arise out of the strongest and choicest desires; men are pleased with many things in which they delight not. 2 God and Christ are mentioned here to delight in this work, and in no other work of theirs, not in the Angels, not in the world, nor in anything in it. 3. This their delight is mentioned next to their delighting in each other. 4. This delight is aforehand, whilst God's heart was only in the expectation, and his mind but laying the plot

of thy salvation, all these argue how great a matter this was in God's esteem, and how much his heart was in it, even from everlasting. O let these fall into thy consideration?

2. Consider Jesus merely in his relation to us: consider him in that great transaction betwixt God and him for our salvation. And that we may settle our thoughts, and dwell here,—

1. Consider the Project. The great God having entertained thoughts within himself, to communicate himself out of his aloneness everlasting, he lays this plot, that all he would do in that respect, it should be *to the praise of the glory of his grace*. O my soul consider, meditate and muse on this plot of the Almighty; it is contained by the Apostle in a very few words, do thou weigh them all: here is, 1. *The Praise*. 2. *The glory*. 3. *Of his Grace*. 1. *Praise* is a setting forth of this or that, by word, or deed, or gesture; it contains in it reverend respect, an high esteem, a strong admiration. 2. *Glory* is the glorious being, or essence of God, the glory of God in himself. Sometimes we read of the *glory of his power*, that is, his glorious essence which is most powerful, and sometimes of *the glory of his Majesty*, that is, his glorious essence which is most Majestical; and sometimes of *the glory of his grace*, that is, his glorious essence, which is most gracious and merciful; but, 3. *Why the glory of his grace?* mercy and grace meet both in love, only they differ thus, mercy is love as it helps the miserable, and grace is love as it gives good things, freely without desert; here then is the great design which God from everlasting carried on, that the glorious essence of his free love, free grace, should be especially manifested to his Saints, that so thy might admire it, esteem it, honor it, and sound forth the praises of it. All the other designs of God were but subservient unto this. Some reckon up three great designs of the Almighty communicating himself; as 1. The glory of his Saints. 2. The glory of Christ. 3. The glory of himself, and especially the glory of his grace. 1. That his Saints should be glorious, and to that purpose he made heaven and earth, and he makes them Lord of all, *all things are yours*. 2. That Christ should be glorious, and to that purpose he makes the Saints, and gives them to Christ, *all things are yours, and you are Christ's*. And certainly saith the Apostle, at the last day, *Christ shall come to be glorified in his Saints, and to be admired in all them that believe*. 3. That God himself should be glorified; *he made all things for himself*. —*Bring my sons from far, and my daughters from the ends of the earth, even everyone that is called by my name, for I have created him for my glory*. Now this is the high design of God, to which all the rest are subservient; mark the steps, *all things are yours, and you are Christ's, and Christ is God's (i.)* For God, and for his glory: the two former designs are to which, but not for which God worketh: he that buildeth an house, that he may lay a sure foundation, and that he may raise the frame, he gives it the due filling which belongs to it: but these are not his proper ends, his main design: but that he may have an house for his habitation: So God works, many things to our glory, and that in us Christ may be glorious; but the proper end, that high design which he hath in all, it is his own glory. And yet O my soul, consider a little further, the plot of our salvation, of the Saints glory, and of Christ's glory, as it aims at the glory of God, so especially at *the glory of his grace*: As if we see that one doth this or that in wisdom, it is the glory of his wisdom: if he do it in strength or power, it is the glory of his power: if he do it out of grace, it is the glory of his grace: so God designed the salvation of our souls out of his mere grace, favor, love, he must needs intend to have his grace notified in us, and to have it (being known) accordingly admired, and praised, and

honored by us; not but that God must be glorified in his wisdom, power, justice, holiness, and his other attributes; ay, but especially in this, it is *the grace of God* in which he most delighteth, even as virtuous Kings affect, above all their other virtues, to be had in honor for their clemency, and bounty. So it is with our God the King of Kings, Lord of Lord's; all he doth is to this end, that his grace may be manifested to his greater glory. And to this end is the glory of Christ, and the glory of Christians referred. Why Lord, that this should be thy plot, *to save my soul, that my soul should praise the glory of thy grace?* that thy grace should before all worlds think on me for good? O how should I but think on thee, and thy free grace? How should I but admire it, adore it, praise it, exalted it above Sun and Moon, and Stars? how should I but cry out with the Apostle, *Oh the depth of the riches of thy grace! for of him, and through him, and to him are all things, to whom be glory forever, and ever, Amen.*

2. Consider the counsels of God about thy salvation: *he worketh all things after the counsel of his own will: and with him is counsel, and with him is understanding.* This counsel (as we have discovered) was primarily about that reconciliation of the riches of his grace, and the glory of justice. Consider this, O my soul, thy sin put all the attributes of God to a kind of conflict; hereupon was that great and mighty counsel▪ how God should make way for his love and goodness, and yet satisfy his truth, and justice? at last the wisdom of God found out that glorious and wonderful expedient, *the Lord Jesus Christ:* is not this the meaning of the Apostle? *whom God hath set forth to be a propitiation through faith in his Blood, to declare his righteousness for the remission of sins.* Poulder, and weigh these words! God sets not forth Christ to be a propitiation to declare only his mercy in the forgiveness of sins: how? is there anything but *mercy* in the forgiveness of sins: yes, there is something else, there is *righteousness* also, and therefore he hath set forth Christ to be a propitiation, that he might *declare his righteousness;* nay, see it repeated, *to declare I say his righteousness, that he might be just, and the justifier of him which believeth in Jesus:* not that he might be merciful, but that he might be just in justifying him that believeth in Jesus. This Text *Luther* had a great deal ado to understand, and he prayed much, before he could get the right meaning of it.

This is the great mystery of the Gospel; no wonder if a poor man could not reach it: This is that which set the infinite wisdom of God on work from all eternity, how to find a way to save sinners, and to be infinitely righteous notwithstanding. — Nay, yet O my soul consider, a little further; not only is the mercy of God in this way glorified, but the glory of his justice is as much, yea more then if the sinner were eternally damned: — It is made good thus.—

1. When God appointed a surety, his Son, and charged our debts upon him to satisfy his justice: in that God would not spare his Son the least farthing token, I mean, not the least degree of punishment; hereby the Lord shows a stronger love to justice then if he had damned ten thousand, thousand creatures. Suppose a Malefactor comes before a Judge, the Judge will not spare the Malefactor, but commands satisfaction to the Law; this shows that the Judge loves justice: but if the Judges own Son be a delinquent, and it appears before all the Country, that the Judge will not spare him, the Judge now doth more honor justice in this, than in condemning a thousand others: So when the Lord shall cast many thousands to Hell there to be tormented forever, and ever, and ever, this shows that God loves justice; but



when his own Son shall take our sins upon him, and God will not spare him, (that is the very word in the Scripture, *he spared not his own Son*) this, surely this declares God's love to righteousness more than if all the World should be Damned.

2. Suppose the sinner that is reconciled had been Damned, then the justice of God had been but in satisfying, and never had been fully satisfied: but in that way that God hath found out to save a sinner, his justice is not only satisfying, but it comes fully to be satisfied, to have enough. As for instance; suppose a man to be a creditor to one, who owes him 100000 l. this man is poor, and the utmost he can pay is but a penny a day; suppose the creditor should lay him in the Goale until he had paid the utmost farthing, it is true he would be receiving day after day, but he would never be paid so long as the debtor lives; now if another rich man should come, and lay down an 100000 l. at once, the creditor is presently satisfied. Why here is the difference betwixt God's satisfying his Justice upon sinners, and upon Jesus Christ; God comes upon the sinner, and requires the debt of punishment, because he did not pay the debt of obedience: God casts him into Prison, and the utmost he can pay, is but (as it were) a penny a day; and hence the poor sinner must still be paying, and paying, and paying to Eternity: this is the ground of their Eternal punishment in Hell, because in any finite time they can never pay enough: But now comes *Jesus Christ*, and he fully pays the debt at once, so that justice saith, *I have enough, I am satisfied*: Surely this is the greater Glory to the very justice of God.

These were the counsels of God from all Eternity, how he should make way for his love and goodness, and yet satisfy his Truth and Justice. O my soul, consider and wonder! Jesus Christ was the Expedient, and in Christ not only God's mercy, but his justice is Exalted, yea more Exalted, and more Glorified in thy salvation, then ever it could have been in thy Damnation.

3 Consider the fore-knowledge of God; he knew from everlasting whom he would set apart for life and salvation. All the Saints of God from first to last, they were then present to him, and before him, and he did look on them in his Beloved Christ. Before there was a World, or a man, or any creature in it, he fore-knew *Adam*, and *Abraham*, and *Isaac* and *Jacob*, and all the Patriarchs, and all the Prophets, and all the Apostles, & all the Disciples of Christ, and Believers in Christ; And O my soul, if thou art one of God's Elect, he foreknew thee with a knowledge of love and approbation, he had thee in his Eye, and Heart: he had thoughts on *Jacob*, when he was yet *unborn*, and had done neither good nor evil. Assure thyself, the Lord works not without prevision or fore-knowledge of the things effected; that cannot be in God, which is not to be found in a wise and prudent man; he that builds an house hath the frame of it first in himself: and the Psalmist tells thee, that *the eyes of God did see thy substance yet being imperfect*: in this Book of knowledge were all thy members written, when as yet there was none of them! yea, he knew thee with a knowledge of singular love; he embraced thee in his Eternal love, as it is written, *Jacob have I loved, but Esau have I hated*•• will not say, that this love was actually bestowed on thee till due time, yet it was prepared for thee from all Eternity: and hence it is called, *an everlasting love*; *The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.*

O muse, and meditate, and ponder on this love! it contains in it these particulars: as, 1. The eternal good will of God: what else is the love of God towards the Elect, but his everlasting good will to show them mercy, to do them good, and to save their souls? hence the Angels sung that Anthem at Christ's birth, *Glory to God in the highest, and on earth peace, good will towards men*. 2. The Eternal pleasure and delight of God in the sons of men; the greatest delight that God hath, or ever had, it is in communicating himself to his Son firstly, and next unto his Saints: nay, such delight he takes in letting out his mercy to his Saints: as that he was well-pleased with the death of his own Son, as a means conducing thereunto. O wonderful! one would think that the death of Christ should be the most abhorring to the heart of God of anything in the world, and yet saith the Scripture, *It pleased the Lord to bruise him*; he took a pleasure and delight in the very bruising of Jesus Christ: the Lord saw this was the way for him to communicate himself in the fullness of his grace unto his Saints, and therefore though it cost him so dear as the death of his own Son, yet he was well-pleased with it. 3. This love of God contains in it a fore-knowledge and approbation of all those effects of his love, whether they be temporal concerning this life, or Eternal concerning the life to come. Concerning these effects of his love, saith *John*, *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God*. *q. d.* Behold it, stand amazed at it, that children of wrath should become the sons of the most high God: for a beggar on the dunghill, a vagabond, a runagate from God, a prodigal, a stranger to God, whom the Lord had no cause to think on, to be made a Son of God Almighty, O divine love! Pause a while, and muse on this! O my soul, that God should fore-know thee from all Eternity with a knowledge of love and approbation, it is admirable to consider, I say it is admirable to consider.

4. Consider the purpose of God concerning thy salvation: *God hath not appointed (or purposed) us wrath, but to obtain salvation by our Lord Jesus Christ*. As when we have a will to do anything, there follows upon this in the mind a settled purpose to effect it; so when God hath loved some to life, there is in God a settled purpose of bringing them to it: *that the purpose of God according to Election might stand*, or be sure; it imports God's stability, and steadiness, and constancy, and firmness in saving souls. There is much inconstancy and fickleness in the love of man, or in the love of a woman, but the love of God to his people is a steady love; as *the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee*; not only so doth thy God, but so shall thy God rejoice over thee. God's purposes are without any alteration, the love of Christ after thousands of years is still as the love of a Bridegroom upon the wedding day; indeed then ordinarily love is hot, and appears much; so is Christ's love, and so is God's love ever hot; there is no moment of time from Eternity to Eternity wherein God rejoiceth not over his Saints, as the Bridgroom over his Bride; not only as an husband over his wife, but as a Bridegroom over his Bride, we may say of this purpose of God, *as it was in the beginning, is now and ever shall be World without end*.

O my soul, muse and meditate on this purpose of God, and by consequence on *the sure mercies of David*; it may be it is not always alike sure to thee; the love of God as the shining of the Sun doth not always in the fruits of it shining out so gloriously, but the Sun keeps his course in a steady way: what though it be sometimes clouded? what though at times it shine not so

gloriously as at high-noon? yet *the purpose of God according to Election must stand*. All the Devils in Hell cannot frustrate God's purpose concerning only one soul: *this is the Fathers will which sent me* (saith Christ) *that of all which he hath given me I should lose none*.

5. Consider God's decree concerning thy souls salvation, and the means to it. As the purpose of God, so the decree of God speaks the stability and certainty of the thing decreed. *The foundation of God standeth sure;*(i) The decree of God touching man's Salvation is unchangeable. If the Laws of the *Medes and Persians* were so absolute, that they could not be reversed, then much less can the decrees of God be reversed: no man that is not Elected can be Elected; and no man that is Elected can possibly be damned. *My sheep hear my voice* (saith Christ) *and I give unto them eternal life, and they shall never perish, neither shall any man pluck t•• out of my hand*. And it must needs be so, for God's decree is grounded on the Eternal and unchangeable will of God; and hence we say that there is a certain number of the Elect known only to God, which cannot possibly be increased or diminished. *I know whom I have chosen*, saith Christ. And yet thou canst not, O my soul, hence infer, that thou mayest be secure; for in this decree the end and the means are joined together of God, and they cannot be separated by any man: if thou beest not godly, never expect to be happy: God's decree of Predestination is as well for the giving of grace, as for the giving of glory.

6. Consider the Covenant struck betwixt God and Christ for thy salvation. If thou wouldst fain be acquainted with the very Articles of it, go on then, take Scripture along, and first on God's part thou mayest observe, and meditate, and consider of these particulars. —

1. That there was a designation and appointment of Christ from all Eternity to the office of Mediatorship: whence Christ is said to be sealed by the Father, *for him hath God the Father sealed*: and chosen of the Father, *behold my servant whom I uphold, mine Elect, or chosen one*.

2. There was a commandment from the Father to the Son, which he must obey, and submit unto. As first, he had a command what to teach his people, as the Prophet of the Church, *for I have not spoken of myself* (saith Christ) *but the Father which sent me, he gave me a commandment, what I should say, and what I should speak*. Secondly, he had a commandment to lay down his life fore those that were given him, *no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; this Commandment have I received of my Father*.

3. There was a Promise from the Father to the Son: the Father covenants with him in these things; first, that he will give him the Spirit in abundance. *Behold my servant whom I uphold;—I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. —And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord*. Secondly, that he will give him assistance and help in this great work of Redemption. *I the Lord have called thee in righteousness, and will hold thy hand; what's that? why, I will strengthen thee with my power, I will so hold thy hand that thou shalt not be discouraged in the work; He shall not fail, nor be discouraged till he have set judgment upon the Earth*. Thirdly, that he will give him a blessed success, that he shall not labor in vain, *he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall*

*prosper in his hands: he shall see of the travail of his soul, and shall be satisfied.* Christ's suffering were as a woman's travail, though she suffer many pains and pangs, yet she sees her Child at last; so shall Christ see many believing on his Name: they are the promise made by the Father to the Son, that *Nations that know him not shall run unto him.* Fourthly, that he will give him and his Redeemed ones everlasting glory; to Christ himself there is a promise of glory, *he hath glorified thee.* And to the Members of Christ there is a promise of glory; and this promise of glory to them was made known to Christ from everlasting: it was one of the secrets of God, and Christ brings out that secret from the bosom of his Father, and reveals it to his Disciples. *It is my Fathers pleasure (said he) to give you the Kingdom;* Christ knew his Fathers will by the Covenant passing betwixt his Father and him, and this will of the Father concerning glory promised to the Saints Christ doth bring forth to light. These were the Articles of the Covenant on God's part; now O my soul, see them on Christ's part in these particulars.—

1. There was an acceptation of the office to which he was designed by the Father; he did not take the office of Mediatorship upon himself, but first the Father calls him to it, and then the Son accepts it: *Christ glorified not himself to be made an high Priest, but he that said unto him, thou art my Son, today have I begotten thee;* he called him, and then the Son answered, *Lo I come.*

2. There was a promise on Christ's part to depend and trust upon God for help: *And again I will put my trust in him,* they are the words of Christ to his Father. And *Isaiah* brings in Christ as looking for help from God, *for the Lord God will help me, therefore shall I not be confounded — And behold the Lord will help me, who is he that shall condemn me?* whereto agrees that other passage, *and my God shall be my strength.*

3. There was a promise of submission to his Fathers will in bearing the reproaches and injuries that should be done to him, and to lay down his life for those, that were given to him by the Father: *the Lord God opened my ear, and I was not rebellious, neither turned away back, I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my Face from shame and spitting, and therefore my Father loves me because I lay down my life.* Christ first thus Covenanted with his Father, and then he was careful to discharge the same, and at last he tells God, *I have finished the work which thou gavest me to do.*

4. There was an earnest expectation of that glory which the Father promised Christ and his members: *And now O Father glorify thou me with thine own self, with the glory which I had with thee before the World was.* And *Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the Foundation of the World.*—These were the Articles of the Covenant on Christ's part, and hence it is that God is called *the God and Father of our Lord Jesus Christ,* viz. by reason of the Covenant.

O my soul, with what delight mayest thou consider, muse, and ponder on these Articles? what, that God should make a Covenant, and enter into these, and these Articles with his own Son for thy good, and for thy Eternal good? what, that God should bring in the second person in the Trinity to be the head of the Covenant as on thy part? what a mercy is this? O run over and over this meditation, a thousand, and a thousand times! O consider thy *hope of*

*Eternal life, which God, that cannot lie, promised before the world began!* If thy soul question what promise was there made before the World began? to whom was the promise made? who was there before the World began for God to make any promise to? why now thou hast learned it was only to the Son of God, the second person in the Trinity. There was a most blessed transaction between God the Father and God the Son, before the world began, for thy everlasting good; and upon that transaction depends all thy hope, and all thy salvation. O this is worthy of thy deep, and sad, and serious, and inmost meditation. I have been particular and large in this passage of *Looking unto, or considering Jesus*, but I shall be brief in the rest.

**SECT. III. Of desiring after Jesus in that respect.**

3. WE must *desire after Jesus* carrying on the great work of our salvation in that Eternity. It is not enough to know & consider, but we must *desire*. Now, *desire is a passion looking after the attainment of some good which we enjoy not, and which we imagine to be fitting for us*. In this respect we cannot desire after Jesus, as now to carry on that work of our salvation before the World began, for that work is already perfectly done; But these things we may desire after, as, 1. After the manifestation of that work in us. 2. After God and Christ the complotters and actors of that great work for us. 3. After the full and utmost execution, whereby God effectually works in time according to all his workings, or decrees before time.

1. We must desire after the manifestation of this work in us. We have heard of marvelous, excellent, glorious things done by Jesus Christ for his Saints from all Eternity; & oh what desires now should be in us to know that we are of that number? when I hear and consider that there was such a project, and such counsels, and such love, and such a purpose, and such decrees, and such a Covenant betwixt God and Christ for salvation of souls; and withal, that they are but few in comparison concerning whom God and Christ hath all this care, will not this whet on my desires? and make me cry, and cry again, *Oh that these loves were mine! how happy were I, if I had a share in these eternal thoughts of God?* Methinks we should not hear of such transactions, but it should stir up our hearts in infinite desires; methinks we should pant after assurance, and still be wishing, *Oh what is truth? and what is Christ? and what did Christ for me before I was, or before the World was? I would I knew him, I would I could enjoy him, I would I were assured that he had one good thought of me in that Eternity!* Christians! if you have any share in those transactions, sooner or later you will feel these desires? nay, if my sinful heart deceive me not, upon the very consideration of these things I feel myself another creature in my desires then I was before. Tell me, you that have took a full view of God & Christ, and of all these wonders of Eternity: do you not sensibly differ from yourselves in your affections? Is not the world, worldly pleasures, worldly profits, and worldly honors fallen too; yea, ten in an hundred with you? have they not lost their price? would you not rather be assured that *your names are written in the Book of Life*, then to have all the world yours; yea, and all the Devils in Hell subject to your commands? Certainly, if these revelations work nothing in your hearts, if your affections be so strong and hearty to the world, and the vanities of it; if your desires be so impure, and strongly working downwards, that God's ancient loves, and everlasting workings, have no power on your hearts, it is a very

sad condition. If *David* may have his wish, it runs thus, *Lord lift thou up the light of thy countenance upon us*; he would have the manifestation of God's Eternal love; one smile of his countenance (as an image of that countenance which God had towards him before the world began) was *more gladness to his heart*, then all that which the men of the world had, *in the time that their corn, and their wine increased*.

2. We may and must desire after God and Christ, the complotters and actors of that great work for us; what, hath the Gospel revealed this truth, that before the Creation God and Christ were busied about our good? yea, and hath Christ especially, that came out of the bosom of his Father, & brought the treasures of his Fathers counsel to the world, discovered such love to men? how then should our desires be after *God* in Christ? *Whom have I in heaven but thee? & there is none upon earth that I desire besides thee*. A right beholding of Christ in his eternal workings, will cause a desire of Christ above all desires; the heart now thirsts for nothing but him that is all, all power, all love, all holiness, all happiness: tell such a soul of the world, and gold, and glory; O what are these? the soul will quickly tell you, the world is dung, and gold is dung, & glory is dung, *all is but loss & dung for the excellency of the knowledge of Christ Jesus my Lord*. Give me God, & Christ, saith the soul, or I die; Oh my desires are to him who hath done all this for me. Is not this the period still of thy expression at the end of every discourse, *would Christ were mine?* thou hearest it may be, some worldings talk, such a one, and such a one hath got so much in these times; he that was yesterday as poor as *Lazarus*, he is this day like that nameless rich man, *clothed in purple, and fine linen, and faring sumptuously every day*; ay, but dost not thou reply either in word or heart, *would Christ were mine, and then I had got more than he?* Poor soul, dost thou not gasp only after Christ, when thou fetchest (as I may say) the very deepest breath? canst thou read over the generation of Jesus the Son of God, the time when he was begotten, the manner of his begetting, the mutual kindness and love of him that begets, and of him that is begotten? and dost not thou pant, and breath, and gasp after Jesus at every period? canst thou read over Jesus his acts and decrees in reference to thyself? canst thou turn over those many leaves, in every of which is discovered those everlasting loves of God in his projects, counsels, foreknowledge, purpose, decree, covenant for thy souls happiness? and art thou not ready at every discovery to sing *David's Psalm*, *as the heart panteth after the water-brooks, so panteth my soul after thee O God; my soul thirsteth for God, for the living God, O when shall I come and appear before God?* O my soul, hadst thou but these pantings, thirstings, breathings after God and Christ, thou mightest comfortably conclude, these are the fruits of God's Spirit, it is the Spirit of the Lord Jesus *which makes those sighs and groans in thee, which cannot be expressed*. He and thee sigh together, one in another, and one after another; O therefore look, *Look unto Jesus*, and sigh, and desire after him.

3. We may and must desire after the full and utmost execution whereby God effectually Works in time according to all his workings or decrees before time. God that purposed and decreed from all Eternity, he will not have done the full execution of that purpose or decree till that after-Eternity, in that world without end. Indeed some part is a fulfilling now, but the main, the great part is yet to come: why then as we see the Plot, let us desire after the full accomplishment, let us desire after the glory without end, to which we were

predestinated before the beginning. It was *Paul's desire to be dissolved, & to be with Christ*. As men burdened, so should we desire and groan after the enjoyments of God in the world to come. O my soul, that thou were but cast in the Apostles mould, that they affections were but on the wing, that they might take flight and steer their course towards heaven, and thereupon that thou mightest say, *yond is the glorious house, the goodly building, made without hands, which God from all Eternity, decreed to be my home, my rest, my dwelling place to all Eternity; and in yond stately Fabric, is many an heavenly Inhabitant before I come: there are Angels, and there are all the souls of Sain•s, that from Adam to this day have had their pass out of this sinful world: yea, there is Jesus the Son of God; and there is God the Father, God the Son, and God the Holy Ghost; and if I am predestinated to this fellowship, Lord, when shall I have run through the means that I may come to this end? O my end! where is my end? where is my Lord, my God, my Comforter? where is my rest? where is my end? I cannot be at rest without my end, and therefore come Lord Jesus, come quickly, be like a Roe, or a young Hart upon the Mountains of Spices*. Christians! why are not your Spirits always breathing thus after the glory, to which you are predestinated? why do not you long after full enjoyment? the utmost execution of God's decree? why are not your hearts, your souls, your spirits already in heaven? Surely there be your relations; your Father is there, your elder brother is there, and there are many, I dare say most of your other younger brethren: again, there is your interest, your estate is there, if you believe: and therefore, Where should your hearts be, but where your treasure is? come then, come, set in tune those desires of your souls, *set your affections on things above, especially on that one thing Jesus Christ: Looking unto Jesus*.

#### **SECT. IV. Of hoping in Jesus in that respect.**

4. WE must *hope in Jesus*, as carrying on the great work of our salvation for us in that Eternity. It is not enough to know and consider, and desire; but we must *hope*, and maintain our hope as to our own interest. Now *hope is a passion, whereby we expect, probably or certainly some future good*. All the question is, whether that salvation, concerning which the great transaction was betwixt God and Christ, belongs now to me? and what are the grounds and foundations on which my *hope* is built? I know some exceedingly abuse this Doctrine; *If God had before all worlds appointed me to salvation, why then I may live as I list; I need not hear, or pray, or confer, or perform any holy Duty, for I am sure I shall be saved*. And thus at once they take away all grounds of hope. It is true, God's decrees are unchangeable, but they do not afford any such inferences or deductions as these: you might as well say, the Lord hath appointed me to live to such a time, and before that time I shall not, cannot die, and therefore I need no meat nor drink, nor clothes, nor any other thing: Ah silly, foolish, devilish, arguing! God's decree is for the means, as well as for the end; whom God hath decreed to save, them also hath he decreed to call, to justify, to sanctify, before he save: O my Soul, look to the grounds whereon they hope is built: if those be weak, thy hope is weak: but if those be strong, thy hope will prove most strong; and certain, and prudent.

In the disquisition of these grounds, *say not in thine heart who shall ascend into Heaven? or who shall descend into the deep?* seek not above or below: it is not possible for thee to go bodily into

Heaven, to see the Records of Eternity, and to read thy name in the Book of Life, but search into these fruits and effects of thy election As—

1. If thou beest within God's decrees for salvation, then, sooner or later, God will cause the power of his Word to come with authority and conviction upon thy conscience: *knowing brethren, beloved your election of God, for our Gospel came not unto you in Word only, but also in power.* The Apostle speaks thus of others; he might know they were the Elected of God, either by his judgment of charity, or by a spirit of discerning, which was vouchsafed to some in the Apostles times; but how comes he immediately to know this truth? by this glorious effect, *our Gospel came not in Word only, but also in power.* Oh 'tis good to consider with what power the Word preached falls into thy heart; doth it convince thee, humble thee, mollie thee, soften thee? this argues thou belongest to God. The Word preached will be more than the word of a man, more than a mere human Oration, or verbal declamation, where it comes in power: Oh! it will be like fire in thy bowels, like a two edged Sword in the secret places of thy heart; thou wilt cry out, verily God is here: *Oh the power! the conviction, the meltings of my soul that I feel within me!*

2. If God hath ordained thee to Salvation, then, sooner or later God will effectually call thee. *Moreover, whom he did predestinate, them he also called;* this calling is a calling of the Soul from sin, from amongst the rest of the World unto Jesus Christ; it is such a call as enables the soul to follow Christ; as *Matthew being called by Christ, he arose and followed Christ.* These two are linked together in *Paul's* golden chain, predestination and effectual vocation. *We are bound to give thanks always unto God for you, brethren, beloved of the Lord;* and why so? *because God hath from the beginning chosen you to salvation.—Wherunto he called you by the Gospel to the obtaining of the glory of the Lord Jesus Christ.* All those that belong to God's election, are sometime or other effectually called by the Word and Spirit of Christ; and it must needs be so, because as the Lord hath put a difference betwixt his Elect and others before the world was, and he will make a final difference betwixt them and others, after the end of the World; so he will have them differenced and distinguished whilst thy are in this World by this inward, effectual, operative calling; they are men of other minds, wills, affections, dispositions, conversations; they are *called from darkness to light, and from the power of Satan unto God.* As the Apostle, *ye were sometimes darkness, but now are ye light in the Lord. — Be not ye therefore partakers with them.*

3. If thou art chosen for salvation, then sooner or later thou shalt have true soul-saving justifying faith; *As many as were ordained to eternal life believed.* When God hath a people to call home to himself, he either brings them to the means, or the means to them, and those that belong to the Election of Grace believe; O my soul, hast thou this saving faith? not a fancied faith, a dead faith, an easy faith, but saving faith; such a faith as was wrought in thee by the Word and Spirit with power; such a faith as was not in any power to give, nor in any power to receive, until God enable thee by his Spirit; then here is thy ground that thou art ordained to eternal life: *for whom he calls he justifies; and we are justified by faith.* Not that the essence of faith justifies, but faith justifies instrumentally, in that it lays hold upon that which justifies, even the righteousness of Christ Jesus.



4. If thou art decreed for salvation, then sooner or later the Lord will beget and increase in thee, grace, holiness, sanctification: *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.* God predestinates his people unto holiness; *he chose us in Christ before the foundation of the World, that we should be holy, and without blame before him.* If God appoint thee to eternal life, he doth here in this World appoint thee to an holy gracious life. No sanctification, no election; no grace, no glory; thou art to be a precious Jewel here, ere God will make thee up at that great day. Observe the chain, *Rom. 8.29.* If I be sanctified, with the Divine Nature, in which glory is begun, then I am justified; if justified, then I have been called according to purpose; if called, then I was predestinated; and if predestinated to means, then I was foreknown, as one whom God would choose to the end, even immarcessible and eternal glory.

5. If thou art appointed and prepared for glory, then God will give thee a thankful heart for so great a mercy: thou canst no more keep in the heart from over-flowing, when thou art sensible of this everlasting love, then thou canst put bounds to the Sea: See *Paul* praising God for the Election of himself and others, *after I heard of your faith and love, I cease not to give thanks;* and *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world.* And what glorious triumphs doth *Paul* in the person of all the Elect make over all kind of enemies that can be thought of? he challengeth every adversary to put forth his sting, and why? even because *God hath Elected, and nothing can separate them from this unchangeable love;* & this was it that begot his thanksgiving, *I thank God through Jesus Christ our Lord.* O my soul, how is thy heart affected with praise and thankfulness in this matter? he that bestoweth great things, looks for great return of thanks, especially this being all thou canst do.

6. If the project, counsel, love, purpose, decree, and Covenant of God with Christ concerned thee, and thy souls happiness, then God will crown thee with perseverance, and a steadfast continuance in the way of grace thou wast first set in: final apostasy, and total backsliding from the ways of God, can never befall those that are thus chosen, *they went from us, because they were not of us,* said the Apostle; and *if it were possible they should deceive the very Elect,* said Christ; but it is certainly impossible, and why? *I will put my fear in their hearts, that they shall never depart from me.* Oh what a blessed mercy is this, when there are so many hours of temptation in the world, so many blustering storms and tempests that are able to raise up the very roots, did not that immortal seed preserve them. Of this sign we are sure, if any of the former belongs to us; but to this we cannot actually seal till the end of our life.

Come now, are these, O my soul, the grounds of thy hopes? hath God's word come with power on thy heart? hath the Lord so effectually called thee, that thou hast left all to follow Christ? dost thou believe on the Lord Jesus for life and for salvation? art thou holy? is thy life holy? dost thou walk exactly, as the grace of God which bringeth to salvation teacheth? Canst thou with enlarged thankfulness amplify the love and grace of God in thy election; surely these effects are the very fuel of hope, they are the blessed and clear evidences so thy souls election; and therefore hope well, take strong consolation; it is clear as the Sun, that

God hath predestinated thee to life, and that thy name is written in the Book of Life, and that none in Heaven, or on Earth, or in Hell, shall be able to blot it out again. Away with all sad, dumpish, dejected thoughts: *Look unto Jesus*: hope in Christ, that, that very salvation concerning which that great transaction was betwixt *God* and *Christ*, belongs even to thee, and that one day thou shalt see it, and enjoy the happiness of it to all Eternity

**SECT. V. Of believing in Jesus in that respect.**

5. WE must *believe in Jesus*, as carrying on that great work of salvation for us in that Eternity. It is not enough to *know, and consider, and desire, and hope*, but we must *believe*. Now this is the nature and property of faith, to apply all these ancient and future doings and dealings of *God* to ourselves, as if they were now present. Some difference there is betwixt *hope and faith*; as hope hath respect to that which the Word promiseth, *rem verbi*; but faith respects the word itself, *verbum rei*; hope eyes chiefly the mercy and goodness of the promise, but faith eyes mainly the authority and truth of the promiser; hope looks upon its object as future, but faith only looks upon the object as present; both make a particular application to themselves, but hope in a waiting for it; and faith in a way of now enjoying it. Hence faith is called, *the substance of things hoped for*; it is the substance, or confidence of things hoped for, as if we had them already in hand: faith gives the soul a present interest in *God*, in *Christ*, in all those glorious things in the Gospel of *Christ*; even in the things of eternal life. Faith is an appropriating, an applying, an uniting grace; it is a blessed thing to have the sight of *God*, there is much power in it; but to see *God* in his Glory as my *God*, to see all the Majesty, greatness, and goodness of *God*, as those things that my soul hath an interest in; to see how the eternal counsels of *God* wrought for me to make me happy, why this is of the nature of Faith; And herein lies the sweetness of faith, in that we believe not *Christ* only to be a Savior, and righteousness, but my Savior, and my righteousness; And therefore *Luther* affirmed that the sweetness of Christianity lay in pronounes; when a man can say, *my Lord, and my God, and my Jesus. I live by the faith of the Son of God, who loved me, and gave himself for me.*

O my soul! believe for thyself; believe, and be confident of it that those Eternal projects, counsels, love, purpose, decree, and covenant betwixt *God* and *Christ* were all for thee: hast not thou a promise? Nay, was there not a promise before the world began? and that very promise the promise of eternal life? Mark the words, *in hope of eternal life, which God that cannot lie, promised before the World began.* Here's a promise, and a promise of Eternal life, and a promise of Eternal life made by *God*, by *God* that cannot lie, and that before there was a World, or any man in the World; If thou enquirest, to whom then was this promise made? Sweet soul, it was made to *Christ* for thee; many promises thou hast in Scripture made more immediately to thyself, but this was the grand promise, and all the other promises they are but a draught of that grand promise that *God* the Father made to his Son before the World began.

O cries the Soul, I cannot believe: what? is it possible that *God* in his Eternity should have any thought of me? What, of me, *being not yet born, neither having done any good or evil*? What, of me, born in these last times of the world, the least of Saints, the greatest of Sinners, less then the least of all *God's* mercies? that of such a one the great *God*, the Majesty of Heaven

and Earth should have a thought, a project, a counsel, a knowledge of approbation, a purpose, a decree: Nay, enter into a Covenant with his Son for my salvation? I cannot believe it. Alas! What am I to God? or what need hath God of me? If *all the Nations of the Earth are to him, but as a drop of a bucket; and as the small dust of the Ballance;* O what a minime am I of that drop? or what a little, little atom am I of that small dust; and is it probable that the greatness of God the goodness of God, the power of God, the wisdom of God, the Eternal Counsels of God, should work for me, to make me glorious, blessed, happy, to make me one with himself, and one with his Son, and one with his Spirit? what care take I of every dust of the Earth, or of every sand one the Sea-shore? and yet these are my fellow-creatures; there's a thousand times more disproportion betwixt God and me, and would God take care of me before I was, or before the World was? what, would he busy himself and his Son, about such a worthless wretched worm? would he decree *Christ* to come from the Father for me, to be my Redeemer, my Jesus, my Savior? I cannot, I dare not, I will not believe.

O stay my soul; and be not faithless, but believing, I will take thy argument in pieces: As, 1. Thou sayst, *hath God any thoughts of me?* Yes: saith God, *I know the thoughts that I think towards you, thoughts of peace, and not of evil;* and before the World was, my thoughts, and *my delights were with the Sons of men.* 2. Thou sayst, *I have no thoughts, no care of my fellow-creatures, as of the dust, or sand, or atoms?* and what then? *my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord; for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* What if thou hast no thoughts or care of the smaller creatures? yet God extends his thoughts, and care, and providence not only to thee, but even to them: neither can a Sparrow fall to the ground, nor an hair from thy head, nor a leaf from the tree, without the providence of our heavenly Father? 3. Thou sayest, I dare not believe, I am astonished at, confounded in these thoughts of God's eternal love; it is too high for me, I cannot believe it. I answer, herein thou sayst something: I know it is an hard thing to believe these great things in reference to thyself: But see now how God and Christ stoop and condescend to make thee believe: God stands much upon this, that the hearts of Saints should confide in him: he accounts not himself honored, except they believe, and therefore mark O my Soul, how *Christ* suits himself to thy weakness; what is it that may beget this Faith, this confidence in thy Son? what is it (saith God) that you poor creatures do one to another, when you would make things sure between yourselves? why, thus; —

1. We engage ourselves by promise one to another. And so will I, saith God: poor soul, thou hast my promise, my faithful promise; I have made a promise both to *Jews* and *Gentiles*, and thou art the one of these two sorts; *the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Be only satisfied in that ground of thy hope, that thou art *called of God;* and then every promise of Eternal life is thine, even thine. Thou mayest find a thousand promises scattered here and there in the book of God; and all these promises are a draught of that promise which was made from all Eternity, and therefore it is so much the more sure; it is as if Christ should say, *wilt thou have engagement by promise? this is past long ago; my Father hath engaged himself to me before the World began; yea, and I have made many, and many a promise, since the World began? Read in the Volume, and thou wilt find here and*

*there a Promise, here and there a draught of the first Copy of that great Promise, which my Father made unto me from all Eternity.*

2. When we would make things sure to one another, we write it down; And so will I, saith God: thou hast the Scripture, the Holy Writ, those Sacred Volumes of Truth and Life, and therein thou hast the golden Lines of many gracious Promises; are they not as the Stars in the Firmament of the Scripture? thou hast my Bible, and in the Bible thou hast many blessed glorious Truths: but of all the Bible, methinks thou shouldst not part with one of those promises, no, not for a World. *Luther* observing the many promises writ down in Scripture, expresseth thus, *the whole Scripture doth especially aim at this, that we should not doubt, but hope, confide, believe, that God is Merciful, Kind, Patient, and hath a purpose and a delight to save our souls.*

3. When we would make things sure to one another, we set to our Seals. And so will I, saith God: thou hast my Seal, the Broad-Seal of Heaven, my Sacraments, the Seals of my Covenant; and thou hast my privy Seal also, the Seal of my Spirit. *Grieve not the Holy Spirit, whereby ye are Sealed unto the day of Redemption.*

4. When we would make things sure to one another, we take Witnesses. And so will I, saith God: thou shalt have witnesses as many as thou wilt, witnesses of all sorts, witnesses in heaven, and witnesses on earth, *for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.*

5. When we would make things sure to one another, we take an oath. And so will I, saith God: *God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, q. d. there is no such need of an oath, but I will be abundant to thee, because I would have thee trust me, and confide in me thoroughly: and as I swear (saith God) so will I swear the greatest Oath that ever was, I swear by myself: God swears by God: he could swear by no greater, and therefore he swear by himself: and why thus, but for their sakes who are the heirs of promise? he knows our frame, and members, that we are but dust; and therefore to succor our weakness, the Lord is pleased to swear, and to confirm all by his Oath.*

6. When we would make things sure to one another, we take a pawn. And I will give thee a pawn saith God: and such a pawn, as if thou never hadst anything more, thou shouldst be happy: it is the pawn of my Spirit. *Who also hath sealed us, and given the earnest of the Spirit in our hearts, q. d. I will send my Spirit into your hearts, and this Spirit shall be a pawn, an earnest in your hearts, of all the good that I intend to do for you forever.*

7. When we would make things sure to one another, something it may be is presently done, as an engagement of all that which is to come. And thus will I deal with thee, saith God, who livest in these last of times: why thou seest the greatest part of thy Salvation already done, I made a promise from all Eternity of sending my Son into the World to be made a curse for sin; yea, and if thou believest, for thy sin; and this is the greatest work of all that is to be done to all Eternity. Surely, if I would have failed thee in anything, it should have been in this; it is not so much for me now, to bring thee to Heaven, to save thy Soul, as it was to send my Son into the World to be made a curse for sin: but when I have done so great a work, &

have been already faithful in that Promise, how shouldst thou but believe my faithfulness in making good all other promises? If a man should owe thee a thousand pound, and pay thee nine hundred, ninety, and nine, thou wouldst think surely, he would never break for the rest; why God hath paid his nine hundred, ninety, and nine; and all the Glory of Heaven is but as one in comparison of what he hath done; we may therefore well believe, that he who hath done so much for us, will not leave the little undone.

Come then, rouse up O my Soul, and believe thy interest in those eternal transactions betwixt God and Christ: is not here ground enough for thy Faith? if thou art but *called*, the promise of God is thine: or if thou darest not rely on this promise (which God forbid) thou hast his Indenture, his Seal and Witnesses of all sorts, both in Heaven and Earth; or yet, if thou believest not, thou hast an Oath, a Pawn, and the greatest part of thy Salvation already done to thy hand; nay, I will tell thee more poor soul than thus; even Christ himself from all Eternity hath engaged for thee that thou shalt believe; O then put not Christ to be challenged of his engagement by refusing the Gospel! surely when thou believest, thou makest Christ's word good; he that believeth not makes *God* a liar; though in another sense, and for ought he knoweth, even in this, that he frustrates Christ's undertakings in the Covenant. And therefore believe; yea, and cry, *Lord I believe, help thou my unbelief*; increase my Faith, till I come to full assurance of Faith. Faith in this sense is the very Eye of the Soul, reading is Name Written in the Book of Life; it is an apprehension of our particular Election. O believe, till thou comest up to this fullness of persuasion of *God's* Love in Christ.

#### **SECT. VI. Of loving Jesus in that respect.**

6. WE must *love Jesus*, as carrying on that great work of our Salvation in that Eternity. And this is the fruit, or effect of Faith; if once we believe that all those designs, and transactions were for us, even for us; O then how should we but love that *God*, and love that *Christ* who thus firstly and freely loved us? *God* loved us before we loved him; for he loved us in that Eternity before all Worlds, surely then we are bound to love him: First, and above all things. As the Diamond formeth and fashioneth the Diamond, so love formeth and fashioneth Love; or as fire converteth Fuel into Fire, so this ancient love of *God* and *Christ* may well cause our love again. O *Christ!* didst not thou love us? who doubts it, that but reads over the project, council, foreknowledge, purpose, decree, and covenant of *God* and *Christ*? who doubts it that but reads the eternal design of God, that Christ should go out of himself, and suffer an ecstasy through the vehemency of his love? that Christ should so far abase his Majesty as to die for us, that we might not die, but live with him? O then how should this but kindle in our hearts a most ardent love towards God and Christ? what more effectual motive to work man's love, then to be prevented by the love & bounty of another? That this fruit doth spring from the sense of our Election, *Bernard* observes, *who is righteous but he that requiteth the love of God with love again? which is never done, except the holy Ghost reveal unto a man by faith, God's eternal purpose concerning his future salvation.* And hence it is that the heart is most in frame, when it is a considering the eternal love of God in Christ: As *David* said of *Jonathan*, *thou hast been very pleasant to me, thy love to me was wonderful*; so a poor soul gathering up all the goodness of God in that Eternity, and feeding upon it, and the variety of it, it breaths out

in that expression, *thou hast been very pleasant to me O God, thy love to me hath been wonderful*. O my soul, that thou couldest so live by faith on these eternal passages, as that thou mightest attain to the highest fruits of faith, not only to love God and Christ, but to love them with a burning love, with a mighty love, such a love as lies in the most vigorous prosecution after Jesus Christ, and in the most faithful resignation of thyself to God; such a love as works the most delightful aspect of God and Christ, as makes a man to behold God and Christ with all cheerfulness; such a love as works a man to extol the praises of God. O in these things lies the strength of love.

But alas! this is, or at least this should be thy grief, that thou canst not love so well, and so warmly as thou art beloved: Christ comes towards thee *Skipping like the Hart, or Roe on the Mountains of spices*, but thy love towards Christ is creeping like the worm in the unwholesome valley. Indeed the best affections have their fits of swooning: it may be for the present thy love is cold: O but come up to this fire, consider how God and Christ loved thee in every of these. —

1. His project to save thy soul sprung out of his love: love was the first wheel that set all the eternal works of God a going; what was that great design of God, but only an expression of his love? it was his pleasure to communicate himself, and the rise of that communication was his love.

2. The Counsels of God were all in love; had not love been as *President of the Counsel*, where hadst thou been? when all the attributes of God were at a stand, it was the love of God in Christ that resolved the question for thy salvation.

3. The foreknowledge of God was a foreknowledge of love and approbation: in his eternal love he embraced thee as his own; he foreknew thee, (*i.*) of his free love he set thee apart to life and to salvation; *God hath chosen us in Christ before the foundation of the World*: he chose us in Christ, but not for Christ; nothing at all moved him to Elect thee but his own good pleasure and free love.

4. The purpose of God was a resolution of love, it speaks his love to be a constant, settled abiding love; no unkindness shall alter it, *for having loved his own, he loves them unto the end*, nay, he loves them without end, from everlasting to everlasting.

5. The decree of God was an order (as I may call it) or an act of love, to give in time that grace unto his elect, which before all time he decreed should be an effectual means to bring them unto glory.

6. The covenant betwixt God and Christ was an agreement of love: God and Christ struck hands to save our souls; *grace was given us in Christ Jesus before the World began*. Grace was given us, that is, the gracious love and favor of God in Christ was given us before all secular times. This was *God's* meaning from everlasting, this was the design, yea the greatest design that ever God had, to set out the infinite glory, and the riches of his love in Jesus Christ. No question but he had other great designs in doing such great things as he hath done; but above all the designs that ever God had in all his works, this is the chief, to honor his mercy,

to glorify the riches of his love and grace: had it not been for this he would never have made the World; and therefore in that World to come it will be the delight of God to show his Saints and Angels what he is able to do for a creature; yea, he will to all Eternity declare to them, to what an height of excellency and glory his love and mercy is able to raise poor souls, so that the very Saints and Angels shall admire, & adore, and magnify the name of God everlastingly for it.

O my soul, canst thou ponder on this, and not love him dearly who has thus loved thee? Come, *stir up the gift that is in thee*; if thou art a Christian thou hast some sparks, though now (it may be) under the ashes: come, rub, chase, and warm thy affections at this fire; love, like a watch, must be wound up, or else it will fall downwards: what dost thou? why stand'st thou idle in the heat of the Day? Christ hath fire in his hand, 'tis but *looking up*, and reaching out thy hand to take it from him: O take it with both thy hands, and be thankful for it. Prayer, ejaculation, contemplation, judicious observation of the Spirits season, are thy best instruments to kindle this fire of love in thee.

And methinks thy heart should begin now to melt, methinks it should receive more easy impressions from the object before it, methinks these eternal works and acts of God and Christ towards thy poor soul, *should begin to overcome thee*, and to *burn thy heart as with coals of Juniper*. Why Lord, is it thus? was I Elected from all Eternity in Christ? was I ordained to a glorious inheritance before there was a World? was this business to make me happy, one of the cheef deep counsels of God? was this one of the works of his wisdom that he was exercised about before the World began? was this the great design of God in making the World, and in making Heaven, the place of glory, to glorify himself, and to glorify such a poor wretch as I am? O then how should this but mightily inflame my heart with the love God, and love of Christ? how should I choose but say as the Martyr did, *Oh that I had as many lives, as I have hairs on my head, to lay them down for Christ*? Ah what flames of Divine affection, what raptures of zeal, what ravishments of delight, what ecstasies of obedience can be enough for my blessed God, and dearest Redeemer.

#### **SECT. VII. Of joying in Jesus in that respect.**

7. WE must *joy in Jesus*, as carrying on that great work of our salvation in that Eternity. This *joy is a passion arising from the sweetness of the Object that we enjoy*. O my soul, dost thou believe? and art thou now cast into a pang of love? how then should thy joy but come on? As Christ said to the 70. *In this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in Heaven*; so rejoice not thou in this, that the world is thine, that riches are thine, that thou hast subdued men and devils; but herein rejoice, that thy name is written in the Book of life. O what a comfortable point is this! that the Father and Christ should transact a bargain from Eternity, concerning thee by name, that the Father and the Son should commune together concerning thy heaven, as if their language had been thus; *Father, what shall be given to thy justice to ransom such a one, Abraham, Isaac, Jacob, Matthew, Mark, Luke, John, Mary, Martha, Hannah, &c.* why no more but this, *thou shalt die my Son, and whosoever believeth in thee shall live forever*. Why then saith Christ, *I will engage for such, and such a one; I will enter into Bond for such and such a person; Abraham shall believe in time: See, I have*

writ down his name in the Book of life. And who art thou that readest? art thou a believer? dost thou believe in the Lord Jesus Christ? Christ said the same of thee, and entered into a bond for thee, and entered they name in the Book of life; See the certainty of this in *Phil.* 4.3. Thou *Thomas, Andrew, Peter,* Christ knows thee by name, and thy name is written in the Book of life. O go thy way, and rejoice, and take strong consolation! is there not cause? why, I tell thee thy name is in the Book of Heaven, and if this may add to thy joy, know there is none in Heaven or Earth shall ever be able to blot it out again. No, no poor soul, *there is no condemnation to them that are in Christ Jesus:* God hath decreed thy salvation, and God's decree shall stand, let Men and Devils say what they will to the contrary, *The counsel of the Lord standeth forever, the thoughts of his heart to all generations:* it is as possible for God to deny himself, as it is possible for thee a believer to perish. *We are kept* (saith the Apostle) *by the power of God through faith to salvation;* and therefore rejoice, and again rejoice; yea, raise up thy joy to that pitch of triumph, which is joy elevated; and elevated so high, that it comes to victoriousness, and magnanimous conquest of heart over all things; say with the Apostle, *what, my name written in the Book of life? who shall lay anything to the charge of God's Elect? — who then shall separate me from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? nay, I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus my Lord.*

#### **SECT. VIII. Of calling on Jesus in that respect.**

8. WE must call on Jesus, or on God the Father in and through Jesus. This also is included in looking, as *David* while Praying, *unto thee do I lift up mine Eyes, O thou that dwellest in the Heavens.* Now this calling on God, or looking to God, contains Prayer, and Praise. 1. We must pray that all these transactions betwixt God and Christ, may be assuredly ours, and that God would clear up our Titles more and more; yea, and seeing all good things tending to Salvation, were from all Eternity prepared for us, we are therefore to pray; that by prayer we may draw them down from Heaven; for what though our Evidences be clear? Yet this must not cast out means; God doth not use to bestow his saving Graces on lazy sluggards; those therefore who from the certainty of Predestination do pretend that the duty of Prayer is superfluous, do plainly show that they have no certainty at all. *Aquinas* was Orthodox in this, *the Predestinate must Pray, because by these effects of Predestination, the Salvation of Souls is best ascertained.* The same Spirit which Witnesseth to our Spirit that we are his Chosen, is also the Spirit of Prayer and Supplication; and therefore he that believes that he is one of God's Elect, he cannot but pray for those things which he believeth, that God hath prepared for him before the foundation of the World. — 2. We must praise God: what, that God should look on us, and Predestinate us to Life? That he should pass by so many on the right hand and on the left, and that I should be one whom the Lord did Elect? *what, such a vile, and sinful Wretch as I am? was there ever like Love? was there ever like Mercy? may not Heaven and Earth stand amazed at this? O what shall I do to be thankful enough to this dear God?* Thus thou that knowest thy interest in Christ, study praise and thankfulness. Say in thyself, *who made me to differ from those Cast-away Souls? Alas! we were all framed of the same Mould, hewed out of the same Rock,* It is storied of one of the late French Kings, that in a serious meditation, considering his own condition of



being King and Ruler of that Nation, *Oh* (said he) *when I was born, a Thousand other Souls were born in this Kingdom with me, and what have I done to God more than they?* O my Soul, what difference betwixt thee and those many Thousands of Reprobates that live with thee in the world at this day? nothing, surely nothing but the free mercy, goodness, and love of God in Jesus Christ. O then praise this God, yea, sound forth *the Praise of the Glory of his Grace*. Remember that was God's design, and that is thy Duty.

**SECT. IX. On conforming to Jesus in that Respect.**

2. WE must *Conform to Jesus*: we must fix our Eyes on Jesus for our Imitation, that also is the meaning of this *looking* in the Text. And in respect of our Predestination the Apostle speaks expressly, *he did Predestinate us to be conformed to the Image of his Son*: This is one end of Predestination, and this is one end of *looking unto Jesus*, nay it is included in it. A very look on Jesus hath a Power in it to conform us to the Image of Jesus. *We are changed by beholding*, saith the Apostle: Oh when I see God's love in Christ to me even from all Eternity, how should this but stir up my Soul to be like Jesus Christ? where there is a dependence, there is a desire to be like even among men; how much more considering my dependence on God in Christ, should I desire to be like Christ in disposition? all the question is, what is this *Image of Christ*, to which we must be conformed? I Answer, *Holiness and Happiness*: but because the latter is our reward, and the former is our duty, therefore look to that.

But wherein consists that? I Answer, in that resemblance, likeness, and conformity to Christ in all the passages forementioned: And in every of those must we conform to Christ. As —

1. Christ is the Son of God; so must we be God's Sons. *As many as received him, to them he gave Power to become the Sons of God*. O what duty lies upon us in this respect; *If I be your Father, where is mine Honor?* and *if ye call on the Father, pass the time of your sojourning here in fear*. God looks for more honor, fear, reverence, duty, and obedience from a Son than from the Rabble of the World: if thou art God's Son, thy sins more offend God than the sins of all the reprobates in the world; why alas, thy sins are not mere transgressions of the Law, but committed against the mercy, bounty, and goodness of God vouchsafed unto thee; thy sins have a world of unthankfulness joined with them, and therefore how should God but visit? *you only have I known of all the Families of the Earth, therefore will I visit you for all your Iniquities*. O think of this, you that are God's Sons; and conform to Christ, for he was an Obedient Son.

2. Christ the Son of God delights in the Father, and his delight is also *with the Sons of men*; so must we delight in the Father, and delight in his Children. *Delight thyself in the Lord, and he shall give thee the desire of thy Heart*. And *the Saints that are on the Earth* are they, in whom is all my Delight, saith David. It is storied of Dr. Taylor, that being in prison he could delight in God; and he rejoiced that ever he came into Prison, because of *his acquaintance with that Angel of God*, as he called Mr. Bradford. O this is Heaven upon Earth! not only God, but the very Saints of God are sweet Objects of delight. Mark them, and if they be Saints indeed, they are savory in their Discourse, in their Duties, in their Carriages; their Example is powerful, their society profitable, how should we but delight in them?

3. God and Christ laid this Plot from all Eternity, that all he would do, should be *to the praise of the glory of his Grace*: So must we purpose this as the end of all our actions, *whether we eat, or drink, or whatsoever we do, we must do all to the glory of God*. But especially if from God we receive any spiritual good, then give all again to the glory of his grace. *Blessed be the Name of God forever and ever (said Daniel) for Wisdom and might are his; — and I thank thee, and praise thee O God of my Fathers, who hast given me Wisdom and Might: an excellent spirit of Wisdom and Might wrought in Daniel, and he acknowledges all to the Giver: wisdom and might are his.* Christians! if you feel grace in your hearts, I beseech you acknowledge it to Christ: He does all, he subdues Lusts, heals Wounds, stays inward Issues, sets broken Bones, and makes them to rejoice; and therefore let him him the glory of all; do you acknowledge grace in it's latitude to the God of all grace.

4. God and Christ counseled about our Salvation; there was a great conflict in the Attributes of God; justice and mercy could not be reconciled, till the Wisdom of God found out that glorious and wonderful expedient, *the Lord Jesus Christ*: so let us Counsel about our Salvation: the flesh and the spirit whereof we are compounded, draw several ways, the Flesh draws Hell-ward, and the Spirit Heaven-ward; come then, call we in heavenly and spiritual Wisdom to decide this Controversy; you may hear its Language in *Job 28.28. Behold the fear of the Lord, that is Wisdom; and to depart from evil is Understanding*. If we would draw heavenward, and save our souls; come then, *let us hear the conclusion of the whole matter, fear God, and keep his Commandments, for this is the whole duty of Man*. Keep his Commandments in an Evangelical sense (*i*) look at the expedient, *Jesus Christ*, who hath kept them for us, and in whom, and through whom, our imperfect Obedience is accepted with God.

5. God and Christ loved us with an everlasting Love. So must we love him who hath first loved us: this is the nature of spiritual Love: that it runs into its own Ocean, *O love the Lord all ye his Saints!* who hath more cause to love him than you have? who hath been loved so much? or who hath so much come under the power of love as you have? hath not Christ loved you, not only with a love of well-wishing, which is from everlasting (some call it the love of Election, the fountain-love, the well-head of salvation) but also with a love of complacency? hath not Christ shed abroad his love into your hearts, and shall he lose by it; will not these cords of love draw up your hearts to love him again? sure it's but reason to love him, who hath first loved you, yea, and loved you when you were unlovely, and had nothing in you worthy of love. *Christians!* then it was that *Christ* loved you in rags, it is meet therefore that you should love him in Robes.

6. God and Christ appointed, or purposed us unto salvation, his love was a sure, and settled, and firm, and constant love: *the purpose of God according to Election must stand*. So must we love him, and cleave unto him forever: *I have inclined my heart to perform thy Statutes always even to the end*. *David's* heart was much taken with the Statutes of God, and therefore he gives this expression of the fullness of his heart, *always and even to the end*. it is a kind of pleonasm, his resolutions were such that he would never depart from his God.

7. God and Christ decreed, booked, and sealed our salvation: and so must we put to our seal that God is true (*i*) we must believe in Christ? for when we believe, we make Christ's word

good. He that believes not, makes God a liar, (as you have heard) in that he frustrates, or endeavors to frustrate Christ's undertaking in his predestination.

8. God and Christ entered into Covenant concerning our salvation: So must we enter into Covenant with him; we must take him to be our God, and give up ourselves to be his people: — Why thus we must in all particulars conform to Christ. The sum of all is this, *we must be like Christ in grace, and gracious actings.*

O my soul, see to this grace, see to this conformity to Jesus Christ in gracious actings, and this will enable thee to read thy name written in the Book of Life. O abhor, & repel that Devils dart, *I am predestinated, and therefore I may live as I list;* how contrary is this to the Apostle, *he hath chosen us in him before the foundation of the World, that we should be holy, and without blame before him in love?* and as the Elect of God put on bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forgiving one another, — *Even as Christ forgave you?* this conformity to Christ in grace is the very effect of our predestination: *O look unto Jesus, and be in grace like unto Jesus: why, Christ is full of grace, a vessel filled up to the lip, or very brim, thou art fairer than the children of men, and grace is poured into thy lips. Christ was as it were grace speaking, Luk 4.22. Grace sighing, weeping, dying, Heb. 2.9. Grace living again, and now dropping, or rather raining down floods of grace on his living members, Ephes. 4.11. Christ is the great Apple-tree, dropping down Apples of Life, Cant. 2.3. and all that falls from this tree, as apples, leaves, shadows, smell, blossoms, are but pieces of grace fallen down from him, who is the fullness of all, and hath filled all things. Christ is the rose of Sharon, and every leaf of this rose is an Heaven; every white and red in it is grace and glory, every act of breathing out it's smell from everlasting to everlasting is Spotless and unmixed grace; why then my soul, if thou wilt conform to Christ, conform in this: Be holy as he is holy; of that fullness of grace that is in him, do thou receive even grace for grace.*

Christians! where are we? O that ever men should hear of so much grace, and of such acts of grace in that eternity before all worlds, and yet no impression of grace upon their hearts! O that God and Christ should both be in that business of Eternity: that heaven, hell, justice, mercy, souls, and deep wisdom, should be all in that rare piece, and yet that men should think more of a Farm, an Ox, an house, a pin, a straw, or of the bones of a crazy livelihood; O look up, look up, if thou art Christ's, Consider what he hath done for thy soul; why, thou art predestinate to be conformed to the Image of Christ.

Thus far we have Looked on Jesus as our Jesus, in that Eternity before all time until the creation: Our next work is to Look on Jesus, carrying on the great work of man's salvation in the Creation, the beginning of time, until his first coming.

**LOOKING UNTO JESUS, From the Creation until his first coming. The Third Book.**

*Revel. 1.8, 11.*

The Lord will give thee for a Covenant of the People.—

Hear ye deaf, and look ye blind, that ye may see.

## CHAP. I.

### SECT. I. Of Christ Promised by degrees.

IN this period, as in the former, we shall first lay down the Object; and then direct you how to *look* upon it.

The Object is *Jesus*, carrying on the work of man's salvation in that dark time before his coming in the flesh.

No sooner is the world made, & the things therein; but man was created, that way might be made for God to show his grace in the salvation of his Elect. And now was it that God's eternal project, and counsel, & fore-knowledge, and purpose, and decree, and Covenant with Christ was to come into execution. Indeed at the first there was no need of Christ; for man at first was made in holiness, the image of God, and to bear rule over the rest of the visible creatures; though this his state was but of a little standing. It was the received opinion in former times, that our first parents fell the very same day in which they were created. *Augustine* amongst the rest writes, that they stood but six hours: but though we cannot describe the certain time, very probable it is, that it was but short: This we find, that *Moses* having set down the creation of man, without the interposition of anything else, he comes immediately to the fall; and the Devil no doubt took the first occasion he possibly could, to bring man to the same damnation with himself. Well then, long it was not but *Adam* by his sin deprived himself, and all his posterity of the image of God: All mankind was in his loins, so by the order and appointment of God all mankind partake with him in the guilt of his sins: Hence is the daily & continual cry, not only of *Adam, Abraham, David, Paul*, but of every Saint, *O wretched man that I am, who shall deliver me from the body of this death?* But sweet souls, stay your complaints, here's Gospel-news.—

In this sad hour of temptation God stepped in: he will not leave man without hope; he tells the Devil who begun this mischief; *I will put enmity between thee, and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.* At the very instant, when God was pronouncing judgment upon the several delinquents in the fall; nay, before judgment was pronounced on the persons tempted, *Jesus* is hinred, the Covenant of grace is proclaimed. O the infinite riches of the mercy of God in Christ!

But you will say, how comes *Jesus* in? how carried he on the great work of our salvation in this dark time?

I answer, 1. By assuming and taking upon him the form and shape of man, and so discharging some special offices in that respect: We read often of Christ's apparition before his Incarnation, and then especially when he had to do with this great Nego•iation of man's Eternal happiness. Some think it not improbable that Christ assumed the form of man when he first created man; and so he made man, not only in his own image which he had as God, *In holiness, and true righteousness*, but in respect of that form which he had assumed. Howsoever this we find, that after man had sinned, Christ then appeared, first to *Adam*, then to *Abraham*, then to *Isaac*, then to *Jacob*, then to *Moses*, &c. — first, he appeared to *Adam* in the garden, and

*they heard the voice of the Lord God, walking in the garden in the cool of the day.* God as he is God hath neither voice to speak, nor seet to walk, but assuming the form and shape of a man he exercised both: and so he was the first that published that first promise to the World, *It shall bruise thy head.* — 2. He appeared to *Abraham in the plain of Mamre*, where *the Lord talked with Abraham*, and *Abraham* calls him *the Judge of all the Earth*, which can be ascribed to none but *Christ the Judge of quick and dead*. Some from that saying of *Christ, your Father Abraham rejoiced to see my day, and he saw it, and was glad*, do gather that *Abraham* saw *Christ*, not only with the eyes of faith (as all the rest of the Patriarchs and Prophets did) but also in a visible shape which he assumed, like unto that whereunto he was afterwards to be united; And so it was *Christ* that renewed the Covenant with *Abraham*, saying, *I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.* — 3. He appeared to *Isaac*, *Gen. 26.2.* and to *Jacob*, *Gen. 32.24, 30.* and to *Moses*, *Exod. 20.1, 2, 3.* and to many others, of which I shall comment in order. And these apparitions of *Christ* were as *praeludiums* of his Incarnation. But this is not the way I shall insist upon.

2. *Christ* carried on the great work of our salvation in that dark time, not by himself exhibited (as when he was Incarnate) but only promised. The great King would first have his Harbingers to lead the way, before he himself would come in person. As the Lord had observed this method in creating the World, that first he would have darkness, and then light, and as still he observes this method in upholding the world, that first he will have dawning, and then clear day; so in the framing and upholding of his Church, he will first have *Christ* held forth in Ceremonies, Rites, Figures, Types, Promises, Covenants; and then like a glorious Sun, or like *the day-spring from on high he would visit the world, to give light to them that sit in darkness.* To this purpose we read, that as *Christ*, so the Covenant of grace (which applies *Christ* to us) was first promised, and then promulgated: the Covenant of promise was that Covenant, which *God* made with *Adam*, and *Abraham*, and *Moses*, and *David*, and all *Israel* in *Jesus Christ*; to be Incarnate, crucified, and risen from the dead; and it was meet that the promise should go before the Gospel, and be fulfilled in the Gospel, that so a great good might earnestly be desired, before it was bestowed. In a time of darkness men desire light; as the morning-watch watcheth and longeth for the morning, so the obscure revelation of *Christ* in a promise, raised the hearts of the Patriarchs to an earnest desire of *Christ* his coming in the flesh. But in this obscurity we may observe some degrees; before the Law given by *Moses* the promise was more obscure; the Law being given, even to the time of the Prophets, the promise was a little more clear; in the time of the Prophets, even to *John* the Baptist, it was clearer yet; as the coming of the messias did approach nearer and nearer, so was the promise clearer and clearer still: Just as the approach of the Sun is nearer or further off, so is the light that goes before it greater or lesser. In like manner was the Revelation that went before *Christ* more dim or clear, as the rising of *the Sun of righteousness* was more remote, or nigh at hand. It was the good pleasure of *God* to manifest the riches of his grace by degrees, and not all at once; we see to this very day, that *God* in his several approaches of mercy and goodness draws nearer and nearer to his Church: Even now in this marvelous light of the Gospel we have our divine Ceremonies and Sacraments, we see him

afar off, we know but in part; but time shall come (even before his second coming) that we, or our children shall see him more clearly, perfectly, immediately. My present business is to hold forth *Jesus* in the Covenant of grace as promised, and because the promise receives distinction of degrees according to the several breakings out of it to the dark world, we will consider it as it was manifested.

- 1. From *Adam* till *Abraham*.
- 2. From *Abraham* till *Moses*.
- 3. From *Moses* till *David*.
- 4. From *David* till the Babylonish Captivity, or thereabout.
- 5. From the Captivity, or thereabout, till *Christ*.

In every of these periods will appear some further and further discoveries of God's mercy in *Christ*, of the Covenant of grace, of our *Jesus* carrying on the great work of man's Eternal salvation in that dark time.

You heard before of the Covenant betwixt God and *Christ* concerning our salvation; but that was not the Covenant of grace which God immediately made with man as fallen; but a particular Covenant with *Christ* to be the Mediator. Or so far as it was a Covenant of grace, it was then made betwixt God and *Christ*, and after to be made betwixt God and us: for a time we were hid in the womb of God's Election, and not being then capable to enter into Covenant with God, *Christ* undertook for us, but yet so that when we come to be regenerate, we are then to strike Covenant ourselves. And hence we read expressly of God's Covenanting with sundry particular persons, as with *Adam*, and *Abraham*, and *Moses*, and *David*, &c. Of which in the next Sections.

## **SECT. II. Of the Covenant of promise as manifested to *Adam*.**

THE Covenant of grace in this sense is nothing else but a compact made betwixt God and man, touching reconciliation, and life Eternal by *Christ*. Now the first breaking forth of this gracious Covenant was to *Adam* and *Eve*, immediately after the fall, expressed in these words, *I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.*

This promise as it is the first; so the hardest to be understood: it contains in it good news of the overthrow of Satan's Kingdom, and of man's freedom by the death of *Christ*. But the obscurity is such, that *Luther* exceedingly complains, *the Text which of all men should rightly be known, is of no man that I know (saith he) especially and accurately unfolded: amongst the Ancients there is not one that hath explicated this Text according to the dignity of it.*

The occasion was this. The Lord looking down from heaven, and seeing how Satan had prevailed against man, and in some sort undone the whole fabric of the creation, he resolves upon Satan's ruin, and man's preservation; *And the Lord God said unto the Serpent, because thou*

*hast done this, thou art cursed.* This literally is understood of the Serpent, but Spiritually of the Devil; both were as means to draw man unto sin, and therefore they are joined as one in the punishment; *The Lord cut off the feet of the Serpent (say the Rabbies) and cursed him; and he cast Samael (the Devil) and his company out of heaven, & cursed them.* Indeed man being in the transgression, must also have his punishment, as it follows *verse. 17, 18, 19.* and yet that God might manifest the riches of his grace, he includes in the Serpents malediction this everlasting Gospel. *I will put enmity between thee and the woman, &c.*

For the sense of the Words we shall open these terms, as, 1. Who is the Serpent? 2. Who is the woman? 3. What is the seed of the Serpent? 4. What is the seed of the woman? 5. What is that *Hu* [in our Bible translated *it?*] 6. What is the Serpents head, and the bruising of it? 7. What is the heel of the seed of the woman, and the bruising of it? 8. Amongst whom was the enmity, or rather enmities? for in the Text we find many Armies; *I will put enmity between thee and the woman, and between thy seed and her seed, &c.*

1. Who is the Serpent? I find diversity of opinions among Interpreters: Some say, it was only the Serpent, and that which belongs unto Satan is but mystically understood: others say, it was only Satan under the notion of a Serpent, as sometimes he is called the great Dragon, *And the great Dragon was cast out, that old Serpent called the Devil, and Satan, which deceived the whole world.* Others say, it was both Satan and the Serpent; as men are said to be possessed of Satan, so was the Serpent possessed of the Devil. Satan could not provoke our first parents to sin by any inward temptation, as now he doth by the help of our corruption: nor could he enter into their bodies or minds, because of the holiness and glory that was in them; and therefore he presumed to take a beast of the earth, and by disposing of his Tongue he speaks within him. But what? must the Serpent have punishment, that was only Satan's instrument in the temptation? yes:

Such was God's love to man, that he condemns both the Author and instrument of that that evil: as one that in anger breaks the sword wherewith his son, or his friend was wounded; so God's breaks Satan's sword: the Serpent is punished according to the letter of the Text, and Satan is punished in the spiritual meaning of the Lord.

Who is the woman? Some are all for Allegories, and thy will tell you, that the Serpent and the Woman are the superior & inferior faculties of the Soul; and that ever since the Fall there hath been a continual War betwixt these: but I look at this Commentary as vain and trifling, though it be fathered on some of the Ancients, and of no small note; others say, this Woman is the Blessed Virgin, in relation to which, they read the last words thus, *she shall bruise thy head;* this reading is not only allowed, but confirmed by the Council of Trent, and in some of their Prayer-books, thy call her *The Mother of the Lord, the Tree of Life, the breaker of the Serpents head, and the Gate of Heaven.* But I look on this Commentary as ignorant & Idolatrous, and wholly derogatory to the Kingdom of Christ. Others are not so easily misled, and therefore say, that the Woman wheresoever mentioned in this Text, is *Eve*, and none but *Eve*; she it was whom the tempter had seduced, and in just judgment for her familiarity with the tempter, God meets with her, *I will put enmity (saith God) between thee and the Woman.*

3. What is the *Seed of the Serpent*? in Scripture phrase *Seed* is sometimes taken collectively, for many at once; as when the Lord said to Abraham, *I will be thy God, and the God of thy Seed: and to thee and thy Seed will I give this Land: and I will multiply thy Seed as the sand of the Sea:* and sometimes it is taken singularly for one only person; thus Eve called her Son Seth, *for God, said she, hath appointed me another Seed instead of Abel:* and so it is said of Christ, *in thy Seed shall all the Nations of the Earth be blessed.* Now in this place *the Seed of the Serpent* is taken collectively, for all the families of Devils, for the *Devil and his Angels* (as Christ calls them) and for all the Sons of the Devil (i.) for all reprobate men whose Father and Prince is the Devil; as Christ told the Jews, *ye are of your Father the Devil, and the lusts of your Father ye will do:* and as John tells us, *he that committeth sin is of the Devil — in this the children of God are manifest, and the children of the Devil:* and thus both Devils and reprobates are reckoned as the seed of the Serpent.

4. What is *the Seed of the Woman*?—The Seed of the Woman is that posterity of the Woman which do not degenerate into the Seed of the Serpent: that is the meaning of the first sentence, *I will put enmity;*—and then it follows, *between thy Seed and her Seed:* and for this sense we have these arguments. 1. The opposition of the Seeds, for as the Seed of the Serpent is taken collectively, so the Seed of the Woman must be taken collectively, that the opposition may be fit. 2. The enmities fore-spoken do strongly evince it: now the enmities pertain both to Eve and to all her posterity (if godly) to the end of the world; hence *all that will live godly in Christ Jesus shall suffer persecution,* saith the Apostle; *And I will put enmity* (saith God) *between thee & the woman;* is that all? no, but also *between thy Seed and her Seed:* and who can deny but these enmities have been ever since betwixt Satan's brood and the Saints? *we are all wrestlers against Principalities and Powers, and Rulers of the darkness of this World, and against spiritual wickednesses in high places.*

5. What is that *Hu]* in our Bible translated, *it?*] *it shall bruise thy head?* Some observe this *Hu, it]* is of the masculine gender; and *Zera, Seed,* is of the masculine gender; & *Jesaphera, shall bruise,* is of the masculine gender, which confutes the Translation, that renders it thus, *she shall bruise thy head:* and which confirms our Translation which is thus, *he, or it, or that same Seed,* (i.) one singular person of that same Seed, *shall bruise thy head.* Well then, who is this *he?* or what one is *he?*] even *Jesus the Son of the Living God.* Here is the first hint of Jesus that ever was read, or heard of in this world. This was the Proto-evangel, or first Gospel that ever was published after the Creation. O blessed news, fit for God's mouth to speak, and to break first to the world now fallen! O dear parents! how would you have dispaired, if before sentence you had not heard this blessed tidings! O our first Parents upon Earth! where had you and we been, if this blessed Text had not been? Come, set a Star upon it, write it in letters of Gold, or rather write it on the very Tables of our Hearts: here is the blessedst news that ever was, or ever shall be; but for this we had been all Fire-brands of Hell; yea, but for this, Adam and Eve, and all their Sons and Daughters that are now gone out of this World, had been smoking and frying in Hell-fire. Away with all gross mistakes, Erroneous conceits, and as you love your Souls, yield to this blessed sense! This *it]* or *he]* is one of that same Seed, and this *one of that same seed* is Jesus, and only Jesus, and none but Jesus; and for this sense we have these arguments.



1. Some observe that this Sentence is separated from the former with a Period or great stop: however God goes on to speak of the Seed of the Woman, yet he says not, *and that Seed shall bruise thy head*, for so we might have thought he had spoken of that Seed collectively as he did before; but stopping there, and not repeating the same word again, he gives it thus; *it or he shall bruise thy head*; (i.) some individual person of that same Seed, some singular one of that same common Seed of the Woman *shall bruise thy head*; as *David* alone of all the Host of *Israel* goes forth to fight with *Goliath*, and overcomes him; so Christ alone of all the Seed of the Woman was so to fight with the Serpent by his own power as to overcome him, and to *bruise his head*.
2. The Seventy in their Translations of this place (with which agrees the Chaldee Paraphrast) renders it 〈 in non-Latin alphabet 〉 , *he*] which needs most denote some singular person, or Son of the woman; and the rather because the Seed spoken of before is rendered 〈 in non-Latin alphabet 〉 , to which if the relative had rightly agreed, it should have been 〈 in non-Latin alphabet 〉 , or 〈 in non-Latin alphabet 〉 , and not 〈 in non-Latin alphabet 〉 ; Hereto we may add, that to this *it*] or *he*] the *Seed* of the Serpent is not opposed as it was in the former sentence; but the Serpent itself, one singular Antagonist; here is *singularis* 〈 in non-Latin alphabet 〉 , a duel, or a combat of two, hand to hand, only Christ and the Serpent; *he shall bruise thy head, and thou shalt bruise his heel*.
3. *The bruising of the head* doth plainly discover this *it*, or *he* is Jesus Christ: for non can bruise the Serpents head but only God: *the God of peace* (saith the Apostle) *shall bruise Satan under your feet shortly*. Now there was none of the Seed of the Woman, that was ever God but only Christ, God-Man, Man-God, blessed forever; and therefore it must needs be Christ; and only Christ that can *bruise this Serpents head*: O there's a Divine Power, a power and virtue of God in it to *bruise the Serpents head*; observe but the manner of this Duel: Christ treads on the Serpent; and by this means he comes to have a bruise in the heel, whilst with his heel he bruises the Serpents head; a wonderful thing that Christ should lay at the Serpents head with no other weapon but only with his heel; it were much for any man to strike at any common Serpent with a bare and naked foot: rather would he take a dart, or club, or any other Weapon; but with a foot to bruise Satan's head (that great and fierce, and monstrous Serpent) this exceeds any man's power or any man's daring to attempt: hence it is that someone person of more than human strength must do this deed, and who is that of the Seed of the Woman but only Jesus Christ?
4. God himself in other places of Scripture doth expressly declare that this *Seed* here promised is Christ, and only Christ: mark but where this promise is repeated to the Patriarchs, as when the Lord said to *Abraham*, *in thy Seed shall all the Nations of the Earth be blessed*: and when the Lord said to *David*, *I will raise up thy Seed after thee, which shall be of thy Sons, and I will establish his Kingdom*; and you may see it clear that this *Seed* is Christ, and only Christ, concerning that promise to *Abraham*, the Apostle so interprets it, *now to Abraham and his seed were the promises made; he saith not, and to Seeds, as of many, but as of one, and to thy Seed, which is Christ*: and concerning that promise to *David*, the Prophet so interprets it, *He shall sit*

*upon the Throne of David, and upon his Kingdom to order it, & to establish it,—who is that? in the former verse, his name is Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace, (i.) Christ and none but Christ; for unto us a Child is born, and unto us a Son is given, &c. and who is that but Jesus Christ?*

5. The accomplishment of this Promise in Christ is expressly and clearly made out in the New Testament. Was not Jesus Christ of the Seed of the Woman, born of a Virgin? was not his heel bruised, himself Crucified? and did he not bruise the Serpents head, break the Power and Dominion of Satan? What saith the Gospel? *for this purpose the Son of God was manifested, that he might destroy the works of the Devil.—And the seventy returned again with joy, saying, Lord, even the Devils are subject unto us, through thy Name: and he said unto them, I beheld Satan as Lightning fall from Heaven; behold I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. — And now is the judgment of this world, now shall the Prince of this world be cast out. — And for as much as children are partakers of flesh and blood, He also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil.* In these and many other places we find this very promise fulfilled in Christ, and only in Christ; and therefore he, and only he is the Seed of the Woman (that *Hu, it, or he*) that shall bruise the Serpents head. Yet *I* will not deny, but by way of participation this promise may pertain to the whole Body of Christ; *Through him that loved us we are more than Conquerors*, saith the Apostle; we may Conquer Satan, though not in our own strength, but Christ's; and so in a secondary sense, by way of communication with Christ, under this *Seed* all the faithful are and may be contained; 1. Because the Head and Members are all one Body, *both he that sanctifieth, and they who are sanctified are all one.* 2. Because the faithful are called the seed of Christ, *when thou shalt make his Soul an offering for sin, he shall see his seed.* 3. Because Satan doth not only bruise the heel of Christ, but of all the faithful, *all that will live Godly in Christ Jesus shall suffer persecution.* 4. Because Satan's overthrow by Christ our Head is diffused to all the Members, *and the God of peace shall bruise Satan under your feet shortly.* In this sense many of the ancient and modern Divines do extend this *seed* to the whole Body of Christ: but primarily, originally, especially, and properly, it belongs only to Christ, and to none but the Lord Jesus Christ. He only is the seed by whom the promise is accomplished, though the faithful also are the seed to whom and for whom the promise was made.

6. What is *the Serpents head, and the bruising of it?* 1. For the *Serpents head*, it is the power, rage, reign and Kingdom of Satan: It is observed that in the head of a Serpent lies the strength, power, and life of a Serpent; so by a phrase of speech fitted to the condition of this Serpent that was Satan's instrument, God tells the Devil of the danger of his head, (*i.e.*) of his power and Kingdom: now this power and Kingdom of Satan consists more especially in sin and death; for *the sting of death is sin, and the power of death is in Satan.* Hence sin and death are usually called the works and wages of Satan; they are his own, he owns them, and carries them at his girdle. 2. For the *bruising* of this head, it is the overthrowing of Satan's power; *he shall bruise thy head*, (*i.e.*) Christ shall break thy power; Christ shall destroy sin, and death, and *him that had the power of death, that is the Devil.* I say Christ shall do it, though as I have said in a secondary sense the faithful shall do it; Christ overcomes by his own power, and the

faithful overcome by the power of Christ; the victory is common to all the seed, but the Author of victory is only Christ the Head and chief of all the seed: *ye have overcome the evil one*, but how? not of yourselves, no, it is *the God of peace that bruiseeth Satan*. Well then, here is the sense, *the Serpents head is bruised*, (i.e.) the Devil, and sin, and death, and hell are overthrown; not only the Devil in his person, but the works of the Devil, which by the fall he had planted in our natures, as pride, vain glory, ignorance, lust, &c. nor only Satan's works, but the fruits and effects of his works, as Death and Hell; so that all the faithful may sing with Paul; *O death where is thy sting? O grave where is thy victory? thanks be to God which giveth us victory through Jesus Christ our Lord*.

7. What is *the heel of the seed of the woman*, and *the bruising of it*? 1. For the heel, it is the humanity of Christ, according to which properly Christ hath an heel: Or (as others) it is the ways of Christ, which Satan, by all the means he could possibly would seek to suppress. 2. For *the bruising of his heel*, it is the miseries, mockings, woundings, Death and Burial of Christ, all which he endured in his heel (i.e.) in his humanity; or it extends further, to all the hurts, reproaches, afflictions, persecutions of the faithful by the Devil and his agents: all which are but as a *bruise in the heel*, which cannot endanger the spiritual life of their souls. It is observed, that the Serpent hath but one head, but the seed of the woman hath two heels; so that the one may be some help, while the other is hurt; besides, an hurt in the heel is far from the head and heart; and though it may be painful, it is not mortal. Indeed, *Christ's heel was bruised* (i.e.) He was delivered to death, even to the death of the Cross; yet he rose again from the dead; neither had the Devil any advantage by his death; for as angry Bees stinging once, make themselves droanes, so the Devil, now he may hiss at us, but he cannot hurt us; by that wound which Christ received at his death, he wounded all his enemies irrecoverably; the very sight itself was Christ's triumph; even then was the Kingdom of darkness utterly overthrown; sin, death, and Satan were conquered, and taken captive, and whatsoever might be brought against us, was taken away, as the least bill, or scroll. O blessed riddle! *Out of the Eater came forth meat, and out of the strong came forth sweetness*. In reference to the promise, thou shalt *bruise his heel*, Christ is said to be *the Lamb slain from the foundation of the World*. Here's good news betimes.

8. Amongst whom was *the enmity*, or this hostile war? we find in the Text three Hosts, and three battles: As —

1. Betwixt Satan and the woman; *I will put enmity between thee and the woman*: (i.e.) Betwixt thee the seducer, and her whom thou hast seduced. This enmity is opposed to the amity and familiarity, which had been between the woman and the Serpent, and upon that account the woman, and not the man is named; not but that enmity must be betwixt the Devil and man, as well as betwixt the Devil and the woman: but because the woman had more tampered with Satan, and being deceived by Satan, was first in the transgression, therefore is she only named, *I will put enmity between thee and the woman*.

2. Betwixt Satan's seed, and the seed of the woman: *I will put enmity*, not only between thee, and the woman, but also *between thy seed, and her seed, q.d.* This enmity shall not cease with the death of the woman, but it shall continue to her seed, and to her seeds seed, even to the

end of the World. We see to this day how the Serpent and Serpents seed are striving and warring against the Church; and a wonder it is (considering the malice of the enemy) that there is a Church upon Earth, but only that we have Christ's promise, *The gates of Hell shall not prevail against it; and lo I am with you always, even to the end of the World.*

3. Betwixt Christ and the Serpent. O this a bloody conflict on both sides, *he shall bruise thy head, and thou shalt bruise his heel.* 1. *He shall bruise thy head;* Christ shall break thy power, thy power, (*i.e.*) the power of the Serpent, or of the Devil himself: he fights not so much with the seed, as with the Serpent; if Satan be overthrown, his seed cannot stand. 2. *Thou shalt bruise his heel;* thou shalt afflict him and his, thou shalt cast out of thy mouth a flood of persecutions: thou shalt *make war with him, and all them which keep the Commandments of God, and have the testimony of Jesus Christ.*

I have held you a while in the explication of this first promise, and the rather because of the darkness of it, and the much sweetness that is contained in it; it is full of Gospel-truths: strike but the flint, and there will fly out these glorious sparkles.

1. That a Savior was promised from the beginning of the world. 2. That this Savior should free all his Saints from sin, death, and hell; the head and power of the Devil. 3. That to this end this Savior should be a Mediator; for God would not grant an immediate pardon, but the promised seed must first intervene. 4. That this Mediator should be of the seed of the woman, that is, a man; and yet stronger than the Devil, endued with a Divine power, and so he is God. 5. That this Man-God should according to his Priestly office be a Sacrifice for sin, the Serpent should *bruise his heel*, he should suffer and die for the people; and yet accordingly to his Kingly office he should overcome Satan; for he *should bruise his head*, overthrow his Kingdom, and make us more than Conquerors in him that loved us. 6. That this promise of Christ and of our justification is free; God of mere mercy, and free grace brings forth this promise, there could be now after the fall no merit in man; and even now he promiseth remission of sins, and life Eternal in, for, and through the Lord Jesus Christ. No question but in belief of this promise the Patriarchs and Fathers of old obtained life, glory, and immortality: *By faith the Elders obtained a good report: by faith Abel obtained witness that he was righteous: by faith Enoch was translated that he should not see Death: by faith Noah became heir of the righteousness of Christ;* & how should it but revive us in these last times, to hear, that the first thing that ever God did after the World was fallen, it was this act of mercy, to make a promise of Christ, and to reconcile lost man to himself through the same Jesus Christ? surely he began to do that soon, which he meant to be always a doing, even to the end of the World. Thus far of the promise, as it was manifested from *Adam to Abraham.*

### **SECT. III. Of the Covenant of promise as manifested to Abraham**

The second breaking forth of this gracious Covenant, was to *Abraham*; and now it shines in a more glorious light than it did before: at first it was propounded in very dark and cloudy terms, not easy to be understood, and most things sparingly expressed; but in this second rise and manifestation, we have it laid down in plainer terms, *I will establish my Covenant between me and thee, and thy seed after thee, in their generation, for an everlasting Covenant, to be a*

*God to thee, and to thy seed after thee.* —For the right understanding of this, we shall examine these particulars.—

- 1. What a Covenant is?
- 2. What is the establishing of this Covenant?
- 3. Betwixt whom is the Covenant to be established?
- 4. For what time is the established Covenant to endure?
- 5. What are the privileges of this Covenant?
- 6. What is the condition of this Covenant?
- 7. Who is the head, both as undertaker, and purchaser, and treasurer, upon whom this Covenant is established?

1. What is a Covenant? *It is a contract of mutual peace and good will, obliging parties on both hands to the performing of mutual benefits and offices.* Thus was the Covenant betwixt God and Abraham, there was a mutual stipulation in it, on God's part to perform his promises of temporal, spiritual, and Eternal grace; and on Abraham's part to receive this grace by faith, and to perform due obedience and thankfulness to God. Hence a little nearer, we say the Covenant is a mutual compact, or agreement betwixt God and man, whereby God promiseth all good things, especially Eternal happiness unto man; and man doth promise to walk before God in all acceptable, free, and willing obedience, expecting all good from God, and happiness in God, according to his promise, for the praise and glory of his grace. Others, describing the Covenant of grace (for with the Covenant of works we will not meddle) they give it thus, *The Covenant of grace is a free and gracious compact, which God of his mere mercy in Jesus Christ hath made with sinful man, promising unto him pardon of sins and eternal happiness; If he will but repent of sin, and embrace mercy reached forth by faith unfeigned; and walk before God in willing, faithful, and sincere obedience.* —In this description many things are considerable. As, 1. That the Author of this Covenant is God; not as our Creator, but as our merciful God and Father in Christ Jesus. 2. That the cause of this Covenant is not any worth, or dignity or merit in man, but the mere mercy, love, and favor of God. 3. That the foundation of this Covenant is Jesus Christ, in and through whom we are reconciled unto God; for since God and man were separated by sin, no Covenant can pass betwixt them, no reconciliation can be expected, nor pardon obtained, but in and through a Mediator. 4. That the party Covenanted with, is sinful man; the fall of our first Parents was the occasion of this Covenant, and God was pleased to permit the fall, that he might manifest the riches of his mercy in man's recovery. 5. That the form of this Covenant stands on God's part in gracious and free promises of forgiveness, holiness, happiness; and on man's part in a restitution of such Duties as will stand with the free grace and mercy of God in Christ. 6. That the stipulation on man's part required, is repentance for sin, belief in the promises; and a yielding of fear, reverence, worship, and obedience to God according to his word. These I might insist on, but my purposed brevity will not permit.

2. What is the establishing of this Covenant? Some say, this speaks the duration of it, of which anon; I suppose it intends also the confirmation of it. We find that the Lord had before made a Covenant with *Abraham*, *Gen. 15.4, 5*. And now he doth not abolish the former, and make another; but rather, he renews, confirms, and establisheth the former. It may be there was some hesitation or doubting in *Abraham*; so we see *Gen. 15.1, 2*. But now God would assure him infallibly of his will and purpose: O when a man hears that God will vouchsafe so much favor as to enter into a covenant with him; he is ready to say as *Gideon* did, *alas, my family is poor in Manasseh, and I am the least in all my Fathers house; and who am I that I should be raised up hitherto? that God should make such promises as these to me?* And hence, to prevent such Objections, the Lord will confirm and establish his Covenant; as sometimes by his Promises; sometimes by an oath, sometimes by the blood of Christ himself; sometimes by seals. So here in this very place, God adds the seal of Circumcision, *Ye shall circumcise the flesh of your fore-skin (saith God) and it shall be a token of the Covenant betwixt me and you*. As sometimes he said of the Rain-bow, *I do set my Bow in the cloud, and it shall be for a token of a Covenant between me and the Earth; — That the waters shall no more become a flood to destroy all flesh — For I will look upon the Bow, that I may Remember the everlasting Covenant*. After this manner are the signs and seals of the Covenant? Circumcise yourselves saith God, and when I see the Circumcision, I will remember my Covenant, and I will make good to you all the promises thereof. — But what is Circumcision to the Covenant? much every way; Circumcision was not without shedding of blood, because the Covenant was not yet established in the Blood of the Messiah, sure there was much in this, howsoever the rite of itself was nothing, yet as it led the faithful Patriarchs to the Blood of Christ, and as it assured the purging away of sin by the Blood of Christ, and as it signed the Circumcision of the heart by the Spirit of Christ, so it found acceptance with God; no sooner he looks on it, but he remembers his Covenant, and confirms it, and makes it good to *Abraham*, and to his seed after him.

3. Betwixt whom is the Covenant to be established? *between me and thee, (saith God) and thy seed after thee* The two heads of this Covenant are God and *Abraham*; on God's part are the whole Trinity of persons, the blessed Angels, and all the Host of Heaven; on *Abraham's* part are all his seed, and his posterity, yet with this limitation, that *all are not Israel, which are of Israel; neither because they are the seed of Abraham, are they all children of Abraham; but in Isaac shall thy seed be called; that is, they which are the children of the flesh, are not the Children of God, but the Children of the promise are counted for the seed*. No question this Covenant was not to be extended to the Ishmaelites, Idumeans, or Kethureans. *Abraham's* carnal seed; these quickly departed both out of *Abraham's* family, and *Abraham's* faith; No, no, saith God, *I will establish my Covenant with Isaac for an everlasting Covenant, and with his seed after him, with Isaac, and with his seed (i.) with the spiritual seed of Abraham; now under the seed, 1. all believing Jews, and 2. All Gentils are comprehended, all may be called the spiritual seed of Abraham that walk in the steps of the faith of Abraham; and indeed thus runs the Promise, in thee shall all the families of the earth be blessed. Gen 12.3. And in thee shall all the Nations of the earth be blessed, Gen 8.18. these families and Nations must needs comprehend the Gentiles; the Apostle is very plain: As it is written, I have made thee a Father of many Nations. — That he might be the father of all*

*them that believe, though they be not circumcised. — That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith.*

Christians I here is our happiness the Covenant was not written for Abraham's sake alone, but for us also, if we believe in him that raised up Jesus our Lord from the dead. You may think all this while we are only discovering the privileges of Abraham, Isaac, Jacob, and of the Jews; no, blessed be God, Heaven is no freer to a Jew, than to a Gentile; there is neither Jew nor Greek, there is neither bond nor free, male nor female, &c. But if ye be Christ's, then are ye Abraham's seed, and Heirs according to the promise.

4 For what time is the established Covenant to endure? it is not for a few days, or months, or years, but forever and ever; it is an everlasting Covenant; and indeed the word established sounds this way; *I will establish my Covenant*, that is (say some) I will have it stand and continue forever; as it was said of David, *I have made a Covenant with my crosen, I have sworn unto David my servant, thy seed will I establish forever; and again, my mercy will I keep for him for evermore, my Covenant shall stand fast with him.* —

Now this Covenant is said to be everlasting, *a parte ante*. (as we say) and *a parte post*. 1. *A parte ante*, as being from everlasting, in respect of the promise made to Christ for us, which was done (as you have heard) before the foundation of the world; it is not an infant of days; this Covenant bears the same date with the divine being itself; As the *mercy of God is from everlasting*, so the Covenant of grace is from everlasting; the Writs, Evidences, and Charters of our Salvation were concluded, and passed the sign and seal of the blessed Trinity from eternity; the Gospel and this Covenant is not of yesterday, no, no, it is an old counsel of the infinite wisdom of God.

2. *A parte post*, as continuing from everlasting to everlasting. Hence it is called a *Covenant of salt*, because it corrupteth not, it faileth not: hence all the blessings of the Covenant are said to be everlasting; forgiveness of sins is everlasting, being once forgiven they are *never remembered anymore*; peace and joy is everlasting, *your heart shall rejoice, and your joy no man taketh from you*; salvation is everlasting. *Israel shall be saved in the Lord with an everlasting salvation*; decretal Covenant-mercy was not a lease, but a making the fee-simple (as we call it) of grace and glory to the Saints forever: death may put an end to other Covenants, as betwixt man and man, or betwixt man and wife: but this Covenant betwixt God and us stands fast forever; though Abraham be dead, yet God is Abraham's God still, and by virtue of this Covenant Abraham shall be raised up at the last day.

5. What are the privileges of the Covenant? I answer, the privileges of the Covenant are many, as they are great things, and great blessings which our great God promiseth, so they are very many and numerous; the Covenant is full of blessings, it is a rich storehouse, replenished with all manner of blessings; it is not dry, nor barren, but like the fat Olive or fruitful Vine, it is a Well of salvation, a fountain of good things, a treasure full of goods, or unsearchable riches, which can never be emptied, nor come to an end. Hence it is that our finite narrow capacities can never apprehend the infinite grace that this Covenant contains, yet as we may see things darkly in a Map, so let us endeavor as we are able to view them in

some Map, or brief *compendium*; that by the little we do see, we may be raised up to the consideration of things not seen, which shall be revealed in due time.

The privileges of the Covenant are folded and wrapped up in the promises of it; every promise contains a privilege, but the time of unfolding every promise is not yet come; then only shall the promises of all sorts be unfolded, when the heavens *as a vesture shall be folded up*. In the mean time we have a right & interest in the privileges of eternity by virtue of the promise; and hence the very terms of *Covenant and promise* are taken for the same, *Ephes.*

2.12. *Rom.* 9.4. I shall for the present confine myself only to those promises and privileges of the Covenant which were manifested to *Abraham*. And they were, Of things

- Temporal.
- Spiritual.

1. Of things Temporal. Thus we read God promiseth *Abraham*, *I will make of thee a great Nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, & I will bless them that bless thee, and curse him that curseth thee, and unto thy seed will I give this Land*. We may add hereto the repetitions that God makes of these promises over & over; *lift up now thine eyes, and look from the place where thou art, North-ward, and South-ward, and East-ward, and West-ward, for all the Land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the Earth, so that if a man can number the dust of the Earth, then shall thy seed also be numbered.*—And the Lord brought forth *Abraham* abroad, and said, *look now towards Heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be.*—And the Lord again appeared to *Abraham*, and said, — *I will make my Covenant between me and thee, and will multiply thee exceedingly, — and thou shalt be a Father of many Nations, neither shall thy name anymore be called Abram, but thy name shall be Abraham, for a Father of many Nations have I made thee; and I will make thee exceeding fruitful, and I will make Nations of thee, and Kings shall come out of thee,—and I will give unto thee, and thy seed after thee, the Land wherein thou art a stranger, all the Land of Canaan for an everlasting possession. — By myself have I sworn saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of the Heaven, and as the sand upon the Sea-shore, and thy seed shall possess the gate of his enemies.* See here the temporal blessings that God promises *Abraham*; they are heaped together in *Gen.* 12.2, 3. —As,

1. *I will make of thee a great Nation*, and this he promiseth once and again; it seemed a thing incredible, because *Abraham* was old, and *Sarah* was barren and old, & it ceased to be with *Sarah* after the manner of women; yet for all this God is *all-sufficient*; *Abraham* shall have his desire, he shall be a Father, not only of a few Children, but of a numerous Nation, yea of many Nations; *Ishmaelites*, and *Midianites*, and that famous Nation of the Jews (of whom it is said, *what Nation is so great*) must all descend from *Abraham*: Scripture and heathen Authors use three things proverbially, to signify an huge and exceeding great number, the dust of the Earth, the sands of the Sea, and the Stars of Heaven: and all these are brought in to resemble the number into which the Seed of *Abraham* should break forth.



2. *I will bless thee*, saith God; and this blessing had relation to his wealth and riches, *Abraham was very rich in cattle, in silver and in gold*. No question those riches came from this blessing; *the blessing of the Lord it maketh rich, and he addeth no sorrow with it*. This was God's care of the children of Abraham, that he would give them riches, but lest their *hearts should be lifted up*, and they should forget the Lord in the midst of their riches, he learns them and bids them remember this lesson; *say not in thine heart, my power and the might of my hand hath gotten me this wealth; but remember the Lord thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant, which he sware unto thy fathers, as it is this day*. True riches come from God, and by virtue of this covenant; O that none of us had any wealth, but such as comes by virtue of a promise, and of the covenant of grace!

3. *I will make thy name great*, saith God; no Monarch was ever so famous in conquering nations, or the whole world, as *Abraham* for his faith and obedience; God hath magnified his name amongst the *Hebrews*, who for these three thousand years and upwards have acknowledged none (except *Moses*) greater than *Abraham*; the Jews could say to very Christ, *art thou greater then our father Abraham? — whom makest thou thyself?* and God hath so magnified his name amongst Christians, that all believers look upon it as a glory to be called *children of Abraham*; nay, we cannot be Christ's, we have no part in Christ, unless we are *Abraham's seed, and heirs according to promise*.

4. *Unto thy seed I will give this Land*, saith God, as *an everlasting possession*, Gen. 17.8. but how should that which the *Israelites* possessed only for a time, be called an everlasting possession? The answer is, that the word translated *everlasting*, doth not ever signify that which shall have no end, but an age, a term, or continuance; as it was said of *Samuel*, *he should appear before the Lord, and there abide forever*, (i.) as long as he lived: and *I will praise the Lord* (said *David*) *forever and ever*, (i.) whiles I live will I praise the Lord, *as long as I shall have any being I will sing praises unto my God*. And the desolations of the captivity were called *perpetual desolations*, (i.) long desolations, even for seventy years.

Touching these blessings, or privileges, I have no more to say but this, that God gave more of the temporal, less of the spiritual, to the natural seed in the first ages; but in the latter ages more of the spiritual privileges, and less of the temporal; yea, and thus it is this day for the most-what among the Christian seed of the Gentiles; *for ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called*.

2. Of things spiritual, thus we read, *fear not Abraham, I am thy shield, and thy exceeding great reward; I am God all-sufficient or omnipotent, the almighty God, & I will be a God unto thee, and to thy seed after thee*. O what precious promises are these? 1. *I am thy shield*, to keep thee from all evil; such a shield that no creature can pry through, such a shield as shall cover thee over; nay, such a shield as shall cover thee about; as sometimes God spoke of *Jerusalem*, I, saith the Lord, *will be unto her a wall of fire round about*. So here, I will be a shield, a wall of fire round about; not only a wall to keep thee safe, but a wall of fire to consume all them that are against thee; as a fire which stands about like a wall, doth not only defend those that are within, but it burns those without that come near unto it; so is God to his people. 2. *I am thy exceeding great reward; I am the almighty God; I will be a God unto thee*. This is the very soul of the

covenant, and of all the promises of God: *q. d. quantus, quantus sim vester ero*; all I am is thine, myself, my goods, my grace, my glory; whatsoever is in me, all that I have, and all my attributes are thine; my power, my wisdom, my counsel, my goodness, my riches, whatsoever is mine in the whole world; I will give it thee for thy portion; I, and all that I have are thine, for thy use; Christians! was not this an exceeding great reward? who can understand the height, and depth, and length, and breadth of this reward? surely *happy is the people that is in such a case, yea, happy is that people whose God is the Lord*, but more of this hereafter.

6. What is the condition of this covenant? I answer, the condition of the covenant of grace is faith, and only faith; to this purpose it is said of *Abraham, he believed in the Lord, and he counted it to him for righteousness*. This text is often alleged by the Apostles; the word *believed* imports, that he thought the Word of God to be sure, certain, stable, and constant; it is such a belief as is opposed to fainting, as it is said of *Jacob* when he heard the report of his sons that *Joseph* was alive, *his heart fainted*, because he believed not; but when he believed, his heart revived; and *David* saith of himself, *I had fainted, unless I had believed*. So that it is a lively motion of the heart, assenting unto, and trusting in God, and in the word of God as firm and constant. This was the very condition of the covenant which God required of *Abraham*; *q. d. Abraham, dost thou believe that such a Messiah shall be sent into the world? art thou able to believe? yes, I believe Lord*, said *Abraham*; well saith God, I will put thee to the trial; I will give thee a Son, though thou art as a dead man, and *Sarah* as a dead woman; yet I will promise thee a son, art thou able to believe? again, thou seest the land of *Canaan*, thou hast not one foot in it, yet I will give thee this land in the length and breadth of it for thy possession, art thou able to believe this? you will say, what are these to the condition of the covenant, which is only to believe in God, and to believe in Jesus Christ? O yes, 1. These were shadows of the great promise, Christ; and therefore that act of faith, whereby *Abraham* believed that he should have a son, and that his Children should possess the land of *Canaan* was likewise a branch, a shadow, a pledge of that main act of faith whereby he believed the promised seed, in whom himself & all the Nations of the earth should be blessed. But 2. Let this be remembered that *Abraham* did not only believe the temporal promises, but every promise; *as I will be thy shield, and thy exceeding great reward*; now who is our shield but Christ; and who is our reward but Christ? but especially he believed the promise of the seed, and who is the head of the seed but Christ? yea, he believed in that promised seed *in whom all the nations of the earth should be blessed*; and who was that but Christ? *your father Abraham* (saith Christ) *rejoiced to see my day, and he saw it, and was glad*. He saw it? how could he see it? *thou art not yet fifty years old* (said the Jews) *and hast thou seen Abraham?* or could *Abraham* see thee, or thy day? yes, even then he saw it when he believed in Christ? he could see it no other ways but by an eye of faith? & therefore no question he believed in Christ, and that was counted to him for righteousness.

But (may some say) if faith alone be the condition of the covenant, then what need is there of any obedience, or works of holiness? — this was the old plea of loose libertines in the Apostles times, to whom *James* gave answer, *But wilt thou know, O vain man, that faith without works is dead: a good tree* (saith Christ) *is known by its fruits*; and so is right and sound faith; let

a man believe in truth, and he cannot but love; and if he love, he cannot but be full of good works; thus *Abraham* was justified by faith, *Abraham believed God* (saith the Apostle) *and it was imputed to him for righteousness*; but was not this faith accompanied with works; observe but (saith the Apostle) when God bade him offer his son, did he not do it? and was not that an exceeding great work, surely *his faith wrought with his works, and by faith was his works made perfect*.

7. Who is the head both as undertaker, and purchaser, and treasurer upon whom this Covenant is established? I answer, Christ, and none but Christ. *All the promises of God in him are Yea, and Amen, unto the glory of God by us*. This was very darkly held forth in the first manifestation of the Covenant to *Adam*, but now in this second breaking forth of it, it is very fully expressed and often repeated; thus *Gen. 12.3. in thee shall all the families of the earth be blessed*; and *Gen. 18.18. all the nations of the earth shall be blessed in Abraham*, and *Gen. 22.18. in thy seed shall all the nations of the earth be blessed*. In comparing these texts we have a clear understanding thereof; *in thee*, in *Abraham* shall all the families, and nations of the earth be blessed; but lest *Abraham* himself should be thought author of this universal blessing, therefore is the explication, *in thee*, (i.) *in thy seed*; and this *seed*, saith the Apostle very expressly, is Jesus Christ; *now to Abraham and his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ*. So then here is the sense; out of thy posterity shall spring the Messiah, by whom not only thy posterity, but all the nations of the earth shall be blessed. You may remember in the first promise Christ was called *the seed of the woman*; but now *the seed of Abraham*; Christ was the Son of *Eve*, or (if you will) the Son of *Mary*, and so the seed of the woman; and *Mary* was a daughter of *Abraham*, and so Christ, and *Mary*, and all upwards were of the seed of *Abraham*. But where shall we find mention of the passion of Christ in this expresse of his Covenant to *Abraham*? in the first manifestation it was included in that phrase of *bruising his heel*, and surely this is essential to the covenant of grace in any overture of it: some answer that this is thrice put on in the passage of this covenant with *Abraham*: first, in the federal confirmation by *the sm•aking furnace, and burning lamp, that passed between those pieces of the sacrifice*: as the sacrifice was divided, so was Christ's body torn: and as the smoking furnace, and burning lamp passed between the divided pieces, so the wrath of God run betwixt (as I may say) and yet did not consume the rent and torn nature of Christ. 2. In that federal confirmation by the sign of circumcision: there could not be circumcision without shedding of blood, and where God commands shedding of blood in any of his ancient ordinances, it doth certainly reach to the blood of Christ, and his everlasting testament. 3. In the resolved Sacrifice of *Isaac*, which was a plain type of the death of Christ. See it in these particulars. 1. *Isaac* was *Abraham's* son, his only son; his innocent son, the beloved son of his Father, and yet *Abraham* freely offers up his son; so Christ was the son of God, his only Son, his innocent son, *like to us in all things, sin only excepted*; and the beloved son of his Father, *this is my beloved Son in whom I am well pleased*; and yet God more freely offers up his Son out of his own bosom. 2. *Abraham* by God's commission rose early in the morning to sacrifice his Son; and the Jews by God's permission rise early in the morning to condemn the Son of God: and hence he is called *the Hind of the morning*, compassed with dogs that hunted and pursued his life. 3. *Abraham* must offer his Son upon

the Mount, the very Mount on which *Solomon's Temple* was built, which typified the body of Jesus Christ, *Joh. 2.19*. So God offered his Son upon the Mount, if not on the same Mount (as *Augustine* thinks) yet on a Mount not far distant from it; *Golgotha* was the very skirt of *Moriah*; the one being within the gate of the City, and the other not far without, the very nearest to the City of all. 4. *Abraham* first laid the wood on *Isaac*, and then he laid *Isaac* on the wood; so God first lays the Cross on Christ, *He bearing his Cross, went forth into a place called the place of a skul*, and then he lays Christ on the Cross, there they crucified him saith *John*; or there they bound him to the Cross, and fastened his hands and feet thereto with nails. 5. *Isaac* must be offered alone, the servants must stay at the foot of the hill, little knowing the business and sorrow in hand; so Christ must tread the wine press alone: the disciples fear and fly, and little consider the agony of their Master. 6. *Abraham* carries in his hand the sword and fire against his Son, so God carries in his hand the sword and fire; the sword signifying the Justice of God, the fire his burning wrath against the sins of men; and both these were bent against Christ, in whom the justice of God is satisfied, and the flame of his wrath extinct and quenched. That this was a plain type of Christ's passion is hinted at in the blessing that God speaks to *Abraham* after this trial, *by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son, that in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed*. All believers are blessed in the death of Christ, who was that seed of *Abraham*, typified by *Isaac*, *Abraham's Son*; for as *Abraham* intended, so God truly sacrificed his Son, his only Son, to take away sin.

Thus far of the Covenant of promise as it was manifested from *Abraham* to *Moses*.

#### **SECT. IV. Of the Covenant of promise as manifested to *Moses*.**

THE next breaking forth of this gracious Covenant was to *Moses*. The revenging justice of God had now seized on mankind for many generations, even thousands of years, so that now it was high time for God in the midst of wrath to remember mercy, and to break out into a clearer expression of the promise, or Covenant of grace. To this purpose the Lord calls up *Moses* to Mount *Sinai*, and there of his infinite love and undeserved mercy he makes, or renews his Covenant with him and the children of *Israel*. *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage, thou shalt have no other gods before me*.

For the right understanding of this, we shall examine these particulars.

- 1. whether the Law was delivered in a Covenant-way?
- 2. In what sense is the Law a Covenant of grace?
- 3. How may it appear that the Law in any sense is a Covenant of grace?
- 4. Why should God in the Law deal with us in a Covenant-way rather than a mere absolute supreme way?
- 5. What are the good things promised in this expresse of the Covenant?
- 6. What is the condition of this Covenant on our part, as we may gather it hence?

- 7. Who was the Mediator of this Covenant?
- 8. What of Christ, and his death, do we find in this manifestation of the Covenant?

For the first, whether the Law was delivered in a Covenant-way? it is affirmed on these grounds. 1. In that it hath the name of a Covenant. 2. In that it hath the real properties of a Covenant. 1. The name of a Covenant as it appears in these Texts. *And the Lord said unto Moses, write these words, for after the tenor of these words, I have made a Covenant with thee, and with Israel: and he was there with the Lord forty days, and forty nights, he did neither eat bread, nor drink water, and he wrote upon the tables the words of the Covenant, the ten Commandments.— And he declared unto you his Covenant, which he Commanded you to perform, even the ten Commandments, and he wrote them upon two tables of stone.— When I was gone (says Moses) up into the Mount to receive the two tables of stone, even the tables of the Covenant which the Lord made with you, then I abode in the Mount forty days and forty nights; I neither did eat bread nor drink water.— And it came to pass at the end of forty days, and forty nights, that the Lord gave me the two tables of stone, even the tables of the Covenant.— So I turned and came down from the Mount, and the mount burned with fire, and the two tables of the Covenant were in my two hands.* It appears plainly and expressly in these Texts that the Law is a Covenant.

2. The Law hath the real properties of a Covenant, which are the mutual consent and stipulation on both sides. You may see a full relation of this in Exod. 24.3, 4, 5, 6, 7, 8. *And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, all the words which the Lord hath said will we do: and Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel? and he sent young men of the Children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord; and Moses took half of the blood, and put it in basons, and half of the blood he sprinkled on the Altar, and he took the book of the Covenant, and read in the audience of the people, and they said, all that the Lord hath said, will we do, and be obedient; and Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words.* This very passage is related in the Epistle to the Hebrews, *when Moses had spoken every precept to all the people, according to the Law, he took the blood of calves and goats, with water and scarlet-wool, and hissop, and sprinkled both the book, and all the people, saying, this is the blood of the Testament, (or Covenant) which God hath enjoined unto you.* In the words you may observe these properties of a Covenant? 1. That God on his part expresseth his consent and willingness to be their God: this will appear in the preface of the Law, of which hereafter. 2. That the people on their part give their full consents, and ready willingness to be his servants. Both these appear in that, 1. Moses writes down the Covenant Covenant-wise. 2. He Confirms the Covenant by outward signs, as by the blood of Calves and Goats; whereof one half he puts in basons, to sprinkle it on the people; and the other half of the blood he sprinkles on the Altar; that sprinkling on the people signified their voluntary Covenanting with God, and the blood sprinkled on the Altar signified God's entering into Covenant with the people. Thus we have real Covenanting when the Law is given.

2. In what sense is the Law a Covenant of Grace? I answer, The Law may be considered in several senses; as 1. Sometimes it signifies largely any heavenly doctrine, whether it be promise or precept, and in this sense the Apostle tells us *of the Law of works, and of the Law of faith*. 2. Sometimes it signifies any part of the Old Testament in which sense Jesus answered the Jews, *Is it not written in your Law, I said ye are gods?* Now where was that written but in the book of the *Psalms*? 3. Sometimes it signifies the whole economy, and peculiar dispensation of God's worship unto the Jews, according to the moral ceremonial, and Judicial Law, in which sense it is said to continue until *John, the Law and the Prophets were until John: but since that time the Kingdom of God is preached*. 4. Sometimes it is taken synechdochically for some acts of the Law only. *against such there is no Law*. 5. Sometimes it is taken only for the Ceremonial Law, the *Law having a shadow of good things to come*. 6. Sometimes it is used in the sense of the Jews? as sufficient to save without Christ; and thus the Apostle generally takes it in his Epistle to the *Romans*, and *Galatians*. 7. Sometimes it is taken for that part of the Moral Law which is merely mandative and preceptive, without any promise at all. 8. Sometimes it is taken for the whole moral Law, with the preface and promises added to it; and in this last sense we take it, when we say it is a Covenant of grace?

3. How may it appear that the Law in this sense is a Covenant of grace? it appears, 1. By that contract betwixt God and *Israel* before the promulgation of the Law. If ye *will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine? and ye shall be unto me a Kingdom of Priests and an holy nation*. Whereunto the Prophet *Jeremy* hath reference, saying, *obey my voice and do them according to all which I command you, so shall you be my people, and I will be your God*. Both these Scriptures speak of the moral Law, or ten Commandments, containing the preface and promises; and how should that Law, be any other but a Covenant of grace, which runs in this tenor, *I will be your God, and you shall be my people; my peculiar treasure; a Kingdom of Priests, an holy Nation, if you will but hear and obey my Commandments?* Surely these privileges could never have been obtained by a Covenant of works; what? to be a Kingdom of Priests, an holy Nation, a peculiar treasure to the Lord? what? to be beloved of God as a desirable treasure (for so it is in the original) which a King delivers not into the hands of any of his Officers, but keepeth it to himself? this cannot be of works; No no, these are privileges vouchsafed of mere grace in Jesus Christ; and therefore *Peter* applies this very promise to the people of God under the Gospel, *1 Pet. 2.9*.

2. It appears by that contract betwixt God and *Israel* in the promulgation of the Law; then it was that God proclaimed himself to be the God of *Israel*; saying, *I am the Lord thy God which brought thee out of the Land of Egypt, out of the House of bondage*. Some hold this to be the affirmative part of the first Commandment; in which the Gospel is preached, and the promises therein contained are offered. We say it is a preface to the whole Law, prefixed as a reason to persuade obedience to every Commandment. But all universally acknowledge that it is a free Covenant, which promiseth pardon of sin, and requireth faith in the Messiah; when God saith to *Israel* *I am the Lord thy God, which brought thee out of the Land of Egypt*, doth he not propound himself as their King, Judge, Savior, and Redeemer? Yea, and spiritual Redeemer, from their bondage of sin and Satan, whereof that temporal deliverance from *Egypt* was truly a type? the Lord begins his commandments with an evangelical promise? and

it is very observable, that as these words, *I am the Lord thy God*, are prefixed immediately to the first Commandment, so in sundry places of Scripture they are annexed to all the rest; *ye shall fear every man his Mother, and his Father; and keep my Sabbaths, I am the Lord your God: ye shall not steal, neither deal falsely, neither lie one to another, and ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God; I am the Lord.* — *Neither shalt thou stand against the blood of thy neighbor, I am the Lord.* — In a word *thou shalt love thy neighbor as thyself, I am the Lord;* or if that contain only the second Table, *therefore shall ye observe all my statutes, and all my judgments, and do them; I am the Lord.* Add we to this, that in the second Commandment God is described to be one showing mercy unto thousands; all which must needs argue the Law to be a Covenant of grace.

3. It appears by the Contract betwixt God and *Israel* after the promulgation of the Law: is it not plainly expressed by *Moses, Thou hast avouched the Lord this day to be thy God; and to walk in his ways, and to keep his statutes and Commandments.*—*And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep his commandments?* Yea, and after this in the Land of *Moah*, *Moses* was commanded by the Lord to make a Covenant with the children of *Israel*, besides the Covenant which he made with them in *Horeb*; now this was the very same that God made with them on *Sinai*, only it must be renewed, and it is expressly said, *ye stand this day to enter into a Covenant with the Lord your God:—That he may establish you to be a people unto himself, and that he may be a God unto you, as he had sworn to Abraham, Isaac, and Jacob.* Surely this must needs be a Covenant of grace, how should it be but of grace that God promised to be the God of *Israel*? here are many sweet & precious promises, and they are all free and gracious; and therefore we conclude the Law, in the sense aforesaid, to be a Covenant of grace.

4. Why should God in the Law deal with us in a Covenant-way, rather than a mere absolute supreme way? I answer, 1. In respect of God; it was his pleasure in giving the Law not only to manifest his Wisdom, and Power, and Sovereignty, but his faithfulness, and truth, and love, and the glory of his grace; *that he might make known* (as the Apostle speaks) *the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.* God's love is apart of his name, *for God is love*, and God's faithfulness is a part of his name, *I saw Heaven opened* (said *John* in a vision) *and behold a white horse, & he that sate upon him was called faithful and true:* now, how should we ever have known God's love at least in such a measure? or how should we ever have known God's faithfulness & truth at all, if he had not entered into a Covenant with us? it is true, if he had given the Law in a mere absolute supreme way, if he had given the precept without any promise, he might fully have discovered his illimited supreme power, but his so dear love and faithfulness could not have been known: now therefore let the world take notice of his singular love, and of his faithfulness; as *Moses* said to *Israel, Because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the hands of bondmen, from the hand of Pharaoh, King of Egypt, Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and mercy with them that love him, and keep his Commandments, to a thousand generations.*

2. In respect of us, God would rather deal with us in a covenant-way, than in a mere absolute supreme way, upon these grounds—

1. That he might bind us the faster to himself: a covenant binds on both parts: the Lord doth not bind himself to us, and leave us free; No, *I will bring you* (saith God) *into the bond of the Covenant*. The Lord sees how slippery and unstable our hearts are, how apt we are to start aside from our duty towards him, *we love to wander*; and therefore to prevent this inconstancy and unsettledness in us, and to keep our hearts more stable in our obedient walking before him, it pleased the Lord to bind us in the bond of Covenant, that as we look for a blessing from God, so we look to it to keep Covenant with God: you may say a command binds as well as a Covenant; it is true, but a Covenant doth as it were twist the cords of the Law, and double the precept upon the soul; when it is only a precept, then God alone commands it, but when I have made a promise to it, then I command it and bind it upon myself.

2. That our obedience might be more willing and free; an absolute Law might seem to extort obedience, but a Covenant and agreement makes it clearly to appear more free and willing. This is of the nature of the Covenant of grace; first, God promiseth mercy, to be our exceeding great reward; and then we promise obedience, to be his free, and willing people; & thus we become gods, not only by a property founded in his sovereign power & love, but by a property growing out of our own voluntary consents; we are not only his people, but his willing people; we give him our hand, when we become his, and enter into Covenant with him: See the expression, *Ezek. 17.18. He despised the oath by breaking the Covenant, when loe he had given his hand*. We are his, as the wife is her husbands. *I entered into Covenant with thee, saith the Lord God, and thou becamest mine*; now in marriages, free and mutual consent you know is ever given, and so it is here.

3. That our consolations might be stronger; that in all our difficulties and distresses we might ever have recourse to the faithfulness and love of God. 1. To the faithfulness of God. This was *David's stay*, and this may be ours; though friends be unfaithful, and may deceive, yet the Lord is faithful, and cannot fail his people, *his promises are Yea, and Amen*, we may build upon it. 2. That we might have recourse to the love of God: this indeed was the prim end why God delivered his Law in way of a Covenant, that he might sweeten and endear himself to us, and so draw us to him with cords of love; had God so pleased, he might have required all obedience from us, and when we had done all, he might have reduced us into nothing, or at least not have given us heaven for an inheritance, or himself for a portion; but his love is such, that he will not only command, but he will Covenant, that he might further express and communicate his love: how then should this but encourage us to go to God in all distresses? O what thankful loving thoughts should we have of God that would thus infinitely condescend to Covenant with us!

5. What are the good things Promised in this expresse of the Covenant? not to reckon up the temporal Promises of riches, honor, victory, peace, and protection in a land of Oil, Olive, and Honey, the great mercies of God are expressed in these terms, *I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage*. This is the great Promise of the



Covenant, it is as great as God himself: That we may better see it, and know it, I shall take it in pieces; the gold is so pure, that it is pity the least filing should be lost. Here God describes himself by these notes. 1. By his only eternal and Perfect Essence, *I am the Lord*. 2. By the Plurality of persons in that one essence, *I am the Lord God, Jehovah Elohim*. 3. By the propriety his people have in Jehovah Elohim, *I am the Lord thy God*. 4. By the fruit of that Propriety in reference to Israel, *which brought thee out of the land of Egypt, out of the house of bondage*.

1. *I am Jehovah*: we read that *he appeared to Abraham, Isaac, and Jacob by the name of God Almighty*, but now he was known to the Israelites by his name *Jehovah, I am the Lord*. Why, was it not by that name that he appeared to *Abraham, Isaac, and Jacob*? no, no, saith God; *by my name Jehovah was I not known to them*. This hath occasioned a question, how can this be? do we not read expressly that God said to *Abraham, I am the Lord that brought thee out of Ur of the Chaldees?* and again; *I am the Lord God of Abraham thy Father, and the God of Isaac?* how then is it said that by his name *Jehovah* he was not known unto them? This place hath perplexed many of the learned: but the meaning seems to be this, that though he was known to the Patriarchs by his name *Jehovah*, as it consists of letters, syllables, and sounds; yet he was not experimentally known unto them in his constancy to perform his promise in bringing them out of the land of *Egypt* until now. This name *Jehovah* denotes both his being in himself and his giving of being, or performance to his word, and promise; thus indeed he was not known, or manifested to the Patriarchs: they only were sustained by faith in God's almighty power, without receiving the thing promised; it is said of *Abraham*, that while he was yet alive, God *gave him no inheritance in Canaan, no not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him;* and now when his seed came to receive the Promise, and to have full knowledge and experience of his Power and goodness, then they knew the efficacy of his name *Jehovah*. So upon performance of further promises, he saith, they shall know him to be *Jehovah, and thou shalt know that I am the Lord.—therefore my people shall know my name, they shall know in that day that I am he that doth sepak, behold it is I*.

2. *I am Jehovah Elohim*, this denotes the plurallity of Persons; God in delivering of the law, doth not only show his being but the manner of his being; that is, the three manners of subsisting in that one simple and eternal being; or the Trinity of persons in that Unity of Essence, the word signifies *strong, potent, mighty*; or if we express it plurally, it signifies the *Almighty's, or Almighty powers*; hence the Scriptures apply the general name, God, to the Persons severally, the Father is God, *Heb. 1.1*, 2. the Son is God, *Act. 20.28*. and the holy Ghost is God, *Act 5.3*, 4. Now God is said to be Author of these Laws delivered in a Covenant-way by *Moses*, that so the greater authority may be procured to them; and hence all Law-givers have endeavored to persuade the people, that they had their Laws from God.

3. *I am the Lord thy God*; herein is the propriety, and indeed here is the mercy that God speaks thus to every faithful Soul, *I am thy God*, by this appropriation God gives us a right in him, yea a possession of him. 1. A right in him; as the woman may say of him to whom she is Married, this man is my husband, so may every faithful soul say of the Lord, he is my God. 2. A possession of him; God doth not only show himself unto us, but he doth communicate himself unto us in his holiness, mercy, truth, grace, and goodness; hence it is said, *we have*

*fellowship with the Father and with the Son Jesus Christ, and Christ is said to come and sup with us; and to kiss us with the kisses of his mouth; and to be near to us in all that we call upon him for; surely this is the highest happiness of the Saints, that God is their God; when they can say this, they have enough; if we could say, this House is mine. this Town, this City, this Kingdom, this World is mine, what is all this? O but when a Christian comes at length, and says, this God that made all the world is mine, this is enough, indeed this is the greatest promise that ever was made or ever can be made to any creature. Angels or Men; herein (if we observe it) God gives himself to be wholly ours, consider God essentially, or personally; Consider *Jehovah Elohim*, all is ours; God in his essence, and glorious attributes communicates himself to us for good, and God personally considered, as Father, Son, and Holy Ghost, they all enter into Covenant with us.*

1. The Father enters into Covenant with us; he promiseth to be a father to us, hence saith the Lord, *Israel is my Son, my first born; and again, is Ephraim my dear Son? is he a pleasant Child?* the Lord speaketh as through he were fond of his Children; as delighting in them, for so it is said, *the Lord taketh pleasure in them that fear him:* or as pitying of them, for so it is said likewise, *like as a father pitieth his Children, so the Lord pitieth them that fear him.*

2. The Son is in Covenant with us, and speaks to us in this language, *thou art mine;* how comes that about? why, I have redeemed thee, I have called thee, by thy name, and therefore *thou art mine,* this is Christ's Covenant with us; he brings us back to his Father, from whose presence we were banished, and sets us before his face forever; he undertakes for us to take up all controversies which may fall out between God and us; he promiseth to restore us to the Adoption of Sons; and not only to the title, but to the inheritance of Sons, that *we might be where he is.*

3. The Holy Ghost makes a Covenant with us. *By one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness and a worker. — This is the Covenant that I will make with them, I will put my Law into their hearts, and in their minds will I write them.* I know the Father is implied in this, yet here is the proper work of the Holy Ghost: what the Father hath purposed for us from all Eternity, and the Son hath purchased for us in his time, that the Holy Ghost effects in us, and for us as in our time, he applies the blood of Christ for the remission of Sins: he writes the Law in our hearts: he comforts us in our sadness: he supports us in our faintings, and guides us in our wanderings. Now he that effects these things for us, and in our behalf he is therefore said to make a Covenant with us. Thus *Elohim*, God personally considered, Father, Son, and Holy Ghost are in Covenant with us.

4. This is the great promise, what can be greater? when God said to *Abraham, I will be thy God,* what could he give more? so when God tells us, *I am the Lord thy God,* what could he say more? God *having no greater to swear by, (saith the Apostle) he swore by himself.* So God being minded to do great things for his People; and having no greater thing to give, he gives himself. O the goodness of God in Christ! *I am the Lord thy God.*

5. Let us see the fruit of this in reference to *Israel; which brought thee out of the Land of Egypt, out of the house of bondage.* This was God's promise long before to *Abraham, know of a*

surety, that thy seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that Nation whom they shall serve will I judge, and afterwards they shall come out with great substance. See here Israel must be strangers in Egypt, and serve the Egyptians four hundred years, but then he will bring them out of the land of Egypt, and out of their servile bondage: why this argues that God is *Jehovah*: now he has performed what he had foretold, and this argues that God in Christ is our Redeemer: for what was this redemption from Egypt, but a type of our freedom from sin, death, and hell? here is the work of redemption joined with that great name *Jehovah Elohim*, to signify that such a redemption is a clear testimony of a true and mighty God. Whether this were laid down only as a peculiar argument to the Jews to keep the Commandments, or it belongs also to us, being grafted in, and become of the same stock with them, I shall not dispute: this is without any controversy that their bondage was typical, and ours spiritual: you see the good things promised in this Covenant.

6. What is the condition of this covenant on our part as we may gather it hence? The condition of this covenant is faith in *Jesus*, which is implied in the promise, *I will be thy God*, or *I am the Lord thy God*: and commanded in the precept built upon it, *thou shalt have me to be thy God*, or *thou shalt have no other God's before me*. But where is faith in Jesus Christ mentioned either in promise or precept? I answer, if it be not expressed, it is very plainly intended, or meant: God is not the God of *Israel*, but in and through the Mediator: neither can *Israel* take God to be their God, but by faith in the Messiah. In the prophets we read frequently these exhortations,; *trust in the Lord, commit thyself unto the Lord, lean upon the Lord, and roll, thy burden upon the Lord*: but what the Prophets exhort unto, that is commanded in this expresse of the Covenant? and who can trust in the Lord, or commit himself to the Lord, or lean upon the Lord, or roll his burden on the Lord, if he be a sinner, unless it be in and through a Mediator? *Israel* must walk before God in all well-pleasing; and the Apostle tells us, that *without faith it is impossible to please God*. But to go further, what is the meaning of this first commandment in the affirmative part, but to *have one God in Christ to be our God by faith*? it is true, there is no mention made of Christ, or faith, but that is nothing; is there is no mention of Love, and yet our Savior discovers and commands it there; when the Lawyer tempted Christ, *Master, which is the great Commandment in the Law*? you know Christ's answer, *thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, this is the first and great Commandment, Mat. 22, 36, 37, 38*. Now as our Savior discovers love there, so in like manner is faith and Christ there the necessary consequents. But you may object, what say we to obedience? is not that rather the condition of this covenant thus shining in the Law?

Indeed the Law and obedience are Correlatives. But in this case we are not to look to the Law as merely mandatory; we gave you the sense of the word, and how it is used as a covenant of grace? remember only this; the Law is considered either more strictly, as it is an abstracted rule of righteousness, holding forth life upon no other terms but perfect obedience; or more largely, as that whole doctrine delivered on Mount *Sinai*, with the preface and promises adjoined: in the former sense it is a Covenant of works? but in the latter sense it is a covenant of grace. — And yet I dare not say, that as the Law is a covenant of grace, it doth

exclude obedience. In some sort obedience as well as faith may be said to be a condition of the covenant of grace; I shall give you my thoughts in this distinction, obedience to all God's commandments, is either considerable as a cause of life, or as a qualification of the subject; in the former sense it cannot be a condition of the covenant of grace, but in the latter sense it may, if by condition we understand whatsoever is required on our part, as precedent concomitant, or subsequent to the Covenant of grace, repentance, faith, and obedience are all conditions; but if by *Condition* we understand whatsoever is required on our part as the cause of the good promised, though only instrumental, why then faith, or belief in the promises of the covenant is the only condition: faith and obedience are opposed in the matter of justification and salvation in the Covenant, not that they cannot stand together in one subject, for they are inseparable united; but because they cannot concur and meet together in one court, as the cause of justification or salvation. Now when we speak of the condition of the Covenant of grace, we intend such a condition as is among the number of true causes; indeed in the Covenant of works, obedience is required as the cause of life; but in the Covenant of grace, though obedience must accompany faith, yet not obedience, but only faith is the cause of life contained in the Covenant.

7. Who was the Mediator of this Covenant? to this we distinguish of a double Mediator, viz. Typical, and Spiritual; *Moses* was a typical, but *Christ* was the spiritual Mediator: and herein was *Moses* privileged above all before him; he was the Mediator of the Old Testament, *Christ* reserving himself to be the *Mediator of a better Covenant*, (i.) of the New Testament. *Moses* received the Law from God, and delivered it to the people, and so he stood a Mediator between God and the people; never was mortal man so near to God as *Moses* was; *Abraham* indeed was called God's friend; but *Moses* was God's favorite; and never was mortal man either in knowledge, love or authority so near unto the people as *Moses* was (which makes the *Jews* (O wonder) to Idolize him to this very day. *Moses* was called in as a Mediator on both parts. 1. On God's part, when he called him up to receive the Law, & all those messages which God sent by him to the people. 2. On the people's part when they desired him to receive the Law; for they were afraid by reason of the fire, and durst not go up into the Mount: mark how he stiles himself as a Mediator: *At that time* (saith he) *I stood between the Lord and you to show you the word of the Lord*: He was God's mouth to them, and he was their mouth to God; and he was a prevailing Mediator on both parts: he prevailed with God for the suspending of his Justice, that it should not break out upon the people; and he prevailed with the people to bind them in Covenant unto God, and to make profession of that Obedience which the Lord required and called for; yet for all this, I call him not a Mediator of Redemption, but Relation: A great deal of difference there is betwixt *Moses* and *Christ*: as 1. *Moses* only received the Law, and delivered it to the people; but *Christ* our true *Moses* fulfilled it. 2. *Moses* broke the Tables, to show how we in our Nature had broken the Law, but *Christ* our true *Moses* repairs it again. 3. *Moses* had the Law only writ in Tables of Stone, but *Christ* writes it in the Tables of our hearts. 4. *Moses* was mere man, but *Christ* is God as well as man: *Moses* was only a Servant in God's House, but *Christ* is a Son; yea, *Christ* is Lord of his own House the Church: *Moses* mediation was of this use, to show what was the true manner of worshipping God, but he did not inspire force and power to follow it; he could not reconcile men to God as of

himself, and therefore it appeared that there was need of another reconciler, viz. the Lord Jesus Christ.

8. What of Christ, and of his death do we find in this manifestation of the Covenant? I answer, 1. In delivering the Law, we find something of Christ: there is a question whether the Lord himself immediately in his own person delivered the Law? and some conclude affirmatively from the Preface, *God spake these words, and said]* and from that passage of *Moses, these words the Lord spake unto all your Assembly in the Mount out of the midst of the fire, — and wrote them on two Tables of Stone, and delivered them unto me.* But others are for the negative, and say, this proves not that they were pronounced or delivered immediately by God; for we find in Scripture, that when the Angels were the immediate persons, yet the Lord himself is reported to have spoken unto men, *Gen. 18.2, 13. Exod. 3.2, 6, 7.* And *Augustine* is resolute, that Almighty God himself in the time of the Old Testament did not spake to the Jews with his own immediate voice, but only by Christ, or by his Angels, or by his Prophets; and for this Ministerial voice of his Angels some produce these Texts: *who have received the Law by the Ordinance of Angels, and wherefore then serveth the Law? it was added because of transgressions till the seed should come, to whom the promise was made, and it was ordained by Angels in the hand of a mediator. And, if the word spoken by Angels was steadfast, &c.* For my part, it hath puzzled me at times, whether of these opinions to take; but others say (and I am now as apt to join with them as with either of the former) that Jesus Christ the second person of the Trinity, to be incarnate, who is called *the Angel of the Covenant, Mal 3.1.* and *the Angel of his presence, Isa. 63.9.* was he that uttered and delivered the Law unto Moses; and to this purpose are produced these Texts, *This Moses is he that was in the Congregation with the Angel, which spake to him in the Mount Sinai.* Now this Angel was Christ, as it is cleared in the following verse; *whom (or which Angel) our Fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.* They would not obey the Angel, but thrust him from them, (i.) they tempted the Angel whom they should have obeyed; and who was that but Jesus Christ? as it is cleared more fully and expressly by the Apostle, *Neither let us tempt Christ as some of them also tempted, and were destroyed of Serpents.* Some of the Learned are of opinion that Christ the Son of God did in the shape of a man deliver the Law. But I leave that.

2. In the Law itself, as it is a Covenant of Grace, we find something of Christ; in the preface he proclaims himself to be our God; and in the first Commandment we are bound to take this God to be our God; and in the second, he gives us a double Reason or Motive to obey; *for I the Lord thy God am a jealous God, I show mercy unto thousands of them that love me and keep my Commandments.* And in the fifth Commandment he gives a promise of long life in *Canaan*, which is either to be looked at as a type of Heaven, or literally, for a prosperous condition here on earth; but howsoever it is by virtue of the Covenant, and as a testimony of God's love; now all these promises are made in Christ: God is not our God but in and through Jesus Christ; God will not show mercy unto thousands, nor unto one of all the thousands of his Saints, but as they are in Jesus Christ: God will not give us long life here, or eternal life hereafter, but in, for, and through the Lord Jesus Christ: what if *Moses* writ not down the word *Christ]* yet certainly *Moses* writ of *Christ]* his words imply *Christ*, as *Christ* himself told the Jews, *Had ye believed Moses, ye would have believed me; for Moses wrote of me;* and as *Philip* told

*Nathanael, we have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, John 1.45. Surely Christ was, if not the only subject, yet the only scope of all the writings of Moses; and therefore in the Law itself you see we find something of Christ.*

3. In the Exposition of the Law, as *Moses* gives it here and there, we find something of Christ. Yea if we observe it, *Moses* brought something more to the expression of Christ, and of the Covenant of Grace, than ever was before: in the first promise it was revealed that Christ should be the Seed of the woman; in the second manifestation of the promise, it was revealed that Christ should be of the Seed of *Abraham*; but in *Moses* writings, and *Moses* time, we learn more expressly that Christ was to be incarnate, and to have his Conversation amongst men: The promise runs thus; *And I will dwell among the Children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongst them; I am the Lord their God.* The same promise is renewed or repeated; *and I will set my Tabernacle amongst you, and my Soul shall not abhor you; and I will walk among you, and I will be your God, and ye shall be my people;* this promise was punctually fulfilled when Christ was incarnate; for then was *the Word made flesh, and dwelt amongst us, John 1.14.* or if it be referred to the habitation of God by his Spirit amongst the spiritual seed of *Abraham*, then it implies the incarnation of Christ, because that was to go before the plentiful habitation of Christ's Spirit in the Saints. Again, *Moses* writing of Christ, *The Lord thy God (saith he) will raise up unto thee a Prophet from the midst of thee, of thy Brethren like unto Me, unto him shall ye hearken.* Was not this a plain expression? *Peter* in his Sermon to the Jews, preacheth Jesus Christ, and he tells the Jews that this *Jesus Christ was preached unto them before:* when before? even in *Moses* time; and for proof he cites this very Text, *For Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren, like unto Me, him shall ye hear in all things, whatsoever he shall say unto you.*

4. In the confirmation of the Law we find something of Christ. It was confirmed by Seals and Sacrifices, &c. What, were all these but a type of Christ, in the formed expression of the Covenant we found the Seal of Circumcision, but now it pleased God to add unto the former another Seal for Confirmation of their Faith, sc, the Passover: and was not this a type of Christ, the immaculate Lamb of God, which taketh away the sins of the world? Again, in this manifestation *Moses* brought in the Priesthood as a settled Ordinance to offer sacrifices for the people: and was not this a type of Christ, our true and unchangeable High Priest? I have sometimes seen the Articles of a believing Jews Creed, collected out of *Moses* Law; as thus, *I believe that the Messiah should die to make satisfaction for sin:* this they saw in their continued bloody Sacrifices, and their deliverance from *Egypt* by the death of a Lamb, taught them no less. 2. *I believe that he shall not die for his own sins, but for the sins of others:* this they might easily observe in every sacrifice, when (according to Law) they saw the most harmless birds and Beasts were offered. 3. *I believe to be saved by laying hold upon his merits:* this they might gather by laying their right hand upon the head of every Beast that they brought to be offered up, and by laying hold on the horns of the Altar, being a Sanctuary or Refuge from pursuing vengeance. Thus we might go on: No question the Death and Resurrection of Christ, the Priesthood and Kingdom of Christ were prefigured and typed by the Sacrifices, and the Brazen Serpent, and the Priesthood of *Aaron*, and the Kingdom of *Israel*: And I cannot

but think that the godly spiritual *Jews* understood this very well; and that these did not rest in Sacrifices or Sacraments, but that by faith they did really enjoy Christ in every of them.

5. In the intention of God's giving the Law we find something of Christ. The very end of God in holding forth the Law, was, that upon the sense of our impossibility to keep it, and of our danger to break it, we should desire earnestly, and seek out diligently for Jesus Christ: to this purpose saith the Apostle, *Christ is the end of the Law for righteousness to everyone that believeth*. Christ is the end of the Law (*i.*) Christ is the end of intention; God by giving so holy a Law, and by requiring such perfect obedience, he would thereby humble and debase the *Israelites*, so that they should earnestly fly to Christ: in this sense *the Law is our School-master to bring us to Christ, that we might be justified by faith*. A School-Master (you know) doth not only whip or correct, but also teach and direct: so the Law doth not only threaten and curse if the work be not done, but it shows where power and help is to be had, *viz.* from the Lord Jesus Christ. If this be so, how much to blame are they, that under pretence of Free-Grace and Christ, cry down the Law? Rather let us cry it up, and this is the way to set up Free-Grace and Christ. Surely he that discovers his defects by the perfect rule of the Law, and whose Soul is embittered and humbled because of those defects, he must needs prize Christ, desire Christ, advance Christ in his thoughts above all the men in the world.

And thus far of the Covenant of Promise as it was manifested from *Moses* to *David*.

#### **SECT. V. Of the Covenant of Promise, as manifested to *David*.**

THE next breaking forth of this Gracious Covenant was to *David*; and in this manifestation, appears yet more of Christ; the expression of it is chiefly in these words. *Although my House be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure.*

For the right understanding of this, we shall examine these Particulars.—

- 1. Who is the Author of this Covenant?
- 2. To whom is the Covenant made?
- 3. What is this, that the Covenant is said *to be made*?
- 4. How is the Covenant ordered?
- 5. Wherein is the Covenant sure?
- 6. Whether is *Christ* more clearly manifested in this breaking forth of the Covenant, than in any of the former?

1. Who is the Author of this Covenant? *David* says, *he hath made it: he (i.) God; the Rock of Israel, the everlasting Rock; The Rock of their Salvation, Psal. 19.5. The Rock of their Strength, Psal. 62.7. The Rock of their Heart, Psal. 73.26. The Rock of their Refuge, Psal. 94.22. Their Rock and their Redeemer, Psal. 19.14.* The Psalmist is frequent and ordinary in this style, to show that God is the mighty, stable and immutable foundation and defense of all the faithful, who fly

unto him, and will trust in him; he is such a Rock as will not shrink nor fail his Creatures; man is unstable, but he is God, and not man, who is the Author of this Covenant.

2. To whom is the Covenant made? why, saith *David*, *He hath made with me an everlasting Covenant; (i.)* either with Christ the Antitype, or else with *David* himself, the type of Christ. To the former sense we have spoken elsewhere; the latter I suppose more genuine; the Covenant indeed was first made with Christ, and then with *David* as a member of Jesus Christ. Some are wholly for a Covenant betwixt God and Christ, and they deny any such thing as a Covenant betwixt God and man; but are not the Testimonies express? *Take heed to yourselves, lest you forget the Covenant which the Lord hath made with you. And, I will make a new Covenant with the House of Israel; and with the House of Judah.* And by name do we not see God Covenanting with *Abraham*, with *Isaac* and with *Jacob*? *Gen. 17.7. Gen. 26.2. Gen 35.12. Levite. 26.42.* And here do we not see God Covenanting with *David*? *I have made a Covenant with my chosen, I have sworn unto David; and once have I sworn by my holiness, that I will not lie unto David, and the Lord hath sworn in truth unto David, he will not turn from it.* Oh take heed of such Doctrines as tend unto Liberty & Licentiousness! the Covenant God's makes with us, binds us faster to God: and if there be no Covenant betwixt God and us, it opens a gap to the looseness of our spirits; for how should we be charged with unfaithfulness unto God, if we have not all entered into a Covenant with God

3. What is this that the Covenant is said to be made? this holds forth to us the freeness of God's entering into Covenant with us: *I will make my Covenant between me and thee*, saith God: or, *I will give my Covenant, I will dispose my Covenant between me and thee*, so it is in the Original. And elsewhere it is plain, *Behold I give unto him my Covenant of peace*: when God makes a Covenant, then he gives the Covenant of Grace unto all that he takes into Covenant with him: *The Lord set his love upon you (said Moses to Isreal) to take you into Covenant with him, not because ye were more in number than other people, but because he loved you, and chose your Fathers;* as noting out the freeness of his love towards them: he loved them: Why? He loved them because he loved them. This freeness of his Grace in giving a Covenant, may appear in these Particulars.

1. In that God is the first that seeks after us, to draw us into Covenant with him; we seek not him, but he seeks us; we choose not him, but he chooseth us; *he loves us first; I am found of them that sought me not: I said, behold me, behold me, unto a Nation that was not called by my name.*

2. In that there is nothing in us, to draw God into a Covenant with us: many a man seeks first after the unmarried Virgin, but then there is Beauty, or there is Dowry, or there is something or other which draws on the man; but there is no such thing in us: this made *David* say, when he heard of God's Covenant with him and his, *Who am I, O Lord God? and what is my Fathers House that thou hast brought me hitherto? — and is this the manner of man, O Lord God? q. d.* O Lord God, thou dealest familiarly with me as a man dealeth with man; or as it is elsewhere, *Thou hast regarded me according to the estate of a man of high degree.* It would make any soul cry out, that deeply weighs the freeness of this Covenant; *Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him?*



3. In that there is enough in us to keep off the Lord from ever owning us; we are as contrary to God as darkness is to light, or as evil is to good: *The carnal mind is enmity against God* (saith the Apostle) *it is not subject to the Law of God, neither indeed can it be*. We are a crooked Generation, that cannot abide the straight ways of the Lord; our whole nature is sinful and corrupt before him, and for the most part when we are most averse and backward, and have least thought of ever seeking after him, then it is that he seeks us, to take us unto himself; thus the Lord called *Saul* when he was Persecuting, and raging, and breathing out slaughter against the Lord, and against his Saints: and thus the Lord called those *Jews* that mocked the Apostles when they spake diverse Languages, *These men are full of new wine*; ay but the next word that they spake, is, *Men and Brethren, what shall we do?* O the free and unexpected Grace of our God!

4. In that we are by nature no better than others that are without God, and *without Covenant*: what makes the difference betwixt us and them, but this free Grace of God? Is there any reason in us why one is taken into a Covenant, and another is not? Nay, I will tell you a wonder; so it pleaseth the Lord, that sometimes God chooseth the worst, and leaves those that are better than they; We read that Publicans and Harlots were taken in, and the righteous Generation which justified themselves, and were justified by others, were passed by: surely God respects none for anything in them; his design is that the freeness of his Grace might be seen in those whom he takes to himself. Hence the Apostle, *God chooseth the foolish things of this world, and the weak things of this world, base and despised things*; whilst in the mean time he passeth by the *wise and mighty*, and things of high esteem, that all men might see, it is the Grace of God, and not anything in man, by which we are taken into Covenant with him.

5. How is the Covenant said to be ordered? The word *ordered* will help us in the Answer: it sets out to us a marshalling, and fit laying of things together, in opposition to disorder and confusson; the *Septuagint* renders it 〈 in non-Latin alphabet 〉, which signifies marshalled, disposed, prepared, set forth, as an Army in comely order: the same word is in *Judge*. 20.22. *And the men of Israel encouraged themselves, and set their Battle again in array*. As we see in an Army, everyone is set in rank and file; so is everything in this Covenant ranked, disposed, ordered, that it stands at best advantage to receive and repel the enemy: a poor Christian that hath a troubled spirit, he sets himself against Free Grace and this everlasting Covenant, he raiseth thousands of objections against it; but now the covenant is *ordered*, it stands like a marshall'd Army to receive him, and repel him. Come, let us see how it is *ordered in all things*. I shall instance only in these particulars: As, —

1. It is well ordered in respect of the Root out of which it grew: This (say Divines) was the Infinite Sovereignty, and Wisdom, and Mercy of God. 1. It was founded in God's Sovereignty; he had a right to do what he would with his fallen Creatures: he might damn or save whom he pleased: *Hath not the Potter Power over the Clay, of the same lump to make one Vessel unto honor, and another unto dishonor?* 2. It was founded in wisdom: The Covenant of Grace was a result of Council; it was no rash act, but a deliberate act with infinite wisdom: God being the Sovereign of all his Creatures, and seeing mankind in a perishing condition, he determined

within himself deliberately to make such a Covenant of Peace, first with Christ, and then with all the Elect in Christ. 3. It was founded in Mercy, (*i e.*) in the goodness of God flowing out freely to one in misery: for mercy, we say, is made up of these two Acts. 1. There must be an Object of Misery. 2. There must be a free efflux of goodness on that Object. Now the Covenant of Grace was founded on these; as, 1. There was an Object of Misery, lost man, wretched man, undone by sin: and, 2. There was an efflux of God's Goodness, his very bowels moved within him, and they could not hold: *I have loved thee, with an everlasting love* (saith God) *therefore with loving kindness have I drawn thee.* Surely this was well ordered; a perplexed soul may have his spirit up in arms against the Covenant of Grace, O, cries the Soul, in its sad condition, *I am miserable, I shall not live, but die, my sins will damn me, I am lost forever.* Why, but see how the Covenant is ordered in respect of the root or rise: it stands like a well marshalled Army to receive, and to repel those doubts: as, 1. God acted in a way of Soveraginty, and cannot God save thee if he will? 2. God acted in a way of Wisdom, and though thou seest no way but one with thee, Death and Damnation; yet cannot infinite wisdom contrive another way? 3. God acted in a way of Mercy, and *O thou afflicted tossed with tempests, and not comforted,* is not infinite Mercy above all thy Misery? Why see, see poor soul how the Covenant repels all thy oppositions in respect of its rise.

2. It is well ordered in respect of the persons interested in it from all eternity, and they are God the Father, and in Jesus Christ his Son; as for the Saints Elect, they were not then, and therefore the Covenant could not be immediately struck with them; now there was great need of this order; for should the Covenant have been made betwixt God the Father and the Elect from all eternity, and that immediately, a troubled soul would have opposed it thus. 1. If it was from all eternity, how then shall I be capable of it? alas my being was not so long since. 2. If it were made with me immediately, then I had some part to perform of mine own Power and Strength; but alas I have failed, I can do nothing: O but now the Covenant is a well ordered Covenant, in these respects: For,

1. Christ hath been from all eternity? and thou, as an Elect Vessel hadst thy being in him, as he was thy Head. 2. Christ is able to perform the Covenant, and being contractor, it lies upon his score to satisfy his Father; he that first made the bargain, must look to fulfill it; and for thy part, if thou dost anything, it must be through him. *Without me ye can do nothing.* Why, see now, see how the Covenant repels all thy oppositions in respect of the Persons interested in it from all eternity; God hath his place, and Christ his place, and Faith his place, and the Sinner his place.

3. It is well ordered in respect of the method of the Articles in their several workings? first God begins, then we come on: first, God, on his part, gives Grace and Glory, and then we, on our parts, act Faith and Obedience: God hath ever the first work; as first, *I will be your God, and then ye shall be my People:* first, *I will take away the stony heart, and give an heart of Flesh,* and then *you shall loath yourselves for your iniquities and for your abominations:* first, *I will sprinkle water upon you,* and then *ye shall be clean from all your filthiness:* first, *I will put my Spirit into you, and cause you to walk in my Statutes,* and then *ye shall keep my Judgments and do them:* first, *I will pour out my Spirit of Grace and supplication upon you,* and then *ye shall mourn as a man mourning*

for his only Son: first, I will do all, and then ye shall do something: A perplexed troubled spirit is apt to cry out, *O! alas I can do nothing; I can as well dissolve a Rock, as make my heart of stone a heart of flesh!* Mark now how the Covenant stands well ordered like an Army: I will do all, saith God, and then thou shalt do something? I will strengthen and quicken you, and then ye shall serve me, saith the Lord.

4. It is well ordered in respect of the end and aim, to which all the parts of the Covenant are referred; the end of the Covenant is the *praise of the Glory of his Grace*: the parts of the Covenant are the Promise and the Stipulation; the Promise is either Principal or Immediate, and that is God and Christ; or secondary and consequential, and that is Pardon, Justification, Reconciliation, Sanctification, Glorification; and the Stipulation on our parts are Faith and Obedience: we must believe in him that Justifies the ungodly, and walk before him in all well pleasing. Observe now the main design and aim of the Covenant, and see but how all the streams run towards that Ocean: God gives himself to the *Praise of the Glory of his Grace*, God gives Christ to the *Praise of the Glory of his Grace*, God gives pardon, justification, sanctification, salvation to the *praise of the Glory of his Grace*; and we Believe, we Obey to the *Praise of the Glory of his Grace*; and good reason, for all is of Grace, and therefore all must tend to the *Praise of the glory of his grace*: it is of Grace that God hath given himself, Christ, pardon, justification, reconciliation, sanctification, salvation to any Soul; it is of grace that we believe; *By grace ye are saved through faith, not of yourselves, it is the gift of God*. O the sweet and comely order of this Covenant! All is of Grace, and all tends to the *praise and glory of this grace*, and therefore it is called a *Covenant of grace*: Many a sweet soul is forced to cry, I cannot believe, I may as well reach heaven with a finger, as lay hold on Christ by the hand of faith; but mark how the Covenant stands like a well marshalled army to repel this doubt; if thou canst not believe, God will enable thee to believe; *to you it is given to believe*: O the Covenant of Grace is a gracious Covenant: God will not only promise good things, but he helps us by his Spirit to perform the condition: He works our hearts to believe in God, and to believe in Christ, all is of Grace, that all may tend to the *praise of the glory of his grace*.

5. Wherein is the Covenant sure? I answer, it is sure in the performance and accomplishment of it. Hence the promises of the Covenant are called *the sure Mercies of David*; not because they are sure unto David alone, but because they are sure, and shall be sure unto all the Seed of David, that are in Covenant with God, as David was: the Promises of God's Covenant are not *Yea and Nay*, various and uncertain, but they are *Yea and Amen*, sure to be fulfilled. Hence the stability of God's Covenant is compared to the firmness and unmovableness of the mighty Mountains; *nay Mountains may depart, and the hills be removed by a Miracle*, but, *my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee*. Sooner shall the Rocks be removed, the Fire cease to burn, the Sun be turned into darkness, and the very heavens be confounded with the earth, than the promise of God shall fail. *The testimony of the Lord is sure*, saith David: Christ made it, and writ it, with his own blood; to this very end was Christ appointed, and it hath been all his work to ensure Heaven to his Saints. Some question whether it be in God's present power to blot a name out of the Book of Life? We say no; his deed was at first free, but now it is necessary, not absolutely, but, *ex Hypothesi*, upon supposition of his eternal Covenant. Hence it is, that the

*Apostle says; If we confess our Sins, He is Faithful, and Just to forgive us our Sins: It is Justice with God, to pardon the Elect's Sins, as the Case now stands. Indeed Mercy was all that saved us primarily; but now Truth saves us, and stands engaged with Mercy, for our Heaven: And therefore, David prays, Send forth Mercy and Truth, and save me. We find it often in the Psalms, as a Prayer of David; Deliver me in Thy Righteousness; and, Judge me according to Thy Righteousness; and, Quicken me in Thy Righteousness; and, In Thy Faithfulness answer me; and, In Thy Righteousness. Now, if it had not been for the Covenant of Grace, surely David durst not have said such a word. The Covenant is sure in every respect; I will make an Everlasting Covenant with you (saith God) even the sure Mercies of David.*

6. Whether is *Christ* more clearlier manifested in this Breaking-forth of the Covenant, than in any of the Former? The Affirmative will appear, in that we find in this Manifestation, these Particulars:—

1. That He was God, and Man, in One Person; *David's* Son, and yet *David's* Lord: *The Lord said unto my Lord, Sit Thou on My Right Hand, until I make Thine Enemies Thy Foot-stool.*

2. That He suffered for us; and in His Sufferings, How many Particulars are discovered? As first, His Cry, *My God, My God, Why hast Thou forsaken Me?* Secondly, *The Jews* Taunts; *He trusted on the Lord, that He would deliver Him; let Him deliver Him if He delight in Him.* Thirdly, The very Manner of His Death; *They pierced My Hands, and My Feet; I may tell all My Bones, they look and stare upon Me: they part My Garments among them, and cast Lots upon My Vesture.*

3. That He Rose again for us; *Thou wilt not leave My Soul in Hell, neither wilt Thou suffer Thine Holy One to see Corruption.*

4. That He Ascended up into Heaven; *Thou hast Ascended on High, Thou hast led Captivity Captive, Thou hast received Gifts for Men.*

5. That He must be King over us, both to Rule and Govern His Elect, and to bridle and subdue His Enemies: *I have set My King upon My Holy Hill of Zion; I will declare the Decree, the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee.— The Lord said unto My Lord, Sit Thou at My Right Hand, until I make Thine Enemies Thy Foot-stool. The Lord shall send the Rod of Thy Strength out of Zion, Rule Thou in the midst of Thine Enemies.*

6. That He must be Priest, as well as King; and Sacrifice, as well as Priest; *The Lord hath Sworn, and will not Repent; Thou art a Priest forever, after the Order of Melchizedek. — Thou lovest Righteousness, and hatest Wickedness; therefore God, Thy God, hath anointed Thee with the Oil of Gladness, above Thy Fellows: (i.e.) Above all Christians, who are thy Fellows, Consorts, and Partners, in the Anointing: Sacrifice and Burnt-Offering Thou wouldst not have; but mine Ear hast Thou bored; Burnt-Offering, and Sin-Offering hast Thou not required. Then said I, Loe I come: In the Volume of the Book it is written of me, That I should do Thy Will, O God. Mine Ears hast Thou bored, or digged open; The Septuagint, to make the Sense plainer, say; But a Body hast Thou fitted me, or prepared for me: Meaning that His Body was ordained, and fitted to be a Sacrifice for the Sins of the World, when other legal Sacrifices were refused as unprofitable. O see, how clearly *Christ* is revealed in this Expressure of the Covenant! It was never thus before.*

And thus far of the Covenant of Promise, as it was manifested from *David* till the *Captivity*.

**SECT. VI. Of the Covenant of Promise, as manifested to *Israel*, about the Time of the Captivity.**

THE great Breaking-forth of this Gracious Covenant was to *Israel* about the Time of their *Captivity*. By reason of that *Captivity* of *Babylon*, *Israel* was almost clean destroyed; and therefore, then it was high time, that the *Lord* should appear like a *Sun* after a stormy *Rain*, and give them some clear *Light* of *Christ*, and of this Covenant of Grace than ever yet. He doth so, and it appears especially in these words; *Behold, the days come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the House of Judah; not according to the Covenant which I made with their Fathers, in the day that I took them by the Hand, to bring them out of the Land of Egypt; which my Covenant they break, although I was an Husband unto them, saith the Lord; but this shall be the Covenant that I will make with the House of Israel: After those days, saith the Lord, I will put my Law in their Inward Parts, and write it in their Hearts; and I will be their God, and they shall be My People; and they shall teach no more, every Man his Neighbor, and every Man his Brother, saying, Know the Lord; for they shall all know Me from the Least of them unto the Greatest of them, saith the Lord; for I will forgive their Iniquity, and remember their Sin no more.* In this Expressure of the Covenant, we shall examine these Particulars:—

- 1. Why it is called a *New-Covenant*?
- 2. Wherein the Expressure of this Covenant doth excel the former, which *God* made with their *Fathers*?
- 3. How doth *God* put the *Law* into our inward *Parts*?
- 4. What is it to have the *Law* written in our *Hearts*?
- 5. How are we taught of *God*, so as not to need any other kind of *Teaching* comparatively?
- 6. What is the *Universality* of this *Knowledge*, in that *All shall know me, saith the Lord*?
- 7. How is *God* said to forgive *Iniquity*, and never more to remeber *sin*?

1. Why is it called a *New Covenant*? I answer; It is called *New*, either in respect of the late and new *Blessings*, which *God* vouchsafed *Israel*, in bringing back their *Captivity* with *Joy*, and planting them in their own *Land* again; or it is called *New*, in respect of the Excellency of this Covenant: Thus the *Hebrews* were wont to call anything Excellent, *New*. *O sing unto the Lord a New Song*, *Psal.* 96.1. that is, an Excellent *Song*: Or it is called *New*, in contradiction to the Covenant of Promise before *Christ* came. In this latter Sense, the very same words here, are repeated in the *Epistle* to the *Hebrews*: *Behold the Dayss come, saith the Lord, when I will make a New Covenant with the House of Israel, and the House of Judah.— In that He saith a New Covenant, He hath made the First Old; now, that which decayeth, and waxeth old, is ready to vanish away.* The *New-Covenant* is usually understood in the latter Sense; it is *New*, because diverse from that which *God* made with the *Fathers* before *Christ*; it hath a new *Worship*, new *Adoration*, a new

Form of the Church, new Witnesses, new Tables, new Sacraments and Ordinances; and these never to be abrogated or disannulled, never to wax *Old*, as the Apostle speaks: Yet in respect of those new Blessings, which God bestowed upon *Israel* immediately after the Captivity, this very Manifestation may be called *New*: And in reference to this; *Behold the Days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the Children of Israel out of the Land of Egypt; but, The Lord liveth, which brought up, and which led the Seed of the House of Israel out of the North-Country, and from all Countries whither I had driven them, and they shall dwell in their own Land.*

2. Wherein doth the Expressure of His Covenant excel the former, which God made with their Fathers? I answer, —

1. It excels in the very Tenor, or outward Administration of the Covenant; for this Covenant, after it once began, continued without Interruption until *Christ*, whereas the Former was broken, or did expire. Hence God calls it a *New-Covenant*;— *Not according to the Covenant, which I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of Egypt, which my Covenant they brake, although I was an Husband unto them, saith the Lord.* In this respect it might be called *New*, or, at least it may be called an *Inchoation of the New*, because it continued till *Christ*, which no other Expressure of the Covenant did before, and so it excelled all the former.

2. It excels in the Spiritual Benefits and Graces of the Spirit. We find, that under this Covenant they were more plentifully bestowed upon the *Church*, than formerly. Mark the Promises: *I will set My Eye upon them for Good, and I will bring them again to this Land; and I will build them, and not pull them down; and I will plant them, and not bluck them up; and I will give them a Heart to know Me, that I am the Lord; and they shall be My People, and I will be their God; for they shall return unto Me with their whole Heart.* — Again, *I will shake all Nations, and the Desire of the Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts: The Silver is mine, and the Gold is mine, saith the Lord of Hosts; the Glory of this latter House shall be greater than of the former, saith the Lord of Hosts. And I will put my Law in their inward parts, and write it in their Hearts, and I will be their God, and they shall be my People, and they shall teach no more every man his neighbor, and every man his Brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their Sins no more.*

3. It excels in the discovery and revelation of the Mediator, in and through whom this Covenant was made: In the former expression we discovered much, yet in none of them was so plainly revealed the time of his coming, the place of his birth, his name, the passages of his nativity, his humiliation and kingdom, as we find them in this. —

1. Concerning the time of his Coming; *Seventy weeks shall be determined upon thy people, and upon thy holy City, to finish the Transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the most holy.*

2. Concerning the place of his Birth: *But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.*

3. Concerning his Name: *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders; and his Name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. — In his days Judah shall be saved, and Israel shall dwell safely, and this his Name whereby he shall be called, the Lord our Righteousness.—Behold a Virgin shall conceive, and bear a Son, and thou O Virgin shalt call his Name Immanuel.*

4. Concerning the passages of his Nativity, that he should be born of a Virgin, *Isa. 7.14.* That at his Birth all the Infants round about *Bethlehem* should be slain. *Jer 31.15.* That *John* the Baptist should be his Prodromus, or forerunner, to prepare his way, *Mal. 3.1.* That he should flee into *Egypt*, and be recalled thence again, *Hos. 11.1.* I might add many Particulars of this kind.

5. Concerning his Humiliation: *Surely he hath born our griefs and carried our sorrows, yet we did not esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes were we healed.—He was oppressed, and he was afflicted, yet he opened not his Mouth.—He was taken from Prison, and from Judgment, and who shall declare his Generation? he was cut off out of from the Land of the Living; for the transgression of my people was he stricken.—It pleased the Lord to bruise him, he hath put him to grief.—Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his Soul unto Death, and he was numbered with the transgressors, and he bare the Sin of many, and made intercession for the transgressors.* One would think this were rather a History than a Prophecy of Christ's sufferings; you may if you will take the pains, see the circumstances of his sufferings, as that he was sold for thirty pieces of silver, *Zech. 11.12.* and that with those thirty pieces of silver there was bought afterwards a Potters field, *Zech. 11.13.* That he must ride into *Jerusalem* before his Passion on an Ass. *Zech. 9.9.* I might seem tedious if I should proceed.

6. Concerning his Kingdom. *Rejoice greatly O Daughter of Zion, shout O Daughter of Jerusalem, behold thy King cometh unto thee; he is Just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass.* Behold a King▪ behold thy King, behold thy King cometh, and he comes unto thee. 1. He is a King, and therefore able. 2. He is thy King, and therefore willing; wonderful Love that he would come, but more wonderful was the manner of his coming: He that before made man a Soul after the Image of God, then made himself a Body after the Image of Man. And thus we see how this Covenant excels the former in every of these respects.

3. How doth God put the Law into our inward parts? I answer, God puts the Law into our inward parts by enlivening or qualifying of a Man with the Graces of God's Spirit, suitable to his Commandment; first, there is the Law of God without us, as we see it or read it in Scriptures; but when it is put within us, then God hath wrought an inward disposition in our minds, that answers to that Law without us; for example, this is the Law without; *Thou shalt*

love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength; To Answer which, there is a promise; *I will circumcise thy Heart, and the Heart of thy Seed, to Love the Lord thy God with all thy Heart, and with all my soul*; now when this promise is fulfilled, when God hath put the affections and grace of Love within our hearts, when the habit of Love is within, answerable in all things to the command without, then is the Law put into our inward parts. Again, this is the Law without, *Thou shalt fear the Lord, and keep his Ordinances, and his Statutes, and his Commandments to do them*: to answer which, there is a promise; *I will make a Covenant with you, and I will not turn away from you to do you good, but I will put my fear into your hearts, and you shall not depart from Me*; now when this promise is accomplished, when God hath put the affection and grace of fear within our hearts, when the habit of fear is within, answerable to that Command without, then is the Law put into our hearts. Surely this is Mercy that God saith in his Covenant, *I will put my Law in their inward parts*; many a time a poor Soul cries out, he is troubled with such and such a lust, and he cannot keep this and that Commandment, he cannot out-wrestle such and such strong inclinations to evil, O but then go to God, and press him with this, *Lord, it is a part of thy Covenant, thou hast said, thou wilt circumcise my heart; thou hast said, thou wilt put thy Law in my inward parts; thou hast said, thou wilt dissolve these lusts, Lord, I beseech thee do it for thy Covenants sake*.—But here's another Question:

How may we know this inward work of Grace, this Law in our inward parts? the best way to satisfy our doubts in this, is to look within; open we the door and closet of our hearts, and see what lies nearest and closest there; that we say is intimate and within a man, which lies next to his heart: *He that loveth Father or Mother more than Me* (saith Christ) *is not worthy of Me*: We know the love of Father and Mother is a most natural thing; it comes not by teaching, but it is in-bred in us as soon as we are born; and yet if we love not Christ more than these, if Christ lie not closer to our hearts than Father or Mother, we are not worthy of Christ; our natural life is a most inward and deep thing in a man, it lies near the heart; *Skin for Skin* (said the Devil once truly) *and all that a man hath will he give for his Life*; but *he that hates not Father and Mother—yea and his own life also* (said Christ) *he cannot be my Disciple*. Hence the Apostle, to express this intimate, inward life of grace, he saith, *I live, yet not I, but Christ liveth in me; the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me*. What an emphatical strange expression is this? *I live, yet not I but Christ liveth in me; q. d.* I live not the life of sense, I breath not bodily breath, that is, comparatively to the life of faith; his very natural life, though inward, is said not to be lived, in respect of his life of grace, which is more inward. And let this serve for resolution to that question.

4. What is it to have the *Law written in our hearts*? This writing contains the former, and is something more; the Metaphor is expressed in these Particulars.—

1. It is said to be written, that there might be something within, answerable to the Law without; it was written without, and so it was written within. This writing is the very same with copying or transcribing. The writing within is every way answerable to the writing without: Oh what a mercy is this, that the same God who writ the Law with his own finger in the Tables of Stone, should also write the same Law with the finger of his Spirit in the Tables



of our Hearts! as you see in a Seal, when you have put the Seal on the Wax, and you take it off again, you find in the Wax the same Impression that was on the Seal: So it is in the hearts of the faithful, when the Spirit hath once softened them, then he writes the Law (*i.e.*) he stamps an inward aptness, an inward disposition on the heart, answering to every particular of the Law; this is that which the Apostle calls *the Law of the mind, I see another Law in my Members warring against the Law of my mind*: Now what is this Law in the mind, but a disposition within, to keep in some measure every Commandment of the Law without? and this is the writing of the Law (or if you will) the copying or transcribing of the Law within us.

2. It is said to be written, that it might be rooted and rivetted in the heart, as when Letters are engraven in Marble; so is the manner of God's writing: if God write, it can never be obliterated or blotted out: Letters in Marble are not easily worn out again; no more are the writings of God's Spirit: Some indeed would have them as writings in dust: but if *Pilate* could say, *What I have written, I have written*; how much more may God? Hence are all those promises of perseverance; *My Covenant shall stand fast with him*, Psal. 89.28. and, *The root of the righteous shall not be moved*, Prov. 12.3. and, *Even to your old Age I am he; and even to hoary hairs will I carry you*, Isa. 46.4. I deny not, but men of glorious gifts may fall away; but surely the poorest Christian that hath but the smallest measure of Grace, he shall never fall away; if the Law be written in our hearts, it still remains there; Grace habitual is not removeable: sooner will the Sun discard its own beams, than Christ will desert or destroy the least measure of true Grace which is a Beam from the Sun of Righteousness.

3. It is said to be *written*, that it might be as a thing legible to God, to others, and to ourselves.

1. To God, he writes it that he may read it, and take notice of it; he exceedingly delights himself in the graces of his own Spirit: and therefore the Spouse after this *writing*, after the planting of his grace in her, she desires him to *come into his Garden, and eat his pleasant Fruits*; *q. d.* Come, read what thou hast written; come, and delight thyself in the graces of thy own Spirit: the only delight that God has in the world is in his Garden, a gracious soul; and that he might more delight in it, he makes it fruitful: and those fruits are precious fruits; as growing from plants set by his own Hand, relishing of his own Spirit, and so fitted for his own taste.

2. The Law is written that it might be legible to others. So *Paul* tells the *Corinthians*, *You are manifestly declared to be the Epistle of Christ*: How manifestly declared? why, *known and read of all Men*. As we are able to read Letters graven in stone, so may others read and see the fruits and effects of this Law written in our Hearts. And good reason; for wheresoever God works the principles of grace within, it cannot but show itself in the outward life and conversation: it is God's promise, first *I will put my Spirit within them*, and then *I will cause them to walk in my statutes*; and it is God's truth, *Out of the abundance of the heart the mouth speaketh*. What the mind thinketh, the hand worketh.

3. The Law is written that it may be legible to ourselves; a gracious heart is privy to its own grace and sincerity, when it is in a right temper: if others may read it by its fruits, How much more we ourselves, who both see the fruits, and feel that habitual disposition infused into us? Nor is this without its blessed use; for by this means we come to have a comfortable evidence both of God's Love to us, and of our Love to God. You see now what we mean by this *writing* of the Law within us.

5. How are we taught of God, so as not to need any other kind of teaching comparatively? I answer.—

1. God teacheth inwardly, *In the hidden part thou hast made me know wisdom*, saith David; and again, *I thank the Lord that gave me counsel, my reins also instruct me in the night season*. The reins are the most inward part of the Body, and the night season the most retired and private time; both express the intimacy of divine teaching; man may teach the brains, but God only teacheth the reins: the knowledge which man teacheth, is a swimming knowledge; but the knowledge which God teacheth, is a soaking knowledge. *God who commanded light to shine out of darkness, hath shined into our hearts*. Mans light may shine into the head, but God's light doth shine into the heart: *His Chair is in Heaven that teacheth hearts*, saith Austin.

2. God teacheth clearly, *Elihu offering himself instead of God to reason with Job*, he tells him, *My words shall be of the uprightness of my heart, and my lips shall utter knowledge clearly*. If ever the Word come home to an heart, it comes with a convincing clearness. So the Apostle, *Our Gospel came unto you, not in word only, but in power, and in the Holy Ghost, and in much full assurance*. The word hath a treble Emphasis, assurance, full assurance, and much full assurance; here is clear work.

3. God teacheth experimentally; the soul that is taught of God can speak experimentally of the Truths it knows. *I know whom I have believed*, saith Paul; I have experienced his faithfulness and all-sufficiency, I dare trust *my all* with him, I am sure he will keep it safe to that day. Common knowledge rests in generals, but they that are taught of God, can say, *As we have heard, so we have seen*; they can go along with every truth, and say, *It is so indeed, I have experienced this and that Word upon my own Heart*. In this case the Scripture is the Original, and their Heart is the Copy of it, as you have heard; they can read over the Promises and Threatenings, and say *Probatum est*. David in his Psalms, and Paul in his Epistles speaks their very Hearts, and feels their very temptations, and makes their very objections: they can *set to their Seal, that God is true*; they can solemnly declare by their lives and conversations that God is true and faithful in his word and promises.

4. God teacheth sweetly and comfortably: *Thou hast taught me*, saith David, and then it follows, *How sweet are thy words unto my taste? Yea, sweeter than the Honey to my Mouth?* He rolled the word and promises as Sugar under his Tongue, and sucked from thence more sweetness than Sampson did from his Honey-comb: Luther said, *he would not live in Paradise if he must live without the Word; but with the Word (said he) I could live in Hell*. When Christ put his hand by the hole of the door to teach the heart, *her bowels were moved, and then her fingers drop upon the handles of the Lock sweet smelling myrrh*, Cant. 5.5. The teachings of Christ left such a blessing upon the first motions of the Spouses heart, that with the very touch of them she is refreshed, her fingers drop myrrh, and her bowels are moved as the very monuments of his gracious teachings; So in Cant. 1.3. *Because of the savor of thy Oynement, thy Name is as an Ointment poured forth, therefore do the virgins love thee*. Christ in Ordinances doth as Mary, open a Box of Oyntments, which diffuseth a spiritual savor in Church-Assemblies, and this o'lie the spiritual Christian feels. Hence the Church is compared to *a Garden shut up; a Fountain sealed*; wicked men are not able to drink of her delicacies, or smell of her sweetness; a

spiritual Sermon is a Fountain sealed up, the spiritual administration of a Sacrament is a Garden enclosed: *Sometimes, O Lord, thou givest me a strange motion, or affection (said Augustine) which if it were but perfected in me, I could not imagine what it should be but eternal life.* Christians! these are the teachings of God, and in reference to this, *we shall no more teach every man his neighbor, and every man his brother, saying, know the Lord.* God's teaching is another kind of teaching than we can have from the hands of men, there is no man in the world can teach thus; and therefore they whom God teacheth, need not any other kind of teaching respectively or comparatively.

6. What is the universality of this knowledge; *They shall all know m<sup>e</sup> from the least of them to the greatest of them, saith the Lord?* The meaning is, that all that are in the Covenant of grace, shall be so taught of God, as that in some measure or other they shall everyone know God inwardly, clearly, experimentally, sweetly and savingly. I know there are several degrees of this knowledge; God hath several Forms in his School: there are *fathers* for experience, *young men* for strength, and *babes* for the truth and being of Grace: as one Star differeth from another in glory, so also is the School of Christ: But here I am beset on both sides. 1. Many are apt to complain, *alas they know little of God!* sweet babes consider, 1. It is free grace you are stars; though you are not stars of the first and second magnitude: it is of the Covenant of grace, that God hath let into your souls a little glimmering, though not so much light as others possibly may have in point of holy emulation (as one notes well) we should look at degrees of grace, but in point of thankfulness and comfort, we should look at the truth▪ and being of grace. 2. If you know but a little, you may in time know more: God doth not teach all his lessons at first entrance; it is true, *The entrance of thy Word giveth Light;* but this is as true, that God lets in his Light by degrees; it is not to be despised if God do but engage the heart in holy desires and longings after knowledge, so that it can say in sincerity, *My Soul breaketh for the longing that it hath unto thy judgments at all times.*

Others on the contrary, ground themselves so learned from this very promise, that they exclude all teachings of men. *The anointing (say they) teacheth us all things, and we need not that any man teach us: and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all, &c.* I answer, the words either relate to the grounds of Religion, and so in Gospel-times Christians need not to be taught in these fundamental points; for now all know the Lord, from the least to the greatest; or else these words are an Hebraism, which deny positively, when they intend it only comparatively, or *secundum quid*, as when God and men are compared together, man is vanity, lighter than vanity, and a very nothing: here is a comparison of knowledge in Gospel-times with the knowledge of *Israel* in those dark times when God brought them out of the Land of *Egypt*; then all was dark, and they were fain to teach one another the very Principles, the Rudiments of Religion, there was very little effusion of God's Spirit in those times; but *in Gospel-times (saith the Prophet) the Spirit of grace and knowledge shall be so abundant, that rather God himself shall be the teacher, than one man shall teach another.* There shall be such exuberancy and seas of knowledge under the new Covenant, above the Covenant made with his people when he brought them out of *Egypt*, that men shall not need to teach one another comparatively; for all shall know the Lord, who are taught of God from the least to the

greatest: *An high-way shall be there, and it shall be called the way of holiness— the wayfaring men, though fools, shall not err therein.*

7. How is God said to *forgive iniquity, and never more to remember Sin?*

For the first, God is said to *forgive iniquity* when guilt of sin is taken away; and for the second, God is said *never more to remember Sin*, in that the Sinner, after pardon, is never more looked on as a Sinner. Is not this the Covenant? *q. d.* I will remove thy Sins, and do them away, as if they had never been; I will blot them out of the Book of my Memory; I will obliterate the Writing, that none shall be able to read it. But you will say, If Sin remain still in the Regenerate, How are they so forgiven, as to be remembered no more? Divines tell us of Two Things in every Sin; there is *macula & reatus*; the Filth, and the Guilt: This Guilt some again distinguish into the Guilt of Sin, which they call the Inward Dignity, and Desert of Damnation; and the Guilt of Punishment, which is the Actual Ordination of a Sinner unto Damnation. Now, in different Respects we say, That Sin remains still in Believers, and Sin doth not remain in Believers: *First*, If we speak of the Filth of Sin, or of the Desert of Damnation; so it remains still: but if we speak of the actual Obligation of a Sinner to Condemnation, so it remains not after Pardon; but the Sinner is as free as if he had never sinned.

But you will say, Is not the Filth of Sin done away, when Sin is remitted? I answer, The Filth of Sin is not done away by Remission, but by Sanctification and Renovation; and because in this Life we have not a perfect inherent Holiness, (Sanctification at best being but Imperfect, and wrought in us by degrees) therefore during this Life, there is something of the Filth of Sin, and especially of the Effects of Original Sin, sticking and still cleaving to us. But, here is our Comfort, and herein lies the sweet of the Promise, that when *God hath pardoned Sin*, He takes away the Guilt, as to Condemnation; He acquits the Sinner of that Obligation; He now looks upon him not as a Sinner, but as a Just Man; and so in this Sense He will forgive, and never more remember his Sin. Ah Christians! Take heed of their Doctrine, who would have Justification an Abolition of Sin in its real Essence, and Physical in-dwelling; let us rather say with Scripture, that all justified Saints must take down their Top-sail, and go to Heaven halting, and that they carry their Bolts and Fetters of in-dwelling sin through the Field of Free-Grace, even to the Gates of Glory: Christ daily Washing, and we daily Defiling, to the end that Grace may be Grace.

I have run through all the manifestations of the Covenant of Grace, as we have them discovered in the *Old-Testament*: And yet, that we may see the better how these things concern us, I shall only propound these *Two Queries* more, and then we have done.

1. Whether is the Covenant of Grace the same for Substance, in all Ages of the World? We answer, *Yea*: The Fathers before *Christ* had but one Covenant, and we another; but the same Covenant of Grace belongs to us both. This appears, in that *first*, they had the same Promise; *secondly*, they had it upon the same Grounds.

1. They had the same Promise; as, *I will be your God, and you shall be My People. And Happy art thou, O Israel, saved by the Lord. And, The Lord is our King, and He will save us.* They had not

only the Hopes of an Earthly Inheritance in *Canaan*, (as some fondly imagine) but of an Heavenly Inheritance in the Kingdom of *God*: And to this purpose, our *Savior* speaks expressly; *Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven.*

2. As they had the same Promise, so they had it upon the same ground that we have; even by Faith in *Christ Jesus*: *Abraham saw My Day*, said *Christ*; and, *Christ is the same Yesterday, and to Day, and for Ever*: He is the same not only in regard of Essence, but also in regard of the Efficacy of His Office, from the Beginning to the End of the World. *We believe* (said *Peter*) *that through the Grace of the Lord Jesus Christ, we shall be saved even as they*: And, *Unto us was the Gospel Preached* (saith *Paul*) *as unto them*. Some may think they had no Gospel, but only the Law, before *Christ*: But, What say you? Have we not observed a Thred of the Gospel, and of the Covenant of Grace, to run through all the *Old-Testament*, from First to Last? And, How plain is the Apostle? *For, this cause also was the Gospel preached also to them that are Dead*. Dead long since; for he speaks of them, who lived in the Days of *Noah*. Nay, the Apostle to the *Hebrews*, gives us a Catalogue of *Old-Testament-Believers*: *By Faith, Abel offered up unto God a more excellent Sacrifice, than Cain*. — *By Faith, Enoch was Translated, that he should not see Death*. — *By Faith, Noah being warned by God, prepared an Ark*. — *By Faith, Abraham, when he was called to go into a Place which he should after receive for an Inheritance, obeyed, and he went out, not knowing whither he went*. — *These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them*. Besides these, he reckons up the Faith of *Abraham, Isaac, and Jacob, and Joseph, and Moses, and Rahab, and Gideon, and Barak, and Samson, and Jephthah, and David, and Samuel, and of all the Prophets*; who through Faith did marvelous things, as it there appears. Surely they had the same Doctrine of Grace as we have; it is the very same for Substance, without any difference.

2. Wherein is the Difference then betwixt the *Old and New-Testament*, or betwixt the Old and New Manner of the Dispensation of the Covenant of Grace?

They are one for Substance; but in regard of the manner of Dispensation, and revealing in the several Times, Ages, States, and Conditions of the Church, there is a difference. I shall reduce all to these Particulars: They are distinguished, —

1. In the Object: In the Old Administration *Christ* was promised; but in the New-Covenant *Christ* is exhibited: It was meet, the Promise should go before the Gospel, and be fulfilled in the Gospel, that so great a Good might earnestly be desired before it was bestowed.

2. In the Federates: Under the Old Dispensation they are compared to an Heir under Age, needing a Gardian, Tutor, or School-master; little differing from a Servant: But in the *New-Testament* they are compared to an Heir come to ripe Years; see *Gal.* 4.1, 2, 3, 4, 5, 6, 7.

3. In the Manner of their Worship: In the *Old-Testament* they were held under the Ceremonial Law; and Oh, What an heap of Ceremonies, Rites, Figures, & Shadows did they use in their Worship! Certainly these declared the Infancy and Non-age of the *Jews*, who being not capable of the high Mysteries of the Gospel, they were taught by their Eyes, as well as their Ears. These Ceremonies were as Rudiments, & Introductions fitted to the gross and weak

Senses of that Church, who were to be brought on by little and little, through such Shadows and Figures, to the true Image, and thing signified: But in the New-Covenant or Testament, our Worship is more spiritual: Our Savior hath told us, That as *God is a Spirit*; so, *They that worship Him, must worship Him in Spirit & Truth. The Hour cometh, and now is* (saith Christ) *when the true Worshippers shall worship the Father in Spirit, and in Truth; for the Father seeketh such to worship Him.*

4. In the Burthen of Ceremonies: Peter calls the Ceremonies of old, *A Yoak, which niether our Fathers nor we* (saith he) *were able to bear.* And no wonder, if we consider. 1. The burden of their costly Sacrifices; if any had but touched an unclean Thing, he must come and offer a Sacrifice; as sometimes a Bullock, and sometimes a Lamb: You that think everything too much for a Minister of Christ, if for every Offence you were to offer such Sacrifices now, you would count it an heavy Burthen indeed. 2. They had long and tedious Journeys to *Jerusalem*; the Land lay more in length than breadth, and *Jerusalem* stood almost at one End of it; and thither *Thrice a Year all the Males were to go and appear before God.* 3. They were tied to the Observation of many Days, the New Moons, and many Ceremonial Sabbaths; and they were restrained from many Liberties, as in Meats, and the like: Oh, What Burthens were upon them! But in the New-Covenant, or Testament, the Yoak is made more easy: We are bound indeed to the Duties of the moral Law, as well as they, yet a great Yoak is taken off from us; and therefore Christ, inviting us to the Gospel, He gives it out thus; *Take My Yoak upon you,* (saith He) *for My Yoak is easy, and My Burthen light.*

5. In the Weakness of the Law of old: The Law then was unable to give Life, to purge the Conscience, to pacify God's Wrath; and therefore, saith the Apostle, *There is verily a dis-annulling of the Commandment going before, for the Weakness & Unprofitableness thereof.* Hence they are called *weak and beggarly Rudiments*; in comparison of the *New-Testament*, there was then a less forcible Influence of the Spirit accompanying that Dispensation of the Covenant: The Spirit was not then given in that large Measure as now; *Because Christ was not then glorified.* It appears in these Particulars:

1. There was less Power of Faith in the Saints, before Christ; when the Doctrine of Faith was more fully revealed, then was Faith itself more fully revealed in the hearts and lives of God's People. *Before Faith came* (saith the Apostle) *we were kept under the Law, shut up unto the Faith, which should afterwards be revealed.* Surely this implies there was a Time, when there was less Faith in God's People; and that was the Time of the Law.

2. There was less Power of Love in the Saints before Christ; according to the measure of our Faith, so is our Love: The less they knew the Loving-kindness of God towards them in Christ, the less they loved. It may be, they were more drawn by the Terrors of the Law, than by the Promises of Grace; and therefore, they had less Love in them.

3. They had a less Measure of Comfort to carry them on in all their Troubles. Christ exhibited, is called *the Consolation of Israel*: and therefore the more Christ is imparted, the more means of Comfort: Hence the Primitive Saints after Christ, are said *to walk in the fear of the Lord, and in the comfort of the Holy Ghost.* Certainly the Spirit was poured in less plenty on the faithful in

the Old Testament, because that benefit was reserved to the times of Christ, who was first to receive the Spirit above measure in his human Nature, and thence to derive Grace to his Saints.

6. In the darkness of that administration of Old, Christ was but shadowed out to the Fathers in Types and Figures, and dark Prophecies, but now we see him *with open Face*. Observe the difference in reference to the person of Christ, and to the Offices of Christ, and to the benefits that come by Christ. 1. Concerning the Person of Christ; it was revealed to them that he should be God, *Isa. 9, 6*. And that he should be man, *Isa. 9.6*. The same verse speaks of a *Child that is born*, and of a *mighty God*. But how he should be God and man in one person, it was very darkly Revealed. 2. Concerning the Offices of Christ; his Mediatorship was Typed out by *Moses*; his Priesthood was Typed out by *Melchizedek* among the *Canaanites*, and *Aaron* among the *Jews*; his Prophetical Office was typed out by *Noah, a Preacher of Righteousness*; his Kingly Office was typed out by *David*: but how dark these things were unto them, we may guess by the Apostles, who knew not he should Die, who dreamed of an earthly Kingdom; and till the Holy Ghost came, were ignorant of many things pertaining to the Kingdom of God. 3. Concerning the Benefits that come by Christ; Justification was signified by the sprinkling of Blood, and Sanctification by the water of Purification, Heaven and glorification by their Land flowing with Oil, Olive, and, Honey: Thus the Lord shown the *Jews* these principal Mysteries, not in themselves, but in Types and Shadows, as they were able to see them from day today: But in the new Covenant Christ is offered to be seen in a fuller view: the Truth, and Substance, and body of the things themselves is now exhibited; Christ is clearly Revealed without any Type at all to be our *Wisdom, Righteousness, Sanctification and Redemption*.

7. In the number of them that partake of the Covenant; at first the Covenant was included in the Families of the *Patriarchs*, and then within the Confines of *Judea*, but now is the partition Wall betwixt Jew and Gentile broken down, and the Covenant of Grace is made with all Nations, *He is the God of the Gentiles also, and not of the Jews only*. Christians! here comes in our happiness; Oh how thankful should we be? that our Fathers for many Hundreds and Thousands of years together should sit in darkness, and that we should partake of this Grace! What? that we that were Dogs before, should now be set at the Children's Table? The very *Jews* themselves hearing of this, are said to *glorify God. When they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted Repentance unto Life*. If they praised God for it, how much more should we do it ourselves? But of that hereafter.

I have now propounded the Object we are to *look unto*; it is *Jesus*, as held forth in a way of Promise or Covenant; in that dark time from the Creation, till his first coming in the Flesh: Our next Business is to direct you in the Art or Mystery of Grace, how you are to *look to Him* in this respect.

## CHAP. II.

**SECT. Of knowing Jesus, as carrying on the great work of our Salvation from the Creation until his first Coming.**

*Looking* comprehends *knowing, considering, desiring, &c.* as you have heard; and accordingly that we may practice.

1. We must *know Jesus* carrying on the great work of our Salvation in the beginning, and from the beginning of the World: Come let us learn what he did for us so early in the morning of this World: He made it for us, and he made us more especially for his own Glory; but presently after we were made, we sinned and marred the Image wherein God made us; this was the saddest Act that ever was; it was the undoing of man, and (without the mercy of God) the damning of all Souls, both of men and women to all Eternity; and, O my Soul, *know this for thyself*, thou wast in the loins of *Adam* at that same time, so that what he did, thou didst; thou wast partaker of his Sins, and thou wast to partake with him in his punishment: but well mayest thou say, *Blessed be God for Jesus Christ*; at the very instant when all should have been, damned, Christ intervened; a Covenant of Grace is made with man, and Christ is the Foundation, in and through whom we must be reconciled unto God: Come soul, and study this Covenant of grace in reference to thyself; had not this been, where hadst thou been? nay, where had all the World been at this day? Surely it concerns thee to take notice of this great Transaction. After man had fallen by Sin, Christ is promised; & that all the Saints might partake of Christ, a Covenant is entered; this at the beginning of the World, was more dim, but the nearer to Christ's coming in the Flesh, the more and more clearly it appeared: Howsoever dimly, or clearly, thus it pleased God in Christ to carry on the great work of our Salvation at that time, *viz.* by a Promise of Christ, and by a Covenant in Christ, and for thy better knowledge of it, study the Promise made to *Adam*, and *Abraham*, and *Moses*, and *David*, and *Israel*. Come Soul, study these several breakings out of the Covenant of Grace; it is worth thy pains, it is *a Mystery which hath been hid from Ages, and from Generations, but now is made manifest to the Saints*. Here lies the first and most firm Foundation of a Christians comfort; if thou canst but study this, and assure thyself of thy part in this, thou art blessed forever; O how incomparably sweet and satisfying is it to a self-studying Christian, to know the faithful engagements of the Almighty God, through that Son of his Loves, in a Covenant of Grace.

**SECT. II. Of Considering Jesus in that Respect.**

2. WE must *consider Jesus* carrying on the the great work of our Salvation in that dark time; it is not enough to study it and know it, but we must seriously muse, and meditate, and ponder, and consider of it, till we bring it to some profitable Issue: This is the *Consideration I mean*, when we hold our thoughts to this or that spiritual subject, till we perceive success, and the work do thrive and prosper in our hands. Now to help us in this, —

1. Consider *Jesus* in the first Promise made to man; *It shall bruise thy head, and thou shalt bruise his heel*. When all men were under guilt of sin, and in the power of Satan; and when thou, my Soul, wert in as bad a case as any other, then to hear the sound of this glad tidings, then to hear of *Jesus*, a Savior, and Redeemer, sure this was welcome News. Come, draw the case



nearer to thyself; thou wast in *Adams Loins*, suppose thou hadst been in *Adams* stead; suppose thou hadst heard the *Voice of the Lord walking in the Garding*, suppose thou hadst heard him call, *Adam, where art thou? Peter, Andrew, Thomas, where art thou? What? hast thou eaten of the Tree whereof I commanded thee that thou shouldst not eat?* Why then Appear and come to judgment, the Law is irrevocable, *in the day that thou eatest thereof thou shalt surely die*; there is nothing to be looked for but death temporal, and death spiritual, and death eternal; O what a fearful condition is this! no sooner to come into the world, but presently to be turned over into Hell? for one day to be Monarch of the World, and of all Creatures in the world, and the very next day to be a slave of Satan, and to be bound hand and foot in a darksome dungeon? for a few hours to live in *Eden*, to enjoy every tree in the Garden, *Pleasant to the sight, and good for food*, and then to enter into the confines of eternity, and ever, ever, ever to be tormented with the Devil and his Angels? It is no wonder if *Adam hid himself from the presence of the Lord God amongst the trees of the Garden*: O my soul, in that case thou wouldest have cried to the Rocks, and to the Mountains, *fall on me, and hide me from the face of him that sitteth on the Throne*. If God be angry, who may abide it? *When the great day of his wrath is come, who shall be able to stand?* And yet despair not, cheer up O my soul? for in the very midst of wrath God is pleased to remember Mercy; even now when all the world should have been damned, a *Jesus* is proclaimed and promised; and he it is that must die according to the Commination; for he is our surety, and he it is that by Death must overcome Death and the Devil; *it shall bruise thy Head*, said God to Satan, *q. d.* Come Satan, thou hast taken Captive ten thousands of souls? *Adam* and *Eve* are now ensnared, and in their loins all the men and women, that ever shall be from this beginning of the world to the end thereof; now is thy day of triumph, now thou keepest Holy-day in Hell; but thou shalt not carry it thus. I foresaw from all Eternity what thou hast done, I knew thou wouldest dig a hole through the comely and beautiful frame of the Creation; but I have decreed of old a Counter-work; out of the seed of the *woman* shall spring a Branch, *and he shall bruise thy head*, he shall break thy Power, he shall tread thy Dominion underfoot, he shall lead thy Captivity Captive, he shall take away sin, he shall point out to Men and Angels the *glory of heaven*, and a new world of free *grace*. In this promise, O my soul, is foulded and wrapped up thy *hope*, thy *heaven*, thy *salvation*; and therefore consider of it, turn it upside down look on all sides of it, view it over and over; there is a *Jesus* in it, it is a field that contains in the bowels of it a precious treasure, there is in it a Savior, a Redeemer, a Deliverer from sin, death and hell: are not these dainties to feed upon? are not these rarities to dwell on in our meditations?

2. Consider *Jesus* in that next promise made to *Abraham*: *I will establish thy Covenant between me and thee, and thy Seed after thee in their generations for an everlasting Covenant, to be a God to thee and to thy Seed after thee*: in respect of this Covenant *Abraham* is called *the Father of the Faithful*, and they which are of the Faith are called the *Children of Abraham*: And O my soul, if thou art in Covenant with God, surely thou dost by Faith draw it through *Abraham*, to whom this promise was made; for *if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise*: Consider, what a mercy is this, that God should enter into a Covenant with thee in the loins of *Abraham*? God made a promise of Christ, and inclusively a Covenant of Grace in his comforting *Adam*; but he makes a Covenant expressly under the name of Covenant, with

*Abraham* and his seed. O muse, and be amazed! What? that the great and glorious God of heaven and earth should be willing to make himself a debtor to us? O my soul think of it seriously; he is in heaven, and thou art on earth, he is the Creator and thou art his Creature: *Ah what art thou! or what is thy Fathers house that thou shouldst be raised up hitherto!* The very Covenant is a wonder; as it Relates to God and us; what is it but a compact, an agreement, a tying, a binding of God and us; When *Jehoshaphat* and *Ahab* were in Covenant, see how *Jehoshaphat* expresseth himself, *I am as thou art, my people as thy people, my horses as thy horses:* So it is betwixt God and us. If once he gives us the Covenant, then his strength is our strength, his power is our power, his armies are our armies, his attributes are our attributes, we have interest in all; there is an offensive and a defensive Language, (as I may say) betwixt God and us; and if we put him in mind of it in all our straits, he cannot deny us. As it was with the Nations allied to *Rome*, if they fought at any time, the *Romans* were bound in honor to defend them; and they did it with as much diligence as they defended their own City of *Rome*; so it is with the people allied to God, he is bound in honor to defend his People, and he will do it if they implore his aid; how else, is it possible God should break his Covenant? will he not stir up himself to scatter his, and our spiritual enemies? Certainly he will. Thus runs the tenor of his Covenant, *I will be a God to thee and to thy seed after thee.* This is the general promise; I may call it the Mother-Promise, that carries all other Promises in its womb; & we find a Jesus in this promise, consider that it is God in Christ that is held forth to us in this phrase, *I will be as a God to thee:* O sweet! Here is the greatest promise that ever was made; Christ God is more than Grace, Pardon, Holiness, Heaven, as the Husband is more excellent than the Marriage-Robe, Bracelets, Rings; the Well and Fountain of Life is of more excellency than the streams; Christ Jesus the objective happiness, is far above a created and formal Beatitude which issueth from him. O my Soul is not this worthy of thy inmost consideration? But of this more in the next.

3. Consider *Jesus* in that promise made to *Moses* and the *Israelites*, *I am the Lord thy God who brought thee out of the Land of Egypt, out of the House of Bondage.* Much hath been said to this Promise before as matter of thy Consideration; but to contract it, consider in the Promise the sufficiency and propriety; 1. Here is sufficiency: it is a promise of infinite worth, an hid treasure, a rich possession, an overflowing blessing which none can rightly value; it is no less than the great, and mighty, and infinite God; if we had a promise of an hundred worlds, or often heavens, this is more than all; heaven indeed is beautiful, but God is more beautiful; for he is the God of heaven: and hence it is that the Saints in heaven are not satisfied without their God; it is a sweet expression of *Bernard*, *As whatsoever we give unto thee, Lord, unless we give ourselves, cannot satisfy thee; so whatsoever thou givest unto us, Lord, unless thou givest thyself, it cannot satisfy us:* and hence it is, that as God doth make the Saints his Portion, so God is the Portion and Inheritance of his Saints. Consider the greatness, the goodness, the all-sufficiency of this promise, *I am the Lord thy God!* No question but *Moses* had many other rich promises from God, but he could not be satisfied without God himself: *if thy presence be not with us, bring us not hence.* And no wonder, for without God all things are nothing; but in the want of all other things, God himself is instead of all: *It is God's alone Prerogative to be an universal good.* The things of this world can but help in this or that particular thing: as Bread

against hunger, Drink against thirst, Cloaths against cold and nakedness, House against wind and weather, Riches against poverty, Physic against sickness, Friends against solitariness: but God is an all-sufficient good; he is all in all both to the inner and outward man. Are we guilty of Sin? there is mercy in God to pardon us. Are we full of infirmities? there is Grace in God to heal us. Are we strong in Corruptions? there is power in God to subdue them in us. Are we disquieted in Conscience? there is that Spirit in God that is the Comforter, that can fill us with Joy unspeakable and glorious: And for our outward man all our welfare is laid up in God, he is *the God of our Life* Psal. 42.8. he is *the strength of our Life*. Psal. 27.1. he is a *quickening Spirit*, 1 Cor. 15.45 Which though it be in regard of the inner man, yet there it is spoken of the inward man, which the Lord shall quicken after death, and doth now keep alive by his mighty power; for in *him we live, and move, and have our being*.

O my Soul, that thou wouldst but ruminare, and meditate, and consider this promise in all thy wants & discontents: when means fail, and the streams run no more, O that thou wouldest then go to the Fountain, where the waters run sweeter, and more sure: for as *Joseph* said to *Pharaoh* *it is not in me, God shall give Pharaoh an answer of peace*: So may Silver and Gold, and such things say to thee, It is not in us; God shall give enough out of himself: have God, and have all: want God, and there is no content in the enjoyment of all: It was the Apostles case *as having nothing, and yet possessing all things*: Surely he lived to God and enjoyed God, and he was an all-sufficient good unto him: God may be enjoyed in any condition, in the meanest, as well as the greatest, in the poorest as well as the richest: God will go into a wilderness, into a prison with his people, and there he will make up all that they are cut short of. Thy discontents therefore arise not from the want of outward means, but from want of inward fellowship with God: and if thou dost not find a sufficiency, it is because thou dost not enjoy him who is thy all-sufficient good: O stir up Faith, and consider the Covenant, think seriously on this promise, *I am God all-sufficient: I am the Lord thy God*.

2. Here is the propriety of Saints, *the Lord thy God*. O what is this, that God is *thy God*? Heaven and Earth, Angels and Men may stand astonished at it: What, that the Great and Mighty God, God Almighty, and God all-sufficient should be called *thy God*! It is observable what the Apostle speaks, *God is not ashamed to be called their God*: Would not a prince be ashamed to take a Beggar, a Runagate, a base and adulterous Woman to be his Wife? But we are worse than so, and God is better than so; sin hath made us worse than the worst of women, and God is better, holier, higher than the best of Princes: and yet God is not ashamed to own us, nor ashamed that we own him as our own, *I am thy God*. It is as if the Lord should say, use me, and all my Power, Grace, Mercy, Kindness, as thine own: go through all my Attributes; consider my Almighty Power, consider my Wisdom, Council, Understanding, consider my Goodness, Truth, Faithfulness: consider my Patience, Long-suffering, Forbearance, all these are thine: as thus, My Power is thine, to work all thy works for thee and in thee, to make passage for thee in all thy straits, to deliver thee out of six troubles and out of seven; my Wisdom is thine, to counsel thee in any difficult cases, to instruct thee in things that be obscure, to reveal to thee the Mysteries of Grace, and the wonderful things contained in my Law: my Justice is thine, to deliver thee when thou art oppressed, to defend thee in thy Innocency, and to vindicate thee from the injuries of men: what needs more? O my Soul,

think of these, & all other God's Attributes: say in thyself *all these are mine*: nay more, think of God in Christ (for otherwise what hast thou to do with God in a Covenant of grace?) and say in thy heart *Jesus Christ is mine, my Savior, my Redeemer, my head, my elder brother*: his doings are mine, and his sufferings are mine, his Life and his Death, his Resurrection and Ascension, his Session and Intercession, all are mine: nay more, if Christ be mine, why then all good things are mine in Christ; I say in Christ, for they come not immediately, but through the hands of a sweet Redeemer; and though he be a man who redeemed us, yet because he is God as well as Man, there is more of God and Heaven, and free-love in all our good things, than if we received them immediately from God: Ravens have their food, and Devils have their being from God by creature-right; but we have all we have from God in Christ by Covenant-right; this surely, this very promise is the main and principal promise of the Covenant; it is the very substance, Soul and life of all: O then how careful shouldst thou be to improve the strength of thy mind, thoughts, and affections on this only subject?

4. Consider *Jesus* in that promise made to *David*, *He hath made with me an everlasting Covenant, ordered in all things, and sure*. 1. *An everlasting Covenant*: consider this in the eternal efficacy, and not in the outward administration? it is Christ that hath built and prepared a Kingdom, that shall never fade, a spiritual and an heavenly Kingdom which shall never cease: and as he hath prepared it, so if thou believest, he hath entered into a Covenant with thy soul to bestow it on thee; it is an everlasting Covenant, and he will give thee everlasting Life. 2. It is *ordered in all things*: the Covenant of grace is so marshalled and ordered, that it stands at best advantage to receive and repel all thy objections. Many and many an objection hast thou raised; how often have such thoughts been in thee? *Oh I am miserable, I shall not live but die, my sins will damn me, I am lost forever!* And again, *If God hath made with me a Covenant, why then have I something to do on my part? for this is the nature of the Covenant, to bind on both parts; but alas I have failed, I can do nothing, I can as well dissolve a Rock as make my heart of stone a heart of flesh, I can as well reach heaven with a finger as lay hold on Christ by the hand of Faith!* Have not such arguings as these been many and many a time in thy heart? O consider how the Covenant is ordered and marshalled in respect of the Author of it, of the Persons interested in it, of the parts of which it consists, of the end and aim to which it refers: and in some of these, if not in all of these, thou wilt find thy Objections answered, removed, routed. 3. It is *sure*: God is not fast and loose in his Covenant? heaven and earth shall pass away, before one jot or tittle of his Word shall fail: consider O my Soul, he both can and will perform his Word; his Power, his Love, his Faithfulness, his Constancy, all stand engaged. What sweet matter is here for a Soul to dwell upon? what needs it go out to other objects, whilst it may find enough here? but especially what needs it to bestow itself upon vain things? O that so much precious sand of our thoughts should run out after Sin, and so little after grace, or after this Covenant of grace!

5. Consider *Jesus* in that new Covenant or Promise which God made with *Israel* and *Judah*, *I will put my Law in their inward parts, and write it in their hearts, and I will be their God and they shall be my People; and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord, for I will forgive their Iniquity, and I will remember their Sins no more*. Oh what an error is

it, that there is no inherent righteousness in the Saints, & there is no grace in the soul of a believer, but only in Christ! is not this the ordinary Scripture phrase? *I will put my Spirit within you: and the water that I shall give you, shall be in you a Well of water springing up into everlasting Life: and the anointing which you have received of him, abideth in you: and Christ in you the hope of glory.* Observe how *the spirit of the Living Creatures was in the Wheels*, so that when the Spirit went, they went, and when the Spirit was lifted up, they were lifted up; even so is the Spirit of Christ, acting, and guiding, and framing and disposing them to move and walk according to his Laws. *The Kingdom of heaven is within you*, saith Christ: and *I delight to do thy Will, O God*, (saith David) *yea thy Law is within my heart.* O my Soul, if thou art in Covenant with God, besides the in-dwelling of the Spirit, there is a certain spiritual Power or Principle of Grace, which Christ by his Spirit hath put into thy heart, enabling thee in some measure to move thyself towards God. And this Principle is sometimes called a new Life, Rom. 6.4. Sometimes a *Living with Christ*, Rom. 6.8. Sometimes a *being alive to God*, Rom. 6.11. Sometimes a *revealing of his son in man*, Gal. 1.15. And sometimes a *putting of the Law into our inward parts, and a writing of the Law within the heart*, Jer. 31.33. O consider of this inward Principle, it is an excellent subject, worthy of thy consideration!

2. *I will be their God, and they shall be my people:* Consider God essentially, and personally, God the Father, God the Son, and God the Holy Ghost, God in himself and God in his Creatures: *this very promise turns over heaven, and earth, and sea, and land, and bread, and cloths, and sleep, and the world, and life, and death, into free grace.* No wonder if God set this promise in the midst of the *Covenant*, as the heart in the midst of the *Body*, to communicate life to all the rest; this promise hath an influence into all other promises; it is the great promise of the new *Covenant*, it is as great as God is, though the heavens, and heaven of heavens be not able to contain him: yet this Promise contains him; God shuts up himself (as it were) in it. *I will be their God*, 2. *They shall be my People* (i.e.) They shall be to me a peculiar People, Tit. 2.14. The word hath this Emphasis in it, that God looks upon all other things as accidents in comparison, and his substance is his People; they are his very Portion: *for the Lord's Portion is his People, Jacob is the Lot of his Inheritance.* They are his treasure, his peculiar treasure: his peculiar treasure above all People: *If ye will obey my voice indeed, and keep my Covenant, then shall ye be a peculiar treasure unto me, and above all people; for all the earth is mine:* Observe O my soul, *all the earth is mine, q. d.* All people is my people; but I have a special interest in my covenanted people, they are only my portion, my peculiar treasure. *Blessed be Egypt my People, Assyria the work of my hands, and Israel mine Inheritance.* I have made all People; *Egypt and Assyria*, and all the world is mine, but only *Israel* is my inheritance: the Saints are those that God satisfies himself in; the Saints are those that God hath set his heart upon; they are children of the high God, they are the Spouse that are Married to the Lamb, they are nearer God in some respects than the very Angels themselves, for the Angels are not in a mystical union so Married to Christ as God's People are. O the happiness of Saints! *I will be their God, and they shall be my People.*

3. *They shall teach no more every man his Neighbor, and every man his Brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord.* Consider of this! O poor Soul, thou complainest many a time of thy weakness, thou knowest

little or nothing: why, see here a Glorious promise; if thou art but in Covenant with God, thou shalt be taught of God, and then thou shalt know God far more clearly than the Jews of old; he will open to thee all his treasures of wisdom and knowledge, he will bestow on thee a greater measure of his Spirit, *so that out of thy belly shall flow Rivers of Living waters.* We say a good Tutor may teach more in a day than another in a week, in a month; now the promise runs thus, *that all thy Children shall be taught of God;* not that private instruction, or public Ministry must be excluded, we know these are appointed under the New Testament, and are subordinate to the Spirits teaching; but that the teachings of God do far surpass the teachings of men, and therefore the knowledge of God under the New Testament shall far surpass that under the old: herein appears the excellency of Christ's prophetic Office, *He is such a Prophet as enlightens every man within, that comes into the World: He is such a Prophet as baptizeth with the Holy Ghost and with Fire: He is such a Prophet as makes men's hearts to burn within them, when he speaks unto them: He is such a Prophet as bids his Ministers, Go, teach all Nations, and I will be with you; and I will make you able Ministers, not of the Letter, but of the Spirit: He is such a Prophet as teacheth inwardly, clearly, experimentally, and sweetly: no man in the world can say this, or do this, but Jesus Christ, the great Prophet of the Church, whom God hath raised up like unto Moses, or far above Moses; Oh my Soul consider if thou art thus taught of God.*

4. *I will forgive their Iniquity, and I will remember their Sins no more.* Consider of this! *Blessed are they whose Iniquities are forgiven, and whose Sins are covered.* Consider O my soul, suppose thy case and thy condition thus: As thou livest under Laws of men, so for the transgression of those Laws thou art called to account; the Judge weighs, and gives an impartial and just judgment, he Dooms thee to the Axe, or Rack, or Wheel; and because of the aggravation of thy Crime, he commands thee to be tortured leisurely, that Bones, Sinews, Lights, Joints might be pained, for twenty, thirty, forty, fifty years; that so much of thy flesh should be cut off every day; that such and such a Bone should be broken, such and such a day; and that by art the flesh should be restored, and the Bone cured again; that for so many years as is said, thou mightest be kept every day dying, and yet never die; that all this while thou must have no Sleep, nor Ease, nor Food, nor Cloathing convenient for thee; that Whips of Iron, Lashes and Scourges of Scorpions, that Racks, Wheels, Cauldrons full of melted Lead, should be prepared instruments of thy continual, horrible, terrible Torments; in this case, suppose a mighty Prince, by an Act of free and special Grace, should deliver thee from this Pain and Torture, and not only so, but should give thee a Life in perfect health, should put thee into a Paradise of Pleasures, where all the honor, acclamations, love, and service, of a world of Men and Angels should await thee, and where thou shouldst be elevated to the top of all imaginable Happiness, above Solomon in the highest Royalty, or Adam in his first Innocency; where not this mercy? wouldest thou not thing it the highest Act of Grace and Love, that any creature could extend to his fellow-creature? and yet O my Soul, all this is nothing but a shadow of grace in comparison of the love and rich grace of God in Christ in the justification of a sinner. If thou hast a right to this promise, *I will forgive thy Iniquity, and I will remember thy sin no more.* Thou art delivered from eternal Death, and thou art entitled to an eternal Kingdom; O know thy blessedness aright! Consider how infinitely thou art engaged to God,

and Christ, and mercy, and free grace! This promise sounds forth nothing but grace and blessing; grace from God, and blessing on us; it is grace, because nothing but grace and mercy can forgive: it is grace, because God, if he will, hath power in his hand to Revenge; he doth not pass by sin as men do offenses, when they dissemble forgiveness; they may forgive, because they have not power to avenge: it is otherwise with God; *To me belongs Vengeance and Recompence*, saith God: He is able to destroy and yet he chooseth to forgive; this is his Name, *strong and gracious*.

O my Soul thou art apt to complain, what? *will the Lord forgive my Sins? What reason hath God to look on me, to Pardon me, to pluck me as a firebrand out of the Fire of Hell? why should God forgive me?* But now consider (if thy heart be humbled) — the Lord will do it. —

1. *Because he delighteth in Mercy*; it is a pleasure to God to forgive Sins: never did we take more pleasure, nor so much pleasure in acting and committing of sin, as he doth in the pardoning of sin; he is *the Father of Mercies*, he delights in mercy as a Father in his Children; it doth him good to see the Fruits of his own mercy, in taking away the sins of his own people.

2. Because it is his purpose which he hath purposed within himself from all Eternity; this was the great design of God (as you have heard) to make his grace glorious in those whom he intends to save; he will have *the praise of the glory of his Grace*: he will not lose his glory; he will be *admired in his Saints*; he will make the World to wonder, when it shall be known what sin hath been committed by them, and pardoned by him. And hence it is that God's people are called Vessels of Mercy, *that he might make known the Riches of his Glory on the Vessels of Mercy*; for, as Vessels are or may be filled up to the brims, so the Vessels of Mercy shall be filled with Mercy, up to the Brim, that the Riches of his Glory in the pardon of Sin, may be seen and known to the wonder of all the world.

3. Because it is his Nature and Inclination to pardon Sin: this appears, 1. In the Proclaiming of his Name, *the Lord, the Lord, Merciful, and Gracious, Long-suffering, abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin*.

2. In his gracious Invitations; *Come unto me*, saith Christ, if sin burden you, I will ease you. 3. In his patience and waiting for Repentance; he waits to this very end that he *might be gracious, and that he may have mercy, for the Lord is a God of judgment*.

4. Because it is his promise to pardon sin; *I, even I, am he that blots out thy transgressions for my own sake, and will not remember thy sins*. This promise of Pardon is one of the great blessings of the Covenant of Grace; you hear the words in this very expresse of it, *I will forgive their Iniquity, and I will remember their sins no more*.

Now come, consider O my soul, of every particular in this gracious Covenant, and O be serious in thy Consideration; surely there is too much expense of thy spirit upon vain, and transitory, and worldly things; alas, alas, thou hast but a short time to live; and the strength of thy mind, that I call for, it is the most precious thing thou hast; O then let the business and activeness of thy mind, let thy inmost thoughts and deep affections be acted and exercised on this Subject; be careful that none of these waters run besides the Mill. If God

and Jesus, and all thy good be included here, why should not thy whole soul be intent on this? Why shouldst thou spend it on the Creature? why shouldst thou be so subject to carnal griefs and fears? surely all these are fitter to be fixed on God in Christ, on *Jesus* in a Covenant of Grace.

**SECT. III. Of Desiring *Jesus* in that respect.**

3. WE must *desire after Jesus*, carrying on the great work of our Salvation in a way of Covenant before his coming in the flesh. It is not enough to know and consider, but we must *desire*. Thus is the order of God's work, no sooner hath his Spirit clearly revealed the goodness of the Promise that we come to know, but the soul considers of it, turns it upside down, views it in all its Excellencies, weighs it in the Ballance of its best and deepest meditation. This done, the Affections begins to stir, and the soul begins thus to reason; *O happy I, that I see the goodness of this gracious Promise; but miserable I, if I come to see this, and never have a share in it. O why not I Lord? Why not my Sins Pardoned? Why not my Corruptions Subdued? Why not the Law Written in my Heart, and put into my inward parts? Why may not I say, my Lord and my God? or I am my Beloveds, and my Beloved is mine? Why not this Covenant established between God and me? Now my Soul thirsts after this as a thirsty Land, my affections hunger after Jesus in a Covenant of Grace: Oh, I would fain be in Covenant with God; for this is all my Salvation and all my desire, 2 Sam. 23.5. —* But here is an Objection. —

The Object of this desire is apprehended as absent and distant; we do not covet those things that we do enjoy; if they are present, we rather rest in them, than move towards them, or desire after them; how then should *David* or any soul already in a Covenant of grace desire after the Covenant; What is this? *He hath made with me an everlasting Covenant, ordered in all things, and sure, for this is all my Salvation and all my Desire.*

It is true, the Object of *desire qua tale*, is something absent, yet not always absent in the whole, but in the parts and degrees of it; the very presence of a good thing, doth in some sort quicken the desires towards the same thing, so far forth as it is capable of improvements or augmentation: As we see in external Riches of the Body, none desire them more eagerly than those that possess them; and the more gracious the Soul is, the more is the heart enlarged in the appetite of a greater measure of Grace; as the putting in of some water into a Pump, doth draw forth more: no man is so importunate in praying, *Lord help my unbelief*, as he that can say, *Lord, I believe*: things may be desired in order to improvement and further degrees of them. Again, things present may be the Object of our *desires* unto continuance; as he that delighteth in a good thing that he hath, he desireth the continuance of that delight; so the soul of a man having a reach as far as immortality, it may justly desire as well the perpetuity, as the presence of those good things it enjoyeth. —

Come then, O my soul, and whet on thy *desires* in every of these respects; as, 1. Desire after thy interest in the Covenant. 2. Desire after thy improvement of the Covenant. 3. Desire after the continuance of thy Covenant-state. 4. Desire after *Jesus* the great business, or the *all in all* in a Covenant of Grace.



1. Desire after thy interest in the Covenant; O say in thyself, *is it thus? is the Lord willing to receive me to his Grace? was that his voice in the streets, how long ye simple ones will ye love simplicity? turn ye at my reproof, behold I will pour out my Spirit unto you? was that his Proclamation, Ho, everyone that thirsteth, come ye to the waters, incline your ear and come unto me,— and I will make an everlasting Covenant with you, even the sure mercies of David? and are these the promises offered in the Covenant, I will put my Law into their inward parts, and I will write it in your hearts, and I will be your God, and ye shall be my People? Oh the Blessed condition of those People that are in Covenant with God! Blessed art thou O Israel, who is like unto thee, a People saved by the Lord; Oh happy is the People that be in such a case, yea, happy is that People whose God is the Lord. But ah! what can I say? no sin like unto my sin, no misery like unto my misery; alas, I am an alien to God, I am separated from his People, I am out of the Covenant; like a poor Prodigal, I die for hunger, whilst those that are in my Fathers house have bread enough: Oh that I were in their condition! never did David long more for the waters of the well of Bethlehem, than my Soul now touched with the sense of Sin, doth desire to be at peace with God, and in Covenant with God; O I thirst, I pant, I gasp after him, I long for Communion, and Peace with him; with my soul do I desire thee in the night, yea, with my Spirit within me do I seek thee early.*

2. Desire after the Improvement of the Covenant; it may be God hath given thee an interest in it, but alas thy hold is so weak that thou scarce knowest the meaning of it; the Lord may answer, but yet he speaks darkly, as sometimes he spake to the woman, *go thy way and Sin no more*; it is a middle kind of expression, neither assuring that her Sin was pardoned, nor yet putting her out of hope but it might be pardoned; so it may be God hath given thee some little ease, but he hath not spoken full peace; go on then and desire more and more after confirmation: say in thine heart, *O Lord thou hast begun to show grace unto thy Servant, but oh manifest to me all thy goodness; thou hast given me a drop, and I feel it so sweet, that now I thirst, and long to enjoy the Fountain; thou hast given me a kiss of thy mouth, and now I pant to be united to thee in a more perfect and consummate marriage; thou hast given me a taste, but my appetite and desire is not thereby diminished, but enlarged; and good reason, for what are these drops, and tastes, but only the first fruits of the spirit? and earnest of the spirit? oh then what are those harvests of Joy? what are those treasures of wisdom, and free grace hid in God? I have indeed beheld a feast of fat things, of fat things full of marrow, of wines on the lees, of wines on the lees well refined; but O what a Famine is yet in my spirit! O Lord I have longed for thy Salvation, I am ready to swoon for further union, and clearer manifestation of my share and interest in this Covenant of grace, come Lord Jesus come quickly.*

3. Desire after continuance of the Covenant-state: many a sweet soul cannot deny but that the Lord hath shown mercy on him, but he fears that he shall not hold out: he feels within such a Power of corruption, such strong temptations, so many lusts, that now he doubts, *O what will become of my poor Soul? what will be the issue of this woeful work? why come now and desire after perseverance: when Peter was ravished on the mount, it is good being here* (says he) *let us build three Tabernacles*; his desire was to have continued there forever; and it was the prayer of Christ in Peters behalf, *I have prayed for thee that thy faith fail not*; what was this Prayer but Christ's vehement desire of Peters continuing in the faith? shall Christ desire, and will not thou desire after thy own perfection? O come with these Pantings, and Breathings after God; put forth thy desires in these or the like expressions, *O Lord thou hast said I will*

*betrotth thee unto me forever; and what means this but that the conjugal love of Christ with a gracious soul shall never be broken? what means this but that the bond of union in a believer to Christ is fastened upon God, and the spirit of God holds the other end of it, and so it can never be broken? 2. O Lord thou hast discovered in thy Word, that this union is in the Father, who hath laid a sure foundation, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his: and that this union is in the Son, who loves his to the end: and that this union is in the spirit who abides in the elect forever. 3. Thou hast discovered, that the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. 4. Thou hast said that the Saints shall be kept by the Power of God. q. d. The special Power I mean to put forth in this world, it is to uphold the spirits of my saints; the special work I have in the world to exercise my power about, it is to keep Christ and the saints together; it is through the power of God that heaven and earth is kept up, but if God must withdraw his Power from the one of these, sooner should heaven and earth fall in pieces, than God would not uphold one gracious soul that hath Union with his Son Jesus Christ. And if these be thy sayings, why then Lord I desire the accomplishment; O fulfil what thou hast said; it would break my heart if ever the Covenant should be broken betwixt me and thee: my desire is towards thee, and the more I enjoy thee, the more and more I desire and pant after thee; my desires are like thyself, infinite, eternal, everlasting desires.*

4. Desire after Jesus, the great business, or *the all in all* in a Covenant of Grace: the most proper object of desire, especially to man fallen, is Jesus Christ: hence it is that a poor sinner under the sense of sin, cries out with the vehemency of desire, *Christ, and none but Christ; give me Christ or I die, I am undone, I am lost forever.* But what is Christ or Jesus to a Covenant of grace? I answer, he is the great business, he is *the all in all*. Christ hath at least a Six-fold relation to the Covenant of grace. 1. As he is more than a creature, he is the Covenant himself. 2. As he deals betwixt parties, he is the messenger of the covenant. 3. As he saw, and heard, and testifieth all, he is the witness of the covenant. 4. As he undertaketh for the parties at variance, he is the surety of the covenant. 5. As he standeth between the contrary parties, he is the Mediator of the covenant. 6. As he signifieth the covenant, and closeth all the Articles, he is the Testator of the covenant. Oh here is abundance of fuel for thy desire to work upon. 1. Consider the fuel, and then set on the flame thy desire,

1. *Christ is the covenant itself. I gave thee for a covenant of the People, for a light of the gentiles. And I will preserve thee, and give thee for a Covenant of the People.* Christ, God and Man, is all the Covenant: 1. Fundamentally, he is the original of the Covenant; the Covenant of grace takes its being and beginning from Christ; he is the covenant-maker, undertaker, manager, dispatcher, he doth everything in the covenant; 2. Materially, the very substance of the covenant stands in this, *I will be their God, and they shall be my People;* now Christ he is both these in himself; he is God unto his People, and he is the People representatively unto God, and before God. 3. Equivalently; many branches or fruits of the Covenant are to be fulfilled to believers in their season, but as soon as ever they are Justified, Christ is said to be the Covenant, as a present pawn or earnest delivered into the hands of a man at the very instant of his justification; and this pawn is of equal value and worth with the whole Covenant when it is fulfilled to the uttermost. Thus Christ in every of these respects is the Covenant itself; he

is very peace, and reconciliation itself, *and this man shall be the Peace when the Assyrian shall come into our Land*. As fire is hot for itself, and all other things hot for it, as they participate of it; so Christ is the Covenant itself, and all we are so far in Covenant to Christ, as we have anything of Christ; want Christ, and want peace, and want the Covenant of grace.

2. Christ is the messenger of this Covenant. *The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the Covenant whom ye delight in*. Christ travels with tidings between parties of the Covenant. 1. He reports of God to us, he commends his Father unto us, *my Father is the husband man; and this is the Fathers will which hath sent me, that of all which he hath given me, I shall lose nothing*; and he commends himself to us, it became the Lord Jesus to commend himself, *I am the bread of Life, I am the Light of the world, I am the Door, I am the good Shepherd*. It is a wonderful thing how Christ is a broker, (as I may say) for Christ; wisdom crieth out, she uttereth her voice in the streets; come, eat of my bread, and drink of my wine which I have mingled: Ministers cannot speak of Christ, and of his Father, as he can do himself. O my Soul to excite thy desires, come, and hear Christ, speak of Christ, and of his Father, and of Heaven, for he saw all. 2. He reports of us to God; he commends us to his Father; *O righteous Father the world hath not known thee, but I have known thee, and these have known that thou hast sent me*. Christ gives a good report of the Saints in Heaven; the Father and the Son are speaking of him (as I may say) behind back, and surely a good report in heaven is of high esteem; Christ tells over Ephraim's prayers behind his back, *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a Bullock unacustomed to the yoke, turn thou me and I shall be turned, thou art the Lord my God: and thereupon God resolves, Is Ephraim my dear Son? Is he a pleasant Child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord*. Happy souls of whom Christ is telling good Tidings in heaven; for he is the Angel of the Covenant.

3. He is the witness of the covenant; he saw, and heard all, *Behold I have given him for a witness to the people*. And he is called *the faithful witness*. *The Amen: The faithful and true witness*. The covenant saith, *The Son of man came to seek, and to save that which was lost*; Amen, saith Christ, I can witness that to be true; the covenant saith, Christ died, and rose again for sinners; Amen saith Christ, *I was dead, and behold I live for evermore; Amen*. There's not anything said in the covenant, but Christ is a witness to it; and therefore we read in the very end of the Bible, this Subscription (as I may call it) in relation to Christ: *He which testifieth these things, saith, surely I come quickly. Amen*.

4. Christ is the Surety of the covenant. *In as much as not without an oath he was made a Priest, — by so much was Jesus made a surety of a better Testament*. The covenant of works had a promise, but because it was to be broken, and done away, it had no oath of God, as this hath; O doubting soul, thou sayest thy salvation is not sure, think on this Scripture, thou hast the oath of God for it; it is a sworn article of the covenant, *Believe in the Lord Jesus, and thou shalt be Saved*; and to this end is Christ a Surety. 1. Surety for God, he undertakes that God shall fulfil his part of the covenant, *Fear not little flock, for it is your Fathers good pleasure to give you the Kingdom*. And all that the Father giveth me, shall come to me, and him that cometh unto me, I will

*in no wise cast out. 2. Surety for us; and to this purpose he hath paid a ransom for us; and giveth a new heart to us; and he is engaged to lose none of us. Those that thou gavest me I have kept, and none of them is lost.*

5. Christ is the Mediator of the covenant: the Apostle calls him *Jesus, the Mediator of the new covenant*: He hath something of God, as being true God; and something of man, as sharing with us of the nature of man; hence he is Mediator by office, and layeth his hands on both parties, as *a days-man doth*; and in this respect he is a friend, a reconciler, and a servant. 1. A friend to both parties, he hath God's heart for man, to be gracious, and he hath man's heart for God to satisfy justice. 2. A reconciler of both parties; he brings down God to a treaty of peace, and he brings up man by a ransom paid, so that he may say unto both, *Father come down to my brethren, my kindred and flesh; and thou my Sister and Spouse come up to my Father, and my Father, to my God, and thy God*. 3. He is a servant to both parties, *Behold my servant, saith God, my righteous servant*. Yea, and our servant, *He came not to be served, but to serve, and to give his life a ransom for many*.

6. Christ is the Testator of the covenant: He died to this very end, that he might confirm the covenant, *Where a Testament is, there must also of necessity be the death of the Testator, for a Testament is of force, after men are dead, otherwise it is of no strength at all, whiles the Testator liveth*. Christ then must die, and Christ's blood must be shed, to seal the covenant of grace; it is not every blood, but Christ's blood that must seal the everlasting covenant, *Heb. 13.20*. And his blood being shed, he is then rightly called the Testator of the covenant.

O what fuel is here to set our desires on flame? come soul, and bend thy *desires* towards Christ, as the Sun-flower towards the Sun, the Iron to the Loadstone, and the Loadstone to the Pole-star; yea, the nearer thou drawest towards Christ, the more and more do thou desire after Christ; true desires never determine or expire: *He that thirsts let him thirst more (saith Bernard) and he that desires let him desire, yet more abundantly*. Is there not cause? O what excellencies hast thou found in Christ? Poor soul, thou hast undone thyself by sin, there's but a step betwixt thee and damnation; but to save thy soul, Christ *comes leaping on the Mountains, and skipping on the Hills*; he enters into a covenant with God; he is the covenant, the Messenger of the covenant, the Witness of the covenant, the Surety of the covenant, the Mediator of the covenant, the Testator of the covenant, the great business, *the all in all* in a covenant of grace; If David could say, *My soul breaks for the longings that it hath to thy judgments at all times*, how mayst thou say, *My soul breaks for the longings that it hath to thy mercies, and my Jesus at all times*? Oh I gasp for grace, as the thirsty land for drops of rain; I thirst, I faint, I languish, I long for an hearty draught of the *Fountain opened to the house of David, and to the inhabitants of Jerusalem*. Oh that I could see Jesus flying through the midst of heaven, with the Covenant in his hand! Oh I long for that Angel of the Covenant; I long to see such another vision as John did, when he said, *And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to Preach unto them that dwell upon the Earth*. What? Is that Covenant in the hand of Christ? and is my name written in that roll? Say Lord; Is my name written on the Heart of Christ? Oh! if I had the glory and possession of all the world, if I had ten thousand worlds, and ten thousand lives, I would lay them all down, to have this poor

trembling soul of mine assured of this: Oh my thirst is insatiable, my bowels are hot within me, my desire after *Jesus* in reference to the Covenant is greedy as the grave, the coals thereof are coals of fire, which hath a most vehement flame.

**SECT. IV. Of hoping in *Jesus* in that Respect.**

WE must *hope in Jesus* carrying on the great work of our salvation in a way of Covenant; now what is hope but a good opinion of enjoying its object; indeed a good opinion is so necessary for *hope*, that it makes almost all its kinds and differences; as it is greater or lesser, so it causeth the strength or weakness, the excess or defect of this passion, *hope*: This good opinion is that which renders *hope* either doubtful, or certain; if certain, it produceth confidence or presumption; presumption is nothing but an immoderate hope without a ground: but confidence is that assurance of the thing hoped for in some measure, as if we had it already in hand. Hence it is that we usually say we have great, and strong, and good hopes, when we would speak them assured; which hath occasioned some to define it thus: *Hope is a certain grounded confidence that the desired good will come*; not to insist on this; all the question is, Whether those promises contained in the Covenant of grace belong unto me? and what are the grounds and foundations on which my *hope* is built? If the grounds be weak, then *hope* is doubtful, or presumptuous; but if the grounds be right, then hope is right, and I may cast Anchor, and build upon it.

In the disquisition of these grounds, we shall only search into those qualifications, which the Scripture tells us they are qualified with, with whom the Lord enters into a Covenant of grace; and these we shall reduce, 1. To the condition of the Covenant. 2. To the promise of the Covenant. As —

1. If thou art in Covenant with God, then hath God wrought in thee that condition of the Covenant, a true, and lively, and soul-saving, and justifying faith. *Believe on the Lord Jesus, and thou shalt be saved. If thou believest, thou shalt be saved.* The promise of life contained in the Covenant is made only to believers; This is so sure a way of trial, that the Apostle himself directs us thereunto, *Examine yourselves whether ye be in the Faith*; Ay, But how shall I examine, for there are many pretenders to faith in these days? Why thus, 1. True faith will carry thee out of thyself into Christ, *I live, yet not I, but Christ liveth in me*; a faithful man hath not his life in himself, but in Christ Jesus: he hath his spiritual being in the Father, and in his Son Jesus Christ; he is joined to the Lord, and is one Spirit; he seeth the Father in the Son, and the Son within himself, and also the Father within himself through the Son; *Know ye not that Christ Jesus is in you, except ye be reprobates? Ye shall know me (saith Christ) that I am in the Father, and you in me, and I in you.* By faith we enjoy the glory of union. *The glory which thou hast given me, I have given them that they may be one even as we are one, I in them, and thou in me*; though we have not the glory of equality, yet we have the glory of likeness; we are one with Christ, and one with the Father by faith in Christ.—2. True faith will carry thee beyond the world; a believer looks on Christ overcoming the world for him, and so by that faith he overcomes the world through him; *This is the Victory that overcometh the world, even your faith*: Hence it is that the Saints are said *To be clothed with the Sun, and to have the Moon under their feet*; when through faith they are clothed with *The Son of Righteousness*, the Lord Jesus; then they trample upon

all sublunary things, as nothing worth in comparison of Christ. 3. True faith is ever accompanied with true love: if once by faith thou apprehendest God's love, and Christ's love to thee, thou canst not but love that God, and love that Christ who loved thee, and gave himself for thee; *We love him, because he first loved us*; he that loveth not God, hath not apprehended God's love to him; if ever God in Christ be presented to thee for thy justification, it is such a lovely object, that thou canst not but love him; *He that loveth not, knoweth not God, for God is love*. 4. True faith purifies the heart, and purgeth out sin; *When God discovers this, that he will heal backsliding, and love freely, and turn away his anger, then Ephraim shall say, What have I anymore to do with Idols?* if ever Christ reveal himself as the object of our Justification, he will be sure to present himself as the pattern of our Sanctification: the knowledge of God's Goodness will make us in love with holiness; *they shall fear and tremble, for all the goodness, and for all the prosperity, that I procure unto them, saith the Lord*: The golden chain of Mercy let down from Heaven, doth bind us faster to the service of our God. 5. Above all, observe the rise: true faith, if it be true, it is ever bottomed upon the sense and pain of a lost condition; spiritual poverty is the nearest capacity of believing; this is faiths method, *be condemned to be saved: be sick and be healed*. Faith is a flower of Christ's own planting, but it grows in no Soul but only on the margin and bank of the Lake of fire and brimstone; in regard there's none so fit for Christ and Heaven, as those who are self-sick, and self-condemned to Hell. *They that be whole, need not a Physician (saith Christ) but they that are sick*. This is a Foundation of Christ, that because the man is broken, and hath not bread, therefore he must be sold, and Christ must buy him, and take him home to his fire-side, and clothe him, and feed him there. I know Satan argues thus, *Thou art not worthy of Christ, and therefore what hast thou to do with Christ?* but Faith concludes otherwise, *I am not worthy of Christ, I am out of measure sinful, I tremble at it, and I am sensible of it, and therefore ought I, and therefore must I come to Christ*; this arguing is Gospel-logic, and the right method of a true and saving-faith: for what is faith, but the act of a sinner humbled, weary, laden, poor, and self-condemned? Oh take heed of their doctrine who make faith to act of some vile person never humbled, but applying with an immediate touch, his hot, boiling, and smoking Lusts, to the bleeding blessed Wounds, and Death of Jesus Christ.

2. If thou art in Covenant with God, then hath God fulfilled in some part the promises of this Covenant to thy Soul: As —

1. Then hath God put the Law into thy inward parts, and writ it in thy heart: look as Indenture answers to Indenture, or as a face in the glass answers to a face, so the conformity of thy heart, and inwards to the Law of God; thou obeyest God's Will, and delightest in that obedience; *Thou sayest with David, I delight to do thy Will O God; yea, thy Law is within my Heart*.

2. Thou hast a covenant-relation to God, and a covenant-interest in God; and thou art by covenant as one of the people of God. Christ hath thy soul, thy body, thy affections, thy love to the very uttermost; God hath a propriety, and a peculiarity in thee; thou art Christ's by Marriage; thou hast past over thyself unto him to be his Jewel, his Spouse, his Diadem, his Crown, his Servant, his Child forever.

3. Then art thou clearly taught to know the Lord; thou knowest him in another manner than thou didst before; *I will establish my Covenant with thee, and thou shalt know that I am the Lord.* There is a double knowledge. 1. A speculative knowledge, and thus men may know much, but they are not affected according to the things they know. 2. A practical knowledge; and thus if we know the Lord, we shall see in him that excellency and beauty, that our Hearts will be affectioned towards him, and we shall be able to say, that we love him with all our Heart, and with all our Soul, and with all our Strength.

4. Then hath God pardoned thy sins, and He will remember thy sins no more? But how should I be assured of that? Why thus, — 1. If thou hast sincerely confessed, bewailed, and forsaken thy sins; *Wash ye, make ye clean, put away the evil of your doings from before mine Eyes, cease to do evil: — And presently it follows, come now, and let us reason together, saith the Lord; though your sins be as Scarlet, they shall be as white as Snow, though they be red like crimson, they shall be as wool.* To the same purpose, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have Mercy upon him; and to our God, for He will abundantly Pardon.* 2. If thy heart, after many storms and troubles be calmed, and quieted through saith in Christ; *Being justified by faith, we have peace with God; What? hast thou peace with God? and hath God stilled thy soul with peace? this is an argument of thy sins pardon —* 3. If thine Heart be singularly inflamed with the love of Christ; the Woman that *Had many sins forgiven her by Christ, she loved him much.* Upon that account she wept, and washed his feet with her tears, and so wiped them with the hairs of her head; she kissed his feet, and anointed them with Ointment, nothing was too good for Christ, who had forgiven her all her sins.— 4. If thy heart, and soul, and all that is within be singularly enlarged to praise God for his pardons; *Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities.* If thine heart feel his pardons, thy mouth will sing his praises; and hereby thou mayest be assured that God hath pardoned all thy sins.

Come now; are these, O my soul, the grounds of thy hopes? a lively faith in Jesus? an accomplishment in some measure of the promises of the Covenant? why, these are the fuel of hope; if this be thy case, act thy hope strongly on Christ, and on the covenant of grace; say not, hope is only of things future, and therefore if I be already in covenant, What need I hope? For whether thou art in covenant or no, it is the main question here; nay, though it be granted that thou art in covenant, and that hope is swallowed up in the complete presence of its object; yet it is not at all diminished, but rather increased by a partial presence. As in massy bodies, though violent motion be weakest in the end, yet natural motions are ever swiftest towards the center: so in the hopes of men, though such as are violent and groundless, prove weaker and weaker, yet those that are stayed and natural (or rather gracious) are evermore stronger and stronger, till they procure the utmost presence and union of their object. The nearer we come to a fruition of a good, the more impatient we are to want it. O then *hope in Jesus!* draw on thy hope yet more and more in this Covenant of grace! be not content only with an hope of expectation, but bring it on to an hope of confidence, or assurance; thou canst not fail if thou hangest thy hope on Jesus: Christ is not fastened as a loose nail, or as a broken rotten hedge in the covenant of grace; he is there *As a nail in a sure place; and they shall hang on him all the glory of his Fathers house; the offspring and the*

*issue; all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. Come soul, thou art a vessel of small quantity, hang all thy weight on Christ, he is a nail that cannot break.*

**SECT. V. Of Believing in Jesus in that Respect.**

5. WE must *believe on Jesus* carrying on this great work of our salvation in a way of covenant. Many a time Satan comes and hurles in a temptation, *What? Is it likely that God should enter into a covenant with thee?* yea, sometimes he so rivets in this temptation, that he darkens all within, and there's no sight of comfort in the soul: O but now believe! now if ever is the season for faith to act; little evidence and much adherence speaks saith to purpose. We read of some who could stay themselves upon the Lord, whiles they walked in darkness upon the margin, and borders of a hundred deaths. David *fears no evil, though he walked through the valley of the shadow of death;* for his faith told him, that *God was with him.* Heman could say, *thy wrath lieth hard upon me, thou hast afflicted me with all thy waves;* sure he thought, God could do no more to drown him; not only a wave or two, but all God's waves were on him, and over him; and yet he believes, *Lord I have called daily upon thee.* Hezekiah's comforts were at an hard pinch. *Mine eyes fail with looking upwards: O Lord I am oppressed;* yet praying argues believing, *Lord undertake for me.* Christ's sense of comforts was ebb and low, when he wept, and cried, that he was forsaken of God; yet then his faith is doubled, as the cable of an Anchor is doubled when the storm is more than ordinary, *my God, my God.*

Poor soul! thou standest wondering at this great condescension of God; *What? That God should enter into covenant with me? What? that God should make such great and precious promises with me? Surely these comforts, and these privileges, are too high for me, or for any soul breathing.* — It may be so; and yet be not discouraged, for God will magnify his grace, and therefore he will do this great thing; all that thou hast to do, and all that God requires of thee, in this case, is only to believe; indeed thou hast no part in Christ, no part in the covenant of grace, if thou wilt not believe; faith is the condition of the covenant of grace; and therefore either believe, or no covenant.

I know it is not easy to believe; nay, it is one of the hardest things under heaven to persuade a soul into faith: *What? Will the great God of heaven make a Covenant with such a wretch as I am? I cannot believe it.* Why, What's the matter? *Ah my sins, my sins, my sins! God is a consuming fire against such, he cannot endure to behold iniquity: little hopes that ever God should enter into a covenant with me.* But to help on, or to allure a soul in, consider, O thou soul, of these following passages.

1. Consider of the sweet and gracious nature of God: that which undoes broken hearts, and trembling souls, it is misconceivings of God: we have many times low, diminishing, exenuating thoughts of God's goodness; but we have large thoughts of his power and wrath: now to rectify these misapprehensions, consider his name, and therein his nature, *the Lord, the Lord, Merciful, and Gracious, Long-suffering, and abundant in Goodness, and Truth, keeping mercy for Thousands forgiving Iniquity, Transgressions, & Sins; and will by no means clear the guilty, visiting the Iniquity of the Fathers upon the Children, and upon the Children's Children, unto the*



*Third and Fourth Generation.* O terrible Text! says the Soul, alas I am guilty of thousands of sins; and if this be his Name I am undone, woe to me and mine, unto the Third and Fourth Generation. But consider again, and in this description of God we shall find an Ocean of Mercy to a Drop of Wrath; a Sea of Oil to an half drop of scalding Lead. For,—

1. God doth not begin, *the Lord, the Lord, that will by no means clear the guilty;* but, *the Lord, the Lord, Merciful, and Gracious, Long-suffering;* this is the first and greatest part of his Name; God is loath to speak in justice, and wrath; he keeps it to the last; m•rcy lies uppermost in God's heart; if the sentence must come, it shall be the last day of the Assize.

2 Many words are used to speak his goodness: *Merciful, Gracious, Long-suffering and abundant in Goodness, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin;* here be six several phrases, to show the Riches of his Goodness, but when he speaks his wrath, what haste makes he over it? there's only two expressions of that; it was a Theam he took no delight in; Judgment is *his Work, his strange Work;*for he doth not afflict willingly nor grieve the Children of Men.

3. There's a difference in the expression; when God speaks of mercy, he expresseth it thus, *abundant in Mercy; keeping Mercy for Thousands.* But in visiting sins, it is not to thousands, but only to the Third or Fourth Generation. Surely *Mercy rejoiceth against Judgment.* God would show Mercy to Thousands, rather than he would destroy three or four.

4. What if by no means God will clear the guilty? stubbornly guilty? yet never will he destroy humble souls that lie at his feet, and are willing to have mercy on his easy terms. *How shall I give thee up Ephraim, how shall I deliver thee O Israel? how shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together, I will not execute the fierceness of Mine anger, I will not destroy Ephraim, for I am God and not Man, the Holy One in the midst of ••ee;* O my soul! why standest thou at a distance with God? Why dost thou fancy a Lion in the way? O b•lieve in God, believe in Jesus! and believe thy portion in this Covenant of grace! have sweet and delightful thoughts of God's nature, and thou wilt not, thou canst not sly from him: some are of opinion that a *soul may fetch more encouragements to believe, from the consideration of God's gracious and merciful nature, than from the promise itself.*

2. Consider of the sweet and gracious nature of Jesus Christ: our thoughts of God are necessarily more strange than of Jesus Christ, because of our infinite distance from the Godhead; but in Christ, God is come down into our nature, and so infinite goodness, and mercy is incarnate; art thou afraid, O my soul, at his name *Jah, and Jehovah!* O remember his name is *Immanuel;* the Lyon is here disrobed of his garment of terror; his rough hair is turned into a soft wool; see thy God disrobed of his terrible Majesty, see thy God is a man, and thy Judge is a Brother; mince *Jehovah* with *Jesus,* and the Serpent wi•l be a rod; O that Balsamy name, *Jesus;* that name that founds healing for every wound, settlement for every distraction, comfort for every sorrow: but here's the misery, souls in distress had rather be poring on hell than heaven; rather frightening themselves with the terrors of justice, than staying themselves with the fl•ggons of Mercy. O my soul, how canst thou more contradict the nature of Christ, and the Gospel-description of Christ, than to think him a destroyer of

men? but wherein appears the gracious nature of Christ? I answer, in his being incarnate, O how could Jesus have manifested more willingness to save, than that the God-head should condescend to assume our nature? surely this is ten thousand times more condescension, than for the greatest King to become a sly, or a toad, to save such creatures as toads and flies. 2. In his tender dealing with all sorts of sinners, he professed that he *came into the world, not to condemn the world, but that the world through him might be saved.* He wept over Jerusalem, saying, *O Jerusalem, Jerusalem, how oft would I have gathered thee as an Hen gathereth her chickens under her wings? but ye would not.* I would, but ye would not And when his Disciples would have had *fire come down from Heaven to consume those that refused him, he reproveth them,* and tells them, *they know not of what spirits they were of.* 3. In his care of his own; not caring what he suffered, so they might be saved. Alas, alas, that the Lord Jesus should pass through a life of misery, to a death more miserable, to manifest openly to the world the abundance of his love; and yet that any soul should suspect him of cruelty, or unwillingness to show mercy! Ah my soul, believe; never cry out, *my sins, my sins, my sins;* there is a gracious nature and inclination in Jesus Christ to pardon all.

3. Consider of that office of saving, and showing mercy, which Christ hath set up; this is more than merely a gracious inclination; Christ hath undertaken and set up an office to seek, and to save that which was lost; to bring home straying Souls to his Father, to be the great Peace-maker between God and Man, to reconcile God to man, and man to God, and so to be the Head and Husband of his People. Is not here a world of encouragement to believe in Jesus? what? to consider him as one who hath made it his office to heal, and relieve, and to restore, and to reconcile? Among Merchants I remember they have an office of security, that if you dare not adventure on Seas, yet there you may be ensured, if you will but put in at that Office: in this manner Christ hath constituted and assumed the office of being a Mediator, the Redeemer, and the Savior of men; he hath erected, and set up on purpose an office of mere love, and tender compassion, for the relief of all poor distressed sinners: if they dare not venture otherwise, yet let them put in at this office. O what jealous hearts have we that will not trust Christ, that will not take the word of Christ without an office of security? surely Christ never so carried himself to any soul, that it need be jealous of his love and faithfulndess, yet this dear husband meets with many a jealous spouse: O my soul take heed of this! Satan hath no greater design upon thee than to persuade thee to entertain hard thoughts of Christ: believe! never say God will not take thee into Covenant, for to this purpose he hath erected an office to save and have mercy.

Consider of those tenders and offers of Christ, those entreaties and beseechings to accept of Christ, which are made in the Gospel. What is the Gospel? or what is the sum of all the Gospel, but this? *O take Christ, and life in Christ, that thou mayest be saved:* what mean these free offers, *Ho everyone that thirsteth come to the waters, and whosoever will, let him take of the Waters of Life freely:* and *God so loved the world that he gave his only begotten Son,* &c. God is the first suitor and solicitor, he first prays the Soul to take Christ. Hark at the door! who is it that knocks there? who is it that calls now, even now? *open unto me my Sister, my Love, my Dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night?* See him through the windows, this can be none but Christ: his sweet language of *Sister, Love, and Dove,*

bespeaks him Christ; his suffering language, that *his head is filled with dew, and his locks with the drops of the Night?* bespeaks him Christ; But hearken the motion he makes to thy Soul; *Soul! consider what price I have given to save thee; this my body was crucified, my hands and feet nailed, my heart pierced, and through anguish I was forced to cry, my soul is heavy, heavy unto death, and now what remains for thee but only to believe? See all things ready on my part, remission, justification, sanctification, salvation; I will be thy God and thou shalt be of the number of my People; I offer now myself and merits, and benefits flowing there-from, and I entreat thee accept of this offer. O take Christ, and Life, and Salvation in Christ* What is this the voice of my beloved? are these the entreaties of Jesus? and O my soul, wilt thou not believe? wilt thou not accept of this Gracious offer of Christ? O consider who is this that proclaimeth, inviteth, beseecheth? if a poor man should offer thee mountains of gold thou mightest doubt of performance, because he is not of that Power; if a covetous rich man should offer thee thousands of silver, thou mightest doubt of performance, because it is contrary to his nature; but Christ is neither poor, nor covetous; as he is able, so his Name is gracious, and his nature is to be faithful in performance; his Covenant is sealed with his blood, and confirmed by his oath, that all shall have pardon that will but come in, and believe: O then let these words of Christ (*whose lips like lilies are dropping down pure myrrh*) prevail with thy soul, say *Amen* to his offer, *I believe, Lord help my unbelief.*

5. Consider of those Commands of Christ, which notwithstanding all thy excuses and pretences, he fastens on thee to believe: *And this is his Commandment, that we should believe on the name of his Son Jesus Christ.* Surely this Command should infinitely outweigh and prevail against all other Countermands of Flesh and Blood, of Satan, Nature, Reason, Sense, and all the World. Why this Command is thy very ground and warrant, against which the very Gates of Hell can never possibly prevail: when *Abraham* had a command too kill his own only dear Son, with his own hand, though it was matter of as great grief as could possibly pierce his heart; yet he would readily and willingly submit to it; how much more shouldst thou obey, when *God* commands no more, but that thou shouldst *believe on the name of his Son Jesus Christ?* There's no evil in this Command; no, no, it comprehends in it all good Imaginable; have Christ, and thou hast with him the excellency and variety of all blessings both of heaven and earth; have Christ, and thou hast with him a discharge of all those endless and easless torments of Hell; have Christ, and thou hast with him the glorious Deity itself, to be enjoyed through him to all Eternity. O then believe in Jesus! suffer not the Devils cavils, and the groundless exceptions of thine own heart to prevail with thee against the direct Commandment of Almighty God.

6. Consider of these Messages of Christ, which he daily sends by the hands of his Gospel-Ministers. *Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye Reconciled unto God.* What a wonder is here! Would not an earthly Prince disdain and hold it in foul scorn to send unto his inferior rebellious slaves for reconcilment? It is otherwise with Christ; he is content to put up at our hands all indignities and affronts; he is glad to sue to us first, and to send his Ambassadors day after day, beseeching us to be reconciled unto him: O incomprehensible depth of unspeakable Mercy, and Encouragement to come to Christ! That I may digress a little, say thou that

readest, wilt thou take Christ to thy Bridegroom, and forsake all others? This is the Message which God hath bid me (unworthy Ambassador) to deliver to thee: the Lord Jesus expects an answer from thee; and I should be glad at heart to return a fit answer to him that sent me; say then, dost thou like well of the Match? wilt thou have Christ for thy Husband? wilt thou enter into Covenant with him? wilt thou surrender up thy Soul to thy God? wilt thou rely on Christ, and apply Christ's merits particularly to thyself? wilt thou believe? for that is it I mean by *taking, and receiving, and marrying of Christ*: Oh happy if I could but Join Christ and thy Soul together this day! Oh happy thou, if thou wouldst this day be persuaded by a poor Ambassador of Christ! Blame me not if I am an importunate Messenger; if ever I hear from thee, let me hear some good News, that I may return it to Heaven, and give God the Glory. Come, say on; art thou willing to have Christ? wouldst thou have thy name enrolled in the Covenant of Grace? shall God be thy God, and Christ thy Christ? wilt thou have the Person of Christ, and all those privileges flowing from the Blood of Christ? sure thou art willing, art thou not? stay then; thou must take Christ on these terms; thou must believe on him (*i e.*) Thou must take him as thy Savior and Lord, thou must take him, and forsake all others for him. This is the true Faith, the condition of the Covenant: O believe in Jesus, and the Match is made, the hands are struck, the Covenant established, and all doubts removed.

**SECT. VI. Of loving Jesus in that respect.**

6 WE must *love Jesus*, as carrying on this great work of our Salvation in a way of Covenant. I know Love is reckoned as the first and fundamental Passion of all the rest; some call it the first springing and out-going affection of the Soul; and therefore I might have put it in the first place, before Hope or Desire; but I choose rather to place it in this Method, as (me thinks) most agreeing (if not to the order of Nature, yet) to the Spiritual workings, as they appear in my Soul. When a Good is propounded<sup>d</sup> first I *desire*, and then I *hope*, and then I *believe*, and then I *love*. And some describing this *spiritual love*, they tell me, *it is an holy disposition of the heart, arising from Faith*. But to let these niceties pass for a Spiders web (curious, but thin) certain it is that I cannot believe all these transactions of God, by Christ in a Covenant-way for me, but I must needs love that God, & love that Christ who hath thus firstly & freely loved my soul; go on then O my Soul, put fire to the harth, blow on thy little spark, set before thee *God's Love*, and thou canst not but love; and therein Consider, 1. The Time. 2. The Properties. 3. The Effects of God's love. 1. For The Time; He Loved thee before the World was made: hast thou not heard? and wilt thou ever forget it? were not those ancient Loves from all eternity admirable, astonishing, ravishing Loves? 2, He Loved thee in the very beginning of the world: was not the promise expressed to *Adam* intended for thee? as thou sinnedst in his loins, so didst thou in his loins receive the Promise, *It shall bruise thy head*: And not long after, when God established his Covenant with *Abraham* and his Seed, wast not thou one of that Seed of *Abraham*? *If ye are Christ's, then are ye Abraham's Seed, and heirs according to the Promise*. 3. He loves thee now more especially, not only with a Love of benevolence, as before; but with a love of complacency: not only hath he struck Covenant with Christ, with *Adam*, with *Abraham* in thy behalf, but particularly and personally with thyself; and O what Love is this? If a woman lately conceiving, love her future fruit; how much more doth she love it when it is born and embraced in her Arms? So if God loved thee

before thou hadst a being, yea before the world or any Creature in it had a being, how much more now? O the height, and depth, and length and breadth of this immeasurable Love! O my Soul, I cannot express the Loves of God in *Christ* to thee; I do but draw the Picture of the Son with a coal, when I endeavor to express God's love in *Christ*.

2. For the properties of this Love: 1. God's Love to thee is an eternal Love. He was thinking in his eternity of thee in this manner, *At such a time there shall be such. Man and such a Woman living on the earth: in the last times such a one (I mean thou that readest, if thou believest) and to that Soul I will reveal myself, and communicate my loves; to that soul I will offer Christ, and give it the hand of Christ to lay hold on Christ; and to that purpose now I write down the Name in the Book of Life, and none shall be able to blot it out again.* Oh eternal Love! Oh the blessed transactions between the Father and the Son, from all eternity to manifest his Love to thy very Soul!

2. God's love to thee is a choice Love; it is an elective, separating Love: when he passed by and left many thousands, then, even then he sets his heart on thee: *Was not Esau Jacob's brother? saith God, yet I loved Jacob, and hated Esau.* So, wert not thou such an ones Brother, or such an ones Sister that remained wicked and ungodly? wert not thou of such a Family; whereas many, or some are passed by, yet *God hath loved thee, and pitched his Love on thee:* Surely this is choice Love.

3. God's Love to thee is a free Love: *I will love them freely,* saith God, *And the Lord did not set his Love upon you, and choose you, because ye were more in number than any people, — but because the Lord loved you;* there can be no other reason why the Lord loved thee, but because he loved thee. We use to say, this is a woman's reason, *I will do it because I will do it;* but here we find it is God's reason, though it may seem strange arguing; yet *Moses* can go no higher, he loved thee, why? because he loved thee.

God's love to thee is the Love of all relations: look what a friends Love is to a friend, or what a Fathers Love is towards a Child, or what an Husbands Love is towards a Wife; such is God's Love to thee; thou art his Friend, his Son, his Daughter, his Spouse; and God is thy All in All.

3. For the Effects of his Love: 1. God so Loves thee, as that he hath entered into a Covenant with thee. O what a Love is this? tell me, O my soul, is there not an infinite disparity betwixt God and thee? He is God above, and thou art a Worm below: *He is the High and lofty one that inhabiteth eternity, whose Name is Holy:* and thou art less than the least of all the Mercies of God: O wonder at such a condescension! that such a Potter, and such a Former of things should come on terms of bargaining with such clay as is guilty before him! Had we the tongues of Men and Angels, we could never express it!

God so loves thee, as that in the Covenant he gives thee all his Promises? Indeed what is the Covenant but an accumulation, or heap of Promises? As a cluster of stars makes a Constellation; so as a mass of promises concurrereth in the Covenant of Grace; where-ever *Christ* is, clusters of divine promises grow out of him; as the motes, rays and beams are from the Sun. I shall instance in some few. As, —

1. God in the Covenant gives the world. *All is yours, whether Paul, or Apollo, or Cephas or the World, 1 Cor. 3.22. First seek the Kingdom of God, and his righteousness, and all these things shall be added unto you.* These temporary blessings are a part of the Covenant which God hath made to his People; *It is he that giveth thee Power to get wealth, that he may establish his Covenant which he sware unto thy Fathers.* Others, I know, may have the World, but they have it not by a Covenant-right; it may be thou hast but a little, a very little of the world; well, but thou hast it by a Covenant-right, and so it is an earnest of all the rest.

2. As God in the Covenant gives thee the world, so in comparison of thee and his other Saints, he cares not what becomes of all the world. *I loved thee, saith God, therefore will I give men for thee, and people for thy Life:* If the case be so, that it cannot be well with thee, but great evils must come upon others, kindred, people and nations, *I do not so much care for them, saith God, my heart is on thee, so as in Comparison of thee, I care not what becomes of all the world:* O the love of God to his Saints!

3. God in the Covenant pardons thy sins; this is another fruit of God's love: *Unto him that loved us, and washed us from our sins by his own blood;* it cost him dear to pardon our sins; even the heart-blood of *Christ:* such were the transactions betwixt God and Christ: if thou wilt take upon thee to deliver souls from sin (saith God to his Son) thou must come thyself, and be made a Curse for their Sin: Well (saith Christ) thy will be done in it; though I lose my Life, though it cost me the best blood in my heart, yet let me deliver them from sin: This exceedingly heightens *Christ's* Love, that he should foresee thy sin, and that yet he should Love. Many times we set our Love on some outward unthankful Creatures, and we say, could I but have foreseen this untowardness, they should never have had my Love: but now the Lord did foresee all thy sins, and all thy ill requitals for love, and yet it did not once hinder his love towards thee, but he puts this in the Covenant, *I will forgive their Iniquities, and remember their sins no more.*

4. God in the Covenant gives thee Holiness and Sanctification. *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you:* this Holiness is our excellency in the eyes of Men and Angels: this is the Crown and Diadem upon the heads of Saints: whence *David* calls them by the name of *excellent ones.* Holiness is a *Spirit of Glory,* 1 Pet. 4.14. it is the delight of God: as a Father delights himself in seeing his own Image in his Children, so God delights himself in the Holiness of his Saints: God loved them before with a love of benevolence and good-will, but now he loves them with a love of complacency: *The Lord takes pleasure in those that fear him; the Lord takes pleasure in his People.* Holiness is the very Essence of God, the Divine Nature of God: O what is this, that God should put his own nature into thee? *You are partakers of the Divine Nature.* O what a love is this that God should put his own Life into thee? that he should enable thee to live the very same life that he himself lives? remember that piece of the Covenant, *I will put my Law into their inward parts, and write it in their hearts.*

5. God in the Covenant gives thee the knowledge of himself: it may be thou knewest him before: but 'tis another kind of knowledge that God now gives thee than thou hadst before. When God teaches the Soul to know him, it looks on God with another eye: it sees now

another beauty in God than ever it saw before: for all that knowledge that it had before, bred not love: only Covenant-knowledge of God works in the Soul a true Love of God. But how doth this Covenant-knowledge work this Love? I shall tell you my own experiences: I go through all the Virtues, Graces and Excellencies that are most amiable: and I look in the Scriptures, and there I find them in God alone: if ever I saw any excellency in any man, or in any Creature, I think with myself, there is more in God that made that Creature: *He that made the Eye, shall not he see?* And so he that made that Loveliness, is not he Lovely? Now when by these Mediums I have presented God thus lovely to my Soul, then I begin to feel my heart to warm. As when I conceive such an *Idea* of a man, that he is of such a carriage, behavior, disposition, that he hath a mind thus, and thus framed, qualified and beautified, why then I love him; so when I apprehend the Lord aright, when I observe him as he is described in his Word; when I observe his doings, and consider his workings, and learn from all these together a right *Idaea*, opinion or apprehension of him, then my will follows my understanding, and my affections follow them both; and I come to love God, and to delight in God. O here's a sweet knowledge! surely it was God's Love in Christ to put this blessed Article into the Covenant of *grace*; *They shall all know me from the least of them unto the greatest of them, saith the Lord.*

6. God in the Covenant of *grace* gives thee his Son. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Nay more, as God hath given thee his Son, so he hath given thee himself. O my Soul, wouldest thou not think it a marvelous love, if God should say to thee, *Come Soul, I Will give thee all the World for thy Portion; or that I may give thee a testimony that I love thee, I will make another world for thy sake, and I will make thee Emperor of that world also.* Surely thou wouldst say, God loves me dearly; ay but in that God hath given thee his Son, and given thee himself, this is a greater degree of Love. Christi•ns! stand amazed; Oh what love is this to the Children of men! Oh that we should live to have our ears filled with this sound from Heaven! *I will be a God to thee and to thy Seed after thee, I am the Lord thy God; I will be their God, and they shall be my People.* O my Soul, where hast thou been? rouse up, and recollect, and set before thee all these passages of God's Love in *Christ*; are not these strong attractives to gain thy love; what wilt thou do? canst thou choose to love the Lord thy God? shall not all this love of God in *Christ* to thee constrain thy love? It is the expression of the Apostle, *The Love of God constrains us*: God in *Christ* is the very Element of Love, and whither should Love go but to the Element? Air goes to Air, and Earth to Earth, and all the Rivers to the Sea: every Element will to its proper place: Now God is Love, and whither should thy Love be carried, but to this Ocean, or Sea of Love? *Come my Beloved* (said the Spouse to *Christ*) *let us get up early to the vineyards, let us see if the Vines flourish, whether the tender grapes appear; there will I give thee my Loves*: The flourishing of the Vine, and the appearing of the tender *grapes* are the fruits of the *graces* of God in the Assemblies of his Saints; now wheresoever things appear, whether in Assemblies, or in secret Ordinances, then and there (saith the Bride) *will I give thee my Loves*; when thou comest to the Word, Prayer, Meditation, be sure of this, to give *Christ* thy Love: What? doth *Christ* manifest his presence there? is there any abounding of his *graces* there? O let thy Love abound: by how

much more thou feelest God's Love towards thee, by so much more do thou love thy God again: many sins being forgiven, how shouldst thou but Love much?

**SECT. VII. Of joying in Jesus in that respect.**

WE must joy in *Jesus* as carrying on the great work of our Salvation in a way of Covenant. I know our joy here is but in part; such is the excellency of Spiritual joy, that it is reserved for Heaven; God will not permit it to be pure and perfect here below: and yet such as it is (though mingled with cares and pains) it is a blessed duty; it is the light of our souls: and were it quite taken away, our lives would be nothing but Horrour and Confusion: O my Soul, if thou didst not hope to encounter joy in all thy Acts, thou wouldst remain languishing and immovable, thou wouldst be without action and vigor, thou wouldst speak no more of *Jesus*, or of a Covenant of *grace*, or of God, or *Christ*, or Life, or *glory*. — Well then go on O my Soul, and joy in *Jesus*; if thou lovest him, what should hinder thy rejoicing in him? It is a Maxim, that as Love Proceeds, so if there be nothing that retains the Appetite, it always goes from Love to Joy. One motion of the Appetite towards good is to be united to it, and the next Appetite towards good is to enjoy it: now Love consists in union, and joy in fruition; for what is fruition, but a joy that we find in the possession of that thing we love? Much ado there is amongst Philosophers concerning the differences of Love and Joy. Some give it thus; As is the motion of fluid Bodies which run towards their Center, and think to find their rest there; but being there, they stop not, and therefore they return, and scatter themselves on themselves, they swell and overflow: So in the passion of Love, the Appetite runs to the beloved Object, and unites itself to it, and yet its motion ends not there; for by this passion of joy, it returns the same way; again it scatters itself on itself, and overflows those Powers which are nearest to it; by this effusion the soul doubles on the Image of the good it hath received, and so it thinks to possess it more; it distills itself into that faculty, which first acquainted it with the knowledge of the Object, and by that means it makes all the parts of the Soul concur to the possession of it. Hence they say, *That joy is an effusion of the Appetite, whereby the Soul spreads itself on what is good, to possess it the more perfectly.*

But not to stay in the inquiry of its Nature, O my Soul, be thou in the exercise of this Joy; Is there not cause? come see, and own thy Blessedness; take notice of the great things the Lord hath done for thee. As,— 1. He hath made a Covenant with thee of temporal mercies; thou hast all thou hast by free-holding of Covenant-Grace: thy Bread is by Covenant, thy sleep is by Covenant, thy safety from Sword is by the Covenant, the very tilling of thy Land is by a Covenant of Grace, *Ezek. 36.34*. O how sweet is this? Every Crum is from Christ, and by virtue of a Covenant of Grace.

2. He hath made a Covenant with thee, of spiritual mercies; even a Covenant of Peace, and Grace, and Blessing, and Life for evermore; God is become thy God, he is all things to thee; he hath forgiven thy sins, he hath given thee his Spirit, to lead thee, to sanctify thee, to uphold thee in that state wherein thou standest; and at last he will bring thee to a full enjoyment of himself in Glory, where thou shalt bless him, and rejoice before him with joy unspeakable and full of glory. O pluck up thy heart, lift up thy head, strengthen the weak hands and the feeble knees; serve the Lord with gladness and joyfulness of Spirit, considering the day of



thy Salvation draweth nigh. Write it in Letters of Gold, that *thy God is in Covenant with thee, to love thee, to bless thee, and to save thee.* Yet a little while, and he that shall come will come, and receive thee to himself, and then thou shalt fully know what it is to have God to be thy God, or to be in Covenant with God. I know these Objects rejoice not every heart; a man out of Covenant, if he look on God, he is a consuming fire: if on the Law, it is a Sentence of Condemnation; if on the Earth, it brings forth Thorns by reason of sins; if on Heaven, the Gate is shut; if on the Signs in Heaven, Fire, Meteors, Thunder, strike in him a terror. But O my Soul, this is not thy case: a Man in Covenant with God, looks on these things with another eye; if he look on God, he saith, This is my Father; if on Christ, this is my elder Brother; if on Angels, these are my Keepers; if on Heaven, this is my House; if on the Signs of Heaven, Fire, Meteors, Thunder, these are but the effects of my Fathers Power; if on the Law, the Son of God hath fulfilled it for me; if on Prosperity, God hath yet better things for me in store; if on Adversity, Jesus Christ hath suffered much more for me than this; if on the Devil, Death, and Hell, he saith with the Apostle, *O Death! where is thy Sting? O Grave! where is thy Victory?* Come poor soul, is it not thus with thee? what? art thou in Covenant with God, or art thou not? If yet thou doubtest, review thy grounds of hope, and leave not there, till thou comest up to some measure of assurance: but if thou art persuaded of thy Interest, O then rejoice therein; is it not a Gospel-duty to *rejoice in the Lord, and again to rejoice?* The Lord is delighted in thy delights: he would fain have it thy constant frame and daily business to live in joy, and to be always delighting thyself in him.

This one Promise, *I am the Lord thy God*, is enough to cause thy appetite to run to it, and to unite itself to it by Love; and to scatter itself on it, and to overflow those powers of the Soul that are nearest to it, that every part of the Soul may concur to the possession of it. *Bless the Lord, O my Soul* (saith David) *and all that is within me bless his holy Name.* So rejoice in the Lord, O my Soul, and all that is within me, rejoice in the Name of God. This is true joy, when the soul unites itself to the good possessed in all its parts: And was there ever such an object of true joy as this? Hark, as if Heaven opened, and the voice came from God in Heaven; *I will be a God to thee, and to thy Seed after thee: I am the Lord thy God; and I will be thy God.* What? doth not thy heart leap in thy bosom at this sound? John the Baptist leaped in his mothers womb for joy, at the sound of *Mary's* Voice; and doth not thy soul spring within thee at this voice of God? O wonder! some can delight themselves in sin; and is not God better than sin? Others more refined, and indeed sanctified, can delight themselves in remission of Sin, in Grace, Pardon, Holiness, Fore-thoughts of Heaven; how exceedingly have some gracious hearts been ravished with such thoughts? But is not God, the objective happiness, the Fountain-blessedness, more rejoicing than all these? Why? Dear soul if there be in thee any rejoicing faculty, now awake, and stir it up; it is *the Lord thy God* whom thou art to rejoice in; it is he whom the glorious spirits joy in: it is he who is the top of Heavens joy, their exceeding joy: and it is he who is thy God as well as their God. Enough! enough! or if this be not enough, hear thy Duty as the Lord commands thee: *Rejoice in the Lord*, Phil. 3.1. *Be glad ye Children of Zion, and rejoice in the Lord your God*, Joel 2.23. *Rejoice in the Lord all ye Righteous, for praise is comely for the upright*, Psal. 33.1. *Rejoice in the Lord ye Righteous, and give thanks at the remembrance of his holiness*, Psal. 97.12. *Let all those that put their trust in thee rejoice, let them ever*

*shout for joy, because thou defendest them; let them also that love thy Name be joyful in thee, Psal. 5.11. Let the Righteous be glad, let them rejoice before God, yea let them exceedingly rejoice, Psal. 68.3. Glory ye in his holy Name, let the heart of them rejoice that seek the Lord, Psal. 105.3. Let Israel rejoice in him that made him, let the Children of Zion be joyful in their King, Psal. 149.3. Be glad in the Lord, and rejoice O ye Righteous, and shout for joy all ye that are upright in heart, Psal. 23.11. O what pressing Commands are these?*

**SECT. VIII. Of calling on Jesus in that respect.**

1. WE must *call on Jesus*, or on God the Father in and through *Jesus* in reference to this gracious Covenant: Now this calling on God contains Prayer and Praise.

1. We must pray: we must use Arguments of Faith challenging God, *Turn thou me, and I shall be turned: Why? for thou art the Lord my God.* This Covenant is the ground on which all Prayers must be bottomed; the Covenant we know contains all the Promises, and what is Prayer but Promises turned into Petitions? Thus prayed the Prophet *Jeremy, Do not abhor us for thy Names sake, do not disgrace the Throne of thy Glory, remember, break not thy Covenant with us.—Why? Art not thou he the Lord our God?* And thus prayed the Prophet *Isaiah, Be not wroth very sore, neither remember iniquity forever, behold we beseech thee; and why so? we are all thy People: q. d.* Everyone doth for its own: the Prince for his People, the Father for his Children, and the Shepherd for his Sheep: and will not God do for his own in covenant with him? Be thy soul in the saddest desertion, yet come and spread the Covenant before God: A Soul in the greatest depth, swimming on this Covenant of Grace, it keeps it from sinking; whence Christ in his blackest, saddest hour, prayed thus, *My God, my God, why hast thou forsaken me?* Be thy Soul in trouble for sin and prevailing corruption: yet go to God, and plead his Promise and Covenant: say as *Johoshaphat, Lord, I am so born down by the power of my sin, that I know not what to do, only mine eyes are unto thee; O do thou subdue mine iniquities.* Be thy soul troubled for want of strength to do this or that duty; yet go to God and Christ in the Covenant of Grace, and say, *Lord thou knowest I have no strength of myself, I am a barren Wilderness, but thou hast entered into a Covenant of Grace with me, that thou wilt put thy Law into my inward parts, thou wilt cause me to keep thy judgments, and do them.* Ezek. 36.27. As sometimes thou saidst to *Gideon; I have sent thee, therefore I will be with thee,* Judge. 6.16. Many are apt to set upon their duties in their own strength; but Oh my soul, look thou to the promise of Grace, and of the Spirit, and put them in suit, and allege them unto Christ. Many are apt to work out their sanctifications by their Watchfulness, Resolutions, Vows, Promises made unto God; but alas, were there not more help in God's Promises which he makes to us, than in our Promises which we make to him, we might lie in our pollutions forever. O here's the way; in every want, or strait, or necessity, fly to God and Christ, saying, *Thou art our Father, and we are thy People, O break not thy Covenant with us.* I confess strong expressions and affections are good in Prayer, but surely strength of Faith in the Covenant of God is the greatest strength of our Prayer.

Here it may be some Soul will object, O if I were assured that I were in Covenant with God, thus would I pray: but alas, I am a Stranger, an Alien, and so have been to this very day, I have no part in the Covenant.

I Answer, If thou art not actually in Covenant, yet thou mayest be in Covenant in respect of God's purpose and gracious intention. Howsoever, to encourage all to seek unto God, consider these Particulars.—

1. The Freeness of the Promise in this Covenant of Grace; *Come and buy Wine without Money or Money-worth, come, and drink of the Waters of Life freely.*

2. The extent of the Promise in this Covenant of Grace: *I will pour out my Spirit upon all flesh;* hence the Gospel is compared to a Feast, and God invites universally: *As many as you find, bid to the Marriage.* As persons are in estate, so they invite, and so they feast: now Christ is a great King over all the Earth; he hath one House that will hold all; he hath one Table that will hold all: yea, he hath one Dish that will serve all; and answerably he invites all: *Ho everyone that thirsteth.*

3. The forwardness of Christ, that gives to everyone that asketh, according to his Promise. *Hadst thou but asked* (said Christ to the Samaritan Woman) *I would have given thee living water.* Mark here the occasion of Christ's words; Christ being weary and thirsty by reason of his Journey, he asked of the Woman a Cup of water to drink; no great matter; he asks but a Cup of water, and the Woman stands at the Well-side where was water enough; yet she gives not, but stands wondering that he being a Jew should ask water of her that was a Samaritan; well, saith Christ, thou deniest me a Cup of cold water, being weary and thirsty, but hadst thou asked of me, I would have given thee water of Life. Wonderful! Christ is more ready to give water of Life, the very Spirit of God, to a poor sinner, than we are to give a cup of common water to a thirsty Soul. Go then, thou that hast denied the least mercy and kindness to Christ in any of his Members, yet seek Grace from him, *O look up unto Jesus!* ask his Spirit, entreat him to make thy heart new within thee; plead the promise of his Covenant, and wait in hope.

2 We must praise: 1. If we would have the blessing, let us seek it with the same mind that God offers it (*i.e.*) with a purpose and desire to have Grace exalted; thus Moses sought pardon to this very end, that his mercy might appear; *If thou wilt pardon their sin, thy mercy shall appear]* and we shall be thankful unto thee for it; so the words are made out by expositors, which in the text are either passionately or modestly suspended. These are prevailing requests with God, when we plead for the Glorifying of his own Grace. *Father, Glorify thy Name,* said Christ; and presently there comes a voice out of the Cloud, *I have Glorified it, and I will Glorify it again.* 2. If we have the blessing already, then be sure to ascribe the Glory unto him, that hath made good his promise unto us: *who is a God like unto thee, who passest by the transgressions of the remnant of thy Heritage?* We should make the praise of his grace to ring through the world, that Heaven and Earth might take notice of it, and wonder at the grace that hath been shown us. *I will mention the loving kindness of the Lord, and the Praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the House of Israel, which he hath bestowed on them, according to his Mercies, and according to the multitude of his loving Kindnesses.* See how the Prophet mentions the kindnesses, the loving kindnesses, the multitude of his loving kindnesses; the goodness, and the great goodness of God; he could hardly get off it; he would have God and Grace to have all the Glory: O my Soul, hath God entered thee into a

Covenant of Grace? why then *bless the Lord O my soul, and all that is within me, bless his holy Name*; But of this more anon.

**SECT IX. Of Conforming to Jesus in that respect.**

9 WE must conform to Jesus, in reference to this Covenant of Grace: *We are changed by beholding, into the same Image*. If we look unto Jesus in this respect, this Look will have such an influence upon us, that we shall conform to Jesus. But wherein consists this Conformity? I answer, in these several particulars:

1. God in Christ offers his Covenant to us; so we through Christ should embrace his Offer.
2. God in Christ keeps Covenant with us; so we through Christ should be careful to keep Covenant with him.
3. God in Christ hath highly honored us as we are his People: so we through Christ should highly honor him as he is our God.

1. God in Christ offers a Covenant of Grace to us; so we through Christ should embrace this gracious Offer. His Offers have appeared from first to last: as, 1. *To Adam*. 2. *To Abraham*. 3. *To Moses*. 4. *To David*. 5. *To Israel*, and to *Judah*. Take notice of it in that great promise of the Covenant, *I will be thy God: q. d. Come Soul, if thou wilt but have me, I am thine, here I offer myself, my son, my spirit, Justification, Sanctification, Adoption, Salvation: whatsoever I am, or whatsoever I have, all is thine, if thou wilt but accept of me: Look over all this wide, wide world, and if there be anything in it that can please thy soul; and when thou hast gone through all the world, then come and take a view of me, and see me in my glory, beauty and excellency; view me in my Attributes, and see if thou findest not enough in me worthy of thy acceptance: all this, and more than this, nay more than eye can see, or ear can hear, or heart can conceive I offer to thee, if thou wilt but have me; Loe, I will be thy God*. So Christians! God is first with us, he is the first mover, he begins with us before we begin with him: *I will bring them* (saith God) *into the bond of the Covenant*. Now in this let us conform; doth he offer? O let us embrace the offer! doth he lead the way? O let us follow him step by step in that very way as he goes before us! Let us not prescribe unto God, let not us presume to appoint the Conditions of the Covenant; let us not seek to wind about the Promise of Grace to our own Mind and Will: let us not say, *We will have it thus, thus and thus it shall be or else we will admit of no conditions of peace*: But, O come, take God and Christ upon his own Terms; submit to that way of the Covenant, and to those conditions of peace which the Lord prescribeth; why? this is to conform to his gracious offers. There is much of this offer of Christ and conforming to Christ, and therefore give me leave to enlarge. As in the offer God usually scatters some little seeds of Faith in the hearts of those that he will bring to himself; so it is worth the while to observe the work of Faith in receiving and accepting of this gracious offer; only I shall not herein limit the Lord; but I will show what some conceive the most usual and ordinary course of Faiths working, and of the souls conforming to Jesus Christ in its closing with Christ. As thus—

1. Faith hearing the great things proposed in the Covenant of Grace, it stirs up in the heart a serious consideration of their blessed condition, that are in covenant with God; *Blessed art*

*thou O Israel, a People saved by the Lord—What Nation in the Earth is like thy People, even like Israel, whom God went to redeem for a People unto himself?* Time was, (saith the Soul) that I counted the proud blessed, and the rich blessed, and the honorable blessed; time was when I placed my blessedness in other things, as in Riches, Preferments, Favor, Credit with men; but now these are become vile, and things of no value; Faith makes us change our voice, and to speak as the Psalmist, *Blessed are the People whose God is the Lord.*

2. Faith stirs in the heart a longing desire after this condition; good being believed, cannot but be desired and longed for; Desire naturally springs from the apprehension of any good being made known; hence Faith (we say) is both in the understanding and in the will; as it is in the understanding, it opens the eye to see, and clearly to discern the Blessing of the Covenant; as it is in the will, it pursues and desires the attaining of the Grace revealed; nor are these desires faint desires, but very earnest, eager, violent; sometimes it is called a *thirsting after God*; and sometimes a *panting after God*; and sometimes a *gasping after God*: it is such a desire as cannot be satisfied by anything without God himself.

3. Faith stirs in the heart some hope to enjoy this condition; I say *some hope*; for Faith being as yet in the Bud, or in the Seed, though its desire be strong, yet hope of obtaining is but feeble and weak; hence Faith is taken up with many thoughts: fain would the Soul be joined to Christ, but being as yet dismayed with the sense of Sin, it stands like the Publican, afar off; as yet Faith can scarce speak a word to God, only with *Jonah*, it can *look towards his holy Temple*. As a poor weak babe who lies in the Cradle sick, and weak, and speechless, only it can look towards the Mother for help; the cast of the eye expresseth in some sort what it would say; thus Faith being weak, it would speak to God, but it cannot, or dares not; only it hath its eye towards Heaven; as *Jehoshaphat* sometimes said, *Our eyes are towards thee*. It feels a need, and fain would have; but sense of unworthiness, and the sense of the Law strikes such a fear into the heart, that it dares not come near. Consider *Israel's Case*, and we shall find it parallel to this: God proclaims on the Mount, *I am the Lord thy God*: what was this, but God's offer to be in Covenant with *Israel*? and yet the terror of the Thunder was so great, that *Israel* durst not come near: a poor Soul hearing the Lord to offer himself to be in Covenant in him, *Come soul, I am the Lord thy God*. Why alas it dares not come near: *What am I the Lord? or what is my Fathers House, that I should enter into a Covenant with the most high God?* The Soul is unquiet within itself, it is hurried to and fro, and finds no rest; it hears of Peace with God, but feels it not; there is much ado with the Soul to sustain its hope; only Faith sets the mind again and again to consider the promises, invitati•••, and all other encouragements which God hath given in his Word.

4. Faith stirs in the heart some resolves to go to God's Throne, and to sue for Grace; Faith speaks within as they did, *Who can tell whether the Lord will return?* And, *it may be the Lord God of Hosts will be gracious to the remnant of Joseph*. So, *Who can tell?* saith the Soul; *It may be the Lord will*, saith the Soul: and this begets some resolves as those Lepers in *Samaria* knew they were sure to perish, if they sate still; therefore they resolved to try whether the *Aramites* would save them: Or as *Esther*, knowing all was undone if she would not stir, she would try whether the King would hold out his Golden Scepter: So the poor Soul, knowing there is no

way but perishing, if it continue in its Natural State, therefore it resolves to go to God: *Doth the Lord say, Seek my Face? Why,thy Face Lord will I seek.—Doth the Lord say, Come unto Me? Why, Behold Lord, I come unto Thee; for Thou art the Lord our God.* And now, the Soul betakes itself unto God, it sends up Complaints of itself, it laments its own sinful Rebellions, it puts out a whole Volley of Sighs, Groans, and strong Cries towards Heaven; it confesseth with Grief and bitter Mourning, all its former Iniquities; it smites, with Repenting *Ephraim*, upon its Thigh; it lies down at God's Foot-stool, it puts its Mouth in the Dust; it acknowledgeth God's Righteousness if He should condemn, and cast off forever; and yet withal, it pleads for Grace, that it may be accepted as one of His: It says unto God; *Lord, I have nothing to plead, why Thou mayest not Condemn me; but if Thou wilt receive me, Thy Mercy shall appear in me: O let Thy Mercy appear, take away all Iniquity, and receive me graciously.* Thus the Soul lies at God's Throne, and pleads for Grace.

5. As Faith is thus earnest in suing to God for Grace, so it is no less vigilant and watchful in observing what Answer comes from the Lord; even as the Prisoner at the Bar, not only cries for Mercy, but he marks every Word which falls from the Judges Mouth, if anything may give him Hope; or as *Benhadad's* Servants lay at catch with the King of *Israel*, to see if they could take occasion by anything which fell from him, to plead for the Life of *Benhadad*: So the poor Soul that is now pleading for Life and Grace, it watcheth narrowly, to see if anything may come from God, any Intimation of Favor, any Word of Comfort, that may tend to Peace. *O let me hear Joy and Gladness.—I will hear what the Lord will say; for He will speak Peace unto His People.*

6. As Faith waits for an Answer, so accordingly it demeans itself.

1. Sometimes God answers not, and Faith takes on, and follows God still, and cries after Him with more Strength; as resolving never to give over, till the Lord either save or destroy: *Nay*, if the Lord will destroy, Faith chooseth to die at God's Feet; as when *Joab* was bidden to come forth from the Horns of the Altar, and to take his Death in another Place; *Nay*, (saith *Joab*) *but I will die here*: Or, as when *Christ* saw no Deliverance come in His Agony, *He Prayed more earnestly*: So a poor Soul, in the Time of its Agony, when it is striving as for Life and Death, if Help come not at first Call, it prays again, and that more earnestly. Faith is very urgent with God; and the more slack the Lord seems in answering, the more earnest is Faith in plying God with its Prayers: It will wrestle with God, as *Jacob* with the *Angel*; it will take no Denyal, but will crave still: *Bless me, even me also; O send me not away without a Blessing!*

2. Sometimes God answers in part; He speaks as it were out of a Dark Cloud; He gives some little Ease, but He speaks not full Peace: In this manner He speaks to the Woman; *Go thy way, and sin no more*: He doth not say; *Go in Peace, thy Sin is forgiven thee*; No, no; but, *Go thy way, and sin no more*. Hereby Faith usually gets a little Strength, and looks after the Lord with more Hope; It begins to plead with God, as *Moses* did; *O Lord, Thou hast begun to show Grace unto Thy Servant; go on, Lord, to manifest unto me all Thy Goodness*. Here Faith takes a little hold on the Covenant of Grace: It may be the Hand of Faith is feeble, shaking and trembling; yet it takes a little Hold, it receives some Encouragement, it finds that its former Seeking is not in vain.

3. Sometimes God answers more fully and satisfactorily; He applies some Promise of Grace to the Conscience by His Spirit; He lets the Soul feel & taste the Comforts of *himself*, or of such and such a Promise, more effectually than ever before: *Fear not, (saith God) for I am thy God.* Here Faith waxeth bold, and with a glad Heart entertains the Promise brought Home unto it. The Apostle calls this the *Embracing of the Promises*: Now, *Embracing* implies an Affectionate Receiving with both Arms opened: So the Soul embraceth the Promise, and the Lord *Jesus* in the Promise; and having Him, like *Simeon*, in his Arms, it lays Him in the Bosom, it brings Him into the Chamber of the Heart, there to rest and abide forever. And now is the Covenant struck betwixt God, and the Soul: Now the Soul possesseth God in Christ, as her own; it rests in Him, and is satisfied with Him, it praiseth God for *his* Mercy, as *Simeon* did, when he had Christ in his Arms; it commits itself wholly, and forever to that Goodness and Mercy, which hath been revealed to it.

O my Soul, Hast thou come thus by little and little, to touch the Top of *Christ's* Golden Scepter? Why then, Is thy Hand given to *God*? Then art thou entered into a Covenant of Peace? *Christ's* Offering, and thy Receiving the Covenant of Grace, bears a sweet Agreement, an harmonious Conformity.

2. *God* in *Christ* keeps Covenant with us; so we through *Christ* should be careful and diligent to keep Covenant with *God*: In the Things of this Life, a strict Eye is had to the Covenants we make. Now, it is not enough for us to enter into Covenant with *God*; but we must keep it: The *Lord* never will, never hath broken Covenants on His Part; but Alas! we on our Parts have broken the *first* Covenant of Works: Take heed we break not the *second*; for then there remains not anymore place for anymore Covenants. As the *Lord* keeps Covenant with us; so let us keep Covenant with Him: and therein is the Blessing; *The Mercy of the Lord is from Everlasting to Everlasting,—to such as keep his Covenant.*

There is much also in this keeping of the Covenant; and therefore, give me leave a little to enlarge. Sundry Acts of Faith are required to this keeping of the Covenant: As thus,—

1. Faith in keeping the Covenant, hath always an Eye to the Rule and Command of *God*: As in Things to be believed, Faith looks on the Promise; so in Things to be practiced, Faith looks upon the Command. Faith will present no strange Fire before the *Lord*; it knows that *God* will accept of nothing, but what is according to His own Will.

2. As Faith takes Direction from the Rule; so in keeping of the Covenant, it directs us to the right End, that is, to the Glory of *God*. We are of Him, and live in Him; and by Faith we must live to Him, & for Him: *For none of us liveth to himself, and no Man dieth to himself; for whether we live, we live unto the Lord; & whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.* Again, *He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.* This *God* claims as His right and due: *Thou shalt glorify Me*, saith *God*: Yes, saith Faith, *I will glorify thee forever.*

3. Faith in keeping the Covenant, shields the Soul against all Hinderances that it meets withal: As for instance, Sometimes we are tempted on the Right Hand by the Baits and Allurements of the World; *All these will I give thee*, saith the World, *if thou wilt be mine*; but then

*Faith overcomes the World*, by setting afore us better Things than these: Sometimes we are tempted on the Left Hand, by Crosses, Afflictions, Persecutions, and Sufferings for the Name of *Christ*; but then Faith helps us to overcome, and makes us *Conquerors through Christ that loved us*, by setting before us the End of our Faith and Patience. It is said of *Jesus*, That for the Joy that was set before Him, He endured the Cross and despised the Shame.

4. Faith encourageth the Soul, that the *Lord* will have a Gracious Respect unto its keeping Covenant: *In every Nation he that feareth Him, and worketh Righteousness, is accepted with Him.* Surely this is no small Encouragement to well-doing: What would not a Servant do, if he knew his Lord will take it in good part? Now, Faith assures the Soul, there is not one Prayer, one Holy Desire, or one Good Thought, or Word which is spoken or done to the Glory of God, but God takes notice of it, and accepts it in good part. *Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard it; and a Book of Remembrance was written before Him, for them that feared the Lord, and that thought upon His Name.*

5. Faith furnisheth the Soul with Strength and Ability to keep the Covenant: By Faith we get a Power and Strength of Grace. As thus: —

1. By Faith we look at *Christ*, as having all Fulness of Grace in Himself; *It pleased the Father, that in Him should all Fulness dwell:* All others have but their Measures, some more, some less, according to the Measure of the Gift of *Christ*; but *Christ* hath received the Spirit, not by Measure, but in the Fulness of it.

2. By Faith we know, that whatever Fulness of Grace is in *Christ*, He had it not for Himself only, but for us: *He received Gifts for Men*, said the *Psalmist*; not for Himself merely, but for Men: *Of His Fulness we receive Grace for Grace*, saith *John*: His Wisdom to make us wise, His Meekness to make us meek, and His Patience to make us patient.

3. By Faith we look at *Christ*, as Faithful to distribute such Grace unto us, as He received for us: *He is Faithful in all the House of God*; He is Faithful in dispensing all the Treasures of Grace committed unto Him, for His Churches Good: He keeps nothing back: His Faithfulness will not suffer Him to keep that to Himself, which He hath received for us. Hence as the *Psalmist* saith, *He received Gifts for Men*; so the Apostle renders it, *He gave Gifts unto Men*: As he receives, so he gives; being faithful in all that is committed to Him.

4. By Faith we seek God, and beg Performance of his Promises according to our need: Do we want Wisdom, Meekness, Patience, or any other Grace? Faith carries us by Prayer unto the Fountain, and in this way waits and expects to receive the Grace we want. As the Child by sucking the Breast, draws forth Milk for its own Nourishment, and thereby it grows in Strength; so do we by the Prayer of Faith, suck from *Christ*, and from the Promise of Grace, and by that means derive Strength to our inner Man, to fulfil the Covenant which we have made with God.

6. As Faith strengthens us; so if at any times, by occasion or temptation, we fail in our Covenant-keeping, Faith recovers us, and restores us again to our former Estate: I do not say, the Covenant can be broken betwixt God and Us; we may offend God, and fail in the Service



of God; but till we refuse God, and leave God, and choose another Master, Lord, and Husband besides God, there is no Dissolution of the Covenant of Grace. Now, this a true Believer cannot do; He may fall, and fall often; yet he doth not fall, but he rises again: he may turn aside, but yet he returns again into the way of the Covenant. What a sweet Point is this? Christians, We may, and sometimes we do walk weakly, in keeping of Covenants; our feet slip, and we step aside out of God's Path; yet Faith brings us back again to God: It casts Shame on our Faces, that after all the Grace shown us, we should so ill requite God: It reminds us of those Promises, *Return unto Me, and I will return unto you.* — *Ye have done all this Wickedness, yet turn not aside from following the Lord: — For the Lord will not forsake his People, for his Great Names sake, because it hath pleased the Lord to make you his People.* In the minding of these, and such other Promises, Faith doth encourage us to return unto God, to take words unto ourselves, and to plead the Covenant of his Grace towards us: This Work of Faith brought Peter back to Christ; whereas Judas wanting this Faith, lies down in desperate Sorrow, never able to rise up, or to recover himself.

O my Soul! Art thou acquainted with these Acts of Faith, enabling thee in some good measure to keep Covenant with God? Then is there a sweet Conformity betwixt Thee, and Jesus.

3. God in Christ hath highly honored us, as we are his People; so we through Christ should honor Him highly, as He is our God: This is the main End of the Covenant; and I shall end with this: O my Soul, be like to God, bear the Image and Resemblance of God thy Father, in this Respect: He hath humbled Himself to advance thee; O then humble thyself to advance Him; endeavor every way to exalt his Name.

We are willing to be in Covenant with God, that we may set up ourselves, that we may sit upon Thrones, and possess a Kingdom: But we must think especially of setting up the Lord upon his Throne: *Ascribe Greatness to our God, saith Moses; make it a Name, and a Praise unto Him, that he hath vouchsafed to make us his People, and to take us into Covenant with Himself: Honor Him as he is God; but honor Him more abundantly, as he is our God: Who should Honor Him, if his People will not? The World knows Him not; The Wicked will not seek after God, — God is not in all his Thoughts.* And, Shall God have no Honor? Shall He that stretched out the Heavens, and laid the Foundations of the Earth, and formed Man upon it, have no Glory? O yes! The Lord Himself answers; *This People have I formed for My Self, they shall show forth My Praise: Surely, God will have Praise from his own People, whom he hath taken unto Himself: He will be glorified in all those that come near Him.*

But, How should we honor God? I answer: —

1. We must set Him up as chief and highest in our Esteem: Kings account not themselves honored, if they be not set above other Men: And hence God's People have used such Expressions concerning God, as do single Him forth beyond the Comparison of all Creatures. Thus Moses; *Who is like unto Thee amongst the God's? Who is like unto Thee, glorious in Holyness▪ fearful in Praises, doing Wonders?* Thus David; *Thou art Great, O Lord God, for there is none like Thee, neither is there any God besides Thee, according to all that we have heard with our Ears.* Thus Solomon; *Lord God of Israel, there is no God like unto Thee in Heaven above, or in the Earth beneath;*

*who keepst Covenant and Mercy with Thy Servants? Thus Micah; Who is a God like unto Thee, which passest by the Transgressions of the Remnant of thine Heritage? And thus should we rise up in our Thoughts and Apprehensions of God, until we come to an Holy Extasie and Admiration of God.*

2. We must count it our Blessedness, and highest Dignity, to be a People in Covenant with God: Are we Honorable? Yet esteem this as our greatest Honor, that God is our God: Are we low and despised in the World? Yet count this Honor enough, that God hath lifted us up to be his People. Christians, if when we are counted as things of naught, we can quiet ourselves in this, that *God is our God*; if when we are persecuted, imprisoned, distressed, we can say with *Jacob, I have enough, because the Lord hath Mercy on me, and hath taken me into Covenant with Him*: surely then we do bear Witness of God before Heaven and Earth, that He is better to us than Corn, or Wine, or Oil, or whatsoever this World affords.

3. We must lie under the Authority of every Word of God, and we must conform ourselves to the Examples of God; that is, we must labor to become Followers of God, and imitate *his* Virtues. It is a part of that Honor which Children owe to their Parents, to obey their Commands, and to imitate their Godly Example: we cannot honor God more, than when we are *Humbled at his Feet to receive his Word*, than when we renounce the Manners of the world, to become his *Followers as dear Children*. O think of this! for when we conform indeed, then are we *Holy as he is Holy, and Pure as he is Pure*; and then, How should this but tend to the Honor and Glory of our Good God?

Thus far we have *Looked on Jesus*, as our *Jesus*, in that dark *Time*, before *His* Coming in the Flesh: Our next Work is to *Look on Jesus*, carrying on the Great Work of Man's Salvation, in *His* First Coming or Incarnation.

## **LOOKING UNTO JESUS *In His Birth*. The Fourth Book.**

### **CHAP. I.**

*Luke 2.15.* Let us now go even to *Bethlehem*, and see this Thing.

#### **SECT. I. Of the Tidings of *Christ*.**

IN this Period, as in the former, we shall *first* lay down the Object; and *secondly*, direct you how to *Look unto it*.

The Object is *Jesus*, carrying on the Work of Man's Salvation, in His first Coming in the Flesh, until His Coming again. But because in this long Period we have many Transactions, which we cannot with Conveniency dispatch together; we shall therefore break it into smaller pieces, and present this Object, *Jesus Christ*: 1. In his Birth. 2. In his Life. 3. In his Death. 4. In his Resurrection. 5. In his Ascension, Session at *God's* Right Hand, and Mission of his Holy Spirit. 6. In his Intercession for his Saints; in which Business he now is, and will be employed till his Second Coming to Judgment.

1. *First*, For the Transactions of *Jesus in His Birth*: Some things we must propound before, and some things after his Birth; so that we shall continue this Period till the Time of *John's* Baptism, or the Exercise of his Ministry upon Earth. Now in all the Transactions of this Time, we shall especially handle these: 1. The Tidings of *Christ*. 2. The Conception of *Christ*. 3. The Duplicity of Natures in *Christ*. 4. The real Distinction in that Duty. 5. The wonderful Union, notwithstanding that Distinction. 6. The Birth of *Christ*. 7. Some Consequents after his Birth, whilst yet a Child of Twelve Years old.

The *First* Passage in Relation to his Birth, is, *The Tidings of Christ*: This appears, *Luk. 1.26, 27, 28, &c.* And in the *Sixth Month*, the *Angel Gabriel* was sent from God, &c. I shall a little ins•st on some of these Words.

1. The Messenger is an *Angel*. Man was too mean to carry the News of the Conception of God: Never any Business was Conceived in Heaven, that did so much concern the Earth, as the Conception of the *God* of Heaven in a Womb of Earth; no less therefore than an *Angel* was worthy to bear these *Tidings*; and never *Angel* received a greater Honor, than of this Embassy. *Angels* have been sent to divers; as to *Gideon, Manoah, David, Daniel, Elijah, Zechariah, &c.* And then the *Angel* honored the Message; but here's a Message that doth honor the *Angel*; he was highly glorious before; but this added to his glory, Indeed, the Incarnation of God could have no less a Reporter than the *Angel* of God: When God intended to begin his Gospel, he would first visit the World with his *Angel*, before he would visit the World with his *Son*; His *Angel* must come in the Form of Man, before his *Son* must come in the Nature of Man.

This *Angel* salutes the *Virgin*; *Hail, thou that art highly favored, the Lord is with thee; blessed art thou among Women.* Many Men and Women have been, and are the *Spiritual Temples of God*; but never was any the material Temple of God, but only *Mary*; and therefore, *Blessed art thou amongst Women*: and yet we cannot say that she was so Blessed in Bearing *Christ*, as she was in Believing in *Christ*; her Bearing indeed was more Miraculous, but her Believing was more Beneficial to her Soul: that was her Privilege, but this was her Happiness. Christians, If we believe in *Christ*, and if we obey the Word of *Christ*, we are the Mothers of *Christ*: *Whosoever doth the Will of My Father which is in Heaven, he is my Brother, and Sister, and Mother.* Every renewed Heart is another *Mary*, a spiritual Sanctuary of the Lord *Jesus*. It was the Woman's Acclamation, *Blessed is the Womb that bare thee, and the Paps that gave thee suck*: True, said *Christ*; but that Blessing extends only to one: I will tell you how many are Blessed, and rather Blessed; *yea, rather Blessed are they that hear God's Word, and keep it*: Blessed are they that so incarnate the written Word by doing it, as the Blessed *Virgin* gave Flesh to the Eternal Word by bearing it; those that hear and keep God's Word, are they that *Travel in Birth again, until Christ be formed in them.* Hearing, they Receive the Immortal Seed of the Word, by a firm Purpose of doing they conceive, by a longing Desire they quicken, by an earnest Endeavour they travel, and when the Work is wrought, then have they incarnate the Word, and *Christ* is formed in them. In this Respect was *Mary* blessed; and I make no question, but in this Respect also the *Angel* calls her Blessed, and *Elizabeth* calls her Blessed, and *Simeon* calls her Blessed, and *She* calls herself Blessed, and all Generations call her Blessed, and God Himself calls and

makes her Blessed; yea, as *Paul* said, *Cometh this Blessedness on the Circumcision only?* so, cometh this Blessedness on the Virgin only? No, even *Blessed are the Poor in Spirit, Blessed are they that mourn, & Blessed are the Meek; and Blessed are they, whose Sins are not imputed.* Even these hath God blessed with *Spiritual Blessings in Heavenly Places;* and these shall *Christ* entertain with a *Come ye Blessed of My Father.*

3. This Virgin is *Troubled at this Salute.* She might well be troubled; For, 1. If it had been but a Man that had come in so suddenly, when she expected none; or so secretly, when she had no other Company; or so strangely, the Doors being probably shut; she had cause to be troubled: How much more, when the shining Glory of the *Angel* so heightened the Astonishment? 2. Her Sex was more subject to fear: If *Zacharias* were amazed with the sight of this *Angel,* How much more the *Virgin?* We flatter ourselves how well we could endure such Visions; but there is a difference betwixt our Faith, and our Senses; to apprehend here the Presence of God by Faith, this goes down sweetly: But should a Glorious *Angel* appear among us, it would amaze us all. But for this, the *Angel* comforts her; *Fear not Mary, for thou hast found Favor with God.* The Troubles of Holy Minds ever end in Peace or Comfort; Joy was the Errand of the *Angel,* and not Terror; and therefore, suddenly he revives her Spirit with a cheerful Excitation: *Fear not; q. d. Let those fear who know they are in Displeasure, or know not they are gracious: Thine happy Estate calls for Confidence, and that Confidence calls for Joy: What should they fear, that are favored of Him at whom the Devil's Tremble? O Mary! How should Joy but enter into thy Heart, out of whose Womb shall come Salvation?* I question, not but these very words revived the *Virgin:* What remote Corner of her Soul was there, into which these Beams of Consolation did not shine?

4. Here is the Foundation of her Comfort, and our Happiness; *Behold, thou shalt Conceive in thy Womb, and bring forth a Son, and shalt call His Name Jesus.* Never was Mortal Creature thus honored, that her Womb should yield that Flesh, which was personally united to the Godhead; that she should bear *Him* that upholds the World. There's one Wonder in the Conception, another in the Fruit; both are marvelous: but the latter, I take it, is more Mysterious, and fuller of Admiration; the Fruit of the Womb is *Jesus,* a Savior, *the Son of the Highest;* a King, *God shall give Him a Throne,* and He shall Reign forever; *for of His Kingdom there shall be no End* Here was a Son, and such a Son as the World never had before; and here was the Ground of *Mary's* Joy: How could she but rejoice, to hear what her Son should be before He was? Surely, never was any Mother so glad of her Son Born, as this Virgin was of her Son before He was Conceived.

The Ground of this Joy lay more especially in that Name *Jesus.* Here Christians! Here is the Object that you are to *Look unto.* The first Title that the *Angel* gives our Savior, it is *Jesus,* a Savior. O come! let us dwell a little here: Without *Jesus* we had never known God our Friend; and without *Jesus,* God had never known us for any other than His Enemies. This Name *Jesus* is better to us, than all the Titles of *God:* Indeed there is Goodness and Greatness enough in the Name *Jehovah;* but we merited so little Good, and demerited so much Evil, that in it alone there had been small Comfort for us; but in the Name *Jesus* there is Comfort, and with the Name *Jesus* there is Comfort in the Name of *God.* In old times, God was known by His Names

of *Power*, and of *Majesty*, and of His *Nature*; but His Name of *Mercy* was reserved till now, when God did purpose to pour out the whole Treasure of his Mercy, by the Mediation of his Son. And as this Name is exalted above all Names; so are we to exalt his Mercy above all his Works. O it is an useful Name! In all Depths, Distresses, Miseries, Perplexities, we beseech God by the Name of *Jesus*, to make good his own Name, not to bear it for naught; but as He is a Savior, so to save us: And this is our Comfort, that God will never so remember our wretched Sins, as to forget His own Blessed Name; and especially this Name *Jesus*. O it is the Highest, the Dearest, the Sweetest Name to us of all the Names of *God*.

The reason of this Name was given by the Angel to *Joseph*: *Thou shalt call his Name Jesus, for He shall save His People from their Sins*. But why from their Sins? We seem rather willing to be saved from Poverty, Ignominy, Plague, Prison, Death, Hell, the *Devil*. Sin is a thing that troubles but a few: O how few! how very few be there, that break their sleep for their Sins? Alas, alas! *Sin* (if we understand) is the very worst of Evils: There is no Poverty but Sin, there is no Shame but Sin, there is no Plague to that of Sin; there is no Prison, but that Prison is a Paradise without Sin; there is no Death that hath any Sting in it, but for Sin; *The Sting of Death is Sin*, saith the Apostle; take out the *Sting*, and you may put the *Serpent* in your Bosom: Nay, I will say more, there is no Hell, but for Sin; Sin first kindled the Fire of Hell, Sin fuels it; take away Sin, and that tormenting Flame goes out. And for the *Devil*; *Sin* is his Instrument, whereby he works all mischief: How comes a Man to be a slave to *Satan*, but by *Sin*? But for *Sin*, the *Devil* had no Business in the World; but for *Sin* he could never hurt a Soul.

What abundance of Benefits are here in one word; *He shall save His People from their Sins*? There is no Evil incident to Man, but it ceaseth to be Evil when Sin is gone. If *Jesus* take away *Sin*, he doth bless our very Blessings, and sanctify our very Afflictions: He fetcheth Peace out of Trouble, Riches out of Poverty, Honor out of Contempt, Liberty out of Bondage; He pulls out the Sting of Death, puts out the Fire of Hell: As all Evils are wrapped up in Sin; so he that saves us from Sin, he saves us from all Evils whatsoever.

But, Is not *Christ* as precious a Name as *Jesus* is? I answer, No, For, 1. *Christ* is not the Name of *God*: *God* as he is *God*, cannot be anointed; but *Jesus* is the Name of *God*, and that wherein He more especially delights. 2. *Christ* is Communicated to others; Princes are called *Christ's*; but *Jesus* is proper to *Himself*: There is no Savior but He. 3. *Christ* is anointed; To what End, but to be a Savior? *Jesus* is therefore the End, and the End is always above the Means. — Why? this is that *Jesus*, the Son of *God's* Love, the Author of our Salvation, *In whom alone God is well pleased*; and whom the Angel published afore He was Conceived: *Thou shalt Conceive, and bring Forth a Son, and shalt call His Name Jesus*.

## **SECT. II. Of the Conception of *Christ*.**

2. THE Conception of *Christ*, was the Conclusion of the *Angel's* Message: No sooner had the *Virgin* said, *Be it to me according to Thy Word*; but according to that *Word* it was: immediately the Holy Ghost over-shadowed her, and Forms our *Savior* in her Womb. Now Christians! Now was the Time of Love; especially, if we relate to His Conception and Birth: Well may we say, Now was it that the Day brake up, that the Sun arose, that Darkness vanished, that Wrath

and Anger gave place to Favor and Salvation: Now was it, that *Free-Grace* came down from Heaven, Thousands of Angels waiting on her; the very Clouds part (as it were) to give her way; the Earth springs to welcome her; the Clouds clap their Hands for Joy; the Heavenly Hosts sing as she goes along, *Glory to God in the Highest, Peace upon Earth, Good Will towards Men*: Truth and Righteousness go before her, Peace and Prosperity follow after her, Pity and Mercy waits on either Hand; and when she first sets Foot on the Earth, she cries a *Jesus, a Savior! Hear ye Sons of Men! The Lord hath sent me down to bring you News of a Jesus! Grace and Peace be unto you: I will live with you in this World, and you shall live with me in the World to come.* O here was Blessed News! Why, this is Gospel, pure Gospel; this is the Glad Tidings: *Free Grace* proclaims a *Jesus*; and a *Jesus* is made up (as it were) all of *Free-Grace*. O what Eternal Thanks do we owe to the Eternal God! If there had not been a *Jesus* (to borrow that Expression) made all of *Grace*, of *Grace itself*, we could never have had Dealing with God. O how may we say with the Angels; *Glory to God: Blessed be God, for Jesus Christ!*

But in this Conception of *Christ* are so many Wonders, that e're we begin to speak them, we may stand amazed: *Without Controversy, great is the Mystery of Godliness; God manifested in the Flesh.* Say, Is it not a Wonder, a Mystery, a great Mystery, a great Mystery without all Controversy, that the Son of God should be made of a Woman, even made of that Woman which was made by Himself? Is it not a Wonder, that her Womb *then*, and that the Heavens *now*, should contain Him, whom the Heaven of Heavens cannot contain? Concerning this Conception of *Christ*, I shall speak a little, and but a little: What Man can conceive much of this Conception, which was a Conception without Help of Man? Our greatest Light we borrow from the *Angel*, who describes it thus; *The Holy-Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee.*

Out of these Words, observe, 1. The Agent or Efficient. 2. The Fruit or Effect.

1. The Agent or Efficient Cause of *Christ's* Conception, is the Holy-Ghost. This agrees with that Speech of the *Angel* to *Joseph*; *That which is Conceived in her, is of the Holy-Ghost.* Here it may be demanded, why the Conception of *Christ* should be ascribed to the Holy-Ghost, which is common to all the Actions in the *Trinity*? I answer, Not to exclude the rest; but first, to show it was the free Grace of God, which is often termed *the Holy-Ghost*. 2. Because the Father and the Son effected it by the Holy-Ghost, so was it his Work immediately, and in a special manner: Good reason have we to be thankful to all the Three Persons; to the Father, for ordaining this Garment; to the Holy-Ghost, for weaving it; to the Son, for wearing it; to the whole Deity, for clothing us with it, and making us Righteous by it —Neither yet is the Holy-Ghost *Christ's* Father; he did not beget Him, he did not form Him, he did not minister Matter from his own Substance whereof *Christ* was made; but took a part of Humane Nature from the Virgin, and of that he made the Body of *Christ* within her. Away with all gross Opinions, and old Heresies! This Conception of *Christ* was not by any Carnal Effusion of Seminal Humour; but by way of Manufacture, (*i.*) by Handy-work, or Operation, or Virtue of the Holy-Ghost; or else by the Energetical Command and Ordination of the Holy-Ghost, whereby that part of the *Virgin's* Blood, or Seed, whereof the Body of *Christ* was to be framed, was so

cleansed and sanctified, that in it there should be neither Spot nor Stain of Original Pollution.

2. The Fruit or Effect was the Framing of *Christ's* Manhood, in which we may observe the Matter and Manner. 1. For the Matter: Observe we the Matter of the Body, and of the Soul of *Christ*. 1. The Matter of the Body of *Christ*, it was the very Flesh and Blood of the *Virgin*: *He was made of Woman*, saith the Apostle, (*i.*) of the Flesh and Blood, & Substance of the Woman: *And He was made of the Seed of David* (saith the Apostle) *according to the Flesh*, otherwise He could not have been the Son of *David*, according to the Flesh: And, if it be true which the *Philosophers* say, That *the Seed of the Man doth not fall into the Substance of the Child, but only doth dispose the Seed of the Woman, (as a Workman frameth and disposeth his Work) to make the same into the Form of a Man*: Why then, I know not wherein the Conception of *Christ* should differ in the Matter at all from our Conception; save only in the Agent, or Worker of his Substance, who was the *Holy-Ghost*. 2. The Matter or Substance of the Soul of *Christ*, was not derived from the Soul of the *Virgin*, as a part thereof; but it was made as the Souls of other Men be, (*i.*) of nothing, by the Power of *God*; and so infused into the Body by the Hand of *God*: But of these Things (of His Body and Soul, and Humane Nature) we shall speak more largely in the next Section.

2. For the manner of forming *Christ's* human Nature, it was miraculous. The Angel ascribes two actions to the Holy Ghost in this great work; the one to *come upon* the *Virgin*, the other to *overshadow* her; by the first is signified the extraordinary work of the Holy Ghost in fashioning the human Nature of *Christ*; as it was said of *Sampson*, *The spirit of the Lord came upon him, (i.e.)* the Holy Ghost inspired him with an extraordinary strength; so the Spirit of the Lord came upon her (*i.e.*) the holy Ghost wrought in her in an extraordinary way. As for instance; in ordinary generation our substance and parts are framed successively by degrees, as first, the seminal humor becomes an Embryo, then a body in organical; then are fashioned the Liver, Heart, and Brain, and then the rest one after another? and it is at least forty days before the body of a Child be fully formed: now it was otherwise with the Body of *Christ*; for in the very instant of his conception, he was made perfect in Body and Soul, void of Sin, and full of Grace; in the very instant of his Conception he was perfectly framed, and instantly united unto the eternal Word, perfect God and perfect Man. Surely this was extraordinary, and this is the property of the Holy Ghost *subito operari*, to work instantly and perfectly; *as soon as ever the flesh was conceived, it was presently united, and made the flesh of the Son of God*; it was suddenly made, perfectly made, holily made.

The second action ascribed to the holy Ghost, is adumbration, or *overshadowing* of the *Virgin*; this teacheth us that we should not search overmuch into this great Mystery. Alas it is too high for us; if the course of ordinary generation be a secret, how past all comprehension, is this extraordinary operation? the holy Ghost did cast a shadow over the *Virgin*, and withal a shadow over this Mystery? why should we seek a clear light where God himself will have a shadow? *I know the Word was made flesh (saith Chrysostom) but how he was made I know not.*

1. In way of confutation, this word *conception* is the bane of divers heresies. 1. That [Use 1] of the *Manichee*, who held he had no true body; if so, as one says well, that had been *Virgo*

*decipiet*, not *concipiet*, rather a deceiving of us, than a conceiving of him. 2. That of the *Valentinian*, revived lately in the *Anabaptists*, who hold, that he had a true body, but made in heaven, and sent into the Virgin here on earth; and if so, that had been *virgo recipiet*, not *concipiet*, rather a receiving, than conceiving; yet I cannot but wonder how confidently the *Anabaptists* tell us, that the Flesh of Christ came down from heaven, and passed through the Virgin *Mary*, as water through a Conduit-pipe, without taking any substance from her: Their objections are raised out of these Texts;—

1. *No man ascendeth into heaven, but he that came down from heaven, even the son of man which is in heaven.* I answer, first, this speech must be understood, firstly in respect of the God-Head, which may be said in some sort to descend, in that it was made manifest in the Manhood here on earth. 2. This speech may be understood truly of the whole person of Christ, to whom the properties of each Nature (in respect of the communication of properties) may be fitly ascribed: but this doth no way prove that this flesh which he assumed on earth, descended from heaven.

2. *The first man is of the earth, earthy: the second man is the Lord from heaven. — heavenly.* I answer, 1. This holds forth that Christ was heavenly-minded, as sometimes he told the *Jews*, *you are from below: I am from above: you are of the World, I am not of this World:* Christ was not worldly-minded, or swayed with the lusts of the Flesh, or any way earthly affected: as sometimes he could tell his Apostles, *ye are not of the world:* so much more might he say of himself, that he was not of this world, but his Conversation was in heaven. Or, 2. This holds forth that Christ was *heavenly*, or from *heaven*, in respect of the glorious qualities which he received after his Resurrection: and not in respect of the substance of his Body: many glorious qualities was Christ endowed with after he was raised (I shall not now dispute them) which he had not before: and in respect of these he might be called *heavenly*, or from heaven. 3. This holds forth that Christ also was in some sort *heavenly*, or from heaven in his human nature, in that the human nature was united to the divine, and withal in that the human nature was formed by the holy Ghost; so *John's* Baptism is said to be from heaven: though neither he, nor the water wherewith he Baptized, descended from heaven: but because he received it from God who is in heaven. Christ was conceived (as you heard) by the Holy Ghost, and in that regard his generation was divine and *heavenly*, or from *heaven*.

2. In way of comfort and encouragement, Christ was thus conceived that he might [Use 2]sanctify our conceptions; as the first *Adam* was the root of all Corruption; so is the second *Adam* the root of all sanctification: Christ went as far to cleanse us, as ever *Adam* did to defile us; what? were our very Conceptions defiled by *Adam*? in the first place Christ takes course for this; you see he is conceived by the Holy Ghost: and he was not idle whilst he was in the womb; for even then and there he ea'e out the Core of corruption, that cleaved close to our defiled natures; so that now God will not account evil of that nature, that is become the nature of his own dear Son. O the Condescensions of our Jesus! O that ever he would be conceived in the womb of a Virgin! O that he would run through the Contumelies of our fordid Nature; that he would nor refuse that which we ourselves in some sort are ashamed of! Some think it a reason why the *Anabaptists* and some others run into such Fancies, and



deny this Conception of Christ, only to decline those soul indignities (as they take them) for the great God of heaven to undergo: but certainly this was for us, and for our sakes; and therefore far be it from us to honor him the less, because he laid down his honor for our sakes; no, no, let us honor him more, and love him more; the lower he came for us, the dearer and dearer let him be unto us: consider in all these transactions Christ was carrying on the great work of our salvation, otherwise he had never been conceived, never had assumed to his Person human Nature, never had been Man.

**SECT. III. Of the Duplicity of Natures in Christ.**

3. THE duplicity of Natures in Christ appears, in that he was truly God and truly Man. *To us a Child is born*, saith the Prophet; there is a Nature human; and *he shall be called the Mighty God*; there is a Nature divine: *God sent his Son*, saith the Apostle, therefore truly God: and this Son *made of a Woman*, therefore truly Man: one would have thought this truth would never have come into controversy in our days; but these are the last days, and that may take off the wonder; *In the last days shall come perilous times. — Men shall resist the Truth, &c.* In the last days I know there will be abundance of Truth revealed. *The Knowledge of the Lor• shall be as the waters that cover the Sea, and every Child shall be as David.* And the Book that was sealed, must be opened, *and knowledge shaall be increased*; but Satan even then will be busy to sow his Tares, as God is in sowing of his Wheat; then is Satan active to communicate errors, when he sees God begin to discover *truths*; he hopes in the heat of the Market to vent his own wares; and I believe this is one reason why now the Devil sets on foot so many dangerous errors, that so he may prejudice the hearts of God's People in the receiving and entertaining of many Glorious *truths*. But that we may not pass over such a Fundamental Error as this; some saying with *Martian*, that he is God, but not man; and others with *Arius*, that he is man, but not God; I shall therefore confirm this *truth* of the two Natures of Christ against the Adversaries of both sides.

And 1. That Christ is true God, both apparent *scriptures*, and unanswerable Reasons drawn from *scriptures*, do plainly evince.

1. The *scriptures* call him God. *In the beginning was the word, and the word was with God, and the word was God.*— And *unto the son he saith, Thy Throne, O God, is forever.* And *Thomas answered and said unto him, My Lord, and my God; and take heed to yourselves, and to all the flock — To feed the Church of God which he hath purchased with his own Blood.* And *hereby perceive we the Love of God, because he laid down his life for us.* And *we know that the Son of God is come.*— *This is the true God, and eternal Life.* And *without Controversy great is the Mystery of Godliness, God was manifested in the Flesh.*

2. Unanswerable Reasons drawn from *Scriptures*, prove him God: Thus it appears. —

1. From those incommunicable properties of the Diety, which are properly ascribed unto him: He is eternal as God, *Rev. 1.17.* He is infinite as God, *Mat 28.20.* He is omniscient as God, *Mat. 9 4.* He is omnipotent as God. *He that cometh from above is above all. — He is able to subdue all things unto himself. — He hath the keys of hell and death.*

2. From these Relations he hath with God, as to be the only begotten Son of God, *John* 1.18. The Image of the Father, *2 Cor.* 4.4. *Col.* 1.15.

3. From those Acts ascribed to him which are only agreeable to the divine Nature; as, to be the Author of our Election, *John* 13.18. To know the Secrets of our Hearts, *Ma.* 9.4. To hear the prayers of his people, *John* 14.14. To judge the quick and the dead, *John* 5.22. And thus he creates as God, *John* 1.4. He commands as God, *Mat.* 8.26. He forgives as God, *Mat.* 9.6. He sanctifies as God, *John* 1.12. He glorifies as God, *John* 10.28.

4. From all those acknowledgments given to him by the Saints, which are only proper unto God; and thus he is believed on as God, *John* 3.18. He is loved as God, *1 Cor.* 16.22. He is obeyed as God, *Mat.* 17.5. He is prayed to as God, *Acts* 7.59. He is praised as God, *Rev.* 5.13. He is adored as God, *Heb.* 1.6. *Phil.* 2.10. Surely all these are strong demonstrations, and prove clearly enough, that Christ Jesus is God. But why was it requisite that our Savior should be God? I answer, 1. Because none can save Souls, nor satisfy for sin, but God alone; *There is none* (saith the Psalmist) *that can by any means redeem his Brother, or give a ransom for him. — but God will redeem my soul from the power of Hell.* 2. Because the satisfaction which is made for sin, must be infinitely meritorious: an infinite wrath cannot be appeased, but by an infinite merit; and hence our Savior must needs be God, to the end, that his obedience and sufferings might be of infinite price and worth — 3 Because the burden of God's wrath cannot be endured, and run through by a finite Creature: Christ therefore must be God, that he might abide the burden, and sustain the Manhood by his divine power. 4. Because the enemies of our salvation were too strong for us: How could any creature overcome Satan, Death, Hell, Damnation? Ah! this required the power of God; there's none but God that could destroy *him that had the power of death, that is the Devil.*

2. As Christ is God, so he is true man; he was born as man, and bred as man, and fed as man, and slept as man, and wept as man, and sorrowed as man, and suffered as man, and died as man; and therefore he is man.

But more particularly. 1. Christ had a human body; *Wherefore when he came into the world, he said, Sacrifice and Offering thou wouldst not, but a body hast thou prepared me.* And when the Apostles thought they had seen a Phantasm, or a Spirit, he said unto them, *Handle me and see, because a Spirit hath no flesh and bones, as you see me have.* Here's a truth clear as the Sun; and yet, O wonder! Some in our times (as *Cochlaeus* witnesseth) do now avouch, that he had but an imaginary body, an aerial body, a phantasm, only in show, and no true body.

2. Christ had an human reasonable Soul. *My Soul is heavy unto Death,* said Christ; and again, *Father, into thy hands I commend my Spirit.* Surely (saith *Nazianzen*) *either he had a Soul, or he will not save a Soul.* The *Arians* opposed this, saying, *Christ had no human Soul, but only a living flesh;* because the Evangelist saith that *the Word was made flesh;* but this is a *Synecdoche*, very usual in Scripture, to put the part for the whole; and signifieth as much as that he had said, *the Word was made man.* I know some reasons are rendered why the Evangelist saith, *he was made flesh,* rather than *he was made man;* as, 1. To show what part of Christ was made of his Mother; not his Deity, nor his Soul, but only his flesh. 2. To express the greatness of God's Love, who

for our sakes would be contented to be made the vilest thing, *flesh*, which is compared to grass. *All flesh is grass*. 3. To show the greatness of Christ's humility, in that he would be named by the meanest name, and basest part of man; the soul is excellent, but the flesh is base. 4. To give us some confidence of his love and favor towards us, because our flesh, which was the part most corrupted, is now united to the Son of God.

3. Christ had all the properties that belong either to the soul or body of a man: nay more than so, Christ had all the infirmities of our Nature, sin only excepted: I say the infirmities of our nature, as cold, and heat, and hunger, and thirst, and weariness, and weakness, and pain, and the like; but I cannot say that Christ took upon him all our personal infirmities; infirmities are either natural, common to all men, or personal; and proper to some men; as to be born lame, blind, diseased; as to be affected with Melancholy, Infirmity, Deformity: how many deformed Creatures have we amongst us? Christ was not thus; his Body was framed by the holy Ghost of the purest Virgins Blood; and therefore I question not, it was proportioned in a most equal symmetry, and correspondency of parts; *He was fairer than the sons of men*; his countenance carried in it *an hidden veiled star — like brightness* (saith Jerome) *which being but a little revealed, it so ravished his Disciples hearts, that at the first sight thereof they left all, and followed him: and it so astonished his enemies, that they stumbled and fell to the ground*. So then he had not our personal infirmities, but only our natural; and good reason, for indeed he took not upon him an human person, but only an human nature united to the person of his Godhead.

But why was it requisite that our Savior should be Man? I answer, 1. Because our Savior must suffer and die for our sins, which the Godhead could not do. 2. Because our Savior must perform obedience to the Law, which was not agreeable to the Lawgiver; the Godhead certainly is free from all manner of subjection. 3. Because our Savior must satisfy the justice of God in the same nature wherein it was offended; *For since by man came death, by man came also the resurrection of the dead*. 4. Because *by this means we might have free access to the Throne of Grace, and might find help in our necessities, having such an High Priest as was in all things tempted like unto us, and was acquainted with our infirmities in his own person*, Heb. 4.15. — 5.2.

#### **SECT. IV. Of the distinction of the two Natures of Christ.**

4. A Real distinction of these two Natures is evident. 1. In regard of essence, the Godhead cannot be Manhood, nor can the Manhood be the Godhead. 2. In regard of proprieties, the Godhead is most wise, just, omnipotent, yea wisdom, justice, omnipotency itself, and so is not the Manhood, neither can it be. 3. They have distinct Wills; *Not my Will, but thy Will be done, O Father!* Plainly differencing the Will of a Creature, from the Will of a Creator. 4. The very actions in the work of Redemption are indeed inseparable, and yet distinguishable; *I lay down my life, and take it up again*: to lay it down was the action of man, not of God; and to take it up, was the action of God, not of man; in these respects we say each nature remains in itself entire, without any conversion, composition, commixtion, or confusion: there is no conversion of one into the other, as when he changed water into wine; no composition of both, no abolition of either, no confusion at all. It is easy to observe this real distinction of his two natures from first to last; as first, He was conceived as others, and so he was man;

but he was conceived by the holy Ghost, as never man was; and so he is God. 2. He was born as others, and so he was man; but he was born of a Virgin, as never man was; and this speaks him a God. 3. He was crucified, died, and was buried, and so he was man; but he rose again from the dead, ascended into Heaven, and from thence shall come at last to judge the quick and the dead, and so he is God.— Or if from the Apostles Symbol we go to the Gospel, which speaks both natures at large; we find there, 1. He was born of his Mother, and wrapped in swaddling-clouts, as being a man; but the Star shines over him, and the wise men adore him, as being a God. 2. He was Baptized in *Jordan*, as being a man; but the holy Ghost from heaven descended upon him, as being a God. 3. He is tempted of Satan; as being a man; but he overcame Satan, and dispossessed Devils, as being a God. 4. He travelled, and was thirsty, and hungry, and weary, as being a man; but he refreshed the weary, and fed the hungry, and gave drink, even water of life to the thirsty, as being a God. 5. He slept in the Ship, and his Disciples awoke him, as being a man; but he rebuked the winds, and stilled the raging of the tumultuous Seas, as being a God. 6. He was poor and needy, had not an house to put his head in, as being a man; but he was, and is rich and mighty, and cannot be contained in the heaven of heavens, as being a God. 7. He was sorrowful and sad, he wept and he prayed, as being a man; but he comforts the sorrowful, and heareth the prayers of all his Saints, as being a God. 8. He was whipped, and rent, and torn, and crucified, as being a man: but he rent the veil of the Temple, and caused the Sun to hide his face for shame, when he was crucified, as being a God. 9. He cried out on the Cross, *Eloi, Eloi, lamasabachthani*, as being a man; but he could say to the Thief, *To day shalt thou be with me in Paradise*, as being a God. 10. He died and was buried, and lay in the grave, as being a man; but he overcame death, and destroyed the Devil, and raised up himself to life again, as being a God. 11. After his Resurrection he appeared to his Disciples, and ate with them, and talked with them, as being a man; but he provided meat, and vanished out of their sight, as being a God. 12. He ascended into heaven, and the heavens now contain him, as he is Man; but he sustains the Heavens, and commands all therein, and rides on the same, as being a God. Thus we see all along two real distinct natures still continuing in Christ; God being become Man, the Deity being abolished, but the human nature was adjoined; according to the old Distich, *Sum quod eram, nec eram quod sum*, &c. I am that I was, but I was not that I am. You will say, How then is it said *the word was made flesh*, or God became Man? I answer, one thing may become another either by way of change, as when the water was turned into wine; but thus was not Christ: the Godhead was for a time concealed, but it was never cancelled: or one thing may become another either by way of union, as when one substance is adjoined unto another, and yet is not transferred or changed into the nature of the other; thus a Soldier putting on his Armor, is an armed man; or a man wearing on his Garments, is no more a naked, but a clothed man; and yet the Armor and the Soldier, the man and his Apparel are distinct things: and thus was it with Christ; the flesh is said to be deified, and the Deity is said to be incarnate; not by the conversion of either into the nature of the other, but by assuming, and adjoining the human nature to the divine; and yet still the human nature, and the divine are distinct things; both the natures in Christ do remain entire, and inconfused; indeed the humanity is much magnified by the divinity; but the divinity is nothing altered by the humanity: Thus much for the distinction of his two Natures.

**SECT. V. Of the Union of the two Natures of Christ in one and the same Person.**

5. The Union of two Natures of Christ, in one and the self-same person, is that great wonder which now we must speak of as we are able; but alas! how should we speak this union, and not be confounded in ourselves? It is a great mystery, a secret, a wonder; many wonders have been since the beginning of the world; but all the wonders that ever were, must give place to this, and in respect thereof, cease to be wonderful: neither the Creation of all things out of nothing, nor the restauration of all things into their perfect being; I mean neither the first work, nor the last work of God in this world (though most admirable pieces) may be compared with this. This Union of the two Natures of Christ into one person, is the highest pitch (if anything may be said highest in that which is infinite) of God's wisdom, goodness, power, and glory; well therefore, said the Angel to *Mary*, *The power of the highest shall overshadow thee*: and if God did overshadow this Mystery with his own Vail, How should we presume with the men of *Bethshemesh*, to look into it? Christians! If you will needs put it to the question, *How that wonderful connection of two so infinitely differing natures, in the unity of one person should be effected?* I must answer you with the Apostle, *Who is sufficient for these things?* Certainly these are the things which *the Angels desire to stoop and look into*: It is an Inquisition fitter for an Angelical intelligence, than for our shallow capacity; and yet as *Moses* could not choose but wonder, though he must not draw nigh to the Bush burning with fire, and not consumed: so though we dare not draw too nigh to see this great sight, *How poor dust and ashes should be assumed into the unity of God's own person, and that in the midst of those everlasting burnings the Bush should remain unconsumed, and continue fresh and green for evermore*; yet what doth hinder, but we may stand aloof off, and wonder at it? this is one piece of our duty, to recite all the long-fore-passed acts, and benefits of God (as well as we may; Scripture still going along) that thereby we may admire and adore, and express our Love, and Thankfulness unto God.

For the untying of this Knot, I cannot but wonder, what a world of questions have been tossed in Schools. As,

1. Whether the union of the Word incarnate was in the Nature? — 2. Whether the union of the Word incarnate was in the Person? — 3. Whether the human Nature was united to the Word by way of accident? — 4. Whether the union of the divine Nature be something cremated? — 5. Whether the union of the Word incarnate be the same with assumption? — 6. Whether the union of the two Natures of Christ be the chief of all unions? — 7. Whether the union of the two Natures of Christ was made by Grace? — 8. Whether it was convenient for the divine person to assume a created Nature? — 9. Whether a divine Person could assume the Nature human? — 10. Whether more persons divine could assume one Nature human? — 11. Whether it was more convenient that the person of the Son should assume human nature, than any other of the persons in the Godhead? — 12. Whether the human nature was more assumptible by the Son of God than any other nature? — 13. Whether the Son of God did not assume the person of man? — 14. Whether the Son of God assumed the human nature in all its Individuals, or as abstracted from all Individuals? — 15. Whether the Son of God assumed a true Body, Soul, and all its Intellects? — 16. Whether the Son of God in

respect of nature, though not of time, did first assume the Soul, and then the Body of man? — 17. Whether the Son of God in human nature assumed all the defects of the Body? — 18. Whether the Son of God assumed all the defects of the Soul of man? — 19. Whether by Virtue of this union those things which are agreeable to the Son of man, may be predicated of the Son of God, and *e converso*? — 20. Whether Christ be one or two? and whether in Christ be one or two Wills? one or more Operations? These and many other like Questions are raised, that in their discussions make up large Volums; but I shall leave them all to the Schools.

In the explication of this union, that which I shall insist on (as the most necessary for our understanding) is, 1. The Union itself. 2. The Effects, or Benefits of it.

1. For the Union itself we shall discuss, 1. Of the sorts of Union, and of what sort this is. 2. Of the very thing itself, wherein this union consists. 3. Of the Scriptural Texts that confirm this union. 4. Of the similitudes that hold forth this union. 5. Of the person assuming; and of the nature assumed; and of the reason of this way. And of these, as briefly as I may: I would rather say much in a little, than a little in much.

1. Union is of divers sorts, as natural and mystical, accidental and substantial, essential and integral. But I shall pass these by; and speak only of these sorts. 1. When one of the things united is turned into the other; as when a drop of water is poured into a vessel of Wine. 2. When both the things united are changed in nature and essence; as when the Elements are united, to make mixed or compounded bodies. 3. When there is no change of things united, but the constitution of a third nature out of them both, as is the union of the soul and body. 4. When there is neither a change of natures united, nor constitution of a third out of them both; but only the founding, settling, and staying of the one of the things united in the other, and the drawing of it into the unity of the personal being, or subsistence of the other: so the Branch of a Tree being put upon the stock of another Tree, it is drawn into the unity of the subsistence of that Tree into which it is put: and whereas if it had been set in the Ground, it would have grown as a separate Tree in itself; now it groweth in the Tree into which it is grafted, and pertaineth to the unity of it: and this kind of union doth, of all others, most perfectly resemble the personal union of the two Natures of God, and man in Christ; wherein the nature of man, that would have been a person in itself, if it had been left to itself, is drawn into the unity of the divine person, and subsisteth in it, being prevented from subsisting in itself, by this personal union and assumption.

2. For the thing wherein this union of two natures consists; we say that this union consists in that dependence of the human nature on the person of *the Word*, and in that communicating of the person, or substance of *the Word*, with the human nature that is assumed; so that it is an hypostatical or personal union; that is, such an union as that both natures do make but one person of Christ: for the better understanding of this, we must consider what the difference is betwixt *Nature and Person*, and what makes an individual *Nature* to be a *Person*: briefly thus; *To be this or that, we say, is an individual nature; to be this or that, in or for itself, is a person or subsistence; to be this or that, in or for another, is to pertain to the person or subsistence of another.* Now amongst those created things which are naturally apt to make a personal being, or to subsist in and for themselves, there is a very great difference: for,—

1. Some things of this kind may become parts of another more entire thing of the same kind: as we see in all those things wherein every part hath the same nature that the whole hath; as every drop of water is water, and being left to itself, it is a subsistence in itself, and hath its quality, nature, and being in, and for itself; but if it be joined to a greater quantity of water, it hath now no being, quantity, nor operation, but in and for that greater quantity of water, into which it is poured.

2. Other things of this kind cannot naturally put themselves into the unity of any other thing; and yet by the help of some foreign cause they may be united; as the branch of a Tree of one kind (which put into the ground, would be an entire, distinct Tree in itself) may by the hand of a man be put into the unity of a Tree of another kind; and so grow, move, and bear fruit, not distinctly in and for itself, but jointly in and for that Tree into which it is planted.

3. Other things of this kind cannot by force of natural causes, nor by the help of any foreign thing, ever become parts of any other created thing or pertain to the unity of the substance of any such thing; as the nature of man, and the nature of all living things; and yet by divine and supernatural working, it may be drawn into the unity of the subsistence of any of the Persons of the blessed Trinity, wherein the fullness of all being, and the Perfection of all created things, is in a more eminent sort than in themselves; for though all created things have their own being, yet seeing God is nearer to them than they are to themselves, and they are in a better fort in him than they are in themselves, there is no question but that they may be prevented and staid from being in and for themselves, and caused to be in, and for one of the divine persons of the blessed Trinity.

So that as one drop of water, that formerly subsisted in itself, if it be poured into a vessel containing a greater quantity, it becomes one in subsistence with the greater quantity of water; and as a branch of a Tree, that being set in the ground, and left to itself, would be an entire and independent *tree*, becomes one in subsistence with that *tree* into which it is grafted; so the individual nature of man assumed into the unity of one of the Persons of the Blessed *Trinity*, it looseth that kind of being, that naturally left to itself, it would have had, and it becomes one with the Person; for now it is not in, and for itself, but hath got a new Relation of dependence and being in another.

But you will say, all the Creatures in the world have their being in God, and dependence on God; and therefore all Creatures, as well as Man, may pertain to the Person, or Subsistence of God.

I Answer, it is not a general being in, and dependence on God, but a strict dependence on man's part, and a Communicating of the subsistence on God's part that makes up this union. Hence we say that there are four degrees of the presence of God in his Creatures; the first is his general presence, whereby he preserves the substances of all Creatures, and gives unto them *to live, and to move, and to have their being*; and this extends itself to all Creatures good and bad.

The Second degree is the presence of Grace, whereby he doth not only preserve the substance of his Creature, but also gives Grace unto it; and this agrees to the Saints and God's People on earth. The third degree is the presence of glory peculiar to the Saints and Angels in heaven, and hereby God doth not only preserve their substances, and give them plenty of his Grace, but he also admits them into his Glorious presence, so as they may behold him face to face. The fourth and last degree is that whereby the God-Head of the Son is present with, and dwells in the Manhood, giving unto it in some part his own subsistence, whereby it comes to pass that this Manhood assumed is proper to the Son, and cannot be the Manhood of the Father, or of the Holy Ghost, or of any Creature whatsoever. And this is a thing so admirable and unspeakable, that though we may find some similitudes, yet there cannot be found another example hereof in all the World.

Hence it follows that in the Manhood of Christ, consisting of Body and Soul, there is a Nature only, and not a Person; because it doth not subsist alone as other men, *Peter, Paul and John* do, but it wholly depends on the Person of *the Word* into the unity whereof it is received; and this dependence of the human nature on the person of *the Word*, and the communicating of the Person or subsistence of *the Word* with the human nature, is the very thing itself wherein this union consists.

3. For the Scriptural texts that confirm this Union, you see the Well is very deep; but where is the Bucket? What texts of Scripture have we to confirm this wonderful Union of two Natures in one Person? Amongst many I shall only cite these; —

When Christ asked his Apostles, *Whom do men say that I the Son of man am?* — *Simon Peter answered, Thou art the Christ the Son of the living God:* Now, if but one Christ, then surely but one Person; and if the Son of man be the Son of the Living God, then surely there are two natures in that one Person: Observe how the Son of man, and the Son of God, very Man and very God, concenter in Christ: as the Soul and the Body make but one man, so the Son of man and the Son of God make but one Christ: *Thou art Christ, saith Peter, the Son of the Living God.*

So *Paul*, speaking of *Jesus the Son of God*, he tells us, that *he was made of the seed of David according to the Flesh, and declared to be the Son of God with power, according to the Spirit.* 1. *Made of the Seed of David;* of the substance of the Virgin, who was *David's* posterity. 2. *Declared to be the Son of God:* not made the Son of God, as he was made the Son of Man; but *declared to be the Son of God:* The word in the Original signifies a Declaration by a solemn sentence or difinitive judgment. *I will declare the Decree; the Lord hath said unto me, Thou art my Son.* That which I point at, he is the Son of *David*, 〈 in non-Latin alphabet 〉 in respect of his Manhood; and he is the Son of God 〈 in non-Latin alphabet 〉 in respect of his Godhead; here be the two Natures; but *in* the words before, these two natures make but one Son, *Jesus Christ* our Lord: and 〈◇〉 *every* words themselves he is declared to be the Son of God; he doth not say, *Some* 〈◇〉 two; but *his Son Jesus Christ*, first before, and then after; to show unto us, *therefore* his *making*, so after his *making*, he is still but one Son, or one person of the 〈◇〉 *distinct* natures subsisting.



To the same purpose is that same Text, *In him dwelleth all the fullness of the Godhead bodily*; by the union of the divine nature with the human in the unity of his person, the Godhead dwelleth in Christ as the Soul in the Body: *it dwelleth in him bodily*; not seemingly, but really, truly, and indeed; not figuratively, and in a shadow, as he dwelleth in the Temple; not by power and efficacy, as he dwells in all the Creatures; not by Grace, as in his People; nor by Glory, as in the Saints above; but essentially, substantially, personally, the human nature being assumed into Union with the person of the Word. Observe the passages; he in whom that fullness dwells, is the Person; that *fullness*, which doth so dwell in him, is the Nature; now there dwells in him not only the fullness of the Godhead, but the fullness of the Manhood also; for we believe him to be both perfect God, begotten of the substance of his Father before all Worlds; and perfect man, made of the substance of this Mother in this World; only he in whom the fullness of the Godhead dwelleth, is one; and he in whom the fullness of the Manhood dwelleth, is another; but he in whom the fullness of both these natures dwelleth, is one and the same *Immanuel*, and consequently one and the same person; in him, (*i.*) in his person dwelleth all the fullness of the Godhead, and all the fullness of the Manhood: *In him dwelleth all the fullness of the Godhead bodily.*

4. For the similitudes that resemble, or set forth this mystery, many are given: but for our better understanding, let us consider these few.

The first is of the soul and body, that make but one man: as the soul and body are two distinct things, and of several natures: yet being united by the hand of God, they make one Person: so the Godhead and Manhood are two distinct things, and of several Natures: yet being united by the hand of God, they make but one Person. Indeed herein is the similitude defective: first in that the Soul and Body being imperfect natures, they concur to make one full and perfect nature of a man: Secondly, in that the one of them is not drawn into the unity of the substance of the other, but both depend on a third substance, which is that of the whole.

The second is of Light and Sun: as after the Collection of, and Union of the Light with the Body of the Sun, no man can pluck them asunder: nor doth any man call one part the Sun, and another part the Light: but both of them jointly together, we call the Sun: even so after the Union of *Flesh* with that true Light the *Word*, no man doth call the *Word* apart to be one Son of God, and the Son of Man another Son of God: but both of them jointly together, we call one and the self-same Christ. I know in this similitude are many defectives: yet if hereby we be not altogether able to attain the truth of this great Mystery, certainly *we have herein a most excellent similitude, which will greatly help, and contentedly suffice the godly and moderate searchers of this divine truth.*

The third is of a fiery and flaming Sword: as the subsistences of the Fire and Sword are so nearly conjoined, that the operations of them for the most part concur: for a fiery sword in cutting, burneth, and in burning, cutteth: and we may say of the whole that this fiery thing is a sharp piercing Sword, and that this sharp piercing Sword is a fiery thing: even so in the union of the two natures of Christ, there is a communication of properties from one of them to the other, as shall be declared, if the Lord permit: only this similitude is defective in this,

in that the nature of the Iron is not drawn into the unity of the subsistence of fire, nor is the nature of the fire drawn into the Unity of the subsistence of Iron: so that we cannot say, this fire is Iron, or this Iron is fire.

The fourth is of one man having two qualities, or accidental natures: as a man that is both a Physician and a Divine; he is but one person, and yet there are two natures concurring and meeting in that same one Person; so we may rightly say of such a one, this Physician is a Divine, and this Divine is a Physician; this Physician is happy in saving souls, and this Divine is careful in curing bodies: even so is Christ both God and Man, and yet but one Christ; and in that one Christ, according to the several natures, are denominations of either part; as that this man is God, and this God is man; or that this man made the world: and this God died upon the Cross: but in this similitude is this defect, in that the different natures are accidental, and not essential or substantial.

The fifth and last, is of the Branch and Tree into which it is engrafted; as suppose a Vine-branch and an Olive-tree: now as this Olive-tree is but one, but hath two different natures in it, and so it beareth two kinds of fruit: and yet between the Tree and the Branch there is a composition, not *hujus ex his*, but *hujus ad hoc* (*i.e.*) not of a third thing out of the two things united, but of one of the two things united or adjoined to the other: even so Christ is one, but he hath two different natures, and in them he performs the different actions pertaining to either of them: and yet between the different natures (the Divine and Humane nature) there is a composition, not *hujus ex his* but *hujus ad hoc*, not of a third nature arising out of these but of the human nature added or united to the Divine, in unity of the same person: so that now we may say, as this Vine is an Olive-tree, and this Olive-tree is a Vine: or as this Vine bears Olives, and this Olive-tree bears Grapes, so the Son of man is the Son of God, and the Son of God is the Son of Man: or this Son of Man laid the Foundation of the Earth, and this Son of God was born of *Mary*, and crucified by the *Jews*. This similitude (I take it) is the aptest and fullest of all the other, though in some things also it doth fail; for the branch hath first a separate subsistence in itself, and losing it after, then it is drawn into the unity of the subsistence of that Tree into which it is implanted; but it is otherwise with the human nature of Christ; it never had any subsistence of its own, until it was united to the person or subsistence of the Son of God.

5. For the person assuming, and the nature assumed, and for the reason of this way; we say, 1. That the person assuming was a Divine person; it was not the Divine nature that assumed an human person, but the Divine person that assumed an human nature; and that of the three Divine persons, it was neither first, nor the third; neither the Father nor the Holy Ghost that did assume this nature; but it was the Son, the middle person, who was to be the middle one, that thereby, 1. He might undertake the mediation between God and us. 2. He might better preserve the integrity of the blessed Trinity in the Godhead. 3. He might higher advance man-kind by means of that relation which the second person, the Mediator did bear unto his Father: for this very end, saith the Apostle, *God sent his own Son made of a woman, that we might receive the Adoption of Sons; wherefore thou art no more a servant but a Son; and if a son, then an heir of God through Christ*; intimating thereby, that what relation Christ hath unto God

by nature, we being found in him, have the very same by Grace, he was God's Son by nature, and we are his Sons by Grace; he was in a peculiar manner *the first born among many Brethren*: and in him, and for him, the rest of the Brethren by grace of Adoption are accounted as *first-born*, Heb. 12.23.

2. The nature assumed was the seed of Abraham: *for verily he took not on him the nature of Angels, but he took on him the seed of Abraham*: elsewhere the Apostle calls it the seed of David: *He is made the seed of David according to the Flesh*: and elsewhere he is called the seed of the Woman: *I will put enmity between thee and the Woman, and between thy seed and her seed: and when the fullness of time was come, God sent forth his son made of a woman*: no question she was the passive and material principle of which that precious flesh was made, and the Holy Ghost the agent and efficient: that blessed womb of her was the Bride-Chamber, wherein the holy Ghost did knit that indissoluble knot betwixt our human Nature and his Deity: the Son of God assuming into the unity of his person that which before he was not, even our human Nature. O with what astonishment may we behold our dust and ashes assumed into the unity of God's own Person!

3. For the reason of this way: why did the person assume a Nature? or rather, why did not the person of the Son of God join itself to a perfect person of the Son of man? I answer.

1. Because then there could not have been a personal union of both natures, and so Christ had not been a perfect Mediator.

2. Because then the work of each of the Natures of Christ could not have been counted the works of the whole person; whereas now by this union of both natures in one person, the obedience of Christ performed in the Manhood, is become of infinite merit, as being the Obedience of God; and thereupon God is said *to have purchased the Church with his own Blood*.

3. Because if the Person of the Son of God had been joined to the Person of man, there should have been four Persons in the Trinity. It is very observable, how for the better preservation of the integrity of the blessed Trinity in the Godhead, the human Nature was assumed into the unity of the second person; for if the fullness of the Godhead should have dwelt in any human Person; there should then have been a fourth Person necessarily added unto the Godhead; and if any of the three Persons besides the second, had been born of a Woman, there should then have been two Sons in the Trinity; whereas now the Son of God, and the Son of Man, being but one Person, he is consequently but one Son; and so no alteration at all made in the relations of the Persons of the Trinity, but they are still one Father, one Son, and one Holy Ghost.

These are the deep things of God, and indeed so exceedingly mystical, that they can never be perfectly declared by any man. *Bernard* compares this ineffable mystery of the union of two natures, with that incomprehensible mystery of the Trinity in *unity*. In the Trinity is three Persons and one Nature; in Christ is two Natures and one Person; that of the Trinity is indeed the greatest, and this of the Incarnation, is like unto it; they both far exceed man's capacity; *for his way is in the Sea, and his path in the great waters, and his footsteps are not known*.

2. For the effects and Benefits of this Hypostatical Union; they are either in respect of Christ, or in respect of Christians.

1. Those in respect of Christ, are, 1. An exemption of all sin. 2. A Collation of all Graces. 3. A Communication of all the properties,

1. We find that although Christ appeared as a sinner, and that he was *numbered among the wicked or with the Transgressors*. Isa. 53.12. Yet in very Deed and Truth *he did no sin, neither was any guile found in his mouth*, 1 Pet. 2.22. The Apostle tells us, *he was holy, harmless, undefiled, and separate from Sinners*: he assumed the nature of man, yet by reason of his pure Conception, and of this Hypostatical Union he was conceived, and born, and lived without sin; he took upon him the seed of man, but not the Sin of man, save only by imputation: but on this point I shall not stay.

2. The Graces collated unto the humanity of Christ by reason of his union, are very many: I shall instance in some: As, —

1. That the Manhood hath its subsistence in the second Person of the Trinity, whereof itself (as of itself) is destitute.

2. That the Manhood is a peculiar Temple for the Deity of Christ to dwell in: it is the place wherein the Godhead shows itself more manifestly and more Gloriously than in any other Creature whatsoever: it is true, that by his providence he shows himself in all his Creatures, and by his Grace in his Saints: but he is only most Gloriously, eternally, according to the fullness of his Deity, and by an Hypostatical Union in the humanity of Jesus Christ, *in him dwelleth all the fullness of the Godhead bodily*: Some are of opinion that as now in this Life, *No man cometh unto God but by Christ*; so hereafter in the next life, no man shall see God, but in the face of Jesus Christ.

3. That in the Manhood is a nearer familiarity with the Godhead than any other Creature, whether Men or Angels: as sometimes he said, *My Father and I are one*: (*i.e.*) one essence; so he may as truly say, the Manhood and I are one (*i.e.*) one person forever.

4. That the Manhood of Christ, according to its measure, is a partner with the *Godhead* in the work of Redemption and Mediation: as he is *Immanuel* in respect of his person, so he is *Immanuel* in respect of his office. He must needs be man as well as God, that he might be able to send this comfortable message to the Sons of men; *go to my Brethren, and say to them, I ascend unto my Father and your Father, and to my God and your God*. I, as man, am in the work of redemption, and in the work of mediation, as well as God: *my Flesh is indeed the Bread of Life*.

5. That the Manhood of Christ, together with the Godhead, is adored and worshipped with Divine honor: as in like case, the honor done to the King, redounds to the Crown upon his head; not that we worship the Manhood alone, as merely a Creature; but that we adore the person of Christ which consisteth of the Manhood and of the Godhead.

6. That the Manhood hath an extraordinary measure, without measure, of habitual Graces, poured into it; in this he excels the very Angels, for to them was given Grace only by

measure; but to the humanity of Christ was given Grace without measure; even so much as a Creature is any ways capable of. I know it is said that *Jesus increased in Wisdom, and Stature, and in favor with God and Man*; but this increase or growth in *Wisdom*, is not to be understood in respect of the essence or extension of the habit (for that he had from the beginning, even from the first moment of his incarnation; and he brought it with him out of the womb) but in respect of the act and use of it, or in respect of his experimental knowledge, so he increased, and not otherwise. Never was there any but Christ, whose Graces were no way stinted, and that was absolutely full of Grace: Divines tell us of a double Grace in Christ; the one of union, and that is infinite; the other of unction (which is all one with Grace habitual) and that is in a sort infinite; for howsoever it be but a finite and created thing, yet in the nature of Grace, it hath no limitation, no bounds, no stint, but includeth in itself whatsoever any way pertains to Grace, or that cometh within the compass of it. The reason of this illimited donation of Grace bestowed on the Nature of man in Christ, was, for that Grace was given to it as to the universal cause, whence it was to be derived unto all others; he is the Fountain of Grace, *and of his fullness we receive Grace for Grace*.

3. For the Communication of the Properties. It is a kind, of phrase of speech peculiar to the Scriptures, when the properties of either Nature of Christ considered singly and apart, are attributed to the person of Christ, from which soever of the natures they be denominated. For the understanding of this, observe, 1. That words are either abstractive or concreateive; the former speaks the Nature of things, the latter speaks the person that hath that nature; as the God-Head and God; the Man Hood and Man; Holiness and Holy. 2. Observe that abstractive Words noting precisely the distinct Natures, cannot be affirmed one of the other; we cannot say, the God head suffered, or the Man-hood created; but we may truly say, that God suffered, and man created; because the person which these concreateive words imply, is one: and all actions, passions, and qualities agree really to the person, though in respect sometimes of one nature, and sometimes of another: thus God *purchased the Church with his own blood*: not that the God-head shed blood, but the person which was God: and thus the *Son of man* talking with *Nicodemus*, is said to be in Heaven; not that the Man-hood was in Heaven while he was on earth, but the person of the Son of Man. Thus we may say that God was born of a Virgin, and that God suffered, and God was crucified; not simply in respect of his God-head, but in respect of his person; or in respect of the human nature which God united to himself: because God here is a concrete word, and not an abstract, and signifieth the Person of Christ, and not the divine nature of Christ. And thus we may say, that the Man Christ is Almighty, Omniscient, Omnipresent, yet not simply in respect of its Man-hood, but in respect of the Person which is the same God and Man: or in respect of the divine nature of the man Christ Jesus: for that here also Man is a concrete word, and not an abstract, and signifieth the whole person of Christ, and not the human nature: but on the contrary, we may not say, that the God-head of Christ was born of a Virgin, or suffered, or was crucified: nor may we say, that the Manhood of Christ is Almighty, Omniscient, Omnipresent; because the Godhead and Manhood are abstract words (*i.e.*) such words as note to us the two natures of Christ, the one divine, the other human, and not the person of Christ.

And this I think is the mind of *Luther* and his Followers, and yet (O wonder) what a deal of objections are made to the multiplying of needless and fruitless contentions? The *Lutherans* confess (however they hold the ubiquitary presence of the humanity of *Christ*) that his Body is only in one place locally: *If we ask them (saith Zanchius) whether Christ's body be everywhere? they answer, that locally it is but in one place, but that personally it is everywhere: now if they mean (saith he) that in respect of Essence, his Body is finite, and confined to one certain place: but in respect of the being of subsistence, or of his person, it is infinite, and everywhere: they say the truth, and there is no difference amongst us.* Happy are the Reconcilers of dissenting Brethren: *Unto their Assembly mine honor be thou united.*

2. The Effects or benefits of this hypostatical union in respect of Christians, are their spiritual union and communion with God and Christ.

1. There is a spiritual union of Christians with God in Christ; O the wonder of these two blessed unions; first of the personal or hypostatical union; secondly of this spiritual or mystical union; in the personal union, it pleased God to assume and unite our human Nature to the Diety; in this spiritual union, it pleased God to unite the person of every Believer to the person of the Son of God. This union is mystical, and yet our very Persons, natures, bodies, souls are in a spiritual way conjoined to the Body and Soul of Christ; so that *we are members of the Body of Christ, and of the Flesh of Christ, and of the Bones of Christ;* and as this conjunction is immediately made with his human nature; so thereby we are also united to *the divine nature;* yea, the person of the Believer is indissolubly united to the Glorious person of the Son God.

Now concerning this union, for our better understanding, observe these four things.

1. It is a most real union; it is not a mere notional and intellectual union, that consists only in the understanding and without the understanding is nothing; it is not an imaginary thing, that hath no other being but only in the Brain; no, no, it is a true, real, essential, substantial union; In natural unions, I confess, there may be more evidence, but there cannot be more *truth;* spiritual Agents neither have, nor put forth less virtue, because sense cannot discern their manner of Working; even the Load-stone, though an earthen substance, yet when it is out of sight, whether under the *table,* or behind a solid partition, it stirreth the needle as effectually as if it were within view. Shall not he contradict his senses, that will say, *It cannot work, because I see it not?* Oh my Savior! thou art more mine, than my Body is mine: my sense feels that present, but so as that I must lose it: but my faith so feels, and sees thee present with me, as that I shall never be parted from thee.

2. It is a very near union: You will say, how near? If an Angel were to speak to you, he cannot satisfy you in this: only as far as our understanding can reach it, and the Creatures can serve to illustrate these things, take it thus: Whatsoever by way of comparison can be alleged concerning the combination of any one thing with another: that, and much more may be said of our union with Jesus Christ. To give instance out of the Scripture: see what one stick is to another being *glued together:* see what one friend is to another, as *Jonathan and David,* who were said to be *woven and knit* each one to other: see how near the father and the child

are: how near the husband and the wife are: see what union is between the Branches and the Vine, the members and the head; nay, one thing more; see what the the soul is to the body: such is Christ, and so near is Christ, and nearer to the person of every true believer: *I live, yet not I (saith Paul) but Christ liveth in me: q. d.* as the soul is to the body of a natural man, that acts and enlivens it naturally, so is Jesus Christ to my soul and body. O there is a marvelous nearness in this mystical union.

3. It is a total union; (*i.e.*) whole Christ is united to the whole believer, soul and body. If thou art united to Christ, thou hast all Christ: thou art one with him in his nature, in his name: thou hast the same Image, Grace, and Spirit in thee, as he hath; the same precious Promises, the same access to God by prayer as he; thou hast the same love of the Father; all that he did or suffered, thou hast a share in it: thou hast his life and death: all is thine: so on thy part, he hath thee wholly, thy nature, thy sins, the punishment of thy sins, thy wrath, thy curse, thy shame: yea, thy wit, and wealth, and strength, all that thou art, or hast, or canst do possibly for him. It is a total union: *My beloved is mine, and I am his:* whole Christ from top to toe is mine, and all that I am, have, or can do, for evermore is his.

4. It is an inseparable union, it can never be broken. *I will make (saith God) an everlasting Covenant with them, and I will not turn away from them to do them good, I will put my fear in their hearts, that they shall not depart from me.* This is a glorious promise: some poor souls may say. *True Lord, thou wilt not turn away from me: I know thou wilt not: Oh, but I fear I shall turn away from thee: Oh alas, I turn every day towards sin and Satan! Nay, saith God, I will put my fear in their heart, that thou shalt not turn away from me: q. d.* We shall be kept together for evermore and never be separated. Hence *Paul* triumphantly challenges all enemies on earth, (or rather in hell) to do their worst to break this knot: *Who shall separate us from the love of God in Christ? shall tribulation, Distress, Famine, Nakedness, Peril or Sword?* Come all that can come, and see if that blessed union betwixt me and Christ, shall ever be broken, by all that you can do. Thus for this union.

2. There is a spiritual communion with God in Christ. Both these are the effects of Christ's personal or hypostatical union: first, union to his person, and then communion with his benefits: union in proper speaking is not unto any of the benefits flowing to us from Christ: we are not united to forgiveness of Sin, Holiness, Peace of Conscience, but unto the person of the Son of God himself: and then secondly, comes this communication of all the benefits arising immediately from this union to the Lord Jesus: that as Christ was Priest, Prophet, and King: so we also by him, are after a sort Priests, Prophets and Kings: for being made one with him, we are thereby possessed of all things that are his, as the Wife is of the wealth of her Husband; *now all things are yours, (saith the Apostle) whether Paul, or Apollo, or Cephas, or the World, &c.—*

Hitherto have we took a view of Christ in his Mothers Womb; and O what marvels there! Did ever womb carry such a fruit? Well might the Angel say, *Blessed art thou amongst Women!* and well might *Elizabeth* say, *Blessed is the Fruit of thy Womb!* but the blessing is not only in conceiving, but in bearing; and therefore we proceed.

## SECT. VI. Of the Birth of Christ.

6. THE birth of Christ now follows. Now was it that the Son of Righteousness should break forth from his bed, where nine months he had hid himself, as behind a fruitful cloud: this was the worlds wonder; a thing so wonderful, that it was given for a sign unto believers seven hundred and forty years before it was accomplished: *therefore the Lord himself shall give you a sign; behold a Virgin shall conceive and bear a Son.* A wonder indeed! and great, beyond all comparison: that the Son of God should be born of a Woman: that he who is the true *Melchizedek, without Father, and without Mother,* must yet have a mother-Virgin: that he that is before *Abraham* was, should yet be born after *Abraham* a matter of two thousand years: that he who was *David's* Son, & therefore born in *Bethlehem*, should yet be *David's* Lord; *wonderful things are spoken of thee, O thou Son of God:* before he was born, the Prophets sing, the *Sybil's* prophesy, the Patriarchs typisie, the Types foretell, God promiseth, and the Son of God performeth; when he was born, Angels run errands, *Gabriel* brings tidings, the glory of Heaven shines, a Star displaies, and wise men are the Heralds, that proclaim his Birth. But come yet a little nearer, *Let us go to Bethlehem* (as the Shepherds said) *and see this thing which is come to pass!* if we step but one step into his lodging, Heavens wonder is before our eyes; now *Look upon Jesus!* look on him as in fullness of time he carried on the great work of our Salvation: here now you may read the meaning of *Adams* Covenant, *Abraham's* promise, *Moses* revelation, *David's* succession; these were but veils; but now shall we draw aside the Curtains? come, take a view of the truth itself; O wonder of wonders! whom find we in this lodging? a Babe in a Cratch, a Mother-maid, a Father-virgin: is this the Babe whom we *look unto* as our *Jesus*? is this a Mother (as *Austin*) scarce fourteen years of age? is this the Father that *knew her not, until she had brought forth her first-born Son?* what a strange birth is this? Look on the Babe, there is no Cradle to rock him, no Nurse to Lull him, no Linnens to swaddle him, scarce a little food to nourish him; look on the Mother, there's no Mid-wives help, no downy pillows, no linen hangings, scarce a little straw where she is brought a-bed: look on *Joseph* the reputed Father: he rather begs, than gives a blessing: poor Carpenter! that makes them a Chamber of an Ox-stall, and carves him a Cratch to be his Cradle: *Mary* that sees with her eyes, and ponders all in her heart, how doth modest shame fac'dness change her colors so often as her imagination works? *she must bear a Son:* an Angel tells her, the Holy Ghost overshadows her, the days are accomplished, and she is delivered; each Circumstance is enough to abash a modest Virgin: But who will not wonder? a Maid believes, a Maid conceives, a Maid brings forth, and a Maid still remains: How might we descant on this Subject? but I shall contract myself, and reduce all wonders to this word, *I am the Vine.*

It is a blessed Parable: in which, under the shadow of a Vine, Christ elegantly sets forth himself. Christ in many resemblances is a precious Vine; but why a Vine, rather than a Cedar, Oak, or some of the strongest, tallest trees? Many reasons are given: as, 1. Because of all Trees the Vine is the lowest: it grovels, as it were, on the ground. 2. Because of all Trees the Vine is weakest; hence they that have Vines, have also their Elms to support them, and hold them up. 3. Because of all Trees, the Vine hath the meanest Bark and outside: it is of little worth or reputation. 4. Because of all Trees, the Vine is fruitfulest: and therefore it is called *the Fruitful Vine.* In every of these respects, Christ is called *a Vine*, who by his



Incarnation took upon him the lowest condition, and *made himself*, by emptying himself, of *no Reputation*: but he was the fruitfullest Vine that ever the earth bore: and in this respect no Vine, nor all the Vines on the Earth were worthy to be compared with him, or to be so much as resemblances of him. I shall not prosecute the resemblances throughout; for, so I might pass from his Birth to his Life: and from his Life to his Death; when the blood of the Grapes was pressed out: only for the present we'll take a view of this Vine. 1. In its Plant. 2. In its Bud. 3. In its Blossom. 4. In its Fruit; and so an end.

1. For the Plant: the way of Vines is not to be sowed, but planted; that thus translated, they might better fructify: so our Jesus, first sprung from his Father, is planted in a Virgins womb; God from God, coeternal with God; but by his Incarnation made that he was not, and yet remaining that he was; God of his Father, and Man of his Mother; before all time, yet since the beginning. *Bernard* tells us, *that this Vine sprung of the Vine, is God begotten of God, the Son of the Father, both coeternal and consubstantial with the Father; but that he might better fructify, he was planted in the Earth; (i.e.) he was conceived in a Virgins womb.* There is indeed a resemblance in this; in this resemblance, we must be careful to observe that communication of properties; of which I told you, we may truly say, that God was planted, or conceived, but not the Godhead; God is a concrete word, and signifies the Person of Christ: and his Person was planted or conceived, not simply as God: but in respect of the Manhood united to it: and thus he that is infinite, was conceived; and he that is eternal, even he was born: the very fullness of all perfection, and all the properties of the Divine Essence are by this *communication* given to the nature of man in the Person of the Son of God: no wonder therefore, that we say, that this Vine (the Son of God) is planted in *Mary*; I know some would have the Plant more early: and therefore they say, that Christ was a *Vine planted in Adam, budded in David, and flourished in Mary*: but I take this but for a flourish: all before *Mary* were but Types, now was the Truth: now in *Mary* was Christ planted, and not before: as in the beginning, *there was not a Man to Till the Ground:— but out of the ground the Lord made to grow every Tree:—and a River went out of Eden to water the Garden*: so there was no man that tilled this Ground: but out of this Ground (the Virgin) the Lord made to grow this Plant, watering it by his Spirit: *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee*: Of this conception, and of the Holy Ghosts efficiency, I believe, spake the Prophet, when there was such longing after Christ's coming in the flesh: *Drop down ye Heavens from above, and let the Sky pour down Righteousness, let the Earth open, and bring forth Salvation.* But of this Conception before.

2. For the Bud: the nature of Vines is to Bud, before it Blossom or bring forth its fruit: so was it said of Christ before he came, *Truth shall Bud out of the Earth*; now what was this budding of Truth out of the Earth, but Christ born of a Woman? *What was the Truth (saith Irenaeus and Augustine) but Christ? and what the Earth, but our flesh? and what Truth budding, but Christ being born?* Here let us stay a while: surely it is worth the while (as the Spouse said in another place) to *get up early to the Vineyards, and to see how the Vine did flourish, and how the tender Grape did open.*

In Christ's carrying on the great Work of our Salvation before all Worlds, we told you of God's *Councils*, as if he had been reduced to some straits and difficulties by the cross demands of his several Attributes: but *Wisdom* found out a way, how to reconcile these differences by propounding a *Jesus*, and in him *Mercy and Truth met together, Righteousness and Peace kissed each other*. That reconciliation was in the Counsel of God from all Eternity: but for the execution of this Counsel, it was now in the fullness of time, even at this time when Christ was born: Now in deed and in truth, in execution and performance, was the reconciliation of all differences: and of this time was the Psalmists Prophecy more especially meant: *Mercy and Truth shall meet together, Righteousness and Peace shall kiss each other: and Truth shall bud out of the Earth, and Righteousness shall look down from Heaven*.

In these words we find, first a meeting of God's blessed Attributes; and secondly, this meeting at a birth, the birth of Truth: at which meeting thirdly was that glorious effect, *that Righteousness looked down, and indeed came down from Heaven*; I desire a little to invert the words, and shall first speak to Christ's Birth; secondly, to the effects of his Birth, of *Righteousness looking down from Heaven*; thirdly, to the meeting and agreement of all God's Attributes as the issue and effect of all; *When Mercy and Truth met together, and Righteousness and Peace kissed each other*.

1. For his Birth; our Vine doth Bud, *Truth shall Bud out of the Earth, (i.) Christ shall be born upon the Earth, or Christ shall be born of a Woman; for Truth is Christ, Bud is born, and the Earth] is a Woman. 1. Truth] is Christ: I am the Way and Truth, said Christ; he is the truth of all Types, and the truth of all Prophecies, and the truth of all promises; for in him are all the Promises, Yea and Amen. 2. Bud] is born: the Vine budding is the first putting forth of the Grape; so Christ being born, was Truth budding out of the Earth, he then first shown himself to the World, and was first seen (like the Vine springing forth) above ground. 3. The Earth] is the Woman; thus some render that Text, Let the Earth bring forth a Savior: look how the Field-flowers spring forth of themselves without any Seed cast in by the hand of Man; so the Virgin brings forth Christ. It is observable that in the Creation of Adam was laid the Prognostics of this future birth: begin with the first Man Adam, and you may see him parallel'd in this second Adam, Christ. Adam was created of the Virgin-Earth, Christ was born of a Virgin-Mother; the Earth had no Husbandman, yet brought forth without Seed: Mary had no Husband, yet brought forth without Seed of Man: in the Creation God said, Let us make Man: and now saith the Holy Ghost, the Word is made flesh, or the Word is Man indeed: those were but Types, but Christ is the Truth: he is the Vine that Buds, the Messiah born; the Angels own him, the Star designs him, the Prophets foreshow him, the Devils confess him, his Miracles declare him, the Sages seek him, and Heaven and Earth Rings with the News, that Truth is Budded out of the Earth.*

2. For the effect of this Birth, *Righteousness shall look down from Heaven*. No sooner Christ born, but Righteousness looked down from Heaven; she cast her eye upon Earth, and seeing Truth freshly sprung there, she looked and looked again; certainly it was a sight to draw all the eyes of Heaven to it. It is said of the Angels that *they desired to look into these things: they looked wishly at them, as if they would look through them: no question but Righteousness*

looked as narrowly and piercingly as the Angels. Some observe that the Hebrew word, *she looked down*, signifies that *she beat out a window*; so desirous was *Righteousness* to behold the sight of *the Vine Budding*, of Christ being born, that she beats out a Window in Heaven: before this time, she would not so much as *look down* towards the Earth: *Righteousness* had no prospect, no window open this way: she turned away her eyes, and clapt to the Casement, and would not abide so much as to look on such sinful wretches, forlorn sinners as we are; her eye was purer than to behold Iniquity, she abhorred it, and us for it: and therefore would not vouchsafe us once to cast off her eye. O but now the case is altered: no sooner doth our *Vine Bud upon the Earth*, but she is willing to condescend, and so willing, that she breaks a Window through the Walls of Heaven to look down upon this Bud: and nomarvail: for, what could *Righteousness* desire to see, and satifie herself in, that was not to be seen in Jesus Christ? He was all righteous, there was not the least spot of sin to be found in him: his Birth was clean, and his Life was holy, and his Death was innocent; both his Soul and Body were without all sin; both his Spirit and his Mouth were without all guile; whatsoever satisfaction *Righteousness* would have, she might have it in him, *lay Judgment to the Line, and Righteousness to the Balance*, and there is nothing in *Jesus* but Streight for the Line, and full Weight for the Balance.

3. For the meeting and agreement of all God's Attributes, as the issue and the least effect of this budding Vine, the Verse before tells us; that *Mercy and Truth are met together, Righteousness and Peace have kissed each other*: This meeting presupposeth a distance before they met: for they that meet come from divers coasts. Here then are two things considerable; first the distance, and secondly, the meeting. But you will say, how came this distance? Are they not all the Attributes of God's undivided essence? are they not all four in the bosom of God from all eternity? I answer, Yes: they are undivided in themselves, but they were divided about us; it was *Adam's* sin, and ours in him, that first divided Heaven, yea the very Attributes of God, and in a sort, God himself: I shall speak to both these, that you may first see the Differences, and then the Agreement and blessed *Harmony* of these glorious Attributes.

1. The Difference; immediately after the Fall, the great question (which before you heard of in the Decree and Councils of God) was actually propounded, *What should be done with sinful Man?* in this case we must speak of God after the manner of men; and I hope you will give me the liberty that others (I suppose warrantably) take: *Come*, saith God, *What shall be done with sinful Man?* He hath violated my Law, broken my Command, and as much as lies in him, unpinn'd the Fabric of the World, spoiled my Glorious Work of Heaven, and Earth, and Sea, and all therein: undone himself forever and ever, and ever. *O what shall be done with this sinful, rebellious, forlorn unhappy Creature, Man?* Silence being a while in Heaven, and all struck into amaze, to see the great God of Heaven stirred up in wrath, at last *Mercy and Peace* stand up, and they seek with sweet, gentle entreaties to pacify God's Anger: but *Righteousness and Truth* are on the contrary side: and they provoke God Almighty to go on, and to manifest himself (as he is indeed) *a consuming Fire*, a sin-revenging God. The Plea is drawn up, and reported at large by *Bernard, Andrew's*, and others.

1. Mercy began; for out of her readiness to do good, she is ever foremost: her inclination is to pity, or rather she herself is an inclination to pity those that are in misery: and if she can but relieve them, let them deserve what they will, be sure she will relieve them: for she looks not to the party what he is, nor what he hath done, nor what he he deserved: but (which is the comfort of us miserable sinners) she looks at what he suffers, and in how woeful and wretched a case he is. Her Plea was thus; *What Lord hast thou made all Men in vain? wilt thou now destroy him for whom thou madest the World? shall the householder be cast out, and thrown into prison, and there remain till he hath paid the utmost Farthing? shall all the Men and Women in the World, from first to last, be damned forever and ever? alas! What profit is in their Blood? What will it avail to crowd Men and Devils together in Hell-flames? Will not those Devils, the grand Enemies of God, rejoice at this? And what then will become of thy great Name on Earth? Is not this thy Name? The Lord, the Lord, Merciful, and Gracious, Long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgressions and Sins? What will the Lord undo his Name? Will the Lord cast off forever? And will he be favorable no more? Is his Mercy clean gone forever? Will he be no more entreated? hath God forgotten to be gracious? Hath he in Anger shut up his tender Bowels? With these, and such like holy whisperings or mutterings did Mercy enter into God's bowels, and make them yern, and melt again into compassions.*

But 2. Truth must be heard as well as Mercy; and she lays in matter of exception, and her Plea was thus; *What is God but his Word? Now this was thy word to Adam, In the day that thou eatest thereof, thou shalt die the death; and this was thy word to all the Sons of Adam, the soul that sinneth, that soul shall die. And God may not falsify his word: his word is truth; falsify truth? That may not be: all men are liars: but God is true, even truth itself.*— This Plea of Truth is seconded by *Righteousness*; and thus she bespeaks God; *shall not the Judge of all the world do right? Thou hast declared thyself over and over to be just and righteous; O Lord God of Israel thou art righteous:— Righteous art thou, O Lord, and upright are thy Judgments.—Thou art righteous, O Lord, which art, and wast, and shall be:—Even so, Lord God Almighty, true and righteous are thy Judgments,—Yea the Lord is righteous in all his ways, and holy in all his works: and wherein consists this righteousness, but in rendering to everyone according to his due? And what is the sinners due, but Death? The wages of sin is Death: What shall not those sinners die the Death? That were (as before) to make Truth false, so here to do Right Wrong.*

These were the Controversies at that time: so that Peace could not tell how to speak a prevailing word amongst them: nay the controversy grew so high, that they made it their own cases: *what shall become of me (said Mercy) if God spare not sinners? and what shall become of me (said Justice) if God do spare sinners? what shall become of me (said Mercy) if God will show no mercy? And what shall become of me (said Justice) if God will do no Justice? why, alas perish (said Mercy) if thou wilt not pity: if man die, I die also: and I perish (said Justice) if thou wilt have mercy: surely I die, if man die not.* To this it came, and in these terms brake up the Assembly, and away they went one from another. Truth went to Heaven, and was a Stranger upon Earth, Righteousness went with her, and would not so much as look down from Heaven: Mercy, she staid below still; for where should Mercy be, if not with the miserable? As for Peace, she went between both, to see if she could make them meet again in better terms: in the mean while, our Salvation lies a bleeding; the Plea hangs, and we stand as Prisoners at the Bar, and know

not what shall become of us; for though two be for us, yet two are against us, as strong, and more stiff than they: so that much depends upon this meeting; for either they must be at peace between themselves, or they cannot be at peace with us, nor can we be at peace with God.

Many means were made before Christ's time for a blessed meeting, but it would not be; *Sacrifice and Burnt-Offering thou wouldst not have*: these means were not prevalent enough to cause a meeting. Where stuck it? you will say: Surely it was not long of Mercy, she was easy to be entreated: she looked up to Heaven, but Righteousness would not look down; and indeed here was the business: *Righteousness* must and will have satisfaction, or else *Righteousness* should not be Righteous; either some satisfaction for sin must be given to God, or she will never meet more; better all men in the World were damned, than that the Righteousness of God should be Unrighteous. And this now puts on the great transaction of our Savior's Birth.

Well then, our Savior is born; and this birth occasions a gracious meeting of the Attributes: such an attractive is this Birth, this *Bud of Christ*, that all meet there; indeed they cannot otherwise but meet in him in whom all blessed Attributes of God do meet. It is Christ is *Mercy*, and Christ is *Truth*, and Christ is *Righteousness*, and Christ is *Peace*. 1. Christ is *Mercy*; thus *Zacharias* prophesied: *That through the tender Mercy of our God the day-spring (or Branch) from on high hath visited us.* And God the Father of Christ, is called the Father of mercies; as if *Mercy* were his Son, who had no other Son but his *dearly beloved Son in whom he is well pleased*.— 2. Christ is *Truth*; *I am the Way, and the Truth, and the Life*. That *Truth* in whom is accomplished whatsoever was prefigured of the Messiah. *God shall send forth his Mercy and his Truth: And, O prepare Mercy and Truth.* And this is his Name, *the Lord, the Lord,—abundant in Goodness and Truth. He is a God of Truth, saith Moses; plenteous in Mercy and Truth, saith David; full of Grace and Truth, saith John; for the Law was given by Moses, but Grace and Truth came by Jesus Christ.* He is *Truth* by Name, and *Truth* by Nature, and *Truth* by Office.—3. Christ is *Righteousness*. *This is his Name whereby he shall be called, the Lord our Righteousness.* And, *unto you that fear my Name, shall the Son of Righteousness arise with healing under his Wings.* And, *Christ of God is made unto us Wisdom, Righteousness, and Sanctification, and Redemption.* And according to his Type *Melchizedek*, this was his Style, *King of Righteousness*.—4. Christ is *Peace*. This is his Name wherewith he is called, *wonderful Counselor, the Mighty God, the everlasting Father, the Prince of Peace.* And, *Christ is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us.* And therefore prays the Apostle, *now the Lord of Peace himself (or, the Lord himself, who is Peace) give you peace always by all means.* And according to his Type *Melchizedek*, as he was *King of Righteousness*, so also he was *King of Salem, which is King of Peace*.—Thus Christ is *Mercy*, and Christ is *Truth*, and Christ is *Righteousness*, and Christ is *Peace*: Now where should all these meet but in him who is them all? Surely there they meet, and at the meeting, they all ran first and kissed the Son; and that done, *Truth* ran to *Mercy*, and embraced her, and *Righteousness* to *Peace*, and kissed her; they that so long had been parted, and stood out in difference, now they meet, and are made Friends again. O the blessed effects of this Birth of Christ! it is Christ that reconciled them, and that reconciled us and them; *He reconciled all things (saith the Apostle) whether they be things in Earth, or things in Heaven.* Now is Heaven at peace with itself, and Heaven and Earth at peace one with another;

and that which glues all, and makes the Peace, is this Birth of Christ; the budding of this Vine. *Truth shall Bud out of the Earth, and then Mercy and Truth shall meet together, &c.*

3. For the Blossom. The nature of Vines is, in its season to Blossom, or to bear sweet flowers. *Pharaoh's Butler*, you know, dreamed of a Vine, that not only budded, but Blossomed; *Her Blossomes shot forth*: and thus Christ, our Vine, both Budded and Blossomed; he was full of the sweetest Flowers; now what were these Flowers and Blossoms of Christ, but his virtues and blessed graces? In this only Christ differs from the Vine, in that in him was seen not only one sort or kind of Flowers, but every kind. *Bernard* reckons up *the violet of humility, the lilly of chastity, the rose of patience, the saffron of abstinence*; I may not so far enlarge myself; but in reference to his Birth, I cannot but admire at his humility, patience, and infinite condescensions; that the Creator should become a creature, though an *Angel*, it were a great Gulf, which no created understanding could measure; but that he should reject *Angels*, and take the Seed of *Abraham*: that he should be made lower than the *Angels*, who is God over all; that he would be conceived, who is the uncreated wisdom: in the dark Prison of the Womb, who is the Light of the World: and that of a Woman, the weaker, first sinning sex, who is the holy one and power of God; that he would be born, who beareth all things: the Lord of all, of a lowly handmaid: in fullness of time, who is eternity: in the night-time, who is the *Son of Righteousness*: in the Winter, who gives life and heat: in a time of public taxation, who is Lord of Lord's: and that not at *Rome*, the Lady of Nations; nor at *Jerusalem*, the Glory of the East, but at *Bethlehem* the least of the Thousands of *Judah*; not in a Palace prepared, nor in his Mothers House, but in an Inn; not in the best Room, nor in any Room of the House, but in a Stable of Beasts; not attended there with a royal Guard, but with *Joseph* and *Mary*; not adorned in Robes, but swaddled in Clouts; not stately Enthronized, but laid in a Manger; nor lastly, his Birth Proclaimed by the Kings at Arms, but by poor Shepherds.

That *the Word* should be an infant not able to speak a word; that life should be mortal; that Power should be subject to a poor *Carpenter*; that the Lord of the Covenant should be Circumcised; that the God of the Temple should be presented in the Temple; that Wisdom should be instructed; infiniteness should grow in stature; that the feeder of all things should be fed; that all these are preludes, and but beginnings of his sufferings; O wonderful condescension! O admirable patience! O rare humility! how strange are the Blooming Blossoms of this Vine.

4. For the Fruit: the nature of Vines is to cast sweet savors, but to bear sour Grapes: Christ that was blameless before God and Man, yet bore the heavy burden of our sin. O the sweetness of his savors! *because of the savor of thy good Ointments, thy Name is an Ointment poured forth*; whether by savors, we mean his words, the very Officers of the Jews can say, *Never Man speak like this Man*: or whether by savors, we mean his deeds, his very Enemies confess him a just Man; so *Pilate's Wife* could send her Husband word, *Have thou nothing to do with that just Man*: the wise Men that brought their Offerings give him *Gold, Frankincense, and Myrrh*; Gold is given him as to a potent King, Frankincense as to a gracious God, and Myrrh as to an holy Priest: He is a King to rule, a God to save, and a Priest to mediate: thus far he casts sweet savors; but digest them better, and they prove sour Grapes; a King he was, but mocked

with the Title, *Hail King of the Jews*: a God he was, but he emptied himself; *He made himself of no Reputation*: an holy Priest he was, but such a Priest as must offer up himself for a Sacrifice: The wise men that came from the East, they saw his Infirmity, and yet adore his power; they saw his infancy, yet adore his wisdom; they saw his poverty, yet adore the riches of his mercy; they saw him whom they inquired after, *Where is he that is born King of the Jews?* The very Title cast sweet savors, but it bears sower Grapes; he is a *King*, that's a title of honor; but he is *King of the Jews*, that's a word of reproach.

All along his life you may see these two, *sweet savors, but sour Grapes*: *vidisti vilia, audi mirifica*, saith *Ambrose*; the things you see are mean, but the things you see and hear are wonderful; mean it was to see a sort of Shepherds, wonderful it is to see a troop of Angels; mean it was to hear one say, *laid in the Cratch below*; wonderful it is to hear many sing *Glory to God on high*; mean it was to see him man; wonderful it is to know him God. Here's a little Child fainting and groaning, yet a powerful God ruling and commanding; hungry himself, to show our nature; yet feeding five thousand, to show his power: dying on the Cross, as the Son of *Adam*; disposing of *Paradise*, as the Son of God. As it was said of *Bethlehem*, *Minima & non Minima; the least of the thousands*, *Micah* 5.2. *Not the least of thousands*, *Mat.* 2.6. So we say of this *Bethlehemite*, *Minimus & non Minimus; he shall sit upon the Throne of David*, *Isa.* 9.7. *Yet he hath born our griefs, and carried our sorrows*, *Isa.* 53.4. *His Kingdom is an everlasting Kingdom*, *Dan.* 7.27. *Yet his end shall be, and he shall have nothing*, *Dan.* 9.26. Thus all along from his Cratch to his Cross, *sweet Savours, but sour Grapes*; at last indeed the Grapes grew to a ripeness, and then he was pressed, and his dearest heart-blood run out in abundant streams; this was the sweet juice of our Garden-Vine; God planted it, the Heavens Water it, the Jews prune it; what remains now, but that we abide in it? but of that when we come to the Directions how we are to look.

#### **SECT. VII. Of some Consequents after Christ's Birth.**

Some Consequents after the Birth of Christ may be touched, whilst yet he was but a Child of twelve years old. As,—

1. When he was but eight days old, he was Circumcised, and named *Jesus*. As there was shame in his Birth, so there was pain in his Circumcision; a sharp Razor paseth through his skin presently after he is born; not that he needed this Ceremony, but that for us he was content to be legally impure. In this early humiliation he plainly discovers the Riches of his Grace; now he sheds his Blood in drops, and thereby gives an earnest of those Rivers which he afterwards poured out for the cleansing of our Nature, and extinguishing the wrath of God; and for a further discovery of his Grace, at this time his Name is given him, which was *Jesus*. This is the name which we should engrave in our hearts; rest our Faith on, and place our help in, and love with the overflowings of Charity, and Joy, and Adoration; above all things we had need of a *Jesus*, a Savior for our Souls, and from our sins, and from the everlasting destruction which sin will otherwise bring upon our Souls; hence this Name *Jesus* and this Sign *Circumcision* are joined together; for by the effusion of his blood he was to be our *Jesus*, our Savior: *Without shedding of Blood is no remission of Sins*, no Salvation of Souls. *Circumcision was the Seal*, and now was it that our *Jesus* was under God's Great Seal to take his Office: We

have heard how he carried on the great Work of our Salvation from Eternity; this very Name and Office of Jesus, *a Savior*, was resolved on in God's fore-council, and given forth from the beginning; and we have heard of late how it was promised and foretold by an Angel; but now it is Signed and Sealed with an absolute Commission and fullness of Power; *Him hath God the Father fealed*, John. 6.27. It is his Office and his very profession to save, that all may repair unto him to that end: *Come unto me all ye that are weary; and him that cometh unto me I will in no wise cast out*; in which respect he is called *the Savior of the world (i.e.)* of Samaritans, Jews, Gentiles, Kings, Shepherds, and of all sorts of men.

2. When he was forty days old, *he was brought to Jerusalem, and presented to the Lord; as it is written in the Law of the Lord, every Male that openeth the womb shall be called Holy to the Lord*. O wonder! there was no impurity in the Son of God, and yet he is first circumcised, and then he is brought and offered to the Lord; he that came to be sin for us, would in our Persons be legally unclean, that by satisfying the Law, he might take away our uncleanness; he that was above the Law, would come under the Law, that he might free us from the Law; we are all born sinners; but O the unspeakable Mercy of our Jesus, that provides a remedy as early as our sin: first, he is conceived, and then he is born, to sanctify our Conceptions and our Births; and after his Birth, he is first Circumcised, and then he is presented to the Lord; that by two holy acts, that which was naturally unholy might be hallowed unto God: Christ hath not left our very Infancy without redress, but by himself, thus offered, he cleanseth us presently from our filthiness.—Now is Christ brought in his Mothers Arms to his own House, the Temple; and as Man, he is presented to himself, as God. O how Glorious did that Temple seem, now the Owner was within the walls of it! Now was the Hour, and Guest come, in regard whereof the second Temple should surpass the first; this was the House built for him, and dedicated to him; there had he dwelt long in his Typical presence, nothing was done there whereby he was not resembled; and now the body of these shadows is come, and presents himself, where he had ever been represented. You will say, what is this to me, or to my Soul? O yes! *Jerusalem* is now everywhere; there is no Church-Assembly, no Christian heart which is not a Temple of the Living God; and there is no Temple of God wherein Christ is not presented to his Father: Thus we have the benefit of Christ's fulfilling the Law of Righteousness; *God sent his Son, made of a Woman, made under the Law, that he might redeem them that were under the Law, that we might receive the Adoption of Sons*. It is, as if the Father should have said to Christ, *Come my dear Son, here are certain Malefactors under the Law, to suffer and to be executed; what say you to them? Why, I will become under the Law (saith Christ) I will take upon me their Execution, and suffer for them*; and to this purpose he is first circumcised; and then he is presented to the Lord.

3. When he was yet under one year old, as some; or about two, as others, he fled into *Egypt*. As there was no room for him in *Bethlehem*, so now there is no room for him in all *Judea*; no sooner he came to his own, but he must fly from them; what a wonder is this? Could not Christ have quit himself from *Herod* a thousand ways? what could an Arm of flesh have done against the God of Spirits? had Jesus been of the spirit of some of his Disciples, he might have commanded fire from Heaven on those that should have come to have apprehended him; but hereby he taught us to bear the yoke even in our youth; thus would he suffer, that he might



sanctify to us our early afflictions, he flies into *Egypt*, the slaughter-house of God's People, the sink of the world, the surnace of *Israel's* ancient afflictions: what a change is here; *Israel*, the first-born of God •lie out of *Egypt* into *Judea*; and Christ the first-born of all Creatures flies out of *Judea* into *Egypt*; *Eusebius* reports that the Child Jesus arriving in *Egypt*, and being by design carried into a Temple, all the Statutes of the Idol-God's fell down like *Dagon* at the presence of the Ark; and to this purpose he cites *Isaiah's* Prophecy; *Behold, the Lord shall come into Egypt, and the Idols of Egypt shall be moved at his presence*. Now is *Egypt* become the Sanctuary, and *Judea* the inquisition-house of the Son of God; surely he that is everywhere the same, knows how to make all places alike to his; he knows how to preserve *Daniel* in the Lions den; the three Children in a fiery furnace; *Jonah* in a Whales belly, and Christ in the midst of *Egypt*.

4. When he was now some five years old, say some; or but two years and a quarter old, say others; an Angel appears again in a Dream to *Joseph*, saying, *Arise and take the young Child and his Mother, and return again into the land of Israel, for they are dead which sought the young Child's Life*. *Herod*, that took away the lives of all the Infants in or about *Bethlehem*, is now himself dead, and gone to his own place, and by this means the Coast is clear for the return of that holy Family. O the wonderful dispensation of Christ in concealing of himself from men! all this while he carries himself as an Infant, and though he know all things, yet he neither takes, nor gives any notice of his removal or disposing, but appoints that to be done by his Angel, which the Angel could not have done but by him. As Christ was pleased to take upon him our Nature, so in our Nature he was pleased to be a perfect Child; for that is the word; *take the young Child and his Mother*; he suppressed the manifestation and exercise of that Godhead, whereto the Infant-nature was conjoined, as the Birth of Christ, so the infancy of Christ was exceeding humble: Oh how should we magnify him, or deject ourselves for him, who himself became thus humble for our sakes?

5. When he was twelve years old, *he with his Parents go up to Jerusalem after the custom of the Feast*. This pious act of his younger years intends to lead our first years into timely devotion; but I shall not insist on that; I would rather observe him *sitting in the midst of the Doctors, both hearing them and asking them Questions*; whilst the Children of his age were a playing in the streets, he is found of his parents sitting in the Temple; not to gaze on the outward glory of that house, of the Golden Candlesticks, or Tables, or Cherubims, or the Pillars, or the Molten Sea, or the Altar of Gold, or the Vessels of pure Gold; no, no, but to hear and oppose the Doctors. He, who as God, gave them all the Wisdom they had, doth now, as the Son of man, hearken to the Wisdom he had given them; and when he had heard, then he asks; and after that, no doubt he answers; his very questions were instructions; for I cannot think that he meant so much to learn, as to teach those Doctors of *Israel*. Surely these Rabbins had never heard the voice of such a Tutor; they could not but see the very Wisdom of God in this Child; and therefore, saith the Text, *they all wonder*; or they were all astonished *at his understanding and answers*; their eyes saw nothing but a Child, but their ears heard the wonderful things of God's Law; betwixt what they saw, and what they heard, they could not but be distracted and amazed. But why did ye not (O ye Jewish teachers) remember now the Star and the Sages, and the Angels, and the Shepherds; why did ye not now bethink yourselves of *Herod*, and of

his enquiry, and of your answer, that in *Bethlehem of Judea Christ should be born?* You cited the prophets, and why did you not mind that Prophecy now, that, *unto us a Child is born, and unto us a Son is given, and his Name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of peace?* Fruitless is the wonder that endeth not in Faith; no Light is sufficient, where the eyes were held through unbelief and prejudice.

6. After this, from twelve to the thirtieth year of his Age, we read nothing of the Acts of Christ, but that *he went down with his Parents unto Nazareth, and was subject to them;* as he went up to *Jerusalem* to Worship God, and in some sort to show himself God; so now he goes down to *Nazareth* to attend his particular Calling. This is the meaning of those words, *and he was subject to them:* Christ's subjection to his Parents extends to the profession and exercise of his life; certainly Christ was not all that time from twelve to thirty years, idle; as he was educated by his Parents, so of his reputed Father he learnt to be a Carpenter; this, I take it, is plain in these words, *Is not this the Carpenter, the Son of Mary? It appears* (say our English Annotations) *that Christ exercised that Trade in his younger years.* I know *Matthew* renders it thus, *Is not this the Carpenters Son, is not his Mother called Mary?* But *Mark* thus, *is not this the Carpenter?* &c. Some comment thus, that while *Joseph* was alive, Christ wrought with him in the Trade of a Carpenter, and *when Joseph died*, which happened before the manifestation of Jesus unto *Israel*, he wrought alone, and was no more called the Carpenters Son, but the Carpenter himself: here's comfort for men of the meanest Callings; as Husbandry was honored in the Person and Condition of the first *Adam* before his Fall, so now the Handicraft. O the Poverty, Humility, Severity of *Jesus!* it appears at this time especially, in his Labouring, Working, Hewing of Wood, or the like; here's a sharp reproof to all those that spend their time in idleness, or without a particular Calling, that take no pains at all, unless in pursuit after Vain, Foolish, Superfluous, Sinful things; what! are they wiser than Christ? Our Jesus would not by any means thus spend his time. Indeed for the while he did nothing famous, or of public note; but neither was this without a Mystery: *In doing nothing Public*, saith one, *He achieved great, and sumptuous, and praise-worthy acts:* There is a season and time to every purpose under heaven: as *there is a time of silence, and a time to speak*, so there is a time for public, and a time for private Negotiations; as yet Christ conceals his virtues, and conforms himself to the conversation of men, that the Mystery of his Incarnation might not be thought a Phantasm; then he would have his Virtues and Graces to shine out, when men usually come to their vigor and strength both of body and mind. And besides, as it was said of a Divine, that *he would never Preach a Sermon, but he would first endeavor to practice it himself;* so I am sure did Christ; he would not teach the World, saying, *Learn of me, for I am meek and lowly in heart*, but first he would practice; first *do*, then *teach*; as *Luke* tells *Theophilus*, *he had writ all that Jesus began both to do and teach.*

But concerning this time of his youth, because in Scripture there is so deep a silence, I shall therefore pass it by.

Thus far have I propounded the Object we are to look unto; it is *Jesus* in his first coming, or incarnation, whiles yet a Child of twelve years old: Our next Work is to direct you in the Art or Mystery, how we are to look unto him in this respect.

## CHAP. II.

### SECT. I. Of knowing Jesus as carrying on the great Work of our Salvation in his Birth.

What *Looking*] comprehends, you have heard before: And that we may have an inward experimental *look on him* whom our souls pant after, let us practice all these Particulars: As—

1. Let us *know Jesus*, carrying on the great work of our Salvation in his Coming or Incarnation. Come let us learn what he did for us when he came amongst us. There is not one Passage in his first appearing, but it is of mighty concernment unto us: Is it possible that the great God of Heaven and Earth should so infinitely condescend (as we have heard) but on some great Design? And what Design could there be, but only his Glory, and the Creatures good? O my Soul! If thou hast any interest in Christ, all this concerns thee; the Lord Jesus in these very transactions had an eye to thee; he was Incarnate for thee, he was conceived, and born for thee; look not on these things as Notionals, or Generals; look not on the bare history of things; for that is but unprofitable; the main duty is in eying the end, the meaning, and intent of Christ; and especially as it relates to thee, not to others, but to thyself. Alas! what comfort were it to a poor prisoner, if he should hear that the King or Prince, of his mere grace and love, visited all the Prisoners in this and that Dungeon, and that he made a Goal-delivery, and set all free, but he never came near the Place where he poor wretch lies bound in Fetters and cold Irons? or suppose he gives a visit to that very man, and offers him the tenders of Grace and Freedom, if he will but accept of it; and (because of his waywardness) Perswades, Intreats, Commands him to come out, and take his liberty; and yet he will not regard, or apply it to himself, what comfort can he have? what fruit, what benefit shall he receive? Dear soul, this is thy case, if thou art not in Christ, if thou hadst not heard the Offer, and embraced and closed with it, then what is Christ's Incarnation, Conception, Nativity unto thee? Come! learn! not merely as a Scholar, to gain some notional-knowledge; but as a Christian, as one that feels virtue coming out of Christ in every of these respects: Study close this great transaction in reference to thyself. I know not how it happens, whether out of the generality of some Preachers handling this Subject, or whether out of the Superstition of the time wherein it usually hath been handled, it either savors not with some Christians, or it is seldom thought of by the most; O God forbid we throw out of the doors, such a blessed necessary truth! If rightly applied, it is a Christians joy; *Behold I bring you glad tidings of great joy that shall be to all People; for unto you is born in the City of David, a Savior, which is Christ the Lord.* Sure the Birth of Christ is of mighty concernment unto thee; *unto us a Child is born, unto us a Son is given;* there is not any piece of this transaction, but it is of special use and worth thy pains. How many break their brains, and waste their Spirits in studying Arts and Sciences, things in comparison of no value; whereas *Paul otherwise determined not to know anything among you but Jesus Christ?* To know Jesus Christ in every piece and point, whether in Birth, or Life, or Death, it is saving knowledge. O stand not upon Cost, whether Pains or Study, Tears or Prayers, Peace or Wealth, Goods or Name, Life or Liberty; sell all for this Pearl. Christ is of that worth and use, that thou canst never over-buy him, though thou gavest thyself and all the World for him; the study of Christ is the study of studies; the

knowledge of Christ is the knowledge of everything that is necessary, either for this World, or for the World to come. O study Christ in every of the foresaid respects.

**SECT. II. Considering Jesus in that respect.**

2. Let us *consider Jesus*, carrying on this great work of our Salvation at his first Coming or Incarnation. It is not enough to study and know these great Mysteries; but according to the Measure of Knowledge we have, we must Muse, Meditate, Ponder, and Consider of them. Now this Consideration brings Christ nearer and closer to the soul. *Consideration* gathers up all the long fore-passed Acts and Monuments of Christ, and finds a deal of sweetness and power to come flowing from them. Consideration fastens Christ more strongly to the Soul, and as it were, rivets the Soul to Jesus Christ, and fastens him in the heart. A soul that truly considers and meditates of Christ, thinks and talks of nothing else but Christ; it takes hold, and will not let him go. *I will keep to thee* (saith the soul in meditation) *for thou art my life*. Why thus, O my Soul, *consider* thou of Christ, and of what he did for thee when he was incarnate! and that thou mayest not confound thyself in thy meditations, consider a part of these particulars. — As, —

1. Consider Jesus in his Fore-runner, and the blessed tidings of his coming in the flesh; now the long-looked for time drew near, a glorious Angel is sent from Heaven, and he comes with an Olive-branch of peace; first he presents himself to *Zacharias*, and then to *Mary*; to her he imparts the Message on which God sent him into this nether World; *Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus*. Till now Humane Nature was less than that of Angels; but by the Incarnation of the Word, it was to be exalted above the Cherubims. What sweet News? What blessed Tidings was this Message? The Decree of old must now be accomplished, and an *Angel* proclaims it upon Earth; hear O ye Sons of *Adam*, this concerns you as much as the *Virgin*: Were ye not all undone in the Loins of your first Father? Was not my Soul, and thy Soul in danger of Hell-fire; was not this our case and condition; that after a little life upon Earth, we should have been thrown into eternal torments, where had been nothing but Weeping, Wailing, and Gnashing of Teeth? And now that God and Christ should bid an *Angel* tell the News, *Ye shall not die; lo, here a Virgin shall conceive and bear a Son, and he shall be your Jesus; he shall save you from this Hell, and Death, and Sin: he shall deliver your Souls, he shall save you to the utmost; his Name is Jesus, and he shall not bear his Name for naught; believe in him, and ye shall live with him in Glory*. O blessed news! Men may talk what they will of this and that news, everyone gapes after it: but there is no news so welcome to one even now ready to perish, as to hear of a Savior; tell a man in his Sickness of one that will make him well again: tell a man in Captivity of one that will rescue him, and set him free again; tell a man in Prison, condemned to die, of one with a pardon, that will save his life; and everyone of these will say, this is the best news that ever was heard: O then, if it be good tidings to hear of a Savior, where is only a matter of loss of life, or of this Earth; how much more when it comes to the loss of Heaven, to the danger of Hell, when our Souls are at stake, and likely to be damned for evermore; what glad tidings would that be to hear of one that could save our souls from that destroyer? is not such a Savior worth the hearkening after? were not the birth of such a one good news? O my soul, ponder on these

words, as if an *Angel*, seeing thee stand on the brim of Hell, should speak to thee, even to thy soul.

2. Consider *Jesus* in his Conception; no sooner the news heard, but Christ is conceived by the Holy Ghost in the Virgins Womb; this Conception is worthy our consideration: what, that the great God of Heaven should condescend so far as to take our Nature upon him, and to take it in the same way, and after the same manner as we do? the Womb of the Virgin was surely no such place, but he might well have abhorred it; true, but he meant by this to sanctify our very Conceptions; and to that purpose, he is conceived in an holy manner, even by the holy Ghost; we must not be too curious to enquire after the manner of the holy Ghosts operation, who therefore overshadowed the Virgin; this is work for our hearts, and not merely for our heads: humble Faith, and not curious inquisition shall find the sweetness of this Mystery. It was *David's* Complaint, *Behold I was shapen in iniquity, and in sin did my Mother conceive me.* O my Soul, this was thy case in thy very first being or beginning, and hadst thou died in that condition, the word is express, that *nothing defiled nor unclean shall enter into the City of Glory*; but here's the remedy, thy sinful Conception is sanctified by Christ's holy Conception: the holiness of thy *Jesus* serves as a Cover to hide thy Original pollutions from the eyes of God. O consider this! *Jesus* Christ was not conceived in vain; he was not idle, doing nothing whiles he was in his Mothers Womb; he that from all eternity began, he was then carrying on the great work of our salvation for us: O consider this Conception thus, till thou bring'st it near and close to thy soul; till thou feelest some sweetness and power coming, and flowing from *Jesus* in the Womb.

3. Consider the duplicity of Natures in *Jesus* Christ: *The Word was made Flesh*; no sooner was he conceived, but he was God-Man, Man-God; he was perfectly framed, and instantly united to the eternal Word: *God sent his Son*, there's the Nature Divine; *made of a Woman*, there's the Nature Humane. Certainly great is this Mystery, that the Word is made Flesh; that the Son of God is made of a Woman; that a Star gives Light to the Sun; that a Branch doth bear the Vine; that a Creature gives being to the Creator; that the Mother was younger than what she bear, and a great deal lesser than what she contained. Admire O my Soul at this! but withal consider, that all this was for us and our Salvation; he was Man, that he might die for us: and he was God, that his death might be sufficient to save us: had he been Man alone, not God, he might have suffered, but he could never have satisfied for sin; he could not have been *Jesus*, a Savior of Souls; and had he been God alone, not Man, he had not been of kin to our Nature offending; and so he could not have satisfied the Justice of God in the same Nature wherein it was offended; neither could he, as God alone, have died for Sin; and the Decree was out, that our Redeemer must die for Sin: *for without shedding of Blood there is no Remission*: and no shedding of Blood, no Passion could possibly befall the Godhead of *Jesus* Christ. I shall not dispute the power of God, whether he was able to lay down another kind of way of man's Redemption, than by the Incarnation of the Son of God: without controversy this was the Will of God, and he appointed no other way, because he would not. O my Soul, consider of this in relation to thyself, he is God-man, that he might suffer and satisfy for thy sins: he is Godman, that he might be able and fit, most fully to finish the work of thy salvation; as God, he is able, and as man, he is fit to discharge the Office of Mediator; as God, he is able to bear

the punishment of sin; and as man, he is fit to suffer for sin: O the wisdom of God in this very way! Mans Nature can suffer Death, but not overcome it; the Divine Nature can overcome death and all things; but he cannot suffer it: and hence there is a duplicity of natures in Jesus Christ: O muse on this; it is a matter worthy of thy serious consideration.

4. Consider the real distinction of these two Natures in Christ. As the unapproachable light of the God-head was put into the dim and dark Lanthorn of human flesh, so these two natures remained entire, without any conversion, commixion, or confusion; they were not as Wine and Water, that become one by mixing; there is no such blending the divine and human nature; they were not as Snow and Water, that become one by dissolving of the Snow into the Water; there is no such changing of the Humane Nature into the Divine, or of the Divine Nature into the Humane: Some say indeed, that the God-head was more plentifully communicated with the Manhood after his Resurrection, than now at his Conception; but howsoever, it did not then swallow up the Truth of his Manhood, as a whole Sea would swallow up one drop of Oil; look as at first moment of his Conception, he was God and man, so these two Natures continued still, distinct in substance, properties, and actions. Why consider this, O my soul, in reference to thyself; O there's comfort in this! by this means thou hast now free access unto the Throne of Grace, that thou mayest find help in thy necessities; and as thou hast free access, so thou mayest boldly draw near; his Deity indeed confounds, but his Humanity comforts faint and feeble Souls; his Divine Nature amazeth, but his Humane Nature encourageth us to come unto him; even after his Resurrection he was pleased to send this comfortable message to the sons of men, *Go to my Brethren, and say unto them, I ascend to my Father and your Father, and to my God and your God*; now as long as he is not ashamed to call us Brethren, *God is not ashamed to be called our God*. O the sweet fruit, that we may gather of this Tree, *the real distinction of two Natures in Christ*. As long as Christ is man as well as God, we have a motive strong enough to appease his Father, and to turn his favorable countenance towards us; here is our happiness, that *there is one Mediator between God and Man, the Man Christ Jesus*.

5. consider the Union of the two natures of Christ in one and the same Person; as he was the branch of the Lord, and the fruit of the Earth, so these two natures were tied with such a Gordian knot, as sin, hell, and the grave were never able to untie; yea, though in the death of Christ there was a separation of the soul from the body; yet in that separation, the hypostatical Union remained firm, unshaken and indissoluble: in this Meditation thou hast great cause, O my Soul, to admire and adore; wonderful things are spoken of thee, O Christ! he is God in a Person of a God-head, so as neither the Father, nor the Holy Ghost were made flesh; and he is man in the nature of man, not properly the Person, the human nature of Christ never having any Personal subsistence out of the God-head; this is a mystery, that no Angel, much less man is able to comprehend: we have not another example of such an Union (as you have heard) only the nearest similitude, or resemblance we can find, is that of the Branch and Tree into which it is engrafted; we see one Tree may be set into another, and it groweth in the Stock thereof, and becometh one and the same Tree, though there be two natures or kinds of fruit still remaining therein; so in the Son of God made man, though there be two natures, yet both being united into one Person, there is but one Son of God and

one Jesus Christ. If thou wilt consider this *great mystery of Godliness* any further, review what hath been said in the object propounded, where this union is set forth more largely and particularly; but especially consider the blessed effects of this union in reference to thyself; as our nature in the person of Christ, is united to the God-head, so our persons in and by this Union of Christ, are brought nigh to God. Hence it is that God doth set his Sanctuary and Tabernacle among us; and that he dwells with us; and which is more, that he makes us houses and habitations, wherein he himself is pleased to dwell by his holy Spirit. *Ye are the Temple of the Living God, as God hath said I will dwell in them, and walk in them, and I will be their God, and they shall be my People, 2. Cor. 6.16.* Was not this Christ's Prayer in our behalf? *I pray not for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me, I in them, and thou in me, that they may be perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.* By reason of this hypostatical union of Christ, the Spirit of Christ is given to us in the very moment of our regeneration. *And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father; and hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.* As the members of the Body howsoever distinct amongst themselves, and all differing from the head, yet by reason of one soul informing both the head and members, they all make one *compositum*, or man; so all believers in Christ, howsoever distinct Persons amongst themselves, and all distinct from the Person of Christ, and especially from the Godhead which is incommunicable, yet by one and the same spirit abiding in Christ, and all his Members, they become one, *there is one body, and one spirit: he that is joined to the Lord, is one Spirit.* O my Soul, consider of this; and in considering, believe thy part in this, and the rather, because the means of this union on thy part is a true and lively faith; faith is the first effect and instrument of the Spirit of Christ, disposing and enabling thy soul to cleave unto Christ, and *for this cause I bow my knees unto the Father of our Lord Jesus Christ—that Christ may dwell in your hearts by Faith.*

6. Consider the birth of Christ, this man-God, God-man, who in his divine generation was the Son of God, in his human generation was born in a stable, for the saving of the Children of men, who were as the ox and mule having no understanding. It were a fruitful meditation to consider over and over that sweet resemblance of Christ being a *Vine*; methinks I hear the Voice of my beloved, *rise up my love—the fig-tree putteth forth her green figs, and the vine with the tender grapes gives a good smell; arise my love, my fair one, and come away;* if Christ knocks at the door, who will not awake, and arise? if Christ comes in view, who will not *look unto Jesus?* if Christ the *Vine* calls us to come see the vine with the tender grape, who will not taste the goodness, smell the sweetness? and after a little taste of that goodness, and sweetness that is in him, who would not long after more, till we come from the first fruits to the last-fruits of the *Spirit*, even to those visions and fruitions of Christ in Glory? Consider, O my soul, of this *Vine*, till thou hast brought Christ near and close unto thyself. Suppose thy heart, the Garden wherein this *Vine* was planted, wherein it budded, blossomed, and bare fruit, suppose the holy Ghost to come upon thee, and to form and fashion in thee Jesus Christ; (thus *Paul* bespeaks the *Galatians*, *my little Children, of whom I travel in Birth again until Christ be*

formed in you,) would not this affect? would not the whole soul be taken up with this? come, receive Christ into thy soul, or if that work be done, if Christ be formed in thee, O Cherish him! (I speak of the Spiritual birth) O keep him in thy heart! let him there bud, and blossom, and bear fruit; let him fill thy soul, with his Divine Graces; O that thou couldst say it feelingly, *I live, yet not I, but Christ liveth in me*: O that this were the Issue of thy meditation on Christ's Birth! even whiles thou art going with the shepherds to *Bethlehem*, and there findest thy Savior lying in a Cratch, that thou wouldst bring him thence, and make thy heart to be his Cradle! I would not give a farthing for a meditation merely on the History of Christ's Birth; either draw virtue from him, by feeling him within, or thy meditation will be fruitless.—

7. Consider those few consequents after *Christ's Birth*; every action of *Christ* is our instruction; here are many particulars, but none in vain; *Christ* is considered under much variety of notion, but he is still sweet under all. Is it possible, O my soul, that thou shouldst tire thyself in the contemplations of Jesus Christ? if one flower yield thee not pleasure, or delight, go to a second, a third; observe how the Bees gather honey, after a while that they have sucked one flower, they go to another; so for a while observe the circumcision of *Jesus Christ*, and suck there, and gather some honey out of that flower; *Christ* had never been, Circumcised but that the same might be done to our souls, that was done to his Body, O that the same *Christ* would do that in us, that was done to him for us. Again, observe *Christ's* presentation in the Temple, this was the Law of those that first opened the womb; now *Christ* was the firstborn of *Mary*, and indeed *the first-born of all Creatures*; and he was consecrate unto God, that by him we might be consecrate, and made holy; and that by him we might be accepted, when we are offered unto the Lord. Again, observe *Christ's* flight into *Egypt*; though the infancy is usually most quiet, and devoyd of trouble, yet here life and toil, began together; and see how speedily this comes after *Christ's* dedication unto God: Alas! Alas! We are no sooner born again, then we are persecuted; if the Church travel, and bring forth a Male, she is in danger of the Dragons streams. Again, observe *Christ's* return into *Judea*, he *was not sent but to the lost Sheep of the House of Israel*; with them alone he was personally to converse in his Ministry, in which respect he was called a *Minister of Circumcision*. And where should he be trained, and show himself, but amongst them to whom God had sent him? The Gospel first began there, and as a preparation to it, *Christ* now in his Childhood returns thither. Again, observe *Christ* Disputing with the Doctors in the Temple; in his very non-age *Christ* gives a taste of his future proof, see how early his divine graces put forth themselves, *In Him were hid* (saith the Apostle) *all the Treasures of Wisdom and Knowledge*; all the treasures were hid in him, and yet some of those treasures appeared very early betimes: his wisdom in his very infancy is admired at, nor is it without our profit, for *of God he is made wisdom unto us*. Again, observe how he spent the remainder of his Youth, in all his examples he meant our Instructions, *He went down with his Parents, and was subject to them*; he was not idly bred, but serves his Generation in the poor way of a Carpenter; *It is every way good for a Man to bear God's Yoke even from his Infancy*. *Christ* is enured betimes to the hardship of life, and to the strict observation of the Law, both of God and Nature.



See, O my Soul, what a world of matter is before thee to consider of, here is *Jesus* under many a Nation, here's the annuntiation of *Jesus*, the conception of *Jesus*, the duplicity of natures in *Jesus*, the real distinction, the wonderful union, the nativity of *Jesus*, together with some consequents after it. Go over these with often and frequent thoughts, give not over till thou feelest thy Heart begin to warm; true Meditation is as the bellows of the Soul that doth kindle, and inflame holy affections, and by renewed, and more forcible thoughts, as by renewed, and stronger blasts it doth renew, and increase the flame.

**SECT. III. Of Desiring after *Jesus* in that Respect.**

3. LET us *desire after Jesus*, carrying on the great work of our Salvation at his first coming, or incarnation. It is not enough to know, and consider, but we must *desire*. Now, What is *desire*, but a certain Motion of the Appetite, by which the Soul darts itself towards the absent good, purposely to draw near, and to unite itself thereunto? The incarnation of Christ according to the Letter, was the desire of Nations; so the Prophet, *I will shake all Nations, and the Desire of all Nations shall come*. O how they that lived before Christ, Desired after this coming of Christ! *Abraham* Desired to see that day, Two Thousand Years and more before it came: it was the expectation of all the Patriarchs, *O when will that day come?* And surely the incarnation of Christ in the fruit, or efficacy, or application is, or should be the Desire of all Christians. There is merit, and virtue in *Jesus Christ*, in every passage of Christ, in his conception, incarnation; in his birth, and in those consequents after his birth; now to make these ours, that we may have our share, and part, and interest in them, we must here begin; O my soul do thou *desire*, do thou seek to possess thyself of Christ, set thy *desire* (as the Needle point) aright, and all the rest will follow: never will union be with the absent good, but the Soul by Desire, must first dart itself towards it. True it is, and pity it is, Millions of Souls stand at a distance from *Jesus Christ*, and why? they have no desire towards him: but, O that my soul, and thy soul (whosoever thou art that readest) would Desire! O that we could Desire, and long after him until we languish, and be compelled to cry out with the spouse, *Stay me with flagons, and comfort me with Apples, for I am Sick of Love*.

Is there not good reason for it? What is there in Christ that is not Desirable? view over all those excellencies of his conception; of his two natures, really distinguished, and yet wonderfully united; of his birth; of those few consequents after his birth: but above all, see the fruit of all; he was conceived that our conceptions might be sanctified: he was the Son of man that he might suffer for us, and the Son of God that he might satisfy divine justice: he was God▪ and Man in one person, that we might be one with him, *Members of his Body, and of his Flesh, and of his Bones*; he was born of the Virgin, that there might be a spiritual conception and birth of Christ in our Virgin-hearts; or he was conceived, and born that we might conceive the grace of Christ in our hearts, and bring it forth in our lives; What? Are not these desirable things? Never tell me of thy present enjoyments, for never was Christ so enjoyed in this life, but thou hast cause to desire yet more of Christ; It is worth thy observation, that *Spiritual desires after Christ, do neither load, nor cloy the heart, but rather open, and enlarge it for more and more*; Who was better acquainted with God than *Moses*? and yet, Who was more importunate to know him better? *I beseech thee show me thy glory*: And, Who

was more acquainted with Christ than *Paul*? and yet who was more importunate to be with him nearer? *I desire to be dissolved, and to be with Christ*. Further and further union with Christ, and communion with Christ, are most desirable things, and are not these the fruits of his incarnation? the effects of his hypostatical, personal union? more and more peace, and love, and reconciliation betwixt God and us are desirable things; and are not these the fruits of Christ's birth, the effects of his budding out of the earth, was it not then *That Righteousness looked down from Heaven? That Mercy and Truth met together, and Righteousness and Peace kissed each other?* an higher degree of holiness, sanctification, likeness to God and Christ are desirable things; and are not these the fruits of his circumcision, and presentation to the Lord? the effects of all those consequents that follow after his birth? Come, Soul, and stir up thy desires; true desires are not wavering and dull, but resolute and full of quickness; observe how the nature of true desires in Scripture is set forth by the most pathetic and strong similitudes of *Hunger and Thirst*, and those not common neither, but by *The panting of a tired Hart after the rivers of waters*, and by *the gaping of dry ground after some seasonable showers*. O then! How is it that the passages of thy desires are so narrow, and almost shut up? Nay, How is it that thy vessels are so full of contrary qualities, that there is scarce any room in thy Soul for Christ, and all his Train? Will not the desires of the Patriarchs witness against thee? How cried they after Christ's coming in the Flesh, *Bow the Heavens O Lord, and come down*, Psal. 144.5. *Oh that Thou wouldst rent the Heavens, that Thou wouldst come down*, Isa. 64.1. *Drop down ye Heavens from above, and let the Skies pour down Righteousness, let the Earth open, and bring forth Salvation*, Isa. 45.8. Is it possible that their desires should be more vehement after Christ than ours? They lived on the dark-side of the cloud, but we on the bright-side; the veil was upon their hearts, which veil is done away in Christ; they saw Christ afar off, and their sight was very dim, and dark; *But we all with open face, as in a glass, behold the glory of the Lord*. One would think, the less anything is known, the less it should be desired; O my soul, either thou art more ignorant of Christ, than the Patriarchs of old, or thy heart is more out of frame than theirs; suspect the latter, and blame thy heart, it may be thy turpid and sluggish nature hath laid thy desires asleep; if an hungry man will sleep, his hunger will sleep with him: But, O stir up, and awake thy desires! Present before them that glorious object, *the incarnation of Jesus Christ*; it is an object which the very *Angels desire to look into*; and, Art not thou more concerned in it than the Angels? is not the fruit of the incarnation thine, more especially thine? Come then, stir up those motions of thy appetite, by which the soul darts itself towards the absent good; draw nearer and nearer till thou comest to union and enjoyment, cry after Christ, *Why is his Chariot so long in coming? Why tarry the Wheelles of his Chariots?*

#### **SECT. IV. Of Hoping in Jesus in that Respect.**

4. LET us *Hope in Jesus*, carrying on the great Work of our Salvation at his first coming, or incarnation. Only here remember, I speak not of every *hope*, but only of such an *hope* as is grounded on some certainty and knowledge. This is the main question, whether Christ's incarnation belongs unto me? the Prophet tells us, that *Unto us a Child is born, and unto us a Son is given*. But how may I Hope that this Child is born to me? and that this Son is given to me? what ground for that? Out of these words of the Prophet, I shall draw a double Evidence,

which may be instead of all: our first Evidence from the former words, *Unto us a Child is born*; our second Evidence from the latter words, *unto us a Son is given*. 1. From the former words I lay down this position, *unto us a Child is born, if we are new born*; the surest way to know our interest in the birth of Christ, it is to know Christ born in us, or *formed in us*, as the Apostle speaks. The new birth is the effect of Christ's birth, and a sure sign that Christ is born to us. Say then, O my soul, Art thou born anew? is there in thee a new nature, a new principle? is the Image of God, and of Christ in thy soul? so the Apostle stiles it, *the bearing of the Image of the heavenly*; why then was Christ incarnate for thee; if thy new birth be not clear enough, thou mayest try it further by these following rules?

1. Where this new birth is, there is new desires, new comforts, new contentments. Sometimes with the prodigal thou wast content with husks, but now nothing will satisfy thee, but thy Fathers mansion, and thy Fathers feasts; sometimes thou mindest only earthly things, but now the favor of God, the light of his countenance, society with him, and enjoying of him, are thy chief desires; This is a good sign! *David's heart and flesh, and all breathed after God; My soul longeth; yea even fainteth for the Courts of the Lord, my heart and my flesh crieth out for the living God*. Men truly regenerate, do not judge it so happy to be wealthy, great, and honored in the world, as to have the light of God's favor shine upon them; O my soul, dost thou see the glory of the world, and thou fallest down to worship it? dost thou say in the increase of worldly comfort, it is good to be here? Then fear thyself; but if these things compared with Christ, are vain, and light, and of poor and mean esteem, then hope well, and be assured that thou art born again, and that Christ is formed in thee.

2. Where this new birth is, there is new words, new works, new affections, a new conversation, *Old things are passed away, behold, all things are become new*. Paul once a persecutor, but *Behold now he prayeth*. And *Such were some of you, but now ye are washed, now ye are sanctified, now ye are justified in the Name of the Lord Jesus, and by the Spirit of our God*; As every man is, so is he affected, so he speaks, and so he lives; if thy life be supernatural, so is thy affections, so is thy words, so is thy conversation; Paul lived a life once of a bloody persecutor, he breathed out threatenings against all the Professors of the Lord Jesus, but now it is otherwise; *The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me*. O my soul, Hast thou the old conversation, the old affections, the old discourse, the old passions thou used to have? What? Is thy heart a den of lusts, a cage of unclean imaginations? Then fear thyself, there cannot from a sweet fountain come forth bitter streams; there cannot from a refined spirit, as refined, come forth corrupted actions or imaginations; *a Thorn cannot send forth Grapes*, saith Christ; so neither can a Vine send forth Thorns, say we. I know there is in the best, something of flesh, as well as of the spirit; but if thou art new born, then thou canst not but strive against it, and wilt endeavor to conquer it.

3. Where this new birth is, there is a new nature, a new principle; Peter calls it *the hidden man of the heart, the divine nature*. Paul calls it *the inward man; the new creature*, it is compared to a root, to a fountain, to a foundation, and for want of this foundation, we see now in these sad times so much inconstancy, and unsettledness in some professors themselves, many have

gotten new and strange notions, but they have not new natures, new principles of grace; if grace were but rooted in their hearts, though the winds did blow, and storms arise, they would continue firm and stable, as being founded upon a Rock. Never tell me of profession, show, outward action, outward conversation, outward duties of Religion; all this may be, and yet no new creature; you have some bruits that can act many things like men, but because they have not an human nature, they are still brutish; so many things may be done in a way of holiness, which yet come not from this inward principle of renovation, and therefore it is but copper, and not gold; mistake not O my soul in this, which is thy best and surest evidence: though I call the new birth *a new creature*, my meaning is not as if a new faculty were infused into him that is new born; a man when he is regenerate, hath no more faculties in his soul than he had before his regeneration; only in the work of regeneration, those abilities which the man had before, are now improved, and made spiritual; and so they work now spiritually, which before wrought naturally. As in the resurrection from the dead, our bodies shall have no more, nor other parts and members than they had before, only those parts and members which now are natural, shall then by the power of God be made spiritual, *It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body*; so the same faculties, and the same abilities which before regeneration were but natural, are now spiritual, and work spiritually, they are all brought under the government of the Spirit of Christ; a lively resemblance of this change in the faculties of the soul, we may discern in those natural and sensitive faculties, which we have common with beasts; as to live, to move, to desire, to feel, the beasts having no higher principle than sense, use them sensually; but a man enjoying the same faculties under the command of a reasonable soul, he useth them rationally: so is it in a regenerate man; his understanding, will, and affections, when they had no other command but reason, he only used them rationally, but now being under the guiding of the Spirit of Christ, they work spiritually, and he useth them spiritually; and hence it is that a regenerate man is everywhere in Scripture, said to *Walk after the Spirit; to be led by the Spirit, to walk in the Spirit*; the Spirit (by way of infusing or shedding) gives power, an ability, a seed, a principle of spiritual life, which the soul had not before; and from this principle of spiritual life planted in the Soul, flows or springs those spiritual motions and operations (as the Spirit leads them out) according to the habit, or principle of the new creature, the divine nature, the spiritual life infused. Come then, look to it O my soul, What is thy principle within? consider not so much the outward actions, the outward duties of Religion, as, that root from whence they grow, that principle from whence they come: they are fixed ones, settled ones by way of life in thee? Clocks have their motions, but they are not motions of life, because they have no principles of life within. Is there life within? then art thou born again, yea even *unto thee a Child is born*. This is one evidence.

2. From the latter words, I lay down this position; *unto us a Son is given, if we are God's Sons*. The best way to know our Interest in the Son of God, it is to know ourselves to be God's Sons by grace, as Christ was God's Son by nature: Christians to whom Christ is given, are coheirs with Christ, only Christ is the first-born, and hath the preeminence in all things; our sonship is an effect of Christ's sonship, and a sure sign that *unto us a Son is given*. Say then, O my soul,

Art thou a Son of God? Dost thou resemble God (according to thy capacity) being holy, even as he is holy? Why then? Christ was incarnate for thee, he was given to thee. If thy sonship be not clear enough, thou mayst try it further by these following Rules.

1. The Sons of God, Fear God, *If I be a Father, Where is my Honor? (saith God) if I be a Master, Where is my Fear?* If I be a Son of God, there will be an holy Fear and Trembling upon me in all my approaches unto God. I know there is a servile mercenary Fear, and that is unworthy, and unbecoming the Son of God; but there is a filial Fear, and that is an excellent check, and bridle to all our wantonness: What Son will not Fear the frowns and anger of his loving Father? *I dare not do this (will he say) my Father will be offended; and I, whether shall I go?* Agreeable to this is the Apostles advice, *If ye call on the Father, pass your sojourning here with Fear.*

2. The Sons of God Love God, and Obey God out of a principle of Love. Suppose there were no Heaven, or Glory to bestow upon a regenerate person, yet would he Obey God out of a principle of Love; not that it is unlawful for the Child of God to have an Eye unto the recompense of reward; *Moses reason of esteeming the reproach of Christ greater riches than the treasure of Egypt, was, for that he had respect unto the recompense of reward: he had respect, in the original, he had a fixed intent Eye; there was in him a Love of the reward, and yet withal a Love of God, and therefore his Love of the reward was not mercenary: but this, I say, though there were no reward at all, a Child of God hath such a principle of Love within him, that for Loves sake he would Obey his God; he is led by the Spirit, and therefore he Obeys; now the Spirit that leads him, is a Spirit of Love; and as many as are led by the Spirit of God, are the Sons of God.*

3. The Sons of God imitate God in his Love and Goodness to all Men. Our Savior amplifies this excellent property of God, *He causeth his Sun to shine upon good and bad; and thence he concludeth, Be ye perfect, as your heavenly Father is perfect.* Goodness to bad men is the highest degree of Grace, and as it were the perfection of all: O my Soul, Canst thou imitate God in this? Consider how thy Father bears it; though the wicked provoke him day by day, yet for all that he doth not quickly revenge; vengeance indeed is only his, and he may in justice do what he will that way; and 'tis the opinion of some, that if the most patient man in the world should but sit in God's Throne one day, and see, and observe the doings, and miscarriges of the Sons of Men, he would quickly set all the World on Fire; yet God seeth all, and for all that He doth not make the Earth presently to gape, and devour us; He puts not out the glorious Light of the Sun, He doth not dissolve the Work of Creation, He doth not for Mans Sin presently blast everything into Dust: What an excellent pattern is this for thee to Write after? Canst thou but forgive thy Enemies? Do well to them that do evil to thee? O this is a sure sign of Grace and Sonship! It is storied of some Heathens, who beating a Christian almost to Death, asked him, *What great matter Christ did ever do for him?* Even this (said the Christian) *That I can forgive you, though you use me thus cruelly;* here was a Child of God indeed: It is a sweet resemblance of our Father, and of our Savior Jesus Christ, to *Love our Enemies, to Bless them that Curse us, to do Good unto them that Hate us, to Pray for them that Despitefully use us, and Persecute us.* O my Soul look to this, consult this ground of Hope; if this Law be written in

thy Heart, write it down amongst thy Evidences, that thou art God's Son, yea that even unto thee a Son is given.

To Review the Grounds: What? is a Child born to me? and a Son given to me? What? am I indeed new born? am I indeed God's Son, or Daughter? do I upon the search find in my Soul new desires, new comforts, new contentments? What? are my words, my works, and affections, and conversation new? is there in me a new nature, a new principle? hath the Spirit by way of infusing or shedding, given me a new Power, a new Ability, a Seed of Spiritual Life, which I had not before? do I upon the search find that I fear God, and love God, and imitate God in some good measure in his love and goodness towards all Men? can I indeed, and really forgive an Enemy, and according to opportunity and my ability, do good unto them that do evil unto me? Why should I not then confidently and comfortably *hope*, that I have my share and interest in the birth of Christ, in the blessed incarnation, and conception of Jesus Christ? Away, away all despair, and dejections, and despondencies of Spirit! If these be my grounds of Hope, it is time to hold up head, and heart, and hands, and all with cheerfulness and confidence, and to say with the Spouse, *I am my beloveds, and my beloved is mine.*

#### **SECT. V. Of Believing in Jesus in that Respect.**

5. Let us *Believe on Jesus*, carrying on the great work of our Salvation at his first coming or incarnation. I know many staggerings are oft in Christians, *What, is it likely that Christ should be incarnate for me? That such a God should do such a thing, for such a sinful, woeful, abominable wretch as I am? Ah my Soul, put thy propriety in Christ's incarnation out of dispute, that thou mayst be able to say, As God was manifest in the flesh, and I may not doubt it; so God is manifest in me, and I dare not deny it.*

But to help the Soul in this choice Duty, I shall first propose the hindrances of Faith. 2. The helps of Faith in this Respect. 3. The manner how to act our Faith. 4. The encouragements to bring on the soul to believe its part in this blessed incarnation of Jesus Christ.

For the first, there are but three things that can hinder Faith; As —

1. The exceeding unworthiness of the soul; and to this purpose are those complaints, *What? Christ incarnate for me? for such a dead Dog as I am? What King would dethrone himself, and become a Toad to save Toads? and am not I at a greater distance from God, than a Toad is from me? hath not sin made my soul more ugly in God's Eye, than any loathsome Toad can be in my Eye? O I am less than the least of all God's Mercies, I am fitter for Hell and Devils, than for Union and Communion with God and Christ, I dare not, I cannot Believe.*

2. The infinite exactness of divine justice which must be satisfied; a soul deeply and seriously considering of this, it startles thereat, and cries, O what will become of my soul? one of the least sins that I stand Guilty of, deserves Death, and eternal Wrath, *The wages of sin is death:* and I cannot satisfy; though I have trespassed to many millions of talents, I have not one mite of mine own to pay; O then how should I believe? What thoughts can I entertain of

God's Mercy and Love to me-ward? God's Law condemns me, my own Conscience accuseth me, and Justice will have its due.

3. The want of a Mediator, or some suitable Person, which may stand between the Sinner and God. If on my part there be unworthiness, and on God's part exact and strict, and severe Justice; and withal I see no Mediator, which I may go unto, and first close withal before I deal with the infinite glory of God himself, how should I but despair, and cry out? *O wretched man that I am! O that I had never been! or if I must needs have a being; Oh that I had been a toad, or serpent, or any venomous creature rather than a man; for when they die they perish, and there's an end of them; but the end of a reprobate sinner is torments without end: O woe and alas! I cannot believe, there's no room for faith in this case!* these are the hindrances.

2. The helps of faith in this sad condition are these.

1. A consideration that God is pleased to pass by, and to overlook the unworthiness of his poor creatures; this we see plain in the very act of his incarnation; himself disdains not to be as his poor creatures, to wear their own flesh, to take upon him human nature; and in all things to become like unto man, sin only excepted.

2. A consideration that God satisfies Justice, by setting up Christ who is Justice itself; now was it that *mercy and truth met together, and righteousness and peace kissed each other*; now was it that free grace and merit, that fullness and nothingness were made one; now was it that all things became nothing, and nothing all things; our nature which lay in rags, was enriched with the unsearchable treasures of glory; now was it that God was made flesh; and so that flesh which was so weak, as not able to save its own life, was now enabled to save millions of souls, and to bring forth the greatest designs of God; now was it that truth ran to mercy, and embraced her, and righteousness to peace, and kissed her, in Christ they meet, yea in him was the infinite exactness of God's Justice satisfied.

3. A consideration that God hath set up Christ as a Mediator: that he was incarnate in order to reconciliation, and salvation of souls, but for the accomplishment of this design Christ had never been incarnate; the very end of his uniting flesh unto him, was in order to the reconciliation of us poor souls, alas we had sinned, and by sin deserved everlasting damnation, but to save us, and to satisfy himself, God takes our nature and joins it to his Son, and calls that *Christ a Savior*: This is the Gospel-notion of Christ, for what is Christ, but *God himself in our nature, transacting our peace?* In this Christ is that fullness, and righteousness, and love, and bowels to receive the first acts of our faith; and to have immediate union and communion with us; indeed we pitch not our faith first or immediately on God himself; yet at last we come to him, and our faith lives in God (as one saith sweetly) before it is aware, through the sweet intervention of that person which is God himself, only called by another name, *the Lord Jesus Christ*; and these are the helps of faith in reference to our unworthiness, God's justice, and the want of a Mediator betwixt God and us.

3. The manner how to act our faith on Christ incarnate, is this—

1. Faith must directly go to Christ: we find indeed in the Bible some particular promises of this and that grace: and in proper speaking the way to live by faith, it is to live upon the promises in the want of the thing, or to apprehend the thing itself contained in the promise: but the promises are not given to the elect immediately without Christ; no, no, first Christ, and then all other things, *Incline your ears, and come unto me; 1. Come unto Christ, and then, I will make an everlasting Covenant,* (which contains all the promises) *even the sure Mercies of David.* As in marriage, the woman first consents to have the man, and then all the benefits that necessarily follow; so the soul by faith, first pitcheth upon Christ himself, and then on the privileges that flow from Christ. Say Soul, dost thou want any temporal Blessing? suppose it be the payment of Debts, thy daily Bread, Health, &c. Why? look now through the Scripture for promises of these things, and let thy faith act thus, *If God hath given me Christ, the greatest blessing, then certainly he will give me all these things so far as they may be for my good:* in the twenty thirteenth Psalm we find a bundle of promises, but he begins thus, *The Lord is my Shepherd,* saith David, and what then? *Therefore I shall not want;* the believing Patriarchs through faith *subdued Kingdoms, wrought righteousness, obtained promises, stoped the mouths of Lions,* did wonders in the world; but what did they chiefly look to in this their Faith? Surely to *the promise to come,* and to that *better thing,* Christ himself; and therefore the Apostle concludes, *having such a cloud of witnesses,* that thus lived and died by faith, *let us look unto Jesus, the Author and finisher of our Faith.*

2. Faith must directly go to Christ as God in our flesh; some think it a carnal apprehension of Jesus Christ, to know him as in flesh; I confess to know him only so, and absolutely so; to consider Jesus no other way, but as having flesh, and going up and down in weakness; it is no better than a carnal apprehension; but to consider Christ as God in flesh, and to consider that flesh as acted by God, and filled with God, it is not a carnal, but a true and spiritual apprehension of Jesus Christ; and hither is faith to be directed immediately, and in the first place; suppose a case of danger by some enemies, and I find a promise of protection from my enemies, I look on that; but in the first place thus I argue, if the Lord hath given me Christ (God in the flesh) to save me from Hell, then much more will he save me from these fleshly enemies. Thus Judah had a promise, that Syria should not prevail against Judah, they doubted of this, but how doth the Lord seek to assure them? why thus, *a Virgin shall conceive and bear a Son, and his name shall be Immanuel:* this seems a strong reason to flesh and blood; I knew one turn Infidel, and to deny Jesus Christ upon this very argument. Ah (thought he) *what a grand imposture is this, that Christ's conception, and Christ's birth many years after, should be a present sign of ruin of Rezin King of Aram, and of the preservation of Ahaz King of Judah?* alas poor soul, he was not acquainted with this art of *living by faith;* he might have seen the very same reason elsewhere, *the yoke of their burden, and the stuff of their shoulder, and the rod of their oppressor shall be broken—for unto us a child is born, and unto us a Son is given;* if their faith had not first respected Christ incarnate, they could never have expected any temporal deliverance by that promise of deliverance, first laid down; But in this way they might, and so may we.—You will say what's this to us? they looked for Christ to come in the flesh, but now he is come, and that time and design is gone and past many a year since; I answer no, the time is gone, but the design is not; Christ remains God in the flesh to this very day; he



came not as once to manifest himself in flesh, to satisfy God's justice in the flesh for sin, and so to lay it down again; that flesh remains, and shall remain; nor is it without use, for all the spirit and life which the Saints now have, or which the Saints shall have unto the end of the World, it is to be conveyed through that flesh, yea the Spirit itself dwells in it, and is conveyed through it, and therefore if they had so much Gospel-Spirit in the time of the Old Testament (which indeed was rare) how much more should we go to Christ as God in the flesh, and look upon it as a standing Ordinance, and believe perfectly on it?

3. Faith must go and lie at the feet of Christ; faith must fix and fasten itself on this God in our flesh: some go to Christ, and *look on Jesus* with loose and transient glances, they bring in but flashy, secondary, ordinary actings of faith, they have but course and common apprehensions of Jesus Christ. Oh but we should come to Christ with solemn serious spirits; we should *look on Jesus* piercingly, till we see him as God is in him, and as such a person thus and thus qualified from Heaven; we should labor to apprehend what is the riches of this glorious mystery of Christ's *Incarnation*; we should dive into the depths of his glorious actings; we should study this mystery above all other studies; nothing is so pleasant, and nothing is more deep; that one person should be God and Man, that God should be man in our nature, and yet not assume the person of a man; that blessedness should be made a curse, that Heaven should be let down into Hell, that the God of the world would shut himself up (as it were) in a body; that the invisible God should be made visible to sense; that all things should become nothing, and make itself of no reputation; that God should make our nature, which had sinned against him, to be the great Ordinance of Reconciling us unto himself, that God should take our flesh, and dwell in it with all his fullness, and make that flesh more Glorious than the Angels, and advance that flesh into oneness with himself, and through that flesh open all his councils and rich discoveries of love and free grace unto the Sons of men; that this Man-God, God-Man should be our Savior, Redeemer, Reconciler, Father, Friend; Oh what mysteries are these! no wonder if when Christ was born, the Apostle cries, *we saw his glory, as of the only begotten Son of God*; noting out, that at first sight of him, so much glory sparkled from him as could appear from none, but a God walking up and down the world. O my soul, let not such a treasury be unlookt into; set faith on work with a redoubled strength; surely we live not like men under this great design, if our eye of faith be not firmly and steadfastly set on this. O that we were but insighted into these glories! that we were but acquainted with these lively discoveries? how blessedly might we *live by the Faith of the Son of God who loved us, and gave himself for us*?

4. Faith must look principally to the end and meaning of Christ as God coming in the Flesh. Now what was the design and meaning of Christ in this? The Apostle answers, Rom. 8.3. *God sent his Son in the likeness of sinful Flesh, to condemn sin in the Flesh, (i.e.)* God the Father sent into the World his eternal and only begotten Son, whom in his eternal counsel he had designed to the Office of a Mediator, to take away or abolish in the first place Original Sin. Mark these two words, *he condemned Sin in the Flesh*; the first word *condemned*] is by a *Metonymy* put for that which follows Condemnation, namely for the abolishing of sin; as condemned persons used to be cut off, and to be taken out of the World, that they may be no more; so Christ hath condemned or abolished this Sin. For the second word, *in the Flesh*] is meant that Humane

Nature which Christ assumed: he abolished sin altogether in his own nature; and that Flesh of his being perfectly holy, and the holiness of it being imputed unto us, it takes away our guilt in respect of the impureness of our Nature also. Some may object, if this were so, then were we without Original sin? I answer, the Flesh or the Nature which Christ took upon him, was altogether without sin; and by imputation of it we are in proportion freed from sin; Christ had not the least spot of Original sin; and if we are Christ's, then is this sin in some measure abolished and taken out of our hearts. But howsoever the filth of this sin may remain in part, yet the guilt is removed: in this respect the purity of Christ's Humane Nature is no less reckoned to us for the curing of our defiled Nature, than the sufferings of Christ are reckoned to us, for the remission of our actual Sins. O my Soul, look to this end of Christ as God in the Flesh; if thou consider him as made Flesh and Blood, and laid in a Manger, think withal, that his meaning was to condemn sin in our Flesh; there flows from the Holiness of Christ's Nature such a power, as countermands the power of our Original sin, and acquits and discharges from the condemnation of the same Sin: not only the Death, and Life, but also the Conception and Birth of Christ hath its influence into our Justification. Oh the sweet that a lively Faith may draw from this Head!

4. The Encouragements to bring on Souls to believe on Christ Incarnate, we may draw—

1. From the excellency of this Object. This very Incarnation of Christ is the Foundation of all other actings of God for us; it is the very Hinge or Pole on which all turn; it is the Cabinet wherein all the Designs of God do lie; Election, Redemption, Justification, Adoption, Glorification, are all wrapped up in it; it is the highest pitch of the Declaration of God's Wisdom, Goodness, Power and Glory; Oh what a sweet Object of Faith is this! I know there are some other things in in Christ which are most proper for some Acts of Faith; as Christ dying is most proper for the pardon of actual sin; and Christ rising from the dead is most proper for the evidencing of our Justification; but the strongest purest Acts of Faith are those which take in Christ as such a Person, laid out in all this Glory. Christ's Incarnation is more general than Christ's Passion, or Christ's Resurrection, and (as some would have it) includes all; Christ's Incarnation holds forth in some sort Christ in his fullness, and so it is the full and complete subject of our Faith; or if it be only more comprehensive, why then it requires more comprehensive Acts of Faith, and by consequence we have more enjoyments of Christ this way, than any other way: Come poor Soul, I feel, I feel thy eyes are running to and fro the World, to find comforts and happiness on Earth: O come, cast thy eyes back, and see Heaven and Earth in one Object! look fixedly on Christ Incarnate! there is more in this, than in all the variety of this World, or of that World to come. Here is an Object of Faith, and Love, and Joy, and Delight; here is a *Compendium* of all Glories; here is one for a heart to be taken with to all Eternity. O lay thy mouth to this Fountain; *suck and be satisfied with the breasts of his Consolation; Milk out and be delighted with the brightness of his Glory.*

2. From the suitableness of this Object. Christ Incarnate is most suitable for our Faith to act upon. We are indeed to believe on God; but God essentially is the utmost Object of Faith; we cannot come to God, but in and through Christ; alas, God is offended, and therefore we cannot find ground immediately to go to God; hence you heard that *Faith must directly go to*

*Christ as God in our Flesh.* O the infinite condescensions of God in Christ! God takes up our Nature, and joins it to himself as one person, and lays out that before our Faith; so that here is God, and God suited to the particular state and condition of the sinner. Oh now with what boldness may our souls draw nigh to God? Why art thou strange poor soul? Why standest thou afar off, as if it were death to draw nigh? Of whom art thou afraid? Is God come down amongst men, and canst thou not see him, lest thou die and perish? Oh look once more, and be not discouraged! See, God is not come down in fire, God is not descended in the Armor of Justice and everlasting burnings; No, no, he is clothed with the Garments of Flesh, he sweetly desires to converse with thee after thine own form; he is come down to beseech thee, to see with thine own eyes thy eternal happiness. *q. d. Come poor Soul, come, put in thy hands, and feel my heart how it beats in love towards thee.* O the wonder of Heaven! it is the cry of some poor souls. *Oh that I might see God!* loe here God is come down in the likeness of man, he walks in our own shape amongst us; it is the cry oft others, *O that I might have my heart united to God!* Why he is come down on this very purpose, and hath united our nature unto himself. Surely God hath left all the World without excuse: Oh that ever there should be an heart of unbelief, after these sensible demonstrations of Divine Glory and Love? Why soul, wilt thou now stand off? Tell me, what wouldst thou have God do more? Can he manifest himself in a more taking, alluring, suitable way to thy condition? Is there anything below flesh wherein the great God can humble himself for thy good? Come, think of another, and a better way, or else forever believe. Methinks it is sad to see Believers shy in their approaches to God, or doubtful of their acceptance with God, when God himself stoops first, and is so in love with our acquaintance, that he will be of the some nature that we are. O let not such a Rock of strength be slighted, but every day entertain sweet and precious thoughts of Christ being incarnate; enure thy heart to a way of believing on this Jesus, as he carries on the great Work of thy Slavation at his first Coming or Incarnation.

3. From the Gospel-tenders and offers of this blessed Object to our Souls. As Christ is come in our nature to satisfy, so he comes in the Gospel freely and fully to offer thee terms of Love; therein are set out the most rich and alluring expressions that possibly can be; therein is set out that this *Incarnation of Christ* was God's own acting, out of his own Love and Grace, and Glory; therein is set out the Birth, and Life, and Death of Christ; and this he could not do, but he must be Incarnate: God takes our Flesh, and he useth that as an Organ, or Instrument whereby to Act; he was Flesh to suffer, as he was Spirit to satisfy for our sins. Methinks I might challenge Unbelief, and bid it come forth; let it appear if it dare before this Consideration: What is not God Incarnate enough to satisfy thy Conscience? Come nigh poor Soul! hear the Voice of Christ inviting, *Come unto me all ye that are weary, and heavy laden with Sin;* and O let these rich and glorious openings of the heart of Christ overcome thy heart: Suppose the case thus; what if God should have done no more than this? Had he only looked down from Heaven, and hearing sinners cry out, *O woe, woe unto us forever! we have broke God's Law, incur'd the penalty, damned our own souls; O who should deliver us? Who will save us from the Wrath to Come? Who will keep us out of Hell, our deserved Dungeon, where the fury of the great Judge burns in a fiery Brimstone, and his revenge boyls in a fiery Torrent limitless and unquenchable.* In this case, if God hearing sinners thus crying out; had he, I say, only looked down and told

them in sweet Language, *Poor souls, I will pardon your Sins by my own Prerogative, I made the Law, and I will dispense with it; fear not, I have the Keys of Life and Death, and upon my word you shall not perish;* What soul would not have been raised up even from the bottom of Hell at this very voice? I know a poor soul would have scrupled at this, and have said, *What then should become of infinite Justice? shall that be dishonored to save my Soul?* This would have been a scruple indeed, especially considering that great controversy (as we have heard) of *Mercy and Truth, and Righteousness and Peace:* but to remove all controversies, God hath not only spoken from Heaven by himself, but he himself is come down from Heaven to Earth to speak unto us: O see this Miracle of Mercy! God is come down in Flesh, he is come as a price; he himself will pay himself according to all the demands of his Justice and Righteousness before our eyes; and all this done, now he offers and tenders himself unto thy soul. Oh my soul, why shouldst thou fear to cast thyself upon thy God? I know thy Objection of vileness; notwithstanding all thy vileness, God himself offers himself to lead thee by the hand; and to remove all doubts, God himself hath put a price sufficient in the hands of Justice to stop her Mouth: or if yet thou fearest to come to God, why come then to thy own Flesh, go to Christ, as having thy own nature; it is he that calls thee: How? Go to Flesh? Go to thy own Nature? What can be said more to draw on thy trembling heart? If God himself, and God so fitted and qualified (as I may say) will not allure, must not men die and perish in unbelief? What, O my soul! (give me leave to chide thee) Is God come down so low to thee? and dost thou now stand questioning whether thou shouldst go, or come to him? What is this but to say, all that God is, or does, or says, is too little to persuade me into Faith? I cannot tell, but one would think that unbelief should be strangled, quite slain upon this consideration; all this, O my soul, thou hearest in the Gospel; there is Christ incarnate set forth to the life; there is Christ suing thy Loves, and offering himself as thy beloved in thy own nature; there it is written that God is come down in flesh, with an Olive-branch of eternal peace in his hand, and bids you all be witness, he is not come to destroy, but to save. Oh that this encouragement might be of force to improve Christ's glorious design to the supplying of all thy wants, and to the making up of all thy losses! believe, Oh believe thy part in Christ incarnate!

**SECT. VI. Of loving Jesus in that respect.**

LET us *love Jesus*, as carrying on the great work of our Salvation at his first Coming or Incarnation. Now what is *Love* but an expansion or egress of the heart and spirits to the Object loved; or to the Object whereby it is drawn or attracted? Mark O my soul, whatsoever hath an attractive power, it is in that respect an Object, or general cause of Love; and canst thou possibly light on any Object more attractive than the Incarnation of Jesus Christ? If Love be the Load-stone of Love, what an attractive is this before thee? methinks the very sight of Christ incarnate is enough to ravish thee with the apprehension of his infinite goodness: see how he calls out, or (as it were) draws out the soul to Union, Vision, and Participation of his Glory! O come, and yield up thyself unto him; give him thyself, and conform all thy Affections and Actions to his Will: O love him, not with a divided, but with all thy heart.

But to excite this Love, I shall only propound the Object, which will be Argument enough. Love causeth Love; now as God's first Love to man was in making man like himself; so his second great Love was in making himself like to man; stay then a while upon this Love; for (I take it) this is the greater Love of the two: Nay, if I must speak freely, I believe this was the fullest visible demonstration of God's Love that ever was: The Evangelist expresseth it thus, *God so loved the World, that he gave his only begotten Son*; he gave him to be incarnate, to be made flesh, and to suffer Death; but the extension of his Love lies in that expression, *he so loved*] So! how? Why, so fully, so fatherly, so freely, as no Tongue can tell, no heart can think: In this Love God did not only let out a mercy, give out a bare grace in self, but he took our nature upon him. It is usually said, that it is a greater love of God to save a soul, than to make a World; and I think it was a greater Love of God to take our nature, than simply to save our souls; for a King to dispense with the Law, and by his own prerogative to save a Murderer from the Gallows, is not such an Act of Love and Mercy as to take the Murderers Cloaths, and to wear them as their Richest Livery? Why, God in taking our nature hath done thus, and more than thus; he would not save us by his mere Prerogative; but he takes our Cloaths, our Flesh, and in that Flesh he personates us, and in that Flesh he will die for us, that we might not die, but live through him for evermore. Surely this was Love, that God will be no more God (as it were) simply, but he will take up another nature, rather than the brightness of his Glory shall undo our souls.

It will not be amiss (whilst I am endeavoring to draw a Line of God's love in Christ, from first to last in saving Souls) that here we look back a little, and summarily contract the passages of Love from that eternity before all Worlds, unto this present. 1. God had an eternal design to discover his infinite love to some besides himself; O the wonder of this! was there any need or necessity of such a discovery? Though God was one, and in that respect alone (as we may imagine) yet God was not solitary; in that eternity within his own proper essence or substance, there were three Divine Persons, and betwixt them there was a blessed Communication of Love; Christ on Earth could say, *I am not alone, because the Father is with me*; and then before the Earth was, might the Father say, *I am not alone, for the Son is with me*; and the Son might say, *I am not alone, for the Father is with me*; and the Holy Ghost might say, *I am not alone, for both the Father and the Son are with me*; though in that eternity there was no Creature to whom these three Persons should communicate their Love; yet was there a glorious communication, and breaking out of Love from one to another; before there was a World, the Father, Son, and Holy Ghost did infinitely glorify themselves, *Joh. 17.5*. Surely they loved one another, and they rejoiced in the fruition of one another, *Prov. 8.30*. What need then was there of the discovery of God's love to any one besides himself? O my soul, I know no necessity for it, only thus was the pleasure of God; *Even so Father, for so it seemed good in thy sight*: such was the love of God, that it would not contain itself within that infinite Ocean of himself, but it would needs have Rivers and Channels, into which it might run and overflow.

2. God in prosecution of his design, creates a World of Creatures; some rational, and only capable of Love; others irrational, and serviceable to that one Creature, which he makes the top of the whole Creation; then it was that he set up one man *Adam*, as a common person, to

represent the rest; to him he gives abundance of glorious qualifications, and him he sets over all the work of his hands, as if he were the very Darling of Love; if we should view the excellency of this Creature either in the outward, or the inner man, who would not wonder? his body had its excellency, which made the Psalmist say, *I will praise thee, for I am fearfully and wonderfully made,—and curiously wrought in the lowest part of the Earth.* It is a speech borrowed from those who work Arras-work; the body of man is a piece of curious Tapestry, or Arras-work, consisting of Skin, Bones, Muscles, Sinews, and the like; what a goodly thing the body of man was before the Fall, may be guessed by the excellent gifts found in the bodies of some men since the Fall; as the Complection of *David*, 1 Sam. 16.12. the swiftness of *Hazael*, 2 Sam. 2.18. the beauty of *Absalom*, 2 Sam. 14.25. If all these were but joined in one, as certainly, they were in *Adam*, what a rare Body would such a one be? but what was this body in comparison of that soul? the soul was it, that was especially made after the Image of God; the soul was it, that was tempered in the same Mortar with the Heavenly Spirits; the soul was God's sparkle, a beam of his divine Glory, a ray, or emanation of God himself; as man was the principal part of the Creation, so the Soul was the principal part of man: here was it that God's Love and Glory were centred for the time; here was it that God's love set and fixed itself in a special man, whence flowed that Communion of God with *Adam*, and that familiarity of *Adam* with God.

3. Within a while, this man, the object of God's Love, fell away from God, and as he fell, so all that were in him; even the whole World fell together with him; and hereupon God's Face was hid; not a sight of him but in flaming fire, ready to seize on the Sons of Men. And yet God's Love would not thus leave the Object; he had yet a further reach of Love, and out of this dark Cloud he lets fall some glimpses of another discovery: These glimpses were sweet: but alas, they were so dark that very few could spell them, or make any sense, or comfortable application of them: but by degrees God hints it out more; he points it out with the Finger by Types and Shadows, he makes some models of it in outward Ceremonies, and yet so hid and dark, that in four thousand years, men were but guessing, and hoping through promises, for a manifestation of God's Love; this is the meaning of the Apostle, who tells us of *the Mystery that was hid from Ages, and from Generations, but now is made manifest to his Saints:* This Love of God was hid in the breast of God from the Sons of Men for an Age, so that they knew not what to make of this great Design: I speak of the generality of men; for in respect of some Particulars, as to *Adam*, and *Abraham*, and *Moses*, and *David*, and the Patriarchs, you have heard the Lord made his Loves clear to them in a Covenant-Way; and still the nearer to Christ, the clearer and clearer was the Covenant of Grace.

4. At last God fully opens himself; in the fullness of time God takes the flesh of those poor sinners which he had so loved, and joins it to himself, and calls it Christ, a Savior: O! now was it that God descended, and lay in the Womb of a Virgin; now was it that he is born as we are born; now was it that he joined our Flesh so nigh to himself, as that there is a Communication of properties betwixt them both, that being attributed to God which is proper to Flesh, as to be born, to suffer; and that being attributed to flesh which is proper to God, as to create, to redeem: who can choose but wonder when he thinks of this phrase, that a piece of Flesh should be called God? and that God should be made flesh and dwell amongst

us? that flesh should infinitely provoke God, and yet God in the same flesh should be infinitely pleased? that God should veil himself and darken his Glory with our flesh, and yet unveil at the same time the deepest and darkest of his designs in a comfortable way to our souls? O my soul, how shouldst thou contain thyself within thyself? how shouldst thou but leap out of thyself (if I may so speak) as one that is lost in the admiration of this Love? Surely God never manifested himself in such a strain of Love as this before; herein was love manifested and commended indeed, that God would come down in our nature to us. One observes sweetly, that *God did so love the very Nature of his Elect, that though for the present he had them not all with him in Heaven, yet he must have their Picture in his Son to see them in, and love them in*; in this respect I may call Christ incarnate, a Statue and Monument of God's own infinite Love unto his Elect forever.

Well, hitherto we have followed the passages of his Love; and now we see it in the Spring, or at full Sea; If anything will beget our love to God, surely Christ incarnate will do it: Come then, O my Soul, I cannot but call on thee to love thy Jesus; and to provoke thy Love, O fix thy eye on this lovely Object; come, put thy Candle to this Flame; what? doth not thy heart yet burn within thee? dost thou not at least begin to warm? why, draw yet a little nearer; consider, what an heart of Love is in this Design: God is in thy own nature, to take upon him all the miseries of thy Nature; mark it well, this is none other than God's heart leaping out of itself into our bosoms; *q. d. Poor souls, I cannot keep from you, I love your very Nature; I will be nothing, so you may be something; my Glory shall not hinder me, but I will veil it rather than it shall hurt you; so I may but show myself kind and tender unto you, and so I may but have Communion with you, and you with me, I care not if I become one with you, and live with you in your very flesh.* Oh my heart, art thou yet cold in thy Loves to Jesus Christ? canst thou love him but a little, who hath loved thee so much? how should I then but complain of thee to Christ? and for thy sake beg hard of God, *Oh thou sweet Jesus, that cloathest thyself with the Clouds as with a garment, and as now thou cloathest thyself with the Nature of a man: O thou that wouldst inflame my Spirit with a Love of thee, that nothing but thyself might be dear unto me, because it so pleased thee to vilify thyself, thine own self for my sake.*

**SECT. VII. Of joying in Jesus in that respect.**

7. LET us joy in Jesus, as carrying on the great work of our Salvation for us at his Coming or Incarnation. If it be so that by our *Desire, and Hope, and Faith, and Love*, we have indeed and truth reached the Object which our souls pant after, how then should we but joy and delight therein? the end of our motion is to attain quiet and rest; now what is joy, but a *sweet and delightful Tranquility of mind, resting in the fruition and possession of some good?* what! hast thou in some measure attained the presence and fruition of Christ (as God incarnate) in thy Soul? it is then time to joy in Jesus; it is then time to keep a Sabbath of thy thoughts, and to be quiet and calm in thy Spirit: But you will say, how should this be before we come to Heaven? I answer, there is not indeed any perfection of joy whilst we are here, because there is no perfection of Union on this side Heaven; but so far as Union is, our joy must be; examine the grounds of thy Hope, and the actings of thy Faith, and if thou art but satisfied in them, why then lead up thy joy, and bring it up to this Blessed Object; here is matter for it to work

upon; if thou canst possibly rejoice in anything at all, *O rejoice in the Lord, and again I say rejoice.*

Is there not cause? read and spell what's the meaning of the Gospel of Christ? what is *Gospel*, but *Good spell*, or *good tidings*? and wherein lies the good tidings according to its emency? is it not in the glorious incarnation of the Son of God? *behold I bring you a Gospel*, so it is in the Original, or, *behold I bring you good tidings of great joy which shall be to all People; for unto you is born this day in the City of David a Savior, which is Christ the Lord.* The Birth of Christ to them that have but touched hearts, is the comfort of comforts, and the sweetest balm and confection that ever was. Oh my Soul what ailes thee? Why art thou cast down and disquieted within me? Is it because thou art a sinner? why, *unto thee is born a Savior; his Name is Savior, and therefore Savior, because he will save his people from their sins.* Come then, and bring out thy Sins, and weigh them to the utmost aggravation of them, and take in every Circumstance both of Law and Gospel, and set but this in the other Scale, that *unto thee is born a Savior*, surely all thy iniquities will seem lighter than vanity, yea they will be as nothing in comparison thereof; *My Soul doth Magnifie the Lord (said Mary) and my spirit rejoiceth in God my Savior.* Her soul and her spirit within her rejoiced at this Birth of Christ; there is cause that every Soul, and every Spirit should rejoice, that hath any interest in this Birth of Christ: O my soul, how shouldest thou but rejoice if thou wilt consider these particulars.

1. God himself is come down into the World; because it was impossible for thee to come to him, he is come to thee; this consideration made the Prophet cry out, *Rejoice greatly O thou Daughter of Zion, shout O Daughter of Jerusalem, behold thy King cometh unto thee;* he is called a *King*, and therefore he is able; and he is thy *King*, and therefore he is willing; but in that *thy King cometh unto thee*, here is the marvilous love and mercy of God in Christ; *Kings do not* usually come to visit and wait upon their Subjects; it is well if poor Subjects may come to them, and be admitted into their Presence to wait on them: O but see the great King of Heaven & Earth, the King of Kings, and Lord of Lord's stooping, and bowing the heavens to come down to thee; surely this is *good tidings of great joy*, and therefore *rejoice greatly O Daughter of Zion.* A little joy is too scant and narrow for this news; hearts should be enlarged, the doors and gates should be set wide open for this King of Glory to come in: as *Balaam* said of *Israel*, *God is with him and the shout of a King is amongst them?* so now may we say, God is with us, and the shout of a King is amongst us; *Rejoice Zion, Shout O Daughter of Jerusalem.*

2. God is come down in flesh; he hath laid aside, as it were, his own Glory, whilst he converseth with thee; when God manifested himself, as on Mount *Sinai*, he came down in Thunder and Lightning; and if now he had appeared in Thunder and Lightning, if now he had been guarded with an innumerable Company of Angels, all having their Swords of vengeance and justice drawn, well might poor souls have trembled, and have run into corners; for who could ever be able to endure his coming in this way? but lo poor Soul, God is come down in flesh, he hath made his appearance as a man, as one of us, and there is not in this regard the least distance betwixt him and us. Surely this is fuel for joy to feed upon: O why should God come down so suitably, so lowly, as in our nature, if he would have thy poor



soul to be afraid of him? doth not this very design intend consolation to thy soul? O gather up thy Spirit, anoint thy heart with the Oil of gladness; see God himself is come down in flesh to live amongst us, he professeth he will have no other life but amongst the Sons of men; see what a sweet way of familiarity and intercourse is made betwixt God and us, now he is come down in human frailty.

3. God hath took on him our Nature as a vast pipe to his Godhead, that it may flow out in all manner of sweetness upon our hearts; if God had come down in flesh, only to have been seen of us, it had been a wonderful condescension, and a great mercy: *if I have found favor in thy eyes (said Moses) show me thy way that I may know thee;* but to come down in flesh, and to come down in flesh, not only to be seen, but to dispatch the great business of our souls Salvation, here's comfort indeed: with what joy should we draw water out of this well of salvation? Surely the great reason of the shallowness of our Comforts, shortness of our Hopes, the faintness of our spirits, the lowness of our Graces, is from the not knowing, or the not heeding of this particular; Christ in flesh stands not for a Cypher, but it is an Organ of life and grace unto us; it is a fountain of comfort that can never run dry. In this flesh there is laid in on purpose such a fullness of the Godhead, that of his fullness we might receive in our measure grace for grace. O my soul, thou art daily busy in eying this and that; but above all, know that all the fullness God lies in Christ incarnate, to be emptied upon thee: this was the meaning of Christ taking on him flesh, that through his flesh he might convey to thee whatsoever is in himself as God. As for instance, God in himself is Good, and Gracious, and Powerful, and All-sufficient, and Merciful, and what not? Now by his being in flesh, he suites all this, and conveys all this to thee; observe this for thy eternal comfort, God in and through the flesh makes all his Attributes and Glory serviceable to thy soul.

4. God in our Nature hath laid out the Model and Draught of what he will do unto all his Saints forever; human nature was never so advanced before; what? to be glorified above the Angels? to be united in a Personal union with the second person of the Godhead? surely hence may be expected great matters; here's a fair step for the bringing of our Persons up to the enjoyment of God; if God be come down in the likeness of man, why, then he will bring us up into the likeness of God; look what was done to our nature in Christ, the very same (as far as we are capable) shall be done to our persons in Heaven. Think of it, O my soul, why hath God made flesh so glorious, but to show that he will by that make thee glorious also? Christ is the great Epitome of all the designs of God, so that in him thou mayest see what thou art designed unto, and how high and rich thou shalt be in the other world. *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him;* he is now like us, but then (saith the Apostle) we shall be like unto him; *he will change our vile body, that it may be fashioned like unto his Glorious body.* Oh consider what a frame of eternal comfort may we raise up from this ground of Christ incarnate, God in the flesh?

5. God in the flesh is the first opening of his eternal plot to do us good; *the Seed of the woman* was the first word of comfort that ever was heard in the world after man was fallen; the Plot was of old, but the execution was not till after the Creation, and then was a dim discovery of

it, even in the beginning of time, though no clear manifestation till the fullness of time. Well, take it as we please, whether in the beginning of time, or in the fullness of time; whether in the promise, or in performance, this discovering of Christ incarnate is the first opening of all God's heart and Glory unto the Sons of men; and from this we may raise a world of comfort; for if God in the execution of his Decrees, begins so gloriously, how will he end? if God be so full of love, as to come down in flesh now in this world, Oh what matter of hope is laid up before us, of what God will be to us in that world to come? if the Glory of God be let out to our souls so fully at first, what Glorious openings of all the Glory of God will be let out to our souls at last? Christians! what do you think will God do with us, or bring us unto, when we shall be with him in heaven? you see now he is manifested in flesh, and he hath laid out a world of Glory in that: but the Apostle tells us of another manifestation, for we *shall see him as he is*; he shall at last be manifest in himself; *now we see through a glass darkly, but then face to face; now we know in part, but then we shall know even as also we are known*. To what an height of knowledge or manifestation this doth arise, I am now to seek, and so I must be whilst I am on this side Heaven; but this I believe, the manifestation of God and Christ is more in Heaven, than is, or ever hath been, or ever shall be upon earth; *thine eyes shall see the King in his Beauty, or in his Glory* saith *Isaiah*: there is a great deal of difference betwixt seeing the King in his ordinary, and seeing him in his Robes, and upon his Throne, with his Crown on his head, and his Scepter in his hand, and his Nobles about him in all his Glory: the first openings of Christ are glorious; but O, what will it be to see him in his greatest Glory that ever he will manifest himself in? we usually say that workmen do their meanest work at first, and if the Glorious incarnation of Christ be but the beginning of God's works, in reference to our souls salvation, what are those last works?

O my soul, weigh all these passages, and make an application of them to thyself; and then tell me if yet thou hast not matter enough to raise up thy heart, and to fill it with joy unspeakable and full of Glory; when the wise men saw but the *Star of Christ*, *they rejoiced with an exceeding great joy*; how much more when they saw Christ himself? *Your Father Abraham* (said Christ to the Jews) *rejoiced to see my day, and he saw it, and was glad*; he saw it indeed, but afar of, with the eyes of Faith; they afore Christ, had the promise, but we see the performance; how then should we rejoice? how glad shouldst thou be, O my Soul, at the sight and effect of Christ's Incarnation? if *John* the Baptist could leap for joy in his Mothers belly, when Christ was but yet in the womb, how should thy heart leap for joy, who canst say with the Prophet, *unto me a Child is born, and unto me a Son is given*? if *Simeon* waiting for the consolation of *Israel*, *took him up in his arms for joy, and blessed God*; how shouldst thou with joy embrace him with both arms, who knowest his coming in the flesh, and who hast heard him come in the Gospel, in the richest and most alluring expressions of his Love? If the Angels of God, yea, if multitudes of Angels could sing for joy at his Birth, *Glory to God in the highest, and on earth peace, and good will towards men*; how much more shouldst thou, whom it concerns more than the Angels, join with them in consort, and sing for joy this joyful song of *good will towards men*? Awake, awake O my Soul, awake, awake, utter a Song! tell over these passages, that God is come down into the world, that God is come down in flesh, that God is come down in flesh in order to thy reconciliation; that God is come down in the likeness of

man, that he may bring thee up into the likeness of God; and that all these are but the first openings of the Grace, and goodness, and Glory of God in Christ unto thy Soul; and Oh what work will these make in thy Soul, if the Spirit come in, who is the comforter.

**SECT. VIII. Of Calling on Jesus in that Respect.**

8. LET us *call on Jesus*, or on God the Father in and through *Jesus*. Now this *calling on Jesus* contains Prayer and Praise. 1. We must pray that all these transactions of Jesus at his first coming or incarnation may be ours; and is not here encouragement for our Prayers? If we observe it, this very point of Christ's Incarnation opens a door of rich entrance into the presence of God; we may call it a blessed Portal into Heaven, not of Iron, or Brass, but of our own flesh; this is that *new and living way which he hath consecrated for us, through the Vail, that is to say, his flesh*; with what boldness and freeness may we now enter into the Holiest, and draw near unto the Throne of Grace? why, Christ is incarnate, God is come down in the flesh; though his Deity may confound us (if we should immediately and solely apply ourselves unto it) yet his humanity comforts our faint and feeble souls, God in his humility animates our souls to come unto him, and to seek of him whatsoever is needful for us. Go then to Christ; away, away O my soul, to Jesus, or to God the Father, in and through Jesus; and O desire that the effect, the fruit, the benefit of his Conception, Birth, and of the wonderful union of the two natures of Christ may be all thine. What? dost thou hope in Jesus, and believe thy part in this Incarnation of Christ? why then pray in hope, and pray in Faith; what is prayer, but the stream and river of Faith, an issue of the desire of that which I joyfully believe? *Thou, O Lord God of Hosts, God of Israel, hast revealed to thy Servant, saying, I will build thee an house, therefore hath thy servant found in his heart, to pray this Prayer unto thee.*

2. We must praise. This was the special duty practiced by all Saints and Angels at Christ's Birth, *My Soul doth magnify the Lord (saith Mary) and my Spirit rejoiceth in God my Savior. And blessed be the Lord God of Israel (said Zacharias) for he hath visited and redeemed his People; and Glory to God in the highest, said the Heavenly Host; only one Angel had before brought the News, unto you is born this day in the City of David a Savior, which is Christ the Lord: but immediately after there were many to sing praises; not only six Cherubims as Isaiah saw; nor only four and twenty Elders, as John saw; but a multitude of Heavenly Angels like Armies, that by their Heavenly Hallelujahs gave Glory to God. O my soul, do thou endeavor to keep consort with those many Angels: O sing Praises, sing Praises unto God, sing Praises. Never was like case since the first Creation: never was the wisdom, truth, justice, mercy, and goodness of God so manifest before; I shall never forget that last speech of a dying Saint upon the stage, Blessed be God for Jesus Christ. O my soul, living and dying let this be thought on: What? Christ incarnate for me? why bless the Lord, O my soul, and all that is within me bless his holy Name.*

**SECT. IX. Of conforming to Jesus in that respect.**

9. LET us *conform to Jesus* in reference to this great transaction of his Incarnation. *Looking to Jesus* contains this, and is the cause of this; the sight of God will make us like to God; and the sight of Christ will make us like to Christ; for as a Looking-Glass cannot be exposed to the

Sun, but it will shine like the same; so God receives none to contemplate his face, but he transforms them into his own likeness by the irradiation of his light; and Christ hath none that dive into these depths of his glorious and blessed Incarnation, but they carry along with them sweet impressions of an abiding and transforming nature. Come then, let us once more *look on Jesus* in his Incarnation, that we may conform, and be like to Jesus in *that respect*.

But wherein lies this conformity or likeness to Jesus? I answer, in these and the like particulars.—

1. Christ was conceived in *Mary* by the Holy Ghost; so must Christ be conceived in us by the same holy Ghost. To this purpose is the seed of the Word cast in, and principles of Grace are by the Holy Ghost infused; *he hath begotten us by the Word*, saith the Apostle, *Jam. 1.18*. How Mean, Contemptible, or Impotent Men may esteem it, yet God hath appointed no other means to convey supernatural life, but after this manner: *Where no Vision is, the People perish*: where no preaching is, there is a worse judgment than that of *Egypt*, when there was one dead in every Family. By the Word and Spirit the Seeds of all Grace are sown in the heart at once, and the heart closing with it, immediately Christ is conceived in the heart.

Concerning this spiritual Conception or Reception of Christ in us, there is a great question, Whether it be possible for any man to discern how it is wrought? But for the Negative are these Texts, *Our Life is hid with Christ in God*, Col. 3.3. and *the Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth*, Joh. 3.8. It is a wonderful, hidden and secret Conception. The holy Ghost sets out that state of unregeneracy, in which Christ finds us, by the name of *Death*, Eph. 2.1. So that it must needs be as impossible for us to discover how it is wrought, as it is impossible for one to know how he receives his own life. Some say, the first act of infusing or receiving Christ or Grace (they are all one) is wrought in an instant, and not by degrees; and therefore it is impossible to discern the manner: And yet we grant that we may discern both the preparations to Grace, and the first operations of Grace. 1. The preparations to Grace are discernible; such are those terrors and spiritual agonies, which are often before the work of Regeneration; they may be resembled to the heating of metals before they melt, and are cast into the Mold to be fashioned; now by the help of Natural Reason one may discern these. 2. Much more may the first Motion and Operations of Grace be discerned by one truly regenerate, because that in them his Spirit works together with the Spirit of Christ; such are sorrow for sin as sin, and seek rightly for comfort, an hungering desire after Christ and his Merits; neither do I think it impossible for a regenerate man to feel the very first illapse of the Spirit into the Soul; for it may bring that sense with itself, as to be easily discerned, although it doth not always see, nor perhaps usually see; it is true that the giving of Spiritual Life, and the giving of the sense of it, are two distinct acts of the Spirit; yet who can deny, but that both these acts may go together; though always they do not go together? Howsoever it is, yet even in such Persons as in the instant of Regeneration may feel themselves in a regenerate estate: this Conclusion stands firm, *viz. They may know what is wrought in them, but how it is wrought, they cannot know, nor understand*; we feel the Wind, and perceive it in the motions, and operations thereof; but the Originals of it we are not able exactly to describe: some think the beginnings of Winds

are from the flux of the Air, others from the exhalations of the Earth; but there is no certainty: so it is in the manner of this Conception, or passive Reception of Christ and Grace into our hearts; we know not how it is wrought, but it nearly concerns us to know that it is wrought; look we to his conformity, that as Christ was conceived in *Mary* by the Holy Ghost; so, that Christ be conceived in us, in a spiritual sense, by the same Holy Ghost.

2. Christ was sanctified in the Virgins Womb; so must we be sanctified in ourselves, following the Commandment of God; *Be ye holy as I am holy*: Souls regenerate must be sanctified; *Every man* (saith the Apostle) *that hath this hope in him, purifieth himself even as he is pure*. I know our hearts are (as it were) Seas of corruptions, yet we must daily cleanse ourselves of them by little and little: Christ could not have been a fit Savior for us, unless first he had been sanctified; neither can we be fit Members unto him, unless we be in some measure purged from our sins, and sanctified by his Spirit. To this purpose is that of the Apostle; *I beseech you Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, Holy, acceptable unto God*. In the Old Testament they did after a corporal manner slay and kill Beasts, presenting them, and offering them unto the Lord; but now we are in a spiritual manner to crucify and mortify the flesh with the affections and lusts, all our inordinate passions, all our evil affections of anger, love, joy, hatred, are to be crucified; and all that is ours must be given up to God; there must be no love in us but of God; and in reference to God; no Joy in us, but in God, and in reference to God; no fear in us, but of God, and in reference to God; and thus of all other the like passions. O that we would *look to Jesus*, and be like unto Jesus in this thing! if there be any Honor, any Happiness, any Excellency, it is in this, even in this; we are not fit for any holy duty, or any religious approach unto God without sanctification; *this is the Will of God* (saith the Apostle) *even your Sanctification*. All the commands of God tend to this; and for the comfort of us Christians, we have under the Gospel, promises of sanctification to be in a larger measure made out unto us: *In that day there shall be upon the Bells of the Horses Holiness unto the Lord;—yea every pot in Jerusalem and Judah shall be Holiness unto the Lord*; every Vessel under *Christ* and the Gospel, must have written upon it *Holiness to the Lord*; thus our spiritual services, figured by the Ancient Ceremonial services, are set out by a larger measure of holiness than was in old time: it is a sweet resemblance of Christ to be holy; for so he is styled, *the holy Child Jesus*: he was sanctified from the womb, and sanctified in the womb for our imitation: *for their sakes I sanctify myself*, (saith Christ) *that they also might be sanctified*.

3. Christ the son of man is by nature the son of God; so we poor sons of men must by Grace become the sons of God; even of the same God and Father of our Lord Jesus Christ; *for this very end God sent his own Son made of a woman, that we might receive the Adoption of Sons,—wherefore thou art no more a servant, but a son; and if a Son, then an heir of God through Christ*. This intimates that what relation Christ hath unto the Father by nature, we should have the same by Grace; by nature *he is the only begotten Son of the Father, and as many as received him* (saith John) *to them he gave power to become the Sons of God, even to them that believe on his Name*. It is true, Christ reserves to himself the preeminence; he is in a peculiar manner *the first born among many Brethren*; yet in him, and for him all the rest of the brethren are accounted as first borns: So God bids Moses say unto Pharaoh, *Israel is my son, even my first born; And I say unto thee, let my Son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy*

*Son, even thy first-born, And the whole Church of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be the General Assembly and Church of the first-born enrolled in Heaven; by the same reason that we are sons, we are first-borns; if we are Children, then are we heirs, heirs of God, and joint-heirs with Christ. O who would not endeavor after this privilege? who would not conform to Christ in this respect?*

4. Christ the Son of God, was yet the Son of Man; there was yet in him a duplicity of Natures really distinguished; and in this respect, the greatest Majesty, and the greatest humility that ever was, are found in Christ; so we, though sons of God, must remember ourselves to be but sons of men; our privileges are not so high, but our poor conditions, frailties, infirmities, sins, may make us low: who was higher than the Son of God? and who was lower than the son of man? as he is God, he is in the bosom of his Father; as he is man, he is in the Womb of his Mother; as he is God, his Throne is in Heaven; and he fills all things by his emmensity; as he is man, he is circumscribed in a cradle, I mean a Manger, a most uneasy Cradle sure; as he is God, he is clothed in a robe of Glory; as he is man, he is wrapped in a few course swaddling bands; as he is God, he is encircled with millions of bright Angels; as he man, he is in company of *Joseph and Mary*, and the Beasts; as he is God, he is the eternal Word of the Father, all-sufficient, and without need; as he is man, he submits himself to a condition imperfect, inglorious, indigent, and necessitous: well, *let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but he made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of men, and being founded in fashion as a man, he humble himself:* he that thought it no robbery to be equal with God, humbled himself to become man; we should have found it no robbery to be equal with Devils, and are we too proud to learn of God? what an intolerable disproportion is this, to behold an humble God, and a proud man? who can endure to see a Prince on foot, and his Vassal mounted! shall the Son of God be thus humble for us, and shall not we be humble for ourselves? I say for ourselves, that deserve to be cast down amongst the lowest Worms, the damnedst Creatures? What are we in our best condition here on earth; had we the best natures, purest conversations, happiest endowments that accompany the Saints, pride overthrows all; it thrust proud *Nebuchadnezzar* out of *Babel*, proud *Haman* out of the Court, proud *Saul* out of his Kingdom, proud *Lucifer* out of Heaven; poor man how ill it becomes thee to be proud, when God himself is become thus humble? *O learn of me* (saith Christ) *for I am meek, and humble, and lowly in spirit, and you shall find rest unto your souls.*

5. The two natures of Christ, though really distinguished, yet were they inseparably joined, and made not two, but one person; so must our natures and persons though at greatest distance from God, be inseparably joined and united to Christ, and thereby also to God. *I Pray* (saith Christ) *that they all may be one as thou Father art in me, and I in thee, that they also may be one in us.* That union of Christ's two natures we call a personal hypostatical union, and this union of Christ with us, we call a mystical and Spiritual union; yet though it be mystical and Spiritual, this hinders not but that it is a true, real, essential, substantial union, whereby the person of the believer is indissolubly united to the glorious person of the Son of God. For our better understanding we may consider (if you please) of a threefold unity, either of persons of one nature, or of natures in one person, or of natures and Persons in one spirit; in the first

is one God; in the second is one Christ; in the third is one Church with Christ; our union unto Christ is the last of these, whereby he and we are all spiritually united to the making up of one mystical body, O what a privilege is this! a poor believer, be he never so mean or miserable in the eye of the world, yet he is one with Christ, as Christ is one with the Father; *our fellowship is with the Father, and with his Son Jesus Christ*: every Saint is Christ's fellow; there is a kind of analogical proportion between Christ and his Saints in everything; if we take a view of all Christ, what he is in his Person, in his Glory, in his Spirit, in his Graces, in his Fathers Love, and in the access he hath to the Father, in all these we are in a sort fellows with Christ; only with this difference, that Christ hath the preeminence in all things; all comes from the Father first to Christ, and all we have is by Marriage with Jesus Christ; Christ by his union hath all good things without measure, but we by our union have them only in measure, as it pleaseth him to distribute. But herein if we resemble *Christ*, whether in his union with the Father, or in his union of the two natures in one Person of a Mediator; if by looking on *Christ*, we come to this likeness, to be one with *Jesus Christ*, Oh what a privilege is this! had we not good warrant for so high a challenge, it could be no less than a Blasphemous arrogance to lay claim to the Royal blood of Heaven; but the Lord is pleased to dignify a poor worm, that every believer may truly say, *I am one with Jesus Christ, and Jesus Christ is one with me.*

To sweeten this union to our thoughts I shall acquaint you with the privilege flowing from it, and let the same stir you up to conform.

Hence it is that Christ lives in us, and that Christ both gives life, and is our life. *When Christ which is our life shall appear, Christ is to me to live, and I live, yet not I, but Christ liveth in me.* There is a spiritual and natural life; for the natural life what is it but a bubble, a vapor, a shadow, a dream, a nothing? but this Spiritual life is an excellent life, it is wrought in us by the Spirit of Christ; there is a world of difference betwixt the natural and the spiritual life, and that makes the difference betwixt what I do as a man, and what I do as a Christian; as a man I have eyes, ears, motions, affections, understandings, naturally as my own; but as a Christian I have all these from him with whom I am spiritually one, the Lord Jesus Christ; as a man I have bodily eyes, and I behold bodily and material things; but as a Christian I have spiritual eyes, and I see invisible and eternal things, as it is said of *Moses*, that *he endured, as seeing him who is invisible*; as a man I have outward ears, and I hear outward sounds of all sorts whether articulate, or inarticulate; but as a Christian I have inward ears, and so I hear the voice of Christ, and of God's Spirit, speaking to my soul; as a man I have bodily feet, and by them I move in my own secular ways; but as a Christian I have spiritual feet, and on them I walk with God in all the ways of his Commandments; as a man I have natural affections, and so I love beauty, and fear pain, and hate an enemy, and I rejoice in outward prosperity, or the like; but as a Christian I have renewed affections, and so I loved goodness, and hate nothing but sin; and I fear above all the displeasure of my God, and I rejoice in God's favor, which is better than life. Surely this is a blessed life; and as soon as ever I am united to Christ, why then *I live, yet not I, but Christ liveth in me.* First, Christ is conceived, and then Christ is formed, and then Christ is born, and then grows in me to a blessed fullness: *My little Children of whom I travail in birth again until Christ be formed in you; formation follows*

conception, and travail implies a birth: then after this we are *babes in Christ*, or Christ is as a babe in us; from thence we grow up to strength of youth. *I have written unto you young men because ye are strong*; and at last we come to Gospel perfection even towards *the measure of the stature of the fullness of Christ*. Is this all? nay, if my union be firm, and Christ live in me, why then I go on, and in this condition *I am dead with Christ, and I am buried with Christ, and I am alive again unto God through Christ, and I am risen with Christ, and I am glorified with Christ*. Nay, yet more, my sufferings are Christ's, *Col. 1.24.* and Christ's sufferings are mine, *Rom. 8.17.* I am in Christ an heir of Glory, *Rom. 8.17.* and Christ is in me the hope of Glory, *Col. 12 7.* O my Christ, my life, what am I, or what is my Father's house that thou shouldst come down into me, that thou shouldst be conceived in the womb of my poor sinful heart, that thou shouldst give my soul a new and spiritual life, a life begun in Grace and ending in eternal Glory? I shall not reckon up anymore privileges of this union, methinks I should not need; if I tell you of Grace and Glory, what can I more? Glory is the highest pitch, and Christ tells you concerning it, *the Glory which thou gavest me, I have given them, that they may be one, even as we are one.* Ah my brethren! to be so like Christ as to be one with Christ, it is near indeed: O let us conform to Christ in this; he is one with our nature in an hypostatical, personal union; let us be one with him in a spiritual, holy and a mystical union; if God be not in our persons as truly, though not as fully as in our nature, we have no particular comfort from this design of his personal, hypostatical, and wonderful union.

6. Christ was born, so must we be new-born; to this I have spoken when I laid it down as an evidence that *unto us a Child is born, and unto us a son is given*; only one word more, we must be new born; as once born by nature, so new born by Grace; there must be some resemblances in us of Christ born amongst us. As 1. Christ born, had a Father in Heaven, and a Mother on Earth; so in our new Birth we must look on God as our Father in Heaven, and on the Church as our Mother on Earth; it was usually said, *out of the Church no salvation*; and to this the Apostle alludes, *Jerusalem which is above is free, which is the Mother of us all*: indeed out of the Church there is no means of Salvation, no Word to teach, no Sacraments to confirm, nothing at all to hold forth Christ to a soul, and without Christ how should there be the Salvation of souls? so that we must look on the Church as our Mother, and on God as our Father; not that we deny some to be as spiritual Fathers unto others. *Paul tells the Corinthians, that he was their Father, though ye have ten thousand instructors in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel*; but all such Fathers are but ministerial Fathers; and therefore *Paul seems to correct himself, who is Paul? and who is Apollo? but Ministers by whom ye believed, even as the Lord gave to every man?* it is God only is our Father principally, originally, supremely; God only puts Grace and virtue into the womb of the Soul; it is not possible that any creature should be a Creator of the new Creature. O then let us look up to Heaven and say, *O Lord now make me, now Create me, O be thou my Father.*

2. When Christ was born all *Jerusalem* was troubled; so when this new birth is, we must look for it, that much commotion, and much division of heart will be; the Devil could not be cast out of the professed person, but he would exceedingly fear and torment, and vex the possessed person; the truth is, we cannot expect that Christ should expel Satan from those holds and dominions he hath over us, but he will be sure to put us to great fear and terror in



heart. Besides, not only the evil Spirit, but God's Spirit is for a while a Spirit of Bondage, to make everything as a mighty burden unto us; there are many pretenders to the grace of God in Christ, but they cannot abide to hear of any pains or pangs in this new Birth; O this is legal, but I pray thee tell me, dost thou ever know any woman bring forth in her sleep, or in a dream, without feeling any pain? and how then should the heart of man be thus new changed and molded without several pangs? look as it is in the natural birth, there are many pangs and troubles, in *in sorrow shalt thou bring forth Children*; so it is, and must be in our spiritual birth; there is usually (I will not say always to such or such a degree) many pangs and troubles, there's many a throb, and many an heart-ach ere Christ can be formed in us.

3. When Christ was born, there was a discovery of many of the Glorious attributes of God; then *Mercy and Truth met together, and righteousness and peace kissed each other*; then especially was a discovery of the Goodness, and Power, and Wisdom, and Holiness of God. So when this New Birth is, we must look upon it as a glorious discovery of those lovely Attributes. As, 1. Of his Mercy, Goodness, Love; how often is this called his Grace, and the riches of his Grace? Christians! you that know what the New Birth means, do you not say, *The Goodness of God appears in this?* surely it was God's Goodness to make a World, but this is the riches of his Goodness to create a New Heart in you; when Man by his sin was fallen, he might have been thrown away as refuse, fit fuel only, for everlasting flames; it might have been with mankind as it was with Devils, in their deluge God did not provide an Ark to save so many as eight persons, not one Angel that fell was the Object of God's Grace; And that God should pass by all those Angels, and many thousands of the Sons Men, and yet that he should look upon you in your Blood, and bid you Live: O the goodness of God!

2. As of the Goodness, so in this New Birth there's a discovery of God's power: and hence it is called a *New Creature*. The very same Power that framed the World, is the framer of this New Creature; the work of Conversion is set forth by the Work of Creation; God only creates Man, and God only converts Man; in the Creation God said, *Let there be Light, and there was Light*; in our conversion God saith, *Let there be Light*; and presently the same God shines in our hearts; Nay, this Power of conversion in some sense far passeth the Creation, *To whom is the Arm of the Lord revealed?* the Lord puts to his Arm, his Power, his Strength indeed in Conversion of Souls; when he made the World, he met with nothing to resist him, he only spake the word and it was done; but in the conversion of a sinner, God meets with the whole frame of all creatures opposing and resisting him; the Devil and the World without, and sin and corruption within; here then must needs be a Power against all Power.

3. As of the Goodness and Power of God, so in this New Birth there's a discovery of the Wisdom of God. I might instance in many particulars; As, 1. In that the regenerate are most-what of the meanest and contemptiblest persons; *not many wise, not many noble, &c.* 2. In that many times God takes the worst Weeds and makes them the sweetest Flowers; thus *Paul, Zacchaeus*, the Publicans, and Harlots. 3. In that the regenerate are of the fewest, and least number; *many are called, but few are chosen.* 4. In that God chooseth such a time to be his time of love, wherein he usually discovers many concurrences of strange love meeting together; read *Ezek. 16.4, 5, 6, 8, 9.* in all these particulars is his Wisdom wonderful.

4. As of the Goodness, Power, and Wisdom of God, so in this New Birth there's a discovery of the holiness of God. If a clod of Earth, or a piece of Muck should be made a glorious Star in Heaven, it is not more wonderful, than for a sinner to be made like an Angel, doing the Will of God; it argues the Holiness of God, and his love of Holiness to make man holy; He tells us that *without Holiness, none shall see God*; and therefore first he will make us holy, and then he will bring us to himself; O here's a blessed Conformity! as Christ was Born, let us be New Born.

7. Christ after his Birth did and suffered many things in his Childhood, (I should be too large to speak to every particular) so should we learn to *bear God's Yoak even in our Youth*. It is good to imitate Christ even betimes, *Remember now thy Creator in the days of thy Youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them*. Do ye not see by experience what a blessed thing a gracious and an holy education is? *Train up a Child in the way he should go, and when he is old he will not depart from it*. O ye Parents, that ye should do your duties, and in that respect imitate *Joseph and Mary* in their care and nature of the *Holy Child Jesus*; and O ye Children, that you would do your duties, and imitate *Jesus*, the Blessedst pattern that ever was, that as you grow in *Stature*, you also might *grow in favor with God and Man*. Observe him in the Temple when he was but twelve years Old, see Him *in the midst of the Doctors, both hearing them, and asking them Questions*; Children whiles little (if but capable of instruction) should with their Parents wait on God in the midst of our assemblies; *Moses* told *Pharaoh* they must have *their young ones* with them to the solemn Worship; and when *Joshua* read the Law of God to the Congregation of *Israel*, they had *their little ones* with them in that solemn assembly. Observe Christ also in *Nazareth*, where during his minority he was ever *subject to his Parents*; so *Children obey your Parents in the Lord, for this is right*: not only the Law of God, but the Gospel of Christ makes mention of this, *Honor thy father and Mother, which is the first Commandment with Promise*; I know the subjection of Christ's extends to his particular calling, and this also is for your imitation; in obedience to his supposed Father the Holy Child would have a particular employment, something must be done for the support of that holy Family wherein *Jesus* lived, and to that purpose he puts to his own hands, and works in the trade of a *Carpenter*; such as will live idle, and without a calling, that serve for no other use but to devour God's Creatures, and to make a dearth, O how unlike are they to *Jesus Christ*? It is noted for a grievous sin, and a chief part of the corruption of our nature to be unprofitable to the Generation with whom we live; *They are altogether become unprofitable, there is none that doth good*; Religion and Grace where ever it prevaieth, makes Men profitable; and in this respect the poorest Servant and drudge may have more comfort in his estate, than the greatest Gentleman that hath nothing to do but to Eat, and Drink, and Play.

Thus far we have *looked on Jesus* as our *Jesus* in his Incarnation, or his first coming in the Flesh. Our next work is to *look on Jesus* carrying on the great work of Mans Salvation during his life, from *John's* Baptism, until his suffering and dying on the Cross.

**LOOKING UNTO JESUS *In His Life*. The Fifth Book. PART II.**

**CHAP. I.**

1 John 1.2. For the Life was manifested, and we have seen it.

### **SECT. I. Of the Beginning of the Gospel.**

IN this piece, as in the former, we must first lay down the Object, and then direct you how to look to it.

The Object is *Jesus* carrying on the work of Mans Salvation during the time of his Life. Now in all the transactions of this time, we shall observe them as they were carried on successively in those three years and an half of his ministerial Office, or if you will in those four complete Years before his Passion and Death.

For the first Year, and his actings therein, the Evangelist *Mark* begins thus, *The Beginning of the Gospel of Jesus Christ the Son of God; q. d. the beginning of that age of the World, which the Prophets pointed out for the time of good things to come; or the beginning of the exhibition and completion of that Gospel, which in respect of the promise, figures, and signification was from the beginning of the World. This beginning of the Gospel, the Prophets sometimes expressed by the term of the last days, and it shall come to pass in the last days: sometimes by the term of the acceptable year of the Lord, the Spirit of the Lord is upon me, to proclaim the acceptable year of the Lord: sometimes by the term of the Kingdom of God; And in the days of these Kings, shall the God of Heaven set up a Kingdom, which shall never be destroyed. Sometimes by the term of a New Heaven, and a New Earth, behold I create New Heavens, and a New Earth, and the former shall not be remembered, nor come in mind.* Howsoever it is called, this is concluded, that the beginning of the Gospel is not to be reckoned from the birth of Christ, but from the beginning of the Ministry and Preaching of *John* the Baptist; *from the days of John the Baptist until now (said Christ) the Kingdom of Heaven suffereth violence; for all the Prophets and the Law prophesied until John; and when the Apostles were ready in the Room of Judas to choose a new Apostle, it is said, that of those men which companied with them all the time that the Lord Jesus went in and out amongst them, beginning from the baptism of John, unto the day that he was taken up, must one be ordained to be a witness. And Peter Preaching to Cornelius and his friends, he tells them that the Word (or Gospel) was published throughout all Judea, and began from Galilee, after the Baptism which John preached: and see but how immediately these words follow, The beginning of the Gospel of Jesus Christ the Son of God: as it is written in the Prophets behold I send my Messenger before thy face, which shall prepare the way before thee: I know that Johns Ministry was six months before Christ's; and yet that now was the beginning of the Gospel, it appears, 1. In that Baptism (which was only used amongst the Jews for the admission of Proselytes or Heathens to their Church) is now published and proposed to the Jews themselves; showing, 1. That now they were to be entered and transplanted into a new Profession; and, 2. That the Gentiles, and they were now to be knit into one Church and Body. And, 2. It appears in that the Doctrine and Preaching of *John* was of a different strain, from the literal Doctrine of the Law; as it is taken in the sense of the Jews; for that called all for works; and for exact performance, *do this and live; but John* called for Repentance, and for renewing of the mind, and for belief in him that was coming after, disclaiming all righteousness by the works of the Law; so that here was new Heavens, and a new Earth began to be created, a new*

Commandment given, a new Church founded, Justification by works cried down, and the Doctrine of Faith and Repentance advanced and set up.

Hence one observes that the Evangelist *Luke* points out this year in a special manner; it was the *fifteenth year of Tiberius Caesar; at which time* (says he) *Pilate was Governor of Judea, Herod was Tetrarch of Galilee, Philip was Tetrarch of Iturea, Lysanias was Tetrarch of Abilene, and Annas and Caiaphas were high Priests.* And then, even then, *the Word of God came unto John, the Son of Zacharias, in the Wilderness.* See how exact the Evangelist seems, that so remarkable a year of *the beginning of the Gospel* might be fixed and made known to all the World. In this respect, I shall begin the first year of Christ's Life with the beginning of *John's Preaching*, which was six months current before the Ministry of Christ; and in the compass of this first year, I shall handle these Particulars,—

1. The Preaching of *John Baptist*. 2. The Baptism of Christ Jesus. 3. The Fasting and Temptation of Christ in the wilderness. 4. The first manifestation of Jesus by his several witnesses. 5. Christ whipping the buyers and sellers out of the Temple. Observe that every of these four years, I shall end at one of the *Passovers*, of which we read during Christ Ministry; as of the first Passover in *John* 2.13. of the second Passover in *John* 5.1. of the third Passover, *John* 6.4. of the fourth Passover, *John* 13.1. And first, of the first year to end at the first Passover.

#### **SECT. II. Of the Preaching of *John Baptist*.**

FOR the Preaching of *John the Baptist*; now was it that the Gospel began to dawn, and *John* like the Morning-Star, or the blushing day, springing from the windows of the East, foretells the approaching of the sun of Righteousness; now was it that he laid the first rough, hard, and unhewn stone of the building in Mortification, self-denial, and doing violence to our natural affections. I read not that ever *John* wrought a Miracle; but he was a man of an austere Life: and good Works convince more than Miracles themselves. It is storied of one *Pachomius*, a soldier under *Constantine* the Emperor, that his Army being well-near starved for want of necessary Provision, he came to a City of Christians, and they of their own Charity relieved them speedily and freely; he wondering at their so free and cheerful dispensation, inquired what kind of people those were whom he saw so bountiful? It was Answered, they were Christians, whose profession is to hurt no man, and to do good to every man; hereupon the soldier convinced of the excellency of this Religion, he threw away his Arms, and became a Christian and a Saint. To this purpose, I suppose, *John the Baptist* spent his time in Prayer, Meditation, affections, and Colloquies with God, eating flies and wild honey in the wilderness, that he might be made a fit Instrument of preparation, and dissemination of the Gospel of Christ.

In his Sermon he sometimes gave particular Schedules of Duty to several states of Persons; he sharply reprov'd the Pharisees for their hypocrisy and impiety; he gently guided others into the ways of Righteousness, calling them the *straight ways of the Lord*; and by such discourses and a Baptism, he disposed the spirits of men for the entertaining of the *Messias*,

and the Doctrine of the Gospel. *John's* Sermons were to the Sermons of Jesus as a Preface to a Discourse.

But observe this, that his most usual Note was *Repentance, the Axe to the Root, the Fan to the Floor, the Chaff to the Fire*: As his Rayment was rough, so was his Tongue; and thus must the way be made for Christ in stubborn obstinate hearts; plausibility, or pleasing of the flesh is no fit Preface to Regeneration; if the heart of Man had continued upright, Christ might have been entertained without contradiction; but now violence must be offered to our Corruptions, ere we can have room for Grace; if the great way-maker do not cast down Hills, and raise up Valleys in the bosoms of Men, there is no passage for Christ; never will Christ come into that soul, where the Herald of Repentance, either on one motive or other hath not been before him.

Shall we hear that Sermon that *John* Preached in his own words? *Matthew* in brief gives it in thus; *Repent ye, for the Kingdom of Heaven is at Hand*: these are the words when he first began to Preach the Gospel of Christ; and indeed we find Christ himself doth preach the same Doctrine in the same words: *Jesus began to Preach, and to say, Repent; for the Kingdom of Heaven is at Hand*. In this Sermon we must observe these two parts: here's, 1. A Duty; and, 2. A Motive to this Duty. 1. The Duty is *Repent*.] It is not a Legal, but an Evangelical Repentance that is here meant; indeed the Law strictly takes no notice of Repentance, but the Gospel; true, and through, and consummate repentance is a Gospel-Grace. 2. The Motive is this; for *the Kingdom of Heaven is at Hand*. This Phrase, *The Kingdom of Heaven*, hath several acceptations, and accordingly it hath occasioned some differences. 1. Sometimes it is taken for that glorious condition of the other World; this may be implied; but this I suppose few understand to be the sense of this place. 2. Sometimes it is taken for the Church of Christ, *q. d.* Repent, for now the Pedagogy of the Jews is expiring, or breathing its last; and the Church of Christ is at hand, a People that shall bear the very style of Christians; that shall profess Christ, and close with Christ as their Savior and *Messiah*; of which Church, that you may be a part, prepare for it; *Repent*. 3. Sometimes it is taken for the spiritual Kingdom of Christ, in opposition to those earthly temporal Kingdoms which bear the sway, and domineered over all the World with Cruelty and Tyranny before Christ's coming; of this *Daniel* prophesied; *And in the days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed*. Now what was this Kingdom, but the Kingdom of Grace? It is by an Hebraism called the Kingdom of Heaven, that is an Heavenly Kingdom; the Jews expected the *Messiah*, and dreamed of an outward, glorious and pompous Kingdom: now, saith *John*, the *Messiah* is come, and his Kingdom is come; but 'tis not an Earthly, but an Heavenly Kingdom; and therefore *Repent*. 4. Sometimes it is taken for the Preaching of the Gospel, or for the preaching of the Kingdom of Grace and Mercy of God in Christ unto men; *q. d.* *O Sirs! look about you, there's now a discovery made of the Glory and Grace of God in another way than ever formerly; and therefore prepare for it: Repent*. 5. Sometimes it is taken for the Gosspel of Christ, as it is Published and Preached unto all Nations: Observe, I do not only say, for the Gospel as it is Preached; but as it is Preached to the Gentiles, or among all Nations, and this shows how proper and pregnant an Argument this was to enforce the Doctrine and Practice of

Repentance upon the Jews, because the calling of the Gentiles was near at hand, which would prove their rejection and casting off, if they did not repent.

Oh how seasonable is this Sermon to us? Christians! hath not the Kingdom of Heaven approacht unto us? Take the Kingdom of Heaven for the Kingdom of Glory, are we not near to the door of Glory, to the Confines of Eternity? *What is our Life but a Vapour that appeareth for a little time, and after it vanisheth away?* We know not but ere the Sun have run one Round, our souls may be in that World of souls, and so either in Heaven or Hell. Or take *the Kingdom of Heaven* for the Church of Christ, and what expectations have we now of the flourishing state of Christ's Church here upon Earth? *Then shall the Children of Israel and Judah be gathered together—for great shall be the day of Jezreel*, Hos. 1.11. A time is at hand, that *Israel and Judah* shall be called together, that the fullness of the Gentiles shall come in: and what is this but *the great day of Jezreel*? Oh then what manner of Persons ought we to be? How Spiritual? How Heavenly-minded? *Arise, arise, shake off thy dust; for thy Light is coming, and the glory of the Lord is rising upon thee.* Or, take *the Kingdom of Heaven* for the Preaching of the Gospel of Grace, Mercy and Goodness of God in Christ, what Preachings are now in comparison of what have been formerly? How doth the Lord set forth his free Love, and free Grace in the Churches of Christ? No question but many former ages have enjoyed their discoveries in some sweet measure, and yet after-ages wonder that they have known no more; and how much of *the Kingdom of Heaven* do Saints find in this Age, as if there were a new manifestation of God unto the World? And yet I must tell you, that the Ages to come shall know more of this *Kingdom*, there shall be further and further openings of this great Mystery of Grace unto the Sons of Men. Mark the Apostle, *That in the ages to come he might show the exceeding riches of his Grace, in his kindness towards us through Jesus Christ*, Eph. 2.7. How is this? Had not God revealed grace enough in the former ages? Or had not God revealed Grace enough in that present Age? Did he not then call in the Gentiles? were not many thousands converted at one only Sermon? What a deal of that Grace had *Paul* himself received? He tells us that *the Grace of our Lord Jesus Christ was exceeding abundant to him-wards*; and is there yet more Grace to be revealed? O yes! herein lies the Mystery of Grace, that he hath reserved exceeding riches of Grace for the Ages to come; Grace that never saw Light before; and I believe there is yet a fuller Magazine of the Riches of his Grace for latter Ages, even for the Ages to come, to be discovered, that ever was yet. Oh then repent, repent; Why? *For the Kingdom of Heaven is at hand.* The very openings of God's Love and Grace unto Souls, is a Way and Motive to draw our Souls unto God. Or, take the Kingdom of Heaven for the preaching of the Gospel to all Nations, Jews and Gentiles, what fears and jealousies may this breed in us as well as the Jews: O boast not against the Branches! it may be thou wilt say, *The Branches were broken off, that I might be grafted in: well; because of unbelief they were broken off, and thou standest by Faith; be not high-minded, but fear: For if God spared not the natural Branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which felt severity: but towards thee, goodness, if thou continue in his goodness; otherwise thou shalt be cut off.* But I will not dwell on this: my design is to consider of Jesus, and of the transactions of Jesus in reference to our souls health: now *John's* Sermons were only a preparative to the manifestation of Jesus; he was only the Forerunner of Christ, and not Christ himself, as himself witnesseth.

### SECT. III. Of the Baptism of Jesus.

2. FOR the Baptism of Christ. He that formerly was circumcised, would now be baptized; he was circumcised to sanctify his Church that was, and he was baptized to sanctify his Church that should be; we find him in both Testaments opening a way into Heaven. This was the first appearing of Christ in reference to his Ministerial Office, he that lay hid in the counsel of God from all eternity, and he that lay hid in the womb of his Mother for the space of forty weeks, and he that lay hid in *Nazareth* for the space of thirty years; now at last he begins to show himself to the World, and *He comes from Galilee to Jordan, to John to be baptized of him.* The day was but a little broke in *John* the Baptist, but Christ the Son of Righteousness soon entered upon our Hemisphere; indeed now was the full time come, that Jesus took his leave of his Mother, and his Trade, to begin his Fathers work, in order to the Redemption of the World. For the clearer understanding of Christ's Baptism, we shall examine these Particulars.—

1. What Reason had Christ to be Baptized?
2. How was it that *John* knew him to be Christ?
3. Wherein was the glory of Christ's Baptism?
4. What was the Prayer of Christ, at, or after his Baptism?
5. Why was it that the Holy Ghost descended on Jesus?
6. Upon what account was it that the Holy Ghost should reveal himself at this time? and why in the form of a Dove rather than some other form?

1. What reason had Christ to be Baptized? we find *John* himself wondering at this; *I have need to be Baptized of thee, and comest thou to me?* Many Reasons are given for Christ's Baptism: As, 1. That by this symbol he might enter himself into the Society of Christians; just like a King, to endear himself to any City of his Subjects, he condescends to be made a free-man of that City. 2. That he might bear witness to the Preaching and Baptism of *John*, and might reciprocally receive a Testimony from *John*. 3. That by his own Baptism, he might sanctify the water of Baptism to his own Church. 4. That he might give an example himself of the performance of that, which he enjoined others. 5. That he might receive Testimony from Heaven, that he was the Son of God. 6. That he might *fulfil all Righteousness*: not only the Moral, but the Figurative, Ceremonial and Typical: Some think, that the Ceremony, to which our Savior looked at in these words, was the washing of the Priests in water, when they entered into their Function: *And Aaron and his Sons thou shalt bring to the door of the Tabernacle of the Congregation, and shalt wash them with water.* And surely this was the main reason of Christ's being Baptized, that by this Baptism he might be installed into his Ministerial Office.

2. How did *John* know him to be Christ? It is very probable he had never seen his Face before; they had in their Infancy been driven to several places, and they were designed to several employments, and never met (as we may well conceive) till now: besides, the Baptist speaks expressly, *I knew him not, but he that sent me to Baptize with water, the same said unto me, on*

*whomsoever thou shalt see the Spirit descending, and abiding on him, the same is he that Baptizeth with the Holy Ghost.* Now this descent of the Holy Ghost, was not till after Baptism; how then did he know him to be Christ?

The Answer is given by some thus; that *John* knew Christ in some measure before his Baptism; but he knew him not so fully as after, when the Holy Ghost had descended on him. Others thus; that *John* knew Christ before his Baptism, by a present revelation, and after Baptism by a present sign; it is not unlikely but *John* knew Christ at his first arrival by revelation; for if whiles he was in his Mothers womb, he knew Christ being yet unborn, how much more might he know and acknowledge him now at his Baptism? Thus *Samuel* knew *Saul*; and thus *John* might know Christ. But for that knowledge he had after Baptism, it was a further confirmation of that same knowledge that he had before Baptism, and that not so much for his own sake, as for the Peoples. *I saw, and bear record that this is the Son of God.*

3. Wherein was the Glory or excellency of Christ's Baptism? The Ancients give many *Encomiums* to it, and in some respects prefer it to the Birth of Christ; thus *Augustine*; *Many great Miracles were at Christ's Birth, but they were far greater at his Baptism; the Holy Ghost overshadowed him in the Womb, but he brightly shone on him in the River; then was the Father silent, not a word from him, but now a loud voice is heard from Heaven, This is my beloved Son in whom I am well pleased; then was the Mother under suspicion, because she was found with Child without a Father; but now is the Mother greatly honored, in that the Holy Child is Fathered by God himself:* then was Christ hid to the world; and this made *John* the Baptist say, *there stands one amongst you whom ye know not:* He was before his Baptism as the Sun in a Cloud, or a Pearl in a shell, or a Goldmine in a Field: but now he appears in public; and to manifest his Glory, the Heavens open, and from the Heavens the Holy Ghost descends, and alights upon his sacred head; and God the Father gives a voice from Heaven, declaring his Divinity to the world. If the *Jews* require a sign, here is not one, but many signs at once; which as Beams do discover a Sun, so they discover this Sun of Righteousness to be risen amongst them; and herein was the Glory of Christ's Baptism.

4. What was the Prayer of Christ, at, or after his Baptism? The Evangelist *Luke* speaks of his Prayer. *It came to pass that Jesus being Baptized, and Praying, the Heavens were opened.* This was the manner of those that were Baptized, as soon as they were Baptized, to come out of the water and Pray; and some think that these words, *they were Baptized of him in Jordan confessing their sins,* hath reference to this: if so, then Christ having no sins to confess of his own, the tenor of his prayer must needs be to some other purpose: But to what purpose? some say, to the same purpose as his Prayers were usually; as in *John 17.* *that his Father would preserve his Church in Unity and Truth; and that he would Glorify his Church, that they also might be one, even as he and his Father are one; and especially that many might be converted by his Ministry, which he was now beginning.* Others think that this Prayer at this time, was for that which followed upon his very prayer (*i.e.*) *that the Holy Ghost might descend, and that the Father would Glorify the Son by a Testimony from Heaven:* Indeed, the Text hath laid his Prayer, and the opening of the Heavens so close together, as that it seems to point out what was the tenor of his Prayer, by the consequent of it. Before the Heaven was mured up, no Dove to be seen, no Voice to be



heard, but straight upon it (as if they had but waited the last word of his prayer) all of them follow: and in another place, we find the like return upon the like prayer; *Father, Glorify thy Name: then came there a voice from Heaven, saying, I have both Glorified it, and I will Glorify it again:* one reason more, if we consider that Christ was now to enter upon the great Work of our Redemption, and the preaching of the Gospel, it will be no less strange to conceive that he prayed for the visible sealing of him to that Work and Office, by the coming of the Holy Ghost. To this purpose is that of the Evangelist; *for him hath God the Father sealed;* it is a Phrase borrowed from them, who give their Commissions under hand and seal; and this is certain that upon his Prayer God sent the holy Spirit, who *sealed him*, or allowed, and confirmed him to the Office of our Redemption; and therefore very probable it is, that his Prayer might tend to that purpose; but herein take heed of excluding what was mentioned in the former opinion; for my part, I suppose Christ's prayer was both for himself, and all Believers; that the holy Ghost might now be joined to the water; and that all others as should ever after believe in his Name (as afterwards he enlargeth his Prayer) might have the Holy Ghost descend upon them, *John 17.20.*

5. Why was it that the Holy Ghost descended on Jesus? I answer, for these reasons, 1. That *John the Baptist* might be satisfied; for this Token was given *John*, when he first began to preach, *that upon whom he should see the Spirit descending, and remaining on him, the same is He which Baptizeth with the Holy Ghost.* It was a sure sign to the Baptist, whereby to know the Christ, whose Harbinger and Prodromus he was. 2. That Christ himself might be anointed or installed to his Function. *The Spirit of the Lord is upon me, because the Lord hath anointed me to Preach good tidings unto the meek, &c.* As Aaron and his Sons were anointed with material Oil, when they entered into their Offices, so Christ was by the Spirit (as it were) anointed, that so he might receive this Consecration and Institution for the Office that he was to enter on, *viz.* the Preaching and Ministry of the Gospel.

6. Upon what account was it that the Holy Ghost should reveal himself at this time? and why in form of a Dove, rather than some other form?

To the first I answer, the Holy Ghost now revealed himself, because the Spiritual Kingdom and Scepter of Christ, in and by which he was to rule all Nations forever, was now at hand. It was agreeable (saith my Author) that the spiritualness of this Kingdom should be sealed and confirmed by the Holy Spirits showing himself even in the beginning of it. The carnal Rites of *Moses* were now to vanish, and his Corporal and Ceremonial Observances were now to be changed into a Spiritual Worship; and *neither at Jerusalem, or at Mount Gerazim, nor elsewhere,* must there be anymore adoration with fleshly and earthly Ceremonies; but he that will Worship God, must *worship him in Spirit and Truth;* and therefore it is no wonder, if now the Holy Ghost doth reveal himself; I say now, when his Spiritual Dominion by sanctification is to begin. Secondly, Because the Holy Ghost was now in especial manner to be restored again: Some observe, that he was visibly departed from *Israel* after the Death of the last Prophets; and therefore now at his restoring, he comes in a visible and apparent form; and he lights on him, to whom it belongs to give the Spirit, and his gifts to whom he pleaseth. As *John* had preached that Christ should baptize with the Holy Ghost, so now the Holy Ghost comes and

abides on Jesus Christ, in the sight of *John*; as if the Father should have said, *Now I seal that Power and Privilege to Christ my Son, which John hath spoken: now the Holy Ghost is upon himself, and hereafter he shall baptize others with the same Holy Ghost.* Thirdly, Because at the beginning of the Gospel it was most suitable, that a full, clear, and sensible demonstration of the whole Trinity should be made. The Learned observe, that the Holy Ghost in Scripture hath a special regard to express this Mystery of the Trinity upon singular occasions; so the very first thing that is taught in all the Bible, is this same Mystery; *In the Begining God Created*; there is the Father: and *God said*; there is the Word, or the Son; and *the Spirit of God moved*; there is the Holy Ghost. And the very first word of the Bible that speaks of a man, it holds out the Trinity as creating him: *and God said, Let us make Man in our own Image*; he saith, *let us*] to show the Trinity of persons; and he saith in *our Image*] not in *our Images*, to show the Unity of Essence. And when *Moses* begins to rehearse the Law to *Israel*, the first thing he teacheth them, is the Trinity in Unity, and Unity in Trinity. *Hear, O Israel, the Lord our God, the Lord is one.* The last word *One* denotes the Unity; the three words, *the Lord our God*, answer the three Persons; and the middle word *our God*, decipheres fitly the second Person, who assumed our Nature: how fit then was it, that at the beginning of the new world, and the new Law, and the Baptism of Christ, the three persons should be revealed; especially since he ordained Baptism to be admitted in all their names? *Baptising them in the name of the Father, and of the Son, and of the holy Ghost*: But where is it revealed? see *Mat. 3.16, 17.* where the Father speaks from Heaven, the Son comes out of the water, and the holy Ghost appears in the likeness of a Dove. This was the greatest meeting that ever was upon the earth; every person of the Trinity gives some sensible evidence of his presence at it.

To the second; why in the form of a Dove, rather than some other form? Many reasons are given; as,—

1. To show Christ's innocence, purity, simplicity, charity, and love.
2. To show what innocence and harmlessness should be in those that are baptized.
3. To answer the Figure in *Noah's Flood*; for as a Dove at that time brought tidings of the abatings of the waters, so now it brings tidings of the abating of God's wrath upon the preaching of the Gospel: the first Dove we find in the Bible, is *Noah's Dove*, with the Olive-Branch in her Bill, proclaiming peace; the next is *David's Dove* with Feathers silver-white, as noting sincerity; then *Esays Dove*, mourning with her voice, as signifying patience; and lastly, Christ's Dove, innocent and harmless; now all these properties meet in this Dove, the Spirit of God. Much more might I add to these; but I desire to hasten to some more edifying truths.

From this Baptism of Christ, we may learn a practical necessary Truth; There is a Generation that cries down Baptism of water, and upon this score, because they suppose it was proper to *John to Baptise only with water*; and to Christ to *Baptise only with the holy Ghost, and with fire*. Indeed Christ in his own person Baptized none otherwise, but with the holy Ghost; immediately after his Ascension, he sent his Spirit upon the Church, and baptized them with fire, the spirit appearing like a flame; and to this day (though not visibly) he Baptizeth all his

Saints with the Holy Ghost, and with fire: but for all this, he appointed *John*, and not only *John*, but all his Apostles, and their Successors forever, to Baptise with water; and they did so, and yet do so, obeying the preceptive words of Christ, which are almost the last words that he spake upon the earth. And though Christ did not Baptize with water, yet Christ himself (we see here) was Baptized with water; he himself enters at that door, by which his Disciples must forever follow after him; and indeed therefore he went in at that door of Baptism, that he might hallow, or sanctify the entrance which himself made to the house he was now a Building. And for the difference they make betwixt *Christ's* Baptism, and *John's* Baptism: what's this to the purpose? we all know, that in Baptism are two parts, the outward part, and the inward part; you may call them (if you please) the outward Baptism, and the inward Baptism: the outward Baptism is of the Minister, but the inward Baptism is of Christ. But must we separate these? or rather Join them (if these in ordinary must be joined) as we find them in Christ, and as we desire they may be in us? I cannot see, but the Baptism we use, and the Baptism of *John* are in nature and substance one, and the very same. 1. *John* preached the Baptism of Repentance for the remission of Sins; they have therefore the same Doctrine; and the same Promise. 2. The Baptism Ministred by *John*, pertained to the fulfilling of all Righteousness; and *Luke* testifies, that the Publicans and People being Baptized of *John*, they Justified God; but the Pharisees despised the Council of God against themselves, and were not Baptized: only herein lies the difference, that *John* Baptized in Christ that should die and rise again: but we Baptize into the Name of Christ that is dead, and risen again; it is a difference in respect of Circumstance, but not of the Substance: Oh take heed of throwing away the Baptism of water, upon the pretence of Baptism, only with Fire! Christ (we see) hath joined them together, and let no man separate them asunder: Christ himself was Baptized with fire, and yet Christ himself was Baptized with water.

#### **SECT. IV. Of the Fasting and Temptation of *Christ*.**

3. FOR the Fasting and Temptation of Christ in the Wilderness. No sooner is Christ come out of the water of Baptism, but he presently enters into the fire of temptarion; no sooner is the holy Spirit descended upon his head, but he is led by the same holy Spirit to be tempted in the wilderness; no sooner doth God say, *This my Son*; but Satan puts it to the question, *if thou be the Son of God*; all these are but Ghrist's preparatives to his Prophetical Office; in the former Section, Christ was prepared by a solemn Consecration, and now he is to be further prepared by *Satan's* Temptations; there is much in this particular, and therefore in the same method as the Evangelist lays it down, *Mat. 4.1.2, 3. to v. 12.* I shall proceed. *Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil, &c.* In the whole, we may observe these several Branches, as, First, the place where the Temptation was; to wit, *the Wilderness*. Secondly, the cause of Christ's going into the Wilderness; *the Spirits leading*. Thirdly, the end of the spirits leading Christ into the wilderness; *to be tempted of the Devil*. Fourthly, the time and occasion of the Devils onset; *at the end of forty days fast, and when he was an hungered*. Fifthly, the Temptations themselves which are in number three; to which are added as many Victories, which Christ had over the Tempter; who therefore *left him, and so the Angels came, and ministered unto him*. I shall begin first with the place where the Temptation was; to wit, *in the Wilderness*.

This wilderness was not that same wilderness, or not that same place of the wilderness wherein *John Baptist* lived, *Mat. 3.1*. For that wherein *John Baptist* lived, was a place inhabited; there was in that place Cities and Towns, and a number of people to whom *John* Preached; but this wilderness was devoid of men, full of wild beasts; so saith *Mark*, *He was tempted of Satan, and was with the wild Beasts*. As *Adam* in his Innocency lived with wild Beasts and they hurt him not; so Christ, the second *Adam* lives, here in a wilderness with wild Beasts, and he has no hurt at all; he is *Adam*-like in his safety and security; but above *Adam* in the resisting of temptation. Some say that in this wilderness, during his forty days abode, Christ was perpetually disturbed and assaulted with evil Spirits; however the last brunt is only expressed, because it was most violent; now whether they appeared in any horrid and affrighting shapes during that time, it is not certain; but 'tis most likely, that to a Person of so great sanctity, and high designation as Jesus was, they would appear more angelical and immaterial, and in representments intellectual, because Jesus was not a Person of those low weaknesses, to be affrighted or troubled with any ugly phantasmes; 'tis not much material to enquire of this; but in the wilderness (say they) Christ was perpetually tempted; and in this respect I know not, but the Devil had more advantage now he had Christ in a wilderness; solitariness is no small help to the speed of a Temptation; *Woe to him that is alone, for if he fall, there is not a second to take him up*. Others say, that in this wilderness, during his forty days abode, Christ was continually exercised in Prayer and Fasting; all that while he had his immediate Addresses and Colloquies with God; he knew he had a great work of Redemption to promote; and therefore his Conversation for this interval must be preparatory to it; in this respect I know not but the wilderness might be an advantage to Christ's Design: In this solitary place he could not but breath out more pure inspiration; Heaven usually is more open, and God usually is more familier and frequent in his visits in such places. I know not what other experiences may be; but if I have found anything of God, or of his Grace, I may thank a Wood, a Wilderness, a Desert, a solitary place, for its accommodation; and have I not a blessed Pattern here before me? *It was Solitude and Retirement in which Jesus kept his Vigils; the desert places heard him pray; in a privacy he was born, in the wilderness he fed his thousands, upon a Mountain apart he was transfigured, upon a Mountain he died, and from a Mountain he ascended to his Father*: I make no question but in these Retirements his Devotion received the advantage of convenient Circumstances, especially of time and place. And yet I dare not deny the firster opinion; for I suppose both Christ and the Devil had their advantages of this Wilderness, the one is to pray, and the other to tempt.

2. The cause of Christ's going into the Wilderness was the Spirits leading. *Then was Jesus led of the Spirit into the Wilderness*; Christ was led by the good Spirit, to be tempted by the evil Spirit: O wonder! that same Spirit which was one with the Father and the Son; that same Spirit whereby Christ was conceived, now drives him or leads him into the wilderness to be tempted of the Devil: The manner of Christ's leading is a question; some think he was led or caught away from *Jordan* in some visible rapture towards the wilderness: But to leave that, and to come to Truths more necessary; Christ taught us to Pray unto his Father, *Lead us not into temptation*; and yet he himself is now led into the same temptation which we must pray against; surely this is for our instruction: we are not to thrust ourselves upon temptation;

Christ himself would not go into the Combat uncalled, unwarranted, how then should we poor weaklings presume upon any abilities of our own? who dares grapple with the Devil in his own strength? O take heed! if we are to pray not to be led into temptation, much more are we to pray not to run into temptation before we are led; and yet for the comfort of God's people, if it be so that we are led; if by divine permission, or by an inspiration of the holy Spirit, we are engaged in an action, or in a course of life that is full of temptations, and empty of comforts, let us look upon it as an issue of divine Providence in which we must Glorify God; but no argument of disfavour or dislove of God: and why? because Christ himself who could have driven the Devil away by the breath of his mouth, yet was, by the Spirit of his Father, led to a Trial by the Spirits of Darkness. *My Brethren, count it all joy (saith James) when ye enter into divers temptations, knowing that the trial of your Faith worketh Patience.*

3. The end of the Spirits leading Christ into the wilderness, it was either immediate, or remote. 1. For the immediate end; it was *to be tempted of the Devil*: to this purpose was Christ brought thither, that *Satan* might tempt him. One would think it a very strange design that the Son of God should be brought into a wilderness to be set on by all the Devils in Hell; but in this also God had another remote end (*i.e.*) his own Glory, and our good. 1. His own Glory appeared in this; had not *Satan* tempted Christ, how should Christ have overcome *Satan*? The first *Adam* was tempted, and vanquished; the second *Adam*, to repay and repair that Foil, doth vanquish in being tempted; now herein was the Power of Christ exceedingly manifested: the Devil having the Chain let loose, he lets fly at Christ with all his might; and Christ, that without blows could not have got a Victory, by this furious assault of *Satan*, he both overcomes him, and triumphs over him. And herein were the Graces of Christ exceedingly manifested; how was the Faith, Patience, Humility, Zeal and Valour of Christ set forth, which they could not have been, if he had always lain quietly in Garrison, and never had come into the Skirmish? Who could have felt the Odoriferous smells of those Aromatical Spices, if they had not been punned and bruised in this Mortar of Temptation? It was by this means that the Graces of Christ clearly shined forth to his eternal Praise. 2. As it was for his Glory, so also for our Good. Now we see what manner of Adversary we have, how he fights, and how he is resisted, and how overcome; now we see the dearer we are to God, the more obnoxious we are to a trial of temptation; now we see that the best of Saints may be tempted or allured to the worst of evils; since Christ himself is solicited to Infidelity, Covetousness and Idolatry: now we see *that we have not a Savior and High Priest, that cannot be touched with the feeling of our infirmities, but such a one as was in all things tempted in like sort, yet without sin; and therefore we may go boldly to the Throne of Grace, that we may receive Mercy, and find Grace of help in time of need.*

4. The time and occasion of the Devils Onset; it was *at the end of forty days Fast, and when he was an hungered*. Some say (as you have heard) that all those forty days, when Christ was in the Wilderness, he was tempted only invisibly: for *Satan* during that time, assumed not any visible or conspicuous shape, which it the end of forty days, (say they) he did: my meaning is not to controvert these points. Howsoever for his tempting, yet for his fasting forty days and forty nights, there is no controversy; and of that we had some Types before Christ came into the World; thus *Moses* fasted forty days at the delivery of the Law; and *Elias* fasted forty days

at the restitution of the Law; and to fulfil the time of both these Types, Christ thinks it fit to fast forty days at the accomplishment of the Law, and the promulgation of the Gospel. In fasting so long, Christ manifests his Almighty Power; and in fasting no longer, Christ manifests the truth of his Manhood, and of his weakness: that he might approve that there was no difference betwixt him and us, but sin, he both fasted, and was an hungered; we know well enough, that Christ could have lived without meat, and he could have fasted without hunger; it had been an easy matter for him to have supported his Body without any means of nourishment or Life; but to show that he was man, as well as God, and so fit a Mediator betwixt God and Man, he would both feed and fast; make use of the Creature, and withal suffer hunger.—And now our Savior is an hungered; this gives occasion to Satan to set upon him with his fierce and violent temptations; he knows well what baits to fish withal, and when and how to lay them; he hath Temptations of all sorts; he hath Apples to cozen Children, and Gold for Men; he hath the Vanities of the World for the intemperate, and the Kingdoms of the world for the ambitious; he considers the temper and constitution of the Person he is to tempt; and he observes all our exterior Accidents, Occasions, and Opportunities; but of this hereafter.

5. The Temptations themselves are in number three; whereof the first was this: *If thou be the Son of God, command that these stones be made bread.* What an horrible Entrance is this? *if thou be the Son of God;* no question Satan had heard the glad tidings of the Angel, he saw the Star, and the Journey, and the Offerings of the Sages; he could not but take notice of the congratulations of *Zacharias, Simeon, Anna;* and of late he saw the Heavens open, and he heard the Voice that came down from Heaven, *This is my beloved Son in whom I am well pleased:* and yet now that he saw Christ fainting with hunger, as not comprehending how infirmities could consist with a Godhead, he puts it to the question, *if thou be the Son of God.* Oh here's a point in which lies all our happiness! how miserable were we, if Christ were not indeed and in truth the Son of God? Satan strikes at the root in this supposition; *If thou be the Son of God:* Surely all the work of our Redemption, and all the work of our Salvation depends upon this one necessary Truth, that Jesus Christ *is the Son of God.* If Christ had not been the Son of God, how should he have ransomed the world? how should he have done, or how should he have suffered that which was satisfactory to his Fathers wrath? how should his Life or Death have been valuable to the sins of all the world? If Christ be not the Son of God, we are all gone; we are lost, we are undone, we are damned forever: O alas! farewell Glory, farewell happiness, farewell Heaven: If Christ be not the Son of God, we must never come there; well Satan, thou beginnest thy assault like a Devil indeed, *if thou be the Son of God;* but what then? *Command that these stones be made Bread.* He knew Jesus was hungry; and therefore he invites him to eat Bread only of his own providing, that so he might refresh his Humanity, and prove his Divinity: *Come,* says he, *break thy fast upon the expense of a Miracle; turn these stones into Bread, and it will be some Argument thou art the Son of God.* There is nothing more ordinary with our Spiritual enemy, than by occasion of want to move us to unwarrantable courses; *If thou art poor, then steal; if thou canst not rise by honest means, then use indirect means:* I know Christ might as lawfully have turned stones into Bread, as he turned water into Wine: but to do this in a distrust of his Fathers Providence, to work a Miracle of *Satan's* choice, and at *Satan's*

bidding, it could not be agreeable with the Son of God: And hence Jesus refuseth to be relieved; he would rather deny to manifest the Divinity of his Person, than he would do any act which had in it the intimation of a different spirit. O Christians! it is a sinful, impious, wicked care, to take evil courses to provide for our necessities: Come, it may be thou hast found a way to thrive, which thou couldst not do before; O take heed; was it not of the Devils prompting to change stones into Bread? sadness into sensual Comforts? if so, then Satan hath prevailed: alas, alas, he cannot endure thou shouldst live a life of austerity, or self-denial, or of mortification; if he can but get thee to satisfy thy senses, and to please thy natural desires, he then hath a fair field for the Battle; it were a thousand times better for us to make stones our meat, and tears our drink, than to swim in our ill-gotten Goods, and in the fullness of Voluptuousness.

But what was Christ's Answer? why thus; *it is written, man shall not live by Bread alone, but by every word that proceedeth out of the month of God.* 1. *It is written*] He easily could have confounded Satan by the Power of his Godhead, but he rather chooses to vanquish him by the Sword of the Spirit; surely this was for our Instruction; by this means he teacheth us how to resist and to overcome; nothing in Heaven or Earth can beat the Forces of Hell, if the Word of God cannot do it: O then how should we pray with *David, Teach me, O Lord, the way of thy statutes— and take not from me the words of truth, let them be my songs in the house of my pilgrimage,— so shall I make answer to my blasphemers.* 2. *Man shall not live by bread, &c.* Whiles we are in God's work, God hath made a promise of the supply of all provisions necessary for us; now this was the present case of Jesus, he was now in his Father's work, and promoting of our interest, and therefore he was sure to be provided for according to God's Word. Christians! are we in God's service? God will certainly give us bread; and till he does, we can live by the breath of his mouth, by the light of his countenance, by the refreshment of his promises, by *every word that proceedeth out of the mouth of God*; every word of God's mouth can create a grace, and every grace, can supply two necessities, both of the body, and of the Spirit: I remember one kept straitly in prison, and sorely threatened with famine, he replied, *That if he must have no bread, God would so provide, that he should have no stomach*; if our stock be spent, God can lessen our necessities: If a Tyrant will take away our meat, God our Father knows how to alter our faint, and feeble, and hungry appetites.

The second temptation is not so sensual; the Devil sees that was too low for Christ, and therefore he comes again with a temptation something more spiritual; *He sets him on a Pinnacle of the Temple, and saith unto him, if thou be the Son of God, cast thyself down, for it is written, he shall give his Angels charge concerning thee, &c.* He that was content to be led from *Jordan* into the Wilderness, for the advantage of the first temptation, he yields to be led from the Wilderness to *Jerusalem*, for advantage of the second; the Wilderness was fit for a temptation arising from want, and *Jerusalem* is fit for a temptation arising from vain-glory; *Jerusalem* was the glory of the World, the Temple was the glory of *Jerusalem*, the pinnacle was the highest piece of the Temple, and there is Christ content to be set for the opportunity of temptation. O that Christ would suffer his pure and sacred body to be transported and hurried through the air by the malicious hand of the old Tempter! But all this was for us, he cared not what the Devil did in this way with him, so that he might but free us from the Devil. Methinks it is

a sweet contemplation of an Holy Divine: He supposed as if he had seen Christ on the highest Battlements of the Temple, and Satan standing by him, with this Speech in his mouth, *Well then, since in the matter of nourishment, thou wilt needs depend upon thy Fathers providence, take now a further trial of that providence, in thy miraculous preservation, cast down thyself from this height; behold, thou art here in Jerusalem, the famous and holy City of the World; here thou art on the top of the Pinnacle of that Temple which was dedicated to thy Father; and if thou beest God, why now the eyes of all men are fixed upon thee, there cannot be devised a more ready way to spread thy Glory, and to proclaim thy Deity, than by casting thyself headlong to the Earth; all the World will say, there is more in thee than a man; and for danger (if thou art the Son of God) there can be none: what can hurt him that is the Son of God? and wherefore serves that glorious Guard of Angels, which have by Divine Commission taken upon them the Charge of thy Humanity? Come, cast thyself down; here lies the temptation, Come, cast thyself down (saith Satan) but why did not Satan cast him down? He carried him up thither; and was it not more easy to throw him down thence? O no, the Devil may persuade us to a fall, but he cannot precipitate us without our own act; his malice is infinite, but his power is limited; he cannot do us any harm, but by persuading us to do it ourselves; and therefore saith he to Christ, cast thyself down.*

To this Christ answers, *Thou shalt not tempt the Lord thy God.* Though it is true, that God must be trusted in, yet he must not be tempted; if means be allowed, we must not throw them away upon a pretence of God's protection: we read of one *Heron*, an Inhabitant of the Desert, that he suffered the same temptation, and was overcome by it; he would needs cast himself down, presuming on God's promise, and he sinfully died with his fall. Christ knew well enough that there were ordinary descents by stairs from the top of the Temple, and therefore he would not so tempt God to throw him himself headlong; What? To make trial of God's Power, and Justice, and Mercy, and extraordinary preservation, where there was no need: all the Devils in Hell could not so tempt Christ, as to make him tempt his God.

The third temptation is yet more horrid; the Temple was not high enough; so that now Satan takes him up to the top of an *exceeding high mountain*, and he shows him *all the Kingdoms of the World, and the Glory of them, saying, all these will I give thee, if thou wilt fall down and worship me*, Not to insist on those many Queries; how should all the Kingdoms of the World be presented to Christ's eye? Or if they were only presented to his imagination, why could not the Valley have served the Devil's turn, as well as an hill? or whether was not *Rome* the object that the Devil presented? because at that time, *Rome* was the top of all the Kingdoms of the world, and the Glory of them? For my part, I think, in this Temptation, the Devil united all his Power of stratagems, and by an angelical Power he drew into one center, the several *Species* and *Idea's*, from all the Kingdoms and Glories of the world; and he made an admirable Map of Beauties; and represented them to the eyes of Jesus; he thought Ambition more likely to ruin him, because he knew it was that which prevailed upon himself, and all those fallen stars, the Angels of darkness; and therefore, *come (saith Satan) all these will I give thee, if thou wilt fall down and worship me.* How? God worship the Devil? was ever the like Blasphemy since the first Creation? indeed now we have many fearful, execrable, cursed Blasphemies belched out, and Idolatry, I believe, is the spreading'st sin in the World; but was ever the like Blasphemy, or Idolatry to this, that not only a Creature, but the Creator himself must fall



down before the Devil, and give worship unto him? The Lamb of God, that heard all the former Temptations with patience; he could by no means endure this; our own injuries are opportunities of patience; but when the Glory of God, and his immediate Honor is the question, then our Zeal should be all on a flame; now Christ bids him *avoid*; as soon as he observes his demands so impudent and Blasphemous; he commands him away, and tells him, *it is written, thou shalt worship the Lord thy God, and him only shalt thou serve*. Now was the Devil put to flight, and in his stead *the Angels came and ministered unto Jesus; (i.e.)* after his Fast, they ministered such things as his necessities required of them.

O Christians! what shall we say to this? if Christ was thus tempted by Satan, what may we look for: Sometimes it cheers my heart to think that Christ was tempted; because thereby he knows how to succor those that are tempted; and sometimes it affrights my Soul to think that Satan durst be so bold with Jesus Christ: Oh what may he do with me? how easily may he prevail against my Soul? when he came to tempt Christ, he found nothing in him to join with him in the temptation, but in my heart is a world of Corruptions; and unless the Lord prevent, I am quickly gone. I may not here fall on the Doctrine of Temptations; only a few words. 1. Of Satan's Stratagems. 7. Of some general means to withstand his Stratagems, and I have done.

1. His Stratagems are very many, and very dangerous; As, —

1. He observes, and fits his temptations to our dispositions; for example, if he find a man ambitiously affected, then he covers his hook with the Bait of Honors; and thus he tempted *Abimelech* to murder his Brethren, that he might obtain the Sovereignty; or if he find a man Voluptuously given, then he tempts him with the bait of Pleasures, and thus he allured *Noah* to Drunkenness; *David* to Adultery; *Solomon* to Idolatry; or if he find a man Covetously given, then he lets in the Golden hook; and thus he enticed *Balaam*, by offering him money to curse the people, whom God had Blessed; and thus he allured *Judas* for thirty pieces of Silver to betray his Master; but what need we Instances, when we see this day so many thousands entangled in this golden Net?

2. He observes, and fits his Temptations to our Complexions; and thus he tempts the choleric to quarrels and brawls; the flegmatick to idleness and sloth; the melancholy to malice and revenge; the sanguine to pleasure and fleshly lusts; and hence it is that the Apostles tells us, that *whosoever is tempted, he is drawn away by his own Concupiscence*. Satan never assaults us, but he is sure there is something within us, that will further him in his temptations.

3. He observes, and fits his temptations to our outward conditions; thus if we are in prosperity, then he tempts us to pride and forgetfulness of God, to contempt of our Brethren, to the love of the world, to coldness in Religion, carnal security, and the like: or if we are in adversity, then he tempts us to the use of unlawful means, to the distrusting of God's all-ruling providence, and never deceiving-promises; or, it may be, to despair, murmur, and repining against God; by this temptation he confidently presumed to have

moved Christ to distrust God's providence, and to shift for himself, by turning stones into Bread.

4. He observes, and fits his temptations to our spiritual estate; thus, if we are notoriously wicked, then he tempts us to Atheism, contempt of God's worship, swearing, blaspheming, prophaining of the Lord's days; to disobedience, murders, adulteries, drunkenness, theft, covetousness, and all devilish practices; or if we are civilized, and run not with others into such an excess of riot and sin, why then he tempts us to a good opinion of such a condition, *I thank thee, O Father, that I am not as other men, &c. I deal justly and uprightly with all my Neighbors; I have a good meaning towards God, though I am ignorant of Scripture, and of the Principles of Religion:* or if we are professors of God's Truth, and can tip our tongues with Glorious words of Religion, Holiness, Christ, why then he tempts us with resting on this: *What needs more? If I can but outwardly perform the Duties of Piety, as the hearing of God's word, receiving of the Sacraments, public and private calling on God; in this I am a true Protestant: that Charity, Love, good Works, and all the duties of the second Table can never Justify me, or save me, but only Faith; I believe, and I make a profession of Religion, and I hope this will suffice:* Or if we are sincere professors, and but weak in the Faith, why then he tempts us with sad thoughts of our sins; he sets before us their number, and nature, and odiousness in every aggravation; and if therewith he cannot overwhelm us, he adds (it may be) unto them some of his own sins; thus he casteth into our minds many outrageous Blasphemies, such Blasphemies as he propounded to Christ, to worship him for our God, to deny Jesus Christ as our God, our Lord, our Savior, our Redeemer; to say in our hearts there is no God, but Nature; no Scripture, no Holy Ghost: many a precious Soul feels these injections of Satan; and I cannot wonder at it, when I see the Devil tempting Christ himself to diffidence, presumption, vain-Glory, yea, and to the worshiping of the Devil himself; or if we are strong Christians, grown men, and still growing towards the fullness of Christ, why then he tempts us to sins of presumption against knowledge; or if he cannot so prevail, he will *Transform himself into an Angel of light*, and tempt us to the doing a less good, that we may neglect a greater; or to the doing of a greater good, but very unseasonably. When as some other duties in respect of present occasion are more necessary far; thus many times in the hearing of God's Word, he will cast into our minds meditations of this or that excellent subject, on purpose to distract our minds, and to make us hear without profit; and in Prayer to God, he will bring into our memories this or that profitable instruction, which we have heard at such, or such a Sermon, on purpose to disturb our Spirits in that holy exercise, and to keep us from lifting up our hearts wholly and purely unto God: I might add a thousand of these stratagems of the Devil, and yet not perhaps tell one of a thousand: the Apostle could say indeed, that he was *not ignorant of his devices*; and of some of his devices, you see, we are not ignorant; but alas! who can discover all his *Methods, Wiles, Depths, fiery Darts?* For my part I cannot do it, I am yet to learn.

2. The general means to withstand his Stratagems are such as these.—

1. A continual reminding of Christ's Commands in this very thing; *Be strong in the Power of his might: put on the whole Armor of God, that ye may be able to stand against the wiles of the Devil; him resist in the Faith.*

2. An avoiding of the first suggestions of *Satan*; if this gliding Serpent can but thrust in his head, he will easily make room for his body; and therefore we must nip, and bruise him in the head; *Give no place to the Devil.*

3. An objecting of Christ against all his temptations; for example, if *Satan* tell us that we are miserable sinners; we may answer, that *Christ came into the World to save sinners; and that he was wounded for our transgressions, and broken for our iniquities,— and with his stripes are we healed:* If *Satan* tell us that we are subject to God's wrath; we may answer, that Christ did bear his Fathers wrath, that he might make our peace: If he tells us, that we are subject to the Curse of the Law; we may answer, that *Christ hath redeemed us from the Curse of the Law, when he was made a Curse for us:* If he tell us, that we are his bondslaves, we may answer, that we were so indeed in times past; but Christ hath paid his Father the price of our Redemption, and hath set us free▪ if he tell us, that we are unjust, and therefore shall be condemned before God's judgment-seat, we may answer, that Christ, who was Innocent, was therefore condemned, that we, who are guilty, might thereby be acquitted; and that he that came to save us, will himself judge us, and therefore we need not doubt of mercy, if we plead the merits of Christ: or if *Satan* will not be thus answered by us; why then Christians! there's no other way, but to send him to Christ: to this purpose, we may tell him that Christ is our Advocate; and if he will needs dispute, let him go to *Jesus*; he is both able to plead our cause, and to answer to all the Suits that are made against us.

4. I may add hearing, reading, meditating on God's Word, holy Conferences, busy employment in the works of our particular callings; living by Faith, I must not stay on all these means, only remember amongst the rest, that one of Christ: *Watch and Pray, that ye enter not into temptation;* Praying against it, is a denying of it, and a great part of the victory; for it is a disclaiming the entertainment of it; it is a positive rejection of the crime; it is a calling in auxiliaries from above, to make the victory more certain to us. Hence one sweetly adviseth, *If temptation sets upon thee, do thou set upon God; for he is as soon overcome as thou art; as soon moved to good, as thou art to evil; he is as quickly invited to pity thee, as thou art to ask him; provided thou dost not finally rest in the Petition, but pass into action, and endeavor by all means to quench the flame newly kindled in thy bowels, before it come to devour the marrow that is in thy bones:* indeed a strong prayer, and a lazy, incurious, unobservant walking are contradictions in Religion; and therefore *Watch and Pray, and pray and watch.*

#### **SECT. V. Of the first Manifestation of Christ.**

4. FOr the first Manifestation of Jesus by his several witnesses; now it was time that *the Sun of Righteousness should arise,* and shine in the view of the world: and (because of unbelief which had blinded the world) that some especial witnesses should be chosen out, both to anoint our eyes, and to point to the light, saying, *This is he of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph:* to this purpose we read much of *the manifestation of Jesus; God was manifest in the flesh.* And Christ verily was *fore-ordained before the foundations of the World, but was manifest in these last times for you.* In that first Miracle that ever he wrought, this is written upon it, *he manifested forth his Glory.* And *John* the Divine, in his setting out of

Jesus, he tells us, that *the Life was manifested; and we have seen it, and bear witness, and show unto you that eternal Life which was with the Father, and was manifested unto us.*

And there is reason for this manifestation. 1. Because every manifestation was an approbation of his Mission and Divinity. 2. Because in the manifestation of Christ, there was a manifestation of the Grace of God; and this was the Will of God, that he would not only act free Grace, but he would have it known, and published to all the world; this is the Glory of Grace, and sets it out: And therefore saith the Apostle, *The grace of God that bringeth salvation, hath appeared to all men.* At the opening and discovery of *Jesus Christ, the kindness, and pity, and love of God our Savior towards man appeared.* 3. Because this manifestation hath something in it of the removal of sin; it is the voice of Christ unto such as are in sin, *Behold me;* the first step towards the remission of Sins, is the beholding of Christ; now we cannot behold him that will not come into view: and therefore saith the Apostle, *ye know that he was manifested to take away our sins.* 4. Because this manifestation hath something in it to the overthrowing of Satan; for the while that Christ hid himself, Satan blinded the minds of men; but when once *Christ the Image of God shone forth,* then Satan, like Lightning fell down from Heaven; *for this purpose the Son of God was manifested, that he might destroy the works of the Devil.* 5. Because this manifestation tends to our believing in Christ, and by consequence to our Salvation through Christ: *Many signs Christ did in the presence of his disciples which are not written; but these are written, (saith John) that ye might believe that Jesus is Christ the Son of God; and that believing, ye might have life through his Name.*

Well, but wherein was this first manifestation of Jesus? I answer, in those several witnesses that held him forth: *It is written in the Law (saith Christ) that the testimony of of two men is true;* but to manifest Christ, were many witnesses. As, 1. From Heaven the Father is witness; for see, saith Christ, *the Father that sent me, beareth witness of me:* and the Son is witness; for so saith Christ: *I am one that bear witness of myself; and though I bear record of myself, yet my record is true; for I know whence I came, and whither I go:* and the Holy Ghost is witness; so saith Paul: *The Holy Ghost also is a witness to us:* and to that purpose he descended like a Dove, and light upon him. 2. On Earth John the Baptist is witness: for so saith Christ; *ye sent unto John, and he bare witness unto the truth,—he came for a witness, to bear witness of the Light, that all men through Christ might believe.* No sooner was John confirmed by a sign from Heaven, that Jesus was the Christ, but he immediately manifests it to the Jews; and first to the Priests and Levites sent in legation from the *Sanhedrim,* he professed indefinitely in answer to their question, that himself was not the Christ, nor *Elias,* nor that Prophet, whom they by a special tradition expected to be revealed, though they knew not when; and secondly, to all the People he professeth definitely, wheresoever he saw Jesus Christ, *this is he:* yea, he points him out with his finger, *Behold the Lamb of God that takes away the sins of the World.* Then he shows him to *Andrew, Simon Peter's Brother,* and then to another Disciple with him, *who both followed Jesus, and abode with him all night.* Andrew brings his Brother Simon with him, and Christ changes his Name from *Simon* to *Peter,* or *Cephas,* which signifies a *Sone.* Then Jesus himself finds out *Philip of Bethsaida,* and bade him *follow him;* and *Philip* finds out *Nathanael,* and bids him *come and see,* for the *Messiah* was found; when *Nathanael* came to Jesus, Christ saw his heart, and gave

him a blessed Character; *Behold an Israelite indeed, in whom there is no guile.* Thus we see no less than five Disciples found out at first, which must be as so many witnesses of Jesus Christ.

And yet we find more witnesses; *The works (saith Christ) that I do, in my Fathers name, they bear witness of me.* These Works or Miracles of Christ were many; but because we are speaking of his first manifestation, I shall instance only in his first work, which was at a Marriage in *Cana of Galilee.* The power of Miracles had now ceased since their return out of Captivity; the last Miracle that was done by man till this very time, was *Daniel's* tying up the mouth of the Lions; and now Christ begins. He that made the first Marriage in Paradise, bestows his first Miracle upon a Marriage-Feast: O happy Feast, where Christ is a Guest! I believe this was no rich or sumptuous Bridal; whoever found Christ at the magnificent Feasts, or Triumphs of the great? The state of a Servant (in which state Christ was) doth not well agree with the proud pomp of the World: This poor needy Bridegroom wants drink for his Guests; and as soon as the Holy Virgin hath notice of it, she complains to her Son: whether we want Bread, or Water, or Wine, Necessaries, or Comforts, whether should we go but to Christ? *The Lord is my Shepherd;* and if that be so, it wall surely follow, *I shall not want:* But Jesus answered her, *Woman, what have I to do with thee? mine hour is not yet come.* This shows, that the work he was to do, must not be done to satisfy her importunity, but to prosecute the great work of divine designation. In works spiritual and religious, all outward relation ceaseth: Matters of Miracle concerned the Godhead only; and in this case, *O Woman, what have I to do with thee?* We must not deny Love, and Duty to Relations; but in the things of God, natural Endearments must pass into spiritual; and like Stars, in the presence of the Sun, must not appear. Paul could say, *Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*

At the Command of Jesus, the water pots were filled with water, and the water by his Divine Power is turned into Wine; where the different dispensation of God and the world is highly observable: *Every man sets forth good Wine at first and then the worse:* But Christ not only turns water into Wine, but into such Wine that at the last Draught is most pleasant: the world presents us with fair hopes of pleasures, honors, and preferments, but there's bitterness in the end: every sin smiles in the first address; *but when we have well drunk, then comes that which is worse;* only Christ turns our water into Wine; if we fill our water-pots with water; if with *David,* we water our Couch with our tears for sin, Christ will come with the Wine of gladness sooner or latter; and he will give the best wine at the last. O how delicate is that new Wine, which we shall one day drink with Christ in his Fathers Kingdom? These were the first manifestations of Jesus: you see he had several witnesses to set him forth; some from Heaven, and some on earth; the Father, Son, and Holy Ghost witness from Heaven; The Baptist, Disciples, and his works witness on earth; and there's no disagreement in their witness, but all bring in this testimony of Jesus, that he is the *Messiah; that is being interpreted, the Christ.*

But what are those manifestations to us? or to that great design of Christ in carrying on our souls salvation? Much every way. For either must Christ be manifested to us even by these

witnesses, in the preaching of the Gospel, and manifested in us by that one witness, his holy spirit, or we are undone forever.

1. Christ must be manifested to us in the preaching of the Gospel: This mercy we have this day; nay, you see every Sabbath day all the witnesses speak in us: What do we, but in God's stead, in the Baptist's stead, in the Disciples stead, manifest Christ to you in every Sermon? It is the Commission which Christ hath given us of the Ministry, *Go, preach the Gospel to every Creature*. Observe but how open Christ's heart is towards you; he cannot contain his Love and Grace within himself, he cannot keep his own councils that are for the good of your souls, but all must be manifest, and that in the openest way, by Preaching and Proclaiming them to the world, Christ must be laid out to open view: Christ will have nothing of his Love kept back; he wills and commands us of the Ministry, instead of all those former witnesses, to make all known what he is, and what he hath done and suffered for you. Oh Christians! how cheap are the mysteries of the Gospel to you ward? you may know them, if you will but lend an ear, and listen to them: the word is nigh you, even in your mouths; Christ is proclaimed in your very streets; you may have him if you will, without money or money-worth: *Come, buy Wine, and Milk, without Money, and without Price*: Do you not hear? Christ is laid open for every man's good and profit: Christ deals not under-hand with you; he must be manifested, that you may see what you buy: if I should tell you the meaning of the Commission which *Christ* hath put into our hands, he bids me say thus to your souls, *Come poor Creatures, you that stand in need of Jesus Christ, here is Christ for you; take him and do with him in an holy manner what you will, he is of infinite use for wisdom, righteousness, sanctification, and redemption*. What is our preaching, but a manifesting of *Christ* in this manner? what is the sum of all our Sermons, but a discovery of this, that life and light is in *Christ* for you, that eternal Love waits and attends on you, that whatever may do you good, is provided and made ready for you? Oh will souls now refuse *Christ*, when thus and thus manifested? God forbid.

2. Christ must be manifested in us by his holy Spirit. Christians! look to your hearts; what manifestations of *Christ* are there? When *Paul* speaks of the Gospel in general, he adds in particular, that *it pleased God to reveal Christ in me*. And when *Peter* speaks of the Word of God, he adds that *we take heed thereunto,—until the day dawn, and the day-star* (that is, *Christ*, *Rev. 22.16.*) *arise in our hearts*; till then, though we be circled with Gospel discoveries, our hearts will be full of darkness; but when *Christ*, whom the Prophet calls *the Son of Righteousness*, and *Peter* the *day-star* shall arise within us, we shall be full of light. Sometimes, I confess, I wonder that in these days there should be such glorious discoveries of the beauties, and sweetness, and excellencies of Jesus Christ, and yet that men's hearts are generally so full of darkness: but this takes off the wonder, hearts are carnal, *Light shines in darkness, but darkness comprehendeth it not*: Lead a blind man through a glorious City, and though there be such and such things in it, yet he tells you, he cannot prize them; he sees them not: though *Jerusalem should come down from God out of Heaven* (as *John* saw it in his Vision) *prepared as a Bride adorned for her Husband*; yet the natural man sees neither Walls, nor Gates, nor Streets; you may tell him, *all is Gold, and Jasper, and Precious Stones*, but for all this, he cannot prize them; alas, he sees them not: how many glorious Objects do the unregenerate slight? they see no beauty in Jesus Christ; they feel no sweet in Ordinances, the Sabbath is a trouble, and no delight to

them; and whence all this? it is because there is no light, no manifestation of Christ within them; the Spirit of Christ hath not witnessed Christ, hath not manifested Christ within their souls, and therefore they remain in darkness.

**SECT. VI. Of Christ's Whipping the Buyers and Sellers out of the Temple.**

5. Concerning Christ's whipping the Buyers and Sellers out of the Temple: we read in the Gospel, *That the Jews Passover being at hand, Jesus went up to Jerusalem: Thither, if we follow him, the first place that we find him in, is the Temple; where, by the occasion of the National Assembly, was an opportune Scene for Christ's transactions of his Fathers business. In that Temple Christ first espies a Mart; there were divers Merchants, and Exchangers of Money, that brought Beasts thither to be sold for sacrifice against that great Solemnity; at the sight of which, Jesus being moved with Zeal and Indignation, he makes a Whip of Cords, and according to the custom of the Zealots of the Nation, he takes upon him the Office of a private inflictor of punishment, he drives them all out of the Temple, he overthrows the accounting Tables, and commands them that sold the Doves, to take them from thence; and being required to give a sign of this fact; he only foretells the Resurrection of his Body, after three days death, expressing it in the Metaphor of the Temple, which was never rightly understood till it was accomplished.*

In this heroical act, we may see how Christ is carried on with a Zeal for God, insomuch, that it brings to mind that saying of the Psalmist, *The Zeal of thine House hath eaten me up; a Metaphor taken from Men that receive nourishment, which after its several concoctions, is assimilated into the nature of them that receive it. Zeal doth totally surprise us in what concerns God; in our Zeal we do so mind the things of God, as if we minded no nothing else. To what dangers, hazards, and censures, did Christ here in the exercise of the Zeal expose himself? His eminent Zeal appears,—*

1. In the weakness of his means, whereby he did both attempt, and effect the work: we find him not armed with any weapons, that might carry dread and terror with them; at most but with a Whip made of a few small Cords, which probably were scattered by the Drovers which came thither to sell their Cattel.—2. In the strength that the opposite power did hold out, which makes the encounter so much the more dangerous: As, 1. A Garrison of Soldiers ready at hand, to appease occasional tumults. 2. The temper of those men's spirits with whom the business was; they were men set upon gain, the World's God. 3. The great Confluence of the people, it being the most solemn Mart of the Passover: O what a Zeal was this! that neither the weakness of the means, on the one side, to effect it, nor the greatness of the power, on the other side, to hinder it, did at all dismay him, or cause him to desist; seem he never so weak, or be they never so strong, he whips them out of the Temple, and bids them be gone.

This action of Christ fulfils that Prophecy of *Malachi, The Lord whom ye seek shall suddenly come to his Temple; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like Refiners fire, and like Fullers Sope; and he shall sit as a Refiner and Purifier of Silver, and he shall purify the Sons of Levi, and purge them as Gold and as Silver, that they may offer unto the Lord an Offering in Righteousness.*

From the main we may observe, that a persuasion of Christ's presence in our Church-assemblies, is a special means or motive to bring all into order.

But what is this presence of Christ in Church-assemblies? If by Christ's presence, we mean his bodily presence, it is true, that Christ in his Humanity, whipped the Buyers and Sellers out of the Temple of *Jerusalem*; then in his Manhood he was upon Earth, and accordingly he vouchsafed his bodily presence to their assemblies and public places; but now his Manhood is in Heaven; and the *Heavens must contain him till the times of restitution of all things*: Now therefore we cannot expect his bodily presence, unless we will maintain the Doctrine of Transubstantiation, or of Consubstantiation; which far be it from us.

2. If by Christ's presence, we mean his spiritual presence; then the question is, what is this spiritual presence of Christ? for if we say, it is his presence as he is God, I should then query, how God is said to be present with men in one place more than another? God in his essence is fully everywhere, and inclusively nowhere: Heaven is his Throne, and Earth is his Footstool, and yet nor Earth, nor Heaven, nor the Heaven of Heavens is able to contain him: whiles we speak spiritually of Christ's presence in the assemblies of his People, we cannot mean his Universal presence, but his especial presence; and therefore as yet I suppose we have not the meaning of it.

3. If by Christ's presence we mean the presence, of his Spirit either in himself, or especially in his workings, stirrings, actings and movings in our Spirit, I should then subscribe; only I think this is not all that is included in his especial presence; true it is that when Christ was upon Earth, he told his Disciples that he must go away; for if he went not away, the Comforter would not come unto them; *But if I depart (said he) I will send him unto you*; and accordingly, when that Church-assembly was convened at *Pentecost*, God sent the Holy Ghost; much people being then gathered at *Jerusalem*, that it might be divulged to all the World. To all the Assemblies of the Saints, Christ promised his Spirit, though not always in a visible manner; *Where two or three are gathered together in my name (saith Christ) there I am in the midst of them*. Christ in his Spirit is in the midst of us, stirring and moving in our spirits: or the spirit of Unity is with united spirits. O he is a sweet Spirit, a Spirit of Love, and Concord, and Peace, and Glory; and therefore where should he be but with those that make harmony upon Earth? He is with them, and amongst them, and in them; *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you, and worketh in you?*

4. If by Christ's presence, we mean the presence of his Angels, I shall then say, we have said enough; as a King is said to be where his Court is, where his Train or Retinue are, so Christ the King of Kings is there especially present, where the Heavenly Guard, the blessed Angels keep their sacred Station and Rendezvous, wheresoever it is. Now that this is Christ's special presence, it will appear in sundry Texts.

1. When *Jacob* saw that vision in *Bethel*, of the Ladder reaching from Earth to Heaven, and of the Angels of God ascending and descending upon it, *Surely (saith Jacob) the Lord is in this place, and I knew it not; and he was afraid, and said, how dreadful is this place? this is none other but the House of God, and this is the Gate of Heaven*: He calls it *God's House*, where God and his holy



Angels, who are of his Household are especially present; and he calls it *the Gate of Heaven*, Heaven's Guild-Hall, Heaven's Court, namely, because of the Angels; for the Gate, Guild-Hall, or Court was wont to be the judgment-Hall, and the place where Kings and Senators used to sit, attended by their Guard and Ministers. The *Chaldee* addeth, *This is no common or private place, but a place wherein God taketh pleasure, and over against this place is the Gate of Heaven.*

2. When the Lord descended upon Mount Sinai to give the Law, some place the specification of God's presence in the Angels, to which purpose are alleged these Texts; *Who have received the Law by the disposition of Angels, and have not kept it:* and again, *The Law was ordained by Angels in the Hand of a Mediator.* Again, the Apostle calls the Law *the Word spoken by Angels.* I have already delivered my thoughts concerning these Angels; but some (I say) conclude from hence, that the special presence of the Divine Majesty consists in the encamping of his sacred Retinue, the blessed Angels; for that the Lord of himself, who filleth Heaven and Earth, could not descend, or be in one place more than another: There's yet another Text very pertinent to this. *And he said, the Lord came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with ten thousands of his Saints, from his right hand went a fiery Law for them:* the words translated *ten thousand of his Saints*, are in the Original *ten thousands of Sanctity*, or *holy ten thousands*, or *holy Myriads*; which in my apprehension, points to the Angels, rather than his Saints: and the Psalmist puts it out of question: *The Chariots of God are twenty thousand, even thousands of Angels, the Lord is among them, as in Sinai, in the holy Place.*

3. After the Law given, this presence of God was fixed to the Temple; and what that was, *Isaiah* describe thus; *I saw also the Lord sitting upon a Throne, high, and lifted up, and his train filled the Temple; about it stood the Seraphims;* They were God's Train, and they filled the Temple. And hence *David* addresses to God were said to be in the presence of Angels: *Before the God's will I sing praises to thee, I will worship towards thy Holy Temple.* The Septuagint translates it thus 〈 in non-Latin alphabet 〉, *before the Angels.* I know in the time of the Gospel, we do not so fix God's presence to our Temples, or places of public assembling for the worship of his Name; but to our Church-assemblies in such places, why may we not? Were the Rudiments of the Law worthy of an attendance of Angels, and are the Churches of the Gospel destitute of so glorious a Retinue? Did the blessed Spirits wait upon the Types, and do they decline the Office at the ministration of the substance? Is the Nature of Man made worse, since the Incarnation of the Son of God? Or have the Angels purchased an exemption from their Ministry, since Christ became our Brother in the flesh? We have little reason to think so; the Apostle treating of a comely and decent demeanor to be observed in Church-assemblies, and in particular, of women's being covered or veiled there, he enforces it from this presence of Angels: *For this cause ought the Woman to have a covering on her head, because of the Angels;* namely, which are there present. Upon this ground, *Chrysostom* reproves the irreverent behavior of his Auditory; *The Church, (saith he) is not a Shop of Manufactures or Merchandize, but the place of Angels, and of Archangels, the Court of God, and the Image and Representment of Heaven itself.—I know thou seest them not; but hear, and know that Angels are everywhere, and especially in the House of God, where they attend upon their King, and where all is filled with incorporeal powers.* By this time, I hope, we know what is the meaning of Christ's

presence in Church-assemblies; to wit, the presence of his Spirit, and the presence of his Angels.

And if it be so, would not a persuasion of this presence of Christ in our Church-Assemblies, be a special means or motive to bring all into order? Sometimes I wonder at the irreverent carriage of some Hearers, Laughing, Talking, Prating, Sleeping, in our congregations, what, is this a demeanour beseeming the presence of Angels, and the Spirit of Christ? wouldst thou carry thyself thus in the presence of a Prince, or of some earthly Majesty? *If thou goest but into a Kings Palace (as Chrysostom speaks) thou composest thyself to a comeliness in thy habit, look, gate, and all thy guise, and dost thou laugh?* I may add, dost thou any way carry thyself undecently in God's Presence? some there are, that in the very midst of Ordinances the Devil usually rocks them asleep; but Oh! dost thou not fear that thy damnation sleeps not? how justly might Christ come against thee in his wrath, and whip thee out of the Temple into Hell? surely we should do well to behave ourselves in such a presence with the thoughts and apprehensions of Heaven about us; our business here is an errand of Religion, and God himself is the object of our worship: how then should our actions bear at least some few degrees of a proportionable address to God, and Christ, and the Spirit of Christ? what? is Christ's Presence in his Spirit, and his Angels here? Oh let us *walk with God as Enoch did*, let us do all we do as in the Presence of Christ, and his Holy Angels.

And now was the first passover after Christ's Baptism; as it is written, *and the Jews Passover was at hand, and Jesus went up to Jerusalem.*

This was the first year of Christ's Ministry; whereof the one half was carried on by his Prodromus, or fore-runner, *John the Baptist*: and the other half (betwixt his Baptism, and this first Passover) was carried on by himself. And now hath Christ three years to his death; according to the method propounded; I shall come on to the second year, and to his actings therein in reference to our Souls Salvation.

## CHAP. II.

### **SECT. I. Of the second Year of Christ's Ministry, and of his Acts in general for that Year.**

NOW was it that the Office of the Baptist was expired; and Christ beginning his Prophetical Office, he appears like the Sun, in succession of the Morning-Star; he takes at *John*, and preacheth the Sum of the Gospel, Faith and Repentance: *Repent ye, and believe the Gospel*, Mark 1.15. Now, what this Gospel was, the sum and series of all his following *Sermons* expressed and declared: it is fully contained in the new Covenant, of which we have spoken, for what is the Gospel but a Covenant of Grace, wherein all the imperfections of our works are made up by the perfection and Grace of Jesus Christ? the Gospel is not a Covenant of works (*i.e.*) it is not an agreement upon the stock of innocence, requiring strict and exact obedience without any allowance of Repentance; no, no, *be Holy*, saith the Gospel, and where that fails, Repent, and believe. By this time the work in his hand was grown high and pregnant, and Jesus saw it Convenient to choose more Disciples; with this Family he goes up and down the whole *Galilee*, Preaching the Gospel of the Kingdom, healing all manner of Diseases, curing *Demoniacks*, cleansing Leapers, giving strength to Paraliticks, and to lame People.

It is not my purpose to enlarge on all the *Sermons*, Miracles, Conferences, or Colloquies of Christ with men; I am not for large Volumes, and I suppose with *John*, that if all the Acts of Christ should be written with Commentaries on them, that even *the world itself could not contain the Books that should be written*.

In this year therefore I shall contract and limit myself to the Consideration of Christ in these two particulars. As first to his Preaching. 2. To his Miracles; both these relate to the use and exercise of his Prophetical Office.

## **SECT. II. Of Christ's Sermons this Year.**

1. His Preaching this year was frequent, and amongst others his Sermons; now it was that he delivered the first Sermon, *Repent, for the Kingdom of Heaven is at hand*.

2. Now was it that he delivered that spiritual and mystical Sermon of Regeneration, at which *Nichodemus* wonders, *how can a man be born when he is old? Can he enter the second time into his Mothers womb and be born?* But Jesus takes off the wonder, in telling him, this was not a work of flesh and blood, but of the Spirit of God, *for the Spirit bloweth where it listeth*; and is as the wind certain and notorious in the effects, but secret in the Principle, and manner of production. Then Christ proceeds in his Sermon, telling him yet of higher things, as of his descent from Heaven, of his Passion and Ascension, and of the Mercy of Redemption, which he came to work and effect for all that believe; of the Love of the Father, the Mission of the Son, the Rewards of Faith, and Glories of Eternity: and this was the Sum of his Sermon to *Nichodemus*, which was the fullest of mystery and speculation that ever he made, except that which he made immediately before his death.

3. Now was it that the throng of Auditors forcing Christ to leave the shore, he makes *Peter's* ship his Pulpit; never were there such Nets cast out of that Fisher-boat before; while he was upon land, he healed the Sick bodies by his touch; and now he was upon Sea, he cured the sick souls by his Doctrine; he that made both Sea and Land, causeth both to conspire to the opportunities of doing good to the souls and bodies of men.

4. Now it was that he Preached that blessed *Sermon* on that text, *The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the Poor*: no question but he Preached both to poor and rich, Christ Preached to all: but for the Power and Fruit of his Preaching, it was only received and entertained by the poor in spirit. In the following particulars, his Office is set out still in an higher tenor, *To heal the broken hearted, to Preach deliverance to the Captives, and recovering of sight to the blind*, or as it is in *Isa. 61.1. the opening of the Prison to them that are bound*; a sad thing to be in captivity, but sadder to be bound in chains, or locked up in a prison there; but 'tis most sad of all to be imprisoned, having ones eyes put out; as it was the case of *Sampson* and *Zedekiah*; Now the Evangelist willing to render the Prophet to the highest comfortable sense that might be, he useth an expression that meets with the highest mystery; that is, when a man is not only shut up in a blinded Prison, when he himself also hath his eyes put out; and to such Christ should Preach; Preach what? not only deliverance to the Captives, but also restoring of Light to Captive Prisoners, nay yet more, *recovering of sight to blinded Prisoners*, as the Evangelist renders it.

5. Now it was that he delivered the admirable *sermon*, called *The Sermon upon the Mount*. It is a breviary of all those Precepts which are truly called Christian; it contains in it all the moral Precepts given by *Moses*, and opens a stricter sense, and more severe exposition than the *Scribes* and *Pharisees* had given; it holds forth the Doctrines of meekness, poverty of spirit, Christian mourning, desire of Holy things, mercy, and purity, peace, and patience, and suffering of injuries; he teacheth us how to pray, how to fast, how to give Alms, how to contemn the world, and how to seek the Kingdom of God, and its appendent righteousness.

And thus Christ being entered upon his Prophetical Office; in these and the rest of his *sermons* he gives a clear testimony that he was not only an interpreter of the Law, but a Law-giver; and that this Law of Christ might retain some proportion at least with the Law of *Moses*, Christ in his last *sermon* went up into a Mountain, and from thence gave the Oracle. I cannot stand to paraphrase on this, or any other of his *sermons*, but seeing now we find Christ in the exercise of his Prophetical Office, let us observe first his Titles in this respect. 2. The reasons of his being a Prophet. 3. The Excellency of Christ above all other Prophets, and then we have done.

### SECT. III. Of Christ's Prophetical Office.

1. The Titles of Christ in respect of his Prophetical Office were these: 1. Sometimes he is called Doctor, or Master, *Be ye not called Masters, for one is your Master, even Christ*. The word is 〈 in non-Latin alphabet 〉 which signifies a Doctor, Moderator, teaching-Master, a guide of the way. 2. Sometimes he is called a Law-giver, *There is one Law-giver, who is able to save and to destroy*; the Apostle speaks of the internal Government of the Conscience, in which case the Lord is our Judge, *The Lord is our Law-giver, the Lord is our King, he will save us*: we must hear no voice in our Consciences but God's, no Doctrine in the Church but Christ's; No Offices, institutions, and worship must be allowed, but such as he hath appointed; and therefore when men brought in Forreign Doctrines, it is said *that they did not hold the head*. 3. Sometimes he is called a Counselor, and *his name shall be called Wonderful, Counselor; Counsel is mine and sound Wisdom*, saith Christ, *I am understanding, and I have strength*. Christ by his Office counsels men how to fly sin, and how to please God, and how to escape Hell, and how to be saved. 4. Sometimes he is called the Apostle of our profession, *Wherefore holy brethren, partakers of the Heavenly calling, consider the Apostle, and High Priest of our profession, Christ Jesus*. God sent him as an Ambassador to make known his will; he came not unsent, the very word imports a Mission, a sending, *How shall they preach except they be sent?* let all those who run before they be sent, take notice of this, for this would not Christ do; he was sent, he was the Apostle of our profession. 5. Sometimes he is called the Angel of the Covenant, *even the Angel of the Covenant whom ye delight in*. Christ was the publisher of the Gospel-Covenant, he declared the Gracious purpose of God towards the Elect held forth in the Covenant; and in this respect he is called a Prophet, *Acts 3.22.* and *the Prophet*, *John 7.40.* and *that Prophet*, *John 6.14.* *this is of a truth that Prophet that should come into the World*; whose Office it was to impart God's will unto the Sons of Men, according unto the name, *Angel*. 6. Sometimes he is called the Mediator of the New-Covenant, *for this cause he is the Mediator of the New-Testament*, saith the Apostle; now, a Mediator is such a one as goes betwixt two parties at variance, imparting

the mind of the one to the other, so as to breed a right understanding, and thereby to work a compliance betwixt both: and thus Christ is a Mediator betwixt God and us. By him it is that the mind and will of God is imparted to man, *no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him:* and by him it is that we impart our mind unto God, *The smoke of the incense which goes with the prayers of the Saints, ascends up before God out of the Angels hand.* This was typified in Moses, *I stood between the Lord and you at that time, to show you the Word of the Lord.* The Vulgar renders it thus, *Ego sequestor & medius*, I was a Mediator, a Midler betwixt God and you: and so Christ Jesus he is a Mediator, a Midler, an Interpreter, an Intermessenger betwixt God and his People.

2. The Reasons of Christ's being a Prophet, were these: 1. That he might reveal and deliver to his people the will of his Father. 2. That he might open and expound the same being once delivered. 3. That he might make his Saints to understand, and to believe the same being once opened.

1. As a Prophet he delivers to the people his Fathers will, both in his own Person, and by his Servants the Ministers. In his own Person when he was upon earth as a *Minister of the Circumcision*; and by his Servants the Ministers from the beginning of their mission till the end of the World; Thus the Gospel is called, *A great Salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.* Christ in his own personal preaching is said but *to have begun to teach*, Acts 1.1. and the consummate publication was the sending of the holy Ghost to these Select Vessels, who were to carry abroad this Treasure unto all the world; it was begun by the Lord, and it was confirmed by them that were the Disciples of the Lord. In this respect we cannot look on the publishing of the Gospel to the world, but as very glorious; was there not a resemblance of state and glory in the preaching of Christ? You have heard how *a forerunner was sent to prepare his way*, as an Herald to proclaim his approach, and then was revealed the glory of the Lord; but because the publication was not consummate till afterwards, Christ carries it on in greater state afterwards than he did before; *When he ascended up on high, he then led captivity captive, and gave gifts unto men*, as Princes in time of their solemn inauguration do some special Acts of magnificence and Honor; they proclaim Pardons, open Prisons, Create Nobles, fill Conduits with wine; so Christ to testify the glory of his Gospel, at the day of his instalment, and solemn readmission into his Fathers glory, he proclaims the Gospel, gives gifts unto men *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.*

2. As a Prophet he opens and expounds the Gospel. Thus being in the Synagogue on the Sabbath-day, he *opened the book, and he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, &c.* and then *he closed the book—and said, this day is this Scripture fulfilled in your ears.* And thus joining himself with two of his Disciples, going towards *Emmaus, he begun at Moses, and all the Prophets, and he expounded unto them in all the Scriptures the things concerning himself;* the Prophecies of Christ were dark and hard to be understood, and therefore Christ came down from Heaven to discover such truths; *No man hath ascended up to Heaven, (i.e.) to be acquainted with God's secrets, but he that came down from Heaven;* the gracious purpose of God towards lost mankind, was a secret

locked up in the breast of the Father; and so it had been even to this day, had not Christ who was in the bosom of the Father, and one of his Privy Council, revealed it unto us; hence Christ is called *the Interpreter of God, no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him*, by his interpretation.

3. As a Prophet he gives us to understand, and to believe the Gospel. *Then opened he their understanding, that they might understand the Scriptures; and thus was the Case of Lydia whose heart the Lord opened; he that first opens Scriptures, at last opens hearts; He is that true light which enlighteneth every man that cometh into the world: he enlightens every believer, not only with a common natural light, but with a special supernatural light, of saving, spiritual, and effectual knowledge; now there is no Prophet can do this save only Jesus Christ, he only is able to cause our hearts to believe, and to understand the matter which he doth teach and reveal; other Prophets may plant, and water, Paul may plant, and Apollo may water, but he, and only he can give the increase; other Prophets may teach and Baptize, but unless Christ come in by the powerful presence of his Spirit, they can never be able to save any one poor soul. We as lively stones are built up a spiritual house, saith Peter; but except the Lord do build this house, they labor in vain that build it. O alas, who is able to breath the Spirit of life into these dead stones, but he of whom it is written. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live? Who can awaken a dead soul out of a dead sleep? And who can give light unto these blind eyes of ours, but he of whom it is written, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

3. The Excellencies of Christ above all other Prophets are in these respects.—

1. Other Prophets were but Types and shadows of this great Prophet; even Moses himself was but a figure of him; *A Prophet shall the Lord God raise up unto you of your brethren like unto me: saith Moses; these words, Like unto me]* do plainly show that Moses was at the best but an image and shadow of Christ; now as substances do far excel shadows, so doth Christ far excel all the Prophets; they were but shadows and forerunners to him.

2. Other Prophets revealed but some part of God's will, and only at sometimes. *God (saith the Apostle) at sundry times, and in divers manners spake in time-past unto the Fathers by the Prophets; (i.e.) he let out his light by little and little, till the Day-star and Sun of Righteousness arose; but in these last days he hath spoken by his Son, (i.e.) he had spoken more fully and plainly; in this respect saith the Apostle, the heirs of Life and Salvation were but children before Christ's incarnation. As now we see but through a glass darkly, towards what we shall do in the life to come; so did they of old in comparison of us; their light in comparison of ours, was but an obscure and glimmering light; Christ's discovery of himself then was but a standing behind the wall, a looking forth of the window, a showing of himself through the lattice.*

3. Other Prophets spake only to the ears of men, but Christ spake, and still speaks to the heart; *He hath the Keys of David, that openeth, and no man shutteth, that shutteth, and no man openeth; it is a similitude taken from them that keep the Keys of a City, or Castle, without whom none can open or shut; no more can any man open the heart or break in upon the*

Spirit, but Christ; he only is able to open the eyes of the mind by the secret, kindly, and powerful working of his own Spirit.

4. Other Prophets preached wisdom unto men, but only Christ preacheth men wise; other Prophets warned men by telling them of their sins, and denouncing the judgments of God, but Christ reclaimed them and turned them from sin; hence it is said, that *he taught as one having Authority, and not as the Scribes*; it came daily and coldly from them, but it came from him as being full of conviction and reproof, full of the *evident demonstration of the Spirit, and of power*.

5. Other Prophets might not preach themselves; the Apostle inveighs against self-commenders, *We dare not (saith he) make ourselves of the number, or compare ourselves with some that commend themselves*. Yea, Christ himself relating to himself, as a mere man, saith, that *his witness is not true if he bear witness of himself*. But in another place, relating to himself as Mediator, he speaks clean contrary, *Though I do bear record of myself, yet my record is true*. Here then is a wide difference betwixt other Prophets in respect of their Office and Christ's; they might not preach themselves, but he bears witness of himself, because he hath not a greater in the point of our Justification, Sanctification, and Salvation, to bear witness of them himself. And hence are those self-predications of his which we find in Scriptures, as, *Look unto me, and be ye saved all the ends of the earth. Come unto me all ye that labor, and are heavy laden*. And conferring with the two Disciples, it is said, that *beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself*. Surely it commends to us the Prophecy of Christ, that he might preach and commend himself without any blot of Arrogancy, or taking too much upon him.

6. Other Prophets had their Commission and Authority from him, *The words of the wise are as goads and as nails fastened by the Masters of the Assemblies, which are given from one Shepherd, (i.e.)* the words of the wise are divine and Heavenly instructions; the Masters of Assemblies are Gospel-Ministers, and Christ is that one Shepherd from whom these words are given, and from whom these Masters have their Authority; are they not called *Ambassadors for Christ*? and doth not *Ezekiel* tell us, that he must *drop his words towards the South*? Now what is the meaning of that *dropping*? It is a phrase borrowed from rain; as the clouds, from whence the rain descends, have not their water Originally and natively in themselves, but from the Sea; so have not the Prophets a spirit of Prophecy of themselves, but all is drawn up out of Christ, as out of a full Sea of all excellent Wisdom and knowledge. *In him are all the Treasures*, a Sea, an Ocean of *knowledge*, and from him all the Prophets derived whatsoever they had.

#### **SECT. IV. Of Christ's Miracles.**

2. The Miracles of Christ this year were many; now what were these Miracles, but a pursuance of the Doctrines delivered in Christ's Sermons? One calls them *A verification of Christ's Doctrine, a signal of Christ's Sermons*; If we observe, we shall find him to work most of his Miracles in actions of mercy; indeed once he turned water into wine, and sometimes he walked upon the waters, but all the rest were actions of relief according to the design of God, who would have him manifest his power, in showing mercy and relief to men.

Amongst all his Miracles done this year, now was it that at *Cana*, where he wrought the first Miracle, he does a second; *a certain Noble man*, or Courtier, or little King (as some would have it) *came to Jesus, and besought him to come down to his house, and to heal his Son, who was at the point of Death*. We do not find Christ often attended with Nobility, but here he is; *Not many wise men after the flesh, not many mighty, not many noble are called*, yet God forbid but that some are, and may be; this noble Ruler listens after Christ in his necessity; happy was it for him that his Son was sick, for else he had not been so well acquainted with his Savior; O we are loath to come to Christ till we see a need, a necessity for it, and hence it is that Christ sends weakness, sicknesses, infirmities, oppositions, and many afflictions, that he may be sought unto: Come then, are we afflicted? whither should we go but to *Cana* to seek Christ? whither should we go but to that *Cana* of Heaven, where our water will be turned into wine, where our Physician lives that knows how to cure souls, and bodies and all; that we may once say, *It is good for me that I was afflicted*. The first answer Christ gives this Nobleman is a word of reproof, *Except ye see signs and wonders ye will not believe*: Incredulity was the common disease of the Jews, which no receipt could cure but wonders, *A wicked and Adulterous generation seeks after signs*; the Doctrine of Christ, and all the Divine words that he spake, must be made up with Miracles, or they will not believe; it was a soul fault, and a dangerous one, *Ye will not believe*. What is it that condemns the world but unbelief? Here's a Noble Capernaite that probably had heard many a Sermon of Jesus Christ; and yet here is Taxed with unbelief; if such as we that live under the clear Sun-shine of the Gospel shall not believe, O what a sin is this? Christ's next answer to this Nobleman is a word of comfort, *Go thy way, thy Son liveth*: Oh the meekness and mercy of Jesus Christ! when we would have looked that he should have punished this Suitor for not believing, he condescends to him that he may believe: as some tender mothers that give the breast to their unquiet children instead of the rod; so usually deals Christ with our perverseness, *Go thy way, thy Son liveth*; with one word doth Christ heal two Patients, the Son and the Father; the Sons fever, and the Fathers unbelief; we cannot but observe here the steps of Faith, he that believed somewhat ere he came, and more when he went, he grew to more and more saith in the way, and when he came home he enlarged his faith to all the skirts of his family. *And the man believed the word that Jesus had spoken unto him*, and he went his way; and in the way one meets him and tells him, *Thy Son liveth*; which recovery he understands to be at the same time that Christ had spoken those Salutary and healing words, and *himself believed and his whole house*.

2. Now was it that *a Centurion came unto Christ, beseeching him, and saying, my servant lieth at home sick of the palsy grievously Tormented*. Many Suitors come to Christ, one for a Son, another for a daughter, a third for himself, but I see none come for his servant but this one Centurion; and if we observe Christ's answers to his suit, we see how well pleased is Christ with his request; *And Jesus saith unto him, I will come and heal him*. When the Ruler entreated him for his Son, *Come down ere he die*, Christ stir'd not a foot, but now this Centurion complains only of his servants sickness, and Christ offers himself, *I will come, and heal him*; he that came in the shape of a servant, would rather go down to the sick servant than to the Rulers Son: *He is no respecter of persons, but he that feareth him, and worketh righteousness, is accepted of him*: It may be this poor sick servant had more grace, or very probable it is he had



more need, and therefore Christ (to choose) will go down to visit this poor sick servant. Nay says the Centurion, *I am not worthy Lord, that thou shouldst come under my roof, q. d.* Alas Lord, I am a Gentile, an Alien, a man of blood, but thou art holy, thou art omnipotent; and therefore *only say the word, and my servant shall be whole*; Mark this, O my soul, it is but a word of Christ, and my sins shall be remitted, my soul healed, my body raised, and soul and body glorified forever. The Centurion knew this by the command he had over his own servants, *I say to this man go and he goes, and to another come and he comes, and to a third do this and he doth it*: In way of Application; Oh that I were such a servant to my heavenly Master. Alas, every of his commands says, *Do this, and I do it not*; every of his inhibitions says, *Do it not, and I do it*: He says, *Go from the world, and I run to it*; He says, *Come to me, and I run from him*. Woe is me, this is not service, but enmity; Oh that I could come up to the faith and obedience of this exemplar, that I could serve my Christ as these Soldiers did their Master! *Jesus marvels* at the Centurions faith; we never find Christ wondering at Gold, or Silver, or costly and curious works of human Skill, yea when the Disciples wondered at the Magnificence of the Temple, he rebuked them rather, but when he sees the grace or acts of Faith, he so approves of them that he is ravished with wonder; he that rejoiced in the view of his Creation, rejoiceth no less in the reformation of his Creature, *Behold thou art fair my love, behold thou art fair, there is no spot in thee: my sister, my spouse, thou hast wounded my heart, thou hast wounded my heart with one of thy eyes*, Cant. 4.7, 9. To conclude, he that both wrought this faith, and wondered at it, doth now reward it; *Go thy way, and as thou hast believed, so be it unto thee, and his servant was healed in the self same hour*.

3. Now it was, even *the day after, that Jesus goes into the City of Naim*. The fruitful clouds are not ordained to fall all in one field, *Naim* must partake of the bounty of Christ as well as *Cana*, or *Capernaum*. Thither come, he no sooner enters in at the gate of the City, but he meets a funeral; a poor widow, with her weeping friends, is following her only Son to the grave; Jesus observing her sad condition, he pities her, comforts her, and at last relieves her: here was no Sollicitor but his own compassion; in his former Miracles he was sought and sued to; his Mother at the Marriage-feast begged a supply of Wine, the Ruler came to him for a Son, the Centurion came to him for a servant, but now Christ offers a cure, to give us a lesson, that *whiles we have to do with the Father of mercies, our miseries and afflictions are the most Powerful Suitors*. Christ sees and observes the Widow's sadness, and presently all parts of Christ conspire her good, his heart melts into *Compassion* of her, his tongue speaks cheerfully and comfortably to her, *Weep not*; his feet carry him to the Bier, his hand toucheth the Coffin, *and he said, young man I say unto thee, arise*; see how the Lord of Life speaks with Command; the same voice speaks to him, that shall one day speak to us, and raise us out of the dust of the earth; neither sea, nor death, nor hell can detain their dead, when he charges them to be delivered; we see not Christ stretching himself on this dead Corpse, as *Elijah*, and *Elisha* upon the Sons of the *Shunamite*, and the Widow of *Sarephta*; nor see we him kneeling down and praying, as *Peter* did for *Dorcas*; but we hear him so speaking to the dead, as if the dead were alive, and so speaking to the dead, that by the word he speaks, he makes him alive, *Young man, I say unto thee, arise, and he that was dead sate up, and began to speak*. So at the sound of the last Trumpet, by the Power of the same voice, we shall arise out of the dust, and stand up

Gloriously; *This mortal shall put on immortality, and this corruptible shall put on incorruption.* And least our weak faith should stagger at the assent of so great a difficulty, by this he hath done; Christ gives us tastes of what he will do; the same Power that can raise one man, can raise a thousand, a million, a world; Christ here raised a Widows Son, and after *Jairus's* Daughter, and then *Lazarus*, and lastly at his resurrection he raised a many at once; he raised one from her Bed, another from his Bier, another from his grave, and many at once from their rottenness, that it might appear no degree of death can hinder the efficacy of his Almighty Power.

4. Now it was that *in the Synagogue he finds a man that had a Spirit of an unclean Devil.* This, I take it, is the first man that we read of as possessed with a Devil. *And he cried let us alone, what have we to do with thee? &c.* In these words the devil dictates, the man speaks; and whereas the words are plural, *Let us alone*, it is probable he speaks of himself, and the rest of the men in the Synagogue with him. So high and dreadful things are spoken concerning the coming of Christ, (*Mal. 3.2. Who may abide the day of his coming? and who shall stand when he appeareth?*) that the Devil by this takes opportunity to affright the men of the Synagogue with the presence of Christ; he would dissuade them from the receiving of Christ, by the terrors of Christ, as if Christ had come only to destroy them: *Thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the holy one of God.*

*And Jesus rebuked him, saying, hold thy peace, and come out of him.* The word *hold thy peace*, is in the original 〈 in non-Latin alphabet 〉, be muzzled; it was not a bare command of silence, but there was such Power in it, that it cast a muzzle upon the mouth of Satan, that he could speak no more; *and when the unclean Spirit had torn him*, not with any gashes in his flesh, or dismembering of his Body, for he hurt him not, but with some Convulsion fits (as it is supposed) then *he threw them in the midst*, and made an horrid cry, and so *came out*.

From this Miracle, they all take special notice of the Doctrine attested by so great a Miracle, *What a word is this?* or as the other Evangelist, *What a thing is this? what new doctrine is this?* surely this was the great design of all the Miracles of Christ, to prove his mission from God, to demonstrate his Power unto men, to confirm his Gospel, to endear his Precepts, to work in us faith to help us Heaven-ward: *These signs are written that we might believe,—and that believing we might have Life through his Name.*

I have given you several instances of the Miracles of Christ in this second year of his Ministry; only a few words on this Doctrine of Miracles for our information, as

- 1. What they are?
- 2. Why they are?
- 3. Whether they are chained and continued in this great transaction of our souls salvation? and I have done.

For the first, what they are? Miracles are unusual events wrought above the course or possibility of Nature; such were the Miracles of Christ, and such were the Miracles of the

Prophets, and of the Apostles of Christ; for what they did was above Nature; and all the difference betwixt their Miracles and the Miracles of Christ was only in this, viz. they wrought them not in their own Name and Power as Jesus Christ did; Thus when *Elisha* with twenty loaves and some full ears of corn fed an hundred men, *Give unto the people* (says he) *that they may eat; and his servitor said, what should I set this before an hundred men? He said again, give the people that they may eat, for thus saith Lord, they shall eat and shall leave thereof.*

And when *Peter* cured *Aeneas*, which had kept his Bed eight years, and was sick of a Palsy, *Peter said unto him, Aeneas, Jesus Christ maketh thee whole.* And when he cured that man that was lame from his Mothers womb, whom they laid daily at the gate of the Temple, *Silver and gold have I none, (said Peter) but such as I have give I thee; in the Name of Jesus Christ of Nazareth, rise up, and walk.* But our Savior comes in an higher strain to the dead damosel, *I say unto thee, arise:* and in an higher strain to the stormy Winds and Seas, *Peace, and be still:* and in an higher strain to the raging Devil in the possessed, *Be muzzled, and come out of the man.* Heres the difference betwixt the Lord and his servants; but in this they agree, their miracles were not *miranda*, but *miracula*; not only wonders, but miracles indeed; they were unusual events wrought above nature, or the course of nature.

For the second, why they are? Many Reasons are given, of which I hinted before, but in reference to Scriptures, (which is the great controversy) this is the main and the only true Reason; *Miracles are wrought for the grounding or confirming of some divine truth or doctrine at its first settling.* To this purpose Miracles were as the Trumpets or Heralds, by which the Gospel was first commended unto us; as the Law of *Moses* was first authorized by manifold Miracles wrought in *Sinai*, and in the Desert, which afterward ceased when they came to, and were settled in the promised Land; so the Gospel of Christ was first authorized by manifold Miracles, but the sound thereof having now gone through all the world, these Miracles cease: if new additions of Miracles for the confirmation of Scriptures should be expected in every Age, the former Miracles of Christ and his Apostles would be slighted of all; indeed, Christ tells us *of great signs and wonders that shall be in the last days;* but withal, he tells us of *false Christ's, and false Prophets,* that must work them; it may be disputed, whether those are true miracles, or mere deceptions and magical pretences, but because they are such as the People cannot discern them from miracles really such, therefore it is all one as to them; here then is Christ's Rule, *Believe them not,—behold I have told you before;* he that foretold us of the man, foretold us also of the imposture, and commanded us not to trust him; in this respect it had been more likely for Antichrist to have prevailed upon Christians by doing no miracles, than by doing any; for if he had done none, he might have escaped without discovery; but by doing miracles, or wonders, he both verified the Wisdom and prescience of Christ, and he declared to the Elect that he was the very enemy of Christ. As all the Prophets that speak of Christ, bade us believe him for his Miracles; so all that foretold of Antichrist, bade us disbelieve him for his Miracles; which occasioned *Augustine* to say, *Against such Miracle-mongers God hath armed me to take heed. Go not forth unto such,* saith Christ, *Matth. 24.26.* and therefore *Brethren stand fast,* saith Paul, *2 Thes. 2.15. The great Beast deceiveth them that dwell on the earth, by means of miracles;* these are the words of *John, Rev. 13.14.* but *if any man have an ear let him hear (i.e.) let him beware, Rev. 13.9.* True miracles that proceed from God, are wrought

for the grounding of Doctrine at the first settling; but being once grounded, and settled, and a plat-form described for the right continuing of it, then we are left to the Scripture, and are not to expect any new miracles for the confirming of it.

For the third, whether they are chained and continued in this great transaction of our souls salvation? I answer, yea; in this respect miracles cease not; it's without controversy that Jesus Christ in carrying on our souls Salvation is adding miracle to miracle; there is a chain of miracles in the matter of our salvation from first to last: As.—

1. It was a miracle that God in his Eternity, before we had a being, should have once thought of us; especially that the Blessed Trinity should sit in council, and contrive that most admirable and astonishing plot of the Salvation of our souls: Oh what a miracle was this!

2. It was a Miracle that God for our sakes should create the world, and after our fall in *Adam*, that God should preserve the world, especially considering that our sin had unpin'd the whole frame of the Creation; and that God even then sitting on his Throne of Judgment, ready to pass the doom of death for our first Transgression, should unexpectedly give a promise of a Savior, when justly he might have given us to the devil, and to Hell, according to his own Law, *In the day that thou eatest thereof thou shalt die the death.*

3. It was a Miracle that God's Son should take upon him our nature, and that in our nature he should Transact our peace; that he should Preach Salvation to us all if we would believe; and to the end that we might believe, that he would work so many signs and Miracles in the presence of his Disciples, and of a world of men: was not Christ's Birth a Miracle? and Christ's Life a Miracle? and Christ's Death a Miracle? and Christ's Resurrection a Miracle? and Christ's Ascension a Miracle? was not Christ's Ministry a miracle? and was it not a miracle, that Christ's Word should not be credited without a world of miracles to back it, and confirm it to the Sons of men? *Without controversy great is the miracle, as well as mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into glory.*

4. It was a Miracle that God should look upon us in our blood; what a sight was it for God, when *thy navel was not cut, when thou wast not salted at all, nor swaddled at all when thou wast cast out in the open field to the loathing of thy person?* yet that then, even then the Lord should *pass by thee, and see thee polluted in thy own blood, and should say unto thee when thou wast in thy blood, live; yea, say unto thee when thou wast in thy blood, live.* O miracle of mercies! If creation cannot be without a miracle, surely the new creature is a miracle indeed. So contrary is our perverse natures to all possibilities of Salvation, that if Salvation had not marched to us all the way in a miracle, we should have perished in the ruins of a sad eternity. Election is a miracle, and Creation is a miracle, and Redemption is a miracle, and Vocation is a miracle; and indeed every man living in the state of grace, is a perpetual miracle; in such a one his reason is turned into faith, his soul into spirit, his body into a Temple, his earth into heaven, his water into wine, his Aversations from Christ into intimate Union with Christ; and Adhesions to Christ. O what a Chain of Miracles is this? *Why Lord, if thou wilt, thou canst*

*make me clean; say thus, you that are yet in your blood, why Lord, if thou wilt thou canst make me clean. O Lord I believe, help thou my unbelief.*

*After this there was a feast of the Jews, and Jesus went up to Jerusalem:* Some would have this feast to be Pentecost; and to speak truly, the most of our Commentaries run that way: others take this for the feast of the Passover, and the rather, because the Evangelist *John* reckons the time of Christ's public Ministry by the several Passovers; now if this feast were not a Passover, we cannot find in the Gospel so many Passovers as to make up Christ's Ministry three years and an half. On this ground I join with the latter Opinion; and so here I end the second year of Christ's Ministry, and come to the third, and to his Actings therein in reference to our souls Salvation.

### CHAP. III.

#### SECT. I. Of the third year of Christ's Ministry, and generally of his Actings in that year.

Hitherto all was quiet; neither the *Jews*, nor the *Samaritans*, nor *Galileans* did as yet malign the Doctrine or Person of Jesus Christ; but he preached with much peace on all hands till the beginning of this year. I shall not yet speak his sufferings; neither shall I speak much of his doings: many things were done and spoken this year, which I must pass, least I be too prolix; only such things as refer more principally to the main business of *our souls Salvation*, I shall touch in these particulars. As, 1. In the Ordination of the Apostles. 2. In his Reception of Sinners. 3. In the easiness of his yoke, and the lightness of his burden which he imposeth on men.

#### SECT. II. Of Christ's Ordination of his Apostles.

1. IN the Ordination of his Apostles, are many considerable things, the Evangelist *Luke* lays it down thus. *And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God; and when it was day he called unto him his Disciples, and of them he Chose Twelve, whom also he named Apostles.* Till now Christ taught alone, but because after his Ascension he must needs have a Ministry till the end of the world, in the first place he choseth out some whom he would have on purpose to wait upon him all the time of his Ministry, till he was taken up into Heaven In this Election, or Ordination, here is first the person by whom they are Chosen, *Jesus Christ*. 2. The place were they are chosen, *viz. in a mountain*. 3. The time when they were Chosen, *after his watching and praying all night, and when it was day*. 4. The company out of whom they were Chosen, they were *his Disciples, and out of them he makes this Election*. 5. The number of them that were Chosen, they were *Twelve*, nor more, nor less. 6. The end to which they were chosen, it was to an Apostleship, *he Chose Twelve, whom he also named Apostles.*

1. The person by whom they are Chosen is *Jesus Christ*. They Chose not themselves, but were chosen of Christ; this call was immediate, and therefore most excellent; but now we look not after such calls, and therefore I shall not insist on that; only by the way, Ministers of the Gospel must be Ministers of Christ, either immediately, or mediately called.

2. The place where they were chosen, it was *on a mountain*; mountainous places have their situation nearest to Heaven; which shows that they were called to high and heavenly things: mountains are open and in view, which shows their Ministry must be public; they cannot lie hid in a mountain, a City that is set upon a hill is exposed to the view of all: Again, mountains are subject to Winds and Tempests, which show their Callings must meet with many oppositions; and this occasioned Christ to hold up their hearts with Cordials, *Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake—for so persecuted they the Prophets which were before you.* The Ministers of Christ are sure of opposition, *the Disciple is not above his Master, nor the servant above his Lord; if they have called the Master of the house Beelzebub, how much more shall they call them of his household?*

3. The time when they were chosen, *when it was, and after he had continued all night in prayer to God*; he goes not to Election, but first he watches, and prays all the night before; this shows the singular care that Christ had in this great employment: what? to set men apart to witness his Name, and to publish to the world the Gospel of Christ? this he would not do without much prayer. Sometimes we find Christ praying alone, as elsewhere, *He went up into a mountain apart to pray*; and here on this mountain without any of his Disciples, or Domesticks about him, he prays alone; thus, *When thou prayest enter into thy closet (saith Christ) and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.* Sometimes we find Christ praying at night: *In the daytime he was teaching in the Temple, and at night he went out and abode in the Mount, that is called the mount of Olives*: See Christ in the exercise of his double Office, he preacheth all day, and prays all night; this Text tells us, *He continued all night in prayer.* Night prayers have their special, spiritual advantages. 1. It is a time fitter for compunction, and heart-contrition. *All the night make I my bed to swim, I water my Couch with my Tears.* As some things are by heat parched in the day, but cooled in the night; so many sins contracted in the day, are seasonably repented at night; night tears are as sweet dews that cool the heat and pride of our spirits. 2. It is a time of silence and free from distraction; then all Tumults cease, and in the secret of our souls we may silently go and speak with our heavenly Father. In this respect we have a blessed example of Christ praying at night, and especially now; O he was about the great work of sending his Ministers through all the world, and therefore now he spends all the night long in prayer to his Father; *A great and extraordinary work is not to be set upon, without extraordinary prayer.*

4. The company out of whom they are chosen, *He called unto him his disciples, and out of them he chose twelve*: A Disciple of Christ is one thing, and an Apostle of Christ is another thing; those were Christ's Disciples that embraced Christ's Doctrine of Faith and Repentance; it was not material to the constituting of a Disciple of Christ, whether they followed Christ as many did, or they returned to their own homes, as some others did. The man out of whom the Legions of devils was cast, *besought Christ that he might be with him, but Jesus sent him away, saying, return to thine own house, and show how great things God hath done to thee.* I make no question but Christ at the Election of his Apostles had many Disciples both waiting on him, and absent from him; and out of them that waited on him his Apostles were chosen, *Christ's Ministers should be first Disciples.* O how unfit are any to take upon them the Ministry of Christ

that were never yet the Disciples of Christ? first the grace of God within us, and then must that grace of God be discovered by us.

5. The number of them that were chosen; they were *Twelve*: very propable it is that there was some peculiar reason in this account, the number (say some) was figured out to us in many particulars, as in the *Twelve Patriarchs*, in the *Twelve Wells of Elim*, in the *Twelve precious stones on the breast of the Priest*, in the *Twelve Tribes of Israel*, in the *Twelve hours of the day*; Christ tells them of *sitting on Twelve Thrones, and judging the Twelve Tribes of Israel*; but I delight not curiously to descant on these things. This I am sure, that the doings of Christ were done in weight, measure, and number.

6. The end to which they were chosen, it was to an Apostleship (*i.e.*) that they might be Christ's Legates to the Sons of men, that they might be sent up and down the world to persuade men to Salvation. *The dispensers of God's Word must look to their mission, they must not intrude upon so sacred a business before they are sent.* Now this mission is either extraordinary by immediate instinct, and revelation from God, which is ever accompanied with immediate and infused gifts, and this was the case of the Apostles; or ordinary, by imposition of hands and Ecclesiastical designation: and in this likewise is required fidelity, and ability. 1. Fidelity, it is required of Stewards, that a man be found faithful, that he defraud not Christ of his purchase, which is the souls of men, nor men of their price and privilege, which is the blood of Christ; that he watch as a Seer, that he speaks as an Oracle, that he feed as a Shepherd, that he labor as an Husbandman, that he be instant in season and out of season, to exhort, rebuke, instruct, to do the work of an Evangelist, to make full proof of his Ministry, because he hath an account to make. 2. Ability both for right information of the consciences of men, and for the seasonable application of truth to particular Circumstances, which is that which makes a wise builder. Ah! *Who is sufficient for these things?* How should we but detest the presumption of those men, who run before they be sent, who leap from their manual trades into this sacred and dreadful office, unto which heretofore the most learned and pious men have trembled to approach?

This may inform us of our duty: and this may inform you of your happiness. 1. Here's our duty; I mean ours of the Ministry, Christ ordained his Apostles to preach the Gospel; and Paul's motto may be ours, *Woe unto me, if I preach not the Gospel: what though I preach the Gospel, I have nothing to glory of, for a necessity is laid upon me.* This day Christ sent me on this errand, *Go preach, saying, Repent, for the Kingdom of Heaven is at hand.* Surely the Lord hath put this message into my mouth, *Repent swearers, repent drunkards, repent sinners, for the Kingdom of Heaven is at hand;* Gospel-discoveries are made every day, Christ is arising and shining in our Horizon more and more clearly, that great design of God's love to our souls is manifested in every Sermon, on every Sabbath: is not this Gospel-preaching? what is the *Gospel*, but *the Treasure of God's love in Christ opened to us?* Oh it is a pleasant work in this respect to be a Minister of the Gospel to be always searching into the Treasures of love, and to make them known to poor souls for the gaining of them unto God. 2. Here is your Happiness, Christ hath not erected any standing Sanctuary, or City of refuge for men to fly to for their Salvation, but he hath appointed Ambassadors to carry this Treasure unto men's houses, where he

invites them, and entreats them, and requires them, and commands them, and compels them to come in. Oh the unsearchable riches of Christ! 1. In respect of the Messengers, 2. In respect of their Message.

1. In respect of the Messengers; they were first Apostles; now Ministers, poor Earthen Vessels. Had Christ himself come in his glorified body, attended with his Angels, it might in some measure have represented his Majesty: but alas! how would this have dazzled your weakness? or if Christ had made use of his Angels, as he did at his birth, to preach his Gospel; had they continually come in state and proclaimed Salvation to the Sons of men, this would have shown more glory; but alas, how unsuitable had this been to your weak conditions? here then is the riches of his grace, that earthen vessels should carry this treasure, that salvation should come out of the mouths of sinful creatures, that hearts should be broken, souls should believe, life should be infused by the ministerial breath of a weak worthless man; *We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;* God's power is more Honoured this way, than if an Angel had come in person; it may be in that Case a sinners Conversion would have been attributed to the power and Efficacy of the Angel; but to prevent this, and to preserve the glory of his power and grace, Christ takes the Treasure, and he puts it into Earthen Vessels; it is in the Original *vessels of shell*, as precious Pearls are found in Shells, so the Pearl is the Gospel, and the Shell or Mother of Pearl are the Apostles and Pastors; it is true, they are Vessels of small price, and subject to many knocks and falls, yet in them is the most excellent Treasures of the Wisdom of God, and of the Gospel of Christ. And it is in them on purpose, that the excellency may reflect on God, and not on them.

2. In respect of the Message; O the unsearchable riches of Christ! What is the message of these men? what is the Treasure they bring, but the Blood of Christ, the Promises of the Gospel, the Word of Grace? I might sum up all in one word, *They bring unto men an invitation from heaven, to heaven;* Observe it Christians; the Gospel is a message, the Lord sends his Son up and down, carries him from place to place; he is set forth before men's eyes, he comes, and stands, and calls, and Knocks at their doors, and beseecheth them to be reconciled: O the free grace of God! O that mercy, pardon, preferment, eternal life and Salvation should go a begging, and suing for acceptance! O the love of sin, and madness of folly in wicked men, to Trample on such Pearls, and to neglect so great Salvation when it is tendered unto them! O what a heavy charge will it be for men at the last day, to have the mercy of God, the humility of Christ, the entreaties of the Spirit, the proclamations of pardon, the approaches of Salvation, the days, the years, the ages of peace, the Ministry of the Word, the Book of God, the great Mystery of Godliness, to rise up in judgment, and to testify against their souls? O the condescensions of Christ! who are ye, that the Lord should send after you? what need hath God of you? suppose you should go on in the ways of death, and perish everlastingly, what shall God lose by it? Christ might say, *If you will go on, go on and perish; if you love sin so well, take your pleasure in it, and be damned evermore.* Ah no, saith the mercy of God, and the mercy of Christ, before that be, message after message, *Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.* This was the design of Christ's



choosing his Apostles, *Go ye into all the world, and preach the Gospel unto every Creature, that poor sinners may turn from sin, and be saved.*

### **SECT. III. Of Christ's Reception of sinners.**

2. For Christ's Reception of sinners; I cannot limit this only to one year of Christ's Ministry, but I shall only mention it this year. Now this will appear, 1. In the Doctrine of Christ. 2. In the Practice of Christ.

1. In his Doctrine, Christ lays it down expressly, *Come unto me all ye that labor and are Heavy laden, and I will give you rest.* It is no more but *come, and welcome.* The Gospel shuts none out of Heaven, but those that by unbelief lock the door against their own souls. Again, *All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out;* here is laid down the full intent and purpose of God and Christ to pardon and receive sinners; the Father is willing, and the Son is willing. 1. The Father is willing, *This is the Fathers will which hath sent me, that of all which he hath given me, I should lose none;* the Father is engaged, in that first he sent Christ on that errand, to receive sinners. Secondly, in that he gave unto Christ all that he would have to be saved by Christ, with a charge to lose none. Sinners were given to Christ by his Father as so many Jewels to look to, and to save. 2. The Son is willing, for *he that cometh unto me (saith Christ) I will in no wise cast out.* Christ is so willing to receive sinners, as that he sets all his doors open, *he keeps open house,* and he casts out none that will but come in; and why so? *For I came down from heaven not to do mine own will, but the will of him that sent me.* 1. *I came down from Heaven,* it was a great journey from heaven to earth, and this great journey I undertook for no other purpose but to save sinners. Great actions (as one says well) must needs have great ends; now this was the greatest thing that ever was done, that the Son of God should come down from Heaven; and what was the end, but the Reception and Salvation of sinners? *For the Son of man is come to seek, and to save that which was lost:* had not Christ come down, sinners could not have gone up into Heaven, and therefore that they might ascend, he descends. 2. *I come down from Heaven, not to do mine own will, but the will of him that sent me;* his Father had sent him on purpose to receive, and to save sinners; and to this purpose, he is called the *Apostle of our profession, — who was faithful to him that appointed him, as also Moses was faithful in all his house:* His Father could not send him on any errand, but he was sure to do it; his Fathers mission was a strong demonstration, that Christ was willing to receive those sinners that would but come to him.

Again, *Jesus stood and cried, saying, if any man thirst, let him come unto me and drink:* the very pith, heart, and marrow of the Gospel is contained in these words: the occasion of them was thus: on that last day of the Feast of Tabernacles, the Jews were wont with great solemnity to draw water out of the fountain of *Siloam,* at the foot of Mount Zion, and to bring it to the Altar, singing out of *Isaiah, With joy shall ye draw water out of the wells of Salvation;* now Christ takes them at this Custom, and recalls them from earthly to heavenly waters, alluding to that of *Isaiah, Ho everyone that thirsteth, come ye to the waters. — Incline your ears, and come unto me, and your souls shall live.* The Father saith *come,* the Son saith *come,* the Spirit saith *come,* yea, *the Spirit and the Bride say come, and let him that heareth say come, and let him that is a thirst come, and whosoever will, let him drink of the water of life freely.* All the time of Christ's Ministry

we see him tiring himself in going about from place to place, upon no other errand than this, to cry at the markets, *Ho everyone that thirsteth, come ye to the waters! if any sinners love life, if any will go to heaven, let them come to me, and I will show them the way to my Fathers bosom, and endear them to my Fathers heart.*

Again, hither tend all those Arguments of God and Christ, to draw souls to themselves. Thus God draws, 1. From his equity, *Hear now O house of Israel, is not my way equal? or are not your ways unequal? q. d. I appeal to your very consciences, is this equal, that sinners should go on in sin, and Trespass against him that is so willing to receive and save poor sinners? 2. From our ruin, in case we go on in sin, Cast away from you all your Transgressions, whereby ye have Transgressed, and make you a new heart, and a new Spirit, for why will ye die, O house of Israel? 3. From his own dislike and displeasure at our ruin, I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn your souls, and live ye. 4. From his mercy and readiness to pardon sinners, Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. 5. From the freeness of his love, I will love them freely, and God so loved the world, so fully, so fatherly, so freely, that he gave his only begotten Son, &c. and I will give unto him that is athirst of the fountain of the water of life freely. 6. From the sweetness of his Name, The Lord, the Lord, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, Transgression and sin. 7. From the benefits that would follow, O that thou hadst hearkened to my commandments, then had thy peace been as a River, and thy righteousness as the waves of the Sea; thy seed also had been as the Sand, and the offspring of thy bowels like the gravel thereof. 8. From his Oath; As I live, saith the Lord, I desire not the death of a sinner, but rather that he should turn from his wickedness and live: O happy creatures (saith Tertullian) for whom God swears! O unbelieving wretches, if we will not trust God swearing! 9. From his expostulations, Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?—O my people, what have I done to thee? and wherein have I wearied thee? testify against me,—what could I have done more for my vineyard than I have done? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 10. From his appeals, Judge now, O ye inhabitants of Judah and Jerusalem—and hear O ye mountains the Lord's controversy: and ye strong foundations of the earth, for the Lord hath a controversy with his people, and he will plead with Israel. 11. From his groans, Oh that there were such an heart in them that they would fear me, and keep my commandments always, that it might be well with them, and their children forever. And oh that they were wise, that they understood this, that they would consider their latter end. 12. From his loathness to give men up, How shall I give thee up, Ephraim? how shall I deliver thee O Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together. O the goodness of God!*

And as God the Father, so God the Son draws Arguments to win souls to himself, 1. From his coming; it was the very purpose and design of his coming down from Heaven to receive sinners, *This is a faithful saying (says Paul) and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 2. From his fair demeanour and behavior towards sinners; this was so open and notorious, that it was turned to his disgrace and opprobry, Behold a friend of Publicans and sinners: And the Scribes and Pharisees murmured at him, and his Disciples,*

saying, *Why do ye eat and drink with Publicans and Sinners?* 3. From his owning of sinners, and answering for them in this respect, *And Jesus answering said unto them, they that are whole need not a Physician, but they that are sick; I came not to call the righteous but Sinners to repentance.* 4. From his rejoicing at sinners conversion: indeed we never read of Christ's Laughter, and we seldom read of Christ's joy; but when it is at any time recorded, it is at the Conversion of a poor soul; he had little else to comfort himself in, being a man of sorrows: but in this he rejoiced exceedingly, *In that hour Jesus rejoiced in Spirit;* it was in that hour when he saw an handful of the fruit of his Disciples Ministry, as an earnest of the many thousands that should afterwards come in; *And I am glad for your sakes that I was not there* (said Christ when Lazarus was dead:) But why was he glad? It follows, *to the intent ye might believe.* He rejoiced if any of his got faith, a little more faith, more and more faith. 5. From grief in case of sinners not repenting; witness his tears over *Jerusalem*, and those speeches of his; *And when he was come near, he beheld the City, and wept over it, saying, if thou hadst known, even thou at least in this thy day the things which belong unto thy peace; but now they are hid from thine eyes?* Look as it is with a man carrying to be buried, his wife weeps, his children weep, his friends weep, so our Savior follows *Jerusalem* to the grave, and when he can do no more for it, he rings out this doleful passing-bell, *O that thou hadst known, &c.* 6. From his wishes, groanings; *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as an hen gathers her Chickens under her wings; and ye would not?* In this Argument, before we pass it, observe we the several passages; here's first, the groan; *Oh!* this Aspiration argues a compassionate pang of grief; it ran to the very heart of Christ, that *Jerusalem* had neglected their souls salvation, *Oh Jerusalem!* Secondly, here's an ingemination, or a double calling on *Jerusalem, O Jerusalem, Jerusalem!* the name doubled expresseth great affection in the speaker, as when *David* doubled the name *Absalom*, it is said, *the King was much moved*, and so he cried, *O my Son Absalom, my Son, my Son Absalom;* thirdly, here's the monstrous sin wherewith the Lord charges *Jerusalem, Thou that killest the Prophets, and stonest them which are sent unto thee; Jerusalem* was the very slaughter-house of the Prophets, in so much that very few of the Prophets had been murdered elsewhere, and so comparatively Christ speaks, *it cannot be that a Prophet perish out of Jerusalem.* Fourthly, here's Christ's willingness to save *Jerusalem*, which he discovers. 1. In his frequent applications to it, how often? *q. d.* not once, nor twice, nor thrice, but many and many a time have I come to *Jerusalem*, and spoke to *Jerusalem*, and wooed *Jerusalem*, how often? 2. In the acting, exercising, and putting forth of his will, how often would I have gathered thy children together? The will of Christ was serious, though not absolute; I know his divine will absolutely considered could not have been resisted; but this was not his absolute will, but only a will of divine complacency; and so he would not have the death of any, but that all should live; or he speaks here of his human ministerial will (say some) and not of his divine: many a Sermon had he preached, and many an Exhortation had he dropped, and every Sermon, every Exhortation proclaimed his willingness, *I would, yea, that I would have gathered thy children together.* 3. In resemblance of his willingness, Christ would have gathered *Jerusalem's* children as the hen gathers her chickens under her wings; in the metaphor Christ's care is admirably displayed. 1. As the hen with her wings covers the unfeathered chickens. 2. As the hen provides for their food, not eating herself till they are filled. 3. As the hen defends her chickens from the

ravenous birds, so that to blood she will fight in their defense; so hath Christ's care been for *Jerusalem*. No bird (saith Austin) expresseth such tender love to her young ones as the hen doth; no fowls so discover themselves to be mothers, as hens do; other birds we know to be mothers, when we see them in their nest, but no other way; only the hen discovers herself to be a mother, when her chickens do not follow her; for then her feathers stand up, her wings hang down, she clocketh mournfully, and goeth feebly; now in respect of this singular love, Christ compares himself to an hen; *As an hen gathers her chickens, so would I have gathered Jerusalem*. 4. In that he adds so dolefully, *but ye would not*; I would, but ye would not; *q. d.* in me no care so great as to save your souls, in you no care so little as your souls Salvation; I strove towards you in acts of love, and you strove towards me in acts of ingratitude; I would have done you good, but you would not receive it; *I would, yea how often would I? but ye would not*.

2. Christ's reception of sinners appears yet more in his practice. How welcome were all sorts of sinners unto him? He casts out none that acknowledged him for the Messiah, he turned none away that gave up their souls to be saved by him in his own way. This he manifests: 1. Parabolically. 2. Really.

1. Parabolically, especially in those three Parables, of the lost Groat, and of the lost Sheep, and of the lost Son; I shall instance in this last, which may well serve for all the rest.—*When the Prodigal was yet afar off, his Father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him*. In these words, observe, 1. *His Father sees him* before he sees his Father; no sooner a sinner thinks of Heaven, but the Lord spies him and takes notice of him. 2. The Lord sees him whiles he was yet *a great way off*; he was but in the beginning of his way: his Father might have let him alone till he had come quite home to his house, and it had been a singular mercy to have bid him welcome then; but he takes notice of him yet *a great way off*: sinners may be far off from God in their own apprehensions, and yet the Lord even then draws near, whiles thus they apprehend. 3. His Father had pity or *compassion on him*; the Lord's bowels even yearn, and work, and stir within him at the sight of his returning prodigals; when *Ephraim had bemoaned himself, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke*; why then cries God; *Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord*.—4. *His Father run*: there is much in this: As, 1. It had been mercy though his Father had stood still, till his Son had come. 2. What a mercy is this, that his Father will go, and give his Son the meeting? 3. But above all, oh what abundant mercy call we this, that the Father will not go, but *run*? If he would needs meet his Son, might he not have walked towards him in a soft slow pace? O no, if a sinner will but come, or creep towards Christ, mercy will not go a foot-pace, but run to meet him; bowels full of mercy out-pace bowels pinched with hunger; God's mercy is over all his works, and so it is over all our needs, and over all our sins. 5. He ran, *and fell on his neck*; (*i.e.*) he hugged and embraced him; O wonder! who would not have been loath to have touched him? was he not in his loathsome stinking rags? smelt he not of the hogs and swine he lately kept? would not some dainty stomachs have been ready to have cast all up upon such embracements? we see mercy is not nice, *When I passed by (saith God) I saw thee polluted in thy own blood, and I said unto thee when thou wast in thy blood, live; yea, I said unto thee when thou wast*

*in thy blood, live; that very time of her blood, was the time of love; then the Lord spread his Spirit over her, and covered her nakedness, and swore unto her, and entered into a Covenant with her, and she became his.* 6. He ran, and fell on his neck, and kissed him; who would have brooked a person in so filthy a pickle? what? kiss those lips that have been so lately lapping in the hogs trough? those lips that had so often kissed those base, and beggarly, and abominable Harlots? one would think he should rather have kicked, than kissed him: there is a passage somewhat like this, and *Esau ran to meet Jacob, and he embraced him, and fell on his neck, and kissed him;* before he had thought to have killed him, but now he kissed him; its not to tell how dear the Father was to his Prodigal Son, when *he ran, and fell on his neck, and embraced, and kissed him.* The scope of the Parable is this, that Christ is willing and glad to receive sinners: *Turn ye, turn ye, from your evil ways; for why will ye die O house of Israel?*

2. Christ manifests this willingness in his practice really; amongst many instances I shall insist only on one, a notable instance of this year: One of the Pharisees named *Simon* invited Christ to eat with him: into whose house when he had entered, a certain woman that was a sinner abiding there in the City, heard of it; a widow she was, and prompted by her wealth and youth to an intemperate life: she came to Jesus in the Pharisees house, and no sooner come, but she lays her burden at Jesus's feet, and presents him with a broken heart, and weeping eye, and an Alabaster Box of Ointment. *She stood at his feet behind him weeping, and began to wash his feet with her tears, and to wipe them with the hairs of her head; and she kissed his feet, and Anointed them with Ointment.* 1. She stands at his feet, a sign of her humility: O what a change! She that was before married to a Noble personage, a Native of the Town & Castle of *Magdal*, from whence she had her name of *Magdalene*; and she that now was a widow, and therefore took her liberty of pride and lust, who so proud and vile as *Mary Magdalene*? at this time she comes in remorse and regret for her sins, and throwing away her former pride, she stoops, and waits, and humbly stands at Jesus feet. 2. She stood at his feet *behind him*; a blushing sign of faith; it comprehends in it a Tacite confession of her Sins, she knew herself unworthy of Christ's presence; she durst not look him in the face, but believingly she waits behind him: her shame speaks her repentance; and her waiting on him, and not flying from him, bespeaks her faith. 3. She stood at his feet behind him *weeping*, her grief burst out in tears: she heeds not the feast, or feaster, though usually they are accompanied with joy, and mirth, and music; and such feasts attended with such vanities she many a time had probably observed, yet now she comes in trembling to this feast, and falling down before Christ, she weeps, and weeps bitterly for her sins. 4. *She began to wash his feet with tears;* her tears were not feigned, but fruitful; she wept a shower of tears; one considering her tears, cries it out, *Terra rigat coelum, the very earth bedews heaven;* her eyes that before were abused to lust, are now fountains of tears; she pours out a flood, great enough to wash the feet of her blessed Jesus; this was the manner of the Jews, to eat their meat lying down, and Leaning on their Elbows; or if many eat together, leaning in the bosoms of one another; thus at the Passover it is said that *there was leaning on Jesus bosom one of his disciples whom Jesus loved;* And in this posture Jesus sitting or lying at meat, *Mary* had the convenience to weep on his feet, which he had cast behind his fellow; and O how she weeps a main! the Tears so Trickle, that she begins to wash Christ's feet; she not only waters them, but washes them; that which *Jeremy*

wished, *Oh that my head were waters, and mine eyes a Fountain of Tears! Mary* fulfills; for her head is waters, and her eyes are fountains; *Rivers of Tears run down her eyes*; O she had pierced Christ with her sins, and now she weeps over him whom she had pierced; crying out as we may imagine, *O my sins! and O my Christ! O foul sins! and O sweet Jesus!* 5. *She wipes his feet with the Hairs of her Head*; her hair added to her beauty, sometimes in curling rings, or in seemly sheds, she made it a snare for men; but now she consecrates it to her Lord, and makes it a Towel to wipe Christ's feet withal: O here's a worthy fruit of serious repentance, the Apostle calls it *an holy revenge*. 6. *She kissed his feet*; in token of her new choice, and new love, and new affection; her kisses had formerly been to wantons, but now she bestows them on the feet of Christ. 7. *She anointed them with ointment*; which expression was so great an ecstasy of love, and sorrow, and adoration, that to anoint the feet of the greatest Monarch was long unknown, and in all the pomps of *Roman* prodigality, it was never used till *Otho* taught it *Nero*. When *Simon* observed this sinner so busy in the expresses of her Religion, he thought within himself that Christ was no Prophet, that he did not know her to be a sinner; for although the Jews Religion did permit harlots to live, and to enjoy the privileges of the Nation, save that their oblations were refused; yet the Pharisees who pretended to a greater degree of sanctity than others, would not admit them to civil usages, or to the benefits of ordinary society: and hence *Simon* made an objection within himself, which Jesus knowing (for he understood his thoughts as well as words) first he makes her Appology, and then his own; the scope givign us to understand, that Christ was not of the same superciliousness with the Pharisees, but that repenting sinners should be welcome unto him; and this welcome he publisheth first to *Simon*, *Her sins which are many are forgiven*; and then to the woman, *Thy sins are forgiven thee, thy faith hath saved thee, go in peace*.

I have been long in the proof: but a word of use, and I have done. What? is Christ most willing to receive sinners? O then be exhorted! who would not come to Jesus Christ? methinks now all sinners of all sorts should say, though I have been a drunkard, a swearer, an unclean person, yet now I hear Christ is willing to receive sinners, and therefore I will go to Jesus Christ. This is my exhortation, *O come unto Christ, come unto Christ!* behold here in the name of the Lord I stand, and make invitation to poor sinners; O will ye not come? how will ye answer it at the great day, when it shall be said, the Lord Jesus made a tender and offer of mercy to you, and you would not accept of it? Oh come to Christ, and believe on Christ; as Christ is willing to receive you, so be you willing to give up your souls to him; the motives to this I may lay down in these particulars.—

1. The Doctrine of Christ, *Come unto me,— and him that cometh unto me, I will in no wise cast out*. All the arguments of God and Christ, of which you have heard, the practice of Christ whiles he was upon earth, and the heart of Christ now in Heaven; lay these together, and apply them to your own souls. Oh what work will they make!

2. The calls of God, and Christ; as they are frequent in Scriptures; consider that Text, *Ho, everyone that thirsts, come ye to the waters!* Isa. 55.1. [*Ho*] he begins proclamation-wise; we usually say, vocations, interjections speak very affectionate motion towards the distressed; certainly Christ's love is a very affectionate love, he lays his mouth to the ears of those that

are spiritually deaf, and cries aloud, *Ho [everyone]* Christ invites all: *As many as ye shall find, bid them to the Marriage*, Matth 22.9. As the Heavens are general in their influence, not one grass on the ground but 'tis bedewed; so are Christ's invitations to his feast, not one man in the world but he is invited? *Ho, everyone that thirsteth]* so the Apostle, *Let him that is athirst come, and whosoever will, let him take the water of Life freely*, Revel. 22.17. A thirst and a will is one and the same, it is your will that makes up the match; if you will but sit down at God's Table, if you will but have the honey-comb with the honey, if you will but drink his Wine with his milk, if you will drink, yea drink abundantly of the flagons of the new wine of his Kingdom; why then come, *Come ye to the waters; come unto me and drink*. Christ's arms are spread abroad to receive sinners; he calls and knocks; and calls and waits; and calls and beseeches; every word here hath so much sweetness and dearness in it, as it plainly speaks him free and willing to receive you, if you will but come.

3. The wooings of Christ to gain your hearts; consider him bowing the Heavens, and coming down, and laying aside his Robes of Majesty, and putting on your filthy garments; consider him going about from place to place, on no other errand, but to gain your hearts, and win your Souls; and whoever spake such effectual words as Christ spake when he was upon the earth? whoever gave such precious jewels to a Bride, as Christ gave to his Spouse? whoever put on such apparel, as Christ did when he wooed his Church? the Prophet wonders at it; *Who is this that cometh from Edom, with died garments from Bozrah?—Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the Wine Fat?* Isa. 63.1, 2. Whoever gave such a love-token, as Christ gave when he laid down his Life? Oh consider him living, or dying, and say, *Never like Love to this*. Ah poor sinner, see your Jesus hanging on the Cross, dropping out his last blood, breathing out his last breath, stretching out his dying arms to incircle sinners; and come, Oh come and throw yourselves into his bleeding arms! away with all prejudicate opinions! who shall say, Christ is not willing to save him, and not blaspheme eternal love? speak truth; corrupt hearts speak truth; say not Christ is unwilling, but you are unwilling; *I would, but ye would not*.

4. The weepings of Christ if he cannot prevail. Thus we find him in the Gospel expressing himself, not only in words, but in tears. And when he was come near *Jerusalem*, he beheld the City and wept over it, *Luke 19.41*. Christ coming to the City and seeing it, and foreseeing the desolation that should come upon it, his bowels yearned within him towards the People, and he mourned secretly within himself. *q. d. O Jerusalem*, thou hast had many Priests to advise thee, and many Prophets to instruct thee in the ways of life, but now those days are gone and past; nay, the great Prophet of the World is come to woo thee, but yet thy heart is hardened, and thou wilt not receive the things belonging to thy peace, and therefore I will turn my preaching into mourning and sighing. *O that thou hadst known, even thou, at least in this thy day, the things belonging to thy peace*—and then his heart even breaks, and he weeps again, *but now are they hid from thine eyes!* sinners, suppose Christ should come and weep over you, as he did over *Jerusalem*, saying, *O ye sinful souls, had but you known, even you in this your day, the things belonging to your peace!* and suppose that you should see one tear trickling down after another; what? Christ to weep for you, over you? Methinks if you had hearts of stone, it should melt your hearts; surely it is no light matter that makes Christ weep;

Children weep often, but Wise-men seldom, yet here the wisest of men weeps for them that would not weep for themselves; *O Jerusalem, Jerusalem.*

**SECT. IV. Of Christ's easy Yoak, and light Burthen.**

3. For the easiness of Christ's Yoak, and the lightness of Christ's burden, Christ delivers it in these words, *Take my Yoak upon you and learn of me,—for my Yoak is easy, and my Burthen is light.* See the actings of Christ this year in reference to our souls health. 1. He commissionates his Apostles to call sinners in. 2. He stands ready to receive them if they will but come in. 3. He sweetens the way of Christianity to them when they are come in. Many fears and jealousies are in the hearts of men, of the difficulty, austerity, and severity of Christ's institutions; and therefore to remove that objection, he tells them plainly, there is no such thing, but rather clean contrary, *For my Yoak is easy, and my Burthen is light.*

*My Yoak (i.e.) my Commandments, so the Apostle John gives the interpretation, His Commandments are not grievous. My Yoak is easy; (i.e.) my Commandments are without any inconvenience; the trouble of a Yoak is not the weight, but the uneasiness of it, and Christ speaks suitably, My Yoak is easy, and my Burthen (i.e.) my institutions; the word primarily signifies the freight or balast of a Ship, which cuts through the Waves, as if it had no burden; and without which burden there were no safety in the Ship: 〈 in non-Latin alphabet 〉 , a ferendo, a burden which either is laid upon the shoulder, or rather which is put into a Ship, that it may go steadily and safely. My Burthen is light, the Yoak of the Law was heard, and the Burthen of the Pharisees was heavy, but Christ's Yoak is easy, and his Burthen is light, every way sweet, and pleasant.*

Christian Religion, and the practice of it, are full of sweetness, easiness, and pleasantness; *My Yoak is easy, and my Burthen is light.*

The Prophets prophesying of this, say thus, *Every Valley shall be exalted, and every Mountain and Hill shall be laid low; the crooked shall be made straight, and the rough places plain;* the meaning is, that the ways of Christianity should be levelled and made even; and that all lets and impediments should be removed out of the way; that so we might have a more easy and convenient passage unto Heaven; to the same purpose is that other prophesy, *And an high-way (or causway) shall be there; and a way, a causway, and a way; (that is, a way cast up) Isa. 62.10. and it shall be called the way of holiness, (or a way for the Saints of God, and not for the wicked, Matth. 7.14. The unclean shall not pass over it, but it shall be for those: (or he shall be with them, or be a guide unto them by his Word and Spirit, Isa. 30.21.) The Wayfaring men though fools shall not err therein; Christ's way is so easy that the simplest so conducted by his Word and Spirit shall not miss of it, The meek will he guide in Judgment, and the meek will he teach his way.*

The Apostles are yet more clear; *For this is the love of God, that we keep his Commandments, and his commandments are not grievous. And the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and Death. And now are we delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the letter. Christ*



Jesus came to break off from our necks those two great yokes, the one of Sin, by which we are kept in fetters and prisons; the other of Moses Law, by which we are kept in pupillage and minority; and now Christ having taken off these two, he hath put on a third; he quits us of our burden, but not of our duty; he hath changed the yoke of sin, and the yoke of the Law strictly taken, into the sweetness of his Fatherly Regiment, whose very precepts carry part of their reward in hand, and assurance of Glory afterward.

The reasons of the sweetness, easiness, and pleasantness of Christian Religion, and the practice of it, I shall reduce into these heads.

1. Christian Religion is most rational. If we should look into the best laws that the wisest men in the World ever agreed upon, we shall find that Christ adopted the quintessence of them all into this one Law; the highest pitch of reason is but as a spark, a taper, a lesser light, which is involved and swallowed up in the Body of this great light, that is made up by the Son of Righteousness. Some observe that Christ's discipline is the Breviary of all the wisdom of the Best men, and a fair copy and transcript of his Fathers wisdom; there is nothing in the laws of Christian Religion, but what is the perfective of our Spirits, rare expedient of obeying God, and of doing duty and benefit to all capacities and orders of men. Indeed the Greeks, whom the World admired for their human wisdom, accounted the Preaching of the Gospel foolishness, and thereupon God blasted their wisdom, as it is written, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the Prudent*, 1 Cor. 1.19. the Gospel may be as foolishness unto some, but *unto them which are called—Christ the Power of God, and the wisdom of God.*

2. Christian Religion hath less trouble and slavery in it than sin, or anything that is contrary to it; as for instance; he that propounds to himself to live a low, a pious, an humble and retired life, his main employment is nothing but sitting Religiously quiet, and undisturbed with variety of impertinent affairs; but he that loves the world entertains a thousand businesses, and every business hath a world of employments: how easy a thing is it to restore a pledge? but if a man means to defeat, or to cozen him that trusts him, what a world of arts must he use to make pretences? as first to delay, then to excuse, then to object, then to intricate the business, then to quarrel; and all the way to palliate the crime, and to represent himself an honest man: the ways of sin are crooked, desert, rocky, and uneven ways: the Apocryphal Book of Solomon brings in such men, as if in hell they were speaking this language, *We wearied ourselves in the way of wickedness, yea we have gone through deserts, where there lay no way; but as for the way of the Lord we have not known it.* Wicked men are in thralldom, but *where the Spirit of the Lord is, there is freedom.* O the pains, troubles, expenses that men are at to serve their sensuality! see how the ambitious man riseth early, and goes to bed late; see how he flatters, dissembles, solicits to obtain nothing but a little wind, a puff, a breath of vain men's mouths! see how the covetous man toils, as if he were tied in a gally by the leg with a chain to serve by rowing forever; so I have heard, that *Turks* use some Christians; but this is a thousand times worse servitude, for such a one is in servitude to a more base Creature than a *Turk*, and he lies bound not only by the feet, but also by the hands ears, eyes, heart, and all; only the Christian is at liberty; only Christian Religion and the

practice of it sets men at liberty; *If ye continue in my word, (saith Christ) then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.*

3. Christian Religion is all composed of peace; her ways are the ways of pleasantness, and all her paths are peace, *Prov 17.3.* Christ framed all his Laws in compliance of this design of peace; peace within, and peace at home, and peace abroad; 1. It holds forth a certain Heavenly peace, and tranquility within; *Great peace have they which love thy Law, and nothing shall offend them.* But on the contrary; *The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace saith my God to the wicked:* their passions were never yet mortified; and such passions usually range in wicked men as are most contrary, and demand contrary things; the desire of honor cries *spend here*, but the passion of avarice cries, *hold thy hands*; lost cries, *venture here*; but pride saith, *no such thing, it may turn to thy dishonor*; anger cries, *revenge thyself here*, but ambition says, *it's better to dissemble.* And here is fulfilled that of the Psalmist, *I have seen violence and strife in the City*; the vulgar renders it, *I have seen iniquity and contradiction in the self-same City*: First, Iniquity, for all the demands of these passions are unjust; And, 2. Contradiction, for one passion cries out against another. But now *great peace have they that love thy Law*; for by the aid of Christ and his Grace, their passions are in some sort subdued: and they pass on their life most sweetly and calmly, without any perturbations much troubling their Spirits; they have that *Peace which passeth all understanding, which the World can neither give nor taste of, as Christ affirmeth.*

2. It holds forth peace at home; the Laws of Jesus teach us how to bear with the infirmities of our Relatives, and indeed whosoever obeys the Laws of *Jesus Christ*, he seeks with sweetness to remedy all differences, he throws water upon a spark, he lives sweetly with his Wife, affectionately with his Children, discreetly with his Servants; and they all look upon him as their Guardian, Friend, and Patron; but look upon an angry man, not subject to these Christian Laws, and when he enters upon his threshold, it it gives an alarm to his house, every little accident is the matter of a quarrel, and every quarrel discomposes the peace of the house, and sets it on fire, and no man can tell how far it may burn. O the sweetness, easiness, pleasantness of Christian Religion! where that is embraced and followed, the man is peaceable, and charitable, and just, and loving, and forbearing, and forgiving; and how should there be but content in this blessed Family?

3. It holds out peace abroad, it commands all Offices of kindness, gentleness, love, meekness, humility, lowliness of mind towards others; and such sweet dispositions are usually received with fondness, and all the endearments of the neighbourhood; it prescribes an austere, and yet a sweet deportment; it commands all those labors of love, as to relieve the stranger, to visit the sick, to wash the feet of the poor; it sends us upon charitable embassies, to unclean prisons, nasty dungeons, and in the cause of Christ to lay down our lives one for another; it teacheth us how to return good for evil, kindness for injuries, a soft answer for the rough words of an Enemy; Oh when I think of this, I cannot but think of him who said, *That either that this was not the Christian Religion, or we were not Christians.* For my part I am easily persuaded, that if we would but live according to the discipline of Christian Religion, one of those great plagues that vexeth the world (I mean the plague of war) would be no more;

certainly this was one of the designs of Christianity, that there should be no wars, no jars, no discontents amongst men; and if all men that are called Christians, were indeed charitable, peaceable, just, loving, forbearing one another, and forgiving one another, what sweet peace should we have? how would this world be an Image of Heaven, and of the society of Saints and Angels above in Glory?

4. Christian Religion affords to us all assistances both outward and inward. In some respects, I know the duties of Christianity are hard and heavy; but whatsoever Christ hath imposed as heavy and hard, he hath made it light in aids: I shall show the helps in these particulars. As—

1. The holy Scriptures be our helps; this was the very scope and aim for which the sacred Volume was sent from Heaven, viz. that we might decline from evil, and do good, that we might die to old *Adam*, and live to Christ; that we might crucify sin, and follow Virtue; what are the Scriptures but the Registers of God's Will, the letters of God's Love to invite us to Grace, and to dehort us from vice? O the persuasion, directions and commands of God that we might become holy; and O the dissuasions diversions, threatenings, and terrifying of God that we might fly profaneness!

2. The Ministers of Christ be our helps: thou hast the Scriptures, but it may be thou canst not read, or thou canst not understand the sense and meaning thereof; Christ therefore for thy help hath set up a ministry *for the edifying of the Body of Christ*. These are the watchmen over the house of *Israel* to cry like trumpets, and to blazon the sins of the house of *Israel*; these are the suitors of God and Christ to speak out his good will in thine ears; they call, they cry, they wait, they woo, they *Pray you in Christ's stead, that you will be reconciled unto God*.

3. The lives of Saints be our helps; we have not only Teachers in word, but the Saints in all Ages, as so many Stars, have given us light how to walk in the darkness of this life. The examples of the godly are very drawing, and much for our imitation, and therefore the Psalmist bids us, *Mark the perfect man, and behold the upright, for the end of that man is peace*. O it's a blessed help to a Christian life to read over, much more to mark, and observe the holy and godly lives of the Saints of God; how doth their Zeal condemn our coldness, their diligence our negligence, their watching and prayer, our sluggishness and indevotion? And how are they as spurs to quicken us forwards in our spiritual voyage towards Heaven?

4. Christ's Ordinances be our helpers; as the Word, and Sacraments, and Prayer, and Meditation, and Conference, &c. What are they but Fountains of grace, conduits and conveyances of the blood of Christ? To what end were they instituted, but for the watering of our souls to the increase of grace, and to the supplanting of sin and vice, and all manner of evil?

5. The encouragements of reward be our helps. Now in the practice of Christian Religion there is a double reward. 1. The reward of duty, *In the keeping of thy Commandments there is great reward*; he saith not, *for keeping them*, but *in keeping them there is great reward*, there is a grace, a beauty, an excellency in every gracious acting. 2. The reward according to the duty; to this exercise of Religion Christ hath annexed many sweet and gracious Promises both for this life, and that to come; and these Promises may be used as helps; *He had respect unto the*

*recompense of reward.* To this purpose are the glorious things of Heaven set open before us, that we may have an eye to them, and be encouraged by them. *So run that ye may obtain.*

6. The openings and discoveries of the pains of Hell are as helps to restrain us from sin, and to keep us in the way to Christ. This, some call legal, but Christ in the Gospel tells us of this; in the Gospel we find a description of hell-pains, set out by *weeping, and wailing and gnashing of teeth; by a worm never dying, and a fire never going out;* Oh when I think of those unquenchable flames, those remediless torments, without hope of recovery, remission, or mitigation; when I think of that privation and loss of the sight of God's face, prepared only for those that serve him in holiness, how should I but look about me, and prepare for my reckoning? Nay how easy should I think any pains in comparison? Some persons in affrightment have been seen to carry burdens, and to leap ditches, and climb walls, which their natural power could never have done; and if we understood the sadness of a cursed eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, if we continue in sin, it would be able to create fears greater than a sudden fire, or a mid-night alarm.

7. A principle of love (wheresoever it is planted) is our help; be the Yoak never so uneasy, yet love will make it light; Solomon compares the estate of the Church to a chariot, and it is described to have *Pillars of Silver, and a Bottom of Gold, and a Covering of Purple, the midst thereof being paved with Love;* a strange expression, that the midst of a Chariot should be paved with love; but 'tis plain, the Chariots wherein Christ carries his people up and down in the World, and brings them to himself, is such a Chariot as the midst thereof is paved with love; in this case if there were neither Heaven, nor Hell, yet a soul would be in the duties of Christianity. I remember how Ivo, Bishop of Chartres, meeting a grave Matron on the way with fire in one hand, and water in the other, he asked her what those symbols meant? and what she meant to do with her fire and water? she answered, *My purpose is with the fire to burn Paradise, and with the water to quench the flames of Hell, that men may serve God* (said she) *without the incentives of hope and fear, and purely for the love of God, and Jesus Christ.* Surely it was an high expression; for my part I dare not separate those things which God hath joined together; only this I say, that where true love is, there is an excellent help in our way Heaven-wards.

8. The Angels be our helps; *They are ministering spirits, sent forth to minister for them who shall be heirs of Salvation,* Heb. 1.14. and the kind of their ministration is excellently set forth by the Psalmist, *They shall keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone,* Psal. 91.11, 12. in this place the Angels are compared to Nurses that have a charge over weak Children to keep them and guard them; so the Angels do all the offices of a Nurse, or Mother; they keep us, guard us, instruct us, admonish us, correct us, comfort us, preserve us from evil, and provoke us to good.

9. The Motions, Inspirations, blessed Influences of the Spirit of Christ be our helps; many a time the Spirit cries, and calls on our hearts, saying, *This is the way walk therein:* as the evil Spirit, or Devil in wicked men is continually moving, and inclining them to all evil thoughts, affections, and desires; so the good Spirit of God in good men doth incline, and move them to good thoughts, good affections, good actions; and hence they are said *to be led by the Spirit;*

there are indeed several acts of the Spirit, as sometimes, there is a breathing or stirring; sometimes a quickening, or enlivening; sometimes a powerful effectual inclining, or bending of our hearts unto good things; now in some of these works the Spirit is most-what, for in the progress of sanctification, we need a continual help, and influence, from God's holy Spirit; and when we obey these conducts, we are said to *walk in the Spirit*; and as all these are helps in the ways of Christianity, so by these helps and assistance of Christ's Holy Spirit, Christianity is made very easy unto us.

10. The Grace of God is our help; many feeling the strength of corruption cry out with *Paul, O wretched man that I am, who shall deliver me from this body of death? O I find a law in my members warring against the law of my mind*; but they consider not the comfortable saying of Christ to *Paul, My grace is sufficient for thee*; by the assistance of grace *Paul* could do anything; *I can do all things through Christ that strengtheneth me*; yea, *In all these things we are more than conquerors through him that loved us*: the Psalmist hath a notable expression to this purpose, *I will run the way of thy Commandments, when thou shalt enlarge my heart*; this enlargement of heart was by the grace of God; grace is compared to oil: as a dry purse is softened and enlarged by anointing it with Oil, so the heart drawn together by sin, is opened and enlarged by the pouring of grace into it; and if grace be present, then saith *David, I will run the way of thy Commandments*; not *walk*, but *run*; it is an allusion to a Cart-Wheel, which crieth and complaineth under a small burden being dry, but when a little Oil is put into it, it runs merrily, and without noise; and if *David* could say thus in his time, how much more should we that live in these Gospel-times, when grace in greater measure is effused, and poured out? *by the grace of Christ (should we say) we will walk, and run, and fly in the way of his Commandments*.

Well then, is Christian Religion and the practice of it, full of sweetness, easiness, and pleasantness? in the first place for conviction, this may take away the cavils of some men; what is said in way of objection I shall reduce to these particulars.—

1. They object that Christ himself confesseth it to be *a Yoak, and a burden*; but no that we answer with Christ, *his Yoak is easy, and his Burthen is light*. Certainly there are burdens which grieve not the bearers at all, as the burden of feathers upon a Birds back; it is nothing grievous to her, but rather bears her up; and a burden of Gold and Jewels upon a man's back (supposing it the reward of his portage, and the hire of his labor) it is nothing grievous to him, but rather cheers him up. Men, Brethren, and Fathers, if we will but come and close with Christ, the Spirit is given to enable us, and Heaven is promised to encourage us; the one gives power, and the other stirs up our affections, and how then should we complain of pressure? O it is a sweet burden! sweetened by his Grace, and sweetened by his Spirit, and sweetened by a principle of love, *O how I love thy Law?* and sweetened by a principle of delight, *Thy Law is my delight*; and sweetened with a promise of reward, *In the keeping of thy Commandments there is great reward*.

2. They object; we feel no such thing; you tell us of sweetness, easiness, pleasantness; but if we must speak out our own experiences, *O what a weariness is it?— when will the New-moon be gone, that we may sell Corn? and the Sabbath, that we may set forth wheat?* We feel a sweetness in

these present enjoyments of the World, but as for Holiness, Grace, Religion, the Discipline of Christ, we wonder where the sweetness is, we can find no such secret golden Mines in these spiritual diggings.

I answer, 1. This indeed is the speech of carnal and profane men, they feel no sweetness, easiness, pleasantness in God's ways; *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned: but he that is spiritual judgeth or discerneth all things.* Poor souls! till God speak to your hearts you cannot understand this hidden Manna: It is observed that God never sent the pleasant Manna unto *Israel* so long as their Flower and Bread of *Egypt* lasted; so never will you taste how good the Lord is, so long as you doat on sin and vanity.

2. Though you feel not these things for the present, yet in time you may do; yea certainly if you belong to God, in time you will do; O but when? you will say, when? I answer, the first taste of this sweetness is usually at the first taking of Christ's yoke upon us; as Merchants desire us to sell their waters, are content in the first place to let you see, and handle, and taste, thereby to induce you to buy: so Jesus Christ willing (as it were) to part with Heaven, he is content in the first place to impart a certain taste before hand, and to sweeten the ways of goliness unto us; *Behold, I will allure her (saith God) and bring her into the Wilderness, and speak comfortably unto her.* What is it that God means by alluring of his people? I answer, it contains these things. As,—

1. A discovery of the beauty of holiness; when God first effectually calls the soul home to himself, he sets open the beauty of his service; naturally the heart is possessed with much prejudice against the ways of Religion, Oh what a strict rule is this to carnal men, to pull out their right eyes, to cut off their right hands, to hate Father, and Mother, and Wife, and Lands, and Life for the Name of Christ, to cross their own desires, to deny their own selves, to mortify their earthly members, to follow the Lamb through evil report and good report, through afflictions, and persecutions, and manifold temptations whithersoever he goeth, to war with principalities, and powers, and spiritual wickednesses in high places? and hence it is that the Lord is forced to set forth the ways of Christ as beautiful, even under crosses and afflictions; thus when the watchman smote the Church, and wounded her, and took away her veil, yet she still acknowledged Christ (for whose sake she suffered) to be *white and ruddy, the fairest of ten thousands.* Christ sets forth himself and his ways in all the grace, and goodness, and beauty, and sweetness, and loveliness that possibly may be; *q. d.* by these I will allure them that belong unto me.

2. An out-bidding of all the temptations of other Lovers; before Christ come, souls go a whoring from Christ, their hearts are allured by other lovers; the world, the flesh, and the Devil come in, and they proffer Souls such and such contentments; but when Christ comes; he deals with souls in a more Powerful way, and he out-bids all their former lovers, *q. d.* Did their lovers proffer them comfort? I will bid more comfort; Did their lovers proffer gain? I will bid more gain; Did their lovers proffer honor and respect? I will out-bid them in that also. And indeed, then hath the Gospel a true, and full, and gracious work upon the heart, when it yields to the proffers of the Gospel, as finding that all that the World can bid is now

out-bidden; you know, when one comes to offer so much for a commodity, and another out-bids him, he carries it away; so when the World, and lust, and sin proffer to the soul such and such contents, then comes Christ and out-bids all, and so the bargain is made up, and Christ carries the heart away; sinners, it may be as yet you feel none of these things, but in time you may do, and in the mean time you see here is a word for it, *Behold I will allure her, &c.*

3. They object, the Saints themselves feel no such things, for ought appears to the World; whose spirits are more heavy and sad? as it is said of Christ himself, that he never laughed, and as *David* said of himself, *Why art thou cast down O my soul, and why art thou disquieted within me?* So it may be said of some Christians, if they are strict, that they are seldom merry, or pleasant.—

But I answer—1. Christians that keep indeed close to the rule, are for the most part serious, and the word may suppose them, as sad.

2. It may be they are not in their element, in the acts of Religion, and therefore they cannot express their spiritual cheerfulness; a fish cannot delight itself on the Earth, but when it is in the water; a Bird doth not sing on the ground, but when it is got up into the air; God's people cannot rejoice in sin, as drunkards and revellers do; but when their hearts are in Religious exercises, and in communion with God, they are merry and pleasant.

3. It may be they are in such company as may make them sad: the men of the World object against Saints, that they are heavy, and sour, and melancholy men; but in the mean time they consider not that their swearing, revelling, and dishonoring of God hath made them so pensive. Why sinners! your carriage grieves the very Spirit of God, *You grieve God at the heart,* as it is expressed, *Gen. 6.6.* and therefore no wonder if the godly cannot rejoice in your sinful society; you are the cause of their sadness; but admit them once into the company and fellowship of the Saints, and they know how to be joyful.

4. If it be so, that usually they are pensive and sad, it is not because of Religion, but because they are not more Religious; because they find so much want of godliness in their own hearts; this was the cause of *Paul's* heaviness, *O wretched man that I am, who shall deliver me from this body of death?* And yet know, that all these sadnesses are true preparatives to joy; and therefore in the very next words, the Apostle breaks out into that sweet Doxology, *I thank God, through Jesus Christ our Lord.* Never was true sorrow for sin, but it ended in rejoicings, and praises, and thanksgiving to God,

Why then be convinced; Ah deceived souls! say not that God is an hard Master, reaping where he sowed not, and gathering where he strawed not; say not that his ways are tedious, and irksome, and uncomfortable ways; but rather taste, and see, and try how good the Lord is; experience the truth of these words, *My Yoak is easy, and my Burthen is light:* What is lighter than that Burthen, which instead of burthening Cheers up the party on which it is laid? Just like those burdens of *Cinnamon*, that refresh those that carry them through the deep sands of *Arabia.* An holy Divine once endeavoring to convince men of the sweetness and pleasantness of God's ways by his own experiences; *I call H•aven and Earth to Record (saith he) that these*

*things are truths of God; they are not notions, or conceits, but certain realities: Another flies somewhat higher; If men would in earnest (says he) abandon the Devils service, and give up their names to Christ in truth; and try, I dare assure them in the Word of Life and Truth, they would not exchange the saddest hour of all their life afterward, with the prime and flower of all their former sensual pleasures, might they have ten thousand worlds to boot; her ways are ways of pleasure, saith Solomon.*

2. You that are so convinced, I beseech you carry on the work of God sweetly, comfortably, and with delight: the Psalmist says, *Blessed is the man that delights in the Law of the Lord. And Blessed are the undefiled in the way, who walk cheerfully in the Law of the Lord. And blessed is the man that delighteth greatly in his Law.* And it is written upon the heart of Christ, *I delight to do thy will O my God, yea they Law is within my heart;* as God loves a cheerful giver, so a cheerful server; *Come take my Yoak upon you, saith Christ, for my Yoak is easy;* it is not an Iron Yoak of Bondage, but a Chain of heavenly Pearls to adorn your souls.

[Quest. 1] Oh, but how should we carry on the Work, the Yoak, the Duty, the Practice of Piety, and of Religion pleasantly? I answer.

1. Be sure to keep the heart right and upright within; let all we do be in sincerity, and let all we are in respect of the inner man be at peace within; sense and reason can tell us, that according to the tempter within, so there is the relishing of things without; he that acts in sincerity, and hath peace within, can easily go through the duties that are required without, with joy and comfort.

2. Exercise saith in the work and office of the Holy Ghost; I mean that work and office to which the Holy Ghost is designed, by the Father, and the Son, both to help his people, and to be the Comforter of his people. 1. The holy Ghost is designed to help his people; *Likewise the Spirit helpeth our infirmities;* the word in the Original doth properly imply such an help, as when another man of strength and ability steppeth in, to sustain the burden that lieth upon weak shoulders; why, this makes Christ's Burthen light, we do not bear all the weight, for the holy Ghost puts under his shoulder. 2. The Holy Ghost is designed to comfort his People. Christ calls him *the Spirit, the Comforter;* because he brings in a kind of spiritual joy, and spiritual comfort. Mark, it is not a natural, but a spiritual joy; Oh what a vast difference is there betwixt the comforts of a carnal heart, and the comforts of the godly? The one comes from a little meat, or drink, or creature vanity; but the other comes from the exercise of Faith, about the office of the Holy Ghost, who is designed to this work? surely here is the way to carry on duty sweetly, and comfortably, and with delight (*i.e.*) to be in the exercise of faith on the work and office of the Holy Ghost, as he is our Helper and Comforter, 1 *Pet.* 2.9.

3. Understand what is in Christian Religion, and in the practice of it to cause delight. As.—

1. In every duty and gracious acting of it, there is more of the Glory of God, than in the whole frame of Heaven and Earth besides; *Herein is my Father glorified, that you bear much Fruit,* John. 15.8. Oh, if we but thus looked at the profession and practice of Christian Religion, we could not but take pleasure in it.



2. In every duty and gracious acting of it, there is the seed of glory, and eternal life; sometimes there breaks out in the very exercise of duty a joy in the Holy Ghost, a foretaste of Glory; but howsoever there is the seed of Glory; and though the seed of Glory be not seen, but lie as it were under ground dead, and unseen, yet in time it will spring up unto eternal life: why, thus look at the practice of Religion, and it will be sweeter to us than Honey and the Honey-Comb, it will be more precious than Gold, yea than much fine Gold.

But how should we know the difference betwixt the natural pleasantness, and this [Quest. 2] spiritual pleasantness in Religion? I know Christians may put a luster upon the ways of God by their natural pleasantness, and cheerfulness of spirit; but because we speak of a spiritual joy, and comfort, and not of a natural, wherein lies the difference? I answer.—

1. If it be a spiritual pleasantness, it will be serious; *I have said of laughter it is mad, and of mirth what doth it?* There is much lightness and vanity in such breakings out of natural pleasantness, but in spiritual pleasantness all is grave, and sober, and exceeding serious.

2. If it be a spiritual pleasantness, it can stand with repentance, and humiliation, and the fear of God, *rejoice with trembling*, saith the Psalmist; spiritual rejoicing may consist with trembling: *And blessed is the man that feareth the Lord, that delighteth greatly in his Commandments*; the fear of God may consist with these spiritual delights in the Commandments of God.

3. If it be spir••ual pleasantness, it is our strength; *The joy of the Lord is our strength*, saith *Nehemiah*; nothing animates souls more in duties than joy doth; it carries on the soul more fully: it is as oil that causeth the wheels of Christian practice to go on more freely: we may be naturally pleasant, and then coming to spiritual duties our hearts are dead; but if our pleasantness be spiritual, our hearts will be strengthened in the ways of God.

4. If it be a spiritual pleasantness, it will bear up the heart in want of all outward pleasantness; *Although the Fig-Tree shall not Blossome, neither shall fruit be in the Vines, the labor of the Olive shall fail, and the fields shall yield no meat, the Flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation*. When all is dark abroad in the World, the soul in this frame will rejoice in God alone; on the contrary, the soul that hath only a natural pleasantness of Spirit, when affliction comes, it is all amort, and down; I appeal to you that have the most delightful spirits, when you have friends, and means, and all you like, you are jocund and merry; but when affliction comes, how quickly are your spirits down? surely your pleasantness is not spiritual, for if so, it would bear up your hearts joyful in affliction.

And now again *the Passover, a Feast of the Jews was nigh*: our English Annotations on these words can tell us, that this *seems to bethe third Passover after Christ's baptism*. And therefore here I conclude the third year of Christ's Ministry; there is but one year more before Christ's death, to which now I come, and to some passages therein, most observable in reference to our Souls salvation.

#### CHAP. IV.

**SECT. I. Of the fourth Year of *Christ's* Ministry, and generally of his Actings in that Year.**

THIS was the last year of *Christ's* ministry, in which were thousands of passages: The Evangelist *John* relates more of *Christ* this year than in all the former; and if I studied not brevity, we might dwell more on his actings for us this year, than hitherto we have done from the beginning of his ministry. Now it was that he was transfigured; now it was that he instituted that Sacrament called the Lord's Supper; now it was that after supper he made his farewell Sermon, rarely mixed of sadness and joys, and studed with mysteries as with Emeralds; now it was, that after Sermon he blessed his Disciples, and prayed for them, and then having sung an Hymn, he went out into the Mount of *Olives*, where in a Garden he began his sufferings. On these passages I had thought to have enlarged, but I see the Book swells under my hands, and now that I am drawing near *Christ's* sufferings, I shall only touch one point, which hitherto I have pretermitted, and is the most comprehensive of any passage I can touch.

Many Questions are about *the Holiness, or Righteousness, or Obedience of Christ*. As whether it belong to us? And whether it be the matter of our justification? And whether *Christ* was bound to observe the law of works as a Mediator, or only as a mere man? And whether we are not justified by the passive Righteousness of *Christ* only? and seeing now we are discovering *Christ's* actings in reference to our souls salvation, we cannot pass this main business, whereof much relates to *Christ's* life, as well as to his conception, or birth, or death, or sufferings.

**SECT. II. Of the distinctions, or several divisions of *Christ's* Righteousness.**

FOR the better understanding of *Christ's* Righteousness, we usually distinguish, that *Christ's* Righteousness is either that righteousness inherent in him, or performed by him; the righteousness performed by him, is either his fulfilling the Commandments, or his satisfying the curse of the Law. The same distinction is given by others in these terms, *Christ's* Righteousness is either his original conformity, or his active and passive obedience unto the Law: his original conformity, is that gracious inherent disposition in *Christ* from the first instant of his conception, whereby he was habitually conformable to the Law; and this original righteousness answered for our original unrighteousness; his active obedience is his doing of legal obedience unto the command, and his passive obedience is his suffering of punishment due unto us for our sins.—I shall yet a little further enlarge this distinction of the righteousness of *Christ*, and give it in thus; viz. The righteousness of *Christ* is either negative (if I may so speak) or positive; by the negative I understand the absence of all sins and vices, forbidden in the Law; by the positive, I mean both a presence of all virtues, and duties, required to the perfect fulfilling of the Law, as also a voluntary suffering of the penalty, to satisfy the commination and curse of the Law.

1. The negative righteousness is that which we call the innocence of *Christ*: we read often in Scriptures that he was both blameless and spotless. 1. Blameless, free in himself from all imputation of sin; to this purpose *Christ* challenged the *Jews*: *Which of you convinceth me of sin?*

In all his life he was unblameable and unreprouable; and therefore now towards the end of his life he asks the people with whom he had conversed, *Which of you convinceth me of sin?* Spotless, free from all infection of sin; *Peter* calls him a *Lamb without blemish, and without spot;* and *Paul, an high Priest, Holy, Harmless, and undefiled;* one who never did evil, nor spake evil; *he did no sin* (saith the Apostle) *neither was guile found in his mouth;* one who never offended so much as in thought but was absolutely and in all respects < in non-Latin alphabet > ,without all sin.

2. The positive Righteousness of Christ is twofold, his perfect fulfilling of all things commanded, and his perfect satisfying of the punishment threatened: The former is the holiness of Christ; this also is twofold, the holiness of his nature, and the holiness of his life and conversation; the former is that we call his habitual Righteousness, the latter is that we call his actual obedience. And thus much of the distinction of the Righteousness of Christ.

### **SECT. III. Of the Holiness of Christ's Nature.**

NOW in the first place, for the holiness of his Nature, the Psalmist tells us, *Thou art fairer than the Children of men, and grace is poured into thy lips.* Which is all one with that description of Christ by the Spouse, *My beloved is white and ruddy, the chiefest of ten thousands.* As in the fairest beauty, there is a mixture of these two colors, *white and ruddy,* so in Christ there is a gracious mixture, and compound of all the graces of the Spirit; there is in him a sweet temper of gentleness, purity, righteousness, meekness, humility; and what not? *In him are hid all the treasures of Wisdom, and Knowledge;* and I may add, of all other gifts and graces; not a grace but it was in Christ, and that in an higher way than in any Saint in the World; and therefore he is called *fairer than all the children of men.* Observe, *There was more habitual grace in Christ than ever was, or is, or shall be in all the Elect, whether Angels or Men.* He received the Spirit out of measure; there was in him as much as possibly could be in a creature, and more than in all other creatures whatsoever. As the Sun is the Prince of Stars, as the Husband is the head of the Wife, as a Lion is the King of the Beasts, so is this Sun of Righteousness, this Head of the Church, this Lion of the Tribe of *Judah, the chiefest of ten thousands;* if we look at anything in Heaven or Earth, that we observe as eminently fair, by that is the Lord Jesus in respect of his inward beauty set forth in Scriptures, he is *the Sun of Righteousness, the bright Morning-Star, the Light of the World, the Tree of Life, the Lily and the Rose;* fairer than all the Flowers of the Field, than all the precious Stones of the Earth, than all the Lights in the Firmament, than all the Saints and Angels in Heaven.

You will say, What's all this to us; Certainly much every way; the Apostle tells you, *That the Law of the Spirit of Life which is in Jesus Christ, hath freed me from the Law of sin & of Death;* let us enquire into these words, *the law of the Spirit of life;* the Spirit of life is here put for life, as else where, *After three days & an half, the Spirit of life coming from God shall enter into them.* Now life is that whereby a thing acteth and moveth itself, and it is the cause and beginning of action and motion: and this Spirit of life, or life itself, being here applied to Christ, it is that in Christ which is the beginning and cause of all his holy actions; and what was that but his Original holiness, or the holiness of his human Nature? But why is the holiness of Christ's nature called *the Spirit of life?* I answer, 1. Because it was infused into his manhood by the Spirit of

God, *The holy Ghost shall come upon thee—therefore also that holy thing which shall be born of thee, shall be called the Son of God.* 2. Because it is a most exact, and absolute, and perfect holiness; the Scripture-phrase setting out things in perfection or fullness, usually adds the word *Spirit* unto them; as the spirit of pride, the Spirit of truth, and the Spirit of error; so then the meaning of *the Spirit of life* is all one with the most absolute and most perfect purity, and holiness of the nature of Christ. It is briefly, as if the Apostle had said, *the law of the Spirit of life*, or the power of the most absolute and perfect holiness of the nature of Christ, *hath freed me from the law of sin and death*; hath acquitted me from the power of my sinful nature, and from the power of death due to me in respect of my sinful and corrupt nature. We might draw from hence this conclusion, that—*The benefit of Christ's habitual righteousness infused at his first conception, is imputed to believers to their justification.* As the obedience of his life, and the merit of his death, so the Holyness infused at his very conception, hath its influence into our justification: it is by the obedience of his life that we are accounted actually holy, and by the purity of his conception (or habitual grace) that we are accounted personally holy. But I must not stay here; Thus much of the Holiness of Christ's Nature.

#### **SECT. IV. Of the Holiness of Christ's Life.**

2. For the holiness of Christ's life, the Apostle tells us, that *by the obedience of one many shall be made righteous*; here's the obedience of Christ, and its influence on us. 1. The obedience of Christ is that whereby he continued in all things written in the book of the Law to do them: Observe, *Christ's life was a visible commentary on God's Law*, For proof, *Think not that I am come to destroy the Law, or the Prophets (saith Christ) but to fulfil them.* And, *the Father hath not left me alone (saith Christ) for I do always those things that please him.* Hence Christ in Scripture is called *Holy and Just*, and *the Holy One*, Acts 2.27. *The most Holy*, Dan. 9.24. by his actual holiness Christ fulfilled in act every branch of the Law of God; he walked in all the Commandments of God; he performed perfectly both in thought, word, and deed whatsoever the Law of the Lord required.—I do not, cannot limit this obedience of Christ to this last year of his Ministry, for his whole life was a perpetual course of obedience, he was obedient unto death, saith the Apostle 〈 in non-Latin alphabet 〉, *even until his death*; and yet because we read most of his holy actings this year, and that this was the year wherein both his active and passive obedience did most eminently shine, and break forth; the year wherein he drew up all the dispersions of his precepts, and cast them into actions, as into sums total; therefore now I handle it, and I shall make it out by the passages following, only in this one year. As—

1. Now he discovered his charity in feeding the hungry, as at once five thousand men with five Loaves and two Fishes, *John* 6.9, 10, 11. and at another time four thousand men with seven Loaves, and a few small Fishes, *Matth.* 15.32.

2. Now he discovered his self-denial, and contempt of the World, in flying the offers of a Kingdom; when the people were convinced that he was the Messiah from that miracle of feeding five thousand men with five Loaves, presently they would needs make him a King; but he that left his Fathers Kingdom for us, he fled from the offers of a Crown and Kingdom from them, as from an enemy, *When Jesus perceived that they would come and take him by force, to make him a King, he departed again into a Mountain himself alone.*

3. Now he discovered his mercy, in healing the Woman's Daughter that had an unclean spirit; the Woman was a Greek, a *Syrophenician by Nation*; and in that respect Christ called her a *Dog*, and yet Christ gave her the desire of her soul: O the rich mercy of Christ, that he would admit a Dog to his Kingdom! O grace! O mercy! that Christ should black his fair hands in washing foul and defiled Dogs! what a motion of free mercy was this, that Christ should lay his fair, spotless, and chaste love, upon the black, defiled, and whorish souls? O what a favor, that Christ maketh the Leopard and Ethiopian white for Heaven?

4. Now he discovered his bounty, in giving the *Keys of the Kingdom of Heaven* to his Apostles, and to their Successors; this was a power which he had never communicated before; it was a gift greater than the great Charter of Nature, and the Donative of the whole Creation. Indeed at first God gave unto man a *dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattel, and over the Earth; but till now Heaven itself* was never subordinate to human Ministration; herein was the acting of Christ's bounty, he gives unto his Ministers the Keys of Heaven, that *Whatsoever they shall bind on Earth, shall be bound in Heaven, and whatsoever they shall loose on Earth, shall be loosed in Heaven.*

5. Now he discovered his patience, in suffering all injuries; from hence forward to the death of Jesus, we must reckon his days like the Vigils, or Eves of his Passion; for now he began, and often did ingeminate those sad predictions of the usage he should shortly find, that he should be *rejected of the Elders, and chief Priests, and Scribes, and suffer many things at Jerusalem, and be killed, and be raised up the third day*, and in the mean time he suffers both in word and deed; they call him a Glutton, a Drunkard, a Deceiver, a Sinner, a Mad-Man, a Samaritan, and one possessed with a Devil; sometimes they take up stones to stone him, and sometimes they lead him to an Hill, thinking to throw him down headlong, and all this he suffereth with patience; yea with much patience he possesseth his soul.

6. Now he discovered his glory, in being transfigured on the Mount; however the Person of Christ was usually depressed with poverty, disgrace, ignominy; so that neither Jews nor Gentiles, nor the Apostles themselves could at first discern the brightness of his Divinity; yet now Christ gave an excellent probation of that great Glory, which in due time must be revealed to all the Saints; *For taking with him Peter, James and John, he went up into the Mountain to pray, and while he prayed, he was transfigured before them, and his face did shine like the Sun, and his garments were white and glistening, and there appeared talking with him Moses and Elias, speaking of the decease which he should accomplish at Jerusalem;* the embassie of Christ's death was delivered in forms of Glory, that so the excellency of the reward might be represented together with the sharpness of his sufferings. Now if ever, whiles he was upon Earth, was the beauty of Christ seen at height, *Peter* saw it; and was so ravished at the sight, that he talked he knew not what. In respect of this glorious beauty, his face is said to *shine like the Sun*. I cannot think, but his shine exceeded Sun, and Moon, and Stars; but the Sun is the brightest thing we know, and therefore it is spoken to our capacity; Here's one strain of exaltation, though mostly all Christ's life was a state of humiliation; it learns us to be content with, yea to expect most humiliation, little exaltation here; we may have a taste, but no continued comforts till we come to Heaven.

7. Now he discovered his meekness *in riding upon an Ass, and a colt the foal of an Ass*; which was according to the Prophecy, *Behold thy King cometh unto thee meek*; and especially in rebuking the furious, intemperate zeal of *James and John*, who would fain have called for fire from Heaven to have consumed the Inhabitants of a little Village, who refused to give Christ entertainment. Ah, saith Christ, *Ye know not of what spirits ye are of: q. d. you must learn to distinguish the spirit of Christianity, from the spirit of Elias; why, Christ came with a purpose to seek and to save men's lives, and not to destroy them*: it were rashness indeed to slay a man on some light displeasure, whose redemption cost the effusion of the dearest heart-blood of the Son of God. See here the meekness of Christ, in opposition to the fury and anger of his own Disciples.

8. Now he discovered his pity and compassion, in weeping over *Jerusalem*; *And when he was come near, he beheld the City, and wept over it, saying, if thou hadst known, even thou, &c.* We read of *Joseph*, that there was in him such a brotherly and natural compassion, that *his bowels yearned upon his Brethren, and he could not refrain himself before all them that stood by him*: his love was like an hot Furnace: now Jesus Christ hath the same heart and bowels of a man; and I conceive as Christ was a man void of sin, so the acts of natural virtues (as to pity the afflicted, to compassionate the distressed) were stronger in him than possibly they could be in any other man; sin blunteth natural faculties, especially such as incline to laudable and good acts, as to love, and pity, and compassionate, the miserable; in this respect *Joseph* was nothing to Christ; when Christ saw *Jerusalem*, he wept, and wept; his compassion strangled, and enclosed within him, it must needs break out; it may be in some measure it eased Christ's mind, that his bowels of mercy found a vent; we read that pity kept within God's bowels, pains his very heart; so that it must needs come out, *Mine heart is turned within me, my repentings are kindled together.*

9. Now he discovered his humility, in washing his Disciples feet; *Supper being ended, he laid aside his garments, and took a towel, and girded himself, and poured water into a bason, and began to wash his Disciples feet, and to wipe them with the towel wherewith he was girded.* In this ceremony, and in the discourses following he instructs them in the Doctrine of humility; yea, he imprints the lesson in lasting Characters, by making it symbolical. But why would he wash their feet, rather than their hands, or heads? I answer, it is probable on this account, that he might have the opportunity of a more humble posture. See how he lays everything aside, that he might serve his servants; Heaven stoops to Earth, on abiss calls one another, the miseries of man which were next to infinite, are excelled by a mercy equal to the immensity of God. It is storied of one *Guericus*, that upon the consideration of this humility of Christ in washing his Disciples feet, he cried out, *Thou hast overcome me, O Lord, thou hast overcome my pride, this example hath mastered me.*

10. Now he discovered his obedience to his Father, in preaching the Gospel up and down. He foresaw that the night drew on in which no man could work, and therefore now he hastened to do his Fathers business, now he pours out whole Cataracts of holy Lessons; and still the people drew water from this Fountain, which streamed out in continual emanations; he added wave to wave, and line to line, and precept to precept; and at last he gave them his

farewell Sermon, which is the most spiritual and comfortable piece that ever was uttered, it comprehends the intentions of his departure to prepare places for his Saints in Heaven; and in the mean while he would send them the holy Ghost, to supply his room, to furnish them with proportionable comforts, to enable them with gifts, to lead them into all truth, and to abide with them forever. In conclusion of all, he gave them his blessing, and prayed for them, and then having sung an hymn, he goes away and prepares for his sufferings.

2. Hitherto of the obedience of Christ; what was it but *a visible commentary of God's Law?* but now for its influence on us, *By the obedience of one, many shall be made righteous.* Observe, *The righteousness of the Law fulfilled, and fully accomplished in the person of Christ, is as truly ours, if we believe in Christ, as if it were in ourselves, or as if the Law had been fulfilled in our own persons. Thus Christ is the end of the Law (saith the Apostle) for righteousness to everyone that believeth.* Christ hath not only determined, and put an end to the Ceremonial Law, but he is also the end of the moral Law, he hath perfectly in his own person accomplished the Moral Law, and that not for himself, but for righteousness to everyone that truly believes in him. *And God sent his Son— that the righteousness of the Law might be fulfilled in us:* These words *in us*] much trouble Interpreters, for though we believe, yet are we imperfectly holy, how then should the Law be fulfilled in us? But 'tis answered, that the righteousness of the Law is fulfilled in us, not by inhesion, or sanctification, but by imputation, and application; (*i.e.*) in our nature which Christ took upon him; it was in Christ, and is imputed unto us, and so the righteousness of the Law is fulfilled in us. It is well observed of *Beza*, that the Apostle saith not, *That the Righteousness of the Law might be fulfilled by us, or of us, or by any Righteousness inherent in our own persons, but in us because it is to be found in Christ, whose members we are, who walk not after the Flesh, but after the Spirit.* The point is sweet, but I cannot stay on it. In reference to what I have spoken of the righteousness of Christ, habitual and actual, a great controversy is risen in our days; of which in the next Section.

**SECT. V. Of the great controversy, whether we are not justified by the passive righteousness of Christ only, without any consideration had to the righteousness of Christ either inherent in him, or performed by him.**

FOR my part I am for the negative, upon these well known grounds.

[Argu. 1] 1. By what alone the Law is not fully satisfied, by that alone we are not justified; but by the passive obedience of Christ alone, the Law is not fully satisfied, therefore by his passive obedience only we are not justified. Thus far I grant that the Law is fully satisfied by his passive obedience in respect of the penalty therein threatened, but not in respect of the Commandment for the obtaining of the blessedness therein promised; and the righteousness of the Law is thus described, that *the man which doth these things shall live by them.*

Against this are divers exceptions of the Adversaries. As, 1. That the Law is satisfied either by doing that which is commanded, or by suffering the punishment which is threatened. *Answ.* It is true in respect of the penal Statutes of men, but not in respect of the Commandments of God, in which there is not only a penalty threatened, but a blessedness promised: if man had continued in his integrity, the Law might have been satisfied by

obedience only; but being fallen into a state of disobedience, two things are necessarily required to the fulfilling of the Law, (*i.e.*) the bearing of the penalty, and the performing of the Command; the one to escape Hell, and the other to obtain Heaven. 2. They except that whosoever are freed from Hell, are also admitted to Heaven. *Answ.* The reason thereof is because Christ who did bear the punishment to free us from Hell, did also fulfil the Commands to bring us to Heaven; but howsoever these two benefits of Christ do always concur in the party justified, as the causes thereof concurred in Christ, who not only did both obey and suffer, but in obeying suffered, and in suffering obeyed; yet both the causes between themselves, and the effects between themselves, are carefully to be distinguished; for as it is one thing to obey the Commandment, and another thing to suffer the punishment; so it is one thing to be freed from Hell by Christ his suffering the penalty, and another thing to be intitled to Heaven, by Christ his fulfilling the Commandments. 3. They except, that God is a most free Agent, and therefore he may if he will, justify men by the passive righteousness of Christ only, without fulfilling of the Law. *Answ.* What God may do, if he will, I will not dispute; but sure I am, that he justifieth men according to his will revealed in his Word; and there we find, that as we are justified from our sins by the Blood of Christ, so also we are made just by the active (though not only by the active) obedience of Christ; *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. And if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life:* by his life which he lived before his death, and by his life which he lived, and doth live after his death; by the acts of his life before his death meritoriously, and by the acts of his life after his death (as by his resurrection, ascension, session, and intercession) effectually. *Christ is made unto us of God* (saith the Apostle) *both redemption and righteousness:* redemption to deliver us from sin; and righteousness to bring in everlasting righteousness. 4. They except, that if we are justified by Christ his fulfilling the Law, then we are justified by a legal righteousness, but we are not justified by a legal righteousness, but by such a righteousness as without the Law is revealed in the Gospel. *Answ.* The same righteousness by which we are justified, is both legal and evangelical in divers respects; legal in respect of Christ, who being made under the Law, that he might redeem us who were under the Law, perfectly fulfilled the Law for us; and evangelical in respect of us unto whom his fulfilling of the Law is imputed. And herein stands both the agreement and difference betwixt the Law and the Gospel; the agreement, in that both require the perfect fulfilling of the Law unto justification; the difference, in that the Law requireth perfect obedience to be performed in our own persons; but the Gospel accepts of perfect obedience performed by Christ our surety, and imputed to us; and so it is all one as if it had been performed in our own persons.

2. If Christ by his conformity to the Law fulfilled the Law for us, then are we justified by his habitual and actual righteousness, and not merely by his passive; but Christ by his conformity to the Law, fulfilled the Law for us; for so we read, *He was born for us*, Luke 2.11. *He was made subject to the Law for us*, Gal. 4.4, 5. and *for our sakes he sanctified himself*, John 17.19. and for our sakes he did the Will of God, *Then said I, loe I come to do thy will O God; by the which Will we are sanctified*, Heb. 10.7, 10.



Against this are divers exceptions: As, 1. That Christ obeyed the Law, or conformed to the Law (as need was) for himself, *Christ (say they) as he was a man, was bound to obey the Law for himself.* *Answ.* This Assertion detracts from the merit of his obedience, and from the dignity of his Person. 1. From his merit, for if his obedience were of duty, then it were not meritorious, *Luke 17.10.* and if this be true, then have we no title to Heaven. 2. From the dignity of his Person, as if he needed either to obey for himself, or by his obedience were any way bettered in himself. O that these men would remember that the Person who did obey the Law was, and is, not only man, but God also; Christ fulfilled the Law not only as man, but as God-man, Mediator; and therefore as his blood was *God's blood*, so his obedience was the obedience of God, *Who being in the form of God, thought it no robbery to be equal with God—And being found in fashion as a man, he humbled himself, and became obedient unto death, or until death.* We find him here God-man; and from hence we conclude, that all the legal actions of Christ from his Incarnation to his Passion inclusively, were the actions of Christ God-man, Mediator, and Surety for us in a way of covenant; and consequently they were not performed of duty, nor for himself. 2. They except, that if Christ obeyed the Law for us, that by his obedience we might be justified, then shall not we ourselves need to obey the Law; but the Consequent is absurd, therefore the Antecedent. *Answ.* We need not to obey the Law to that end, that we may be justified thereby, for this is impossible to us by reason of the flesh, and therefore our Savior fulfilled it for us; and yet it follows not but that we may endeavor to obey the Law for other ends; as to glorify God, to obey his Will, to testify our thankfulness, to edify our Brethren, to assure ourselves of our justification, and so to make our calling and election sure: in this Study and Practice of Piety consisteth our new obedience, which we must therefore be careful to perform, though Christ as to justification hath performed it for us. 3. They except, that if Christ by his active obedience fulfilled the Law for us, and that so we are justified from all kind of sin both original and actual, then Christ's suffering was in vain. *Answ.* Christ's active obedience is an essential part of our justification, but not all our justification; the material cause of our justification is the whole course of the active and passive obedience of Christ, together with his original righteousness, or habitual conformity unto the Law; I say *together with his original righteousness*, because many Authors express no more, but only Christ's active and passive obedience; but they are to be understood, as asserting his original righteousness implicitly, the act presupposing the habit. And here observe the difference betwixt the Law in case of innocence, and the Law in case of sin; the Law in case of innocence required only doing, but the Law in case of sin cannot be satisfied without doing and suffering, *Gal. 3.10. Gen. 2.17.* Original justice and active obedience was sufficient to justify man in his innocence, but not to justify man fallen; and therefore we do not separate these, the original, the actual, and the passive righteousness of Christ, as to the matter of justification, but we imply all.

[Argu. 3] 3. We read in Scripture of two parts of justification, *viz.* the absolving of a believing sinner from the guilt of sin, and death; and the accepting of a believing sinner as righteous unto life. The former is wrought by the sufferings of Christ imputed as a full satisfaction for sin, the other by imputation of Christ's perfect obedience, as a sufficient merit of eternal life; by the former we are freed from Hell, by the latter we are entitled to the Kingdom of

Heaven, of them both the Apostle speaks, *We are justified by his blood*, Rom. 5.9. and we are *made righteous by his obedience*, Rom. 5.19.— Our Adversaries deny these two parts of justification, saying that it consists wholly in remission of sin. But we reply in every mutation, though it be but relative, we must of necessity acknowledge two terms, *terminum a quo*, & *terminum ad quem*, the denomination being commonly taken from the latter: as in justification there is a motion or mutation from sin to justice, (from which term justification hath its name) from a state of death and damnation, to a state of life and salvation; but if justification be nothing else but bare remission of sins, then is there in it only a not imputing of sin, but no acceptation as righteous; a freedom from Hell, but no title to Heaven.—They say indeed, that to whom sin is not imputed, to them righteousness is imputed; and we grant that these things do always concur; but yet they are not to be confounded, for they differ in themselves, and in their causes, and in their effects. 1. In themselves; for it is one thing to be acquitted from the guilt of sin, and another thing to be made righteous, as we see daily in the pardon of Malefactors. 2. In their causes, for the remission of sin is to be attributed to Christ's satisfactory sufferings, and acceptation as righteous unto life to Christ's meritorious obedience. 3. In their effects, for by remission of sin we are freed from Hell, and by imputation of Christ's obedience we have right unto Heaven. I will not deny but that to Christ's habitual and actual righteousness is sometimes attributed freedom from Sin and Hell, as in *Rom. 8.2. The Law of the Spirit of life which is in Christ Jesus hath made me free from the Law of Sin and Death*; and on the contrary side to Christ's passive obedience is sometimes attributed a right unto Heaven, as in *Heb. 9.15. That by means of his death,—they which are called might receive the promise of eternal inheritance*; but such places as these, are to be understood by a *Synecdoche*, which puts only one part of Christ's obedience for the whole obedience of Christ. But I must recall myself, my design in this work was not for controversies; I leave that to others; See *Downham, Burgess, Norton, &c.* for my part I am sure I have before me a more edifying work, which is to take a view of this *Jesus*, not only for intellection, but for devotion, and for the stirring up of our affections.

Thus far I have held forth *Jesus* in his life, or during the time of his Ministry, till the last Passover, and now was it that *Jesus knew his hour was come, and that he should depart out of this World unto the Father*; but of that hereafter; our next business is to direct you in the Art or Mystery, how we are to *look unto Jesus* in respect of his Life.

## CHAP. V.

### SECT. I. Of knowing *Jesus*, as carrying on the great work of our Salvation in his Life.

FROM the Object considered, that we may pass to the Act.—

1. Let us *know Jesus*, carrying on the great work of our salvation during his life. We have many Books of the lives of men, of the lives of heathens, of the lives of Christians, and by this we come to know the Generations of old; Oh but above all, read over the Life of *Jesus*, for that is worth thy knowing. To this purpose we have four Evangelists, who in Blessed harmony set forth his life; and to this purpose we have the *Book of the generation of Jesus Christ*. Now these should be read over and over; *Then shall we know* (saith the Prophet) *if we*

*follow on to know the Lord.* Ah my soul! that which thou knowest of Christ already, it is but the least part of what thou art ignorant of; *We know but in part*, saith *Paul* of himself and others; the highest knowledge, which the most illuminate Saints have of Jesus Christ, is but defective and imperfect. Come then, and *follow on to know the Lord*: still inquire after him; imitate the Angels whoever *desire to stoop down, and to pry into* the actings of Christ for us men, and for our Salvation; it is their study, yea it is their delight and recreation; *Paul* seemed to imitate them, when he said, *I determine not to know anything among you, but Jesus Christ*: if there be anything in the world worth the knowing, this it is. And for thy better knowledge that it may not be confused, but distinct; 1. Study over those passages in the first year of Christ's ministry; as the preaching of *John*, the Baptism of Christ, his fasting and temptation in the Wilderness, his first manifestation by his several Witness•s, his whipping of the buyers and sellers out of the Temple. 2. Study over those passages in the second year of Christ's Ministry; as those several Sermons that he Preached; and because his Miracles were as signals of his Sermons, study the several Miracles that he wrought: thou hast but a few Instances in comparison of all his Miracles, and yet how fruit-are they of spiritual instructions? 3. Study over those passages in the third year of Christ's Ministry: as his commissionating his Apostles to call sinners in, his readiness to receive them that would but come in; and his sweetening the ways of Christianity to them that are come in; *For his yoke is easy, and his burden is light*. 4. Study over those passages in the last year of his Ministry; as the holiness of his nature, and the holiness of his Life, which appeared especially in the exercises of his Graces, of Charity, and self-denial, and mercy, and bounty, and meekness, and pity, and humility, and obedience. O what rare matter is here for a Christians study! Some have took such pains in the study of these things, that they have writ large volumes; men have been writing and preaching a thousand six hundredth years of the Life of Christ, and they are writing, and preaching still; O my soul! if thou dost not write, yet study what is written; come with fixed thoughts, and beat thy brains on that blessed subject, that will make thee wise unto Salvation; *Paul* accounted all things but dung, or dogs meat, *for the excellency of the knowledge of Christ Jesus our Lord*; if thou didst truly understand the excellency of this knowledge, thou couldst not but account all things loss in comparison of this one necessary thing.

## **SECT. II. Of Considering Jesus in that Respect.**

2. LET us consider Jesus carrying on the great work of our Salvation during his Life. It is not enough to study and know, but we must muse and meditate, and consider of it, till we bring it to some profitable issue. By meditating on Christ we may feel or find a kind of insensible change, we know not how; as those that stand in the sun for other purposes, they find themselves lightened and heated; so in holy meditation our souls may be altered and changed in a secret insensible way; there is a virtue goes along with a serious meditation; a changing, transforming virtue; and therefore look further, O my soul, have strong apprehensions of all those several passages of the Life of Christ.

1. Consider the Preaching of *John the Baptist*, we talk of strictness, but show me among all the Ministers or Saints of this Age, such a pattern of sanctity and singular austerity; the sum of

his sermons was *repentance, and dereliction of Sin, and bringeth forth fruits worthy of amendment of life*. In the promoting of which Doctrine, he was a severe reprehender of the Pharisees, and Sadducees, and Publicans, and Soldiers, and indeed of all men, but especially of those that remained in their impenitency; for against them he denounced judgment, and fire unquenchable; Oh, he had an excellent zeal, and a vehement Spirit in Preaching; and the Commentary upon all his Sermons was his own life; he was clothed in Camels hair, his meat was locusts and wild honey; he contemned the world, resisted temptations, despised to assume false honors to himself, and in all passages was a rare example of self-denial, and mortification; and by this means he made an excellent, and apt preparation for the Lord's coming. O my Soul, that thou wouldst but sit a while under this Preacher; or that thou wouldst but ruminare, and chew the cud; think over his Sermons of *repentance, and righteousness, and temperance, and of the judgment to come*; and see what influence they have; when Paul preached such a Sermon to Felix, it is said that *he trembled*; a Sermon of the *chaffs burning with unquenchable fire*, is enough to make thy heart tremble, if Powerfully delivered, and affectionately received; but see, what effect doth it work on thy heart and life? dost thou feel in thee a Spirit of mortification? dost thou with the Baptist die to the world? dost thou deny thy will of all its natural sinful desires; dost thou abstain from pleasures, and sensual complacencies, that the Flesh being subdued to the Spirit, both may join in the service of God? dost thou kill the lusts of the flesh, by taking away the fuel and incentives of Lusts? this is the work of meditation; it first employs the understanding in consideration of things, and then the will in the reception of things; and both these in order to Grace and a pious conversation: that meditation which determines in notions, or speculations of knowledge, is like the winter Sun that shines, but warms not: O my Soul, consider: and so long consider on the preaching of this *prodromus*, or forerunner of Christ, till thou feelest this consideration to have some warmth in thy heart, and influence on thy life in order to holiness, self-denial, and mortification.

2. Consider of the Baptism of Christ; he that never sinned was made sin for us, and so it was proper enough for Christ to take upon him the Sacrament of sinners, or of repentance for sin; but especially he was baptized, that in the symbol he might purify our nature, whose stains and guilt he had undertaken. Consider of this, O my soul, and bring it home to thyself, surely every soul that lives the life of Grace, *is born of water, and the Spirit*: and to this purpose Christ, who is our life, went down into the waters of Baptism, that we who descend after him might find the effects of it; as pardon of Sin; adoption into the Covenant of Grace, and holiness of life. Had not Christ been Baptized, what virtue had there been in our Baptism? *As it became him to fulfil all righteousness*, and therefore he must needs be baptized; so he fulfilled it not for himself, but for us; Christ's obedience in fulfilling the Law, is imputed to all that believe unto righteousness, as if themselves had fulfilled; so that he was Baptized for us, and the virtue of his Baptism is derived unto us; O the sweet of this meditation! Christ was Baptized; and when Baptized, the *Heavens were opened, and the Holy Ghost descended*, and a voice from Heaven proclaimed him to be the *Son of God*, and one *in whom the Father was well pleased*; and the same ointment that was cast upon the head of our High Priest, went unto his beard, and thence fell to the borders of his garment; for as Christ our Head felt those effects

in manifestation, so through Christ do we believe the like effects in our very Baptism; the Heavens then (as it were) opened unto us, and the holy Ghost then descended upon us, and then were we consigned to the inheritance of Sons, in whom the Father through his Son is also well pleased. O my soul! what a blessing is there in the Baptism of Christ? and how mayest thou suck and be satisfied, if thou wilt put thy meditation to the right use? the Baptism of Christ is as a field of flowers, wherein is a world of privileges, as justification, adoption, regeneration, sanctification, glorification; O then fix thy soul at least on some of these flowers, and leave them not without carrying some honey away with thee; if thou art in Christ thou art Baptized into his death, and Baptized into his Baptism; thou partakest of the fruit and efficacy both of his death and life, and baptism, and all.

3 Consider the fasting and temptation of Christ in the Wilderness. Now we see what manner of adversary we have, how he fights, how he is resisted, how overcome; in one assault Satan moves Christ to doubt of his Fathers providence; in another to presume on his Fathers protection, and when neither diffidence nor presumption can fasten upon Christ, he shall be tried with honor: and thus he deals with us; if he cannot drive us down to despair, he labors to lift us up to presumption, and if neither of these prevail, then he brings out pleasures, profits, honors, temptations on the right hand, which are indeed most dangerous: O my soul, whilst thou art in this warfare, here's thy condition; temptations, like waves, break one in the neck of another; if the devil was so busy with Christ, how shouldst thou hope to be free? how mayest thou account, that the repulse of one temptation will but invite to another? well, but here's thy comfort, thou hast such a Savior *as was in all things tempted in like sort, yet without sin; how boldly therefore mayst thou go to the Throne of Grace to receive mercy, and to find grace of help in time of need?* Christ was tempted, that he might succor them that are tempted, never art thou tempted O my soul, but Christ is with thee in the temptation; he hath sent his Spirit into thy heart to make intercession for thee there, and he himself is in Heaven, making intercession, and praying for thee there; yea his own experience of temptations hath so wrought it in his heart, that his love and mercy is most of all at work when thou art tempted most. As dear parents are ever tender of their Children, but then especially when they are sick, and weak, and out of frame; so though Christ be always tender of his People, yet then especially when their souls are sick, and under a temptation; O then his bowels yearn over them indeed.

4 Consider Christ's first manifestations by his several Witnesses; we have heard of his Witnesses from Heaven, the Father, Son, and holy Ghost; and of his Witnesses on Earth, the Baptist, his Disciples, and the works that he did in his Fathers Name? and all these Witnesses being lively held forth in the preaching of the Gospel, they are Witnesses to us; even to this day is Christ manifested to us, yea and if we are Christ's, even to this day is Christ manifested within us. O my soul, consider this above all the rest! O it is this manifestation within, that concerns thee most, *because ye are Sons, God hath sent forth the Spirit of his Son into your hearts;* if Christ be not manifested in thy heart by his blessed Spirit, thou art no Son of God; and therefore the Apostles puts thee seriously on this trial, *Examine yourselves whether ye be in the Faith, prove yourselves, know ye not your own selves, how that Jesus Christ in you, except ye be reprobates?* Is Christ manifested in thee? surely this is more than Christ manifested to

thee; the bare history is the manifestation of Christ unto thee, but there's a mystery in the inward manifestation. The Apostle speaking of the Saints, he adds, *To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is, Christ in you the hope of glory.* O the Riches of the Glory of this mystery! consider it, Oh my soul; God might have shut thee up in blindness with the world, or he might only have given thee parts and gifts; or at most he might have enlightened thy reason, to have taken in the outward notions of the Gospel; but hath he revealed Christ in thee? hath he let thee see into the wonders of his Glory; hath he given thee the light of his Glory within? Oh this argues the witness of Christ's Spirit! this only the experimental Christian feels: *Chrysostom* sometimes speaking of the more hidden, and choice principles of Christianity, he useth this phrase, *Sciunt initiati quid dico, those that are initiated or admitted into our mysteries, know what I mean:* so may the Ministers of Christ Preaching of these inward Manifestations, say, *Sciunt initiaty, &c.* it is only the Spiritual man can know these things, for they are spiritually discerned. O my soul, meditate on this until thou feelest God's Spirit working in thy Spirit these inward Gracious, Glorious manifestations. *It is Christ in thee is the hope of Glory.*

5. Consider *Christ's* whipping the buyers and sellers out of the Temple. Sometimes O my soul, thou art in secret; and sometimes thou art in the Assemblies of God's people; and if thou art in duty, wheresoever thou art, consider the especial presence of Christ; and what is that but the presence of his Spirit, and the presence of his Angels? 1. The presence of his Spirit; this we know by his working in us, certainly the Spirit doth not only hover over us, but worketh in us: How in us? I answer by his quickening, feeding, cherishing, healing, mollifying, melting, comforting. In this manner he works in us when we are in Ordinances. Why now is he (I hope) riding with triumph in the midst of the Assembly, now is he in his Chariot, in his Throne, in the hearts of his people, and therefore away, away with all buyers and sellers, out of that Temple of the holy Ghost. —2. The Presence of Christ is the presence of his Angels; as a King is where his Court is, so is Christ the King of Kings especially present where his blessed Angels pitch their Tents. And the presence of Angels is worthy (O my soul) of thy consideration. Certainly they are ministering Spirits, that have a work to do upon thy inward man; I grant the Spirit of Christ can only enlighten the understanding, and determine the will effectually; it is he only can bend, and turn, and form the mind which way soever he pleaseth; but the Angels can speak also to thy spiritual parts, and though the spirit only determine, yet their speaking carries a Power with it.

By way of digression, it is a fine skill to know how the Angels can speak to us, and how we may know when they speak; and how we may discern what is spoken by the immediate inspiration of the spirit, and what by the mediation of the Angels.

1. How do the Angels speak to us? We must conceive if we understand this, first that the Images, or phantasms of things received by the outward senses, are kept, and preserved by the inward senses, as the *species* of sounds, of shapes, or whatsoever else. 2. That the images phantasms so kept, may be so moved by our spirits, or humors, or some extrinsical things, as that they may move the fancy, and provoke it to represent, and conceive such things as neither appear, nor are at that time perceived by any outward sense at all. This appears, 1.

In our ordinary course, as we can sit in the dark, where we hear and see nothing, and yet there we can multiply a fancy in *infinitum*, by an act of our own Will. 2. This appears in our dreams, when though we hear or see nothing, yet the humor can stir up the memory of things, and provoke our fancies to the apprehension of this or that. 3. This appears also in sickness, which altering the body, and the humors, and so troubling the fancy, it begets strange fancies, and makes dreadful and fearful representations unto us: now this we must know, that whatsoever an inferior Power can do, that a superior Power can do much more; whatsoever an act of our own Will, or natural Dreams, or preternatural sickness can do, that the Angels can do most orderly, and efficaciously; they know exactly how the Spirits and humors must be moved, that the images or phantasms may be applied to such and such conceptions or apprehensions, most accommodate and fitted for the knowledge of what truth they would suggest. So that to me here is the difference between the converse of Men and Angels; Men can speak to our understandings by the mediation of our external senses, but Angels go a nearer way to work, and speak to the internals first of all: they do no more but come into the memory (the treasurer of all our phantasms and imaginations) and there make such and such compositions even as they please, and then the understanding takes them off, and reads what is written, without more ado.

2. How may we know when the Angels speak to us? I confess it is an hard question, and easily it cannot be solved; only some conjecture we may have; as in a case of evil; thou art in a way of sin, and near to fall into it, it may be on a sudden thou hearest within thee some contrary whisperings, which also are above the whisperings of a natural conscience, common to the wicked; or in case of good, it may be on a sudden thou hearest within thee some independent, supernatural persuasions, and reasonings to this or that good, or to this or that object, which may more easily lead thee to choose the good: in these cases thou mayest conjecturally think, that these whisperings or motions are of the Angels of God. *Bodin* tells a story of one who desired of God a guidance, and assistance of an Angel; and accordingly he had sensible manifestations of a Spirit that assisted him, and followed him till his death; if in company he spake any unwary words, he was sure to be advertised, and reprov'd for it by a dream in the night; or if he read any Book that was not good, the Angel would strike upon the book, to cause him to leave it.

3. But how should we discern what is spoken by the immediate inspiration of the spirit, and what by the mediation of the Angels? here indeed we are at a stand; and therefore my best resolution is that of *Calvin*, *That in such secrets we should keep one rule of modesty and sobriety; and that we should neither speak, nor think, nor yet desire to know any other thing than such as hath been taught us by God's Word*. I know not any great use there may be of this Question, and therefore I shall not amuse myself in giving any account of it; only these remain as sure truths. 1. That the things communicated to our inward man, (I mean those inward motions, and suggestions to holiness and obedience) are frequently and usually by the administration of Angels. 2. That the same things communicated to our inward man, are ever originally and primarily from the Spirit of Christ; and hence it is that commonly we put them all on that score, we give them all to Christ's Spirit. 3. That 'tis proper to the spirit to enlighten the, understanding and to determine the will effectually; the Angels are but Cisterns, the spirit is

the fountain; the Angels may speak and move us to our duties, but the blessing, the efficacy is of the Spirit, and in this respect we leave to Christ and his Spirit *the all in all*. Well then, O my soul, consider (especially in Church assemblies, and in the enjoyment of Ordinances) the especial presence of Christ, in the presence of his spirit, and in the presence of his Angels: What? dost thou feel any stirrings, actings, movings in thy spirit? dost thou feel any quickening, warming, feeding, cherishing, healing, mollifying, melting, comforting, strengthening in thy inward parts? say then, *Surely the Lord is in this place,—this is none other but the House of God, this is the gate of Heaven*. O here is the Spirit, and here are the Angels ascending, and descending; and therefore avoid Satan! avoid all profane thoughts, and earthly-mindedness! avoid dullness, deadness, drowsiness! avoid looseness, lasciviousness, and all irreverence, *because of the Angels*; and because of the Spirit; and because of the especial presence of Christ which encauses them both.

6. Consider the the Preaching of Christ. O the admirable Sermons of this great Prophet! the Spouse tells us, *His Lips like Lilies dropped sweet smelling Myrrh*, his Doctrine was sweet as the Lilies, and sound as the Myrrh; *His Lipps were like Lilies*, as certain odoriserous Lilies, that cast forth a sweet smelling savor; they were full of Heavenly Grace and sweetness; *Grace*, saith the Psalmist, *was poured into his lips*, and *they dropped sweet-smelling Myrrh*; the nature of this Herb is to keep from putrefaction, as it is sound itself, so it makes other things sound. Error is of a putrifying nature, corrupting, and defiling the soul; but the Doctrine of Christ keeps the soul sound; it is the souls preservative, it keeps the soul free from all corruption and defilement. See here the prophetic office of Christ held forth in similitudes, his lips were ever dropping, distilling, publishing sweet and sound truths.—Read and peruse those Sermons he hath left on record; yea ruminate and meditate on them, in order to piety and an holy life: How sweet was the first Sermon of Christ? *Repent, for the Kingdom of Heaven is at hand*; And how Spiritual was that Sermon of Christ? *Except a man be born again, he cannot see the Kingdom of God*; It may be thou art a Doctor, a Master of *Israel*, thou art a learned Scholar, thou art a man of parts and abilities in other things; it may be thou hast read so long in the Bible, thou hast heard so many, and so many Sermons, &c. but ah! miserable soul, it may be all the work is to do still within; Come, say this Sermon of Christ to thine own soul; *Unless I be born again, I cannot enter into Heaven; born again? O Lord what is that? was ever such a thing done upon me? was ever I cast into the pangs of a new birth? and continued I in those pangs until Christ Jesus was formed in me? are old things done away, and are all things now become new? is the old man, the old lusts, the old conversation quite abandoned and left? are my principles new? my aims and ends new? my life and conversation new?* Thus might I paraphrase on all the Sermons: but I intend brevity; only consider O my soul; as if this Sermon, and all the rest had been preached to thee: Realize Christ standing by thee, and opening his mouth, and teaching thee, thus and thus; surely there is a speaking of Christ from Heaven; *See that ye refuse not him* (saith the Apostle) *that speaketh from Heaven*. And besides, he hath his Ministers here on earth, and they are daily Preaching over these Sermons of Christ, again, and again; they Preach such things as were *first spoken by the Lord himself, they beseech, and pray thee in Christ's stead*. O then, meditate on these things, and give thyself wholly to them, that thy profitting may appear to all.



7. Consider the miracles of Christ in pursuance of the Doctrine delivered in his blessed Sermons. Here's a world of matter to run over; such miracles are done by Christ as never man did before. *Moses* indeed smote the Rock, and the waters gushed out, but he could not turn Water into Wine; *Elisha* raised a Child that was dead, to life, but Jesus raised one who had been dead four days, yea who was buried and corrupted; *Elias* and *Samuel*, and all the Prophets, and the succession of the high Priests in both the Temples, put all together, never did so many, and so great miracles as Jesus did: he turned water into Wine; he healed the Noble-man's Son even at the point of death; he cured the Leaprous by his touch; he made the lame man to walk; and the crooked limbs to become straight; he made habitual diseases, and inveterate, of eighteen years continuance (and once of thirty eight years) to disappear at his speaking, even as darkness at the brightness of the Sun; he fed thousands of People with two small fishes, and five loaves; he cast out Devils, and commanded them whithersoever he pleased; he restored sight to the blind; in a word, he did such miracles as no man else ever did; and the poor blind man proved it by instance of himself. *It was never heard that any man opened the Eyes of one that was born blind.* O my Soul, consider of these miracles, and believe that Doctrine which was ratified with Arguments from above! how shouldst thou but assent to all those mysterious truths which were so strongly confirmed by an Almighty hand?—What? dost thou think a meditation needless in this respect? art thou fully satisfied of the truth of Scriptures? It is well? I hope thou art; and yet who knows how soon thou mayst be put to it by an enemy, or a strong temptation? One can tell us in print, *Some are now talking of a toleration of all Religions; and some desire that the Jews may have a free commerce amongst us:* it is good therefore to be well armed at this point; and the best Argument to prove the verity of the Gospel, next to the inward testimony of the Spirit, is this demonstration, or common place of the miracles of Christ.

8. Consider Christ's ordination of his Apostles. *He chose twelve, whom he Named Apostles:* and what was the office of these Apostles, but to *Go and teach all Nations?* The Gospel was first Preached in Jewry, but afterwards the sound of it came unto us. *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.* *Gildas* affirms plainly, *That Britain received the Gospel in the time of Tiberius, under whom Christ suffered: and that Joseph of Arimathea, after the dispersion of the Jews, was sent of Philip the Apostle from France to Britain, and here remained in this Land all his time.* *Nicephoras* adds, *That Simon Zealots did spread the Gospel Christ to the West Ocean, and brought the same into the Isles of Britain.* Howsoever it was brought hither, of this we are sure; that Christ was first discovered to his Apostles, and from the Apostles was discovered to our fore-Fathers, and from them unto us, and from us will be the discovery to others to the end of the world. O the goodness of God in Christ! What? That *repentance and remission of Sins, should be preached in his Name, beginning at Jerusalem; and afterwards among all Nations?* Of what near concernment, O my soul, is this to thee? What art thou but a sinner of the Gentiles? Understand that term! When the Apostle would express the greatest sinners that the World had, he calls them *Sinners of the Gentiles;* Why? the Gentiles knew not God, the Gentiles were unacquainted with Christ, the Gentiles walked in nothing but sin; O then what a love is this, that God should ever have thought of good will towards thee? surely this is one of *the great mysteries of Godliness, God manifested in the flesh, Justified in the Spirit, seen of Angels,*

*preached unto the Gentiles: What? that sinners, and the worst of sinners, should be made the subjects of the utmost discovery of Christ, and the Gospel of Christ? this is a mystery indeed; had Christ sent his Apostles to proclaim the riches of his Grace to some Jews only, or to some unspotted souls among the Gentiles (if any such were) whose hearts might presently have fallen down before it, this had been something suitable; but, that sinners of the Gentiles, that Children of wrath should be the subject of this great design. O the Mystery! q. d. Go my Apostles into all the Nations of the world; and amongst them all, go into Britain, into that corner of the world England, and there open the mystery of Christ, there preach life, and reconciliation, and redemption, and Glorification to those poor Souls; lay you (or at least some of you) the foundation of the Christian Fath amongst those heathens, those sinners of the Gentiles; and after you, I will raise up some other Ministers of the Gospel to confirm the same: Yea in the last times I will raise up many Worthyes, as Juel, Usher, Downham, Perkins, Hooker, Rogers, Shepherd, Bolton, Ash, Whittaker, &c. who shall be as bright Stars in the Firmament of that Church; and after them I will raise up others to discover this great design to their generations, amongst whom shall live such and such men, such and such women (and herein O my soul think of thyself, and if thou wilt of thine own family and relations) for I owe a good will towards England, it shall be said of England, as sometimes of Zion, out of England the perfection of beauty, hath God shined. O my Soul! how shouldst thou be ravished in this one meditation? what? that Christ should cause the Sun of his Gospel to come into this Zodiac, and that now in these latter times (when the Sun is set in Zion, where it first arose) it should make a Noon with us, and shine more brightly here (for ought I know, or can yet learn) than in any other Nation, Country, Kingdom, throughout all the World? O the depth of the riches both of the wisdom and council of God, how unsearchable are his judgments, and his ways past finding out?*

9. Consider Christ's reception of sinners. He sent forth his Apostles to call them in, and if they would but come, how ready was he to receive them? This was Christ's errand from Heaven, this was the work he came to do; *I came down from Heaven, not to do mine own Will, but the Will of him that sent me; and this is the Fathers Will which hath sent me, that of all which he hath given me I should lose nothing.* He must receive all his Father gives him, but he must lose none; Christ must give an account to God the Father of all which he hath given him, and this will be his account; *Those that thou gavest me I have kept, and none of them is lost.* Ah poor Soul! why shouldst thou despair because of sin? look on Christ as spreading out both his arms to receive thee to him; look on the Gracious Nature and Disposition that is in Christ; look on the Office of Christ, it's an office of saving, and showing mercy, that Christ hath undertaken; it's an Office to receive sinners; yea to *seek, and to save that which was lost;* to bring home straying souls to God; to be the great peace-maker between God and man; to reconcile God to man; and man to God, and so to be the Head, and Husband of his people, Certainly the Devil strangely wrongeth many a poor troubled Soul, that he can bring them to have hard thoughts, and suspicious thoughts of Jesus Christ, how can they more contradict the Office of Christ? how can they more contradict the Gospel-description of Christ, than to think him a destroyer of his Creatures; one that watcheth for their haltings, and one that hath more mind to hurt, than help them? Away, away with all prejudicate opinions! resolve O my soul to throw thyself on him for life and for Salvation; why, if thou wilt but come, he hath

promised freely to make thee welcome; all the day long he stretcheth out his arms, and would fain gather thee, and all others into his sweet embraces.

10. Consider the easiness of his yoke, and the lightness of his burden. Many a one is willing to take Jesus as their Savior, but they are unwilling to take him on his own sweet terms; O they imagine it an hard task, and an heavy burden, *Who may endure it?* it was otherwise with Christ, *I do delight to do thy will O my God;* and 'tis otherwise with Christians, for his *Commandments are not grievous,* saith John; and therefore David calls on others to try this truth, *Oh taste, and see how good the Lord is.* It is said of Master Sanders, that a little before his death and martyrdom he told his Wife, that *he had no riches to leave her, but that treasure of tasting how sweet Christ is to hungry Consciences;* And of that (said he) *as I feel some part, and I would feel more, so I bequeath it unto thee, and to the rest of my beloved in Christ.* O my soul if thou canst but taste, thou wilt find a world of sweetness in Christ's ways; there is sweetness in the Word, *How sweet are thy Words to my taste, yea sweeter than honey to my mouth?* There is sweetness in prayer, hast thou not known the time that thou hast touched the hem of Christ's garment, and tasted of the joys of Heaven in prayer? hast thou not seen heaven cleft, and Christ sitting at God's right Hand? *surely the Lord is Rich to all them that call upon him.* There is sweetness in meditation, some call this very duty, *The Saints pastime, which recreates and perfumes the tired Spirits:* Now O my soul thou art in the exercise of this duty, now thou art in the meditation of *the easiness of Christ's burden,* and of the sweetness of his ways, tell me, is there nothing of Heaven in this meditation? is it sweet? or is it bitter to thy Soul? thou mayest read in Scripture of many admirable effects of meditation, as that it confirms our knowledge; *I have more understanding than all my teachers, for thy Testimonies are my Meditations:* that it inflames our love, *Oh how love I thy Law? it is my Meditation all the day;* that it casts a sweet influence on our lives, *I will Meditate in thy precepts, and have respect unto thy ways;* What? is it thus with thee? canst thou say with David, *My Meditation of him shall be sweet?* And *in the multitude of my thoughts within me, thy Comforts exceedingly delight my soul?* Why then thou hast truly, tasted of God's goodness, thou hast actual discoveries of the sweetness of God's ways; thou hast experienc'd this truth, that *his yoke is easy, and his burden is light;* that *his ways are ways of pleasantness, and all his paths are peace.* Oh if men did but know what ravishing sweetness were in the ways of God, they could not but embrace them, *and esteem one days society with Jesus Christ (as Caracciolus did) better than all the gold in the world*

11. Consider the holiness of Christ's Nature, and the holiness of Christ's Life. 1. For the holiness of his Nature; if thou couldst but clearly see it, what work would it make in thy Breast? Christ's inward beauty would ravish Love out of the Devils, if they had but Grace to see his beauty; yea, he would lead captive all hearts in Hell, if they had but eyes to behold his loveliness. O what a Flower? what a Rose of love and light is the Lord Jesus Christ? *My Beloved is white and ruddy,* said the Spouse, *the chiefest of ten thousands.* Summon before Christ, fair Angels, glorified Spirits, the azure Heavens, the lightsome Stars, all the delicious Flowers, Gardens, Meadows, Forrests, Seas, Mountains, Birds, Beasts, yea and all the Sons of Men, as they should have been in the world of Innocency, and let them all stand in their highest excellency before Jesus Christ, and what are they? the *Saints in Glory now see the face of Christ; (i.e.)* they see all the dignity, beauty, that is in Christ; and they are so taken, with his

sight, that they do nothing else but stare, and gaze, and behold his Face for Ages, and yet they are never satisfied with beholding; suppose they could wear out their eyes at the eye holes in beholding Christ, they should still desire to see more. O this loveliness of Christ ravishes the souls of the glorified; how is it, O my soul, that thou art not taken with this meditation? But, 2. Go from the holiness of his Nature, to the holiness of his Life, it may be that will make deep impressions on thy *spirit*; consider his charity, his self-denial, his contempt of the world, his mercy, his bounty, his meekness, his pity, his humility, his obedience to his Father. A fruitful meditation on these Particulars cannot, cannot but cause some resemblance within, and make thee like Christ. O the wonder that any should disclaim the active obedience of Christ, as to his own Justification! Away, away with these cavils, and consider the obedience of Christ in relation to thyself. *God sent forth his Son made of a woman made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons.* It is a sweet note of Doctor Andrew's, *Christ made under the Law, (i.e.) under the whole Law; the one half of the Law (which is the directive part) he was made under that, and satisfied it by the innocence of his Life, without breaking one jot or tittle of the Law, and so he answers that part, as it might be the principal; the other half of the Law (which is the penalty) he was under that also, and satisfied it by suffering a wrongful death, no way deserved or due by him, and so he answered that part as it might be the forfeiture. But if we come now to ask for whom is all this? it is only for us, that we might be redeemed und adopted; redeemed from all evil, and adopted or interested into all good.* If this be so, O who would for a world of Gold lose the influence, and the benefit of Christ's active obedience? consider of this, O my soul! till thou feelest some virtue to come out of Christ's life into thyself.

### **SECT. III. Of desiring after Jesus in that respect.**

3. Let us *desire after Jesus* carrying on the work of our salvation in his Life: It is not enough to know and consider, but we must *desire*; our meditation of Christ, should draw forth our affections to Christ; and amongst all affections, I place this first of all, *a desire after Christ.*

But what is it in Christ's Life that is so desirable? I answer, every passage or particular named; yea, everything of Christ is desirable (named or un-named) all that concerns Christ in any kind whatsoever (if to the former particulars, I should add a thousand and a thousand more) it is very precious, and excellent, and necessary, and profitable, and comfortable, and therefore desirable: but to put them in order:

1. The meanest things of Christ are desirable things; the very filings of Gold, the dust or sparkles of precious Stones are of real price and value, yea, of much worth; yea, the very Leaves of the Tree of Life are healing; the very Hem of Christ's garment, but even touched, sends forth its virtue: the meanest and worst things of Christ are incomparably to be desired above all things; the dust of *Zion*, the very ground that Christ's feet treadeth on, anything that hath the poorest relation to Jesus Christ, it is desireable for him. Hence we read that one poor woman sought no more of him but to wash Christ's feet, and to kiss them; another woman breaths out these desires after Christ, *If I may but touch the hem of his garment, I shall be whole.* *Mary Magdalene* sought only to have her Arms filled with his dead body: *Joseph of Arimathea* was of the same mind: *O the bloody winding-sheet, together with the dead and torn Body*

of Christ in his arms are most precious and sweet. Christ's Clay is Silver, and his Brass Gold: John the Baptist thinks it an honor to *unloose the Latchets of his shoes*: David, though he was a great Prophet, and appointed to be King over Israel, yet his soul pants thus, *O that I might be so near the Lord, as to be a door-keeper in the house of my God*. Yea, he puts an happiness on the Sparrow and the Swallow, that may build their Nest besides the Lord's Altar.

2. The more considerable actions of Christ are especially desireable. Oh my soul, wouldst thou but run through his Life, and consider some of his more eminent actions, in relation to his Friends, or in relation to his Enemies, what desires would these kindle in thine heart after Christ? 1. To his Friends, he was sweet and indulgent; where there was any beginnings of Grace, he did encourage it: so was the Prophecy, *A bruised reed shall he not break, and smoking flax shall he not quench*: Nay, where was but a representation of Grace, he seemed to accept of it: Thus, when the young man came and said, *What good thing shall I do to inherit eternal life?* he embraced him, and made much of him; *then Jesus beholding him, he loved him*: And so the Scribe which asked him, *which is the first Commandment of all?* in the conclusion Christ told him, *Thou art not far from the Kingdom of God*: He labored to pull him further, in telling him he was not far from Heaven and Glory. And so the *people that fainted for bread of Life, that were scattered abroad as sheep having no shepherd—he was moved with compassion on them*, 〈 in non-Latin alphabet 〉 : he was bowelled in heart, his very bowels were moved within him. 2. To his enemies he was kind and merciful; many a time he discovers himself most of all unto sinners; he was never more familiar with any at first acquaintance, than with the woman of *Samaria* that was an Adulteress; and *Mary*, that had been a sinner, how sweetly did he appear to her at the very first view? how ready was he to receive sinners? how ready to pardon and forgive sinners? how gracious to sinners after the pardon and forgiveness of sin? See it in *Peter*, he never cast him in the teeth with his Apostasy, he never upbraided him with it, he never so much as tells him of it; only he looks upon him: and afterwards, *Lovest thou me? O Peter, lovest thou me? why, Peter lovest thou me?* Often he was wronged and injured by men, but what then? was he all on a heat? did he call for fire down from heaven to destroy them? Indeed his Disciples, being more flesh than spirit, would fain have had it so; but he sweetly replies, *O, you know not what spirits you are of: the Son of man is not come to destroy men's lives, but to save them*. Sometimes we find him shedding tears for those very persons that shed his precious blood: *Oh Jerusalem, Jerusalem, &c.—if thou hadst known, even thou, at least in this thy day, the things belonging to thy peace, &c.* Why O my soul, if thou wouldst but run through such passages as these, how desireable are they? well might they sing in that day in the Land of Judah,—*In the way of thy judgments, O Lord, have we waited for thee, the desire of our soul is to thy name, and to the remembrance of thee.*

3. The ever blessed and holy person of Christ is desireable above all. My Beloved is white and ruddy, the chiefest of ten thousands;—*yea, he is altogether lovely, or desireable*; so *Vatablus* renders it, *Christus est totus desideria, Christ is all desir•s*. If the actions of Christ be desirable, what must himself be? If the parings of his bread be so sweet, what must the great Loaf Christ himself be? Christ is admirable in action and person, but above all, his person is most admirable; no creature in the world yields the like representation of God, as the person of Jesus Christ; *he is the express Image of the person of his Father*; as the print of the Seal on the Wax is the express

image of the Seal itself, so is Christ the highest representation of God; he makes similitude to him, who otherwise is without all similitude. And hence it is that Christ is called the *Standard-bearer of ten thousands*: all excellencies are gathered up in Christ, as Beams in the Sun. Come, poor Soul! thy eyes run to and fro in the world to find Comfort and happiness; thou desirest after worldly Honor, worldly Pleasure, worldly Profits; cast thy eyes back and see Heaven and Earth in one; look if thou wilt at what thy vast thoughts can fancy, not only in this world, but in the world to come; or if thou canst imagine more variety; see that, and infinitely more, shining forth from the person of the Lord Jesus Christ: no wonder if the Saints adore him; no wonder if the Angels stand amazed at him, no wonder if all Creatures veil all their glory to him. Oh what are all things in the world to Jesus Christ? *Paul* compares them together, 〈 in non-Latin alphabet 〉, *all things with this one thing; And I account all things but loss, for the excellency of the knowledge of Christ. And I count all things* surely *all things* is the greatest count that can be cast up; for it includeth all prices, all sums; it takes in, Earth, and Heaven, and all therein, that are but as created things; *q. d.* Nations, and all Nations; Gold, and all Gold; Jewels, and all Jewels; Angels, and all Angels; all these, and every *all* besides all these; what are they in comparison of Christ, but as feathers, dung, shadows, nothing? If there be anything worthy a wish, it is eminently, transcendently, originally in the Lord Jesus Christ; there is no honor, no felicity like that which Christ hath; some are sons, Christ is an only Son; some are Kings, but Christ is King of Kings; some are honorable, none above Angels, Christ is above Angels and Arch-angels: *To which of the Angels said he at any time, thou art my Son, this day have I begotten thee?* Some are wealthy, Christ hath all the sheep on a thousand hills; the very utmost parts of the earth are his; some are beautiful, Christ is the fairest of all the children of men; he is spiritually fair, he is all glorious within; if the beauty of the Angels (which I believe are the beautifullest creatures the world has) should be compared with the beauty of Christ, which consists in the perfection of the divine nature, and in the perfection of his human nature, and in the perfection of the graces of his Spirit, they would be but as lumps of darkness: The brightest Cherub is forced to skreen his face from the dazzling and shining brightness of the glory of Christ. Alas! the Cherubims and Seraphims are but as spangles and twinkling stars in the canopy of Heaven, but Christ is the Sun of righteousness, that at once illuminates and drowns them all.

Come then, cast up thy *desires* after Christ, breath, O my soul, after the enjoyments of this Christ; fling up to heaven some divine ejaculations, *Oh that this Christ were mine! Oh that the actions of Christ, and the person of Christ were mine! Oh that all he said, and all he did, and all he were from top to the were mine! Oh that I had the silver wings of a Dove, that in all my wants I might fly into the bosom of this Christ! Oh that I might be admitted to his person? or if that may not be, Oh that I may but touch the very hem of his Garment. If I must not sit at Table, Oh that I might but gather up the Crumbs! Surely there's Bread enough in my Fathers House; Christ is the Bread of Life; this one Loaf Christ is enough for all the Saints in heaven and earth to feed on; and what must I pine away, and perish with hunger? Oh that I might have one Crum of Christ! Thousands of Instructions dropped from him whiles he was on earth; Oh that some of that food might be my nourishment! Oh that my ways were directed according to his Statutes! many a stream, and wave, and line, and precept flowed from this Fountain, Christ; Oh that I might drink freely of this water of life! He hath proclaimed it in my*

ears, if any man thirst, let him come unto me and drink; Oh that I might come, and find welcome! why sure I thirst, I am extremely a thirst, I feel in me such a burning drought, that either I must drink or die; either the righteousness of Christ, the holiness of Christ, the holiness of his Nature, and the holiness of his Life must be imputed unto me, or farewell happiness in another World; why come, come Lord Jesus, come quickly; Oh I long to see the beauty of thy face! thy glory is said to be an enamouring glory; such is thy beauty, that it steals away my heart after thee, and cannot be satisfied till with Absalom, I see the Kings face; come Christ! or if thou wilt not come, I charge you, O Daughters of Jerusalem, if ye find my beloved, that ye tell him I am sick of Love.

**SECT. IV. Of Hopeing in Jesus in that respect.**

4. LET us hope in Jesus carrying on the great work of our Salvation in his Life. By this hope I mean not a fluctuating, wavering, doubtful hope, but an assured hope; an hope well grounded. The main soul question is, whether Christ's life be mine? whether all those passages of his life be laid open, belong unto me? whether the habitual righteousness, and actual holiness of Christ be imputed to my justification? and what are the grounds and foundations on which my hope is built? The Apostle tells us, that God gives good hopes through Grace; if hope be right and good, it will manifest itself by operations of saving Grace: O look into thy soul! what gracious effects of the life of Christ are there? certainly his life is not without some influence on our spirits, if we be his Members, and he be our Head. The Head we say, communicates life and sense, and motion to his members; and so doth Christ communicate a spiritual life and sense, and motion to his members; O the glorious effects flowing out of Christ's life into a Believers soul! I shall lay down these. As,—

1. If Christ's life be mine, then am I freed from the Law of sin: This was the Apostles evidence; *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death.* Christ's Life is called *the Spirit of Life*, because of its perfection; and this Spirit of Life hath such a power in it, here termed a Law, that it works out in Believers a freedom *from the Law or Power in Sin*. I cannot think, notwithstanding the influence of Christ's life on me, but that sin still sticketh in me, I am still a sinner in respect of the inherency of sin, but I am freed from the power of sin (*i.e.*) from the guilt of sin, as to its condemning power; and from the filth of sin as to its ruling reigning power: *Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof.*—

I grant there is some difference among Divines in their expressions, concerning the sins of God's own people, though they mean one and the self-same thing. Some call them only *sins of infirmity*; and others grant the name of *reigning sins*; but with this limitation, that this is not a total reigning. Sin reigneth as a Tyrant over them, not as a King; at sometimes (as in *David's* case) the will and consent may run along with sin, no actual resistance may be made against sin at all; and yet at the very same time *the seed of God remaineth in them*, though it seem dead; and in God's good time, that very seed will revive again, and throw out the Tyrant; there is not, cannot be that antecedent and consequent consent to sin in the godly, as in the wicked: O my soul, consider this! if the virtue of Christ's life come in, it will take down that sovereign high reign of sin which the wicked suffer, and will not strive against; the flesh indeed may sometimes lust against the Spirit, but it shall not totally prevail or get the upper hand; *Sin*

*shall not have dominion over you.* Sin may tyrannize in me for a time, but it shall not King it in me. Look to this! Doth the power and dominion of Christ's Life throw out of thy heart and life that Kingly power and dominion of my sin? here is one ground of *hope*.

2. If Christ's life be mine, then shall I walk even as he walked; such is the efficacy of Christ's life, that it will work suitableness, and make our life in some sort like his life. The Apostle observes that our communion with Christ works on our very conversations; *he that abideth in him, walks even as he walked:* and to this purpose are all those holy admonitions; *walk in love, as Christ also loved us.—and, I have given you an example, that you should do as I have done unto you.—* And, *as he which hath called you is holy, so be ye holy in all manner of conversation.* Then is Christ's life mine, when my actions refer to him as my Copy, when I transcribe the Original of Christ's life (as it were, to the life. Alas, what am I better to observe in the life of Christ his Charity to his Enemies, his Reprehensions of the Scribes and Pharisees, his subordination to his heavenly Father, his ingenuity towards all men, his effusions of love towards all the Saints, if there be no likeness of all this in my own actions? The Life of Jesus is not described to be like a Picture in a chamber of Pleasure, only for beauty and entertainment of the eye, but like the *Egyptain Hieroglyphicks*, whose very feature is a precept, whose Images converse with men by sense, and signification of excellent discourses; to this purpose, saith *Paul*, *we all with open face, beholding as in a glass, the glory of the Lord, are changed in the same Image from Glory to Glory:* Christ is the Image of his Father, and we are the Images of Christ; Christ is God's Masterpeice, and the most excellent device and work, and frame of heaven that ever was, or ever shall be; now Christ being the top-excellency of all, he is most fit to be the the pattern of all excellencies whatsoever; and therefore he is the Image, the Idea, the Pattern, the Platform of all our sanctification. Come then, O my soul, *look unto Jesus*, and look into thyself; yea, and look and look, till thou art more transformed into his likeness: Is it so that thou art changed into the same image with Christ? took into his disposition as it is set forth in the Gospel? look into his carriage, look into his conversation at home and abroad; and then reflecting on thyself; look there, and tell me, canst thou find in thyself a disposition suitable to his disposition, a carriage suitable to his carriage, a conversation suitable to his conversation? art thou every way like him in thy measure, in Gospel allowance; in some sweet resemblance? why then, here's another ground of hope: O rejoice in it, and bless God for it.

3. If Christ's life be mine, then shall I admire, adore, believe, and obey this Christ. All these were the effects of those several passages in Christ's life respectively. 1. They admire at his Doctrine and Miracles: For his Doctrine; *all bear him witness, and wondered at those gracious words which proceeded out of his mouth:* and for his Miracles; *they wondered, and they glorified the God, the God of Israel:* yea sometimes their admiration was so great, *that they were sore amazed in themselves beyond measure, and wondered.—They were amazed at the mighty Power of God, and they wondered everyone at all things which Jesus did.* 2. And as they admired, so they adored: *there came a Leaper and worshipped him, saying, if thou wilt thou canst make me clean:* and there came a Ruler and worshipped him, saying, *My Daughter is even now dead, come lay thy hand on her, and she shall live;* and *they that were in the Ship came and worshipped, saying, of a truth thou art the Son of God.* The very worshipping of Christ confesseth thus much, that he is the Son of God. 3.



And as they adored, so they believed: *If thou canst believe* (said Christ to the Father of the possessed Child) *all things are possible to him that believeth; and straight way he cried out, and said with tears, Lord, I believe, help thou my unbelief.* And when many of his Disciples fell away, then said Jesus to the twelve, *will ye also go away? Peter answers for the rest, to whom shall we go?—Why Lord, we believe, and are sure that thou art the Christ, the Son of the living God:* not only worshipping of Christ, but believing in Christ is a right acknowledgment that Christ is God.

4. And as they believed, so they obeyed: *ye have obeyed from the heart* (said Paul to the Romans) *that form of Doctrine which was delivered to you;* no sooner Peter and Andrew heard the voice of Christ, *follow me,* but they *left all and followed him:* and no sooner James and John heard the same voice of Christ, *follow me,* but they *left all and followed him;* and no sooner Matthew, sitting at the receipt of custom, heard that voice of Christ, *follow me,* but *he rose and followed him.* Why then *are ye my Disciples indeed* (said Christ to the believing Jews) *if ye continue in my word.* Come then, put thyself, O my soul, to the test; thou hast seen and heard, the wonderful passages of Christ's Life; the Baptism of Christ, the Fasting of Christ, the Temptations of Christ, the Manifestations of Christ; the Doctrine of Christ, the Miracles of Christ, the Holiness of Christ; and is this the issue of all? Dost thou now begin to admire, and adore, and believe, and to obey this Christ? is thy heart warmed? thy affections kindled? Forbs tells us that the word of God hath three degrees of operation in the hearts of his chosen, *first it falleth to men's ears as the sound of many waters, a mighty, great, and confused sound, and which commonly brings neither terror nor joy, but yet a wandering and acknowledgment of a strange force, and more than human power, this is that effect which many felt hearing Christ, when they were astonished at his Doctrine, as teaching with authority; what manner of Doctrine is this? never man spake like this man: the next effect is the voice of thunder, which bringeth not only wonder, but fear also: not only filleth the ears with sound and the heart with astonishment, but moreover shaketh and terrifieth the conscience: the third effect is the sound of harping, while the Word not only ravisheth with admiration, and striketh the Conscience with terror, but also lastly filleth it with sweet peace and joy.* In the present case, give me leave to ask, O my soul, art thou struck into a maze at the mighty Miracles, and divine Doctrine of Jesus Christ? dost thou fall down and worship him as the Lord and thy God? dost thou believe in him, and rely on him for Life and Salvation? dost thou obey him, and follow the Lamb which way soever he goes? dost thou act from Principles of Grace in newness of life, and holiness of conversation? dost thou walk answerably to the commands of Jesus Christ; or at least is there in thee an earnest endeavor so to walk, and is it the sorrow of thy soul, when thou observest thy failings? and dost thou rejoice in spirit when thou art led by the Spirit? why then here's another ground hope, that virtue is gone of Christ's life into thy soul.

4. If Christ's life be mine, then *I live, yet not I, but Christ liveth in me.* Paul speaks out this evidence, *I am crucified with Christ, nevertheless I live, &c.* he conjoins the death of Christ, and the life of Christ in one and the same soul; *q. d.* no man knows the benefit of Christ's death, but he that feels the virtue of Christ's life; there's no assurance of Christ's dying for us, but as we feel Christ living in us; if the power of Christ's death mortify my lusts, then the virtue of Christ's life will quicken my soul: but what means he by this, *I live, yet not I, but Christ liveth in me?* It seems some Paradox; *I live, yet not I:* but a right interpretation reconciles all; as this,

I live to God, and not unto myself; I live to Christ, and not unto the World; I live according to the Will of God, and not after my own lust and fancy; or (as some would have it) I live under grace, and not under the Law. *q. d. Sometimes I lived wholly under the Law, which made me a persecutor of the Church of God, which wrought in me all manner of Concupiscence, and slew me; and then I found myself to be dead in sin: but now I have embraced Christ, and am no more the man I was; now I feel Christ quickening, ruling, guiding, and strengthening me by his Spirit, now I live spiritually and holily, not of myself, but from another:* The very whole of Christians is from Christ; Christ is both Fountain-filling, and Life-quicken; *I live, yet not I, but Christ liveth in me.* Christ's life hath an influence, infusion, transmission into ourselves in reference to spiritual life: Look as the Heavens by an influence into the Earth, do quicken and enliven the Earth, and make all the seeds and roots hidden in the Earth, to revive and put forth themselves; so there is an influence that goes forth from the Sun of Righteousness into the Souls of men, reviving and quickening them, and making them of dead, to become living; and of barren, to become fruitful; *To you shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as the Calves of the Stall.* O my Soul! question thyself in these few particulars; dost thou live to God, and not to thyself? dost thou live to Christ, and not to the World? dost thou derive thy life from Christ? and hath that life of Christ a special influence into thy soul? dost thou feel Christ living in thy understanding and will, in thy imagination and affections, in thy duties and services? 1. In thy understanding, by prizing the knowledge of Christ, by determining to know nothing in comparison of Christ? 2. In thy will, by making thy will free to choose and embrace Christ; and by making his will to rule is thy will? 3. In thy imagination, by thinking upon him with more frequency and delight; by having more high, and honorable, and sweeter apprehensions of Christ than of all the Creatures? 4. In thy affections, by fearing Christ above all earthly powers, and by loving Christ above all earthly persons? 5. In thy duties and services, by doing all thou dost in his Name, by his assistance, and for his glory? why then here's another ground of thy hope, surely thou hast thy part in Christ's Life.

Away, away with all dejecting doubts, and perplexing fears! while Christ was in *Augustine's* eye, he said, *I dare not despond, I know who hath said it, and I dare build upon it; this Anchor of hope thus cast out, and fastening upon Christ, it would be admirably useful when Billows of Temptation beat upon Souls; this Helmet of Hope thus used, would keep off many blows, whereby the comforts of distrustful spirits are many times sadly battered.* O my Soul, look to the grounds of thy hope! if thou findest the power of sin dying in thee, if thou walkest as Christ walked, if thou admirest, adorest, believest, and obeyest thy Christ; if thou livest, and livest not, but in deed, and in truth, it is Christ that lives in thee; why then thou mayest comfortably hope and assure thyself that Christ's habitual righteousness, and actual holiness is imputed to thy justification; thou mayest confidently resolve that every passage of Christ's Life (so far as Legal or Moral) belongs unto thee. What? would ever Christ have come with his power against thy power of sin, if he had not meant to rescue thee? Would Christ ever have set thee a Copy, and have held thy hand and thy heart, to have writ legibly after him, if he had not meant thee for a *Scribe instructed unto the Kingdom of Heaven?* would Christ in his several actings have set himself before thee as the Object of Admiration, Adoration, Belief and

Obedience, if he had not meant to own thee, and to be owned by thee? would Christ ever have come so near to thee, as to have lived in thee, to have been the soul of thy soul, and the life of thy life, the *All* of thy understanding and will, imaginations and affections, duties and services, if he had not purposed to have *saved thee by his life*? Surely it is good that I both hope, and quietly wait for the Salvation of God. I cannot hope in vain if these be the grounds of my hope.

**SECT. V. Of Believing in Jesus in that respect.**

5. LET us *believe in Jesus* carrying on the great work of our Salvation in his Life. Many Souls stand aloof, not daring to make a particular application of Christ, and his Life to themselves; but herein is the property of Faith, it brings all home, and makes use of whatsoever Christ is or does, for himself. To ponder Christ's actions during his Life, and the influence of his actions to all that are his, what is this to me, unless I believe my own part in all this? *Oh I dare not believe* (cries many a poor soul) *is it credible that Jesus Christ the Son of God, the brightness of his Fathers Glory, the express Image of his Fathers Person, should be incarnate for me, and lead such a life upon Earth for my soul? What! to be baptized, to be tempted, to manifest himself in the form of man, to whip the Buyers and Sellers out of his Temple, to preach up and down the Gospel of the Kingdom, to work miracles among men, to send abroad his Apostles with a commission to preach, to invite sinners, to ease the burden of duties, and in a word, to publish the righteousness of his Nature and Life; and all this, and a thousand times more than all this, for my soul? O what am I, or what is my Fathers House? If God should let me live one year in Heaven, it were infinite mercy; but that the God of Heaven should live so many years on Earth, and that all that while he should empty himself, in watching, fasting, praying, preaching for my sake; Oh the depth! Oh the depth! I cannot believe.*

Sweet Soul, be not faithless, but believing; I know it is an hard and difficult thing; but to help on a trembling soul, I shall first direct, and then encourage.

First for direction, let souls be acquainted how to act their Faith on Christ in respect of his Life. The manner of its proceedings I suppose is thus:—

1. Faith must directly go to Christ. Many poor souls humbled for sin, and taken off from their own bottom, they run immediately to the promise of pardon, and close with it, and rest on it, not seeking for, or closing with Christ in the promise; this is a common error among thousands; but we should observe, that the first promise that was given, was not a bare word simply promising pardon, peace, or any other benefit, which God would bestow; but it was a promise of Christ's Person, as overcoming Satan, and purchasing those benefits, *The Seed of the Woman shall bruise the Serpents head*. So, when the Promise was renewed to Abraham, it was not a bare promise of blessedness and forgiveness, but of *that Seed*, that is, *Christ*, Gal. 3.6. in whom that blessedness was conveyed; *In thy Seed shall all the Nations of the Earth be blessed*. So that Abraham's Faith first closed with Christ in the Promise, and therefore he is said to *see Christ's day, and to rejoice* in embracing him. Christ in the first place, and more immediately, is everywhere made the thing which Faith embraceth to salvation, and whom it looks unto and respects, as it makes us righteous in the sight of God. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*—I am

*the resurrection and the life, he that believeth in me, though he were dead, yet shall he live.— And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.—and, Believe on the Lord Jesus Christ, and thou shalt be saved.—And, To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.* And hence it is that Faith is called *the Faith of Christ*, Gal. 2.16. Phil. 3.9. Because Christ is it whom Faith apprehends immediately; and as for the other promises they depend all on this, *Whosoever believeth on him shall receive remission of sins: and he that believeth on the Son of God shall have life everlasting; verily, verily I say unto you, he that believeth on me hath everlasting life.* O remember this in the first place, Faith must go unto Christ; and yet I mean not to Christ, as abstractly and nakedly considered; but to Christ as compass'd with all his Promises, Privileges, Benefits.

2. Faith must go to Christ, as God in the flesh. Some make this the difference of Faiths acting betwixt Believers of the New and Old Testament: Under the Old Testament, when Christ was but in the Promise, and not as then come in the flesh, their Faith had a more usual recourse unto God himself; as for Christ (God-man, man-God) they had not so distinct, but only a confused knowledge of him; and therefore we read not so frequently and usually of their recourse unto him, but only unto God. *O our God, wilt thou not judge them? we know not what to do, but our eyes are upon thee— and, Hear me, O Judah, and ye inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established.—and, The Lord heard this, and was wrath—because they believed not in God, and trusted not in his salvation.* But now under the New Testament, because Christ as Mediator, who was promised, is come, our Faith more usually and immediately addresseth itself unto Christ, as God in the flesh, God dwelling in our nature is made more familiar to our Faith, than the person of the Father, who is merely God: God in the flesh is more distinctly set forth in the New Testament, and so he is more distinctly to be apprehended by the Faith of all Believers: *Ye believe in God* (says Christ to his Disciples, whose faith and opinion of the *Messiah* was till Christ's Resurrection of the same Elevation with that of the Old-Testament-Believers) *Ye believe in God*; but he rests not there, *believe also in me*, make me the object of your trust and salvation, as well as the Father, *believe also in me*, not only so, but believe in the first place on me. One sweetly observes, that when Faith and Repentance came more narrowly to be distinguished by their more immediate objects, it is laid down thus, *Repentance towards God, and Faith towards our Lord Jesus Christ*; not but that God and Christ are objects of both; but that Christ is more immediately the object of Faith, and God is more immediately the object of Repentance; so that we believe in God through believing in Christ first; and we turn to Christ by turning to God first. O remember this! Let our Faith in the more direct and immediate exercise of it be pitch upon Christ as God ◇ the flesh.

3. Faith must go to Christ as God in the flesh, made under the Law: and hence it is that the Apostle joins these together, *God sent his Son made of a woman, made under the Law*: If Christ had been out of the compass of the Law, his being incarnate, and made of a woman, had done us no good. Suppose one in debt, and danger of the Law, to have a Brother of the same flesh and blood, of the same Father and Mother; what will this avail, if that same Brother will not come under the Law (*i.e.*) become his Surety, and undertake for him? It is our case; we

are debtors to God, and there is *an hand-writing against us, and contrary to us*: here is a Bond of the Law which we have forfeited; now what would Christ avail, if he had not come under the Law, if he had not been our Surety, and undertook for us? Our Faith therefore must go to Christ as *made under the Law*, not only taking our nature upon him, but our debt also; our nature as men, and our debt as sinful men: *He hath made himself to become sin for us who knew no sin, (i.e.)* he made him to be handled as a sinner for us under the Law, though he knew no sin on his part, but continued in all things written in the Book of the Law to do them. If Faith be inquisitive, when was Christ made under the Law? I answer, even then when he was circumcised: Thus *Paul* protests, *I testify to every man that he that is circumcised, is a debtor to do the whole Law*. Christ at his Circumcision entered into bond with us, and undertook for us; and therefore then, and not till then, he had his Name given him, *Jesus a Savior*: and from that time he was a debtor *to do the whole Law*. Not only to suffer, but also to do; for he both satisfied the Curse, and fulfilled the Commandments. O remember this! as Christ, and as Christ in the flesh, so Christ in the flesh made under the Law, is principally to be in the eye of our Faith. If we put all together, our first view of Faith is to *look on Christ God in the flesh, made under the Law*.

4. Faith going to Christ as God in the flesh, and as made under the Law, it is principally to look to the end and meaning of Christ, as being God in the flesh, and as fulfilling the Law.

Now if we would know the meaning of Christ in all this, the Apostle tells us of a remote, and of a more immediate end.

1. Of a remote end: *God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons*. This was Christ's meaning, or the remote end of Christ. Alas! we were strangers from the Adoption, and we lay under the Law as men whom sentence had passed on: Now from this latter we are redeemed; he was under the Law, that we might be redeemed from under the Law; nor is that all; but as we are *redeemed*, so are we *adopted the Children of God*: And this end I rather attribute to the Life of Christ, *that we might receive the Adoption (i.e.)* from the estate of Prisoners condemned, that we might be translated into the estate of children adopted. O the mercy of God! whoever heard of a condemned man to be afterwards adopted? would not a condemned Prisoner think himself happy to escape with Life? But the zeal of the Lord of Hosts hath performed this; we are in Christ both pardoned and adopted; and by this means the joy and glory of God's heavenly inheritance is estated upon us: O let our Faith look mainly to this design and plot of Christ! he was made under the Law, yea, and under the directive part of the Law by his life; he fulfilled every jot and title of the Law by his active obedience, that we might be entitled to glory; that we might be adopted to the inheritance of the Saints in glory.

2. For the more immediate end of Christ: the Apostle tells us Christ was made under the Law, or fulfilled all Righteousness, *that the Law might be fulfilled in us*. In Christ's life were we represented, and so this fulfilling of all righteousness is accounted ours; *that the Law might be fulfilled in us*. O my soul, look to this! Herein lies the pith and the marrow of thy Justification: of thyself thou canst do nothing that good is; but Christ fulfilled the Law in thy stead; and if now thou wilt but act, and exercise thy Faith, thou mayst thereby find and feel the virtue

and efficacy of Christ's righteousness and actual obedience, flowing into thy own soul. But here is the question, how should I manage my Faith? or how should I act it to feel Christ's righteousness *my righteousness*? I answer, 1. Thy way is to discover and discern this righteousness of Christ, this holy and perfect life of the Lord Jesus Christ in the whole, and in all the parts of it, as it is laid down in the written Word; Much hath been said of it in those four years of Christ's Ministry, but especially in the last year; I shall say more anon in our conformity unto Christ, whither also thou mayst have recourse. 2. Thy way is to believe and to receive this discovery as sacred and unquestionable in reference to thy own soul, as intended for thee, for thy use and benefit. 3. Thy way is to apprehend, apply, and to improve this discovery according to that judgment and proposal, to those uses, ends, and benefits to which thou believest they were designed. Yea, but there lies the question, how may that be done? I answer,—

1. Setting before thee that discovery (that perfect life of Christ in the whole, and all the parts of it) thou must first endeavor to be deeply humbled for thy great inconformity thereto in whole and in part.

1. Still keeping thy Spirit intent on the Pattern, thou must quicken, provoke and increase thy sluggish and drowsy soul with renewed, redoubled vigilancy, and industry to come up higher towards it, and (if it were possible) completely to it.

3. Yet having the same discovery, rule and copy before thee, thou must exercise faith thereupon, as that which was performed, and is accepted on thy behalf. And so go to God, and there represent, offer, and tender Christ's holy life and active obedience unto him. And that first to fill up the defects of thy utmost endeavor: Secondly, to put a righteousness, price, value, and worth upon what thou dost and attainest to. Thirdly, to make Christ's righteousness thy own, that thou mayest say with the *Psalmist* in way of assurance, *O God my righteousness*. O my soul, if thou wouldest thus live by Faith, or thus act thy Faith on Christ's Life, Christ's Righteousness, Christ's active obedience; what a blessed life wouldest thou live? then mightest thou find and feel Christ's righteousness thy righteousness; I say *thy Righteousness* in respect of its efficacy, but not in respect of its formality; for so sinners would be their own Mediators. But of some of these Particulars I shall speak more largely in our conformity to Christ's holy Life.

2. For encouragements to bring on souls thus to believe on Christ, consider,—

1. The fullness of this Object; Christ's life is full, it is very comprehensive, it contains holiness, and happiness, sanctification, and justification: if Christ's Garments were healing, how much more so main and essential a part of Christ, even the half of Christ as it were? for so is Christ's Life. It is vehemently to be suspected, that the true reason why so much is said of his Death, and so little in comparison of his Life, it is either because we understand not the fullness of his life, or because we are carnal and selfish, affecting freedom from hell, more than holiness on earth; some benefit by Christ, more than conformity to Christ. O come! see the fullness of Christ's life: in reference to our sanctification, was it not an exact model of perfection? a most curious exemplification of God's whole Word? an express Idea,

Image, Representation of the whole mind of God? a full president for all others to walk by, to work by, to live by? and in reference to justification, is not Christ's life the object of Faith and justifying? nay, is not Christ's life the object of justifying faith, as well as Christ's death, resurrection, ascension, session, intercession? The assertors of Christ's active and passive obedience for us, can tell us of two things in the Law intended; one principal, viz. Obedience: and another secondary, viz. malediction upon supposition of disobedience; so that sin being once committed, there must be a double act to justification, the suffering of the Curse, and the fulfilling of Righteousness anew, the one is satisfaction for the injury we have done unto God as our Judge; and the other is a performance of a service which we owe unto God as our Maker. O then how large, and full, and comprehensive is this life of Christ?

2. Consider the excellency, the glory of this Object: Christ's life is glorious, and hence it is that the righteousness of Christ is the most glorious garment that ever the Saints of God did wear. It is *Marlorat's* saying, that *the Church which puts on Christ and his righteousness, is more illustrious than the Air is by the Sun.* John thus sets her out in his Vision; *And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moon under her feet.* I take this to be a lofty Poetical description of Christ's imputed righteousness: imagine a garment were cut out of the Sun, and put upon us, how glorious should we be? O but the righteousness of Christ is much more glorious: No wonder if the Church clothed with the Sun, *tread the Moon under her feet (i.e.)* if she trample on all sublunary things, which are uncertain and changeable as the Moon, *I count all things but dung (saith Paul) that I may win Christ, and be found in him; not having my own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith.* When Paul compares Christ's righteousness with the glory of the world, then is the world but dung. O the glory, O the excellency of the righteousness of Christ!

3. Consider the suitability of this object; Christ's life, and the virtue of it, is most suitable to our condition. Thus I might apply Christ to every condition; if thou art sick, he is a Physician; if thou fearest death, he is the way, the truth, and the life; if thou art hungry, he is the bread of Life; if thou art thirsty, he is the water of Life: But not to insist on these words. It is the daily complaint of the best of Saints, *O my sins! I had thought these sins had been wholly subdued, but now I feel they return upon me again; now I feel the springs in the bottom fill up my soul again; Oh I am weary of myself, and weary of my life, Oh what will become of me?* In this case now Christ's life is most suitable, his righteousness is a continual righteousness; it is not a Cistern, but *Fountain open for thee to wash in; as sin abounds, so grace in this gift of righteousness abounds much more.* Christ's life in this respect, is compared to *changes of Garments:* Thou criest, *O what shall become of me? Oh I feel new sins, and old sins committed afresh;* why but these *changes of garments* will hide all thy sins: if thou art but clothed with the robes of Christ's righteousness, there shall never enter into the Lord's heart one hard thought towards thee of casting thee off, or of taking revenge upon any new occasion or fall into sin. Why here is the blessedness of all those that believe. Oh then believe! Say not, *would Christ be incarnate for me? would he lead such a life on earth for my soul?* Why yes, for thy soul: never speak of thy sins, as if they should be any hindrance of thy Faith. If the wicked that apply this righteousness presumptuously, can say, *Let us sin that grace may abound,* and so they make

no other use of Grace, but to run in debt, and to sin with a license; how much rather mayest thou say on good ground, *Oh let me believe! Oh let me own my portion in this righteousness of Christ! that as my sins have abounded, so my love may abound; that as my sins have been exceeding great, so the Lord may be exceeding sweet; that as my sins continue and increase, so my thankfulness to Christ, and glory in God, and triumph over sin, death, and the grave, may also increase.* Why thus be encouraged to believe thy part in the Lord Jesus Christ.

**SECT. VI. Of Loving Jesus in that respect.**

6. LET us love Jesus, as carrying on the great work of our salvation for us during his Life. Now what is Love but a motion of the Appetite, by which the Soul unites itself to what seems fair unto it? And if so, O what a lovely Object is the Life of Christ? who can read over his Life, who can think over his worthiness, both in his person, relations, actions, and several administrations, and not love him with a singular love? That which set the Daughters of Jerusalem in a posture of seeking after Christ, was that Description of Christ, which the Spouse made of him; *My Beloved is white and ruddy, the chiefest of ten thousands, his head is as the most fine Gold, his Locks are bushy and black as a Raven; his eyes are as the eyes of Doves, by the Rivers of water, washed with milk, and finely set, his cheeks are as a bed of Spices, and sweet flowers; his lips like Lilies dropping sweet smelling myrrh, &c.* By these are intimated unto us the government of Christ, the unsearchable counsels of Christ, the pure nature of Christ, without any impurity or uncleanness; the gracious promises of Christ, the soul saving instructions of Christ, the holy actions and just administrations of Christ, the tender affections, and amiable smilings of Christ, the gracious, inward and wonderful workings of Christ; so that he is altogether lovely, or he is composed of loves; from top to toe there is nothing in Christ, but 'tis most fair and beautiful, lovely and desirable— Now as this Description enflamed the Daughters of Jerusalem; so to act our loves towards the Lord Jesus Christ, take we a copy of the Record of the Spirit in Scriptures; see what they say of Christ; this was his own advice, *Search the Scriptures, for—they are they which testify of me.*

O my soul, much hath been said to persuade thee to Faith; and if now thou believest thy part in those several actings of Christ, why let thy Faith take thee by the hand, and lead thee from one step to another; from his Baptism to his Temptations; from his Temptations to his Manifestations; and so on: Is not here fuel enough for Love to feed upon? Canst thou read the history of Love (for such is the history of Christ's Life) and not be all on a flame? Come, read again! there is nothing in Christ but 'tis lovely, winning, and drawing; as,—

1. When he saw thee full of filth, he goes down into the waters of Baptism, that he might prepare a way for the cleansing of thy defiled and polluted soul.
2. When he saw the Devil ready to swallow thee up, or by his baits to draw and drag thy soul down to hell, he himself enters into the List with the Devil, and he overcomes him, that thou mightest overcome, and triumph with Christ in his Glory.
3. When he saw thee in danger of death through thy own unbelief, for (*except thou sawest in his hands the print of the nails, and put thy finger into the print of the nails; except thou hadst clear manifestations of Christ even to thine own sense, thou wouldest not believe*) he



condescends so far to succor thy weakness, as to manifest himself by several witnesses; three in heaven, and three on earth: yea, he multiplies his three on earth to thousands of thousands; so many were the signs witnessing Christ, that the Disciple which testified of them, could say, *If they should be written everyone, the world could not contain the Books that should be written.*

4. When he saw the buying and selling in the Temple, yea, making Merchandize of the Temple itself, I mean of thy Soul, which is the Temple of the holy Ghost; he steps in to whip out those Buyers and Sellers, those Lusts and Corruptions: O (cries he) *will you sell away your souls for Trash? O what is a man profitted though he gain the whole world, and lose his own Soul?*

5. When he saw thee like the horse and mule, *more brutish than any man, not having the understanding of a man; thou neither learnedst wisdom, nor hadst the knowledge of the most holy;* he came with his instructions, adding line unto line, and precept on precept, *teaching and preaching the Gospel of the Kingdom;* and sealing his truths with many Miracles, that thou mayest believe, *and in believing thou mightest have life through his Name:* and Oh! what is this but to make thee wise unto salvation?

6. When he saw thee a sinner of the Gentiles, a stranger from the common-wealth of *Israel,* and without God in the world, he sent his Apostles and Messengers abroad, and bad them preach the Gospel to thee; *q. d. Go to such a one in the dark corner of the world, an Isle at such a distance from the Nation of the Jews, and set up my Throne amongst that people, open the most precious Cabinet of my Love there; and amongst that People, tell such a Soul, that Jesus Christ came into the world to save sinners, of whom he is one.* O admirable Love!

7. When he saw thee cast down in thyself, and refusing thy own Mercy, crying and saying, *what! is it possible that Jesus Christ should send a Message to such a dead Dog as I am? why the Apostles Commission seems otherwise: Go not into the way of the Gentiles, or into any City of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel. O I am a lost sheep, but not being of the House of Israel; what hope is there that ever I should be found?* He then appeared, and even then he spread his arms wide to receive thy soul; he satisfied thee then of another Commission given to his Apostles; *Go, teach all Nations: And he cried even then, Come unto me thou that art weary and heavy laden with sin, and I will receive thee into my bosom, and give thee rest there.*

8. When he saw thee in suspense, and heard thy complaint, *But if I come, shall I find sweet welcome? I have heard that his ways are narrow and straight; Oh it is an hard passage, and an high ascent up to heaven! Many seek to enter in, but shall not be able: Oh! what shall become of my poor Soul? why then he told thee otherwise; that all his ways were ways of pleasantness, and all his paths peace;* he would give thee his Spirit that should bear the weight, and make all light; he would sweeten the ways of Christianity to thee, that thou shouldest find by experience, that *his yoke was easy, and his burden was light.*

9. When he saw the wretchedness of thy Nature, and original pollution, he took upon him thy Nature, and by this means took away thy original sin. O here is the lovely Object! What is it but the absolute holiness and perfect purity of the Nature of Christ? This is the fairest

Beauty that ever eye beheld; this is that compendium of all Glories: now if Love be a motion and union of the Appetite to what is lovely, how shouldst thou flame forth in loves upon the Lord Jesus Christ? this is rendered as the reason of those sparklings, *Thou art fairer than the children of men.*

10. When he saw thee actually unclean, a transgressor of the Law in thought, word, and deed; then he said, *Lo, I come to do thy will, O God;* and wherefore would he do God's will, but merely on thy behalf?

O my Soul, canst thou read over all these passages of Love, and dost thou not yet cry out, *O stay me, comfort me; for I am sick of Love?* Can a man stand by an hot and fiery furnace, and never be warmed? Oh for an heart in some measure answerable to these Loves! Surely even good natures hate to be in debt for love; and is therein thee (O my soul) neither grace, nor yet good nature? O God forbid! awake! awake thy ardent love towards the Lord Jesus Christ! why thou art rock, and not flesh, if thou beest not wounded with these heavenly darts; Christ loves thee, is not that enough? fervent affection is apt to draw love, where is little or no beauty; and excellent beauty is apt to draw the heart where there is no answer of affection at all; but when these two meet together, what breast can hold against them? See, O my soul, here is the sum of all the particulars thou hast heard, *Christ loves thee, and Christ is lovely;* his heart is set upon thee, who is a thousand times fairer than all the children of men; doth not this double consideration, like a mighty loadstone, snatch thy heart unto it, and almost draw it forth of thy very breast? O sweet Savior, thou couldst say even of thy poor Church (though laboring under many imperfections) *Thou hast ravished my Heart, my Sister, my Spouse, thou hast ravished mine heart with one of thine eyes, with one chain of thy neck; how fair is thy love, my Sister, my Spouse? how much better is thy love than wine, and the smell of thy ointments than all Spices?* Couldst thou, O blessed Savior, be so taken with the incurious and homely features of the Church, and shall not I much more be enamored with thy absolute and divine Beauty? It pleased thee, my Lord, out of thy sweet ravishments of thy heavenly love, to say to thy poor Church, *Turn away thine Eyes from me, for they have overcome me;* but Oh let me say to thee, *Turn thine eyes to me, that they may overcome me; my Lord, I would be thus ravished, I would be overcome; I would be thus out of myself, that I might be all in thee.*

Thus is the Language of true love to Christ; but alas, how dully and flatly do I speak it; O my soul, how art thou out of frame? in creature-communion I usually feel the warm, and vigorous, active, and very strong; but now *thy heart is enditing of a good matter, thou art speaking of the things which thou hast made concerning the King,* thy words do almost freeze between thy lips; how chill and cold art thou in thy converses with Jesus Christ? Oh this puts me in mind of my deserts; surely had Christ's love been but like this faint and feeble love of mine, I had been a damned wretch without all hope: O Christ, I am ashamed, that I love thee so little; I perceive thy loves are great by all those actings in thy life; come blow upon my Garden, persuade me by thy Spirit that I may love thee much; *many sins are forgiven me, O that I may love thee much!*

**SECT. VII. Of Joying in Jesus in that respect.**

7. Let us joy in *Jesus*, as carrying on the great work of our Salvation for us, during his Life. But what is there in Christ's life, or in all the passages of his Life to stir up Joy? I answer, all his life, and all the passages of his life, if rightly applied, are excellent matter for the stirring up of this Affection: indeed the main of the work is in the application of Christ's life; if ever we rejoice spiritually in Christ, we must bring together the object and the faculty; and this Union of the object and the faculty, is usually wrought by contemplation, or by confidence, or by fruition; I shall but a while insist on these, that we may come up at last to rejoice in Christ, yea, if it were possible to rejoice, and again rejoice.

1. Let us contemplate on this life of Christ, let us think of it in our minds; there is a kind of delight in knowing some things speculatively, which we would abhor to know experimentally; and therefore the Devil's first temptation was drawn from the knowledge of evil, as well as good; he knew that the mind of man would receive content in the understanding of that, which in its own nature had no perfection at all; now if there be a delight in the contemplation of evil, how much more in the contemplation of that which is good? And is not the life of Christ, the Graces, the Virtues, the holy Actions, the dear Affections of Jesus Christ to us-ward, good, and very good? Come then, stir up our memories, let us be settled men; let us spend our frequent thoughts upon this blessed Object; the reason we miss of our joys, is, because we are so little in contemplations of our Christ. It is said that *he pities us in our sorrows, but he delights in us, when we delight in him*. Certainly he would have us to delight in him, and to that purpose he way-lays our thoughts, that wheresoever we look, we shall still think on him: O my soul, cast thine eyes which way thou wilt, and thou shalt hardly look on anything, but Christ Jesus hath taken the name of that very thing upon himself. What, is it day? and dost thou behold the Sun? He is called *the Sun of righteousness*: Or, is it night? and dost thou behold the Stars? He is called a Star: *There shall come a Star out of Jacob—out of Jacob shall he come that shall have dominion*. Or, is it Morning? and dost thou behold the morning-star? He is called the *bright morning-star*. Or, is it Noon? and dost thou behold clear light all the world over in thy Hemisphere? He is called *the Light*, and *that Light*, and *that Light that lighteth every man that cometh into the world*. Or, to come a little nearer; if thou lookest on the earth, and takest a view of the Creatures about thee, seest thou the silly sheep? He is called a sheep; *as a sheep before her shearer is dumb, so he openeth not his mouth*: or seest thou a Lamb bleating after the harmless sheep? He is called a Lamb; *Behold the Lamb of God which taketh away the sins of the world*: Seest thou a Shepherd watching over his flock, by day or night? He is called a Shepherd: *I am the good Shepherd, and know my sheep, and am known of mine*: Or seest thou a Fountain, Rivers, Waters? He is called a Fountain: *In that day there shall be a Fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness*: Or seest thou a Tree good for Food, or pleasant to the eye? He is called *the Tree of Life*: and, *as the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons*. Seest thou a Rose, a Lily, any fair Flower in a Garden? He is called a Rose, a Lily: *I am the Rose of Sharon, and the Lily of the Valleys*: or to come a little nearer yet; art thou within doors? *I am the door, by me if any man enter in he shall be saved, and shall go in and out, and shall find pasture*. Art thou adorning thyself, and takest a view of thy Garments? He is called a Garment: *Put ye on the Lord Jesus Christ*. Art thou eating meat, and takest a view on what is on thy Table? He is

called *Bread: The bread of God, true bread from Heaven, the bread of life, the living bread which came down from heaven*. Why thus Christ way-lays our thoughts, that wheresoever we look, we should ever think of Christ—Now these thoughts or contemplations of Christ, are they that bring together the object and the faculty of joy: I cannot think of Christ, or the life of Christ, of Christ preaching, or of Christ preached, but I must rejoice in Christ; as sometimes the Apostle said; *Christ is preached; whether in pretence or truth, I matter not, but that he is preached, I therein do rejoice, yea and will rejoice*.

2. Let us consider in Christ, let us upon good grounds hope our share and interest in the Life of Christ: O this would strengthen our joy, yea fill us with joy unspeakable and glorious; where true joy is, there is first a thinking of the good in our mind; and secondly, an expecting of it in our heart; hence it is that whatsoever doth encourage our hope, the same doth enlarge our delight; the Apostle joines both these together: *Rejoice in hope*: Hope and Joy go both together; if I have but assured hope that Christ's life is mine, I cannot but rejoice therein: on the contrary, if my hope fluctuate, if I am but uncertain, if I look on the influence and benefits of Christ's life as only possibly mine, and no further; then is my comfort but unstable and weak: sometimes we find Christ compared to a rich Store-house: *In him* (saith the Apostle) *are hid all the treasures of wisdom and knowledge*; but alas, what am I richer for all his treasures, if I have no claim thereto, or interest therein? or what can I joy in another's riches, when I myself am *wretched, and miserable, and poor, and blind, and naked*? Look to this, O my soul; peruse again and again thy grounds of hope as afore laid down; do not slightly run them over; thou canst not be too sure of Christ: thou readest in the Gospel this and that passage of thy Jesus, canst thou lay thine hand on every Line, and say *this passage is mine? this Sermon was preached, and this miracle was wrought for me, that I might believe, and that in believing I might have life through his Name*? O then how shouldst thou but rejoice? When *Zacchaeus* in the Sycamore Tree heard but Christ's voice, *Zacchaeus make haste, and come down; for today I must abide in thy house*. O what haste made *Zacchaeus* to receive Christ! he came down hastily, and received him joyfully. This offer of Christ to *Zacchaeus* is thine as well as his, if thy hope be right; *Come down, poor Soul* (saith Christ) *this day must I abide in thy house*. O then what joy should there be in thy heart when Christ comes in, or when thou feelest Christ come in! *The friend of the Bridegroom rejoiceth greatly because of the Bridegroom's voice*; how much more may the Bride herself rejoice.

3. Let us come up to more and more and more fruition of Christ; all other things work our delight but as they look towards this; now in this fruition of Christ are contained these things: first a propriety unto Christ; for as a sick man doth not feel the joy of a sound man's health, so neither doth a stranger to Christ feel the joy of a Believer in Christ; how should he joy in Christ that can make no claim to him in the least degree? But to that we have spoken. Secondly, a possession of Christ; this exceedingly enlargeth our joy. O how sweet was Christ to the Spouse, when she could say, *I am my Beloved's, and my Beloved is mine; he feedeth among the Lilies, q. d.* we have took possession of each other; he is mine through faith, and I am his through love; we are both so knit by an inseparable union, that nothing shall be able to separate us two; *he feedeth among the Lilies*; he refresheth himself and his Saints, by his union and communion with them; many are taken up with the joy and comfort of outward

possessions, but Christ is better than all; in one Christ is comprised every scattered comfort here below: *Christ mine* (saith the soul) *and all mine*. 3. An accommodation of Christ to the soul; and this is it that completes our joy; It is not bare possession of Christ which bringeth real delight; but an applying of Christ unto that end and purpose for which he was appointed: it is not the having of Christ, but the using of Christ, which makes him beneficial. O the usefulness of Christ to all believing Souls! The Scriptures are full of this; as appears by all his Titles in Scripture; he is *our life, our light, our bread, our water, our milk, our wine; his flesh is meat indeed, and his blood is drink indeed*: he is our father, our brother, our friend, our husband, our King, our Priest, our Prophet: he is our justification, our sanctification, our wisdom, our redemption; he is our peace, our mediation, our atonement, our reconciliation, our *all in all*. Alas! I look on myself, and I see I am nothing, I have nothing without Jesus Christ, here's a temptation, I cannot resist it; here's a corruption, I cannot overcome it; here's a persecution, I cannot down with it: well, but Christ is mine, I have interest in Christ, and I have possession of Christ, and I find enough in Christ to supply all my wants; he was set up on purpose to give me grace, and to renew my strength, so that if I make my application to Christ, *I can do all things*, Phil. 4.13. *I can suffer the loss of all things*, Phil. 3.8. I can conquer all things, nay, *in all things be more than a conqueror through him that loves me*, Rom. 8.37. Oh the joy now that this accommodation brings to my soul! I see it is nothing but Christ, and therefore I cannot but rejoice in this Christ, or I must rejoice in nothing at all: Surely *we are the Circumcision which rejoice in Christ Jesus, and have no confidence in the flesh*.

O my soul! where is thy faculty of joy? come bring it to this blessed object, the Lord Jesus Christ: If thou knowest not how, first contemplate on Christ; think on those several passages in his life; those that lived with him, and stood by to see them, it is said of them, that *they all rejoiced for the glorious things that were done by him*. Or if thy heart be so dull and heavy, that this will not raise it up, then look to thy grounds of hope and confidence in Christ: so long as thou doubtst of him, or of thy interest in him, how shouldst thou rejoice or be cheerful in thy spirit? The poor man could not speak it without tears, *Lord, I believe, help thou my unbelief*; a believing unbelief, a wavering, staggering, trembling faith cannot be without some wounds in spirit: O be confident, and this will make thee cheerful; or if yet thou feelest not this affection to stir, aspire to fruition, yea to more and more fruition of Christ, and union with Christ; and to that purpose consider thy propriety to Christ, thy possession of Christ, and the accommodation or usefulness of Christ to thy condition, whatsoever it is. What? will not these things move thy spiritual delight? canst thou not hear Christ say; *All I am is thine, and all I have done is thine, for thy use, and for thy benefit*. And doth not thy heart leap within thee at each word? O my soul, I cannot check thee for thy deadness: it is said, that when *Christ was at the descent of the Mount of Olives, that the whole multitude of the Disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen*. What? a multitude of disciples rejoicing in Christ's acts? and art not thou one amongst the multitude? If thou art a Disciple, rejoice thou: surely it concerns thee as much as them; and therefore rejoice, lift up thy voice in harmony with the rest, *rejoice, and again rejoice*.

**SECT. VIII. Of calling on Jesus in that respect.**

8. Let us *call on Jesus*, or on God the Father in and through Jesus. Thus we read that *looking up to Jesus*, or lifting up the eyes to Jesus, goes also for Prayer in God's Book: *My prayer will I direct to thee* (saith David) *and will look up, and mine eyes fail with looking upwards*. Faith in prayer will often come out at the eye in lieu of another door; our affections will often break out at the window, when the door is closed. Thus *Stephen looked up to Heaven*; he sent a Post, a greedy, pitiful and hungry look up to Jesus Christ out at the window, at the nearest passage, to tell him that a poor friend was coming to him: why thus let us *look up to Jesus* by calling on him; now this calling on him contains Prayer and Praise.

1. We must pray that all these transactions of Jesus during his Life, or during his Ministry upon earth, may be ours; we hope it is so, and we believe it to be so; but for all that, we must pray that it may be so. There is no contradiction betwixt Hope, and Faith, and Prayer, but rather a concatenation: *Lord, I believe, yet help my unbelief*; or, *be it to me according to my Faith, how weak soever*; it will bear that sense.

2. We must praise God for all those passages in Christ's life. Thus did the multitude; *they praised God with a loud voice, for all the mighty works that they had seen; saying, blessed be the King that comes in the name of the Lord, peace in heaven, and glory in the highest!* What (my Soul) hath Christ done all this for thee? was he made under the Law, to redeem thy soul, and adopt thee for his Son, to the inheritance of Heaven? came he down from heaven, and travelled he so many miles on earth, to woo and win thy heart? spent he so many Sermons, and so many Miracles to work thee into Faith? O how shouldest thou bless, and prize, and magnify his Name? how shouldest thou break out into that blessed Hymn, *To him that loved us, and hath made us Kings and Priests unto God, and his Father, to him be Glory and Dominion forever and ever, Amen.*

#### **SECT. IX. Of conforming to Jesus in that respect.**

9. Let us *conform to Jesus*, as he acted for us in his Life. *Looking to Jesus* intends this especially; we must look as one looks to his Pattern; as Mariners at Sea, that they may run a right course, keep an eye on that Ship that bears the Light: so in the Race that is set before us, we must have our eye on Jesus, our blessed Pattern. This must be our constant Query, *Is this the course that Jesus steered?* Or that I may enlarge,—

In this Particular I shall examine these three Queries: 1. Wherein we must conform? 2. Why we must conform? 3. How we must conform to this Life of Jesus?

For the first, wherein we must conform? I answer;

1. Negatively: we must not, cannot conform to Christ in those works proper to his Godhead; as in working Miracles: I deny not but that the works of Miracles were by way of privilege, and temporary dispensation granted to the Apostles, and some others; but this was but for Ministry and Service, not for their Sanctity or Salvation; nor must we conform to Christ in those works of mediation, as in redeeming souls, in satisfying Divine Justice for our sin: *No man can redeem his Brother, nor give to God a ransom for him. There is but one Mediator between God and man, the man Christ Jesus:* Nor must we conform to Christ in those works of his

Government, and influence into his Church; as in dispensing of his Spirit, in quickening of his Word, in subduing of his enemies, in collecting of his Members; all these are personal honors, which belong unto Christ, as he is Head of the Church; and to these works, if we should endeavor to conform, we should Crack our Sinews, dissolve our silver cords, and never the nearer.—Nor need we to conform to Christ in some other Particulars; in his voluntary poverty; *he became poor for our sakes*, 2 Cor. 8.9. In his Ceremonial performances, as in going up to *Jerusalem* at the Feasts; in his perpetual grave deportment; we never read that Jesus laughed; and but once or twice that he rejoiced in spirit. Alas! the declensions of our Natures cannot come up to this Pattern: nor do I look at these passages as any acts of moral obedience at all.

2. Affirmatively, or positively; we must conform to Christ's life.

1. In respect of his Judgment, Will, Affections, Compassions. Look we at his Spirit, observe what mind was in Jesus Christ, and therein do we endeavor to conform: *Let the same mind be in you* (saith the Apostle) *which was in Christ*, Phil. 2.5. And *we have the mind of Christ* (saith the Apostle) 1 Cor. 2.16.

2. In respect of his Virtues, Graces, habitual Holiness. *Learn of me* (saith Christ) *for I am meek and lowly in heart*: Christ was of a meek and gentle Spirit. *I beseech you, by the meekness and gentleness of Christ*, saith Paul. And Christ was of an humble and lowly Spirit. *Being in the form of God, he thought it no robbery to be equal with God; yet he made himself of no reputation, and took upon him the form of a Servant*. I might instance in all other Graces; for he had them all in fullness: *And of his fullness have all we received, Grace for Grace*.

3. In respect of his words, talk, spiritual and heavenly Language. The very Officers of the Priests could say of Christ, *Never man spake like this man*: and sometimes they all wondered at the gracious words which proceeded out of his mouth: He never sinned in word; *neither was guile found in his mouth; who, when he was reviled, reviled not again*: The Apostle speaking thus of Christ, he tells us, that herein *Christ left us an example, that we should follow his steps*.

4. In respect of his Carriage, Conversation, Close-walking with God. The Apostle sets forth Christ as an high Priest, who was *holy, harmless, undefiled, and separate from sinners*; and in like manner, saith Peter, *Ye are a chosen generation, a royal Priesthood, a holy nation, a peculiar people, that ye should show forth the virtues of him, who hath called you out of darkness into his marvelous light*: that ye should show forth the virtue] (i.e.) that in your lives and conversations you should express those graces and virtues which were so eminent and exemplary in Jesus Christ; that you should not only have them, but that you should hold them forth; 〈 in non-Latin alphabet 〉, the word signifies properly to *preach*; so clearly should we express the virtues of Christ, as if our lives were so many Sermons of the life of Christ.

In respect of all his acts, practices, duties of moral obedience; we find in the life of Christ many particular carriages, and acts of obedience to his heavenly Father; whereof some were moral, and some ceremonial: now all these are not for our imitation, but only such moral acts, as concerning which, we have both his pattern and precept. Come, let us mark this one

Rule, and we need no more; *Whatsoever he commanded, and whatsoever he did, of precise Morality, we are therein bound to follow his steps.* I join together his Commands and Deeds, because in those things which he did, but commands not, we need not to conform; but in those things which he both did and commanded, we are bound to follow him; in such a case his Laws and Practice differ, but as a Map and guide, a Law, a Judge, a Rule, and Precedent.

In respect of all these particulars, and especially in respect of Christ's moral obedience, the whole life of Christ was a Discipline, a living, shining, and exemplary precept unto men; and hence it is that we find such names given to him in Scripture, as signifies not only preeminence, but exemplariness; thus he was called a *Prince*, Dan. 9.25. a *Leader*, Isa. 55.4. a *Governor*, Mat. 2.6. a *Captain*, 2.10. a *chief Shepherd*, 1 Pet. 5.4. a *forerunner or conduct into glory*, Heb. 2.20. a *light to the Jews*, Exod. 13.21. a *light to the Gentiles*, Luke 2.3. a *light to every man that entereth into the world*, John 1.9. All which titles, as they declared his dignity, so his exemplariness, that he was the Author and pattern of holiness to his people. And as for all other Saints, though they are imitable, yet with limitation unto him, only so far as they express his life in their conversation: *Be ye followers of me, even as I am of Christ.*

For the second; why we must conform? upon what Motives? I answer, 1. Because Christ hath done and suffered very much to that end and purpose? Sometimes I have wondered why Christ would do so much, and suffer so much as the Evangelists in their histories relate. This I believe, that Jesus was perfect God, and perfect man; and that every action of his life, and but one hour of his Passion and death might have been satisfactory, and enough for the expiation and reconcilment of ten thousand worlds; but now I am answered, that all those instances of holiness, and all those kinds of virtues, and all those degrees of passion, and all that effusion of his blood, was partly on this account, that he might become an example to us, that he might shine to all the ages and generations of the world, and so be a guiding star, and a pillar of fire to them in their journey towards heaven: O my soul, how doth this call on thee to conform to Christ? What? that a smaller expense should be enough to thy justification, and yet that the whole Magazine should not procure thy sanctification? that at a lesser sum of obedience God might have pardoned thy sin, and yet at a greater sum thou wilt not so much as imitate his holiness? In a dark night, if an *Ignis Fatuus* go before thee, thou art so amuzed with that little flame, that thou art apt to follow it, and lose thyself; and wilt thou not follow the glories of the Sun of Righteousness, who by so many instances calls upon thee, and who will guide thee into safety, and secure thee against all imaginable dangers? God forbid! If it had not been for thy imitation, I cannot think that Christ would have lived on earth so many years, to have done so many gracious and meritorious works. O think of this!

2. Because Christ is the best and highest Exemplar of holiness that ever the world ever had: hence we must needs conform to Christ (as the Apostle argues) because *he is the first-born among many Brethren*; the first in every kind is propounded as a pattern of the rest; now Christ is the first-born. Christ is the head of all the predestinate, as the first-born was wont to be the head in all Families. The old saying is, *Regis ad exemplar, &c.* A very deformity was sometimes counted an honor, if it were in imitation of the Prince. It is storied of *Nero*, that



having a wry neck, there was such an ambition in men to follow the Court, that it became the fashion and Gallantry of those times, to hold their necks awry; and shall not Christ, the King of Saints, be much more imitated by his Saints? Christ is *the head of the body, the beginning, the first-born from the dead, in all things he hath the preeminence*; and the rule is general, that, *that which is first and best in any kind, is the rule and measure of all the rest*. Why such is Christ; O then let him be the guide of our life, and of our manners.

3. Because Christ doth not only give us an example, but he doth cherish, succor, and assist us by its easiness, complacency, and proportion to us. Some sweetly observe, that *Christ's piety* (which we must imitate) *was even, constant, unblameable, complying with civil society, without any affrightment of precedent, or without any prodigious instances of actions, greater than the imitation of men*. We are not commanded to imitate a life, whose story tells us of ecstasies in prayer, of abstractions of senses, of extraordinary fastings to the weakening of our spirits, and disabling of all animal operations; no, no; but a life of justice, and temperance, and chastity, and piety, and charity, and devotion; such a life as without which human society cannot be conserved;— And it is very remarkable, that besides the easiness of this imitation, there is a virtue and efficacy in the life of Christ; a merit, and impetration in the several passages of Christ's life, to work out our imitation of him. In the *Bohemian* history it is reported that *Wincelaus* their King, one winters night going to his devotion in a remote Church, his servant *Podavivus*, who waited on his Master, and endeavored to imitate his Masters piety, he began to faint through the violence of the snow, and cold; at last the King commanded him, to follow him, and to set his feet in the same footsteps which his feet should mark, and set down for him; the servant did so, and presently he fancied, or found a cure; thus Christ deals with us; it may be we think our way to Heaven is troublesome, obscure, and full of objection; well, saith Christ, *But mark my footsteps; come on, and tread where I have stood, and you shall find the virtue of my example will make all smooth, and easy; you shall find the comforts of my company, you shall feel the virtue and influence of a perpetual guide*.

4. Because Christ in his Word hath commanded us to follow his steps: *Learn of me, for I am meek and lowly in heart; and ye call me Master, and Lord, and ye say well, for so I am; if I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you*. —Put on therefore bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. —And as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy, for I am holy. —Against this some object, how can we be holy as Christ is holy, first, the thing is impossible; and secondly, if we could, there would be no need of Christ. But I answer to the first; the thing if rightly understood, is not impossible; we are commanded to be holy as Christ is holy, not in respect of equality, as if our holiness must be of the same compass with the holiness of Christ; but in respect of quality, our holiness must be of the same stamp, and truth, as the holiness of Christ; as when the Apostle saith, *That we must love our neighbor as our self*; the meaning is, not that our love to our neighbor should be Mathematically equal to the love of our self, for the Law doth allow of degrees in love, accordingly to the degrees of relation in the thing beloved. *Do good unto all men, specially to those of the household of faith; love*

to a friend may safely be greater than love to a stranger; or love to a wife, or child, may safely be greater than to a friend; yet in all our love to others, it must be of the self same nature, as true, as real, as cordial, as sincere, as solid as that to ourselves; *We must love our neighbor as ourselves (i.e.)* unfeignedly, and without dissimulation.—Again, I answer, to the second, Christ is needful notwithstanding our utmost holiness in two respects. 1. Because we cannot come to full and perfect holiness, and so his grace is requisite to pardon and cover our failings. 2. Because that which we do attain unto, it is not of, or from ourselves, and so his spirit is requisite to strengthen us unto his service. We must be holy as Christ is holy, yet still we must look at the holiness of Christ, as the sun, and root, and fountain; and that our holiness is but as a beam of that sun, but as a branch of that root, but as a stream of that fountain.

For the third, how we must conform to this life? I answer;

1. Let us frame to ourselves some Idea of Christ, let us set before us the life of Christ in the whole, and all the parts of it, as we find it recorded in God's Book. It would be a large picture if I should draw it to the full, but for a taste I shall give it in few lines. Now then setting aside the consideration of Christ as God, or as Mediator, or as Head of his Church.

1. I look at the mind of Christ, at his judgment, will, affections; such as love, joy, delight, and the rest; and especially at the compassions of Jesus Christ. O the dear affections, and compassions which Christ had towards the sons of men! this was his errand from Heaven, and while he was upon the earth he was ever acting it, I mean his pitifulness, I mean his affections, and compassion *in healing broken hearts*; so the Psalmist, *He healeth the broken in heart, and bindeth up their wounds*; it is spoken after the manner of a Surgeon, he had a tender heart towards all broken hearts; he endeavored to put all broken bones into their native place again; nor speak I thus only of him in respect of his office; but as he was man, he had in him such a *mind*, that he could not but compassionate all in misery; O what bowels! what stirrings, and boylings, and wrestlings of a pained heart, touched with sorrow, was ever, upon occasion, in Jesus Christ? peruse these texts, and *Jesus went forth, and saw a great multitude, and he was moved with compassion towards them, and he healed their sick.—And Jesus when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd.—And there came a leper to him, and kneeling down to him, and saying to him, if thou wilt, thou canst make me clean, and Jesus moved with compassion, put forth his hand, and touched him, saying, I will, be thou clean.—Then Jesus called his disciples unto him, and said, I have compassion on the multitude.* And for the two blind men that cried out, *Have mercy on us O Lord, thou son of David*, it is said, that *Jesus stood still,—and he had compassion on them, and touched their eyes.* And the poor prodigal returning, *When he was yet a great way off, his Father saw him, and had compassion, and ran and fell on his neck and kissed him.* How sweet is this last Instance! that our sense of sinful weakness, should be sorrow and pain to the bowels and heart of Jesus Christ! you that are Parents of young Children, let me put the case; if some of you standing in the relation of a Father, should see his Child sweat, and wrestle under an over-load, till his back were almost broken, and that you should hear him cry, *Oh I am gone, I faint, I sink, I die*; would not your bowels be moved to pity? and would not your hands be

stretched out to help? or if some of you standing in the relation of a Mother, should see your sucking Child fallen into a pit, and wrestling with the water, and crying for help, would you not stir, nor be moved in heart, nor run to deliver the Child from being drowned? Surely you would, and yet all this pity and compassion of yours is but as a shadow of the compassions and dear affections that were, and that are in the heart of Jesus Christ; O he had a mind devoid of sin, and therefore it could not but be full of pity, mercy, and tender bowels of compassion.

2. I look at the grace in Christ; O he was full of grace, yea, full of all the graces of the Spirit; *A bundle of Mirrh, is my well-beloved to me:—My Beloved is unto me as a cluster of camphire in the vineyards of Engedi:* a bundle of Myrrh, and a cluster of camphire denote all the graces of the Spirit; as many flowers are bound together in a nosegay, so the variety of the graces of the Spirit, concenter'd in the heart of Jesus Christ, *ex. gr.*

1. In him was meekness, *He cometh unto thee meek:* he had a sweet command and moderation of his anger; he was meek as *Moses*, nay, though *Moses* was very meek, and very meek above all the men that were upon the face of the earth, yet Christ's meekness exceeded *Mose's*, as the body doth exceed the shadow.

2. In him was humility, he saved not the world by his power, but by his humility; in his incarnation, Christ would be humble; and therefore he was born of a poor Virgin, in a common Inn; in his life, his way on earth was a continual lecture of humility; a little before his death he gave such an example of humility as never was the like, *He poured water into a bason, and began to wash the disciples feet.* O ye Apostles, why tremble ye not at the wonderful sight of this so great humility? *Peter*, what dost thou? wilt thou ever yield that this Lord of Majesty should wash thy feet? methinks I hear *Peter*, saying, *What Lord, wilt thou wash my feet? art not thou the Son of the living God? the Creator of the world, the beauty of the heavens; the Paradise of Angels, the Redeemer of men, the brightness of the Fathers glory? and I, what am I, but a worm, a clod of earth, a miserable sinner? and wilt thou notwithstanding all this wash my feet? leave Lord, O leave this base office for thy servants; lay down thy towel, and put on thy apparel again; beware that the heaven, or the Angels of heaven be not ashamed of it, when they shall see that by this ceremony thou set'st them beneath the earth; take heed lest the daughter of King Saul despise thee not, when she shall see thee girded about with this towel, after the manner of a servant, and shall say, that she will not take thee for her beloved, and much less for her God, whom she seeth to attend upon so base an office.* Thus may I imagine *Peter* to bespeak his Master, but he little knew what glory lay hid in this humility of Christ; it was for us, and our example; an humble Christ, to make humble Christians.

3. In him was patience; O when I think of Christ's labors in preaching, weariness in travelling, watchfulness in praying, tears in compassionating, and then I add to all these his submission of Spirit, notwithstanding all the affronts, injuries, and exprobrations of men; how should I but cry out, *O the patience of Christ!* the Apostle tells us that *when he was reviled, he reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously,*—I have already given a touch of these graces in Christ, which now I may set before me.—In him was wisdom, and knowledge, and justice, and mercy, and temperance,

and fortitude, and every virtue, or every grace that possibly I can think of, *A bundle of Myrrh is my Beloved unto me, as a cluster of camphire in the vineyards of Engedi.*

3. I look at the conversation of Christ in word and deed; for his words, they were gracious. Not an idle word ever came out of the lips of Christ; himself tells us that *of every idle word we must give an account*; O then how free was Christ of every idle word? he knew the times and seasons when to speak, and when to be silent; he weighed every word with every Circumstance, time, and place, and manner, and matter; *There's a time to keep silence, and a time to speak*, said Solomon, when he returned again to his wisdom; and hence we read that sometimes Jesus being accused, *he held his peace*; and *when he was accused of the chief Priests and Elders, he answered nothing*; but other whiles he pours out whole Cataracts of holy instructions; he takes occasion of vines, of stones, of water, and sheep, to speak a word in season; he is still discoursing of the matters of the Kingdom of Heaven; and he speaks such words as give grace unto all the hearers round about him; so for his deeds and actions they were full of grace and goodness; the Apostle Peter gives him this character (which I look upon as a little description of Christ's life) *who went about doing good*; it was his meat and drink to do all the good he could; it was as natural to him to do good, as it is for a fountain to stream out, he was holy and heavenly, unspotted every way; O the sweet conversation of Christ! how humbly carries he it amongst men? how benignly towards his Disciples? how pitiful was he towards the poor? to whom (as we read) he made himself most like, *He became poor, that we might be made rich*; he despised, or abhorred none; no not the very Leapers, that were eschewed of all; he flattered not, the rich and honorable; he was most free from the cares of the world; his prescriptions were, *Care not for the things of the morrow*; and in himself he was never anxious of bodily needs; above all, he was most solicitous of saving souls.— Much more I might add, if I should go over the particulars in the Gospel; but by these few expressions of Jesus Christ we may conceive of all the rest.—

2. Let us be humbled for our great inconformity to this copy; what an excellent pattern is here before us? and how far, how infinitely do we come short of this blessed pattern? O alas! if Christ will not own me, unless he see his Image written upon me, what will become of my poor soul? why Christ was meek, and humble, and lowly in spirit; Christ was holy, and heavenly; Christ ever went about doing good; and now when I come to examine my own heart according to this original, I find naturally a meet antipathy, a contrariety, I am as opposite to Christ as Hell and Heaven. 1. For my thoughts, within I am full of pride, and malice; I am full of the spirit of the world; what is there in my heart but a world of passions, rebellions, darkness, and deadness of spirit to good? and, 2. If the fountain be so muddy, can I expect clear streams? what words are these, that come many a time from me? Christ would not speak an idle word, but how many idle, evil, sinful words come daily flowing from my lips? *Out of the abundance of the mouth the heart speaketh*; and if I may guess at my heart by my words, where was my heart this Sabbath, and the other Sabbath, when my discourse was all on my calling, or on the world, or it may be on my lusts, or on my *Delilah's*, on my right-hand-sins, or on my right-eye-sins? and, 3. What actions are these so frequently performed by me? if I must read my state by my conversation, *Whose image and superscription is this?* the last oath I swear, the last blasphemy I belched out, the last act of drunkenness, idolatry,

adultery I committed, (or if these sins are not fit to be named) the last piece of wrong I did my neighbor, the last prank of pride I played on this stage of the world, the last expense of time when I did no good in the world, neither to myself nor others, the last omission of good, as well as commission of evil; O my soul, whose Image is this? is it the Image of Christ, or of Satan? If the worst Scholar in the School should write thus untowardly after his copy, would he not be ashamed? if in my heart and life I observe so many blots and stains, so great inconformity, and dissimilitude to the life of Christ, how should I but lie in the dust? O woe is me! what a vast disproportion is betwixt Christ's life and mine? why thus, O my soul, shouldst thou humble thyself; each morning, each prayer, each meditation, each self examination, shouldst thou fetch new, fresh, clear, particular causes, occasions, matters of humiliation: as thus; *loe there* the evenness, gravity, graciousness, uniformity, holiness, spiritualities, divineness, heavenliness of Jesus Christ; *loe there* the fragrant zeal, dear love, tender pity, constant industry, unwearied pains, patience, admirable self-denial, contempt of the world in Jesus Christ; *loe there* those many, yea continual devout, divine breathings of soul after God his Fathers glory, after the spiritual and immortal good of the precious souls of his redeemed ones; Oh all the admirable meekness, mercifulness, clemency, charity, with all other excellent temperance, rare composure, wonderful order of his blessed soul! O the sweet expressions, gracious conversation! O the glorious shine, blessed luster of his divine Soul! Oh the sweet countenance, sacred discourse, ravishing demeanour, winning deportment of Jesus Christ! and now I reflect upon myself, on alas! Oh the total, wide, vast, utter difference, distance, disproportion of mine there from! I should punctually answer, perfectly resemble accurately imitate, exactly conform to this life of Christ; but ah my unevenness, lightness, vanity! Ah my rudeness, grossness, deformity, odiousness, sleightness, contemptibleness, execrableness! Ah my sensuality, brutishness, devilishness! how clearly are these, and all other my enormities discovered, discerned, made evident, and plain by the blessed and holy life of Jesus? so true is that rule, *Contraria juxta se posita magis elucescunt*.

3. Let us quicken, provoke, and incense our sluggish, drowsy souls to conform to Christ. If we will but strictly observe our hearts, we shall find them very backward to this duty, and therefore let us call upon our souls as *David* did, *Bless the Lord O my soul, and let all that is within me bless his holy Name*; let us work upon our souls by reasoning with our own hearts, as if we discoursed with them thus, *O my heart*, or *O my soul*, if in the deep counsels of eternity this was God's great design to make his Son like thee, that thou also mightest be like his Son, how then shouldst thou but endeavor to conform? and what says the Apostle? *For whom he did foreknow, he also did predestinate, to be conformed to the Image of his Son*: this was one of his great purposes from eternity; this law God set down, before he made the world, that I should conform to his Son: and what, O my soul, wouldst thou break the eternal bands of predestination? O, God forbid! Again, if this was one of the ends of Christ's coming, to destroy the works of the devil, to deface all Satan's works, especially his work in me, his Image in me, and to set his own stamp on my soul; how then should I but endeavor to conform? I read but of two ends of Christ's coming into the world in relation to us, whereof the first was to redeem his people, and the other was to purify his people; *He gave himself for*

us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people, zealous of good works: the one is the work of his merit▪ which goeth upward, to the satisfaction of his Father; the other is the work of his Spirit and grace, which goeth downwards to the sanctification of his Church▪ in the one he bestoweth his righteousness on us by imputation, on the other he fashioneth his Image in us by renovation; and what, O my soul, wouldest thou destroy the end of Christ's coming in the flesh? or wouldest thou miss of that end for which Christ came in relation to thy good; O, God forbid! Again, consider the example of the Saints before thee; if this was their holy ambition to be like their Jesus, emulate them in this, for this is a blessed emulation; it is observable how the heathens themselves had learnt a rule very near to this; *Seneca* advised that every man should propound to himself, the example of some wise, and virtuous personage, as *Cato*, or *Socrates*, or the like; and really to take his life as the direction of all their actions; but is not the life of Jesus far more precious, and infinitely more worthy of imitation? we read in history of one *Cecilia* a Virgin, who accustomed herself to the beholding of Christ for imitation, and to that purpose she ever carried in her breast some pieces of the Gospel, which she had gathered out of all the Evangelists, and thereon night and day she was either reading, or meditating; this work she carried on in such a circulation, that at last she grew perfect in it, and so enjoyed Christ and the Gospel, not only in her breast, but also in the secrets of her heart; as appeared by her love of Christ, and confidence in Christ, and familiarity with Christ, as also by her contempt of the world, and all its glory, for Christ his sake; There is some resemblance of this in the Spouse, when she resolved of Christ, *He shall lie all night betwixt my breast; q. d.* he shall be as near me as near may be, my meditation of him (and by consequence my imitation of him) shall be constant and continual; not only in the day, but *He shall lie all night betwixt my breasts.* What, O my soul, was this the practice of the Saints? and wilt thou not be of that communion? O God forbid! thus let us quicken and provoke our souls to this conformity; let us excite, rouse, incense, awake, and sharpen up our wretched, sluggish, drouzy, lazy, souls; our faint, feeble, slugging, faltering, drooping languishing affections, desires, endeavors! let us with enlarged industry engage, and encourage our backward and remiss spirits to fall upon this duty of conformity, again and again; let us come up higher towards it, or if possibly we may completely to it, that the same mind, and mouth, and life may be in us that was in Jesus Christ, that we may be found to walk after Christ, that we may tread in the very prints of the feet of Christ, that we may climb up after him, into the same heaven! Kingdom, that we may aspire continually towards him, and grow up to him, even to the measure of the stature of the fullness of Christ.

4. Let us regulate ourselves by the life of Christ; whatsoever action we go about, let us do it by this rule, what? *Would Christ have done this?* or at least, *Would Christ have allowed this?* It is true, some things are expedient and lawful with us, which were not suitable to the Person of Christ, *Marriage is honorable with all men, and the bed undefiled;* but it did not befit his Person, who came into the world only to spiritual purposes, to beget sons and daughters; writing of books is commendable with men, because like *Abel*, being dead, they may still speak, and teach those who never saw them, but it would have been derogatory to the Person and office of Christ, for it is his Prerogative to be in the midst of the seven golden Candlesticks, to be

present to all his Members, to teach by power, and not by ministry, to write his Law in the hearts of his people, and to make them his Epistle. Contrition, Compunction, Mortification, Repentance, for sin, are acts and duties necessary to our state and condition; for we are sinners, and sinners of the Gentiles; *To whom God also hath granted repentance unto life*; but these were in no sort agreeable to Christ, for, he was without sin, and needed not to repentance, nor to any part of it. The several states of men, as of Governors, Kings, Judges, Lawyers, Merchants, &c. are convenient for us, otherwise what ataxye, and confusion would there be in the world? and yet Jesus never put himself into any of these states; *My Kingdom* (says he) *is not of this world*. Now as in these things we must only respect the Allowance of Christ, so in other things we must reflect upon the example of Christ; as, 1. In sinful acts eschewed by Christ. 2. In moral duties that were done by Christ.

1. In sinful acts eschewed by Christ, as when I am tempted to sin, then am I to reason thus with myself, would my blessed Savior if he were upon earth doth thus and thus? when I am tempted to looseness and immoderate living, then am I to ask conscience such a question as this, would Christ have done thus? would he have spent such a life upon earth as I do? when I am moved by my own corruption, or by Satan to drunkenness, gluttony, sinful and desperate society, to swearing, cursing, revenge, or the like, then am I to ask, is this the life that Christ led? or if he were to live again, would he live after this manner? when I fall into passion, peevishness, rash words, or if it be but idle words, then am I to consider, O but would Christ speak thus? would this be his language? would such a rotten or unprofitable speech as this drop from his honey lips?

2. In case of moral obedience, concerning which we have both his pattern, and precept, I look upon Christ as my rule; and I question thus, did Christ frequently pray both with his Disciples, and alone by himself? and shall I never in my family, or in my closet think upon God? did Christ open his wounds for me? and shall not I open my mouth to him? did Christ serve God without all self-ends, merely in obedience, and to glorify him? and shall I make God's worship subordinate to my aims and turns? did Christ show mercy to his very enemies? and shall I be cruel to Christ's very Members? O my soul, look in all thy sins, and in all thy duties to thy original, and measure them by the holiness of Christ▪ whether in avoiding sin, or in doing duty, think, *What would my blessed Savior do in this case? Or what did he in the li•e case, when he was upon earth?* If we had these thoughts every day, if Christ were continually before our eyes, if in all we do or speak we should still muse on this, *What would Jesus Christ say if he were here?* I believe it would be a blessed means, of living in comfort, and spiritual conformity to the Commands of God, yea, of acting Christ's life (as it were) to the life.

5. Let us look fixedly on Jesus Christ, let us keep our spiritual eyes still on the pattern, until we feel ourselves conforming to it: it is a true saying, that *Objects and moving reasons kept much upon the mind by serious thoughts, are the great engine, both appointed by nature and grace, to turn about the soul of man*. If I may deliver it in fewer terms, *Objects considered much, or frequently, do turn the soul into their own nature*. Such as the things are we must think of, and consider of, such will be ourselves; or if we be not so, it is not through any imperfection in

the object (especially in such an object as Jesus Christ is) but because it is not well applied, and by consideration held upon the heart, till it may work there; indeed the manner of this working may be secret, and insensible, yet if we follow on, we shall feel it in the issue; the beholding of Christ is a powerful beholding; there is a changing, transforming virtue goes out of Christ, by looking on Christ; can we think of his humility, and not be humble? can we think of his meekness and gentleness of Spirit, and yet we continue in our fierceness, roughness, frowardness of Spirit? can a proud fierce heart apprehend a meek, and sweet, and lowly Jesus? no, no; the heart must be suitable to the thing apprehended, it is impossible otherwise; certainly if the *look* be right, there must be a suitability betwixt the heart and Christ. Sight works upon the imagination in brute creatures; as *Laban's* Sheep, when they saw the party-coloured Rods, they had Lambs suitable; now will sight work upon imagination, and imagination work a real change in nature? and is not the eye of the mind (especially the eye of faith) more strong and powerful? if I but write after a copy, I shall in a while learn to write like it, if I seriously meditate on any excellent subject, it will leave a print behind it on my spirit; if I read but the life and death of some eminently gracious and holy man, it molds, and fashions, and transforms, and conforms my mind to his similitude; even so, and much more is it in this case; since the eye of faith works in the matter, which in itself is operative and effectual, and therefore it cannot but work more, than where is only simple imitation, or naked meditation; O then let us set the copy of Christ's life (as before described) in our view, and let us look upon it with both eyes, with the eye of reason, and with the eye of faith.

But how should we keep the eye of our faith on this blessed object, until we feel this conformity in us? I answer.—

1. Let us set apart sometimes on purpose to act our faith in this respect; *There is a time for all things under the Sun*, saith *Solomon*. It may be sometimes we are in our civil employments, but then is not the time; yet when they are done, and the day begins to close, if together with our closet prayer we would fall on this duty of *looking unto Jesus* by lively faith, how blessed a season might this be? I know not but that some Christians may do it occasionally, but for any that sets some time apart for it every day, and that in conscience, as we do for prayer, where is he to be found?
2. Let us remove hindrances; Satan labors to hinder the soul from beholding Christ with the dust of the world, *The God of this world blinds the eyes of men*; O take heed of fixing our eyes on this worlds vanity! our own corruptions are also great hindrances to this view of Christ; away, away with all carnal passions, base humors, sinful desires; unless the soul be spiritual, it can never behold spiritual things.
3. Let us fix our eyes only on this blessed Object; a moving, rolling eye sees nothing clearly; *When the Angels are said to look into these things*, the word signifies that they look into them narrowly, as they who bowing or stooping down do look into a thing, so should we look narrowly into the life of Christ; our eye of faith should be set upon in a steady manner, as if all the world could not move us, as if we forgot all the things behind, and had no other business in the world but this.



4. Let us look wishingly and cravingly; there is affection, as well as vision in the eye; as the lame man that lay in Solomon's porch looked wishly on Peter and John, *expecting to receive something of them*, so let us look on Christ with a craving eye, with an humble expectation to receive a supply of grace from Christ, *Why Lord thou art not only anointed with the the oil of gladness above thy fellows, but for thy fellows; I am earthly minded, but thou art heavenly; I am full of lusts, but the Image of God is perfect in thee; thou art the fountain of all grace, an head of influence, as well as of eminence; thou art not only above me, but thou hast all grace for me, and therefore O give me some portion of thy meekness, lowliness, heavenly-mindedness, and of all other the graces of thy Spirit. Surely thou art an heaven of grace, full of bright shining stars, Oh that of that fullness thou wouldst give me to receive even grace for grace; I pray Lord with an humble expectation of receiving from thee; Oh let me feel the dropping of the two-olive trees into the golden candlesticks, yea even into my soul.*

5. Be we assured that our prayer (if it be in faith) is even now heard; never any came to Christ with strong expectations to receive grace, or any benefit prayed for, that was turned empty away; besides Christ hath engaged himself by promise to write his Law in our hearts; to make us like himself; *As he which hath called us is holy,so should (yea, and so shall) we be holy in all manner of conversation.* Oh let us build on his gracious promise; Heaven and earth shall pass away before one jot or tittle of his Word shall fail; only understand we his promise in this sense, that our conformity must be gradual, not all at once, *We all with open face, beholding as in a glass,the glory of the Lord, are changed into the same Image from glory to glory (i.e.) from grace to grace; or from glory inchoate in obedience, to glory consumate, in our heavenly inheritance.*

6. If notwithstanding all this, we feel not for the present this conformity in us, at least in such a degree; let us act over the same particulars again and again; the gifts of grace are therefore communicated by degrees, that we might be taken off from living upon a received stock of grace; and that we might still be running to the spring, and drink in there; why alas, we have a continual need of Christ's letting out himself, and grace into our hearts, and therefore we must wait at the well-head, Christ; we must look on Christ as appointed on purpose by his Father to be the Beginner and Finisher of our holiness; and we must believe that he will never leave that work imperfect, whereunto he is ordained of the Father. *We may be confident (saith the Apostle) of this very thing, that he which hath begun a good work in us, will perform it, or finish it, until the day of Jesus Christ,* Phil. 1.6. Oh then be not weary of this work until he accomplish the desires of thy soul.

I have now done with this subject: only before I finish, one word more. Sometimes I have observed that many precious souls, in their endeavors after grace, holiness, sanctification, have been frequent in the use of such and such means, duties, ordinances; wherein I cannot say, but they have done well; and for their help I therefore composed that piece called *Media*; but of all the ordinances of Christ, this *Looking unto Jesus* is made least use of, though it be chief of all: It is Christ (when all is done) that is that great Ordinance appointed by God for grace and holiness; and certainly those souls which trade immediately with Jesus Christ, will gain more in a day, than others in a month, in a year. I deny not other helps, but amongst

them all, if I would make choice which to fall upon, that I may become more and more holy, I would set before me this glass, (*i.e.*) *Christ's holy life*, the great exemplar of holiness; we were at first created after his Image in holiness, and this Image we lost through our sin, and to this Image we should endeavor to be restored by imitation; And how should this be done, but by looking on Christ as our pattern? by running through the several Ages of Christ, and by observing all his graces, and gracious actings? in this respect I charge thee, O my soul (for to what purpose should I charge others, if I begin not at home, and with thee?) that thou make conscience of this practical Evangelical duty; O be much in the exercise of it! not only in the day intend Christ, but when night comes, and thou liest down on thy bed, let thy pillow be as Christ's bosom, in which *John* the beloved Disciple was said to lean; there lean thou with *John*; yea, lie thou between his breast; and *Let them lie all night betwixt thy breasts*; thus mayest thou lie down in peace and sleep, and the Lord only will make thee to dwell in safety; and when day returns again, have this in mind, yea, in all thy thoughts, words, and deeds, even look unto *Jesus* as thy holy exemplar; Say to thyself, *If Christ my Savior were now upon earth, would these be his thoughts, words, and deeds? would he be thus disposed as I now feel myself? would he speak these words that I am now uttering? would he do this that I am now putting my hand unto? O let me not yield myself to any thought, word, or action, which my dear Jesus would be ashamed to own!* yea (if it were possible for thee to be so constant in this blessed duty) going and standing, sitting and lying, eating and drinking, speaking and holding thy peace, by thyself or in company, cast an eye upon *Jesus*; for by this means thou canst not choose but love him more, and joy in him more, and trust in him more, and be more and more familiar with him, and draw more and more grace and virtue, and sweetness from him; O let this be thy wisdom, to think much of Christ; so as to provoke thee to the imitation of Christ! then shalt thou learn to contemn the world, to do good to all, to injure no man, to suffer wrong patiently, yea, to pray for all those that despitefully use thee, and persecute thee; then shalt thou learn to condescend to the weak, to condole sinners cases, to embrace the penitent, to obey Superiors, to minister to all; then shalt thou learn to avoid all boasting, bragging, scandal, immoderate eating and drinking; in a word, all sin. Then shalt thou learn to bear about in thy body the dying of our Lord *Jesus Christ*, that the life also of *Jesus* may be made manifest in thy body: So the Apostle, *For we which live are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh*, 2 Corinth. 4.10, 11. Why this is to follow Christ's steps, he descended from heaven to earth for thy sake; do thou trample on earthly things, *Seek after the Kingdom of God, and his righteousness*, for thy own sake; though the world be sweet, yet Christ is sweeter; though the world prove bitter, yet Christ sustained the bitterness of it for thee: and now he speaks to thee, as he did to *Peter, Andrew, James, and John, Come, follow me*; O do not faint in the way, lest thou lose thy place in thy Country, that Kingdom of glory.

Thus far we have looked on *Jesus* as our *Jesus* in his life, during the whole time of his Ministry; our next work is to look on *Jesus*, carrying on the great work of man's salvation, during the time of his suffering and dying on the cross, until his resurrection from the dead.

### LOOKING UNTO JESUS *In His Death*. The Sixth Book. PART III.

#### CHAP. I.

*Lam. 1.12.* Is it nothing to you, all ye that pass by? behold, and see.

*Heb. 12.3.* Consider him who hath endured such contradiction of sinners against him.

**SECT. I. Of the day of Christ's Sufferings, divided into parts and hours.**

The Son of Righteousness, that *arose with healing*, we shall now see go down in a ruddy Cloud. And in this Piece, as in the former, we must first lay down the Object, and then direct you to *look upon it*.

The Object is *Jesus*, carrying on the work of man's Salvation during the time of his Sufferings; now in all the transactions of this life, we shall observe them, as they were carried on successively in those few hours of his Passion and death.

As this work of man's salvation was great, so we cannot but observe how every piece of it was carried on in its due time, even from eternity to eternity. The very time of Christ's passage depended not on the will of man; for his enemies sought many a time before to slay him▪ as *Herod* in his Infancy, *Matth. 2.16*. The Jews in his riper age, when sometimes they took up stones to stone him, *John 8.59*. and sometimes they would have broke his neck from an hill, *Luke 4.29*: but his time was not then come. We read of the Paschal Lamb, that it was to be slain *on the fourteenth day of the first Moneth called Abib, or Nisan*: at the full of the Moon *in the evening or between the evenings*; some think this Moneth answers to our *March*, others to our *April*, I shall not be too curious in the Inquisition; for I think it not worth the while: only this, I cannot but observe, that the same day that the Lamb must be slain, must our Paschal Lamb begin his sufferings; and as then it was full Moon, so it notes unto us the fullness of time which now was come; and as it was in such a Month, as when light prevails against darkness, and everything revives and springs; so Christ by his sufferings was to chase away our darkness and death, and to bring in light and life, and a blessed spring of Grace and Glory; and as it was to be slain *in the evening, or between the evening*; so must Christ the true Paschal Lamb be sacrificed about the very same hour that the Mystical Lamb was slain: to understand which, we must know, that the Jews distinguished their Artificial day into four parts; from six to nine, from nine to twelve, from twelve to three, from three to eight; this last part was counted the Evening of the Day, and the next three hours the Evening of the Night; now in this last part of the Day used the Paschal Lamb to be slain; and after it was slain, some time was taken up to dress it whole for Supper; so Christ at the fourth part of the day, at their ninth hour, that is, at our three of the Clock in the afternoon, *between the Evenings, with a loud voice yielded up the Ghost*.

For the whole time of these last and extreme sufferings of Christ, I shall reduce them to somewhat less than one natural day; or if we may take the whole day before us consisting of twenty four hours, and begin with the Evening, according to the beginning of natural days from the Creation (as it is said, *the evening and the morning made the first day*). In this revolution of time, I shall observe these several passages.— As.

1. About six in the Evening Christ celebrated, and eat the Passover with his Disciples, at which time he instituted the Sacrament of the Lord's Supper, and this continued till the eighth hour.

2. About Eight in the Evening he washed his Disciples feet, and then leaning on the Table, he pointed out *Judas* that should betray him; and this continued until the ninth hour.

3. About Nine in the Evening (the second Watch in the night) *Judas* that Traitor, went from the Disciples; and in the mean time Christ made that spiritual Sermon, and afterwards that spiritual Prayer recited only by *John*; John 14, 15, 16, 17 chapt. and this, (together with a Psalm they sung) continued at least until the tenth hour. Thus far we proceeded before we had done with the *Life of Christ*. That which concerns his Passion, follows immediately upon this; and upon that only I shall take notice in my following Discourse.

This Passion of Christ I shall divide between the night and day. 1. For the night, and his sufferings therein, we may observe these periods, or thereabouts. As—

1. From ten to twelve he goes over the Brook *Cedron* to the Garden of *Gethsemani*, where he prayed earnestly, and sweat water and blood.

2. From twelve till three he is betrayed, and by the soldiers and other Officers, he is bound, and brought to *Jerusalem*, and carried into the house of *Annas*, who was one of the chief Priests.

3. From three till six, they led him from *Annas* to *Caiaphas*, when he and all the Priests of *Jerusalem* sate upon Jesus Christ; and there it was that *Peter* denied Christ, and at last the whole *Sanhedrim* of the *Jews* gave their consent to Christ's Condemnation.

2. The Night thus dispatched, at six in the morning, about sun-rising, our Savior was brought unto *Pilate*, and *Judas Iscariot* hanged himself, because he had betrayed innocent Blood.—About seven in the same morning Christ is carried to *Herod*, that cruel Tyrant, who the year before had put *John* the Baptist to death.—At eight of the same day our Savior Christ is returned to *Pilate*, who propounded to the *Jews*, whether they would have *Jesus* or *Barabbas* let loose unto them.—About the ninth, (which the *Jews* call the third hour of the day) Christ was whipped, and crowned with Thorns. About ten, *Pontius Pilate* brought forth Jesus out of the Common Hall, saying, *Behold the man*; and then in the place called *Gabbatha*, he publicly condemned Christ to be Crucified. About eleven our Savior carried his Cross, and was brought to the place called *Golgotha*, where he was fastened on the Cross, and lifted up, as *Moses* lifted up the *Serpent* in the *Wilderness*.—About twelve (in that Meridian which the *Jews* call the sixth hour) that supernatural Eclipse of the Sun happened.—And about three in the afternoon (which the *Jews* call the ninth hour) the Sun now beginning to receive his Light, Christ cried, *It is finished*; and commending his Spirit into his Fathers hands, he gave up the Ghost.—I shall add to these; that about four in the Afternoon, our blessed Savior was pierced with a Spear, and there issued out of his side both Blood and Water.—And about five (which the *Jews* call the eleventh, and the last hour of the day) he was buried by *Joseph* of *Arimathea* and *Nicodemus*.—So that in this round of our natural day, you see the wonderful transaction

of Christ's sufferings. I shall take them in order, and begin with his sufferings in that night before his crucifying. *And Jesus said unto his Disciples, all ye shall be offended because of me this night: and he said unto Peter, that this day, even in this night, before the Cock crow twice, thou shalt deny me thrice.*

## **SECT. II. Of the Brook over which Christ passed.**

The first passage of that *Night*, was Christ's going over the Brook *Cedron*, to the Garden of *Gethsemane*. *When Jesus had spoken these words, he went forth with his Disciples over the Brook Cedron, where was a Garden, into which he entered, and his Disciples.*

In this passage observe we these Particulars. 1. The River over which they passed. 2. The Garden into which they entered. 3. The Prayer he there made, and the dolours and agonies he there suffered.

1. He and his Disciples went over the Brook *Cedron*. So it was called (say some) from the same Cedars that grew all along the Banks; or (say others) from the darkness of the Valley, so *Kader* signifies darkness; and this was done to fulfil a Prophecy; *He shall drink of the Brook in the way*. By the Brook or Torrent, we may understand mystically the wrath of God, and the rage of men, the very afflictions, which befell Jesus Christ: and by his *drinking of the Brook*, we may understand Christ enduring afflictions, or (as others) his enduring many afflictions, and not a few. 1. That afflictions are understood by waters, we find it very frequently in Scriptures; *The sorrows of death compassed me, and the floods of Belial made me afraid.—Deep calleth unto deep, at the noise of the water spouts, all thy waves and thy billows are gone over me.—And, Save me, O God, for the waters are come in unto my soul; and, if it had not been the Lord who was on our side,—then the waters had overwhelmed us, the stream had gone over our soul, then the proud waters had gone over our soul.*

2. As waters signify afflictions; so Christ drinking of those waters, it signified *Christ's suffering of afflictions*; or as others, it signifies *Christ's suffering of many afflictions*. Thus we find together two words with relation thereunto, *are ye able to drink of the cup (saith Christ) that I shall drink of, and to be baptized with the Baptism that I am baptized with?* He that drinketh, hath the water in him, and he that is baptized, dipped, or plunged, hath the water about him; so it notes the variety or universality of afflictions which Christ suffered; it was within him, and it was about him, he was every way afflicted.

Not to speak yet of those sufferings, which yet we are not come to speak unto; we find here in the way, betwixt the City and the Garden, that Christ went over the Brook *Cedron*; in the night he wades through cold waters on bare feet; and as he wades through them, he drinks of them, he doth not sip, but drink; *he shall drink of the Brook in the way*. I know some would not have this Prophecy accomplished till afore Christ's apprehension, when it is said that the rude rout brought him again to *Jerusalem*, over the Brook *Cedron*; and then he drunk of the Brook; but I find no mention of this Brook in Scripture at such a time; only now *in this way*, I find these passages. 1. His Conference with his Disciples as they go along. 2. The Disciples reply upon his Conference. 3. His dolorous passage over the Brook, betokening the very wrath of God.

1. In the way he hath a serious conference with his disciples: so the Evangelist; *and when they had sung an hymn, they went out towards the mount of Olives, and then saith Jesus unto them, all ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* Christ now begins the story of his Passion; *the shepherd shall be smitten;* and he proves it from God's Decree, and from the Prophecy of the Prophet, *Zech. 13.7. Awake, O Sword, against my shepherd, and against the man that is my fellow.—Smite the shepherd, and the sheep shall be scattered abroad.* God the Father is here brought in, as drawing and whetting his Sword, and calling upon it, to do execution against Jesus Christ; God the Father had an hand in the sufferings; *It pleased the Lord to bruise him, he hath put him to grief.—I will smite the shepherd,* saith God; it was not a naked permission, but a positive decree, and actual providence of God that Christ should suffer; the plot was long since drawn, and lay hid in God's bosom, till he was pleased by the actions of men to copy it out, and to give the world a draught of it. This was not a thing of yesterday; no, no; God spent his eternal thoughts about it; the Story was long since written in *Zecharie's Book,* and in the *Volume of God's Book;* Christ was ordained to be a Lamb slain from the beginning of the world; *him being delivered by the determinate council and fore-knowledge of God, ye have taken (saith Peter) and by wicked hands have crucified and slain:* the enemies of Christ, though they broke Commands, yet they fulfilled Decrees. *Against thy holy Child Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and people of Israel were gathered together, for to do whatsoever thy hand and thy council determined before to be done.* The Story of Christ's sufferings was long since taken up, and resolved on in the Councils of Heaven; and now in the way *the only begotten Son which lay in the bosom of his Father,* reveals this story; he tells his Disciples, *It is written, it is written, I will smite the shepherd, and the sheep of the flock shall be scattered.*

2. The Disciples hearing this discovery of *the shepherd being smitten, and the sheep being scattered,* they are amazed; what shall Christ die? and shall we like cowards run away, and leave him alone in the combat? *Peter,* who seems boldest, he speaks first; *Though all men shall be offended because of thee, yet will I never be offended.* O rash presumption! It appears in these particulars;—1. *Peter* prefers himself before the rest, as if all the other Disciples had been weak, and he only strong; *though all should be offended, yet will not I.* 2. *Peter* contradicts Christ's great discovery of his Father's great design from all eternity, with a few bragging words; *q. d.* what though *Zechary* hath said it, and God hath decreed it, yet on my part, I will never do it; *Though I should die with thee, I will not deny thee.* 3. *Peter* in his boast never mentions *God's help,* or *God's assistance;* whereas in relation to future promises, and future purposes, the Apostles Rule is, *ye ought to say, if the Lord will, we shall live, and do this, and that:* So *Peter* should have said, *by God's assistance I will not be offended; by the Lord's help, I will not deny thee; if the Lord will, I will do this and that; I will live with thee, and die with thee, rather than I will deny thee;* but we find no such word in all the Story; and therefore Christ takes him off his bottoms in the first place; *Verily I say unto thee Peter, that this night before the Cock crow twice, thou shalt deny me thrice:* Oh no, saith *Peter;* he will not go off his presumptuous confidence; *though I should die with thee, I will not deny thee; likewise also said all his Disciples.* But I must not dwell on these passages.

3. His dolorous passage over the Brook succeeds; *He went forth with his Disciples over the Brook Cedron*: I never read of this Brook Cedron, but some way or other it points at the sufferings of our Savior; I shall instance in some places. 1. When *David* fled from *Absalom* out of *Jerusalem*, it is said that *all the Country wept with a loud voice, and all the people passed over; the King also himself passed over the Brook Cedron.—towards the way of the wilderness*. In this story we find *David* passing over this Brook Cedron with bare head and bare feet; and he and all his men weeping as they went up by the Ascent of Mount Olivet: I cannot think but in this, King *David* was a type of King *Jesus*: *Christ*, as another *David*, with his Soldiers or Disciples, goes out of *Jerusalem*, bare-head and bare-foot (as this type seems to speak) what weeping was in the way, I cannot tell; but probably sadness was in the hearts both of him and his Disciples; whose conference was of flying, suffering, dying the most grievous death that ever was; all the difference that I find betwixt the type and antitype in this passage, is, in that *David* fled from the face of *Absalom*, but *Christ* goes out of *Jerusalem*, not to fly from *Judas*, or the *Jews*, but rather to commit himself into their hands.

2. When *Solomon* confined *Shimei* to his House in *Jerusalem*, saying, *Dwell there, and go not forth thence any whither; for it shall be, that on the day thou goest out, and passest over the Brook Cedron, thou shalt know for certain that thou shalt surely die*. Now two of the servants of *Shimei* running away from him, he follows after them, and passing over this Brook Cedron, it became his death; why, here was a type of *Jesus Christ*; we were those fugitive servants that run away from God; and to fetch us home, *Jesus* goes over the brook Cedron; rather than he will lose his servants, he will lose his life, All the difference that I find betwixt *Shimei* and *Christ* in this, is, in that *Shimei* was but a wicked man, and yet he died an honorable death, not for his servants, but for his own transgression; but *Christ*, being a just man (so *Pilate's* wife sent her Husband word, *Have thou nothing to do with that just man*) he died a most ignominious shameful death, even the death of the Cross, and that not for himself, but for us; *He was wounded for our transgressions, he was bruised for our iniquities*.

3. When the good Kings, *Hezekiah*, and *Asa*, and *Josiah* purged the City and the Temple of Idolatry, they burnt the cursed things at the Brook Kidron, and cast them therein. *And Asa cut down the Idol, and he brought out the Grove from the House of the Lord without Jerusalem unto the Brook Kidron, and burnt it at the Brook Kidron;—and the Priests went into the inner part of the house of the Lord, to cleanse it, and brought all the uncleanness that they found in the Temple of the Lord, into the Court of the house of the Lord; and the Levites took it to carry it out abroad into the Brook Kidron.—and they arose and took away the Altars that were in Jerusalem, and all the Altars for Incense took they away, and cast them into the Brook Kidron, or Cedron*. All these note unto us, that the Brook was as it were the sink of the Temple, into which all the purgamenta, and uncleannesses of God's house, and all the accursed things were to be cast: and here again was a type of *Christ*; upon him was cast all the filths of our sins, that as a River or Fountain he might cleanse us from them; in this respect he is said to be *made sin for us who knew no sin, that we might be made the righteousness of God in him*: he was made sin for us, and a curse for us, that so he might swallow up Sin and Death, and might be destruction of Hell, and all.

I cannot pass over this passage of the Brook without some Use or Application to ourselves.

1. It informs. Methinks this Valley, and this Brook of *Cedron* is a right representation of a Christians Life; Jesus went forth with his Disciples over the Brook *Cedron*: What is our life if we are Christ's, but a passage through a vale of tears, and over a Brook of several afflictions? *Many are the troubles of the righteous*. The very word *Cedron*, which signifies darkness, denotes this state, *an horror of great darkness* was said to fall on *Abraham*, and then said God, *know of a surety that thy seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred years*. As God made the evening and the morning the first day, and second day, and third day, &c. See, O the life of God's Saints is as the evening of troubles, and their happiness hereafter is as the morning of Glory; God's worst is first, with those that are his; the way to *Canaan* is through the wilderness; *the way to Zion is through the valley of Baca*. *Through much tribulation we must enter into the Kingdom of God*. *In the world ye shall have tribulation*, saith Christ; yea, *all that will live godly in Christ Jesus must suffer persecution*, saith the Apostle;—Our rest is not here in this world; what is this world, but an Ark of travel, a school of vanities, a fear of deceits, a Labarinth of error, a barren wilderness, a strong field, a tempestous sea, a swelling brook, a vale of tears full of all miseries?

2. It reproves. It is the first passage of Christ when he begins his sufferings, to go over the Brook *Cedron*, and it is the A, B, C of Christianity (as *Bradford* said) to learn the Lesson of taking up the Cross and following Christ. Surely this world is no place, and this life it is no time for pleasure; God hath not cast man out of Paradise, that he should find another Paradise on this side heaven. Oh why do we seek the living among the dead? Why do we seek for living comforts, where we must expect to die daily? it is only heaven that is above all winds, and storms and tempests, and seas, and brooks, and waves: Oh why do we look for joys in a vale of tears? It was an heavy charge that the Apostle *James* laid upon some, that *they lived in pleasure upon earth, q. d.* Earth is not the place for pleasure; earth is the place of sorrow, of trouble, of mourning, of affliction; *Remember that thou in thy life-time receivedst thy good things, and Lazarus evil things; but now he is comforted, and thou art Tormented*. All the pleasure that wicked men have, it is upon earth; but the condition of the godly is clean contrary: Oh 'tis sad to out-live our happiness, and when we should live indeed, then to want our comforts and our joys. *Verily I say unto you, they have their reward*; said Christ of Hypocrites; their Heaven is past; *they spend their days in wealth, or in mirth* (saith *Job*) of the wicked, *and in a moment go down to the Grave*: Alas, their best days are then past, and they must never be merry anymore. Ah fond Fools, of *Adam's* seed, to lose Heaven for a little earthly contentment! How should this sour your carnal joys, when you remember, *all this is only upon earth, it cannot be forever*? there must be a change of all these things; here you laugh, and hereafter you must howl: no sooner death comes, but then you will cry, *Farewell world; Oh into what a Gulf am I now falling!*

3. It instructs. Ah my Brethren! let's remember, we are pilgrims and strangers upon earth, and our way lies over the Brook and Valley of *Cedron*; we cannot expect to enter with Christ into glory, but we must first drink *of the Brook in the way*; (i.e.) we must endure many afflictions, variety of afflictions.—You will say, *this an hard saying, who can hear it*? I remember when Jesus told his Disciples of his sufferings to be accomplished at *Jerusalem*, *Peter* takes the boldness to dehort his Master; *Be it far from thee, Lord, this shall not be unto thee*; but Jesus



thereupon calls him *Satan*, meaning that no greater contradictions can be offered to the designs of God and Christ, than to dissuade us from sufferings. There's too much of *Peter's* humor abides amongst us: Oh this Doctrine of afflictions will not down with *Libertines*, *Antinomians*, and the like; and hence we believe we have our Congregations so thin in comparison of some of theirs; they that can break off the yoke of Obedience, and untie the Bands of Discipline, and preach a cheap Religion, and present heaven in the midst of flowers, and strew palms and carpets in the way, and offer great liberty of living under sin, and reconcile eternity with the present enjoyment, shall have their Schools filled with Disciples; but they that preach the Cross, and sufferings, and afflictions, and strictness of an holy life, they shall have the lot of their blessed Lord, (*i.e.*) they shall be ill thought of, and deserted, and railed against. Well, but if this be the way that Christ hath led us, whilst others abide at ease in *Zion*, let us follow him in the valley, and over the Brook that is called *Cedron*.

Thus far have we observed Christ in the way; together with his passage over *Cedron*: we come now to the Garden, into which he entered, and his Disciples.

### **SECT. III. Of the Garden into which Christ entered.**

*Matthew* relates it thus, *then cometh Jesus with them unto a place called Gethsemane*; 〈 in non-Latin alphabet 〉, it signifies in special, a Field, a Village; but more generally a *Place*, as we translate it; and this place was called *Gethsemane* (*i.e.*) a valley of fatness: Certainly it was a most fruitful and pleasant place, seated at the foot of the Mount of Olives: accordingly *John* relates it thus, *Jesus went forth with his Disciples over the Brook Cedron, where was a Garden*; many Mysteries are included in this Word; and I believe it is not without reason, that our Savior goes into a *Garden*. As,—1. Because Gardens are solitary places fit for meditation and prayer; to this end we find Christ sometimes on a Mountain, and sometimes in a Garden. 2. Because Gardens are places fit for repose and rest, when Christ was weary with preaching, working of Miracles, and doing acts of Grace in *Jerusalem*, then he retires into this Garden. 3. Because a Garden was the place wherein we fell, and therefore Christ made choice of a Garden, to begin there the greatest work of our Redemption: In the first Garden was the beginning of all evils, and in this garden was the beginning of our restitution from all evils; in the first Garden, the first *Adam* was overthrown by Satan, and in this Garden the second *Adam* overcame, and Satan himself was by him overcome; in the first Garden sin was contracted, and we were indebted by our sins to God; and in this Garden sin was paid for, by that great and precious price of the blood of God: in the first Garden man surfeited by eating the forbidden fruit; and in this Garden Christ sweat it out wonderfully, even by a bloody sweat: in the first Garden, Death first made its entrance into the world; and in this Garden Life enters to restore us from Death to Life again: in the first Garden *Adam's* Liberty to sin brought himself and all us into bondage; and in this Garden, Christ being bound and fettered, we are thereby freed and reduced to liberty. I might thus descant in respect of every Circumstance; but this is the sum; in a Garden first begun our sin, and in this Garden first began the Passion, that great Work and Merit of our Redemption. 4. Christ goes especially into this Garden, that his enemies might the more easily find him out; the Evangelist tells us, that this Garden was a place often frequented by Jesus Christ; so that *Judas*, which betrayed him, knew the place, for

*Jesus oftentimes resorted thither with his Disciples; sure then he went not thither to hide himself, but rather to expose himself; and like a noble Champion, to appear first in the field, and to expect his enemies. Thus it appears to all the world, that Christ's death was voluntary. He poured forth his soul unto death (saith the Prophet) he gave himself for our sins (saith the Apostle) nay, himself tells us, therefore doth my Father love me because I laid down my life: no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again. But I will not stay you at the Door; let us follow Christ into the Garden, and observe his Prayer and his Sufferings there.*

#### **SECT. IV. Of the Prayer that Christ there made.**

*JESUS entering the Garden, he left his Disciples at the entrance of it, calling with him Peter, James and John; they only saw his transfiguration, the earnest of his future Glory, and therefore his pleasure was, that they only should see of how great glory he would disrobe himself, even for our sakes.—In the garden we may observe, first his Prayer, and secondly his Passion.*

1. He betakes himself to his great Antidote, which, himself, the great Physician of our souls, prescribed to all the world; he prays to his heavenly Father; he kneels down; and not only so, but falls flat upon the ground; he prays with an intention great as his sorrow, and yet with a submission so ready, as if the Cup had been the most indifferent thing in the world. The Form of his Prayer ran thus, *O my Father, if it be possible, let this Cup pass from me, nevertheless not as I will, but as thou wilt.* In this Prayer observe we these Particulars: 1. The person to whom he prays, *O my Father.* 2. The matter for which he prays; *Let this Cup pass from me.* 3. The Limitation of this Prayer; *If it be possible, and if it be thy will.*

1. For the Person to whom he prays; it is his *Father*: As Christ prayed not in his Godhead, but according to his Manhood, so neither prayed he to himself as God; but to the *Father*, the first person of the God-head: Hence some observe, that as the Father sometimes saying, *This is my beloved Son*, he spake not to himself, but to the Son; so the Son usually saying, *O my Father*, he prays not to himself, but to the Father.

2. For the Matter of his Prayer: *Let this Cup pass from me*: Some interpret thus; *Let this Cup pass by me, Oh that I might not taste it!* But others thus; *Let this Cup pass from me; though I must taste it, yet Oh that I may not betoo long, or tediously annoyed by it!* That which leads unto this last interpretation is that of the Apostle, *Christ in the days of his flesh offered up Prayers and Supplications with strong cries and tears unto him that was able to save him from death, and he was heard in that which he feared*, Heb. 5.7. How was he heard? not in the removal of the Cup; for he drank it up all: but in respect of the tedious annoyance or poisoning of the Cup; for though it made him sweat drops of blood, though it grieved him, and pained him, and made him cry out, *My God, my God, why hast thou forsaken me?* Though it cast him into a sleep, and laid him dead in his Grave, and there sealed him for a time; yet presently within the space of forty hours, or thereabouts, he revived, and awakened as a Lion out of sleep, or as a Giant refreshed with wine; and so it passed from him, as he prayed, in a very short time, and by that short and momentary death, he purchased to his people everlasting Life.

3. For the Limitation of his Prayer; *If it be possible, if it be thy will*: He knows what is his Fathers will, and he prays accordingly, and is willing to submit unto it: if the *passing of the Cup* be according to the last interpretation, we shall need none of these many distinctions to reconcile the will of God and Christ: *If it be possible*, signifies the earnestness of the Prayer: and *if it be thy will*, the submission of Christ unto his Father; the Prayer is short but sweet: How many things needful to a Prayer do we find concentrated in this one instance? Here is Humility of Spirit, Lowliness of Deportment, Importunity of Desire, a Fervent Heart, a Lawful Matter, and a Resignation to the will of God. Some think this the most fervent prayer that ever Christ made on earth; *If it be possible, O! if it be possible, let this Cup pass from me*: And I think it was the greatest dereliction and submission to the will of God, that ever was found upon the earth, for whether the Cup might pass or not pass, he leaves it to his Father; *nevertheless, not as I will, but as thou wilt, q. d.* Though in this Cup are many Ingredients, it is full red, and hath in it many dregs, and I know I must drink, and suck out the very utmost dreg, yet whether it shall pass from me in that short time, or continue with me a long long time, I leave it to thy will: I see in respect of my humanity, there is in me flesh and blood, O! I am frail and weak; I cannot but fear the wrath of God, and therefore I pray thus earnestly to my God; *O, my Father, if it be possible, let this Cup pass from me, nevertheless, not as I will, but as thou wilt.*

But what was there in the Cup, that made Christ pray thus earnestly that it might pass from him? I answer,—

1. The great pain that he must endure; the buffetings, whippings, bleedings, crucifying; all the torments from first to last throughout all his body: why all these now came into his mind, and all these were put into the Cup of which he must drink.

2. The great shame that he must undergo, this was more than pain: as *a good name is better than precious Ointment, and loving favor better than silver and Gold*; so is shame a greater punishment to the mind, than any torture can be to the flesh. Now came into his thoughts his apprehending, binding, judging, scorning, reviling, condemning; and Oh what a bloody blush comes into the face of Christ, whilst in the cup he sees these Ingredients!

3. The neglect of men, notwithstanding both his pain and shame: I look upon this as a greater cut to the heart of Christ than both the former: when he considered, that after all his sufferings and reproaches, few would regard, O this was a bitter Ingredient! naturally men desire, if they cannot be delivered, yet to be pitied; it is a kind of ease, even to find some regard among the Sons of men; it shows that they wish us well, and that they would give us ease if they could; but Oh when it comes to this, that a poor wretch is under many sufferings, and great shame, and that he finds none so much as to regard all this, now verily it is an heavy case; and hence was Christ's Complaint: *Have ye no regard, O all ye that pass by the way? Consider, and behold, if ever there were sorrow like unto my sorrow, which was done unto me, wherewith the Lord hath afflicted me in the days of his fierce anger.* Christ complains not of the sharp pains he endured, but he complains of this, *Have ye no regard?* He cries not out, *Oh deliver me and save me*; but *Oh consider and regard me*; *q. d.* All that I suffer I am contented with, I regard it not; only this troubles me, that you will not regard: why, it is for you that I endure

all this; and do you so look upon it, as if it nothing at all concerned you? Suppose a Prince should pay some mighty price to redeem a slave from death, and the slave should grow so desperate, as after the price paid, to throw himself upon his death, yea, with all the strength and might he hath, to offer a death upon his very Redeemer, would not this trouble? Why, thus it was; Christ is willing to redeem us with his own precious blood, but he saw many to pass by without any regard, yea, ready to trample his precious blood under their feet, and to account *the blood of the Covenant as an unholy thing*: Oh this was another Spear in the heart of Christ, or a bitter Ingredient in this Cup.

4. The Guilt of sin which he was now to undergo; *upon him was laid the iniquity of us all*. All the sins of all Believers in the world, from the first Creation, to the last Judgment, were laid on him: Oh what a weight was this! Surely one sin is like a Talent of Lead; Oh then what were so many thousands of millions? The very earth itself groans under the weight of sin until this day. *David* cried out, that *his iniquities were a burden too heavy for him to bear*: Nay, God himself complains, *Behold, I am pressed under you, as a Cart is pressed that is full of sheaves*. Now then, no wonder if Christ bearing all the sins of Jews and Gentiles, bond and free, cry out, *My Soul is heavy*; for sin was heavy on his soul.—In that I say, all the sins of all Believers were laid on Christ, understand me soberly; my meaning is not that Believers sins were so laid on Christ, as that they ceased to be Believers sins according to their physical and real in-dwelling, but only that they were laid on Christ by Law-imputation, or by legal-obligation to satisfactory punishment. I make a difference betwixt sin, and the guilt of sin; for sin itself is *macula*, the blot, the defilement, and blackness of sin, which I conceive, is nothing but the absence and privation of that moral rectitude and righteousness which the Law requireth: but the guilt of Sin is somewhat issuing from this blot and blackness, according to which the Person is liable and obnoxious to eternal punishment. Some indeed give a distinction of the guilt of sin; there is *reatus culpae*, the guilt of sin, as sin, and this is all one with sin, being the very essence, soul, and formal being of sin; they call it a fundamental, or potential guilt; and there is *reatus poenae*, *reatus personae*, *reatus actualis*, the guilt or obligation to punishment, the actual guilt, or actual obligation of the person who hath thus sinned to punishment; and this guilt is a thing far different from sin itself, and is separable from sin: yea, and is removed from sin in our justification. Now this was the sin or guilt, which was laid on Christ, in which sense the Apostle speaks, *who his own self bare our sins in his own body on the Tree*; how bare our sins on the Tree, but by his sufferings?—*And he hath laid on him the iniquity of us all?*—how laid on him, but by imputation?—*And he hath made him to be sin for us, who knew no sin*; how made sin for us? surely there was in Christ no fundamental guilt; no, no, but he was made Sin by imputation and Law-account: he was our surety, and so our sins were laid on him in order to punishment, as if now in the Garden, he had said to his Father, *Thou hast given me a Body, as I have taken the debts and sins of all believers in the world upon me: Come now, and arrest me as the only pay-Master; lo here I am to do and suffer for their sins, whatsoever thou pleasest*, Psal. 40.6, 7, 8. Heb. 10.4, 5, 6, 7, 8, 9. Or, as if he had said to his Father thus, *I am the sinner, O Father! I am the surety, all my friends wants, and all their debts, let them be laid on me; my life for their life, my soul for their souls, my glory for their glory, my heaven for their heaven*: Now this was no small matter;

little do we know or consider, what is the weight and guilt of sin. And this was another ingredient, in Christ's Cup.

5. The Power and malice of Satan; the devil had a full leave and license; not as it was with *Job*; *Do what thou wilt, Satan, but save his life*; no, no, he had a commission without any such restriction or limitation; the whole power of darkness was let loose to use all his violence, and to afflict him as far as possibly he could; and this our Savior intimates, when he saith; *that the Prince of this world cometh*: Now was it that the Word must be accomplished, *Thou shalt bruise his heel*; the Devil could go no higher than the heel of Christ; but whatever he could do, he was sure to do; he had been nibbling a great while at his heel; no sooner he was born, but he would have killed him; and after he fell fiercely on him in the Wilderness, but now all the Power and all the malice of hell conjoynes. If we look on the Devil in respect of his evil nature, he is compared to a *roaring Lion*: not only is he a Lion, but a roaring Lion; his disposition to do mischief, is always wound up to the height: and if we look on the Devil in respect of his Power, there is no part of our souls or bodies that he cannot reach; the Apostle describing his Power, he gives him names above the highest comparisons; as *Principalities, Powers, Rulers of the darkness of this World, Spiritual wickedness above*: Devils are not only called *Princes*, but *Principalities*; not only mighty, but *Powers*; not only Rulers of a part, but of *all the darkness of all this World*; not only wicked Spirits, but *spiritual wickedness*; not only about us, but *above us*: they hang over our heads continually; you know what a disadvantage it is to have your enemy get the hill, the upper ground; and this they have naturally, and always. Oh then what a combat must this be when all the Power, and all the malice of all the Devils in hell, should by the permission of God, arm themselves against the Son of God. Surely this was a bitter Ingredient in Christ's Cup.

6. The wrath of God himself; this, above all, was the most bitter Dreg; it lay in the bottom, and Christ must drink it also: *Oh the Lord hath afflicted me in the day of his fierce anger*; God afflicts some in mercy, and some in anger, this was in his anger; and yet in his anger God is not like to all; some he afflicts in his more gentle and mild, others in his fierce anger; this was in the very fierceness of his anger It is agreed upon by all Divines, that now Christ saw himself bearing the sins of all Believers, and standing before the judgment-seat of God; to this end are those words, *Now is the judgment of this World, and the Prince of this World shall be cast out*. Now is the judgment of this World, *q. d.* Now I see God sitting in judgment upon the World; and as a right Representative of all the World of Believers, here I stand before his Tribunal ready to undergo all the punishments due to them for their sins: why, there is no other way to save their souls, and to satisfy justice, but that the fire of thy indignation should kindle against me; *q. d.* *O I know it is a fearful thing to fall into the hands of the living God: Oh I know God is a consuming fire; who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him*: But for this end came I into the world; O my Father, I will drink this Cup; lo here an open Breast; come, prepare the Armory of thy wrath, and herein shoot all the Arrows of revenge. —And yet, O my Father, let me not be oppressed, subverted, or swallowed, up by thy wrath, let not thy displeasure continue longer than my patience or obedience can endure; there is in me

flesh and blood in respect of my humanity, and *my flesh trembleth for fear of thee, I am afraid of thy judgments: Oh if it be possible, if it be possible, let this Cup pass from me.*

**SECT. V. Of the Dolours and Agonies that Christ there suffered**

2. CHrist's Passion in the Garden was either before, or at his apprehension; his Passion before is declared, 1. By his Sorrow. 2. By his Sweat

1. For his sorrow; the Evangelists diversely relate it; *He began to be sorrowful, and very heavy, saith Matthew: He began to be sore amazed, and to be very heavy, saith Mark: And being in an Agony, he prayed more earnestly, saith Luke: Now is my Soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour, saith John.* All avow this sorrow to be great, and so it is confessed by Christ himself: *Then saith he unto them, my soul is exceeding sorrowful even unto death.* Ah Christians! who can speak out this sorrow? *The Spirit of a man will sustain his infirmity, but a wounded Spirit who can bear?* Christ's soul is sorrowful; or if that be too flat, his soul is sorrowful, *exceeding sorrowful*; or if that language be too low, his soul is exceeding sorrowful, *even unto death*; not only extensively, such as must continue for the space of seventeen or eighteen hours, even until death itself should finish it; but also intensively, such, and so great, as that which is used to be at the very point of death; and such as were able to bring death itself, had not Christ been reserved to a greater and an heavier punishment. Of this sorrow is that especially spoken, *consider, and behold, if ever there were sorrow like unto my sorrow:* Many a sad and sorrowful soul hath no question been in the world; but the like sorrow to this was never since the Creation: the very terms of the Evangelists speak no less; he was *sorrowful and heavy*, saith one: *amazed and very heavy*, saith another: *in an Agony*, saith a third: *in a soul trouble*, saith a fourth. Surely the bodily torments of the Cross were inferior to this agony of his soul; the pain of the body, is the body of pain: Oh but the very soul of sorrow, and pain, is the soul's sorrow, and the Souls's pain. It was a sorrow unspeakable, and therefore I must leave it, as not being able to utter it.

2. For his Sweat; *Luke* only relates it: *And his sweat was as it were, great drops of blood falling down to the ground.* In the words I observe a *Clymax*. 1. *His sweat was as it were blood.* *Ethymius*, and *Theophilact* interpret those words as only a similitude, or figurative *Hyperbole*; an usual kind of speech to call a vehement sweat, a bloody sweat: as he that weeps bitterly, is said to weep tears of blood. *Augustine*, *Jerome*, *Epiphanius*, *Athanasius*, *Irenaeus*, and others, from the beginning of the Church, understand it in a literal sense, and believe it was truly, and properly a bloody sweat; nor is the Objection considerable, that it was *sicut guttae sanguinis, as it were drops of blood*; for if the Holy Ghost had only intended that *sicut* for a similitude or *Hyperbole*, he would rather have expressed it, *as it were drops of water*, than *as it were drops of blood*. We all know sweat is more like to water than to blood: Besides, a *sicut*, in Scripture-phrase, doth not always denote a similitude, but sometimes the very thing itself, according to the verity of it: thus *we beheld his Glory, the Glory as it were, of the only begotten Son of the Father.—and their words seemed to them as it were idle Tales, and they believed them not.* The words in the Original, 〈 in non-Latin alphabet 〉 are the same; here is the first step of this *Clymax*, his sweat was a wonderful sweat, not a sweat of water, but of red gore-blood.

2. Great drops of blood, 〈 in non-Latin alphabet 〉 . There is *sudor diaphoreticus*, a thin faint sweat, and *sudor grumosus*, a thick, concrete, and clotted sweat; in this bloody sweat of Christ, it came not from him in small dews, but in great drops; they were drops, and *great drops of Blood*, crassie and thick drops; and hence it is concluded as preternatural; for though much may be said for sweating blood in a course of nature; *Aristotle* affirms it, and *Augustine* grants that *he knew a man that could sweat blood even when he pleased*; in faint bodies a subtle thin blood, like sweat, may pass through the pores of the Skin; but that through the same pores, crass, thick, and great drops of blood should issue out, it was not, it could not be without a Miracle: Some call them *grumes*, others *globes* of blood; certainly the drops are great, so great, as if they had started through his skin to outrun the streams and rivers of his Cross.

3. Here is yet another *clymax*, in that these great drops of blood did not only *distillare*, drop out; but *decurrere*, run a stream down so fast, as if they had issued out of most deadly wounds; they were *great drops of blood falling down to the ground*; here's magnitude and multitude; great drops, and those so many, so plenteous, as that they went through his apparel and all, streaming down to the ground: now was it that his garments were died with crimson red: that of the Prophet, though spoken in another sense, yet in some respect may be applied to this: *Wherefore art thou red in thine apparel? and thy garments like him that treadeth the Wine-fat?* Oh what a sight was here! His Head and Members are all on a bloody sweat, his sweat trickles down, and bedecks his garments, which stood like a new firmament studded with stars, portending an approaching storm: nor stays it there, but it *falls down to the ground*: Oh happy Garden watered with such treas of blood! how much better are these rivers than *Abana and Pharphar, rivers of Damascus*; yea, than *all the waters of Israel*; yea, than all those Rivers that water the Garden of *Eden*?—

1. This may inform us of the weight and burden of sin, that thus presseth Christ under it till he sweat and bleed: when the first *Adam* had committed the first sin, this was the penalty, *in the sweat of thy face shalt thou eat thy bread*; but now the second *Adam* takes upon him all the Sins of all Believers in the world; he sweats not only in his face, but in all his Body. O then, how was that face disfigured, when it stood all on drops, and those drops, not of a watery sweat, but of a gore blood? We see in other men, that when they are disquieted with fear or grief, the blood usually runs to the heart; indeed that is the principal member, and therefore, leaving the other parts, it goes thither, as of choice, to comfort that; but our sweet Savior contrariwise (because he would suffer without any manner of comfort) he denies to himself this common relief of nature; all the Powers of our souls, and parts of our bodies were stained with sin, and therefore he sweats blood from every part; we sin, and our eyes will scarce drop a tear for sin; but his eyes, and ears, and head, and hands, and feet, and heart, and all run rivers of tears of blood for us, even for our sins.—Let Jesuits and Friars in meditating of Christ's sufferings, cry out against the Jews; in this bloody sweat of Christ I see another use; alas! here's no *Jew*, no *Judas*, no *Herod*, no *Pilate*, no Scribe, no Pharisees? here's no tormentors to whip him; no soldiers to crown his Head with thrones, here's neither nails, nor spear to fetch his blood out of his Body; how comes it then to pass? Is there any natural cause? ah, no: the night is cold, which naturally draws blood inwards; in the open air he lies grovelling on the ground, and there *he sweats, and bleeds*. O my heart, who hath done this

deed? *As the Lord liveth, the man that hath done this thing, shall surely die.* So said David▪ when Nathan replied upon him, *thou art the man.* O my heart! my sinful heart! O my sinful, deceitful, abominable heart! thou art the Murderer; thy sins sate upon the heart of Christ, as heavy as a Mountain of Lead or Iron; when none was near, but a few dull, heavy, sleepy Disciples; then all the sins of Believers (and amongst them, thy sins) fell upon the soul of Christ, as so many murderers; and squeezed blood, and made him cry out. *My soul is heavy, heavy unto death.* Go thy ways now, and weep with Peter, and say with David, *I have sinned against thee, Lord.* O how should these eyes of mine look upon Christ thus sweating, bleeding, streaming out blood, clods of blood, great drops of blood, from all the parts and members of his Body, but I must *mourn over him; as one that mourneth for his only son, but I must be in bitterness, as one that is in bitterness for his first-born?*

2. This may inform us of the extraordinary love of Christ. It is said of the *pelican*, that when her young ones are struck with the tail of some poisonous Serpent, she presently strikes her breast with her Beak or Bill, and so lets out her own blood, as a Medicine for them that they may suck and live; even so Christ seeing us struck with the poison of sin, he is impatient of delay, he would not stay till the Jews let him blood with their whips, and thorns, and nails; *I have a Baptism to be baptized with* (saith Christ) *and how am I straightened till it be accomplished?* He is big with love, and therefore he opens all his pores of his own accord, he lets blood gush out from every part, and thereof he makes a precious Balsom to cure our wounds. O the Love of Christ! As Elihu could sometimes say, *Behold my belly is as wine, which hath no vent, it is ready to burst like new Bottles;* so the heart of Christ was full, even full of love, so full that it could not hold, but it burst out through every part and member of his body in a bloody sweat. I will not say but that every drop of Christ's blood was very precious, and of sufficient value to save a world; but certainly, that blood which was not forced by whips, or thorns, or spear, is to be had in singular honor; as the myrrh, that by incision of the Tree, flows out, is very precious; yet that which drops out of its own accord, is accounted as the first and choice; and as the Balsam, which way soever it come, is sweet; yet that which falls of its own accord, is held the most pure and odoriferous: to this alludes that Apocryphal-saying in *Ecclesiasticus*, *I gave a sweet smell like Cinamon, and I yielded a pleasant odour, like the best myrrh:* the vulgar translates it thus; *Quasi Libanus non incisus vaporavi; as the myrrh-tree that is not cut, I evaporated;* as if Christ should have said, without any lanching, cutting, pruning, out of mere love I poured out my blood upon the earth; this is certain; at this time no manner of violence was offered him in body, no man touched him, or came near him; in a cold night (for they were fain to have a fire within doors) lying abroad in the air, and upon cold earth he casts himself into a sweat of blood; surely love is hot; he had a fire in his brea• that melts him into this bloody sweat; O wonderful Love!

3. This may inform us of the Design of Christ in these very sufferings: *Christ weeps* (saith Bernard) *not only in his eyes, but in all his members, that with the tears of his body, he might wash and purify his body, which is the Church:* or Christ weeps blood, that he might give us a sign of the enemies ruin; sweat in sickness, is as a *Crisis*, or promising sign, that Nature with all her force hath strove against the peccant humor, and hath now overcome it; so this bloody sweat is a blessed *Crisis*, or argument of sin decaying, and that the Lamb hath overthrown



the Lion As Christ sometimes said; *Now is the Judgment of this World, now shall the Prince of this World be cast out, and I, if I be lifted up from the Earth, will draw all men unto me.*

Thus far of Christ's passion before his apprehension. And now we may suppose it about midnight, the very time which Christ called *the hour, and power of darkness*: what followed from twelve till three at night, we shall discover in the next Section.

**SECT. VI. Of Judas's Treason, Christ's Apprehension, binding and leading unto Annas.**

BY this time the Traitor *Judas* was arrived at *Gethsemani*, and being near the Garden-door, Jesus goes to his Disciples, and calls them from their sleep; by an *Irony* (as some think) he bids them *sleep on now, and take their rest*; meaning if they could for danger, that now was near; but withal he adds, *Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners; rise, let us be going, behold he is at hand that doth betray me.* That it might appear he undertook his sufferings with choice and free election, he not only refused to fly, but he calls his Apostles to rise, that they might meet his Murderers. And now they come *with Swords and Staves*; or as *John* adds, *with Lanthorns and Torches, and (Judas going before them, and drawing near unto Jesus to kiss him) they took him, and bound him, and led him away to Annas first.*

In this Period I shall observe, 1. *Judas's Treason.* 2. *Christ's Apprehension.* 3. *Christ's binding.* 4. *Christ's leading to Annas, one of the Chief Priests, as to his first station.*

1. *Judas's treason: And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.* This Traitor is not a Disciple only, but an Apostle; not one of the seventy, but one of the twelve. *Augustine* speaks of many offices of Love that Christ had done to *Judas* in especial manner; he had called him to be an Apostle, made him his Friend, his Familiar, caused him to eat of his Bread, sit at his Table, and to dip his hand in the Dish with him; yea if his Tradition be true, *Jesus had delivered Judas often from death, and for his sake healed his Father of a Palsy, and cured his Mother of a Leprosy: and next to Peter, honored him above all other his Apostles.* Of this we are sure, that he kissed him, and washed his feet, and made him his treasurer, and his Almoner; and that now *Judas* should betray Christ; O how doth this add to the sufferings of Christ, and to the Sin of *Judas*? *Behold, a multitude, and Judas in the front: he went before them, tam pedibus quam moribus; in his presence, and in his malice.* The Evangelist gives the reason of this, that he might have the better opportunity to kiss him, this was the sign he gave the rout; *whomsoever I shall kiss, that is he, lay hold on him*; he begins war with a Kiss, and breaks the peace of his Lord by a Symbole of kindness: *Jesus takes this ill; What, Judas! betrayest thou the Son of man with a kiss? q. d.* What, dost thou make the seal of Love the sign of treachery? What! must a Kiss of thy mouth be the Key of treason? O what a friendly reproof is here! By way of use.

*It were well for the world (saith Chrysostom) especially for the Children of God, that Judas were alone in this transgression that there were no more perfidious, treacherous Persons in it besides himself.* But Oh! how full is the world of such miscreants? there was never yet an *Abel*, but he had a *Cain* to murder him; never yet a *Moses*, but he had a *Jannes* and *Jambres* to resist him; never yet a *Joseph*, but he had unkind Brothers to envy him; never yet a *Samson*, but he had a *Delilah* to betray him; never yet a *David*, but he had an *Ahithophel* to hurt him; never yet a *Paul*, but

there was an *Alexander* to do him much evil; nay it is well, if in every assembly we meet not with a *Judas*: in civil affairs how many are there that live, and make gain by lying, swearing, cheating, coz•ning, selling away Christ and their own souls for a lesser matter than thirty pieces of Silver? and in religious affairs, how many secure and drowsy professors have we amongst us, that salute Christ both by hearing the Word, and receiving the Seals, and yet in their lives and conversations they deny Christ? *They honor God with their lips, but their hearts are far away from him.*

2. For Christ's apprehension; *then came they, and laid hands on Jesus, and took him.* They apprehended him whom the world cannot comprehend; and yet before they took him, he himself begins the inquiry, and leads them into their errand; he tells them that he was *Jesus of Nazareth, whom they sought*: this was but a Breath, a meek and gentle word; yet had it greater strength in it than the Eastern wind, or the voice of Thunder: for God was in that still voice, and it struck them down to the ground. O the Power of Christ! they come to him with clubs and staves, and swords, and he does no more but let a word fly out of his mouth, and presently they stagger, run *backward, and fall to the ground.* Oh if we cannot bear a soft answer of the merciful God, how dare we so provoke, as we do, the wrath of the Almighty Judge? and yet he suffers them to rise again, and they still persist in their inquiry after him; he tells them once more, *I am he*; he offers himself, he is ready, and desirous to be sacrificed; only he sets them their bounds, and therefore he secures his Apostles to be witnesses of his sufferings,: In this work of redemption, no man must have an active share besides himself; he alone was to tread the Wine-Press: *If therefore ye seek me, (saith Christ) let these go their way;* thus he permits himself to be taken, but not his Disciples.

And now they have his leave, Oh with what fierce and cruel countenances, with what menacing and threatening looks, with what malicious and spiteful minds, do they invade and assault our Savior? they encompass him round; then they lay their wicked and violent hands upon him: in the Original, 〈 in non-Latin alphabet 〉 signifies a violent taking. One speaks the manner of his apprehension in these words *Some of them lay hold on his Garments, others on the h•ir of his head; some pluck him by the beard, others struck him with their impious fists, and being enraged, that with a word he had thrown them backwards on the ground, they therefore throw him on his back, and basely tread him under their dirty feet.* Another Author gives it thus; *As a roaring, ramping Lion draws along the Earth his prey, and tears it, and pulls it; so they hailed Christ all along the Earth, spitting, buffeting, pulling him by the hair.* Another in like manner thus; *they all rush violently upon him, they fling him to the ground, they kick him, tear him, spurn him, pull off the hair, both off his Head and Beard.* Of every of these passages we find Scriptures full; *Many Bulls have compassed me, strong Bulls of Bashan have beset me round, they gaped upon me with their mouths, as a ravening and roaring Lion.*

We are apt to cry out on *Judas* and the Jews; and we think, Oh if we had been in their stead, we should never have done thus; but lay aside a while those Instruments, and look we at the principal cause; had we not an hand in all these actings? did not we conspire his Death, and Apprehension in reference to it? Oh my sins! my sins! these were the Band, the Captain, and the Officers; these were the *multitude*, a multitude indeed, if I should tell them, I might tell a

thousand, and yet not tell one of a thousand; these were the Soldiers that beset him round, the Bulls that compassed him about, the roaring Lions that gaped upon him with their mouths; O my heart, why shouldest thou rise up against the Jews, when thou findest the Traitor, and the whole rout of Officers in thyself? Oh that thou wouldest turn the edge of thy detestation into its right stream and Channel! Oh that thou wouldst *remember thy own ways, and all thy doings wherein thou hast been defiled*; and that thou wouldst *loath thyself in thy own sight for all the evils that thou hast committed!*

3. For Christ's binding, the Evangelist tells us, that *the Band, and the Captain, and the Officers of the Jews took Jesus, and bound him*, 〈 in non-Latin alphabet 〉 they bound his hands with cords; a Type of this was *Samson*, whom *Delilah* bound with ropes; so they bound him with ropes or cords, foreshewing hereby that he must die, they never using to bind any with ropes or cords, but those whom undoubtedly they purposed to crucify: Some add the Circumstances of this binding, that they bound him with three cords, and that with such violence that they caused blood to start out of his tender hands; certainly they wanted no malice, and now they wanted no power, for the Lord had given himself into their hands. Binding argues baseness: It is storied of *Alexander*, that when some Arrow that was shot into him, was to be drawn out, his Physicians advised to bind him; for that the least motion (as they said) would do him hurt; but he answered *Kings were not fit to be bound, the power of a King was ever free and safe*; And *David* in his Lamentation over *Abner*, said, *Died Abner as a Fool dieth? thy hands were not bound, nor thy feet put in fetters*, 2 Sam. 2.33, 34. Fools and Slaves were accustomed to be bound, and so were Thieves; they that open their hands to receive others goods, it is fit their hands should be bound, and tied up; but is our Savior numbered amongst any of these? O yes! *In that same hour said Jesus to the multitude, are ye come out as against a Thief, with Swords and Staves? he made himself of no reputation, and took upon him the form of a Servant*: O wonderful condescension of Christ! O admirable exinanition! he that was eminently just, is reputed a thief; he that was equal with God, is become a Servant; he that was stronger than *Samson*, and could have broken his cords from off his arms like a thread, he is bound with cords, and as a poor Lamb, he continues bound for the slaughter; and thus began our Liberty and Redemption, from slavery, and sin, and death, and cursings.

But besides these cords, the word 〈 in non-Latin alphabet 〉, signifies a binding with chains, *Mak. 5.3, 4*. And some are of opinion, that they shackled both his hands and feet, *pedicis & catenis vinctus*, *Mark 5.4*. And others say that they put about his neck a *Chain of Iron*; and it is not altogether improbable, but they might be as cruel to the Master, as to his Servants: I cannot think they were so enraged against *Peter*, as they were against Christ; and yet they laid on him *two Chains*, *Acts 12.6*. Nor can I think they were so enraged against *Paul*, as they were against Jesus; and yet *the chief Captain took him, and commanded him to be bound with two Chains*. And that this might be their dealing with Christ, *Judas*, by his counsel seems to speak; *hold him fast—take him, and lead him away safely, q. d. make him sure, that he escape not out of your hands; he hath deceived you often, and therefore Chain him with an Iron Chain, that will be sure to hold*. I cannot pass this without some word to ourselves.

Christ undergoes this restraint that all sorts of persecution might be sanctified to us by his susception. Again, Christ was faster bound with his cords of Love, than with Iron fetters; his love was strong as death; it overcame him who is invincible, and bound him who is omnipotent; the Jews cords were but the Symboles and Figures; but the dear love, the tender bowels of Jesus Christ were the Morals, and things signified: Again, Christ was bound that we might be free: the Cords of Christ were so full of virtue, that they loosed the Chains of our sins, and tied the hands of God's Justice, which were stretched out against us for our sins. Again, he was bound for us, that so he might bind us to himself. *I drew them with cords of a man, with bands of Love.* A strange thing it was, to see the King bound for the Thieves offense; but such was Christ's Love, that he might draw sinful mankind to the Love of him again. Lastly, one good Lesson we may learn from wicked Judas; *take him, and lead him away safely:—hold him fast.* Come Christians! here's good counsel from a Judas; like another Caiaphas; he Prophesies he knows not what; *take him, and lead him away, and hold him fast.* It is of necessity that those which spiritually seek after Christ, should take him by Faith, and hold him fast by Love: *I will rise now, (saith the Spouse) I will seek him whom my soul loveth; and anon, I found him whom my soul loveth, I held him, and would not let him go, until I had brought him into my Mothers House, into the Chambers of her that conceived me.* We must arise out of the bed of sin, we must seek Christ in the use of Ordinances, and there if we find him, we must take him, lay hold on him by the hands of Faith, and not let him go; but lead him safely until we have brought him into our Mothers House, into the Assemblies of his people; or if you will, until we have brought him into our souls, where he may sup with us, and we with him.

4. For his leading to Annas, John records it, that *they led him to Annas first, for he was Father-in-law to Caiaphas, who was the high Priest that same year.* 1. They led him away; 〈 in non-Latin alphabet 〉 it refers to the place whence they led him; the Garden was the *terminus a quo*; there they apprehended him, and bound him, and thence they led him away; but the word 〈 in non-Latin alphabet 〉, is something more than merely *abduco*; sometimes it signifies *abigo*, to drive away, whether by force, or fraud; sometimes *rapio ad suplicium, ad judicandum*; to snatch away either to punishment, or to judgment: It is said, *they drew him away by the hairs of the head, and that they led him in uncouth ways, and through the Brook Cedron, in which the ruder Soldiers plunged him, and passed upon him all the affronts and rudeness which an insolent and cruel multitude could think of.* So that now again was the fulfilling of the Prophecy, *He shall drink of the Brook in the way,* Psal. 110.7. I dare not deliver these things as certain truths; only this I affirm, that they led him, snatched him, hailed him from the Garden back again to Jerusalem, over the Brook and Valley called Cedron,—2. They led him first to Annas; why thither; is a question: the cognizance of the cause belonged not properly to Annas, but to Caiaphas; all that can be said for Annas, is, that he was chief of the Sanhedrim, and Father-in-law to Caiaphas, and to the High Priest the next year following.

Oh when I think of Jesus thus *led away to Annas first*; when I think of him partly going, and partly hailed forwards, and forced to hasten his Grave-pace; when I think of him thrown into, or plunged in the Waters of the Brook, and so forced to drink of the Brook Cedron in the way: when I think of him presented by a deal of Soldiers, and rude Catch-poles, to this

mercenary *Annas*; and withal, think that I had an hand as deep as any other in these acts; my heart must either break, or I must proclaim it an heart of flint, and not of flesh. Come Christians, let us lay our hands upon our hearts, and cry, *Oh my Pride! and Oh my Covetousness! and Oh my Malice and Revenge! Oh my Unbelief! and Oh my Unthankfulness! and Oh my Uncharitableness to the needy members of Christ Jesus! why these were the rout, these were they that led, and dragged, and drew Jesus (as it were) by the hair of his head; these were they that took hold of the chain, and pulled him forwards, and shown him in triumph to this bloody Annas; nay, these were the Judas, Jews, Annas, and all: Oh that ever I should lodge within me such an heart, that should lodge in it such sins, such betrayars, such murderers of Jesus Christ!*

But I must remember myself; *Watchman, what of the night? Watchman, what of the night? if ye will enquire, enquire, return, come.* We may now suppose it about the third hour, or the last watch; in the Gospel it is called the *fourth watch of the night*; elsewhere it is called the *morning-watch*, which continueth *till the morning*. And of the Acts done in this interval of time, we are next to treat.

#### **SECT. VII. Of *Christ's Examination, and Condemnation, with their Appendices.***

NOW it was that they led him from *Annas* to *Caiaphas*; and presently a Council is called of the High Priests, Scribes, and Elders; these were the greatest, gravest, learned'st, wisest men amongst them, and they all conspire to judge him, who is the great Judge both of quick and dead.—In their proceedings, we may observe, 1. The captious examination of the High Priest. 2. The sacrilegious smiting of one of the Servants. 3. The impious accusations of the Witnesses. 4. The Sentence of the Judges. 5. The perfidious denial of perjured *Peter*. 6. The shameful delusion, and abuses of the base Attendants.

1. For the captious examination of the High Priest: *The High Priest then asked Jesus of his Disciples, and of his Doctrine.* 1. Of his Disciples; what the Questions were, it is not expressed; but probably they might be such as these; *How many Disciples he had? and where they were? and what was become of them? why he should take upon him to be better guarded than others of greater place and calling? whether it did not savor of sedition and disturbance of the State, to lead about such a Crew of Disciples and followers after him? and what was the reason of their flight? whether it were not a token of their guiltiness of some disorder, or of riotous practices?* It is not for me to speak how many Queries the High Priest might make to tempt Jesus; but certainly he was sifted to the Bran, examined to the full of all such circumstances as either might trap Christ, or in the least degree advance and help forward his Condemnation; to this question concerning his Disciples, our Savior answered nothing; alas, he knew the frailty of his followers, he might have said, *For my Disciples, you see one hath betrayed me, and another will anon forswear me, he stays but for the crowing of the Cock, and then you shall hear him curse and swear, that he never knew me; and for all the rest, a pannick fear hath seized upon their hearts, and they are fled, and have left me alone to tread the Wine-press.* Ah no, he will not speak evil of the Teachers of his people; it was grief to him, and added to his sufferings, that all had forsaken him; once before this, *many of his Disciples went back, and walked no more with him;* which occasioned Jesus to say to the twelve, *will ye also go? why no, said Peter then, Lord, whether shall we go? thou hast the words of Eternal Life; and we believe, and are sure, that thou art that Christ the Son of the Living God.* Oh

*Peter*, what a strong Faith was that? *We believe, and we are sure*; but how is it now that ye have no faith? or why are ye so fearful, O ye of little Faith? I believe this sate upon the heart of Christ, and yet he would not accuse them, who now stood in their places, and was accused for them, and for us all; and therefore to that question of his Disciples, he answered nothing.

2. He asked him of his Doctrine; what his questions were of that, are not set down neither; but probably they might be such as these; *Who was his Master, or instructor in that new Doctrine he had lately broached? why he did seek to innovate, and alter their long practiced and accustomed Rites? and what ground had he to bring in his own devices in their steads? as Baptism for Circumcision; the Lord's Supper for the Passover; himself and his Apostles for the high Priests and Levites, when neither he, nor most of them were of that Tribe? why he was so bold and saucy (being but three and thirty years of age) to declame so bitterly and satyrically against the Pharisees, and Sadducees, and Scribes, and Priests, and Elders of the People?* Much of this stuff he might bring out in his Interrogatories; that so by his questioning him in many things, he might trap him in something to his confusion and destruction.—And to this question our Savior answers; but Oh how wisely! *I spake openly to the World (saith he) I ever taught in the Synagogue, and in the Temple, whither the Jews always resorted; and in secret have I said nothing; why askest thou me? ask them which heard me, what I said unto them, behold they know what I said: q. d.* I appeal to the testimony of the very enemies themselves; thou suspectest me to be a seditious person, and one that plots mischief against the State in secret; I tell thee truth, *I speak nothing in secret (i.e.)* nothing in the least manner tending to sedition; my Doctrine I brought with me from the bosom of my Father, it is the everlasting Gospel, and not of yesterday; and it contains nothing in it of Sedition, Faction, Rebellion, Treason; ask these mine Enemies, these who have apprehended and bound me, and brought me hither; *they know what I said*, let them speak if they can, wherein I have transgressed the Law.

2. For the stroke given Christ by that base servant; *one of the Officers which stood by, stroke Jesus with the palm of his hand, saying, answerest thou the High Priest so?* That holy face which was designed to be the object of Heaven, in the beholding of which, much of the celestial glory doth consist; that face which the Angels stare upon with wonder, like Infants at a bright Sun-beam, was now smitten by a base varlet in the presence of a Judge; and howsoever the Assembly was full, yet not one amongst them all reproved the fact, or spake a word for Christ: nay, in this the injury was heightened, because the blow was said to be given by *Malchus* an *Idumean* Slave; it was he, whose ear was cut off by *Peter*, and cured by Christ, and thus he requites him for his Miracle.—Amongst all the sufferings of Christ, one would think this were but little; and yet when I look into Scriptures, I find it much: Thus *Jeremy*, *He giveth his cheeks to him that smiteth him, he is filled full with reproach*. Thus *Micah* speaking of Christ, *They shall smite the Judge of Israel with a Rod upon the Cheek*; there was in it a world of shame; the Apostle lays it down as a sign of suffering and reproach, *if a man smite you on the face. Nothing more disgraceful (saith Chrysostom) than to be smitten on the Cheek*; the diverse reading of the word, speaks it out further; *he stroke him with a Rod, or he stroke him with the palm of his hand* 〈 in non-Latin alphabet 〉, the word 〈 in non-Latin alphabet 〉, say some refers to his striking with a rod, or club, or shoe, or pantoffle; or as others, it refers to his striking with the palm of his hand; of the two, the palm of the hand is judged more

disgraceful, than either rod, or shoe; and therefore in the Text we translate it, *with the palm of the hand he struck at Jesus, (i.e.) with open hand, with his hand stretched out.*

The Ancients commenting on this Cuff; *Let the Heavens be afraid (saith one) and let the Earth tremble at Christ's patience, and this Servant's impudence. O ye Angels, how were ye silent? how could you contain your hands, when you saw his hand striking at God? —If we consider (saith another) who took the blow, was not he that struck him, worthy to be consumed of fire, or to be swallowed up of earth, or to be given up to Satan, and thrown down into Hell?* If a Subject should but lift up his hand against the Son of an earthly Sovereign, would he not be accounted worthy of punishment? how much more in this case, when the hand is lifted up against the King of Kings, and Lord of Lord's? whom, not only men, but the Cherubims and Seraphims, and all the Celestial powers above, adore and worship? *Bernard* tells us, that *his hand that struck Christ, was armed with an Iron Glove:* and *Vincentius* affirms, that *by the Blow Christ was felled to the earth:* and *Ludovicus* adds, that *blood gushed out of his mouth, and that the impression of the Varlet's fingers remained on Christ's Cheek, with a tumor and wan color.* I need say no more of this; only one word in reference to ourselves.

Come, look upon this lively and lovely picture of patience; he was struck on the face, but he was never moved in his heart; notwithstanding the abuse, he shown all mildness and gentleness towards his enemies: O what art thou that canst not brook a word, that canst not bear a distasteful speech, that canst not put up the least and smallest offense, without thy wrath and fury? O proud man! O impudent wretch! how art thou so suddenly moved at the least indignity, when thou seest thy Savior quietly suffer great affronts? come learn of Christ; if ever we mean to have a share and interest in his sufferings, let us conform to him in meekness, and patience, in gentleness, and lowliness of mind, and so we shall find rest unto our souls.

3. For the Accusation of the Witnesses; he is falsely accused and charged with the things that he never knew: In his Accusation I observe these things. 1. That they sought false witnesses; for true witnesses they could have none: *Now the chief Priests and Elders, and all the Council sought false witnesses against Jesus to put him to death.* They were resolved in a former Council that he should not live, but die; and now palliating their design with a Scheme of a Tribunal, they seek out for witnesses. O wonder! whoever heard that Judges went about to enquire for false witnesses, and suborned them to come in against the Prisoner at the Bar? 2. *Though many false witnesses came into testify against him, yet they found none; because their witness did not agree together.* O the injustice of men in bringing about the Decrees of God! the Judges seek out for witnesses, the witnesses are to seek for proof, those proofs were to seek for unity and consent, and nothing was ready for their purpose. 3. At last, after many attempts *came two false witnesses, and said, this fellow said, I am able to destroy the Temple of God, and to build it in three Days.* They accuse him for a figurative speech, a trope which they could not understand; which if he had effected according to the Letter, it had been so far from a fault, that it would have been an Argument of his power; but observe their false report of the words he had spoken; for he said not, *I am able to destroy this Temple of God, and to build it in three days;* but, *destroy ye this Temple, and in three days I will raise it up:* the allegation differs

from the truth in these particulars. 1. *I am able to destroy*, say they; ay but *destroy ye*, saith Christ. 2. *I am able to destroy this Temple of God*, say they; ay but *destroy ye this Temple*, saith Christ; simply *this Temple*, without addition. 3. *I am able to destroy this Temple of God, and to build it in three days*, say they; ay but *destroy ye this Temple, and in three days I will raise it up*, said Christ: he spoke not of building an external Temple; but of raising up his own body, which he knew they would destroy. These were the accusations of the false witnesses, to all which *Jesus answered nothing*; he despised their accusations, as not worthy an answer; and this vexed more.—But, 4. Another accusation is brought in; *Caiaphas* had a reserve, which he knew should do the business in that Assembly; he adjured him by God, to tell him if he were the Christ: *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God*: The holy Jesus being adjured by so sacred a Name, would not now refuse an answer; but he confessed himself to be *the Christ, the Son of the living God*: and this the High Priest was pleased (as the design was laid) to call *Blasphemy*; and in token thereof, he rends his clothes, prophetically signifying that the Priesthood should be rent from himself.

We are taught in all this quietly to suffer wrong: *If my Adversary should write a Book against me, surely I would take it upon my shoulder* (saith Job) *and bind it as a Crown to me*; it is impossible, if we are Christ's servants, to live in this world without false accusations: come, let us take heart, and in some cases, say not a word; since he that was most innocent, was most silent, why should we be too forward in our excuses? I know there is a time to speak, as a time for silence; if it may tend to God's honor, and to the spreading of God's truth, and that right circumstances do concur, it is then time to open our mouths, though we let in death. So did our blessed Savior: O let us learn of him, and follow his steps!

4. For the Doom or Sentence of these Judges; *Caiaphas* prejudging all the *Sanhedrim*, in declaring Jesus to have spoken *Blasphemy*, and the fact to be notorious, he then asked their Votes: *What think ye? and they answered, and said, he is guilty of Death*. They durst not deny what *Caiaphas* had said; they knew his Faction was very potent, and his malice great, and his heart was set upon the business, and therefore they all conspire, and say as he would have them, *He is guilty of Death*. Oh here is Jesus's sentence, which should have been mine, *He is guilty of Death*. But this Sentence was but like strong dispositions to an enraged Fever; they had no power at that time to inflict death, or such a death as that of the Cross, they only declared him apt, and worthy, and guilty of Death.

*In the multitude of Counsellors there is safety*, saith Solomon; but we must take this in; *if it be of good men, and to good purposes*: for otherwise, the Meetings, Assemblies, and Councils of the wicked are dangerous and deadly; *the Kings of the earth set themselves, and the Rulers take counsel together against the Lord, and against his anointed*. Such Councils we had many in our times. I know not whether we may call them Councils, or *struma tantum Civitatis, an ulcerous bunch*, raised by the disorder and distemper of the City.

5. For *Peter's* denial and abjuration; while these things were thus acting concerning Christ, a sad accident happened to his Servant *Peter*; at first a Damosel comes to him, and tells him, *Thou wast with Jesus of Galilee*; and then another Maid tells the by-standers, *this fellow was also with Jesus of Nazareth*: and after a while, they that stood by, spake themselves, *surely thou art*



one of them, for thy speech bewrayeth thee, q. d. thy very Idiom declares thee to be a *Galilean*; thou art as Christ is, of the same Country and Sect, and therefore thou art one of his Disciples: *Peter* thus surprised, without any time to deliberate, he shamefully denies his Lord: and, 1. He doth it with a kind of subterfuge, *I know not what thou sayest*: he seems to elude the Accusation with this Evasion, I know not thy meaning, I understand not thy words, *I skill not what thou sayest*. 2. At the next turn, he goes on to a licentious boldness, *denying Christ with an Oath, I know not the man*; and lastly, he aggravates his sin so far, that he grows to impudence, and so denies his Lord with *cursing and swearing, I know not the man*: here's a Lie, an Oath, and a Curse; the sin is begun at the voice of a Woman, a silly Damosel; not any of the greatest Ladies, she was only a poor serving-maid that kept the doors; but it grew to ripeness, when the Men-Servants sell upon him; now he swears, and vows, and curses himself *if he knew the Man*. O *Peter*, is the man so vile, that thou wilt not own him! Hadst thou not before confessed him to be the Christ, the Son of the living God? and dost thou not know him to be Man, as well as God? say, is not this the Man-God, God-Man that called thee, and thy brother *Andrew*, at the sea of *Galilee*, saying, *follow me, and I will make you fishers of men*? Is not this he whom thou sawest on *Mount Tabor*, shining more gloriously than the Sun? Is not this he whom thou sawest walking on the water, and to whom thou said'st, *Lord, if it be thou, bid me come unto thee on the water*? How is it then that thou sayest, *I know not the man*? Surely here's a sad example of human infirmity; i•*Peter* fell so foully, how much more may lesser stars? And yet withal, here's a blessed example of serious, through repentance; no sooner the Cock crew, and Christ gave a look on *Peter*, but *he goes out, and weeps bitterly*. The Cock was the Preacher, and the look of Jesus was the Grace that made the Sermon effectual: O the Mercy of Christ! he looked back on him that had forgot himself; he revives his servant's memory, to think on his Master's words; he sends him out to weep bitterly, that so he might restore him mercifully to his favor again.

Let us learn hence, to think modestly and soberly of ourselves; yea, *let him that thinketh he standeth, take heed lest he fall!* If *Peter* could first dissemble, and then lie, and then forswear, and then blaspheme and curse, O let not us be high-minded, but fear; —And in case we fall indeed, as *Peter* did, yet let us not despair, as *Judas* did; but still upon our repentance let us trust in God. When Christ looked on *Peter*, he wept bitterly: notwithstanding our sins are great, yet one look of Christ is full of virtue, and enough to melt us into tears: O let us not sink in despair, but look up to him, that he may look down on us. *Pliny* tells us of some Rocks in *Phrygia*, that when the Sun doth but shine upon them, they send out drops of water, as if they wept tears; *Peter* signifies a Rock, and whilst *Peter* persisted in his sin of denying Christ, his heart was hard as the Rock; but when Christ the Sun of Righteousness looked upon him, his heart was softened, and he dropped tears continually. Such is the virtue of Christ's look, *it turns the Rock into a standing Water, and the Flint into a Fountain of Waters*. —Lastly let us not decry repentance, but rather be in the use, and practice, and exercise of it: Is not here a Gospel precedent? *Clement*, an ancient Writer, of whom *Paul* makes mention, *Phil.* 4.3. expresseth *Peter's* repentance to have been so great, that *in his Checks he made (as it were) furrows, in which, as in certain Channels, his tears run down*; the Text tells us *he wept bitterly*; and *Clement* adds, that while he lived, *as often as he heard a Cock crow, he could not but weep, and*

*bewail his denial.* David is another like example; *All the Night, said he, I make my Bed to swim, I water my Couch with my tears,* Psal. 6.6. David makes mention of his *Bed and Couch*, because there most especially he had offended God: It was on his *Bed* that he committed Adultery; and it was in his *Couch*, that he designed and subscribed with his own hand, that *Uriah* must die; and hence is it that he waters his *Bed and Couch* with his tears; the very sight of his *Bed and Couch* brings his sin into his remembrance; as the very hearing of the crowing of the Cock, ever after awakened *Peter* to his task of tears: that *Repentance is a Gospel-Duty*, we have spoke elsewhere. O take heed of decrying it! as we are often sinning, so let us often repent; it concerns us near to be frequent in this duty of bewailing sin, and turning to God.

6. For the abuses and delusions of the base Attendants offered to Christ; the Evangelist tells us, *then did they spit in his face, and buffeted him, and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?* and as *Lude* adds, *many other things blasphemously spake they against him;* what those many other things were, it is not discovered; only some ancient writers say, that Christ in that night suffered so many, and such hideous things, that *the whole knowledge of them is reserved only for the last day of Judgment.* *Mallonius* writes thus, *after Caiaphas and the Priests had sentenced Christ worthy of death, they committed him to their Ministers, warily to be kept till day; and they immediately threw him into the dungeon in Caiaphas's House, there they bound him to a stony pillar, with his hands bound on his back, and then they fell upon him with their palms and fists.* Others add, that *the Soldiers not yet content, they threw him into a filthy dirty puddle, where he abode for the remainder of that night;* of which the Psalmist, *Thou hast laid me in the lowest pit, in darkness, and in the deeps; and I sink in the deep mire where there is no standing. Behold the Bed which is Solomon's, or rather, which is Christ's;* for a grater than *Solomon* is here: Behold the flourishing *Bed* wherein the King of Saints doth lie; surely a place most fordid, full of stench; his other senses had their pain, and his smell felt a loathsome savor, in this noisome puddle.

But we need not borrow light from Candles, or lesser stars; the Scripture itself is plain: Observe we these Particulars.

1. They spit in his face; this was accounted among the *Jews* a matter of great infamy and reproach: *And the Lord said to Moses, if her Father had but spit in her face, should she not be ashamed seven days?* We ourselves account this a great affront, and so did *Job*; *I am their song and their by-word; they abhor me, they fly far from me, and spare not to spit in my face.* Oh that the sweet face of Christ, so much honored and adored in Heaven, should be defiled and deformed by their spitting! Oh that no place should be thought so fit for them to void their Excrements and Drivel in, as the blessed face of Jesus Christ! *I hid not my face* (saith Christ) *from shame and spitting:* I used no Mask to keep me fair; though I was fairer than the Sons of Men, I preserved not my Beauty from their nasty Flegm, but I opened my face, and I set it as a Butt for them to dart their frothy Spittle at.

2. They buffet him; we heard before that one of the Officers struck Jesus with the palm of his hand; but now they buffet him: some observe this difference betwixt 〈 in non-Latin alphabet 〉 ; the one is given with the open hand, but the other with the fist shut up; and

thus they used him at this time, they struck him with their fists, and so the stroke was greater and more offensive: *By this means they made his face to swell, and to become full of Bunches all over.* One gives it in thus; *By these blows of their fists, his whole head was swollen, his face became black and blew, and his teeth ready to fall out of his Jaws.* Very probable it is, that with the violence of their strokes, they made him reel and stagger, they made his Mouth, and Nose, and Face to bleed, and his Eyes to startle in his Head.

3. They covered his face, *Mark. 14.65.* Several Reasons are rendered for it. As, 1. That they might smite him more boldly, and without shame. 2. That they might not have that object of pity in their view; it is supposed that the very sight of his admirable form, so lamentably abused, would have mollified the hardest heart under heaven, and therefore they veiled and hoodwink'd that alluring, drawing countenance. 3. That they might not see their own filth in his face, however his Beauty was winning, yet they had so bedaubed it with their beastly spitting, that they began to loath to look upon him: *It was a nauseous sight (saith one) and enough to make one spew to look upon it.* But whether his splendor, or his horror occasioned this veil over his face, this is most certain, that it veiled not their cruelty, but rather revealed it, and made it manifest to all the World.

4. They smote him with the palms of their hands, saying, *Prophecy unto us, thou Christ, who is he that smote thee?* To pass away that doleful, tedious night, they interchangeably sport at him; first one, and then another gives him a stroke (we usually call it a Box on the ear) and being hoodwink'd, they bid him *a-read who it is that smote him.* Some reckon these Taunts amongst the bitterest passages of his Passion; nothing is more miserable, even to the greatest misery, than to see itself scorned of Enemies. It was our Savior's case; they used this despite for their desport; with a wanton and merry malice they aggravate their injury with scorn; *q. d. Come on, thou sayest thou art Christ the Son of the living God, and therefore it is likely thou art Omniscient, thou knowest all things; tell now, who is it that strikes thee? We have blind-folded thee that thou canst not see us with thy bodily eyes, let thy Divinity aread, guess, tell, prophecy, who is it now that smote thee last? Who gave thee that blow? O Impiety without example! Surely if his patience had been less than infinite, these very injuries would have been greater than his patience.* In way of Application.

1. Consider Christians, whether we had not a hand in these abuses; for, 1. They spit in the face of Christ, who defile his Image in their souls, who reject his holy and heavenly motions in their hearts.—2. They buffet him with their fists, who persecute Christ in his Members, *Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.* 3. They cover his face, that do not readily and willingly confess their sins, that extenuate their frailties and imperfections, with counterfeit pretexts.—4. They mock and scoff at Christ, that scorn and contemn his Messengers and Ministers; *He that despiseth you, despiseth me,* saith Christ. O that we would lay these things to our hearts, and see, and observe wherein we stand guilty of these sins, that we may repent.

2. Consider Christians, and read Christ's Love in all these sufferings; O un-heard of kindness, and truly paternal bowels of pity and compassion! whoever heard before of any that would be content to be spit upon, to wipe their filths who spit uppn him? that would be content to

be beat, and buffeted, to save them from buffets, who were the buffeters? that would be content to be blind-folded, that he might neither take notice of, nor see the offenses of them that blind-folded him? that would be content to be made a scorn, to save them from scorn, that shall scorn him? Christians! you that take your name from Christ, how should you admire at the infiniteness and immensity of this love of Christ? was it a small thing that the wisdom of God should become the foolishness of men, and scorn of men, and ignominy of men, and contempt of the World for your sins sake: O think of this!

And now the dismal night is done; what remains, but that we follow Christ, and observe him in his Sufferings the next day! the Psalmist tells us, *Sorrow may endure for a night, but joy cometh in the morning*: only Christ can find none of this joy neither morning nor evening; for after a dismal night, he meets with as dark a day: what the passages of the day were, we shall observe in their several hours.

## CHAP. II.

### SECT. I. Of Christ's Indictment, and Judas's fearful end.

ABOUT six in the morning Jesus was brought unto *Pilate's house*; then led they Jesus from *Caiaphas unto the Judgment-Hall*, and it was early.— When the Morning was come, all the chief Priests and Elders of the People took council against Jesus to put him to death; and when they had bound him, and led him away, and delivered him to Pontius Pilate the Governor. Then Judas which had betrayed him, hanged himself. O the readiness of our nature to evil! When the *Israelites* would sacrifice to the Golden-Calf, they rose up early in the Morning; if God leave us to ourselves, we are as ready to practice mischief, as the fire is to burn, without delay. But on this Circumstance I shall not long stay; the transactions of this hour I shall consider in these two passages, Christ's Indictment, and Judas's fearful end.

In Christ's Indictment, we may observe, 1. His Accusation. 2. His Examination.

In his Accusation we may observe, 1. Who are his Accusers. 2. Where he was accused. 3. What was the matter of which they do accuse him.

1. His Accusers were the *chief Priests and Elders of the People*; the very same that before had judged him *guilty of Death*, are now his Accusers before the temporal Judge: but why must our Savior be twice Judged? was not the *Sanhedrim*, or Ecclesiastical Court sufficient to condemn him? I answer,—He is twice judged; 1. That his Innocency might more appear; true Gold often tried in the fire, is not consumed, but rather perfected; so Christ's Integrity, though examined again and again, by divers Judges wholly corrupt; yet thereby it was not hurt, but made rather more illustrious. 2. Because his firster judgment was in the night, and a sentence pronounced then was not reputed valid; it is said of *Moses*, that *he judged the People from the morning unto the evening*; for until night no judgment was protracted. 3. Because, said the *Jews*, *it is not lawful for us to put any man to death*. These words had need of exposition; we know *Moses's* Law prescribed death to the Adulterers, Idolaters, Blasphemers, Man-slayers, Sabbath-breakers: but now the *Romans* (say some) had come and restrained the *Jews* from the execution of their Laws; others are of another mind; and therefore the meaning of these

words, *It is not lawful for us to put any man to death*, may be understood (say they) in a double sense: 1. That it was not Lawful for them to put any man to such a death as the Death of the Cross: Moses's Law was Ignorant of such a death; and the words following seem to favor this interpretation, *that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die*. We read only of four sorts of death that were used among the Jews; as strangling, stoning, burning, and killing with the sword: crucifying was the invention of Romans, and not of Jews.—2. That it was not Lawful for them to put any man to death at such a time: on this day was celebrated the Jews Passover, which was in memory of their deliverance out of Egypt; so that now they had a custom to deliver some from death (the case of *Barabbas*) but they could not now condemn any one to death; hence it was, that after *Herod the Jew* had killed *James*, he proceeded further, to take *Peter*; also yet during the days of unleavened Bread, he delivers him to be kept in Prison, *intending* (saith the Text) *after Easter to bring him forth to the People*. *Pilate*, a Gentile, was not tied to these Laws, and therefore they led Jesus from *Caiaphas* unto the Hall of judgment, or unto *Pilate's House*.

2. The place of the Accusation was at the door of the House; *they would not go into the Judgment-Hall lest they should be defiled, but that they might eat the Passover*. See what a piece of Superstition and gross Hypocrisy is here! they are curious of a Ceremony, but make no strain to shed innocent blood; they are precise about small matters, but for the weightier matters of the Law, as Mercy, Judgment, Fidelity, and the Love of God, they let them pass; they honor the figurative Passover, but the true Passover they seize upon with bloody and sacrilegious hands.

3. The matter of which they accuse him. 1. That he seduced the People. 2. That he forbade to pay Tribute to *Caesar*. 3. That he said he was a King. How great? but withal, how false were these their accusations? For the first, Christ was so far from stirring up Seditions, that he strove and endeavored to gather the People into one. *O Jerusalem, Jerusalem, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not?* For the second; instead of denying to pay tribute to *Caesar*, he paid it in his own particular; *take twenty-pence out of the fishes mouth* (said he to *Peter*) *and give unto them for me and thee*; and *give unto Caesar the things that are Caesar's* (said he to the People) *and to God the things that are God's*. For the third; instead of making himself a King, he professeth that *his Kingdom is not of this World*; and when they would have made him a King, instead of flattering them, *he flieth* from them; and that into the Wilderness; or *into a mountain himself alone*.—Thus much of the Accusation,

2. For his Examination. *Pilate* was nothing moved with any of the Accusations, save only the third: and therefore letting all the rest pass, he asked him only, *Art thou the King of the Jews?* To whom Jesus answered, *My Kingdom is not of this World*, &c. He saith not, my Kingdom is not *in this World*; but my Kingdom is not of *this World*; by which *Pilate* knew well that Christ was no enemy unto *Caesar*: Christ's Kingdom is spiritual, his government is in the very hearts and Consciences of men, and what is this to *Caesar*?— Hence *Pilate* useth a policy to save Jesus Christ; they tell him that Christ was of *Galilee*; and therefore he takes occasion to send him to *Herod* who was Governor of *Galilee*. But of that anon.

How many Lessons may we learn from hence; 1. Christ was accused, who can be free? The chief Priests and Elders of the Jews accused Christ; no wonder if those that are chief and great amongst us, accuse poor Christians: O there's a perpetual enmity between the seed of the woman, and the seed of the serpent; there is an everlasting, irreconcilable, implacable enmity, and antipathy between Grace and Profaneness, light and darkness, Christ and *Belial*: As it is reported of Tigers, that they rage when they smell the fragrancy of Spices; so it is with the wicked, who rage at the spiritual Graces of them that are sincere for God.

2. Christ's Accusers would not go into the Judgment-Hall lest they should be defiled; the very profane can learn to be superstitious in lesser matters; how many amongst us will make conscience of outward Ceremonies (as of eating meats, observing days) but as for the weightier matters of the Law, *Judgment and mercy*, they leave them undone?

3. Christ is most falsely accused of Sedition, seduction, and usurpation; it were indeed to be wished, that they who take upon them the name of Christianity, were guiltless of such crimes; but let them look to it, who are such: This, I am sure, was Christ's Rule and Practice; *Be subject to every constitution and authority of man, for the Lord's sake*. If any dare to resist the Power that is of God, *they shall receive to themselves damnation*. Nor can we excuse ourselves, because our Governors are not Godly; for all the Governors to whom Christ, and his Apostles submitted themselves, and to whom all those strict precepts of duty and Obedience related in the New Testament, were no better (for ought I know) than Tyrants, Persecutors, Idolaters, and Heathen-Princes.

4. Christ is examined only of his usurpation: *Art thou the King of the Jews?* the men of this world mind only worldly things: the Apostles so describes them; *who mind earthly things*. Pilate regards not Christ's Doctrine; but he is afraid lest he should aspire the Kingdom; and concerning this, our Savior puts him out of doubt; *My Kingdom is not of this world*. As Pilate and Christ, so Worldlings and Christians are of different Principles, they mind earthly things; *but our Conversation* (saith the Apostle) *is in heaven*; our conversation (*i.e.*) the aim and scope of our hearts, in every action, is only for heaven; whatsoever we do, it should some way or other fit us for Heaven; we should still be laying in for heaven against the time that we shall come and live there; we should have our thoughts and hearts set upon heaven: so it is said of holy Mr. Ward, that being in the midst of a Dinner very contemplative; and the People wondering what he was musing about; he presently breaks out, *forever, forever, forever*; and though they endeavored to still him, yet he still cried out, *forever, forever, forever*; Oh eternity! to be forever in heaven with God and Christ, how shall this swallow up all other thoughts and aims? and especially all worldly, careful, sinful thoughts, aims, or ends?

2. Pilate having dismissed Jesus, this hour is concluded with a sad disaster of wicked Judas; *then Judas which betrayed him, when he saw that he was condemned, repented himself, &c.* Now his conscience thaws, and grows somewhat tender; but it is like the tenderness of a Boyle, which is nothing else but a new disease; there is a repentance that comes too late; Esau wept bitterly, and repented him, when the Blessing was gone; the five foolish Virgins lift up their voices aloud, when the gates were shut; and in hell men shall repent to all eternity; and such a repentance was this of Judas; about midnight he had received his money in the house of

*Annas*, and now betimes in the morning he repents his bargain, and throws his money back again; the end of this Tragedy was, that *Judas* died a miserable death; he perished by the most infamous hands in the world (*i. e.*) by his own hands: *he went and hanged himself.* And as *Luke*, *he fell headlong, and burst asunder in the midst, and all his Bowels gushed out.* In every passage of his death, we may take notice of God's Justice, and be afraid of sin; it was just that he should hang in the air, who, for his sin, was hated both of heaven and earth; and that he should fall down headlong, who was fallen from such an height of honor; and that the Halter should strangle that throat, through which the Voice of treason had founded; and that his Bowels should be lost, who had lost the bowels of all pity, piety, and compassion; and that his Ghost should have its passage out of his midst (he burst asunder in the midst) and not out of his lips, because with a kiss of his lips he had betrayed his Lord, our blessed Jesus.

Here's a warning-piece to all the world; who would die such a death for the pleasure of a little sin? or who would now suffer for millions of Gold, that which *Judas* suffered, and yet suffers in hell for thirty pieces of silver? Now the Lord keep our souls from betraying Christ, and from despairing in God's mercy through Christ. *Amen, Amen.*

I see one sand is run, I must turn the Glass; now was the seventh hour, and what were the passages of that hour, I shall next relate,

## **SECT. II. Of Christ's Mission to Herod, and the Transactions there.**

About seven in the Morning, Jesus was sent to *Herod*, who himself also was at *Jerusalem* at that time. The reason of this was, because *Pilate* had heard that Christ was a *Galilean*; and *Herod* being Tetrarch of *Galilee*, he concludes that Christ must be under his Jurisdiction: *Herod* was glad of the honor done to him; for he was desirous to see Christ of a long season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. That which I shall observe in this passage, is

1. *Herod's* questioning of Jesus Christ. 2. Christ's silence to all his questions. 3. *Herod's* derision; and Christ's dismissal back again to *Pilate*.

1. *Herod*, questioned with him in many words; what those words were, are not expressed; only we have some conjectures from *Luke* 23.8. *q. d.* What! art thou he concerning whom my Father was so mocked of the Wise men? and for whose sake my Father slew all the Children that were in *Bethlehem*? I have heard thou hast changed water into Wine, and hast multiplied Loaves, whereon so many thousands fed; come, do something at my request, which elsewhere thou hast done without request of any; come satisfy my desire, work now but one Miracle before me, that I may be convinced of thy Divinity. I dare not deliver these words as certain truths, because of that silence that is in Scripture; only we read that he hoped to have seen some Miracle done by him. *Herod* could not abide to hear his Word, and to bear his yoke: but he was well content to see the works and miracles of Jesus Christ.

2. Whatever his questions were, he answered him nothing: many reasons are given in for this; as, 1. Because he inquired only in curiosity, and with no true intent or end; concerning which, saith the wise man, *Answer not a fool according to his folly: And, ye ask and receive not*

(saith *James*) because ye ask amiss. 2. Because Christ had no need of defense at all: let them go about to Apologize, that are afraid, or guilty of death; as for Christ, he despiseth their Accusations by his very silence. 3. Because *Herod* had the year before put *John the Baptist* to death, who was *that Voice crying in the Wilderness*; now that Voice being gone, Christ, *the Word*, will be silent; he will not give a Word. 4. Because *Herod* had been sottishly careless of Jesus Christ; he lived in the place where Jesus more especially had conversed, yet never had seen his Person, or heard his Sermons. It gives us to learn thus much; that if we neglect the opportunities of Grace, and refuse to hear the voice of Christ in the time of Mercy, Christ may refuse to speak one word of comfort to us in our time of need; if we, during our time stop our ears, God will, in his time, stop his mouth, and shut up the springs of Grace, that we shall receive no refreshment, no instruction, no pardon, no salvation. 5. Because Christ was resolved to be Obedient to his Father's Ordinance, he was resolved to submit to the doom of death with patience and silence; for this purpose he came into the world, that he might suffer in our stead, and for our sins; and therefore he would not plead his own cause, nor defend his own innocence in any kind; he knew that we were guilty, though himself was not.

3. This silence they interpret for simplicity; and so, 1. They despised him. And, 2. they dismissed him; *And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.* They arrayed him with a white, glittering, gorgeous raiment: the word 〈 in non-Latin alphabet 〉, signifies *gorgeous, bright, resplendent*, such as Nobles and Kings used to wear: The *Latins* sometimes render it, *splendidam vestem*, and sometimes *candidam*, or *albam vestem*, we translate it a *gorgeous robe*; and the Ancients call it a *white robe*; in imitation whereof the Baptized were wont to put on a white raiment, which they called 〈 in non-Latin alphabet 〉; but whether it were white or no, I shall not controvert: The Original yields thus far, that it was a *bright and resplendent garment, such as came newly from the fulling*: many mysteries (if it be white) are found out here; some say, this held forth the excellency or dignity of Christ: White color is most agreeable to the highest God; he many times appeared in white, but never in any other color; and the Saints in heaven are said to be *clothed in long white Robes*: and Peers, Kings, and *Coesars* were usually clothed in white, saith *Jansen*: Others say, this held forth the innocence of Christ, and that they were directed herein by Divine providence, declaring plainly against themselves, that Christ should rather have been absolved as an innocent, than condemned as a malefactor.— But to leave these mysteries, the meaning of *Herod* was not so much to declare his excellency, or innocence, as his folly, or simplicity; certainly he accounted him for no other than a very fool, and idiot, a passing simple man. The Philosophers (says *Tertullian*) *drew him in their Pictures, attired by Herod, like a fool, with long Asses ears, his nails plucked off, and a book in his hand, &c.* O marvelous madness! Oh the strange mistakes of men! in his life time they account *Jesus* a *glutton, a drinker of Wine, a Companion of Sinners: a Blasphemer, a Sorcerer, and one that cast out Devils through Belzebub, Prince of Devils: yea, and one that himself was possessed with a Devil.* And now towards his death he is bound as a thief, he is struck in the house of *Caiaphas* as an arrogant and saucy fellow, he is accused before the Sanhedrim of Blasphemy; he is brought before *Pilate* as a malefactor, a mover of sedition, a Seducer, a Rebel, and as one that aspired to the Kingdom; he is transmitted unto *Herod* as a juggler to show tricks; and now in



the close of all, he is accounted of *Herod* and his men of War, as a fool, an idiot, a brute, not having the understanding of a man. But soft *Herod*; is Christ therefore a fool, because he is silent? and art thou wise, because of thy *many words*, and many questions? *Solomon* a wiser man than *Herod*, is of another mind: *In the multitude of words there wanteth not sin, but he that refraineth his lips is wise. Again, he that hath knowledge spareth his words, and a man of understanding is of a cool Spirit; even a fool when he holdeth his peace is counted wise: and he that shutteth his lips is esteemed a man of understanding.* Ah poor *Herod*, consult these texts, and then tell me who is the fool? what? thou that speakest *many words*, and questionest about many things which in time will turn to thy greater condemnation, or Christ Jesus that was deeply silent to the worlds eternal Salvation? *Paul* was of another Spirit, and of another judgment concerning Christ, in him was *knowledge*; nor is that all, in whom was *wisdom and knowledge*; nor is that all, in him were *treasures*, and *all treasures* of wisdom and knowledge; *In him are hid all the treasures of wisdom and knowledge*; and yet that is not all neither, not only is wisdom in him, but he is *wisdom* itself (for that is his name and title in the book of *Proverbs*) and yet by *Herod* and his Courtiers he is reckoned, arrayed, and derided as a mere simple man.

2. They dismissed him; in this posture they sent him away again to *Pilate*, to all their former derision they added this, that now he was exposed in scorn to the boys of the streets. *Herod* would not be content that he and his men of war only should set him at naught, but he sends him away through the more public, and eminent streets of *Jerusalem*, in his white garment, to be scorned by the people; to be hooted at by idle persons; And now was fulfilled the Prophecy of Christ, *I was a derision to all my people, and their song all the day.*

Of this let us make some use. Was the eternal Word of God, and the uncreated wisdom of the Father reputed a fool? no wonder if we suffer thousands of reproaches; *We are made a spectacle unto the World, and to Angels, and to men; we are fools for Christ's sake*, saith the Apostle.—*We are made as the filth of the world, and are the off-scouring of all things unto this day.* Christians must wear the bage and livery of Jesus Christ; we cannot expect to fare better than our Master, why then should we despond? I never knew Christians in better heart, than when they were styled by the Name, of *Puritans, Precisians, Hypocrites, Formalists*, or the like.

2. Let us not judge of men and their worth by their outside garments; wisdom may be, and often is clad in the Coat of a fool. As beggarly bottles oft times hold Rich Wines; so poor robes contain sometimes many precious Souls; in right judgment we should look only to the mind, and soul, and inside of a man, yea, to the hidden man of the heart: and for ourselves, we should look to the inward, and not to the outward adorning: men, and women especially have rules for this, *Your adorning let it not be that outward adorning, of plating the hair, and of wearing of Gold, or of putting on of apparel, but let it be in the hidden man of the heart, in that which is not corruptible.* Oh what is it for a man to be clothed in Gold, whiles his soul is *wretched, and miserable, and poor, and blind, and naked?*

3. Let us admire at the condescension of Christ, who for our sakes came down from Heaven to teach us wisdom; and for us who were fools indeed, was content to be accounted a fool himself; yea, and if need had been, would have been ready to have said with *David*, *I will yet be more vile than thus, and will be base in my own sight.* I know this Doctrine is an offense to

many; *Christ Crucified is unto the Jews a stumbling-block, and unto the Greeks foolishness.* To tell natural men (such as *Herod*, and his men of war) that this same Jesus whom they mock, and set at naught, is the Son of God, and Savior of the World, they cannot believe; it is plainly evident, that *not many Wise men after the flesh, not many mighty, not many noble are called; but God hath called the foolish things of the world to confound the wise;* why this is the fruit of Christ's condescension, called *the foolishness of God;* wisdom itself was content to be counted a fool, that those who are accounted *the foolish things of the world,* might be wise to Salvation.

4. Let us search whether *Herod* and his men do not keep a rendezvous in our hearts; do not we set Christ at naught? do not we mock him, and array him in a gorgeous robe? whatsoever we do to one of the least of his Saints, he tells us that we do it to himself, *Matt. 25.40, 45.* and have we not dealt thus with his Saints? have we not dealt thus with his Ministers? when *Elisha* was going up to *Bethel*, *there came little Children out of the City, and mocked him, and said unto him, go up thou bald-head, go up thou bald-head.* A reproach of *bald-head, round-head,* given to a faithful *Elisha*, or Minister of Christ, proclaims you as bad as those little Children, yea, as bad as *Herod*, and his men of war; such *Herod's* were a little before the destruction of *Jerusalem*, some there were then that *mocked the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy.* O take heed of this sin, banish *Herod* out of your hearts, or Christ will never lodge there: ruin without remedy will seize on those souls, that *Herod* like mock the Messengers of God, what is it but to mock the Messenger, the Angel of the Covenant, even Christ himself? as *Herod* sent Christ away, so let us send *Herod* away, and give him a dismissal out of our doors.

The hour strikes again, and summons Christ and us to another station: let us follow him still, as *Peter* did when he went into the high Priest's Palace, *and sate with the servants to see the end.*

### **SECT. III. Of Christ and Barabbas compared; and of the question debated betwixt Pilate and the Jews.**

About eight in the morning our Savior Christ is returned to *Pilate*; who propounded to the *Jews*, whether they would have Jesus, or *Barabbas* let lose unto them. *Ye have a custom (saith he) that I should release unto you one at the Passover, will ye therefore that I release unto you the King of the Jews? Then cried they all again. saying, not this man, but Barabbas; now Barabbas was a Robber.* It is supposed that in this passage *Pilate* endeavored Christ's liberty, *He knew that for envy they had delivered him,* and he saw that *Herod* had sent him back again uncondemned, and therefore now he propounds this *medium* to rescue him from their malice, *Whom will ye that I release unto you, Barabbas or Jesus, which is called Christ?* In the prosecution of this passage, I shall observe, 1. Who this *Barabbas* was. 2. What is the difference betwixt him and Christ. 3. How they vote. 4. *Pilate's* *quaere* upon the vote. 5. Their answer to his *Quaere*. 6. His reply unto their answer. 7. Their reduplication upon his reply.

For the first, what was this *Barabbas*, but a notable Prisoner? *Matth. 27.16. One that had made insurrection, and who had committed murder in the insurrection? Mark 15.7. One that for a certain sedition made in the City, and for murder was cast into prison? Luke 23.19.* one that was a robber

or an high-way thief? *John* 18.40. one that was the greatest malefactor of his time? and must he be taken, and Jesus cast? must he be saved, and Christ condemned?

For the second, what the difference is betwixt him and Christ, let us weigh them in the balance, and we may find; 1. *Barabbas* was a thief, and by violence took away the bread of the needy, but Christ was a feeder and supplyer of their needs. 2. *Barabbas* was an high-way thief, wounding them that travelled by the way; but Christ was the good *Samaritan* that healed such, binding up their wounds, and pouring into them Wine and Oil. 3. *Barabbas* was a murderer, and had slain the living; but Christ was the Savior, restoring life unto the dead. 4. *Barabbas* was a seditious tumult-raiser, he made a certain sedition in *Jerusalem*; but Christ was a loyal tribute-payer, and his commands were, *give unto Caesar the things that are Caesar's*. 5. *Barabbas* was a bloody revenger, a man of blood, that hunted after blood; but Christ was a meek and quiet spirit, and what with sweating, binding, buffeting, bleeding, was now become almost a bloodless Redeemer: light and darkness have no less fellowship, Christ and *Belial* no less discord; here's a competition indeed, the author of sedition with the Prince of peace; a murderous mutiniere, with a merciful mediator; a son of *Belial* with the Son of God.—

3. For their votes, they give them in us; *Not this man, but Barabbas, q. d. let us have him crucified who raised the dead, and him released who destroyed the living: let the Savior of the world be condemned to death, and the slayer of men be released from Prison, and have his pardon.* A strange vote, to desire the Wolf before the Lamb, the noxious and violent before the righteous and innocent: here was the Prophetick parable of *Jotham* fulfilled, *The trees of the forest have chosen the bramble, and refused the Vine;*—

But there is something more observable in this vote; the Jews had a custom not to name what they held accursed; *I will not make mention of their names within my lips*; and surely this speaks their spite, that they will not vouchsafe to speak the Name of Jesus; the cry is not thus, *Not Jesus but Barabbas*; but thus, *Not this man, not this fellow; but Barabbas*; as if they meant first to murder his Name, and then his Person.

4. For *Pilate's* *quaere* upon the vote, *What shall I do then with Jesus, which is called Christ? Pilate* gives him his name to the full, *Jesus, who is called Christ*; his name is *Jesus Christ*. There is more pity in a gentle *Pilate*, than in all the Jews; in some things *Pilate* did Justly, and very well; as first, he would not condemn him before his accusations were brought in; nor then neither before he was convicted of some capital crime; and because he perceives that it was envy all along that drove on their design, he endeavors to save his life by balancing him with *Barabbas*; and now he sees that they prefer *Barabbas* before Jesus, he puts forth the question, *What shall I do then with Jesus which is called Christ?* q. d. I know not what to do with him, it is against my light to condemn him to death, who is of innocent life: I could tell what to do with *Barabbas*, for he is a thief, a mutiniere, a murderer, a notable malefactor; but there is no such thing proved against Jesus, who is called Christ, *What then shall I do with him?*

5. For their answer to this *quaere*, *And they all said unto him, let him be crucified.* This was the first time that they speak openly their design; it had long lurk'd within them that he must

die a cursed death, and now their envy bursts, and breaks out with unanimous consent, and cry, *Let him be crucified*. O wonder! must no other death stint their malice but the Cross? other deaths they had in practice, as the towel, stoning and beheading; more favorable, and suitable to their Nation; and will they now pollute a Jew with a *Roman* death? *Magna crudelitas, &c. a great cruelty; they sought not only to kill him, but to crucify him, that so he might die a lingering death*. The cross was a gradual and slow death, it spun out pain into a long thread, and therefore they make choice of it, as they made choice of Jesus; let him die, rather than *Barabbas*, and let him die the death of the Cross, rather than any other speedy, quick, dispatching death.

6. For *Pilate's* reply unto this answer, *Why? what evil hath he done?* he was loath to satisfy their demands, and therefore he questions again, *What must he die for;* was it meet that he should condemn one to death, and especially to such a death, and no crime committed? *Come on (saith Pilate) what evil hath he done? Augustine* upon these words.

Ask (saith he) and let them answer with whom he conversed most, let the possessed who were freed, the sick and languishing who were healed; the leprous that were cleansed, the deaf that hear, the dumb that speak, the dead that were raised, let them answer the question, what evil hath he done?

Sometimes the Jews themselves could say, *He hath done all things well, he maketh both the deaf to hear, and the dumb to speak*. Surely he hath done all things well; he stilled the winds, and calmed the seas; with the spittle of his mouth he cured the blind; he raised the dead, he prayed all night; he gave grace, and he forgave sins; and by his death he merited for his Saints everlasting life: why then should he die, that hath done all things well? no wonder if *Pilate* object against these malicious ones, *What evil hath he done?*

7. For their reduplication on his reply, *they cried out the more, saying, let him be crucified*. Instead of proving some evil against him, *they cried out the more;* as *Luke*, *They were instant with loud voices;* they made such a clamour, that the earth rang with it, the cry was doubled, and redoubled, *Crucify him, Crucify him; twice Crucify him,* as if they thought one Cross too little for him. O inconstant favor of men! their *Anthems* of *Hosanna*, and *Benedictus* not long since joyfully spoken, are now turned into jarring hideous notes, *Let him be crucified*. And now is *Pilate* threatened into another opinion, *they require his judgment;* and the voices of them, and of the *Chief Priest* prevailed; so it follows, and when *he saw he could prevail nothing, but that rather a tumult was made,* why then *Barabbas* is released unto them, and Jesus is delivered to be scourged,

I would not dwell too long on *Pilate*, the high Priests, and Jews, the application is the life of all.—Now then—

1. Give me leave to look amongst ourselves, is there not some or other amongst us that prefer *Barabbas* before Jesus? O yes! those that listen to that old mutinous Murderer in his seditious temptations; those that reject the blessed motions of God's own Spirit, in his tenders and offers of Grace; those that embrace the world with its pleasures and profits, and make them their portion; all these choose *Barabbas*, and reject Jesus Christ, little do we think

that every willful act of sin, is a sedition, a mutiny against our souls, another *Judas Galileus* that stirs up all the passions of our mind against our Jesus. I cannot but think what drawing, and soliciting of our souls is made by *virtue and vice* in our passage towards the other world: on the one hand stands *vice* with all her false deceits, and flatteries, her temptations are strong, *Come let us enjoy the good things that are present, and let us speedily use the creatures as in youth, let us fill ourselves with costly Wine and Ointments, and let no flower of the spring pass by us, let us crown ourselves with rose-buds before they be withered, let none of us go without his part of jollity let us leave tokens of our joyfulness in every place; for this is our portion, and our lot is this.* On the other hand stands *Virtue*, or *Grace* with all the promises of future happiness, she points at Jesus, and cries, *O come unto Christ and live; Wisdom is better than rubies, her fruit is better than Gold, yea than fine Gold, and her revenue than choice Silver; they that love Christ shall inherit substance, and he will fill them with treasures, even with durable riches.* But Oh how many thousands, and ten thousands that neglect this cry, and follow *vice*? what millions of men are there in the world that prefer *Barabbas* before Jesus? if we proclaim it in our pulpits that *Christ is the chiefest of ten thousands, that he is fairer than all the Children of men, that he is the Standard-bearer, and there is none like to him: that if you will have but Jesus Christ, you need no more; yet do not many of you say in your hearts, as Pilate here, What shall I do with Jesus that is called Christ? or as the devils said elsewhere, What have we to do with thee Jesus thou Son of God? nay, hath not many times the secret grudgings of your reluctant souls accounted the gracious offers of speedy repentance to be but as a coming of Christ to torment you before your time? Why alas, what is this now but to prefer Barabbas before Jesus? you that swear as the Devil bids, and as Christ forbids, you that profane Sabbaths, that revel, drink to excess, or it may be to drunkenness, surely your vote goes along with the Jews, Not this Man, but Barabbas.*

2. Give me leave to look on the love and mercy of God in Christ; our Jesus was not only content to take our nature upon him, but to be compared with the greatest malefactor of those times; and by public sentence, yea votes and voices of the People, to be pronounced a greater delinquent, and much more worthy of death than wicked *Barabbas*. O the love of Christ! we read in *Leviticus*, that in the days of the cleansing of the Leper, the Priest was to take two Birds (or two Sparrows) alive, and the one of them must be killed, and the other being kept alive, must only be dipt in the blood of the Bird that was slain, and so it must be let loose into the open field. *Barabbas* say some; but all Believers say we, are that live Sparrow; and Jesus Christ is the Sparrow that was slain; the lot sell upon him to die for us; all our sins were laid upon his soul: so that in this sense Jesus Christ was the greatest sinner in the World, yea, a greater sinner than *Barabbas* himself, and therefore he must die, and we being dipt in the Blood of Christ must be let loose, and set at liberty! was not this love? he died that we might live; it was the voice of God as well as men, *Release Barabbas, every believing Barabbas, and crucify Jesus.*

Another hour is gone, let us make stand for a while; and the next time we meet, we shall see further sufferings.

**SECT. IV. Of Christ Stripped, Whipped, Cloathed in Purple, and Crowned with Thorns.**

About nine (which the Jews call the third hour of the day) was Christ stripped, whipped, clothed with purple, and crowned with thorns; in this hour his sufferings came thick. I must divide them into parts, and speak of them severally by themselves.

1. When *Pilate* saw how the Jews were set upon his death, he consented, and delivered him first to be stripped. *Then the Soldiers of the Governor took Jesus into the common Hall, and gathered unto him the whole band of Soldiers, and they stripped him.* They pulled of his clothes, and made hm stand naked before them all; He that adorns the Heaven with Stars, and the Earth with Flowers, and *made coats of skins to clothe our first Parents in*, is now himself stripped stark naked; I cannot but look on this as a great shame: it appears so by our first Parents *Adam and Eve*, who no sooner had sinned, and knew themselves naked but they *sowed fig-leaves together, and made themselves aprons.* If *Adam* was so ashamed of his nakedness before his own Wife (who was naked too, as well as he) what a shame, and blush was it in the face of Christ, when in the common Hall in view of the whole band, or company of Soldiers, he stands all naked? *My confusion is continually before me, and the shame of my face hath covered me*, saith *David* in the Person of Christ. It is reported, in the Ecclesiastical story, that when two Martyrs, and holy Virgins (they call them *Agnes*, and *Barbara*) were stripped stark naked for their execution, God pitying their great shame and trouble, to have their nakedness discovered, made for them a veil of light, and so he sent them to a modest, and desired death; but our Savior Christ, who chose all sorts of shame and confusion, that by a fullness of suffering he might expiate his Fathers wrath, and consecrate to us all kinds of sufferings and affronts, he endured the shame of nakedness at the time of his scourging; see here a naked Christ, and therein see the mercy of Christ to us; he found us like the good *Samaritan*, when we were stripped, and wounded, and left half dead, and that we might be covered, he quietly suffered himself to be divested of his own robes; he took on him the state of sinning *Adam*, and became naked, that we might first be clothed with righteousness, and then with immortality; oh what a blessed use may we make of the very nakedness of Christ?

2. *Pilate* gave him to be scourged; this some think he did upon no other account, but that the Jews being satiated and glutted with these tortures, they might rest satisfied, and think themselves sufficiently avenged, and so desist from takeing away his life. That he was scourged is without controversy, for so the Evangelist relates, *Then Pilate took Jesus and scourged him:* and that *Pilate* might give him to be scourged on that account is very probable, because that after the scourging, he brings him out to the Jews, proclaiming, *I find no fault in him;* and before his scourging, he speaks it more expressly, *He hath done nothing worthy of death, I will therefore chastise him, and release him.* And it adds to this, that howsoever the custom was, that those that were to be crucified must first be whipped, yet *if they were adjudged to die, their stripes must be less, and if they were to be set at liberty, they must be beaten with more stripes;* And *Pilate* endeavoring to preserve his life, they scourged him above measure, even almost to death.

In this scourging of Christ I shall insist on these two things; 1. The shame. 2. The pain.

1. For the shame, it was of such infamy that the *Romans* Exempted all their Citizens from it. *Is it lawful for you (said Paul) to scourge a man that is a Roman?—And when the Centurion heard that,*

he went, and told the chief Captain, saying, take heed what thou dost, for this man is a Roman; the Romans looked upon it as a most infamous punishment, fit only for thieves and slaves, and not for free-born or privileged Romans; and the Jews themselves would not suffer it above so many stripes, lest a brother should seem vile unto them; *If a wicked man be worthy to be beaten, that the Judge shall cause him to lie down,—forty stripes he may give him, and not exceed, lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.* Whipping is so unworthy a punishment, that only children, bondslaves, and rogues were used to be corrected therewith, especially if they exceeded the number of forty stripes; when Paul was thus used, he tells us, *Of the Jews five times received I forty stripes save one.* Theophilact says they would not exceed that number, lest Paul should have become infamous, and ever after uncapable of public office, and hoping they might have regained him, they would not brand him with that note of infamy. O then if one stripe above forty was so infamous amongst the Jews, what shame, what infamy was this, when so many scores, hundreds, and thousands of stripes (as some reckon them) were laid on Jesus Christ? and yet our Lord doth not disdain to undergo them for our sakes, he bears in his body those wounds and stripes that we had deserved by our sins.

2. For the pain; this kind of punishment was not only infamous, but terrible; no sooner the Soldiers had their commission, but they charged, and discharged upon him such bloody blows, as if he had been the greatest offender, and basest slave in all the World. *Nicephorus* calls these whippers bloody Hang-men, by the fierceness of whose whipping many had died under their hands.

The manner of their whipping is described thus; After they had stripped him, they bound him to a pillar, whither came six young and strong Executioners, Scourgers, Varlets, Hang-men (saith *Jerome*) to scourge him, and whip him while they could; whereof two whipped him with rods of thorns; and when they had wearied themselves, other two whipped him with ropes or whip-cords, tied and knotted like a carters whip; and when they were tired, the other two scourged off his very Skin with wires, or little chains of Iron; and thus they continued, till by alternate and successive turns they had added stripe upon stripe, and wound upon wound, latter upon former, and new upon old, that he was all over in a gore blood.

The Scripture tells us, that *He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was laid upon him, and with his stripes we are healed;* he was wounded, bruised, chastised, whipped with stripes; if you would know with how many stripes? some reckon them to the number of the Soldiers, Six hundred and sixty, or a thousand stripes? others reckon them according to the number of the bones, compacted in man's body, which say *Anatomists* are two hundred and sixty, and Christ having received for every bone three stripes according to the triple manner of his whipping, they amounted in all to seven hundred and eighty stripes; others reckon them to five thousand, above the forty which the Jews were commanded not to exceed in.—And the truth is, if the whole band of Soldiers were the whippers of Christ (as some would have it) I cannot see but his stripes might be more than so; when the Son of an *Israelitish* woman blasphemed God, the Lord said

to Moses, *Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him*; now Christ had said before all the band, that he was *the Son of God*, which they called Blasphemy; and therefore why might they not all (according to this Law) lay their hands upon him, and fall upon him if not with stones (which now was turned into whipping) yet with rods, whip-cords, and little chains?

I shall not contend about the number of his stripes; but this is certain, that the soldiers, with violence and unrelenting hands, executed their commission; they tore his tender flesh, till the pillar and pavement were purpled with a shower of blood; and if we may believe *Bernard*,

They plowed with their whips upon his back, and made long furrows, and after that they turned his back upon the pillar, and whipt his belly and his breast, till there was no part free from his face unto his foot.

A scourging able to kill any man, and would have killed him, but that he was preserved by the Godhead to endure, and to suffer a more shameful death.

We may read here a Lecture of the immense love of God in Christ to us poor Gentiles; he is therefore whipped that he might marry us to himself, and never reject us, or cast us off: we read of a Law in *Moses*, that if a man took a wife, and hated her, and gave occasions of speech against her, and brought an evil name upon her undeservably; that then *the Elders of the City should take that man, and chastise him,—and she should be his wife, he might not put her away all his days*. There is a great mystery in this ceremony; for that man (say some) was Christ, who by his incarnation betrothed unto himself the Gentile Church, but he seems to hate her, and to give an occasion of a speech against her, and to bring an evil report upon her, as *Into the way of the Gentiles ye shall not go, and into the City of the Samaritans ye shall not enter; and it is not meet to take the Children's bread, and to cast it unto dogs*. And now he is accused before the Elders, now he is whipt and chastised, and commanded by his Father to take her to his wife, and not to put her away all his days. I know there is much unlikeness in this mystery, for Christ was not whipt for calling the Church adulterous, that indeed was chaste; but he was whipt to present the Church as a chaste Virgin to his Father, that indeed was adulterous, *Oh he loved the Church, and gave himself for it;—that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish*; this was the meaning of Christ's whipping, *The chastisement of our peace was upon him, and with his stripes are we healed*. Come then, and let us learn to read this love-letter sent from Heaven in bloody characters, Christ is stripped who clothed the Lilies of the Field; Christ is bound hand and foot, his hands that multiplied the Loaves; and his feet that were weary in seeking the straggling sheep; Christ is scourged all over, because all over we were full of *wounds, and bruises, and putrifying sores*, and there was no way to cure our wounds, but by his wounds, our bruises, but by his bruises, our sores, but by his sores; O read, and read again, Christ is whipped, belly, back, side, from his shoulders to the soles of his feet, the lashes eating into his flesh, and cutting his very veins, so that (as some say with much confidence, though I know not with what truth) the gashes were so wide that you might have seen his ribs, and bones, and very inwards; what, was there ever love like unto this love? had he not been God as well as man, he could never have had in his heart such a love as this; O it was a divine



love, it was the love of a Jesus, a love far surpassing either the love of men, or women, or of Angels.

3. They put upon him a *Purple Robe*, or a *Scarlet Robe*. *John* calls it *Purple*, and *Matthew* *Scarlet*; howsoever some difference may be, yet because of their likeness, they are put sometimes one for another, *They put upon him a Scarlet robe*, it is in the Original a *Scarlet Cloa*•• it was a loose short garment, at first used only by Kings or Emperors, and the color of it was suitable to Christ's condition, for he was now purple all over, as well within it, as without it; his body and his garment were both of a deep died sanguine color. Some out of *Zacharias*, where it is said that *Joshua was clothed with filthy garments*, conclude the old, ragged, thread-bare filthiness of his robe; so that everything shall have its office and several share in his abuse; the color and the manner of the garment flouts his Kingdom; the bareness, his outward estimation with the people; the raggedness, his late scattered retinue; the fulledness, his stained, spotted life, as they pretended, saying, *He was a Friend of Publicans and Sinners*—but out of this darkness the Lord can bring light, he hath his mysteries wrapped up in the malice of his enemies; for both *on his garment, and on his thigh* was written a *mystery*; and in this sense, what other is his garment but the emblem of his humanity? and what is his scarlet garment, but the emblem of his wounded body? that as he spake of the woman, *She anointed him aforehand unto his burial*; so *Pilate* in the mystery clothes him aforehand unto his bloody death.

4. They platted a *Crown of Thorns*, and put it upon his head; a goodly Crown for the King of Kings, we read of many sorts of Crowns, as of the *Triumphal*, *Laurel*, *Naval*, *Mural*, &c. but never till this did we read of a *Crown of Thorns*; a Crown it was to delude him, and a Crown of Thorns to torment him; in this we may read both his pain and shame: 1. For his pain, it bored his head saith *Osorius* with seventy and two wounds; *Bernard* speaks of many more, *mille puncturis*, &c. I know not what ground they have to number them; but certainly many wounds they made, and the rather may we say so; because that after they had put it upon his head, *they took a Reed and smote him on the head: (i.e.)* they smote him on the head to fasten the Crown of Thorns upon him surer, and to imprint it deeper, till as some think it pierced his very Skull. 2. Nor was it only pain, but shame; when *Jotham* put out his parable to the men of *Shechem*; *The Trees* (said he) *went out on a time to anoint a King over them, and they said unto the Olive-Tree, reign thou over us, but the Olive-Tree said unto them, should I leave my fatness, wherewith by me they honored God and Man, and go to be promoted over the Trees? And the Trees said unto the Fig-Tree, come thou and reign over us, but the Fig-Tree said unto them, should I forsake my sweetness, and my good fruit, and go to be promoted over the Trees? Then said the Trees unto the Vine, come thou and reign over us, and the Vine said unto them, should I leave my Wine, which cheereth God and Man, and go to be promoted over the Trees? Then said all the Trees unto the Bramble, come thou and reign over us; and the Bramble said unto the Trees, if in truth ye anoint me King over you, then come and put your trust in my shadow, and if not, let fire come out of the Bramble, and devour the Cedars of Lebanon.* As *Jotham* put out this parable in scorn of *Abimelech*, so the Soldiers in scorn put on Christ's head this *Bramble Crown*: *q. d. Come, thou sayest, thou art King of Jews, and therefore we will make thee a Crown of Bramble, King of Trees*; by which means they protest against Christ as a

feigned fabulous King, as if he were no fitter to be King of Jews, than the Bramble was to be King of all the Trees in the forest.

How many lessons might we draw from hence? they put upon his head a Crown of Shame, of Death, of Torture; who came to give us a Crown of Victory, of life, of glory. 2. Our sins caused the Earth to bring forth Thorns, and Briars, and our Savior must wear them, both to take away our sins, and in the issue to take away sins curse, Thorns, or Briars, or whatsoever. 3. From the crown of the head to the sole of the foot, we were full of sin, and Christ accordingly must shed his Blood from head to foot; their Whips did not reach his head, their nails could not pierce it without an end of torture; but now they draw blood from it, with Thorns; *the whole head is sick*, saith the Prophet of us; and the whole head of Christ is bruised with Thorns to cure our sickness. 4. Christ is not crowned with Thorns without a Prophecy, or a Type; here he is *a true Lily among Thorns*; here he is as *Isaac's Ram tied fast by the head in Thorns*; he was ever intended to be a sacrifice, and a ransom for our sins, and to that purpose he was *caught in a thicket*, he was crowned with Thorns. 5. O what a shame is it for any of us to *crown our heads with Rose-buds*, (as the wanton worldings could say) *afore they are withered*, to spend our time in vanity, Folly, Sin, when Christ our Lord had such a grove of Thorns, growing on his sacred head? *The Disciple is not above his Master, nor the Servant above his Lord, it is enough for the Disciple to be as his Master, and the Servant as his Lord*; if our Lord and Master was crowned with Thorns, surely the Members of Christ should not be soft, delicate, and effeminate, wholly sensual, or gi•n up to pleasures. 6. *As every bird sitteth upon the Thorns in the Orchard*, so let us draw near, and make our nests in these blessed Bushes; let us abandon all the colors of other Captains, as the World, Flesh, and Devil; and let us keep close to the royal Standard of our King; under these Throns we may find shelter against all our enemies; from these Thorns we may undoubtedly gather Grapes, even a vintage of spiritual joy and gladness.

Now the hour sounds again, and calls us to go forth, and to behold King Jesus with the Crown wherewith he was Crowned in the Day of his espousals. And this we shall do the next hour.

#### **SECT. V. Of Christ brought forth, and sentenced.**

About ten Christ was brought forth and sentenced. 1. For his bringing forth, I shall therein observe these particulars. As—

1. We find *Pilate* bringing forth Jesus out of the common Hall, and showing this sad spectacle to all the People; *Then came Jesus forth, wearing the Crown of Thorns, and the purple Robe, and Pilate saith unto them, behold the Man*: he thought the very sight of Christ would have moved them to compassion; they had lash'd him almost unto death, they had most cruelly divided those azure channels of his guiltless Blood, they had clothed him with Purple, crowned him with Thorns; and now they bring him out by the hair of the head (say some) and expose him to the Public view of the scornful company, *Pilate* crying unto them, *Behold the man, q. d. Behold a poor, silly, miserable, distressed man, behold I say, not your King, to provoke you against him, nor yet the Son of God, which you say he makes himself to be; but behold the man, a mean man, a worm, and no man; behold how he stands disfigured with wounds, behold him weltering and panting, in a crimson river of his own gore blood; and let this sufficient, yea, more than sufficient punishment*

suffice to satisfy your rage, what would you have more? if it be for malice that you are so violent against him, behold how miserable he is; if for fear, behold how contemptible he is: As for any fault whereby he should deserve his death, I find no fault in him; he is a Lamb without spot, a Dove without gall; O come and behold this man, I can find no fault in him. Some Doctors affirm that while Pilate cried out *behold the man*, his servants lifted up the purple robe, that so all might see his torn, and bloody, and macerated body; he supposed his words could not so move their hearts, as Christ's wounds, and therefore said he, *Behold the man*; as if he had said again, *Look on him and view him well, is he not well paid for calling himself King of the Jews? now see him stripped, and whipt, and crowned with thorns, and scepter'd with a reed, anointed with spittle, and clothed with purple; what would you more?*

2. We find the Jews more enraged against Jesus, *When the chief Priests and Officers saw him; they cried out saying, crucify him, crucify him.* The more Pilate endeavors to appease them, the more were the people enraged against him; and therefore they cry away *with him, away with him; crucify him, crucify him.* Now was fulfilled that prophesy of Jeremy, *My heritage is unto me as a Lion in the forest, it crieth out against me.* The Naturalists report of the Lion, that when he is near to his prey, he gives out a mighty roar, whereby the poor hunted beast is so amazed and terrified, that almost dead with fear he falls flat on the ground, and so becomes the Lions prey indeed: And thus the Jews (who were the heritage of the Lord) were unto Christ as a Lion in the forest, they hunted and pursued him to his death, and being near it, they give out a mighty shout, that the earth rung again, *Away with him, away with him, crucify him, crucify him.* O ye Jews, children of *Israel*, seed of *Abraham*, *Isaac*, and *Jacob*, is not this he concerning whom your fathers cried, *O that thou wouldst rent the heavens, that thou wouldst come down, that the mountains might flow down at thy presence?* How is it that you should despise him present, whom they desired absent? How is it that your cry and theirs should be so contrary? The Panther (say they) is of so sweet a savor, that if he be but within the compass of scent, all the beasts of the field run towards him, but when they see his ugly visage they fly from him, and run away; so the Jews afar off feeling the sweet savors of Christ's Oyntments, they cried, *Draw me, we will run after thee, come Lord Jesus, come quickly;* but now in his passion, looking on his form, they change their note, *He hath no form, or comeliness, there is no beauty, that we should desire him, away with him, away with him.*

3. We find *Pilate* and the Jews yet debating the business; *Pilate* is loath to pronounce the sentence, and the chiefest of the Jews provoke him to it with a threefold argument. As—

1. *They had a law, and by their law he ought to die, because he made himself the Son of God;* thus the Doctors of the Law do accuse the Author and Publisher of the Law, but they consider not the rule concerning Laws, *He may lawfully abolish, who hath power to establish;* nor did they consider that this Law concerned not himself, who is indeed, and in truth the Son of God: the Text tells us, that *Pilate hearing this argument, was the more afraid.* *Pilate* (saith Cyril) was an heathen idolater, and so worshipping many God's, he could not tell but that Christ might be one of them, and therefore in condemning Christ, he might justly provoke all the God's to be revenged of him. This was the meaning of *Pilate's* question, *Whence art thou? what is thy Offspring? of what Progenitors art thou sprung? And from thence forth Pilate sought to release him.*

2. The Jews come with another Argument, they threaten *Pilate*, *If thou let this man go, thou art not Caesar's friend*; a forcible reason, as the case then stood; it was no small matter to be accused by so many audacious impudent men of high treason against *Caesar*, and therefore under this obligation *Pilate* seems to bend and bow; whom the fear of Christ's Divinity had restrained, him the fear of *Caesar's* frown provoked to go on to sentence and condemnation. Oh he was more afraid of man, whose breath is in his nostrils, *than of God himself, who made the heavens, and framed the world*. And yet before he gives sentence, *he takes water; and washeth his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it*.

3. In reference to this they engage themselves for him, which was their last argument, *His blood be upon us, and our children, q. d. act thou as Judge, let him be condemned to die, and if thou fearest anything, we will undergo for thee, let the vengeance of his blood be on us, and on our children forever*. Thus far of the first general.

2. For the sentence itself, *When Pilate heard that,—he sate down in the judgment seat, in a place that is called the pavement, because erected of stones; but in the Hebrew Gabbatha;—This word signifies an high place, and raised above; it was so on purpose, that the Judges might be seen of men when they pronounced sentence. And here Pilate sitting down, he gave the doom. What was the form, or manner of the sentence is a great question amongst Divines. Chrysostom is of mind, that he pronounced no form at all, but only delivered Jesus unto them to be crucified, Mark. 15.15. John 19.16. Others cannot yield to this, for to what end (say they) should he then sit down upon the judgment seat? and yet amongst themselves they cannot agree on a form; Anselm gives it thus, I adjudge Jesus of Nazareth to that ignominious and shameful Death of the Cross. Vincentius thus, I condemn Jesus, seducing the people, blaspheming God, and saying that he was Christ the King of the Jews, to be fastened to the Cross, and there to hang till he die. Many other forms are brought in by others, but that of Luke is I am sure most authentic. And Pilate gave sentence, that it should be as they required: and then he delivered Jesus to their will. Here's a sentence indeed, a delivery of Jesus not to his own, but to his enemies liberty; to the boundless bonds, and all the possible Tortures of their own wills, and wishes. O unjust sentence! Give me not over to the will of my adversaries, cries David; the will of malice is an endless wheel, it cares not how long it spins out pain, and therefore they cried, Crucify him, Crucify him, let him be crucified. Amen, (says Pilate) do what you please, Crucify him, and Crucify him as often as you will, it shall be as you require, Lo now I deliver him to your own will.*

We cannot shake this tree without some fruit; from this sight of Christ, and sentence of *Pilate*, we may learn some good.—

1. From this sight of Christ, as he was presented by *Pilate* to the people, we may learn remorse: not any of us who have crucified Christ by our sins, but we are called on at this time, to *behold the man*; suppose we saw him with our bodily eyes; suppose we had the same view of Christ as the Jews had, where he was thus presented; suppose we saw him in the very midst of us, wearing the crown of thorns, and the purple robe, and the cane or reed held in his right hand; suppose we heard the voice of *Pilate* speaking to us, as he did to the *Jews*, *Behold the man*; suppose we saw the purple robe lifted up, that we might see all under, how his body was torn; and that same voice from Heaven should come to us, saying, *This same is*

*he whom ye have buffeted, scourged, crowned, crucified by your sins:* were not this enough to prick us in our hearts, and to make us cry, *Men and brethren what shall we do?* Oh we look at the instruments, and we cry, *Fie on Pilate, fie on the Soldiers, fie on the Jews;* but we look not on our sins, saying, *fie on them.* Could we but realize our sins as the principal of these sufferings of Christ, methinks our hearts should break in very pieces: consider, yesterday in the midst of our Markets so many lies were told, and so many oaths were sworn; and this day so soon as the day-light sprang, so many acts of profaning the Lord's day were committed by us; little did we think that all this while we had been stripping Christ naked, whipping Christ with rods, or little chains, clothing Christ with a Purple-Scarlet Robe, plating a Crown of Thorns, and putting it on his head, sceptring him with a reed, and saluting him in scorn, *Hail King of the Jews.* Men, Brethren, and Fathers, be not deceived, Christ is mocked, scorned, and thus abused by you when you sin; your sins thus dealt with Christ, and in God's acceptance your sins thus deal with Christ even to this very day. Never say, it was long since Christ was crucified, and he is now in Heaven, for by your sins you crucify again the Lord of glory, you put him again to open shame; you strip him, and whip him, and torment him afresh. Oh look on him whom you have pierced! *Pilate* thought that if the Jews would but see the man, *Behold the man,* their hearts would have molified, and shall not I think as well of you? it is a blessed means to make sin bitter, and to breed in our hearts remorse for sin, if we will but hearken to this voice of *Pilate, Behold the man.*

2. From the sentence of *Pilate*, that *Christ should be crucified, as the Jews required,* we may learn the deceitfulness of our hearts, in making self the end, and aim of our particular callings. *Pilate* as Judge should have glorified God in doing justice; but when he hears the Jews cry, *If thou let him go, thou art not Caesar's Friend,* he then looks to himself, and his own interests. Judges can have their ends in the very place of judicature: nay, is not this the very common sin of Magistrates, Ministers, Tradesmen, of all sorts of callings; come, what is it you aim at in your several places? is it not to be great, and rich, and high, and honorable? say truly, is it in your hearts to say, that *by this calling my chief aim is to glorify God, and to serve my generation with all faithfulness; and these two ends I prefer before all worldly advantages whatsoever?* O then what a blessed reformation would be amongst us? if it be not thus, what are you but as so many *Pilate's*, that if you were but threatened into a sentence, you would rather condemn Christ than yourselves of enmity against *Caesar*; such would be the cry, *Let Christ be crucified, and self advanced.*

Much more might be said, but the hour strikes again; *Pilate* is now risen, the Court dissolved, and Jesus is delivered into the hands of the Jews for execution. How that went on, the next hour will speak; only God prepare your hearts to hear devoutly, and to consider seriously, what Jesus the great Savior of the World hath suffered for you.

#### **SECT. VI. Of Christ's crucifying, with its appendices.**

ABOUT Eleven, they prepare with all speed for the execution: in the revolution of this hour we may observe these several passages. As 1 Their taking off the robe, and clothing him again with his own raiment. 2. Their leading him away from *Gabbatha* to *Golgotha*. 3. His bearing the Cross with *Simon's* help to bear it after him. 4. His comforting the women who

followed weeping after him as he went. 5. Their giving him Vinegar to drink mingled with gall. 6. Their crucifying, or fastening him on the Cross, whereon he died.

1. The Evangelist tells us, *They took the robe off from him, and put his own raiment on him; Origen observes, They took off his robes, but they took not off his Crown of Thorns; what served their interest, they pursued still, but nothing of mitigation or mercy to the afflicted Son of Man. It is supposed this small business could not be done without great pain; after his sore whipping his blood congealed, and by that means stuck to his scarlet mantle; so that in pulling off the robe, and putting on his own raiment, there could not but be a renewing of his wounds.*

2. *They led him away.* Some say they cast a Rope or Chain about his neck, by which they led him out of the City to Mount *Calvary*, and that all along the way, multitudes attended him, and a Cryer went before him, proclaiming to all hearers the cause of his death; namely, that *Jesus Christ was a Seducer, Blasphemer, Negromancer, a Teacher of false Doctrines, saying of himself that he was the Messias, King of Israel, and the Son of God.*

3. *He bore his Cross.* So *John* relates; before it bears him, he must bear it; and thus they make good their double cry, *Crucify him, Crucify him;* first Crucify him with it as a burden, and then crucify him with it as a Cross; those shoulders which had been unmercifully battered with whips before, are now again tormented with the weight of his Cross. As a true *Isaac* bears the wood for the sacrifice of himself; or *Uriah*-like, he carries with him the very Instrument of his own sad death. O the cruelty of this passage! they had scarce left him so much blood or strength as to carry himself, and must •e now bear his heavy Cross? yes, till he faint and sink, so long he must bear it, and longer too, did they not fear that he should die with less shame and smart than they intended him: which to prevent they *constrained one Simon a Cyraenean to bear his Cross after him.* How truly do they here again swallow the Cammel, and strain at a Gnat? the Cross was a Roman death, and so one of their abominations, hence they themselves would not touch the tree of infamy, lest they should have been defiled, but to touch the Lord's anointed, to Crucify the Lord of Glory, they make no scruple at all; but why must another bear the Cross, but to consign this duty unto man, that we must enter into a fellowship of Christ's sufferings? *If any man will come after me, let him deny himself, and take up his Cross, and follow me.—And therefore Christ hath suffered for us, leaving us an example that we should follow his steps.*

4. He comforted the woman, who followed weeping after him as he went along. *And there followed him a great company of people and of Women, which also bewailed and lamented him; but Jesus turning to them, said, Daughters of Jerusalem weep not for me, but weep for yourselves, and for your Children.* In the midst of his misery he forgets not mercy; in the midst of all their tortures and loudest out-cries of contumely, of blasphemy, of scorn, he can hear his following friends weeping behind him, and neglect all his own sufferings to comfort them, *Weep not for me.* He hath more compassion on the Woman that follow him weeping, than of his own mangled self, that reels along, fainting and bleeding unto death: he feels more the tears that drop from their eyes, than all the blood that flows from his own veins: we heard before that sometimes he would not vouchsafe a word to *Pilate* that threatened him, nor to *Herod* that entreated him, and yet unaskt how graciously doth he *turn about* his blessed

bleeding face to these weeping women, affording them looks, and words too, both of compassion and of consolation, *Daughters of Jerusalem weep not for me, but for yourselves.*—and yet observe, he did not turn his face to them until he heard them weep; nor may we ever think to see his face in glory, unless we first bathe our eyes in sorrow. It is a wonder to me that any in our age should ever decry tears, remorse, contrition, compunction; how many Saints do we find both in the Old and New Testament, confuting by their practices these gross opinions? the Promise tells us, that *They that sow in Tears shall reap in Joy*; he that follows Christ, or *goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

But what's the meaning of this, *Weep not for me*? may we not weep for the death of Christ? do we not find in Scripture that all the People wept at the death of *Moses*? that all the Church wept at the death of *Stephen*? that the Woman lamented the death of *Dorcas*? and if all Christ's actions be our instructions (I mean not his miraculous, or meritorious, but his moral ones) did not Christ himself weep for *Lazarus*, and for *Jerusalem*? nay, is he not here weeping showers of blood all along the way? and may not we drop a tear for all those purple streams of his? O what's the meaning of this, *Weep not for me, but weep for yourselves*?

I answer, the words are not absolute, but comparative. Christ doth not simply forbid us to weep for our friends, but rather to turn our worldly grief into godly sorrow for sin as sin. Christ herein pointed the women to the true cause and subject of all their sorrow, which was their sins; and thus we have cause to weep indeed. Oh! our sins were the cause of the sufferings of Christ, and in that respect, Oh that our heads were fountains, and our eyes rivers of tears! Oh that our tears were as our meat and drink! Oh that we could feed with *David on the Bread of tears*, and that the Lord would give us *plenteousness of tears to drink*! Oh that the Lord would strike (as he did at *Rephidim*) these rocky hearts of ours, with the rod of true remorse, that water might gush out! Oh that we could thus mourn over Jesus whom we have pierced, and *be in bitterness for him, as one that is in bitterness for his first-born!*

5. No sooner he was come to the place of Execution, *but they gave him Vinegar to drink mingled with Gall*: in that they gave him drink it was an argument of their humanity; this was a custom amongst *Jews and Romans*, that to the condemned they ever gave wine to drink: *Give strong wine unto him that is ready to perish, and wine unto those that be of heavy heart.* But in that they gave him Vinegar mingled with Gall, it was an argument of their cruelty and envy. *Theophylact* speaks plainly, that the Vinegar mingled with Gall was poisonous and deadly, and therefore when Christ had tasted it, he would not drink, choosing rather the death of the Cross, to which he was destinated by his Father, than any poisonous death.

Ah brethren, are not we apt to think hardly of the Jews for giving Christ so bitter a potion at his time of death? and yet little do we think that when we sin we do as much. See but how God himself compares the sins of the wicked Jews to very poison; *For their wine is of the wine of Sodom, and of the fields of Gomorrah, their Grapes are Grapes of Gall, their clusters are bitter, their Wine is the poison of Dragons, and the cruel venom of Asps.* In this respect we may think as hardly of ourselves as of the Jews, because so oft as we sin against God we do as much as mingle rank poison, and bring it to Jesus Christ to drink.

6. *They crucified him, (i.e.) they fastened him on the Cross; and then lift him up.* A great question there is amongst the Learned, whether Christ was fastened on the cross after it was erected, or while it was lying on the ground? I would not rake too much into these niceties, only more probable it is that he was fastened to it while it lay flat on the ground, and then *as Moses lifted up the Serpent in the Wilderness, so was the Son of man lifted up.* We may express the manner of their acting, and his sufferings now, as a learned Brother hath done before us; *Now come the Barbarous inhumane hangmen, and begin to unloose his hands, but how? alas 'tis not to any liberty, but to worse bonds of nails: then stripped they off his gore-glued clothes, and with them questionless not a little of his mangled skin and flesh, as if it were not enough to crucify him as a thief, unless they flea him too as a beast; then stretch they him out as another Isaac on his own burden, the Cross; that so they might take measure of the holes, and though the print of his blood on it gave them his true length, yet how strictly do they take it longer, than the truth? thereby at once both to crucify and rack him? that he was thus stretched and racked upon his cross, David gives more than probable intimation, I may tell all my bones; and again, all my bones are out of joint; which otherwise how could it so well be as by such a violent stretching and distortion? whereby it seems they had made him a living anatomy; nor was it in the less sensible, fleshly parts of his body, that they drive these their larger tenters, whereon his whole weight must hang; but in the hands and feet, the most sinewy, and consequently the most sensible fleshly parts of all other; wherein how rudely and painfully they handle him, appears too by that of David, they digged my hands and my feet, they made wide holes like that of a spade, as if they had been digging in some ditch: the boisterous and unusual greatness of these nails we have from venerable antiquity; Constantine the great is said to have made of them both an Helmet and a Bridle—How should I write on, but that my tears should blot out what I write, when it is no other than he that is thus used who hath blotted out that hand-writing of ordinances that was against me?*

But the hour goes on, and this is the great business of the worlds redemption, of which I would speak a little more; by this time we may imagine Christ nailed to the cross, and his cross fixed in the ground, which with its fall into the place of its station gave infinite torture by so violent a concussion of the body of our Lord. That I mean to observe of this crucifying of Christ, I shall reduce to these two heads. viz. the shame and pain.

1. For the shame, it was a cursed death, *cursed is everyone that hangeth on a tree.* When it was in use, it was chiefly inflicted upon slaves that either falsely accused, or treacherously conspired their Masters death: but on whomsoever it was inflicted, this death in all Ages among the Jews hath been branded with a special kind of ignominy; and so the Apostle signifies when he saith, *He abased himself to the death, even to the death of the cross.* It was a mighty shame that *Saul's* sons were hanged on a tree, and the reason was more specially from the Law of God; *For he that is hanged is accursed of God:* I know *Moses's* Law speaks nothing in particular of crucifying, yet he doth include the same under the general of hanging on a tree; and some conceive that *Moses* in speaking that curse, foresaw what manner of death the Redeemer should die.

2. For the pain, it was a painful death; that appears several ways; As— 1. His legs and hands were violently racked, and pulled out to the places fitted for his fastening, and then pierced



through with nails. 2. By this means he wanted the use both of his hands and feet, and so he was forced to hang immovable upon the cross, as being unable to turn any way for his case. 3. The longer he lived, the more he endured, for by the weight of his body his wounds were opened and enlarged, his nerves and veins were rent and torn asunder, and his blood gushed out more and more abundantly still. 4. He died by inch-meal (as I may say) and not at once, the cross was a death long in dying, it kept him a great while upon the rack, it was full three hours betwixt Christ's affixion and expiration, and it would have been longer if he had not freely and willingly given up the Ghost; it is reported that *Andrew* the Apostle was two whole days on the Cross before he died, and so long might Christ have been, if God had not heightened it to greater degrees of torment supernaturally.

I may add to this, as above all this, the pains of his soul whiles he hanged on the cross, for there also Christ had his agonies, and soul conflicts, these were those 〈 in non-Latin alphabet 〉, those pains, or *pangs of death*, from which *Peter* tells us Christ was loosed. The word 〈 in non-Latin alphabet 〉 properly signifies the pains of a woman in travel; such were the pains of Jesus Christ in death; the Prophet calls it, *The travel of his Soul*: and the Psalmist calls it the pains of Hell, *The sorrows of death compassed me, and the pains of Hell gate hold upon me*. The sorrows, or cords of death compassed his body, and the pains of Hell gate hold upon his soul; And these were they that extorted from him that passionate expostulation, *My God, my God, why hast thou forsaken me?* he complains of that which was more grievous to him, than ten thousand deaths, *My God, my God, why hast thou withdrawn thy wonted presence, and left my soul (as it were) in pains of Hell?*

And now reflect we on the shame and pain! O the curse and bitterness that our sins have brought on Jesus Christ! when I but think on these bleeding veins, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet, and then consider that my sins were the cause of all; methinks I should need no more arguments for self-abhorring! Christians! would not your hearts rise against him, that should kill your Father, Mother, Brother, Wife, Husband, dearest Relations in all the World? O then how should your hearts and souls rise against sin? surely your sin it was that murdered Christ, that killed him who is instead of all relations, who is a thousand, thousand times dearer to you than Father, Mother, Husband, Child, or whomsoever; one thought of this should methinks be enough to make you say, as *Job* did, *I abhor myself, and repent in dust and ashes*; Oh what's that cross on the back of Christ? *My sins*; Oh what's that Crown on the head of Christ? *My sins*; Oh what's that nail in the right hand, and that other in the left hand of Christ? *My sins*; Oh what's that spear in the side of Christ? *My sins*; Oh what are those nails and wounds in the feet of Christ? *My sins*. With a spiritual eye I see no other engine tormenting Christ; no other *Pilate*, *Herod*, *Annas*, *Caiaphas* condemning Christ; no other Soldiers, Officers, Jews or Gentiles doing execution on Christ, but only sin: *Oh my sins, my sins, my sins!*

2. Comfort we ourselves in the end and aim of this death of Christ; *As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life*. The end of Christ's crucifying is the material business: and therefore let the end be observed as well as the meritorious cause; without this

consideration the contemplation of Christ's death, or the meditation of the story of Christ's sufferings would be altogether unprofitable; now what was the end? surely this? *Christ lifted up, that he might draw all men unto him; Christ hanged on a Tree, that he might bear our sins on the Tree;* this was the plot, which God by ancient design had aimed at in the crucifying of Christ, and thus our faith must take it up; indeed our comfort hangs on this; the intent, aim, and design of Christ in his sufferings is that welcome news, and the very Spirit of the Gospel: O remember this! Christ is crucified, and why so? that *whosoever believeth in him should not perish, but have life everlasting.*

We are now at the height of Christ's sufferings, and the Sun is now in his meridian, or height of ascent, I shall no more count hour by hour; for *from the sixth hour till the ninth hour* (that is from twelve, till three in the afternoon) *there was darkness over all the Land.* But of that, and of the consequents after it, in the next Section.

### **SECT. VII. Of the consequents after Christ's crucifying.**

The particulars following I shall quickly dispatch. As thus.—

1. About twelve when the Sun is usually brightest, it began now to darken. This darkness was so great that it spread over all the Land of *Jewry*; some think, over all the World, so we translate it in *Luke, And there was a darkness over all the Earth;* and many Gentiles, besides Jews, observed the same as a great miracle. *Dionisius the Areopagite* (as *Soudas* relates) could say at first sight of it, *Either the World is ending, or the God of Nature is suffering.* This very darkness was the occasion of that Altar erected in *Athens*, and dedicated unto *the unknown God.* Of this prophesied *Amos, And it shall come to pass in that day that I will cause the Sun to go down at noon, and I will darken the Earth in a clear day.*

The cause of this darkness is diversely rendered by several Authors; some think that *the Sun by Divine power with-drew, and held back its beams.* Others say, that *the obscurity was caused by some thick clouds which were miraculously produced in the air, and spread themselves over all the earth.* Others say, that *this darkness was by a wonderful interposition of the Moon, which at that time was at full, but by a miracle interposed itself betwixt the Earth and Sun.* Whatsoever was the cause, it continued for the space of three hours as dark as the darkest winters night.

2. About three (which the Jews call the ninth hour) the Sun now beginning to receive his light, *Jesus cried with a loud voice, Eli, Eli, Lamasabachthani, my God, my God, why hast thou forsaken me?—And then, that the Scriptures might be fulfilled, he said I thirst.—And when he had received the vinegar, he said it is finished.— And at last crying with a loud voice, he said, Father into thy hands I commend my Spirit, and having said thus, he gave up the ghost.* I cannot stay on these seven words of Christ which he uttered on the cross; his words were ever gracious, but never more gracious than at this time; we cannot find in all the Books and Writings of men, in all the Annals and Records of time, either such sufferings, or such sayings, as were these last words and wounds, sayings and sufferings of Jesus Christ.—*And having said thus, he gave up the ghost.* Or as *John* relates it, *He bowed his head, and gave up the ghost:* He bowed, not because he was dead, but first he bowed, and then died; the meaning is, he died willingly without constraint, cheerfully without murmur; what a wonder is this? life itself gives up his life, and

death itself dyes by his death; Jesus Christ who is the Author of life, the God of life, lays down his life for us; and death itself lies forever nailed to that bloody cross in the stead of Jesus Christ. And now we may suppose him at the gates of Paradise, calling with his last words to have them opened, *that the King of glory might come in.*

3. About four in the afternoon he was pierced with a spear, and there issued out of his side both blood and water. And *one of the Soldiers with a spear pierced his side, and forthwith came there out blood and water.* How truly may we say of the Soldiers, that *after all his sufferings they have added wounds?* they find him dead, and yet they will scarce believe it, until with a spear they have search'd for life at the well-head itself, even at the heart of Christ: And *forthwith there came out blood and water;* this was the Fountain of both Sacraments, the Fountain of all our happiness, *The Fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.* There are three that bear-witness on earth (saith John) *the Spirit, and the Water, and the Blood.* Out of the side of Christ being now dead; there issues *water and blood;* signifying that he is both our justification, and sanctification. Physicians tell us, that about the heart there is a film or skin like unto a purse, wherein is contained clear water to cool the heat of the heart, and therefore very probable it is, that, that very skin (or *pericardium*) was pierced through with the heart, and thence came out those streams of blood and water.—*O gates of Heaven! O windows of Paradise! O Palace of refuge! O Tower of strength! O Sanctuary of the Just! O flourishing bed of the Spouse of Solomon! methinks I see water and blood running out of his side more freshly, than those golden streams which ran out of the garden of Eden, and watered the whole world.* Here if I could stay I might lengthen my Doctrine during my life; oh it were good to be here; it were a large field, and a blessed subject.

4. About five (which the Jews call the eleventh, and the last hour of the day) Christ was taken down, and buried by *Joseph and Nicodemus.* But enough, I must not wear out your patience altogether.

Thus far we have propounded the blessed object of Christ's suffering and dying for us: our next work is to direct you (as formerly) in the art or mystery, how you are to *look unto him* in this respect.

### CHAP. III.

#### SECT. I. Of knowing Jesus as carrying on the great work of our salvation in his death.

1. LET us *know Jesus,* carrying on the great work of our Salvation during his sufferings and death. This is the high point which *Paul* was ever studying on, and preaching on, and pondering on; *For I determined not to know anything among you, save Jesus Christ and him crucified.* Christ crucified is the rarest piece of knowledge in the world; the person of Christ is a matter of high speculation, but Christ further considered, as clothed with his garments of blood, is that knowledge which especially *Paul* pursues; he esteems not, reckons not, determines not to make any profession of any other science or doctrine than the most necessary, and only saving knowledge of Christ crucified. O my soul, how many days, and months, and years, hast thou spent to attain some little measure of knowledge in the Arts, and Tongues, and Sciences? and yet what a poor skill hast thou attained in respect of the many thousands of

them that knew nothing at all of Jesus Christ? and what if thou hadst reached out to a greater proficiency? couldst thou have dived into the secrets of Nature, couldst thou have excelled *the wisdom of all the children of the East country, and all the wisdom of Egypt, and the wisdom of Solomon, who spake of beasts, of fowls, of fishes, of all trees from the Cedar tree that is in Lebanon, even to the hyssop that springeth out of the wall*, yet without the saving knowledge of Christ crucified (Christ suffering, bleeding, and dying) all this had been nothing, see *Eccles. 1.18*. only that knowledge is worth the having which refers to Christ; and above all that is the rarest piece of Christ's humiliation, which holds him forth suffering for us, and so freeing us from hell sufferings. Come then, and spend thy time for the future more fruitfully in reading, learning, knowing, this *one necessary thing*. Study Christ crucified in every piece and part; O the precious truths, and precious discoveries that a studying head and heart would hammer out here! much hath been said, but a thousand-thousand times more might yet be said; we have given but a little scantling of that which Christ endured; Volumes might be written till they were piled as high as heaven; and yet all would not serve to make out the full discoveries of Jesus's sufferings. Study therefore, and study more, but be sure thy study and thy knowledge be rather practical than speculative; do not merely beat thy brains to learn the history of Christ's death, but the efficacy, virtue, and merit of it; know what thou knowest in reference to thyself, as if Jesus had been all the while carrying on the business of thy souls salvation; as if thou hadst stood by, and Christ had spoke to thee, as sometimes to the women, *Weep not for me, but for thyself; thy sins caused my sufferings, and my sufferings were for the abolition of thy sins*.

## **SECT. II. Of considering Jesus in that respect.**

2. LET us consider Jesus, carrying on this great work of our salvation during his sufferings and death. *They shall look upon me whom they have pierced*, saith the Prophet; (*i.e.*) they shall consider me: and accordingly is the Apostle, *looking unto Jesus, or considering of Jesus the Author and finisher of our faith, who for the joy of our salvation set before him, endured the cross, and despised the shame*. Then indeed, and in that act is the duty brought in, it is good in all respects, and under all considerations to look unto Jesus from first to last, but above all, this Text relates firstly to the time of his sufferings; and hence it is that *Luke* calls Christ's passion 〈 in non-Latin alphabet 〉, a theory or sight; *And all the people that came together to that sight,—smote their breasts and returned*. Not but that every passage of Christ is a theory or sight, worthy our looking on, or considering of; Christ in his Fathers purpose, and Christ in the promise, and Christ in performance, Christ in his birth, and Christ in his life, O how sweet? what blessed objects are these to look upon? but above all *consider him* (saith the Apostle) *that endured such contradiction of sinners against himself.—Consider him who for the joy that was set before him endured the cross, and despised the shame*; of all other parts, acts, or passages of Christ, the holy Ghost hath only honored Christ's passion (his sufferings and his death) with this name of *theory, and sight*. Why surely this is the *theory* ever most commended to our view, and consideration; O then let us look on this, consider of this. As in this manner.—

1. Consider him passing over the Brook *Cedron*; it signifies the wrath of God, and rage of men; the first step of his passion is sharp and sore; he cannot enter the door, but first he must wade through cold waters on bare feet, nor must he only wade through them, but *drink* of them; through many tribulations must he go that will purchase souls, and through many tribulations must they go that will follow after him to the Kingdom of Glory.—Consider him entering into the Garden of *Gethsemane*; in a garden *Adam* sinned, and in this garden Christ must suffer, that the same place which was the nest where sin was hatched, might now be the child-bed of grace and mercy; into this garden no sooner was he entered, but he began to be agonized; all his powers and passions within him were in conflict. Consider O my soul how suddenly he is struck into a strange *fear*; never was man so afraid of the torments of hell, as Christ (standing in our room) is of his Fathers wrath; fear is still suitable to apprehension, and never man could so perfectly apprehend the cause of fear as Jesus Christ; nor was he only afraid, but very heavy; *My soul is exceeding sorrowful, even unto death*. His sorrow was lethal and deadly, it melted his soul gradually as wax is melted with heat; it continued with him till his last gasp, his heart was like wax burning all the time of his passion, and at last *it melted in the midst of his bowels*. Nor was he only afraid and heavy, but he began to be sore amazed; this signifies an universal cessation of all the faculties of the soul from their several functions, we usually call it a consternation, it is like a Clock stopped for the while from going, by some hand or other laid upon it; or if it was not wholly a cessation, yet was it at least an expavescence, such a motion of the mind as whereby for the present he was disabled to mind anything else, but the dreadful sense of the wrath of God. O what an *agony* was this? O what a struggling passion of mixed grief was this? what afflicting and conflicting affections under the sight and sense of eminent peril was in this *agony*? *And being in an agony he prayed more earnestly*; thrice had he prayed, but now in his agony he prayed more earnestly; *O my Father if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt*. Though I feel the soul of pain in the pain of my soul, yet there is divinity in me, which tells me there is a wage for sin, and I will pay it all? O my Father since thou hast bent thy bow, lo here an open breast, fix herein all thy shafts of fury, better I suffer for a while than that all believers should be damned forever; thy will is mine, lo I will bear the burden of sin, come and shoot here thy arrows of revenge. And thus as he prayed he sweat, *And is sweat was as it were great drops of blood falling down to the ground*. Oh what man or Angel can conceive the agony, the fear, the sorrow, the amazement of that heart, that without all outward violence, merely out of the extremity of his own passion, bled through the flesh and skin, not some faint dew, but solid drops of blood? now is he crucified without a cross, fear and sorrow are the nails, our sins the thorns, his Fathers wrath the spear, and all these together cause a bleeding shower to rain throughout all his pores; O my soul, consider of this, and if thou wilt bring this consideration home, say, *thy sins were the cause of this bloody sweat*; Jesus Christ is that true *Adam*, that is come out of Paradise for thy sins, and thus labored on earth with his bloody sweat to get the bread that thou must feed on.

2. Consider his apprehension; *Judas* is now at hand, with a troop following him to apprehend his Master, see how without all shame he set himself in the van, and coming to his Lord and Master, gives him a most Traiterous and deceitful kiss, *What Judas, betrayest thou the Son of*

*man with a kiss?* hast thou sold the Lord of life to such cruel merchants as covet greedily his blood and life? O alas! at what price hast thou set the Lord of all the creatures? at thirty pence? what a vile and slender price is this for a Lord of such Glory and Majesty? God was sold for thirty pieces of silver, but man could not be bought without the dearest heart-blood of the Son of God. At that time said Christ, *Ye be come as it were against a thief with swords and staves, I sate daily among you teaching in the Temple, and ye never laid hands on me, but this is your hour, and the power of darkness.* Now the Prince of darkness exercised his power, now the hellish rout, and malicious rabble of ravenous wolves, assaulted the most innocent Lamb in the world; now they most furiously hailed him this way and that way; O how ungently did they handle him? how uncourteously spake they unto him? how many blows and buffets did they give him? what cries, and shouts, and clamours made they over him: now they lay hold on his holy hands, and bind them hard with rough and knotty cords, so that they gall the skin off his arms, and make the very blood spring out; now they bring him back again over *Cedron*, and they make him once again to *drink of the brook in the way*; now they lead him openly through the high streets of *Jerusalem* and carry him to the house of *Annas* in great triumph. O my soul consider these several passages, consider them leisurely, and with good attention, consider them till thou feelest some motions or alterations in thy affection; is not this he that is the infinite virtue, the pattern of innocence, the everlasting wisdom; the honor of earth, the glory of heaven, the very fountain of all beauty) whether of men or Angels! how is it then that this virtue or power is tied with bands, that innocence is apprehended, that wisdom is flouted and laughed to scorn, that honor is contemned, that glory is tormented, that he that is fairer than all the children of men, is besmeared with weeping, and troubled with sorrow of heart? surely there is something O my soul in thee, that caused all this: hadst not thou sinned, the Sun of Righteousness had never been eclipsed.

3. Consider the hurrying of Jesus from *Annas* to *Caiaphas*; there a Council is called, and *Caiaphas* the high Priest adjures our Lord to tell him *if he was Christ the Son of God*: no sooner he affirms it, but he is doomed guilty of blasphemy, and so *guilty of death*. Now again they assault him like mad dogs, and disgorge upon him all their malice, fury, and revenge; each one to the utmost of his power gives him buffets, and strokes; there they spit upon that Divine face with their devilish mouths, there they hudwink his eyes, and strike him on the cheek, scoffing, and jesting, and saying, *Read, who is it that smote thee?* O beauty of Angels! was that a face to be spet upon? men usually when they are provoked to spit, turn away their faces towards the foulest corner of the house, and is there not in all that Palace a souler place to spit in than the face of Jesus? O my soul, why dost thou not humble thyself, at this so wonderful example? how is it that there should remain in the world any token of pride after this so great and marvelous an example of humility? surely I am at my wits end, and very much astonished to consider, how this so great patience overcomes not my anger, how this so great abasing asswageth not my pride, how these so violent buffets beat not down my presumption: Is it not marvelous that Jesus Christ by these means should overthrow the Kingdom of pride, and yet that there should remain in me the relics of pride? consider all those night-sufferings of Christ; O cruel night! O unquiet night! now was the season that all

creatures should take their rest, that the senses, and members wearied with toils and labors, should be refreshed; but on the contrary Christ's members and senses were then tormented, they struck his body, they afflicted his soul, they bound his hands, they buffeted his cheeks, they spit in his face; O my soul thou sinnest in the dark, in covert, in secret, when no eye is upon thee, when the Sun, that eye of the world is set, or hid; and therefore all the night long is Christ thus tormented by thy sins; not one jot of rest hath Christ, not a wink of sleep must seize on him, whom thou by the alarm of thy sins disquieted, both at evening, at mid-night, and at the Cock-Crow, and at the dawning.

4. Consider the hurryings of Jesus from *Caiaphas* to *Pilate*; now he stands before *Pilate*, where he was accused of sedition, seduction, and usurpation. Not only Jews, but *Gentiles* have their hands imbrewed in the blood of Christ; *Pilate* was delegated from *Caesar*, both of them *Gentiles*, yet not without a prophesy, *Behold we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of man shall be accomplished; for he shall be delivered unto the Gentiles:* at the Gentile-tribunal being questioned of his Kingdom, and he answers both the Jews and Gentiles that they need not fear his usurpation, *My Kingdom is not of this world.* He gives Kingdoms that are eternal, but he will take away none that are temporal; Christ came not into the world to be *Caesar's*, or *Pilate's*, or *Herod's* successor, but if they had believed, to have been their Savior. Look through the Chronicles of his life, and we find him so far from a King, that he was the meanest servant of all men; where was he born but at *Bethlehem* a little City? where did the Shepherds find him but in a poor cottage? who were his Disciples but a deal of Fishermen? who his Companions but Publicans and sinners? is he hungry? where stands his table but on plain ground? what are his dainties but bread and a few Fishes? where is his lodging but at the stern of a Ship? Here's a King without either presence-chamber, or bed-chamber, *The Foxes have holes, and the Birds of the air have nests, but the Son of man hath not whereon to lay his head.* Come, fear not *Pilate* the loss of thy diadem; it may be the people would sometimes have made him a King, but see how he flies from it, *My Kingdom is not of this World,* saith Jesus. Oh that I could but contemn the World as Christ did! O that first and above all I could seek the Kingdom of God and his righteousness! Oh my soul, I feel it, I feel it, unless I can be free from the affection of all creatures, I cannot with freedom of mind aspire unto divine things; unless I be willing with Christ to tread on Crowns and Scepters, to be despised and forsaken of all, and to be esteemed nothing at all, I can have no inward peace, nor be spiritually enlightened, nor be wholly united to the Lord Jesus Christ.

5. Consider the hurryings of Jesus from *Pilate* to *Herod*; there is he *questioned of many things*, but justly is the Lamb of God dumb, and opened not his mouth to him that not long before had taken away his voice; upon this *he is mocked, and arrayed in a gorgeous robe*; Wisdom is taken for Folly, Virtue for Vice, Truth for Blasphemy, Temperance for Gluttony, the Peace-maker of all the World for a seditious disturber of the World, the reformer of the Law for a breaker of the Law, and the justifier of sinners for a sinner, and the follower of sinners. See how he emptied himself, and made himself of no reputation that he might fill thee with goodness, and make thee spiritually wise unto salvation.

6. Consider the hurrying of Jesus from *Herod* back again to *Pilate*; O my Savior how art thou now abused! new accusations are forged; and when *Pilate* sees that nothing will do, but Christ must die, he delivers him to be stripped, whipped, clothed in Purple, crowned with Thorns, and Sceptred with a Reed. He that with spittle cured the eyes of the blind, is now blinded with their spittle; who can number those stripes wherewith they flea and tare his body, one wound eating into another, that *there is no health in his bones by reason of my sins*? O Jesus! was that frothy spittle the Ointment, those Thorns thy Crown, that Reed thy Scepter, that Purple-died and embroidered with blood, thy Royal Robes? or because *Adam's* sin brought forth Thorns, must it therefore be thy penance to wear them? unthankful people thus watered with his blood, that bring forth nothing but Thorns to crown him. But Oh that the Lord of Heaven, the Creator of the World, the Glory of the Angels, the Wisdom of God, should, for my sake, be punished with whips and scourges? O my heart, how can I think on this without tears of blood? O joy of the Angels, and Glory of Saints, who hath thus disfigured thee? who hath thus defiled thee with so many bloody blows? certainly they were not thy sins, but mine; it was love and mercy that compassed thee about, and caused thee to take upon thee this so heavy a burden; love was the cause why thou didst bestow upon me all thy benefits, and mercy moved thee to take upon thee all my miseries.

7. Consider that sad spectacle of Jesus, when *he came forth wearing the Crown of Thorns, and the Purple Robe, and Pilate saying unto them, behold the Man*. O my soul fix thy eyes on the sad object! suppose thyself in the case of Jesus; what if in so sensible and tender a part as thy head is, men should fasten a number of Thorns, yea and those so sharp that they should pierce into thy scull? why alas, thou canst hardly abide the prick of a pin, much less the piercing in of so many Thorns; O but thy Jesus was crowned with Thorns, and Sceptred with a Reed, and that Reed was taken out of his hands, to beat the Crown of Thorns into his head; and besides, thy Jesus was whipped with cords, and rods, and little chains of iron, that from his shoulders to the soles of his feet there was no part free; and being now in this plight, thou art called on to *behold the Man*: dost thou see him? is thy imagination strong: canst thou consider him at present, as if thou hadst a view of this very man? methinks it should make thee break out, and say, *O brightness of thy Fathers glory, who hath thus cruelly dealt with thee? O unspotted glass of the Majesty of God, who hath thus wholly disfigured thee? O river that flows out of the paradise of delights, who hath thus troubled thee? it is my sins O Lord that have so troubled thee; my sins were the Thorns that pricked thee, the lashes that whipped thee, the purple that clothed thee, it is I Lord that am thy tormentor, and the very cause of these thy pains*.

8. Consider *Pilate's* sentence, that *Jesus should be Crucified as the Jews required*. Now they had him in their will, and they did to him what seemed them good. Follow him from *Gabbatha* to *Golgotha*, see how they lay the heavy Cross upon his tender shoulders, that were so pitifully rent and torn with whips; accompany him all the way to the Execution, and help to carry his Cross to *Mount Calvary*; And there, as if thou hadst been frozen hitherto, thaw into tears; see him lifted up on that engine of torture, the bloody Cross; he hangs on nails, and as he hangs, his own weight becomes his own affliction; O see how his arms and legs were racked with voilent pulls, his hands and feet bored with nails, his whole body torn with stripes, and gored with blood; And now, O my soul, run with all thy might into his arms held out at their



full length to receive thee; Oh weigh the matter! because sin entered by the senses, therefore the head, in which the senses flourish, is crowned with searching thorns; because the hands and feet are more especially the instruments of sin, therefore his hands and feet are nailed to the Cross for satisfaction. O marvelous! what King is he, or of what Country, that wears a Crown of Thorns? what man is he, or where lives he, whose hands and feet are not only bored, but digged into, as if they had been digging with Spades in a ditch? surely here's matter for a serious meditation, be enlarged O my thoughts, and dwell upon it! consider it, and consider it again!

9. Consider the darkness that spread over all the Earth; now was the Sun ashamed to show his brightness; considering that the Father of lights was darkened with such disgrace; the Heavens discoloured their beauty, and are in mourning robes; the Lamp of Heaven is immantled with a miraculous Eclipse; the Sun in the firmament, will sympathize with *the Sun of Righteousness*; it will not appear in glory, though it be midday, because the Lord of Glory is thus disgraced. And now hear the voice that comes from the Son of God, *My God, my God, why hast thou forsaken me?* Christ in the Garden tasted the bitter cup of God's fierce wrath, but now he drunk the dregs of it; he then sipped off the top, but now he drunk all off, top, and bottom, and all. O but what's the meaning of this; *My God, my God, why hast thou forsaken me?* Surely, 1. This was not a total, but a partial dereliction, this was not a perpetual, but a temporary forsaking of him; the Godhead was not took away from the manhood, but the union remained still, even now when the Manhood was forsaken. 2. This was not a forsaking on Christ's part, but only on the Father's part; the Father forsook Christ, but Christ went after him; God took away the sense of his love, but the Son of God laid hold upon him, crying, and saying, *My God, my God, why hast thou forsaken me?* 3. This forsaking was not in respect of his being, but in respect of the feeling of God's favor, love, and mercy; certainly God loved him still, Oh but his sense of comfort was now quite gone, so as it never was before: In his agony there was some inklings of God's mercy, now and then at least there was some star-light, some little flash of lightning to cheer him up, but now all the sense and feeling of God's love was gone, and not so much as any little star-light of the same appeared. Christ now took the place of sinners, and God the Father shut him out (as it were) amongst the sinners; he drew his mercy out of sight, and out of hearing, and therefore he cried out in a kind of wonderment, *My God, my God, why hast thou forsaken me?* After this he speaks but a few words more, and he gives up the Ghost. He dyes that we might live, he is dissolved in himself, that we might be united to his Father; O my soul, see him now if thou canst for weeping, his eyes are dim, his cheeks are wan, his face is pale, his head is bowing, his heart is panting, himself is dying; come, come, and die with him by a most exact mortification; look pale like him with grief, and sorrow, and trouble for thy sins.

10. Consider the piercing of his side with a spear, whence came out a stream of blood and water; O Fountain of everlasting waters! methinks I see the blood running out of his side more freshly than those golden streams which ran out of the Garden of *Eden*, and watered the whole World. Consider the taking of his body down by *Joseph*; the burying of it by *Joseph* and *Nicodemus*; O here's excellent matter for our meditation! O my spirit, go with me a little! Christ being dead, it is pity but he should have a funeral; according to the letter let *Joseph*

and Nicodemus bear his corps; let the blessed Virgin go after it sighing and weeping, and at every other place looking up to Heaven; let *Mary Magdalene* follow after with a box of precious Ointment in her hand, and with her hair hanging, ready (if need were) to wipe his feet again; or that in this meditation I may be more spiritual, let the Usurer come first with *Judas's* bag, and distribute to the poor as he goes along; let the Drunkard follow after with the sponge that was filled with gall, and vinegar, and check his wanton thirst; let the young Gallant or voluptuous man come like his Master with bare foot, and with the cown of thorns set also upon his head; let the wanton person bear the rods, and whips, and wiers wherewith Christ was scourged, and fright his own flesh; let the ambitious man be clad in the purple robe, the angry Person in the seamless coat; my meaning is, let every sinner according to the nature of his sin, draw something or other from the passion of Christ to the mortifying of his sin, yea let all turn mourners, let all bow their heads, and be ready to give up the Ghost for the Name of Christ, and let not Christ be buried without a Sermon neither, and let the Text be this, *The good shepherd giveth his life for the sheep*, and in the end of the Sermon (whether it be in use or no) let the Preacher take occasion to speak a word or two in the praise of Christ, let him say with the Spouse, that *he was the chiefest among ten thousands, that he was altogether lovely*; that being God above all God's, he became man beneath all men; that when he spake he began ordinarily with *verily, verily, I say unto you*: that he was an holy man, that he never sinned in all his life neither in thought, word, or deed; that being endowed with the Power of Miracles, he lovingly employed it in curing the lame, and blind, and deaf, and dumb, in casting out devils, in healing the sick, in restoring the dead to life; that as he lived, so he died, for being unjustly condemned, mocked, stripped, whipped, crucified, he took all patiently, praying for his persecutors, and leaving to them, when he had no temporal thing to give them, a legacy of love, of life, of mercy, of pardon, of Salvation: When the Sermon is done, and the Burial is finished, let every Mourner go home, and begin a new life in imitation of Jesus Christ. O my soul that thou wouldst thus meditate, and thus imitate, that so thy meditation might be fruitful, and thy imitation real; I mean that thy life and death might be conformable to the life and death of Jesus Christ. But of that hereafter.

### **SECT. III. Of desiring Jesus in that Respect.**

3. LET us *desire after Jesus*, carrying on the work of our salvation in his death; Jesus Christ to a fallen sinner is the chief object of desire, but Jesus Christ as crucified is the chief piece of that object. Humbled souls look after the remedy, and they find chiefly in Christ crucified; and hence are so many cries *after bathings in Christ's blood, and hiding in Christ's righteousness, active, and passive*. Indeed nothing doth so cool and refresh a parched, dry, and thirsty soul as the blood of Jesus; which made the poor woman cry out so earnestly, *I have an husband, and Children, and many other comforts, but I would give them all, and all the good that ever I shall see in this world, or in the world to come, to have my poor thirsty soul refreshed with that precious blood of the Lord Jesus Christ*.

But what is there in Christ's blood or death that is so desirable? I answer,—

1. There is in it the person of Christ, he that is God-man, man-God, *The brightness of his father's Glory, and the express Image of his Person*, it is he that died; every drop of his blood was not only

the blood of an innocent man, but of one that was God as well as man, *God with his own blood purchased the Church*; now surely everything of God is most desirable.

2. There is in it a worth, or price; Christ considered under the notion of a sacrifice is of infinite worth; now *this sacrifice* (saith the Apostle) *he offered up*, Heb. 9.28. He offered up, not in Heaven, as the Socinians would have it, in presenting himself before God his Father, but upon earth, viz. in his Passion upon the Cross. No wealth in heaven or earth besides this, could redeem one soul, and therefore the Apostle sets this against all *corruptible things, as silver and gold*, the things so much set by amongst the men of this world; *Ye were not redeemed with corruptible things, as silver, and gold,—but with the precious blood of Christ, as of a Lamb without blemish, and without spot.*

3. There is in it a merit and satisfaction; the Scripture indeed doth not expressly use these words, but it hath the sense and meaning of them; As in that text, *He hath made us accepted in the beloved; to whom we have redemption through his blood*. I know there is a different notion in these words; for merit doth properly respect the good that is to be procured, but satisfaction the evil that is repelled; but in Christ we stand not on these distinctions, because in his merit was satisfaction, and in his satisfaction was merit. A great controversy is of late risen up, *Whether Christ's death be a satisfaction to Divine justice?* But the very words *redeeming and buying*, do plainly demonstrate; that a satisfaction was given to God by the death of Jesus; *He gave himself for us that he might redeem us, ye are bought with a price*; and what price was that? why his own blood. *Thou wast slain, and hast redeemed us to God by thy blood; (i.e.) by thy death and Passion*. This was the 〈 in non-Latin alphabet 〉, that ransom which Christ gave for his Elect; *The Son of man came to give his life a ransom for many*; or as the Apostle, *He gave himself a ransom for all*, the word is here 〈 in non-Latin alphabet 〉, which signifies an adequate price, or a counterprice; as when one doth, or undergoeth something in the room of another; as when one yields himself a Captive for the redeeming of another out of Captivity, or gives up his own life for the saving of another man's life; so Christ gave himself 〈 in non-Latin alphabet 〉, a ransom, or counterprice, submitting himself to the like punishment that his redeemed ones should have undergone.

The Socinians tell us that Christ's sufferings and death were not for satisfaction to God, but in reference to us, that we might believe the truth of his Doctrine confirmed and sealed (as they say) by his death, and that we might yield obedience to God according to the pattern that he hath set before us, and that so believing and obeying, we might obtain the remission of Sins and eternal Life.

But the Scripture goes higher; in that mutual compact and agreement betwixt God and Christ, we find God the Father imposing, and Christ submitting to this satisfaction. 1. The Father imposeth it by charging the sins of his Elect upon Jesus Christ. *The Lord hath laid on him the iniquity of us all*; not the sins themselves, not the evil in them, or fault of them, but the guilt and penalty belonging to them; this God laid upon his Son, and charged it upon him; he charged it as a Creditor chargeth the debt upon the Surety, requiring satisfaction. 2. Christ undertook it. *He was oppressed, and he was afflicted*, or as some translate, *It was exacted, and he*

answered; (i.e.) God the Father required satisfaction for sin, and Jesus Christ was our Surety answered in our behalf; *He bear the Sins of many*, he bear them as a porter that bears the burden for another which himself is not able to stand under; he bear them by undergoing the punishment which was due for them, he bear them as our Surety, submitting himself unto the penalty which we had deserved; and by that means he made satisfaction to the justice of God. Surely Christ's death was not only for confirmation of his Doctrine, but for satisfaction to God.

4. There is in it not only a true, but a copious, and full satisfaction; Christ's death and blood is superabundant to our sins; *The grace of our Lord was exceeding abundant* 1. Tim. 1.14. 〈 in non-Latin alphabet 〉 it was over-full, redundant, more than enough. Many an humble soul is apt enough to complain, *Oh if I had not been so great a sinner, if I had not committed such and such transgressions, there might have been hope*; This is to undervalue Christ's redemption, this is to think there is more in sin to damn, than in Christ's sufferings to save; whereas all thy Sins to Christ are but as a little cloud to the glorious Sun; yea, all the Sins of all the men in the world, are but to Christ's merits as a drop to the Ocean. I speak not this to encourage the presumptuous sinner; for alas, he hath no part in this satisfaction; but to comfort the humble sinner, who is loaden with the sense of his Sins; what though they were a burden greater than he can bear? yet they are not a burden greater than Christ can bear; there is in Christ's blood an infinite treasure, able to sanctify thee, and all the World, there is in Christ's death a ransom, a counterprice sufficient to redeem all the sinners, that ever were, or ever shall be; the price is of that nature, that it is not diminished, though it be extended to never so many; as the Sun hath fullness of light to enlighten all the world; and if the blind do not see by it, it is no any scarcity of light in the Sun, but by reason of his own indisposition; so if all men are not acquitted by Christ's death, it's not because that was insufficient, as if it had not virtue enough to reach them as well as others, but because they by their unbelief do reject this remedy. Oh what large room hath saith to expatiate in! sit down, and dive, and dive, yet thou canst not come to the bottom of Christ's blood; but as the Prophet *Ezekiel* saw still *more and greater abominations*, so mayest thou in the sufferings of Christ observe more and more fullness. See what a notable opposition the Apostle makes, *Rom.* 5.15, 16, 17, 18, 19, 20, 21. between the first and second *Adam*; proving at large that Christ doth super-abound in the fruits of his grace, above the first *Adam* in the fruits of his sin; he calls it *grace*, and *the abundance of grace*, and this abundance of grace *reigneth to life*; so that these Texts should be like so much oil poured into the wounds of every broken-hearted sinner. Oh is there anything that can be desired more than this?

5. There is in it remission of sins; so saith Christ, *This is my blood of the New Testament, which is shed for many for the remission of sins*, Remission of sins is attributed to Christ's death as a cause; it is not thy tears, or prayers, or rendings of heart that could pay the least farthing, *Without shedding of blood* (saith the Apostle) *there is no remission*. God will have tears and blood also, though not for the same purpose; for all thy tears thou must fly to Christ only as the cause; it is true, thou must mourn, and pray, and humble thyself, but it's Christ's blood only that can wash us clean; Oh remember this! God will not pardon without satisfaction by the blood of Christ. And surely this makes Christ's death so desirable; *Oh my*

*sins afflict me, (cries many a one) Oh I am loathsome in mine own eyes, much more in God's, surely God is offended with my dullness, slothfulness, and my thousand imperfections; I am all the day long entangled with this sin, and that sin, and the other sin; but let this contrite spirit look on Christ's death, and therein he may find all sin is pardoned: see here what an Argument is put into thy mouth from these sufferings of Christ, well mayest thou say, O Lord I am unworthy, but it is just and right that Christ obtain what he died for; O pardon my sins for his death's sake, and for his precious blood sake.*

6. There is in it reconciliation and peace with God, *In Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.—When we were enemies, we were reconciled unto God by the death of his Son—that he might reconcile both (viz. Jews and Gentiles) unto God in one body by the Cross.—And having made peace through the blood of his Cross, by him •o reconcile all things to himself.* This certainly should admirably support the drooping soul; it may be thou criest, *My sins have made a breach betwixt God and my soul; I have warred against heaven, and now God wars against me; and oh what odds? if the Lord be angry, yea, but a little; what will become of my poor soul? is a little stubble able to contend with the consuming fire? how then should I contend with God? but come now, and look on Christ's death as the means and meritorious cause of reconciliation, and thou canst not but say, O this death is desirable! When God the Father looks at a sinner in the bloody glass of Christ, then saith God, Oh now fury and wrath is not in me; I have no more quarrel or controversy with this soul: seeing Christ hath suffered, it is enough, I have as much as my justice can demand, my frowns are now turned into smiles, and my rod of iron into a Scepter of grace.* Why this is it that makes Christ's death and blood so desirable to the soul; what shall Jacob so rejoice in seeing Esau's face altered to him? shall he say to Esau, *I have seen thy face, as the face of God?* how much rather may the humble and believing sinner be filled with gladness, when through Christ's blood shall be thus appeased and reconciled with him?

7. There is in it immunity and safety from all the judgments and dangers threatened against our sins. Surely if there were such force in the blood of the type, that by the effusion of it the Israelites lay safe, and untouched of the revenging Angel, how much more in the blood of Christ? Satan himself is said to be *overcome by the blood of the Lamb*; and God's revenge due to our sins is said to be removed by the blood of Jesus, therefore it is called *The blood of sprinkling, that speaks better things than the blood of Abel*; the blood of sprinkling was for safety, and Christ's blood is for safety; it cries not for revenge, as Abel's blood cried, but for mercy and for deliverance from all misery.

8. There is in it a blessed virtue to open Heaven, and to make passage thither for our souls, *Having boldness or liberty to enter into the holiest by the blood of Jesus*: it is the blood of Christ that rents the Vail, and makes a way into the Holy of Holies, that is, into the Kingdom of Heaven; without this blood there is no access to God; it is only by the blood of Christ that heaven is open to our prayers, and that Heaven is open to our persons; this blood is the key that unlocks Heaven, and lets in the souls of his Redeemed ones: *And I looked (saith John) and behold a door was open in Heaven, and the first voice I heard, was as it were of a trumpet talking with me, which said, come up hither;* and no sooner was he in the Spirit, and entered in, but he heard

the new song of the four beasts, and four and twenty Elders, saying to Christ, *Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.*

Come now, and gather in all these several particulars, there is in Christ's blood inclusively the person of Christ, the price of souls, a merit and satisfaction, a copious and full satisfaction, remission of sins, reconciliation with God, immunity from dangers, a passage into glory; I might add all other privileges, benefits, dignities of the soul, for they all flow from the blood of Jesus, and they are all contained either expressly, or virtually in the blood of Jesus; and is not all this worth the looking after? O my soul, where is thy languor, and fainting towards this blessed object? Shall *Ahab* eagerly desire after *Naboth's* vineyard, yea, so eagerly desire it, that his desire shall cast him upon his bed? and is not Christ's blood better than *Naboth's* vineyard? how is it O my soul, that thou art not sick on thy bed in thy desires after Jesus? when *David* desired strongly after God's Law, he expressed his longings by the breaking and fainting of his soul, *My soul breaketh for the longing that it hath to thy judgment at all times;—and my soul fainteth for thy Salvation:* Oh where be these breakings and faintings? strength of desire is expressed by the Apostle by *groaning*, which is the language of sickness; Oh where be these groanings after Christ's death? when I call to mind that Christ's death is my ransom, that Christ's wounds are my salves, that Christ's stripes are my cures, that Christ's blood is my fountain to wash in, and to be clean; how should I but pray in this sense, *His blood be upon us, and on our children?* Oh I am undone except I have a share in this blood; why it is only this blood that can heal my soul, it is only this *Fountain opened to the house of David, and to the inhabitants of Jerusalem*, that can quench my thirst; and now I have seen the Fountain opened, how should I but thirst, and cry out with the woman of *Samaria*, *O give me this water that I thirst no more?* But alas, I say it, I only say it. Oh that I could feel it! Oh my Jesus that thou wouldst breed in me ardent desires, vehement longings, unutterable groans, mighty gaspings; O that I were like the dry and thirsty ground, that gapes, and cleaves, and opens for drops of rain! when my spirit is in right frame I feel some desires after Christ's blood, but how short are these desires, how unworthy of the things desired? come Lord, kindle in me hot burning desires, and then give me the desirable Object.

#### **SECT. IV. Of hoping in Jesus in that respect.**

4. LET us *hope in Jesus*, carrying on the great work of our Salvation in his sufferings and death. By this *hope* I intend only that which the Apostle calls *full assurance of hope*. The main question is, *Whether I have any part in Christ's sufferings?* they are of excellent use, and of great value to believers, but what am I the better for them, if I have no part in them? or if I say *I hope well?* Oh but what grounds of that *hope?* it is not every hope that is a well grounded hope; full assurance of hope is an high pitch of hope, and every Christian should strive and endeavor after it; now that we may do it, and that we may discern it, that our hope is not base, but right-born, that the grounds of our hope in Christ's death are not false, but of the right stamp; I shall lay down these signs.—

1. If Christ's death be mine, then is Christ's life mine; and converse, if Christ's death be mine, then is Christ's life mine. Christ's active and passive obedience cannot be severed; Christ is

not divided: we must not seek one part of our righteousness in his birth, another in his habitual holiness, another in the integrity of his life, another in his obedience of death. They that endeavor to separate Christ's active and passive obedience, they do exceedingly derogate from Christ, and make him but half a Savior; was not Christ our *Surety*? Heb. 7.22. and thereupon was he not bound to fulfil all righteousness for us? (*i.e.*) as to suffer in our stead, so to obey in our stead? oh take heed of opposing or separating Christ's death, and Christ's life; either we have all Christ, or we have no part in Christ; now if these two be concomitants, well may the one be as the sign of the other; search then, and try, O my soul, hast thou any share in Christ's life? canst thou make out Christ's active obedience unto thy own soul? if herein thou art at a stand, peruse those Characters laid down in the life of Christ; the many glorious effects flowing out of Christ's life into a Believer's soul we have discovered before.

2. If Christ's death be mine, then is that great end of his death accomplished in me, viz. *By the sacrifice of himself he hath put away sin, even my sin.—and, in him I have redemption through his blood, even the forgiveness of sins.* As on this account he suffered, *to finish the transgression, to make an end of sins, and to make reconciliation for iniquity;* so if his death be mine, I may assuredly say, *my sins are pardoned, and mine iniquities are done away.* Come then, and try by this sign, canst thou assure thyself that thy sins are forgiven thee? hast thou heard the whispers of God's Spirit, *Son, or Daughter, be of good comfort, thy sins are remitted?* there is no question then, but thou art redeemed by his blood, thou hast part in his sufferings. Indeed this very Character may seem obscure, assurance of pardon is the *hidden Manna, the white Stone which no man knoweth, saving he which receives it and feels it;* and yet if thou diligently observest the Spirit's actings, even this may be known; remission of sin and repentance for sin are twins of a birth; those two God in Scripture hath joined together: *If we confess our sins, he is faithful and just to forgive our sins.—And, repent and pray, if the thought of thy heart may be forgiven thee.—And, Christ is a Prince and a Savior to give repentance to Israel, and forgiveness of sins.—And, thus it is written, and thus it behooved Christ to suffer.—That repentance and remission of sins should be preached in his Name.* In this way David assured himself; *I said I will confess my Transgressions unto the Lord, and thou forgavest the iniquity of my sin, Selah.* It is no more, than to ask thy Soul, what, are thy repentings kindled together? hast thou seriously and sincerely repented thee of sin as sin? hast thou turned from all sin unto God with constancy and delight? Surely this is peculiar and proper to the Child of God by virtue of Christ's Death.

3. If Christ's death be mine, then am I engrafted into the likeness of Christ's death; then am I made conformable to Christ in his death, *that I may know him and the fellowship of his sufferings, being made conformable unto his death.* The same that was done to Christ in a natural way, is done and performed in the Believer in a spiritual way; (*i.e.*) as Christ died, so the Believer dies; as Christ died for sin, so the Believer dies to sin; *In that he died, he died unto sin,—likewise reckon ye also yourselves to be dead indeed unto sin.* Observe here the Analogy, and proportion, and resemblance betwixt Christ and us: both die unto sin, Christ by way of expiation, suffering, and satisfying for the sins of others; we by way of mortification, killing, and slaying, and crucifying our own sins. I look upon this sign as the very touchstone of a Christian, and therefore I shall insist upon it.

Two questions I suppose needful, to resolve the grounds of our *Hope* concerning our interest in the death of Christ.

- 1. Whether indeed and in truth our sins are mortified?
- 2. Whether we increase or grow in our mortification?

For the first; whether indeed and in truth our sins are mortified? It is a skill worth our learning, because of the many deceits that are within us; sin may seem to be mortified when the occasion is removed; or sin may seem to be mortified, when it is not violent, but quiet; or sin may seem to be mortified, when it is but removed from one sin unto another; or sin may seem to be mortified, when the sap and strength of sin is dead; as the Lamp goes out, when either the Oil is not supplied, or taken away. Now that in this scrutiny we may search to the bottom, and know the truth and certainty of our mortification, it will appear by these Rules.

1. True mortification springs from a root of Faith. Every thing in the world proceeds from some cause or other; and if the cause be good, the effect must needs be good; but if the cause be evil, the effect must needs be evil: *A good Tree cannot bring forth evil Fruit, and an evil Tree cannot bring forth good Fruit.* In this case therefore let us examine the cause; if we can make out this truth, that we believe in Christ, that we roll ourselves on the Lord Jesus Christ for life and for salvation, and that now we begin to feel in us the decay of sin, we may conclude from the cause or rise, that this decay of sin is true mortification; surely it hath received the deadly wound: it is a blessed effect arising from a good, and right, and genuine cause.

2. True mortification is general; not only one sin, but all sins are mortified in a true Believer. As death is unto the Members of the body, so is mortification unto the members of sin; now death seized upon every member, it leaves not life in any one member of the body; so neither doth mortification leave life in any one member of sin; my meaning is, it takes away the commanding power of sin in every member: *Mortify your members which are upon the earth* (saith the Apostle) *your members, not one member;* and then he instanceth, *Fornication, Uncleaness, Inordinate Affections, Evil Concupiscence, and Covetousness, which is Idolatry.* Christians that have their interest in Christ's death, must not only leave Pride, but Lust; not only Uncleaness, but Covetousness; Sin must not only be slain in the understanding, but in the will and affections: mortification is general.

You will say this is an hard saying; doth any man, any Believer, leave all sin? yes, in respect of ruling power he leaves all sin; all gross sins, and all other sins: only with this difference, all gross sins in practice and actions, and all frailties and infirmities in allowance and affection. It is good to observe the degrees of mortification: the first is to forbear the practice of gross and scandalous sins in word and deed: *If any man offend not in word, the same is a perfect man;* and this perfection by the help of Grace, a godly man may reach to in this life. The second is to deny consent and will to all frailties and infirmities: *The evil which I would not, that do I,* Rom. 7.19. I may do evil, and yet I *would not do evil;* there is a denial of it in the will. The third is to be free from any settled liking of any evil motion: not only to deny



consent and will, but also to deny the very thought or imagination settledly and deliberately to delight in sin. I know, to be void of all evil motions arising from the flesh, or of all sudden passions within, or of all sudden delights in sin, or of all deadness or backwardness to good things by reason of sin, it is an higher pitch than any man can touch in this present world: for whilst we live, the Law of the members will be working, and we shall find cause enough to complain of a body of death; only, if when these motions first arise, we presently endeavor to quench them, to reject them, to detest them, and to cast them away from us, therein is true mortification: and thus far we must look to it, to leave all sin.

3. True mortification is not without its present combats, though at last it conquer; many a time corruption may break out, and lust may be strong and violent; but this violent lust is only for the present, whereas a lust unmortified ever reigneth. It is with sin in a Believer, as it is with a man that hath received his deadly wound from his enemy; he will not presently fly away, but rather he will run more violently upon him that hath wounded him; yet, be he never so violent, in the middle of his action he sinks down, because he hath received his deadly wound; so it is with a Believer's sin, and with a mortified lust; it may rage in the heart, and seem to bear sway for a time; but the power and strength of sin is mortified, it sinks down, and wants ability to prevail; by this sign may we know whether the corruptions and stirrings of our hearts proceed from a mortified, or from an unmortified lust; a lust, though mortified, may rage for a time, but it cannot rule; it may strive, but it cannot totally prevail; it may be in the heart, as a thief in the house, not to reside or dwell, but to lodge for a night, and be gone: And (that which is ever to be observed) after its swinge and breaking out, the heart that lodged it, abhors its self in dust and ashes, cries mightily unto God for mercy and pardon, repairs the breach with stronger resolution, and more invincible watchfulness against future assaults; but a Lust unmortified possesseth itself, and rules and reigns in the heart and soul; it abides there, and will not away: I shall not deny, but there may be a cessation of its actings for a time; but that is not any want of good will, as they say, but only of matter, means, opportunity, enticement, company, provocation, or the like; and after such cessation or forbearance, the heart usually entertains it again with more greediness; it lies and delights in it as much as ever, it hardens itself most obstinately in it, as if it were impossible to leave it, or live without it with any kind of comfort.

4. True mortification is a painful work. The very word imports no less; to kill a man, or to mortify a member, will not be without pain; hence it is called a crucifying of the flesh, and a cutting off the right hand, a plucking out the right eye: *they that are Christ's have crucified the flesh; if thy hand offend thee, cut it off; and if thy eye offend thee, pluck it out:* in this respect this death unto sin carries with it a likeness to the death of Christ; it is attended with agonies, and soul-conflicts, both before, and after our conversion.

1. Before conversion, before the first wound be given it, why then ordinarily there is some compunction of Spirit, some pricking of heart; what a case do we find the Jews in, when after Peters Sermon, they were pricked at their hearts? and what an agony do we find the Jailor in, when he came trembling in, and falling down at the Apostles feet, and crying out, *Sirs, What shall I do to be saved?* With such agonies as these, is the beginning of mortification usually

attended; I do not say that they are alike in all, whether for degree or continuance; but in ordinary, true and sound conversion is not without some of these soul-conflicts.

2. After conversion, after the first round there are some agonies still; for though a Believer be delivered of sin in respect of the guilt, and reigning power; yet he hath still some remainders of sinful Corruption left within him, which draw many a groan, and many a sign from his trembling heart; *we also have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the Redemption of our bodies:* such are the groans of mortifying Saints, Saints dying unto sin like the groans of dying men, whose souls being weary of their bodies, do earnestly desire a dissolution: and thus *Paul* groaned, when he said, *O wretched man that I am, who shall deliver me from the body this death?*

Oh what a Touchstone is this? how will it discover true mortification from that which was counterfeit? Some may think they are dead unto sin, when in deed and in truth they are not dead, but asleep unto sin; and it appears by this, because there were no pangs in their death, you know this is a difference betwixt death and sleep; there are pangs in the one, but not in the other: O my soul, examine, what pangs were there in thy death unto sin? what agonies, what soul-conflicts hast thou felt? what compunction of heart, what affliction of Spirit, hast thou endured for sin? what trouble hast thou had to find *such a law in thy members rebelling against the law in thy mind, and bringing thee into captivity to the Law of sin?* why surely thou art not so mortified, as to be freed wholly from the power of sin; it may be, it doth not rule in thee as a Prince, yet certainly it tyrannizeth over thee, it oftentimes carries thee contrary to the bent of thy regenerate mind, to the omitting of what thou wouldst do, and to the committing of what thou wouldst not do; and is not this an affliction of Spirit? doth not this cause frequent conflicts in thy spirit? if not, thou mayest well suspect that sin is not dead, but asleep; or if it be dead to thee, yet thou art not dead to it, I confess, death-pangs are not all alike in all; some have a more gentle, and others a more painful death; so it is in this Spiritual death unto sin; and that herein there may be no mistake, I shall propound this question: What is the least measure of these pangs, these soul-agonies, and conflicts, that are necessarily required to true mortification? I answer,—

1. There must be a sense of sin, and of God's wrath due unto sin; such a sense we find in Jesus Christ; he was very sensible of the weight and burden of those sins, and of the wrath of God that lay upon him; which made him cry out, *My God, My God, why hast thou forsaken me?* thus souls in the act of Mortification, sometimes cry out, *O my sins! and Oh God's wrath!*

2 There must be sorrow for Sin. Such an affection we find also in Jesus Christ: *My soul is exceeding sorrowful, even unto death;* 〈 in non-Latin alphabet 〉, he was beset and surrounded with sorrows; so every mortified sinner, at one time or other, he feels an inward sorrow and grief; even that *Godly sorrow* which the Apostle speaks of, *a sorrow according to God; (i. e.,)* coming from God, well-pleasing to God, and bringing to God back again.

3. There must be a desire of being freed and delivered from sin: such a desire we find also in Jesus Christ; *I have a Baptism to be Baptized with, and how am I straitened until it be accomplished?*

A regenerate soul earnestly desires to be freed, not only from the guilt, but also from the power of sin, *O wretched man that I am! who shall deliver me? &c,*

4. There must be answerable endeavors in effectual strivings against sin; *Ye have not resisted unto blood, striving against sin.* How did our Savior wrestle in the Garden, *offering up prayers and supplications with strong crying and tears?* so will a regenerate soul wrestle with God about t• death of sin, praying, watching, going out in the strength of God, and engaging in a continual war, a deadly fewd against it, and these are the least of those soul-conflicts, wherewith this mortification, or death unto sin is attended.

Now try we the truth of our Mortification by these signs: Doth it spring from a right root of Faith? is it general and universal in respect of all sins? is it accompanied with combats? doth the flesh lust against the Spirit, and the Spirit against the flesh? and in this combat, doth the spirit at last prevail, and triumph over the flesh? do we find it a painful work both before and after conversion? why, then may I say with the Apostle, *now I know Christ, and the fellowship of his sufferings; now by the Grace of Christ I am made conformable to his death.* As he died for sin, so I die to sin; and here is the ground of my hope, that Christ's death is mine.

For the second, whether we increase and grow in our mortification? this question is needful as the former, to satisfy our souls interest in the death of Christ. As true Grace is growing Grace, so true mortification is that which grows: Now that we may be resolved in this point also, the growth of our mortification will appear by these following signs.—

1. Growing Mortification hath its chiefest conflicts in spiritual lusts. At first we mortify grosser evils, such as Oaths, Drunkenness, Uncleaness, worldly-mindedness, or the like; but when we grow in this Blessed duty, we then set ourselves against spiritual wickednesses; as Pride, Presumption, Self-carnal confidence in a man's own graces, or the like: this Method the Apostle sets down; *let us cleanse ourselves from all filthiness of flesh and spirit:* first from all filthiness of the flesh or body, and then from all filthiness of the spirit or soul; as the children of *Israel* in their entrance into the land of Promise, first they sate upon the frontiers and skirts of the Land, and then they sought it out, and prevailed in the heart of the Country; so Christians in their mortification they first set upon worldly lusts, gross evils, outward sins; and when they have encountered them at the frontiers, they then conflict with such corruptions as lie more inwardly, in the very heart, spiritual wickednesses that are within. Now if this be our case, here is one sign of our growth,

2. Growing mortification is more, even, constant, lasting, durable, when there is in the heart a sudden flowing and reflowing; it comes from those vast Seas of Corruptions that are within us; many souls have their Ague-fits, sometimes hot, and sometimes cold; it may be, now they are in a very good frame, and within an hour or two, a mighty Tide comes in and they are born down by sin and corruption, in this case mortification is very weak: But on the contrary, if we find our standing more firm and sure, if for the main, we walk evenly, and keep closely to the Lord, it carries with it an evidence that our mortification grows.

3. Growing mortification feels Lust more weak, and the Spirit more strong in its ordinary actings. If we would know the truth of growth, let us look to our usual fits of sinning; for

then a man's strength or weakness is discerned most: as a man's weakness to good is discerned when he comes to act it, *to will is present with me, but how to perform that which is good I find not*: so a man's weakness to sin is best discerned, when he comes to act it: Mark then the ordinary fits (as we call them) of sinning; sometimes God is pleased to appoint some more frequent assaults, as if he would on purpose suffer the law of the members to war, and to muster up all their forces, that so we might the rather know what is in our hearts; at such a time, if we find that resistance against sin grows stronger, that sin cannot advance and carry on his Army so as formerly, that sin is encount•ed at first, or met withal at the frontiers, and there overthrown, this is a good sign that now our mortification grows; as, suppose it be a Lust of Fancy, it cannot boil up to such gross fancies as it was wont; or suppose it be a Lust of Pride, it boyls not up to such a spirit of Pride as formerly; instead of bringing forth fruit, it now brings forth blossoms; or instead of bringing forth blossoms, it now brings forth nothing but Leaves; why this is a sure sign that this Lust is withering more and more; when the inordinate thirst is not so great in the time of the Fit, when the inward lusts pitch upon lower acts than they had wont, when the waters abate, and fall short, and lessen, and overflow less ground; we may conclude certainly, that mortification grows.

4. Growing mortification hath more ability to abstain from the very occasions and beginnings of lust. Thus *Job* (whom we look on as a man much mortified) *made a Covenant with his eyes, that he would not think upon a Maid*, and no question, as he made a covenant, so he kept his Covenant: Oh! when a man cannot endure to come where such a one is that he loves not, when he cannot endure the sight of him, or anything that puts him in mind of him, not so much as to parlie, or speak with him; this is a sign of a strong hatred; and so when a man hates the very garment spotted with the flesh, here's a good sign: I know this height is not easy to attain to, and therefore some in imitation of *Job* and *David*, have bound themselves with vows and promises, as much as might be, to abstain from the appearance of evil, to crush the Cockatrice Egg before the Serpent could creep out of it, to avoid sin in its first rise; but alas, how have they broken their vows from time to time? For all this, I dare not speak against vows, provided that, 1. They be of things lawful. 2. That we esteem them not as duties of absolute necessity. And, 3. That we bind not ourselves perpetually, lest our vows should become burdens unto us; but only for some short time, and so renew them as occasion requires; in this way our vows might much help us in our mortification: and if once, through the help of vows or prayer, or looking unto Jesus, or going to the Cross of Jesus Christ, or by any other means we feel ourselves more able to resist sin, to hate sin, in its first rise, first motions, first on-set, we may assuredly hope that now our mortification grows.

O my Soul, try now the growth of thy mortification by these signs; hast thou overcome grosser sins, and is now thy chiefest co•fl•t with spiritual wickednesses? is thy standing and walking with God more close, and even and constant than sometimes it hath been; is thy lusts more weak, and thy Grace more strong in ordinary actings? I say, in ordinary actings; for the estimate of thy growth must not be taken for a turn or two, but by a constant course: hast thou now more ability to quench the flame of sin in the very spark, to dash *Babylon's Brats* against the stones, even whilst they are little, to abstain from sin in its first motion or beginning? why, then is the promise accomplished, *he will subdue our iniquities*:

Surely thou art a growing Christian; thou hast fellowship with Christ in his sufferings; thy ground is solid, firm, and stable; thy hope hath a rock-foundation, and thou mayest build upon it, that Christ's death, and blood, and sufferings are thine, even thine; *he loved thee, and gave himself for thee.*

**SECT. V. Of Believing in Jesus in that Respect.**

5. LET us *believe in Jesus*, carrying on the great work of our Salvation for us, during his Sufferings and Death. Everyone looks upon this as an easy duty; only the humble Soul, the scrupulous Conscience cries out, What! *Is it possible that Christ should die, suffer, shed his blood for me? His incarnation was wonderful, his life on earth was to astonishment; but that the Son of God should become man, live amongst men, and die such a death, even the death of the Cross, for such a one as I am, I cannot believe it; it is an abyss past fadoming; the more I consider it, the more I am amazed at it: suppose I had an enemy in my power, man or Devil, one that provokes me every day, one that hunts my soul to take it away; should I not say with Saul, if a man find his enemy, will he let him go well away? It may be an ingenuous spirit (such as David) would do thus much; but would David, or any breathing soul, not only spare his enemy, but spill himself to save his enemy? would a man become a Devil, to save Devils? would a man endure hell pains to free all the Devils in hell from their eternal pains? and yet what were this in comparison of what Christ hath done or suffered for us? It is not so much for us to suffer for Devils (for we are fellow-creatures) as it is for Christ, God-man, man-God to suffer for us: Oh what an hard thing is it, considering my enmity against Christ, to believe that Christ died for me, that he gave himself to the death, even to the death of the Cross for my soul!*

Trembling soul! throw not away thyself in a way of unbelief. It may thou wouldst not die for an enemy, an irreconcilable enemy; but are not the mercies of God above all the mercies of men? O believe! And that I may persuade effectually, I shall say down first some Directions; and secondly, some Encouragements of Faith.

1. For the Directions of Faith in reference to Christ's death, observe these particulars.

2. Faith must directly go to Christ; not first to the promise, and then to Christ; but first to Christ, and then to the promise; the Person ever goes before the Prerogative.

2. Faith must go to Christ *as God in the flesh*; this was the difference betwixt the New-Testament, and old-Testament-Believers; their Faith directs only to God, but our Faith looks more immediately to Jesus Christ; *Believe in the Lord Jesus, and thou shalt be saved.*

3. Faith must directly go to Christ, as God in the flesh, *made under the Law*. He continued in all things written in the book of the Law to do them; and so our Faith must look upon him. But of these before: I shall say nothing more to these particulars.

4. Faith must go to Christ not only as made under the directive part of the Law by his life, but under the penal part of the Law by his death; in both these respects *Christ was made under the law*. The one half of the Law he satisfied by the holiness of his life; he fulfilled the law in every jot and every tittle; the other half of the Law he satisfied by his enduring the death, even the death of the Cross; he paid both the Principal and the Forfeiture; and though men do not so, yet Christ did so, that the whole Law might be satisfied fully, by his being under

both these parts of the Law, pay and penalty: Come then, and look upon Christ as dying; it was the Serpent, *as lifted up*, and so looked at, that healed the *Israelites* of their fiery stings. Alas! we are diseased, in a spiritual sense, as they were, and Christ Jesus was lifted up as a remedy to us, as the Serpent was unto them; it remains therefore that as they looked up to the Brazen Serpent, so we *look up to Jesus*, believe in Jesus, as lifted up for life, and for salvation: *As Moses lifted up the Serpent in the Wilderness, so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life.* Indeed some difference there is betwixt the Serpent and Christ.—

As, 1. The Brazen Serpent had not power in if self to cure, as Christ hath. 2. The Serpent cured the *Israelites* but for a time, to die again; but whomsoever Jesus cures in a Spiritual sense, he cures forever; *they shall never die.* 3. The serpent also had its time of curing; it did not always retain its virtue, but during the time they were in the Wilderness; only Jesus Christ, our Brazen Serpent, doth ever retain his power and virtue to the end of the world; and hence it is, that in the Ministry, Christ is still held forth as *lifted up*, that all that will but look on him by faith, may live. 4. The Serpent, sometimes a remedy against poison, was after turned even to poison the *Israelites*, which made *Hezekiah* to crush it, and brake it, and stamp it to powder; but Jesus Christ ever remains the sovereign and healing God; he is *the same yesterday, today, and forever.* He is unchangeable in his goodness, as he is in holy and divine nature; he can never be defaced, nor destroyed, but he abideth the savior of sinners to all eternity; why then let us rather *look unto Christ, and believe in Christ as lifted up, (i.e.)* as he was crucified, and died on the Cross. In this respect he is made a fit object for a sinner's faith to trust upon, and rest upon, *Christ as crucified, as made sin, and a curse for us, it the object of our pardon.* O this is it that makes Christ's death so desirable; why therein is virtually and meritoriously pardon of sin, Justification, redemption, reconciliation, and what not? *Oh!* cries a sinner, *where may I set my foot? how should I regain my God? my sin hath undone me, which way should I cast for pardon?* why now remember that in seeking pardon, Christ was crucified; Christ as dying, is principally to be eyed and looked at: *Who is he that condemneth? it is Christ that died,* Rom. 8.34. No Question Christ's active Obedience, during his Life, was most exact, and perfect, and meritorious; yet that was not the expiation of sin: only his passive obedience (Christ only in his sufferings) took away sin, the guilt of sin, and punishment for sin; *We have redemption through the blood of Christ, even the forgiveness of sins.* If any humble soul would have recourse to that Christ, who is now in heaven, let him first in the actings of his Faith, consider him as crucified, *as lifted up*, as made sin for us, as through whom (under that consideration) he is to receive pardon of sin, Justification, redemption, reconciliation, sanctification, salvation.

5. Faith in going to Christ, *as lifted up*, it is principally and mainly to look unto the ‹◊› meaning, intent, and design of Christ in his sufferings, as he was *lifted up*; we are not barely to consider the History of Christ's death, but the aim of Christ in his death: Many read the History, and they are affected with it; there is a principle of humanity in men, which will stir up compassion, and love, and pity towards all in misery: whilst Christ was suffering, the women followed after him weeping; but this weeping, not being spiritual, or raised enough, he said to them, *Daughters of Jerusalem, weep not for me, but for yourselves.* The way of Faith

drawing virtue out of Christ's death, it is especially to look to the scope and drift of Christ in his sufferings. As God looks principally to the *meaning of the Spirit* by Prayer, so doth faith look principally to the meaning of Christ in his sufferings: mistake not, my meaning is not that we should be ignorant of the History of Christ's death, or of the manner of Christ's sufferings; you see we have opened it largely, and followed it close from first to last; but we must not stick there; we should above all, look to the mind and heart of Christ in all this: some observe, that both in the Old, and New Testament we find this Method; first, the History, and then the Mystery; first, the Manner, and then the Meaning of Christ's sufferings; as in the Old Testament. We have first, the History, in *Psal. 22.* written by *David*; and then the Mystery, in *Isa. 52.* written by *Isaiah*. And in the New Testament we have first the manner of his sufferings written at large by all the Evangelists; and then the meaning, written by the Apostles in all their Epistles. Now accordingly are the acts of Faith; we must first *look on Jesus as lifted up*, and then look at the end and meaning; why was this Jesus thus *lifted up*? Well, but you may demand, what was the end, the plot, the great design of Christ in this respect?

I answer, some ends were remote, and others were more immediate: but omitting all those ends that are remote, his Glory, our Salvation, &c. I shall only answer in these Particulars.

1. One design of Christ's death was to redeem us from the slavery of Death and Hell: *He hath redeemed us from the Curse of the Law, being made a Curse for us; as it is written; Cursed is everyone that hangeth on a Tree:* Hence it is, that we say, that *by his sufferings Christ hath redeemed us from Hell, and by his doings Christ hath given us a right to heaven: he was made under the Law, that he might redeem them that were under the Law.* Alas! we were carnal, sold under sin; whereupon the Law seized on us, locked us up, as it were, in a dungeon; yea, the sentence passed, and we but waited for execution; now to get us rid from this dismal, damnable estate, Christ himself is made under the Law, that he might redeem us. Redeem us! how? not by way of entreaty, to step in, and beg our pardon; that would not serve the turn: sold we were, and bought we must be; a price must be laid down for us, it was a matter of *Redemption*; but with what must we be redeemed? surely with no easy price: ah no, it cost him dear, and very dear: *Ye were not redeemed with corruptible things, as silver and Gold, but with the precious blood of Christ: his precious blood was the price we stood him in; which he paid when he gave his life a ransom for many:* the case stood thus betwixt Christ and us in this point of Redemption; we all like a crew or company of Malefactors, were ready to suffer, and to be executed: now, what said Christ to this? *Why, I will come under the Law, said Christ, I will suffer that which they should suffer; I will take upon me their execution, upon condition I may redeem them:* now this he did at his death; and this was the end why he died, that by his death we might be redeemed from the slavery of Death and Hell.

2. Another Design of Christ's death, was to free us from sin: not only would he remove the effect, but he would take away the cause also: *Whom God hath set forth to be a propitiation—for the remission of sin.—Behold the Lamb of God which taketh away the sins of the world.—He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.—Once hath he appeared to put away sin by the sacrifice of himself.—And the blood of Jesus Christ his Son*

*cleanseth us from all sin.* This was the plot, which God by an ancient design aimed at in the suffering of Jesus Christ; that he would take away sin: And thus Faith must take it up, and look upon it. When *Peter* had set forth the heinousness of the *Jews* sin, in killing Christ, he tells them at last of that design of old; *All this was done, said he, by the determinate counsel of God.* His meaning was first to humble them, and then to raise them up; *q. d.* It was not so much they that wrought his death, as the Decree of God, and the agreement of God and Christ: there was an ancient contrivement that Jesus Christ should die for sin, and that all our sins should be laid on the back of Jesus Christ: and therefore he seems to speak comfort to them in this; that howsoever they designed it, yet God and Christ designed a further end in it than they imagined, even to remission of sins: *Who was delivered to death for our sins, and rose again for our justification.* The death of Christ (as one observes) was the greatest and strangest design that ever God undertook, and therefore sure he had an end proportionable to it; God that willeth not the death of a sinner, would not for any inferior end, will the death of his Son, whom he loved more than all the world besides; it must needs be some great matter for which God should contrive the death of his Son; and indeed it could be no less than to remove that which he most hated, and that was sin. Here then is another end of Christ's death, it was for the remission of sin one main part of our justification.

3. Another design of Christ's death was to mortify our members which are upon the earth. Not only would he remit sin, but he would destroy it, kill it, crucify it; he would not have it *reign in our mortal bodies, that we should obey it in the lusts thereof.* This Design the Apostle sets out in these words, *he bare our sins in his own body upon the Tree, that we being dead unto sin, should live unto righteousness:* Christ by his death had not only a design to deliver us from the guilt of sin, but also from the power of sin: *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* Paul was a mortified man, dead to the world, and dead to sin: But how came he so to be? why this he attributes to the Cross of Christ, to the death of Christ; the death of Jesus was the cause of this death in Paul: *How much more shall the blood of Christ—purge our Consciences from dead works to serve the living God?* There is in the death of Christ first a value, and secondly, a virtue; the former is available to our justification, the latter to our sanctification; now sanctification hath two parts, mortification and vivification: Christ's death, or passive obedience is more properly conducive to the one; his life, or active obedience to the other. Hence Believers are said to be *engrafted with Christ in the likeness of his death;* there is a kind of likeness betwixt Christ and Christians: Christ died, and the Christian dies; Christ died a natural death, and a Christian dies a spiritual death; Christ died for sin, and the Christian dies for sin; this was another end of the death of Christ; there issues from his death a mortifying virtue, causing the death of sin in a Believer's soul, one main part of our sanctification.

O my soul look to this; herein lies the pith and marrow of the death of Christ; and if now thou wilt but act and exercise thy faith in this respect, how mightest thou draw the virtue and efficacy of his death into thy soul? But here is the question, how should I manage my Faith? or how should I act my faith, to draw down the virtue of Christ's death, and so to feel the virtue of Christ's death in my soul, mortifying, crucifying, and killing sin?



I answer, 1. In prayer, meditation, self-examination, receiving of the Lord's Supper, &c. I must propound to myself and soul the Lord Jesus Christ, as having undertaken and performed that bitter and painful work of suffering even unto death; yea, that of the Cross, as it is held out in the History and Narrative of the Gospel. 2. I must really and steadfastly believe, and firmly assent that those sufferings of Christ so revealed and discovered, were real and true, undoubted, and every way unquestionable as in themselves. 3. I must look upon those grievous, bitter, cruel, painful, and with all opprobrious, execrable, shameful sufferings of Christ, as very strange and wonderful; but especially considering the spiritual part of his sufferings, viz. the sense and apprehension of God's forsaking and afflicting him in the day of his fierce anger, I should even be astonished and amazed thereat: what! that the Son of God should lay his head on the block, under the blow of divine Justice? that he should put himself under the wrath of his heavenly Father? that he should enter into the combat of God's heavy displeasure, and be deprived of the sense and feeling of his love, and mercy, and wonted comfort? how should I but stand agast at these so wonderful sufferings of Jesus Christ? 4. I must weigh and consider what it was that occasioned and caused all this, viz. Sin, yea, my Sin, yea, this and that Sin particularly. This comes nearer home, and from this I must now gather in these several Conclusions: As,—

1. It was the Design of Christ by his sufferings to give satisfaction to the infinite Justice of God for sin. 2. It was intended and meant (at least in a second place) to give out to the world a most notable and eminent instance and demonstration of the horridness, odiousness, and execrableness of sin; since no less than all this, yea, nothing else but this would serve the turn to expiate it, and atone for it. 3. It holds forth again, as sin is horrid in its self, so it cannot but be exceeding grievous and offensive to Christ: Oh it cost him dear, it put him to all this pain and Torture; it made him cry out, *My God, my God, why hast thou forsaken me?* how then should it but offend him above all, above anything in the world? 4. If therefore there be in me any spark of love towards Christ, or any likeness to Christ; or if I would have Christ to bear any affection, love, regard, or respect unto me, it will absolutely behoove me by all means to loath sin, and cast it away from me; to root it up, to quit my hands, and to rid my heart of it. The truth is, I cannot possibly give forth a more pregnant proof of my sincere love, entire affection, respect, conformity, resemblance, sympathy to, and with Christ, than by offering all violence, usually all holy severity against sin for his very sake.

Now when the heart is thus exercised, God by his Spirit will not fail to meet us; our desire and endeavor of our soul to weaken and kill sin in the soul is not without its reward; but especially when sin hath in this way, and by this means, lost the affection of the soul, and is brought in hatred, and disesteem, it decays, and dyes of itself; for it only liveth and flourisheth by the warm affections, good thoughts, and opinion that the soul hath of it. So that matters going thus in the heart, the influence that should nourish and maintain sin, is cut off, and it withers by degrees till it be finally, and fully destroyed.

Thus for directions; now for the encouragements of our faith to believe in Christ's death, consider—

1. The fullness of this object, *Christ crucified*; there is a transcendent all-sufficiency in the death of Christ: in a safe sense it contains in it *universal redemption*: it is sufficient for the redemption of every man in the world, yea, and effectual for all that have been, are, or shall be called into the state of grace, whether Jews, or Gentiles, bound or free. I know some hold, that Christ died for all, and every man with a purpose to save; only thus they explicate. 1. That Christ died for all men considered in the common lapse or fall, but not as obstinate, impenitent, or unbelievers; he died not for such, as such. 2. That Christ died for all men in respect of the request or impetration of salvation, but the application thereof is proper to believers. 3. That Christ died not to bring all or any man actually to salvation, but to purchase salvability, and reconciliation so far, as that God might and would (*salva justitia*) deal with them on terms of a better covenant. 4. That Christ hath purchased salvability for all men, but faith and regeneration he hath merited for none; because God is bound to give that which Christ hath merited of him, although it be not desired, or craved. I cannot assent to these positions: but thus far I grant, that Christ's death in itself is a sufficient price and satisfaction to God for all the world; and that also it is effectual in many particulars to all men respectively in all the world; every man in one way or other hath the fruit of Christ's death conferred upon him; but this fruit is not of one kind; for, 1. Some fruit is common to every man, as the earthly blessings which Infidels enjoy, may be termed the fruits of Christ's death. 2. Other fruit is common to all the members of the visible Church, as, to be called by the Word, to enjoy the Ordinances, to live under the Covenant, to partake of some graces that come from Christ. 2. Other fruit is indeed peculiar to the Saints of God, as, faith unfeigned, regeneration, pardon of sin, adoption, &c. And yet this fruit is universal to all the Saints, whether Jews or Gentiles: in which sense speaks the Apostle, *He spared not his own Son, but delivered him up for us all.—And he gave himself a ransom for all,— and God hath concluded them all in unbelief, that he might have mercy upon all,—And by the righteousness of one, the free gift came upon all men unto justification of life;— He tasted of death for all men, or distributively for every man.* All which texts are rightly interpreted by *Caiaphas, He prophesied that Jesus should die for that Nation; and not for that Nation only, but that also he should gather together in one the children of God, that were scattered abroad.* And thus *John* brings in the four beasts, and four and twenty Elders, saying, *Thou art worthy to take the book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and thus Paul* rightly argues, *Is he the God of the Jews only? is he not of the Gentiles also? yes, of the Gentiles also.* O the fullness of Christ's death!— many are apt to complain, *Would Christ die for me? why alas, I am an alien, I am not of the common-wealth of Israel, I am a dog, I am a sinner, a grievous sinner, a sinner of the Gentiles: And what then? Ye who sometimes were afar off, are now made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; that he might reconcile both unto God in one body by the cross.* Oh what encouragement is this for thee to believe thy part in the death of Christ?

2. Consider the worth, the excellency of this glorious object, *Christ crucified*. There is an infinite of worth in the death of Christ; and this ariseth, first from the dignity of his person, he was God-man; the death of Angels and men if put together, could not have amounted to

the excellency of Christ's death; stand amazed at thy happiness; O believer, thou hast gained by thy loss, thou hast lost the righteousness of a creature, but the righteousness of an infinite person is now made thine; hence it is many times called the *Righteousness of God*: both because Christ is God: and because it is such a righteousness as God is satisfied with; he looks for no better, yea, there can be no better. 2. This worth is not only in respect of the dignity of the person, but also in respect of the price offered; O it was the blood of Christ, one drop whereof is of more worth than thousands of gold and silver. It was this *blood* that *purchased* the whole *Church of God*, which a thousand worlds of wealth could never have done. 3. This worth is not only in respect of the person and price neither, but also in respect of the manner of the oblation; Christ must die on the Cross as it was determined; the price in itself, is not enough, unless it be ordered and proportioned according to the will of him, who is to be satisfied; if a man should give for a captive prisoner an infinite sum of money, sufficient in itself to redeem a thousand, yet if not according to such a way as the conqueror prescribeth, if not according to the condition, it could not be called a satisfaction; now this was the condition that Christ must die, and die that death of the Cross, and accordingly he undertook, and performed, which set a luster, and glory, and excellency, and worth upon his death. O the worth, O the excellency of this death of Christ!—many are apt to complain, O the filth of my sins! *Oh the injuries and unkindness that have been in mine iniquities! it is not my misery, my destruction that so much troubles me, as that God is displeased.* Sweet soul! turn thine eyes hither; surely this death of Christ is more satisfactory to God, than all thy sins possibly can be displeasing to God; there was more sweet savor in Christ's sacrifice, than there could be offense in all thy sins; the excellency of Christ's death in making righteous, doth superabound the filthiness of sin in making a sinner. Come on then, and close with Christ upon this encouragement; there is a dignity, an excellency, in this object of faith, *Christ crucified.*

3. Consider the suitability of this blessed object, *The death of Christ*. There is in it a suitability to our sinful condition, whatsoever the sin is; it is the cry of some, *They dare not believe, they dare not touch Christ crucified, they dare not approach to that precious blood, because of this sin, and that sin, and the other sin.* Whereas in the death and blood of Christ (if they could but take a full view of it) they might find something suitable to their estate: As for instance, suppose thy sin the greatest sin imaginable, except that against the holy Ghost; art thou a murderer? hast thou had thy hands imbrued in the blood of Saints? why see now how Christ for thy sake was esteemed of the Jews, a murderer, and worse than a murderer; *Barabbas is preferred before Jesus, Barabbas is released, and Jesus is murdered;* yea, his blood is shed, to wash away thy blood-shed: art thou a Sorcerer, a Negromancer? is thy sin the sin of *Manasseh*, of whom it is said, that that *he used enchantments, and witchcraft; and dealt with a familiar spirit, and with wizards;* why, see now how Jesus Christ for thy sake was esteemed of the Jews as an impostor, an inchanter; for so some say, that he got the Name of God, and sowed it in his thigh, and by virtue thereof he wrought all his miracles, and they commonly reported of him that he had a devil, and that *he cast out devils through Belzebub Prince of devils.* Art thou a blasphemer? hast thou joined with those in these sad times, who have opened their mouths against the God of Heaven, enough to make a Christian rend his heart, and weep in blood? why see now how Jesus for thy sake was judged of *Caiaphas*, and all the

Sanhedrim, for a *blasphemer of God*, and that in the highest kind of blasphemy, *as making himself equal with God*; yea, see how *the high Priest rends his clothes, saying, he hath spoken blasphemy*; Surely all this he endured, that very blasphemers may find mercy, if they will but come in, and believe in Jesus. I might instance in other sins; art thou a Traitor, a glutton, a drunkard, a wine-bibber, a thief, a seducer, a companion of sinners? why, see now how Jesus Christ was for thy sake, thus called, reputed, accounted; whatever the sin is, there's something in Christ that answers that very sinfulness; thou art a sinner, and he is made sin, to satisfy the wrath of God even for thy sin; thou art such, and such a sinner, and he is accounted such and such a sinner for thy sake, that thou mightest find in him something suitable to thy condition, and so the rather be encouraged to believe, that in him, and through him all thy sins shall be done away. Away, away unbelief, distrust, despair! you see now the brazen serpent lifted up, you see what a blessed object is before you; O believe! O look up unto *Jesus!* O believe in him thus carrying on the work of thy salvation in his death.

**SECT. VI. Of loving Jesus in that respect.**

6. LET us love Jesus as carrying on the great work of our Salvation for us during his sufferings and death. What! did he suffer and die? *Greater love than this hath no man, that a man should give his life for his friends;—but God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* Why here's an argument of love indeed, how should we but love him, who hath thus loved us? in prosecution of this I have no more to do, but first to show Christ's love to us, and then to exercise our love to him again.

1. For his love to us; had not God said it, and the Scriptures recorded it, who would have believed our reports? yet Christ hath done it, and it is worth our while to weigh it, and consider it in an holy meditation.—Indeed with what less than ravishment of Spirit can I behold the Lord Jesus who from everlasting was clothed with Glory and Majesty, now wrapped in rags, cradled in a manger, exposed to hunger, thirst, weariness, danger, contempt, poverty, revilings, scourgings, persecution? but to let them pass: into what ecstasies may I be cast to see the Judge of all the world accused, judged, condemned? to see the Lord of life dying upon the tree of shame and curse? to see the eternal Son of God struggling with his Fathers wrath? to see him who had said, *I and my Father are one*, sweating drops of blood in his agony, and crying out on his cross, *my God, my God, why hast thou forsaken me?* Oh whither hath his love to mankind carried him? had he only sent his creatures to serve us, had he only sent his Prophets to advise us in the way to Heaven, had he only sent his Angels from his chamber of presence to attend upon us, and to minister to us, it had been a great deal of mercy; or if it must be so, had Christ come down from Heaven himself, but only to visit us, or had he come only and wept over us, saying, *Oh that you had known, even you in this your day the things belonging to your peace! Oh that you had more considered of my goodness! Oh that you had never sinned!* this would have been such a mercy as that all the world would have wondered at it: but that Christ himself should come, and lay down his blood, and life, and all for his people; and yet I am not at the lowest, that he should not only part with life, but part with the sense, and sweetness of God's love, which is a thousand times better than life, *Thy loving kindness is better than life*; that he should be content to be

accursed, that we might be blessed; that he should be content to be forsaken, that we might not be forsaken; that he should be content to be condemned that we might be acquitted; O what raptures of Spirit can be sufficient for the admiration of this so infinite mercy? be thou swallowed up O my soul in this depth of Divine love; and hate to spend thy thoughts anymore upon the base objects of this wretched world, when thou hast such a Savior to take them up.—Come *look on thy Jesus*, who died temporally, that thou mightest live eternally: who out of his singular tenderness would not suffer thee to burn in hell, for ten, twenty, thirty, forty, an hundred years, and then recover thee, by which notwithstanding he might better and deeper have imprinted in thee the blessed memory of a dear Redeemer; no, no, this was the Article betwixt him and his Father, *That thou shouldst never come there*; see but, observe but Christ's love in that mutual agreement betwixt God and Christ, *Oh I am pressed* (saith God) *with the sins of the world as a cart is pressed that is full of sheaves, come my Son, either thou must suffer, or I must damn the world*: Accordingly I may imagine the Attributes of God to speak to God, *Mercy* cries, *I am abused*, and *Patience* cries, *I am despised*; and *goodness* cries, *I am wronged*; and *Holyness* cries, *I am contradicted*; and all these come to the Father for *Justice*, crying to him, that *all the world were opposers of his Grace and Spirit, and if any be saved Christ must be punished*. In this case we must imagine Christ stepped in, *nay rather than so*, (saith Christ) *I will bear all, and undertake the satisfying of all*. And now look upon him! he hangs on the cross all naked, all torn, all bloody; betwixt Heaven and Earth, as if he were cast out of Heaven, and also rejected by Earth; he hath a Crown indeed, but such a one as few men will touch, none will take from him; and if any rash man will have it, he must tear hair, skin, and all, or it will not come; his hair is all clodded with blood, his face all clouded with black and blew, he is all over so pitifully rent, outwards, inwards, body and soul.—I will think the rest; alas, when I have spoken all I can, I shall speak under it, had I the tongues of men and Angels, I could not express it; Oh love more deep than hell! Oh love more high than heaven! the brightest Seraphims that burn in love, are but as sparkles to that mighty flame of love in the heart of Jesus.

2. If this be Christ's love to us, what is that love we owe to Christ? Oh now for an heart that might be some ways answerable to these mercies! Oh for a soul sick of love, yea sick unto death! how should I be otherwise, or any less affected, this only sickness is our health, this death our life, and not to be thus sick is to be dead in sins and trespasses; why, surely I have heard enough, for which to love Christ forever. The depths of God's grace are bottomless, they pass our understandings, yet they recreate our hearts; they give matter of admiration, yet they are not devoid of consolation: O God raise up our souls to thee, and if our Spirits be too weak to know thee, make our affections ardent and sincere to love thee.

Surely the death of Christ requires this, and calls for this: many other motives we may draw from Christ, and many other motives are laid down in the Gospel, and indeed the whole Gospel is no other thing than a motive to draw man to God by the force of God's love to man; in this sense the holy Scriptures may be called *the book of true love*, seeing therein God both unfolds his love to us, and also binds our love to him; but of all the motives we may draw from Christ, and of all the arguments we may find in the Gospel of Christ, there is none to this, the death of Christ, the blood of Jesus: is not this such a love-letter, as never, never was

the like? read the words, *For his great love wherewith he loved us*, Ephes. 2.4. or if you cannot read, observe the Hieroglyphicks, every stripe is a letter, every nail is a capital letter, every bruise is a black letter, his bleeding wounds are as so many rubricks to show upon record: Oh consider it, is not this a great love? are not all mercies wrapped up in the blood of Christ? it may be thou hast riches, honors, friends, means, Oh but thank the blood of Christ for all thou hast; it may be thou hast grace, and that is better than corn, or wine, or oil? Oh but for this thank the blood of Jesus, surely it was the blood of Christ that did this for thee; thou wast a rebellious soul, thou hast an hard and filthy heart, but Christ's blood was the fountain opened, and it took away all sin, and all uncleanness; Christ in all, and Christ above all, and wilt thou not love him? Oh that all our words were words of love, and all our labor, labor of love, and all our thoughts, thoughts of love; that we might speak of love, and muse of love, and love this Christ, who hath first loved us, with all our heart, and soul, and might! what? wilt thou not love Jesus Christ? let me ask thee then, whom wilt thou love? or rather whom canst thou love, if thou lovest not him? if thou sayest, *I love my Friends, Parents, Wife, Children*; Oh but love Christ more than these; a friend would be an enemy, but that the blood of Christ doth frame his heart; a Wife would be a trouble, but that the blood of Christ doth frame her heart; all mercies are conveyed to us through this channel; Oh who would not love the Fountain?—consider of it again and again, our Jesus thought nothing too good for us, he parts with his life and blood, he parts with the sense and feeling of the love of God, and all this for us, and for our sakes; Ah my soul, how shouldst thou but love him in all things, and by all means?

It is reported of *Ignatius*, that he so continually meditated on the great things Christ suffered for him, that he was brought entirely to love him: and when he was demanded, why he would not forsake Christ, rather than suffer himself to be torn and devoured of wild beasts? he answered, that he could not forget him because of his sufferings; *Oh his sufferings* (said he) *are not transient words, or removable objects, but they are indelible characters, so engraven in my heart, that all the torments of earth can never raze them out.* And being commanded by that bloody Tyrant *Trajane* to be ripped and unbowelled, they found *Jesus Christ* written upon his heart in Characters of Gold. Here was an heart worth Gold; Oh that it might be thus with us! If my hands were all of love, that I could work nothing but love; if my eyes were all of love, that I could see nothing but love; if my mind were all of love, that I could think of nothing but love; all were too little to love that Christ, who hath thus immeasurably loved me; if I had a thousand hearts to bestow on Christ, and they most enlarged and scrued up to the highest pitch of affection, all these were infinitely short of what I owe to my dread Lord, and dearest Savior. Come let's join hands, *He loved us, and therefore let us love him*: if we dispute the former, I argue from the Jews, when he shed but a few tears out of his eyes at *Lazarus's* grave, *then said the Jews, behold how he loved him*, John 11.36. how much more truly may it be said of us for whom he shed both water and blood, and that from his heart, *Behold how he loved us*; why then, if our hearts be not Iron, yea if they be Iron, how should they choose but feel the magnetical force of this Loadstone of love; for to a Loadstone doth Christ resemble himself, when he saith of himself; *And I, if I be lifted up from the earth, will draw all men unto me.*

**SECT. VII. Of joying in Jesus in that Respect.**

7. LET us joy in *Jesus*, as carrying on the great work of Salvation, in his sufferings and death: what? hath Christ suffered for us? hath he drunk off all the cup of God's wrath, and left none for us? how should we be but cheered? Precious souls! why are you afraid; there is no death, no hell, *no condemnation to them that are in Christ Jesus*. There is no divine justice for them to undergo, that have their share in this death of Christ; Oh the Grace and Mercy that is purchased by this means of Christ! Oh the waters of comfort that flow from the sufferings, and obedience of Christ! Christ was amazed, that we might be cheered: Christ was imprisoned, that we might be delivered; Christ was accused, that we might be acquitted; Christ was condemned, that we might be redeemed; Christ suffered his Fathers wrath, and came under it, that the victory might be ours, and that in the end we might see him face to face in glory: is not here matter of Joy? It may be the Law, and sin, and justice, and conscience, and death, and hell, may appear as enemies, and disturb thy comforts; but is there not enough in the blood of Christ to chase them away? Give me Leave but to frame the objections of some doubting souls; and see whether Christ's death will not sufficiently answer, and solve them all.

1. One cries thus, *Oh I know not what will become of me, my sins are ever before me; against thee, thee only have I sinned, and done this evil in thy sight. I have sinned against a most dear, and gracious, and merciful God and Father in our Lord Jesus; O the aggravations of my sins! are they not sins above measure sinful.*

It may be so, but the blood of Christ is a fountain opened for sins and for uncleanness; in him we have redemption through his blood, even the forgiveness of sins.— He by himself purged our sins.— And now once in the end of the world hath he appeared, put away sin by the sacrifice of himself.—And Christ was once offered to bear the sins of many. 〈 in non-Latin alphabet 〉, to bear away the sins of many. As the Scape-coat under the Law had upon his head all the iniquities of the Children of Israel, and so was sent away by the hand of a fit man into the wilderness; so the Lord Jesus (of whom that Goat was a type) had all the iniquities of his Elect laid upon him by God his Father, and bearing them, he took them away, *Behold the Lamb of God, that taketh away the sins of the world*; he bore them, and bore them away; he went away with them into the wilderness, or into the land of forgetfulness. See what comfort is here.

2. Another cries thus, *Oh I know not what will become of me, the Law is mine enemy, I have transgressed the Law, and it speaks terribly, cursed is everyone that continueth not in all things which are written in the book of the Law to do them: Oh I have offended the Law, and I am under the curse.*

Say not so, for by the death of Christ, though the Law be broken, yet the curse is removed; the Apostle is clear, *Christ hath redeemed us from the curse of the Law, being made a curse for us*; he was made a curse for us, (*i.e.*) the fruits and effects of God's curse, the punishment due to sinners, the penal curse which justice required, was laid upon Christ, and by this means we are freed from the curse of the Law. It is true, that without Christ thou art under this Law, *Do, or Die*, end if thou offendest in the least kind thou shalt perish forever, the curse of the Law is upon thee to the uttermost; but on the other side, if thy claim be right to the blood of Christ, thou art freed from penalty; not but that we may be corrected and chastised, but what is that to the eternal curse which the Law pronounceth against every sin? we are freed

from the curse, or damnatory sentence of the Law, *There is no condemnation to them that are in Christ Jesus*; the Law is satisfied, and the bond is cancelled by our Surety Christ. O what comfort is this?

3. Another cries thus? *Oh I know not what will become of me, I have offended justice; and what shall appeal from the seat of justice, to the throne of grace? my sins are gone before, and they are knocking at heaven gates, and crying, justice Lord on this sinner; I know not what will be the issue, but either free Grace must save me, or I am gone.*

Say not so, for by this death of Christ, free grace, and justice are both thy friends. How e're some do, yet certainly thou needs not to appeal from the court of justice to the Mercy-seat; in this mystery of Godliness there may be as much comfort in standing before the Bar of justice, as at the Mercy-seat, (*i.e.*) by standing therein, and through the Lord Jesus Christ, yea, this is the Gospel-way, to go to God the Father, and to tender up to him the active and passive righteousness of Christ his Son for an atonement, and satisfaction for our sins, in this way is the comfort of justification brought; if we go to God in any other way than this, it is but in a natural way, and not in a true Evangelical way. A man by nature may know thus much, that when he hath sinned, he must seek unto God for mercy, but to seek unto God for pardon with a price in our hands, to tender up the merits of Jesus Christ for a satisfaction to Divine justice, here is the mystery of Faith; and yet I speak not against relying on God's mercy for pardon, but what need we to appeal from justice to mercy, when by faith we may tender the death of Christ, and so find acceptance with the justice of God itself? come soul, and let me tell thee for thy comfort, if thou hast any share in the death of Christ, thou hast two tenures to hold thy pardon and salvation by, *Mercy, and justice; free grace, and righteousness*; mercy in respect of thee, and justice in respect of Christ; not only is free grace ready to acquit thee, but a full price is laid down to discharge thee of all thy sins: so that now when the Prince of this World comes against thee, thou mayest say in some sense as Christ did. *He can find nothing in me, for how can he accuse me, seeing Christ is my Surety? seeing the bond hath been sued, and Christ Jesus would not leave one farthing unpaid?* as Paul said to Philemon concerning Onesimus, *if he have wronged thee, or owe thee anything, put it on my account*; so doth Christ say to God, *if these have wronged thy Majesty, or owe thee anything, put it on me.* Paul indeed added, *I Paul have written it with mine own hand*, but Christ speaks thus, *I Jesus have ratified and confirmed it with my own blood.*

4. Another cries thus, *Oh I know not what will become of me, the first threat that ever was (in the day that thou eatest thereof thou shalt surely die) now sits on my spirit; methinks I see the grizly form of death standing before me; Oh this is he that is the King of fears, the chief of terrors, the inlet to all those Plagues in another world; and die I must, there is no remedy; Oh I startle, and am afraid of it.*

And why so? *it is Christ that died*, and by his death he hath took away the sting of death, that now the drone may hiss, but cannot hurt: come, meditate much upon the death of Christ, and thou shalt find matter enough in his death, for the subduing of thy slavish fears of death, both in the merit of it, in the effect of it, and in the end of it. 1. In the merit of it; Christ's death is meritorious, and in that respect the writ of mortallity is but to the Saints a *writ of ease*, a passage into Glory. 2. In the effect of it, Christ's death is the conquest of death;



Christ went down into the grave to make a back-door, that the grave which was before a prison, might now be a thorough-fare; so that all his Saints may with ease pass through, and sing, *O death where is thy sting? Oh hell where is thy victory?* 3. In the end of it, Christ's death amongst other ends aims at *the ruin of him that had the Power of death; that is, the Devil; and to deliver them who through fear of death were all their life time in bondage.* Christ pursued this end in dying, to deliver thee from the fear of death; and if now thou fearest, thy fearing is a kind of making Christ's death of none effect. O come, and *with joy draw water out of this well of Salvation!*

5. Another cries thus, *Oh I know not what will become of me; the very thoughts of hell seem to astonish my heart; methinks I see a little peep-hole down into hell and the devil roaring there, being reserved in chains under darkness, until the judgment of the great day; and methinks I see the damned flaming, and Judas, and all the wicked in the world, and they of Sodom, and Gomorrah there lying, and roaring, and gnashing their teeth: now, I have sinned, and why should not I be damned? Oh why should not the wrath of God be executed on me, yea even upon me?*

I answer, the death of Christ acquits thee of all. *Blessed is he that hath a part in the first resurrection, on such the second death hath no power.* Christ's death hath took away the pains of the second death, yea, pains and power too, for it shall never oppress such as belong to Christ. If Hell and Devils could speak a word of truth, they would say, *Comfort yourselves ye believing souls, we have no power over you, for the Lord Jesus hath conquered us, and we have quite lost the cause.* Paul was very confident of this, and therefore he throws down the Gauntlet, and challengeth a dispute with all comers, *Who shall lay anything to the charge of God's Elect? it is God that justifieth; who is he that condemneth? it is Christ that died:* let sin, and the law, and justice, and death, and hell, yea, and all the Devils in Hell unite their forces, this one argument of Christ's death (*it is Christ that died*) will be enough to confute and confound them all.

Come then, and comfort yourselves all believers in this death of Christ; what? do you believe? and are you confident that you do believe? why then do you sit drooping? *What manner of communications are these that you have, as ye walk, and are sad? Away, away dumpishness, despair, disquietness of spirit? Christ is dead, that you might live, and be blessed, in this respect everything speaks comfort, if you could but see it; God and men, heaven and earth, Angels and devils; the very justice of God itself, is now your friend, and bids you go away comforted, for it is satisfied to the full; Heaven itself waits on you, and keeps the doors open that your souls may enter; We have boldness (saith the Apostle) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh.* Christ's death hath set open all the golden gates and doors of glory; and therefore go away cheerily, and get you to heaven, and when you come there, be discouraged, or discomfited if you can. O my soul, I see thou art pouring on sin, on thy crimson sins, and scarlet sins, but I would have thee dwell on that crimson scarlet blood of Christ; Oh it is *the blood of sprinkling, it speaks better things than the blood of Abel,* it cries for mercy, and pardon, and refreshing, and salvation; thy sins cry, *Lord do me justice against such a soul;* but the blood of Christ hath another cry, *I am abased, and humbled, and I*

*have answered all.* Methinks this should make thy heart leap for joy; Oh the honey, the sweet that we may suck out of this blood of Christ! come lay to thy mouth, and drink an hearty draught, it is this spiritual wine that makes merry the heart of man; and it is the voice of Christ to all his guests, *Eat O friends, drink, yea drink abundantly, O beloved.*

**SECT. VIII. Of calling on Jesus in that respect.**

8. LET us *call on Jesus*, or on God the Father in and through Jesus.

1. We must pray that all these Transactions of Christ in his sufferings and death may be ours; if we direct our prayers immediately to Jesus Christ, let us tell him what anguish and pains he hath suffered for our sakes; and let us complain against ourselves, *Oh what shall we do, who by our sins have so tormented our dearest Lord? what contrition can be great enough, what tears sufficiently expressive, what hatred and detestation equal, and commensurate to those sad and heavy sufferings of our Jesus?* And then let us pray, that he would pity us, and forgive us those sins wherewith we crucified him, that he would bestow on us the virtue of his sufferings and death, that his wounds might heal us, his death might quicken us, and his blood might cleanse us from all our spiritual filth of sin; and lastly, that he would assure us that his death is ours; that he would persuade us, *That neither death, nor life, nor Angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate us from the love of God, which is in Christ Jesus our Lord.*

2. We must praise the Lord for all these sufferings of Christ. Hath he indeed suffered all these punishments for us? Oh then what shall we render unto the Lord for all his benefits upon us? what shall we do for him, who hath done and suffered all these things? but especially, if we believe our part in the death of Christ; in all the virtues, benefits, victories, purchases, and privileges of his precious death, oh then what manifold cause of thankfulness and praise is here? be enlarged O my soul, sound forth the praises of thy Christ, tell all the world of that warmest love of Christ, which flowed with his blood out of all his wounds into thy spirit; tune thy heart-strings aright, and keep consort with all the Angels of Heaven, and all his Saints on earth; sing that Psalm of *John the Divine, Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, to him be glory and dominion forever and ever. Amen.*

**SECT. IX. Of conforming to Jesus in that respect.**

9. LET us *conform to Jesus* in respect of his sufferings and death, *looking unto Jesus* is effective of this; objects have an attractive power, that do assimilate, or make like unto them. I have read of a woman, that by fixing the strength of her imagination upon a Blackamore on the wall, she brought forth a black and swarthy child. And no question but there is a kind of spiritual-imaginative of power in faith to be like to Christ by looking on Christ; come then, and let us look on Christ, and conform to Christ in this respect.

In this particular I shall examine these *Queries*: 1. Wherein we must conform? 2. What is the cause of this conformity? 3. What are the means of this conformity as on our parts?

For the first, wherein we must conform? I answer; we must conform to Christ in his graces, sufferings, death.

1. In the graces that most eminently shined in his bitter passion; his life indeed was a gracious life, he was full of grace, *And of his fullness have all we received, and grace for grace*, but his graces shined most clearly and brightly at his death; as a Lily amongst the Thorns seems most beautiful, so his graces in his sufferings show most excellent; I shall instance in some of them: As—

1. His humility was profound; what? that the most high God, that the only begotten, and eternal Son of God, should vouchsafe so far as to be contemned, and less esteemed than *Barabbas* a murderer? that Christ should be crucified upon a cross betwixt two thieves, as if he had been the ring-leader of all malefactors? O what humility was this?

2. His patience was wonderful; in respect of this, the Apostle *Peter* sets Christ as a blessed example before our eyes; *If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps.— Who when he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously.* O the patience of Christ!

3. His love was fervent; *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* This love is an exemplar of all love; it is the fire that should kindle all our sparks; *Be ye followers of God (saith the Apostle) as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor.* Some observe, that in the Temple there were two Altars, the brazen, and the golden; the brazen Altar was for bloody Sacrifices, the golden Altar was for the offering of Incense; now the former was a type of Christ's bloody offering upon the cross, the latter of Christ's sweet intercession for us in his glory; in regard of both, the Apostle tells that Christ gave himself both for an *offering and sacrifice of a sweet smelling savor unto God.* O what love was this!

4. His mercy was abundant; he took upon him all the miseries and debts of the world, and he made satisfaction for them all; he acted our redemption immediately in his own person, he would not intrust it to Angels, but he would come himself and suffer; nor would he give a low and base price for our souls, he saw the misery was great, and his mercy should be more great; he would buy us with so great a ransom, as that he might over-buy us, and none might out-bid him in the market of our souls; O we under-bid, and under-value the mercy of God, who over-valued us; we will not sell all to buy him, but he sold all he had, and himself too to buy us; indeed if he had not done it, we had been damned; and to save our souls, he cared not what he did or suffered. O the mercy of Christ!

5. His meekness was passing great; in all the process of his passion, he shown not the least passion of wrath or anger; he suffered himself gently and quietly to be carried like a sheep to the Butchery, and *as a Lamb before shearers is dumb, so opened he not his mouth:* a Lamb is a most meek and innocent creature, and therefore is Christ called *the Lamb of God, which taketh away the sins of the world.— And, he was a brought as a Lamb to the slaughter;* why, a Lamb goes as

quietly to the shambles, as if it were going to the fold, or to the pasture-field where its Dam seedeth; and so went Christ to his Cross. O the meekness of Christ!

6. His contempt of the world was to admiration; he tells them, *his Kingdom was not of this world*. When a Crown was offered him, and forced upon him, he refused it; but above all, behold the Bed where the Bridegroom lieth and sleepeth at noon-day; here's but an hard flock, and narrow room; O blessed head of a dear Redeemer! how is it that thou hast not a pillow where to rest thyself? He hangs on the Cross all naked; few Kings do so: he hath no Crown for his head, but one of thorns; he hath no delicates, but Gall and Vinegar; he is leaving the world, and he hath no other Legacies to give his friends, but spiritual things; *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you*. He had so contemned the world, that he had not a Legacy in all the world to give: *Not as the world giveth, give I unto you*.

7. His obedience was constant: *He became obedient unto death, even the death of the Cross—He sought not his own will, but the will of him that sent him*. There was a command that the Father laid on Christ from all eternity: *O my Son, my only begotten Son, thou must go down, and leave Heaven, and empty thyself, and die the death, even the death of the Cross, and go and bring up the fallen sons of Adam out of Hell*. Mankind, like a precious Ring Glory, fell off the Finger of Almighty God, and was broken all in pieces; and thereupon was the command of God, that his Son must stoop down, though it pain his back; he must lift up again the broken Jewel, he must restore it, and mend it, and set it as a Seal on the heart of God; all which the Lord Jesus did in time; he was obedient till death, and obedient to death, even to the death of the Cross. *Son, thou must die*, said God; *why Father, I will do it*, said Christ: and accordingly he freely made his Soul an Offering for sin.

Now in all these Graces we must conform to Christ. *Learn of me, for I am meek and lowly*.—And, *walk in love, as Christ also hath loved us*: It is as if Christ had said, mark the steps where I have trode, and follow me in humility, in patience, in love, in mercy, in meekness, in contempt of the world, in obedience unto death; in these, and the like Graces you must conform unto Christ.

2. We must conform to Christ in his sufferings, if he call us to them, this was the Apostle's Prayer, *that I may know him, and the power of his Resurrection, and the fellowship of his sufferings*; it was his desire that he might experimentally know what exceeding joy and comfort it was to suffer for Christ, and with Christ. Concerning this, the other Apostle speaks also, *Christ suffered for us, leaving us an example that we should follow his steps*. But the Text that seems so pertinent, and yet so difficult, is that of Paul, *I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church*: One would wonder how Paul should fill up that which is behind of the sufferings of Christ; were Christ's sufferings imperfect? and much Paul add to them? no surely? *for by one offering Christ hath perfected forever them that are sanctified*. I shall not insist on many Commentaries; I suppose this is the genuine sense and meaning of the Spirit. *Now rejoice I in my sufferings for you, whereby I fulfil the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfy for it, but to confirm it, or strengthen it by*

*my example in the Gospel of Christ.* The sufferings of Christ are either personal or general; his personal sufferings were those he endured in his own body, as Mediator; which once forever he finished: his general sufferings are those which he endures in his mystical body, which is, the Church; as he is a Member with the rest; and these are the sufferings *Paul* speaks of, and which *Paul* fills up.

But wherein is the conformity betwixt our sufferings, and the sufferings of Christ? I answer, 1. Negatively, 2. Positively.

1. Negatively, our sufferings have no conformity with Christ in these two things: 1. Not in the Office of Christ's sufferings; for his were meritorious and satisfactory, ours only ministerial, and for edification. 2. Not in the weight and measure of Christ's sufferings; for his were bitter, heavy, and woeful, such as would have pressed any other Creature as low as Hell, and have swallowed him up forever; but ours are but in comparison light and tolerable: *There hath no temptation taken you but such as is common to man; for God is faithful, who will not suffer you to be tempted above that you are able.*

2. Positively, our sufferings must have conformity with Christ. 1. In the cause of them; Christ's sufferings were instrumentally from Satan and wicked men; we must look to suffer by the enemies of Christ, if we have any share in Christ; the enemy continues still; *I will put enmity between thee and the woman, and between thy seed and her seed.* This was primarily meant betwixt the Devil and Christ; but if we conform to Christ, we must expect the very same conditions. 2. In the manner of undergoing them; we must suffer with a proportion of that humility, and patience, and love, and meekness and obedience which Christ shown in his very sufferings. 3. In respect of the issue of them; we must look upon Christ's issue, and expect it to be ours: *Ought not Christ to have suffered these things, and so enter into Glory?—And, if so be that we suffer with Christ, we shall be glorified together with Christ.—If we suffer with him, we shall also reign with him.*

By reason of this conformity, we have that communion and association with Christ in all these particulars; as, 1. We have Christ's strength to bear sufferings 2. His Victories to overcome sufferings. 3. His Intercession to preserve us from falling away in sufferings. 4. His Compassion to moderate and proportion our sufferings to the measure of strength which he hath given us. 5. His Spirit to draw in the same yoke with us, and to hold us under all sufferings, that we sink not. 6. His Graces to be more glorious by our sufferings, as a Torch, when it is shaken, shines the brighter. 7. His Crown to reward our sufferings when we shall have tasted our measure of them. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.*

O my Soul! study this conformity, and be content with thy portion; yea, comfort thyself in this condition of sufferings; must we not drink of our Savior's Cup? what, not of our Master's own Cup? We read of *Godfrey of Bullein*, that he would not be crowned in *Jerusalem* with a Crown of Gold, where Christ was crowned with a Crown of Thorns, because he would not have such a great disproportion betwixt him and Christ: and we read of *Origin*, that when *Alexander Severus* the Emperor sent for him to *Rome*, and that he might take his choice,

whether he would ride thither on a Mule, or in a Chariot, that he refused them both, saying, *he was less than his Master Christ, of whom he never read that he rode but once.* O the sufferings Christ endured! he was called a Wine-bibber, a Samaritan, a Devil; he was pursued, entrapped, snared, slain: And surely *they that will live godly in Christ Jesus, must suffer persecution.* Never wonder that thou art hated of men, or persecuted of men; why, I tell thee, if Christ himself were now amongst us in the form and fashion of a servant, in that very condition that sometimes he was, and should convince men of their wickedness as searchingly as sometimes he did, I verily think he would be the most hated man in all the world. It's plain enough what carnal men would do, by these very doings of the carnal Jews.

3. We must conform to Christ in his death, carrying in us a resemblance and representation of his death. But what death is this? I answer in a word, *a death unto sin;* so the Apostle; *in that he died, unto sin;—likewise reckon ye yourselves to be dead indeed unto sin.* There is a likeness betwixt Christ's death, and our death, in this respect, *we are planted together in the likeness of his death.* True Mortification carries a similitude, a likeness, a resemblance of the death of Christ. As for instance.

1. Christ's death was a voluntary death. *I lay down my life that I may take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again;* not all men on earth, nor all Devils in Hell could have enforced Christ's death, if he had not pleased; his death was a voluntary death, a spontaneous act; so is our mortification: *Thy people shall be willing in the day of thy power;* many may leave their sins against their wills; but this is not true mortification; it bears not in it the likeness of Christ's death; for he died willingly: it may be thou hast a clamorous Conscience, which continually dogs thee, and therefore thou leavest thy sin; thus *Judas* came in with his thirty pieces of silver, and *cast them down in the Temple* at the High Priest's feet; but no thanks to *Judas*, for they were too hot for him to hold; or it may be there is some penalty of the Law, or some temporal judgment that hangs over thy head, like *Democles*' sword, and therefore thou leavest thy sin; thus *Ahab* for a time acts the part of a penitent, but no thanks to *Ahab*; for the Prophet had rung him such a peal for his sin, as made both his ears tingle; *In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine;* or it may be there is in thee a fear of Hell, in thy apprehension death is come, and is ready to carry thee before the dreadful Tribunal of a terrible God, and therefore thou leavest thy sin; thus Sea-men in a stress, part with their goods, not because they are out of love with them, but because they love their lives better; they see plainly that either they must part with them, or perish with them. Now in these cases, thy leaving off sin, bears no similitude with the death of Christ; for his death was voluntary, and true mortification is a voluntary action.

But may there not be some reluctancy in this work betwixt the flesh and the Spirit? and if so, is it then voluntary? I answer,—

Yes, such a reluctancy we find in the human nature of Christ concerning the Cup, that it might *pass from him*, and yet his death was a true voluntary death. An action is said to be voluntary, or involuntary according to the superior faculties of the Soul, and not according to the inferior; if the reasonable part be consenting, the action may be called voluntary,

though there be some reluctancy in the sensitive appetite. Thus in the Christian, in whom there is nature and grace, flesh and spirit, an unregenerate, and a regenerate part, if the superior and better part be willing (I mean advisedly and deliberately willing, with full consent of the inward man) though perhaps there may be some reluctancy in the flesh, in the unregenerate part, yet this is said to be a true voluntary act. *So then with the mind, I myself serve the Law of God, but with my flesh the Law of sin.—I delight in the Law of God after the inward man; but I see another Law in my members, warring against the Law of my mind.* Paul was dead to sin according to the inward man, the regenerate part, though he found a reluctancy in his outwards members; and therefore his death to sin carried with it the resemblance of the death of Christ, it was a voluntary death.

2. Christ's death was a violent death; he died not naturally, but violently; *he was put to death in the flesh, he was brought as a Lamb to the slaughter.* So is our mortification, it is voluntary in respect of us, but violent in respect of sin; and herein is the life (as I may say) of this death: Oh when a man lays violent hands on his sins; when he cuts them off, being yet in their flower, and strength, and power, and vigor; when he pulls up those weeds before they whither in themselves, this is true mortification: many have left their sins, who never mortified them; so the aged Adulterer hath left his Lust, because his body is dead: and hence it is that *late repentance in an aged sinner is seldom found true:* alas, he dies not to sin, but his sin dies to him: I will not say but God may call at the eleventh hour, though it be very seldom; but in that case you had need to be jealous over yourselves with a godly jealousy: what, do you find some sins within you to be dead, that were sometimes alive? O be inquisitive, impanel a Jury, call a Coroners Inquest upon your own souls, enquire how they came by their deaths; whether they died a violent or natural death? search what wounds they have received, and whether they were deadly wounds, yea, or no? enquire what weapon it was that slew them, whether the Sword of the Spirit, that two-edged Sword, the Word of God? what purposes, what resolutions have been taken up, and levelled against them? what prayers and tears have been spent upon them? If you find not these signs, you may give in your Verdict, that they died not a violent, but a natural death. And here's a good Caveat for others; *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.* Oh take heed of reprieving your Lusts! let them not live till tomorrow; now bring them forth in the sight and presence of God; arraign, condemn, crucify, mortify them whiles they might yet live. Surely this is true mortification, when the body of sin dieth, as Christ died, a violent death.

3. Christ's Death was a lingering death; he hung divers hours upon the Cross, *From the first hour to the ninth hour, saith Matthew; (i.e.)* from our twelve to three, before he gave up the Ghost. So is our mortification a lingering death; sin is not put to death all at once, but languisheth by little and little; this is looked upon as one main difference betwixt justification and sanctification; the former is a perfect work, admitting of no degrees, but so is not the latter; though a Believer is freed perfectly from the guilt of sin, yet not so from the power of it; sin dwelleth in us, though it hath not altogether a dominion over us; *It is no more I that do it, but sin that dwelleth in me;* like a rebellious Tenant, it keeps possession in despite of the owner, till the house be pulled down over his head. True indeed, the body of sin in a

regenerate soul hath received its death-wound, and in that respect it may be said to be dead, but it is not quite dead; still it stirreth and moveth, dying but by degrees: What the Apostle saith of the renewing of the new man we may say of the destroying of the old man *the inward man is renewed day by day*, and the old man is destroyed day by day; or as *Paul* said of himself, in respect of his afflictions, we may say of a Christian in respect of his sins, *I die daily*; there is not the most sanctified soul upon earth but has some remainders of corruption left in it, which God in his wise providence permits for the trying, exercising, and humbling of our souls, and for the making his own rich Graces, in renewing and multiplying pardons, so much the more glorious.

And here is a ground of consolation to a drooping and dejected soul; such an one cries out, *alas I feel the stirring and vigorous actings of sin, and I am afraid my sin is not mortified; as Rebekah said, when she felt the Children struggling within her; if it be so, why am I thus? so, if sin be mortified, saith the soul, why am I thus?*—trembling soul let not this discourage; Jesus Christ was not dead so soon as he was fastened to the Cross: But hast thou taken the same course with the body of sin, that the Jews did with the body of sin? hast thou arraigned it, accused it, condemned it, and fastened it to the Cross? hast thou arraigned it at the Bar of God's judgment, accused it by way of humble and hearty confession, condemned it in passing the sentence of eternal condemnation upon thyself for it, and fastened it to the Cross, in beginning the execution of it, in setting upon the mortification of it with a serious and unfeigned resolution to use all means for its mortifying and killing? why then be not disheartened; it may be thou feelest it stirring, and struggling within thee, and so will a crucified man do, and yet in the eye of the Law, and in the account of all men that see him, he is a dead man; surely so is the body of sin, when it is thus crucified; though it still move and stir, yet upon a Gospel-account, and in God's estimation, it is no better than dead, and it shall certainly die, it shall decay and languish, and die more and more; is not the promise express? *He that hath begun the good work, he will perfect it to the day of Jesus Christ.* Of this *Paul* was confident in behalf of his *Philippians*; and of this let all true Believers rest confident in respect of themselves. Thus far we see wherein we must conform to Christ, viz. in his Graces, in his Sufferings, and in his Death.

For the Query, what is the cause of this conformity? I answer, The death of Christ is the cause of this conformity: And that a fourfold cause.—

1. It is a meritorious cause; Christ's death was of so great a price, that it deserved at God's hands our conformity to Christ. *Christ loved the Church, and gave himself for it, that by his death he might sanctify it, and cleanse it:—and present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.*

2. It is an exemplary cause: *He suffered for us, leaving us an example that we should follow his steps*; he died for us, leaving us an example that we should die to sin, as he died for sin, we may observe in many particulars (besides those I have named) a proportion, analogy, and likeness betwixt Christ's death and ours; Christ died as a servant, to note that sin should not rule, or reign over us; Christ died as a curse, to note that we should look upon sin as a cursed thing; Christ was fast nailed on the Cross, to note that we should put sin out of case, yea,



crucify the whole body of sin: Christ died not presently, yet there he hung till he died, to note that we should never give over subduing sin, while it hath any life or working in us.

3. It is an efficient cause, it works this conformity by a secret virtue issuing from it. Thus Christians are said to be *engrafted with Christ in the likeness of his death*. The word 〈 in non-Latin alphabet 〉, is of a passive signification, importing not only a being like, but a being made like, and that by a power and virtue out of ourselves, so the Apostle elsewhere interprets, *That I may know him—and the fellowship of his sufferings, being made conformable unto his death*. Not conforming myself, but being made conformable, by a power out of myself.

But how then is the power of mortification attributed to men? as, *Mortify ye your members which are upon the earth.—And, They which are Christ's have crucified the flesh*.

I answer, there is a twofold mortification, the one habitual, the other practical; the former consists in a change of the heart, turning the bent and inclination of the heart from all manner of sin; now this is the only and immediate work of the Spirit of Grace, breathing and working where it will; the latter consists in the exercise of putting forth of that inward grace, in the acting of that principle, in resisting temptations, in suppressing inordinate Lusts, in watching against sinful and inordinate acts; now this is the work of a regenerate person, himself co-operating with the Spirit of God, as a rational instrument with the principal Agent, and therefore the Apostle joins both together; *If ye through the Spirit do mortify the Deeds of the Body, ye shall live*.

4. It is an impelling, or a moving cause, as all objects are; for objects have an attractive power. *Achan* saw the wedge of Gold, and then coveted it: *David* saw *Bathsheba*, and then desired her. As the brazen Serpent did heal those who were bitten by the fiery Serpent, *tanquam objectum fidei*, merely by being looked upon, so Christ crucified doth heal sin, beget grace, encourage to sufferings by being looked upon with the eyes of Faith. *Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the Author and finisher of our Faith*. The Apostle was to encourage the *Hebrews* to hold on the well-begun profession of Faith in Christ; and to that purpose he sets before them two fights to keep them from fainting, 1. *A cloud of witnesses*, the Saints in heaven; on which cloud when he had staid their eyes a while, and made them fit for a clearer Object, he scatters the cloud, and presents *the Sun of Righteousness*, Christ himself, and he wills them 〈 in non-Latin alphabet 〉, to turn their eyes from it, to him, *looking unto Jesus, q. d.* this sight is enough to make you run the race, and not to faint; why, Jesus is gone before you, and will you not follow him? *O look unto Jesus*, and the very sight of him will draw you after him: Christ crucified hath an attractive power; *And I, if I be lifted up, will draw all men to me*.—Thus of the causes of our conformity; we see how it is wrought.

3. For the last Query; what are the means of this conformity as on our part? I answer.

1. Go to the Cross of Jesus Christ. It is not all our purposes, resolutions, promises, vows, covenants endeavors, without this, that will effect our conformity to Christ in his sufferings

and death; no, no, this conformity is a fruit and effect of the death of Christ; and therefore whosoever would have this work wrought in him, let him first have recourse to Christ's Cross: O go we more immediately to the Cross of Jesus.

2. Look up to him that hangs upon it, contemplate the death of Jesus Christ, consider seriously and sadly his bitter shameful, painful sufferings: Much hath been said, only here draw it into some Epitome: As, 1. Consider who he was. 2. What he suffered. 3. Why he suffered. 4. For whom he suffered. 5. For what end he suffered. 6. With what mind he suffered: Everyone of these will make some discoveries either of his Graces, or of his gracious actings in our behalf; and who can tell how far this very *Look* may work on us to change us, and transform us into the very image of Jesus Christ?

3. Let us humbly bewail our defect, exorbitancy, irregularity, and inconformity either to the graces, sufferings, or death of Christ. As thus; *Lo here the profound humility, wonderful patience, fervent love, abundant mercy, admirable meekness, constant obedience of Jesus Christ! Lo here the tortures, torments, agonies, conflicts, extreme sufferings of Christ for the spiritual, immortal good of the precious souls of his redeemed ones: Lo here the death of Christ, see how he bowed the head, and gave up the Ghost! why these are the particulars to which I should conform: But Oh alas! what a wide, vast, utter distance, disproportion is there betwixt me and them? Christ in his sufferings shined with graces, his graces appeared in his sufferings, like so many stars in a bright winter's night; but how dim are the faint weak Graces in my Soul? Christ in his sufferings endured much for me, I know not how much; by thine unknown sorrows and sufferings felt by thee' but not distinctly known to us (said the ancient Fathers of the Greek Church, in their Liturgy) have mercy upon us, and save us; his sorrows and sufferings were so great, that some think it dangerous to define them; but how poor, how little are my sufferings for Jesus Christ? I have not yet resisted unto blood, and if I had, what were this in comparison of his extreme sufferings? Christ in his sufferings died; his passive obedience was unto death, even to the death of the Cross: he hung on the Cross till he bowed his head, and gave up the Ghost; he died unto sin once: But alas! how do I live in that for which he died? To this day my sin hath not given up the Ghost; to this day the death of Christ is not the death of my sin: O my sin is not yet crucified; the heart-blood of my sin is not yet let out: Oh woe is me, how unanswerable am I to Christ in all these respects?*

4. Let us quicken, provoke, and rouse up our Souls to this conformity; let us set before them exciting Arguments, *ex. gr.* The greatest glory that a Christian can attain to in this world, is to have a resemblance, and likeness to Jesus Christ. Again, the more like we are to Christ, the more we are in the love of God, and the better he is pleased with us: It was his voice concerning his Son, *This is my beloved Son in whom I am well pleased;* and for his sake, if we are but like him, he is also well pleased with us. Again, a likeness or resemblance of Christ is that which keeps Christ alive in the world: As we say of a child that is like his Father, *This man cannot die so long as his Son is alive:* So we may say of Christians who resemble Christ, that so long as they are in the world, Christ cannot die; he lives in them, and he is no otherwise alive in this nether world, than in the hearts of Gracious Christians, that carry the picture and resemblance of him. Again, a likeness to Christ in his death, will cause a likeness to Christ in his Glory, *If we have been planted together in the likeness of his death, we shall be also in the likeness*

*of his Resurrection:* As it is betwixt the Graft and the Stock, the Graft seeming dead with the Stock in the winter, it revives with it in the Spring; after the Winter's death, it partakes of the Spring's resurrection; so it is betwixt Christ and us; if with Christ we die to sin, we shall with Christ be raised to Glory; being conformed to him in his death, we shall be also in his resurrection. Thus let us quicken and provoke our souls to this conformity.

5. Let us pray to God that he will make us conformable to Jesus Christ. Is it Grace we want? let us beg of him, that of that fullness that is in Christ, we may in our measure receive grace for grace. Is it patience, or joy in sufferings that we want? let us beg of him, that as he hath promised, he will send us the comforter, that so we may follow Christ cheerfully from his cross to his crown, from earth to heaven. Is it mortification our souls pant after? this indeed makes us most like to Christ in his sufferings and death; why then pray we for this mortification.—

But, how should we pray? I answer, 1. Let us plainly acknowledge, and heartily bemoan ourselves in God's bosom for our sins, our abominable sins. 2. Let us confess our weakness, feebleness, and inability in ourselves to subdue our sins: *we have no might* (may we say) *against this great company that come against us, neither know we what to do, but our eyes are upon thee.* 3. Let us put up our request, begging help from heaven, let us cry to God that virtue may come out of Christ's death to mortify our Lusts, to heal our Natures, to stanch our bloody issues; and that the Spirit may come into helps us in these works: *for by the Spirit do we mortify the deeds of the body.*

4. Let us press God with the merits of Christ, and with his promises through Christ; for he hath said, *Sin shall not have dominion over us; for we are not under the Law, but under Grace:* and Paul experienced it, *The Law of the Spirit of Life in Christ hath freed me from the Law of sin and death.* 5. Let us praise God, and thank God for the help already received, if we find that we have gotten some power against sin, that we have gotten more ability to oppose the lusts of the flesh, that we are seldom overtaken with any breaking forth of it, that we have been able to withstand some notable temptations to it, that the force of it in us is in any measure abated, that indeed and in truth virtue is gone out of the death of Christ: Oh then return we praises to God, let us triumph in God, let us lead our captivity captive, and sing new songs of praises unto God, and even ride in triumph over our corruptions, boasting ourselves in God, and setting up our Banners in the name of the most High, and offering up humble and hearty thanks to our Father for the death of Christ, and for the merit, virtue, and efficacy of it derived unto us, and bestowed upon us.

6. Let us frequently return to our *looking up unto Jesus Christ*, to our believing in Christ as he was *lifted up*. How we are to manage our Faith, to draw down the virtue of Christ's death into our souls, I have discovered before; and let us now be in the practice of those rules; certainly there is a conveyance of an healing, strengthening, quickening virtue flowing into the Soul in the time of its viewing, eying, contemplating, reflecting upon Christ crucified, Christ *lifted up*; and this comes from the secret presence of God, blessing this our *looking upon Christ*, as the Ordinance by which he hath appointed to make an effectual impression upon the heart. It is not for us curiously to enquire, how this should be: *Principles* (we say) *are not to be proved;*

save only God hath said it, and experience hath found it out, that when Faith is occasioned to act on any suitable sacred object, God by his Spirit doth not fail to answer, in such a case he fills the Soul with comfort, blessing, virtue; he returns upon the Soul (by, from, and through the actings of Faith) whatsoever by it is looked for. Indeed none knoweth this, but he that feels it; and none feels this that knoweth how to express it; as there is somewhat in the fire (*heat, warmth and light*) which no Painter can express; and as there is somewhat in the face (*heat, warmth and life*) which no Limner can set forth; so there is somewhat flowing into the soul, while it is acting faith on the Death of Christ, which, for the rise, or way, or manner of its working, is beyond what tongue can speak, or pen can write, or pencil can delineate. Come then, if we would have grace, endure afflictions, die to sin, grow in our mortification: let us again and again return to our duty of *looking unto Jesus*, or believing in Jesus, as he was *lifted up*.

And yet when all is done, let us not think that sin will die or cease in us altogether; for that is an higher perfection than this life will bear; only in the use of the means, and through God's blessing, we may expect thus far, that sin shall not reign, it shall not wear a Crown, it shall not sit in the Throne, it shall hold no Parliaments, it shall give no laws within us; we shall not serve it, but we shall die to the dominion of it, by virtue of this Death of Jesus Christ. And this, He grant who died for us; *Amen, Amen*.

Thus far we have *looked on Jesus* as our *Jesus*; in his sufferings and death. Our next work is to *look on Jesus* carrying on the great work of our Salvation during the time of his Resurrection, and abode upon earth, until his Ascension, or taking up to Heaven.

## **LOOKING UNTO JESUS *In his Resurrection*. The Seventh Book. PART VII.**

### **CHAP. I.**

*Matth. 28.6.* He is risen.—Come see the place where the Lord lay.

*2 Tim. 2.8.* Remember that Jesus Christ of the seed of David, was raised from the dead.

### **SECT. 1. Of the Time of Christ's Resurrection.**

THE Sun that went down in a ruddy cloud, is risen again with glorious beams of light. In this piece, as in the former, we shall first lay down the Object, and then give directions how to look upon it.

The Object is *Jesus*, carrying on the work of man's salvation in his Resurrection, and during the time of his abode on earth after his Resurrection. Now in all the transactions of this time, I shall only take notice of these two things. 1. Of this Resurrection. 2. Of his Apparitions; for first, he rose; and secondly, he shows himself that he was risen: in the first is the Position, in the second is the Proof.

1. For the Position; the Scripture tells us that he rose again the third day. In this point I shall observe these particulars. 1. When he arose. 2. Why he arose. 3. How he arose.

1. When he arose; it was the third day after his crucifying. *As Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.* This was the time he had appointed: and this was the time appropriated to Christ, and marked out for him in the Calendar of the Prophets; of all those whom God raised from death to life; there is not one that was raised on the third day, but Jesus Christ; some rose afore, and some rose after; the Son of the *Shunamite*, the son of the widow of *Sarephtah*, the daughter of *Jairus*, he of *Naim*, and some others rose afore; *Lazarus*, and the Saints that rose again from the dust when Christ rose, staid longer in the grave, but Christ takes the day, which discovers him to be the *Messiah*: *Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.* Had he rose sooner a doubt might have been of his dying; and had he lain longer, a doubt might have been of his rising; he would rise no sooner, because in some diseases, as in the Apoplexy, or such like examples are given of such, as seeming to be dead, have indeed revived; and he would lie no longer in his grave, because in all dead carcasses (and especially in a wounded body) putrefaction and corruption begins the third day: this may be gathered by the Story of *Lazarus* in the Gospel, where Jesus commanding the stone to be rolled from his grave, *Martha* his Sister answered, *Lord, by this time he stinketh, for he hath been dead four days.* Now the body of Christ (as it was prophesied) must not corrupt; *for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.* Mark this Text: All men shall rise again, but their bodies must first see corruption; only the *Messiah* was to rise again before he saw corruption; and therefore he would not delay his resurrection after the third day. Some think this, and that of *Hosea*, *after two days he will revive us, and in the third day he will raise us up*, to be the main Texts to which Christ refers, when he said, *Thus it is written.* And to which the Apostle refers, when he said, that *Christ rose again the third day according to the Scriptures.*

I dare not be too curious, in giving reasons for this set time; and the rather, because Christ is a free worker of his own affairs; he doth what he pleaseth, and when he pleaseth; times and actions are in his own power, and he needs not to give us any account of them; and yet so far as Scripture discovers; we may go along; and amongst many others, I shall lay down these following Reasons.—

1. Because the Types had so prefigured; we see it in *Isaac*, *Jonah*, and *Hezekiah*, a Patriarch, a Prophet, and a King. 1. For *Isaac*; from the time that God commanded *Isaac* to be offered for a burnt offering, *Isaac* was a dead man; but the third day he was released from death; this the Text tells us expressly, that it was the third day when *Abraham* came to Mount *Moriah*, and had his Son, as it were, restored to him again, *Gen. 22.4.* And *Paul* discovers that this was *in a figure*, *Heb. 11.19.* 2. For *Jonah*; from the time that *Jonah* was cast into the sea, and swallowed up of the Fish, *Jonah* was, in account as a dead man; but the third day the Lord spake unto the Fish, and it vomited up *Jonah upon the dry land*, *Jonah 2.10.* And that this was a figure of Christ, Christ himself discovers; *for as Jonah was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.* 3. For *Hezekiah*; from

the time that *Isaiah* said unto him, *set thine house in order, for thou shalt die, and not live; Hezekiah* was, in account, as a dead man; his bed was to him as a grave; but on the third day he was miraculously raised up again; and as the Prophet said, *on the third day thou shalt go up to the house of the Lord*. Surely this was a figure of Christ. And these Types prefiguring Christ, are as one Reason.

2. Because the Prophets and himself had so foretold: for the Prophets we have cited, *Psal. 16.10. Hosea 6.2*. And for himself, he told them very expressly, that *he must suffer many things of the Elders, and chief Priests, and Scribes, and be raised again the third day; yea, said he, the Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again; and after this, he tells them again, that the Son of man should be betrayed,—and crucified, and the third day he should rise again: so often had he prophesied thus, that the chief Priests and Pharisees came to Pilate after his death, saying, Sir, we remember that this deceiver said, while he was yet alive, after three days I will rise again; command therefore that the Sepulcher be made sure until the third day*. And no question his Disciples remembered these sayings; for so the two Disciples travelling towards *Emmaus*, after they had said many things concerning him, and that they trusted it had been he, which should have redeemed *Israel*, they added this as a most special observation above all the rest, that *today is the third day since these things were done*. Why, all these signify that his rising on the third day was the accomplishment of Prophecies, and a certain evidence that he was the *Messiah* indeed.

3. Because that time was most suable for comforting his friends, for confounding his enemies, for clearing the truth both of his Humanity and Divinity; he would stay no longer, lest his Disciples might have been swallowed up with grief; and he would come no sooner, lest his enemies should have urged that he had not died; the watchmen kept the Sepulcher till this very time; but then the Angels appearing, and the earth trembling, they became as dead men; and as soon as they could, they run away, and with their tidings confounded all Christ's enemies. And withal, as Christ consisted both of a divine and human nature, so in respect of his humanity, he must die; and to show his death, it was requisite that he should rise no sooner than the third day; and in respect of his divinity, it was impossible that he should be held of death any longer than three days; for as he must not see corruption, so God raised him up, having loosed the pains of death, because it was not possible that he should be holden of it.

## **SECT. II. Of the Reasons of Christ's Resurrection.**

2. WHY he rose, we have these Reasons.—

1. That he might powerfully convince, or confound his adversaries; they that crucified him were mightily afraid of his Resurrection; they could tell *Pilate, Sir, we remember this deceiver said while he was yet alive, after three days I will rise again; and therefore they desire him of all loves to command the Sepulcher to be made sure until the third day; if ever he rise again whom they have killed, then they knew they were all shamed; then the last error (as they said) would be worse than the first: All the world would look on them as a cursed generation, to kill the Messiah, to crucify such a one as after his death and burial should rise again; now then, that*

he might either convince them, or confound them, notwithstanding their care, their watch, their Seal, their making all sure as possibly they could; at the very same time he told them before, he broke open the gates of death, and made the gates of Brass to fly asunder.

2. That he might confirm the faith of all his followers. *If Christ be not risen, your Faith is vain, saith the Apostle. Christ's resurrection both confirms our faith, as to his person and to his office: for his person; this speaks him to be the eternal Son of God, by the resurrection from the dead: and for his office; this speaks him to be the promised Messiah, the great Prophet, the chief high Priest, the King and Savior of his Church. When the Jews saw Christ purging the Temple, and Messiah-like reforming what he saw amiss in the House of God, What sign (say they) showest thou unto us, seeing thou dost these things? And he said unto them, destroy this Temple, and in three days I will raise it up.—When therefore he was risen from the dead, his Disciples remembered that he had said this unto them, and they believed the Scripture, and the Word which Jesus had said: As the resurrection of Christ argues his Mediatorship, so it confirms their faith? as it is said, They believed the Scriptures, and they believed Jesus Christ. And thus John writing of his resurrection, tells us, These things are written that ye might believe, and that believing, &c.*

3. That it might clearly appear, that he had fully satisfied the justice of God for sin: So it was, that God laid the forfeiture of the bond on Christ; he arrested him, brought him to the Goal, the Grave, and there he was till the Debt was paid to the utmost farthing; and then, that it might clearly appear that the bond was cancelled, the Prisoner discharged, God's justice satisfied, he rose again from the dead. Some make a question when his Bond was cancelled? and they say, as the debt was paid, so the Bond was cancelled ere he stirred off the Cross (only by the Cross, I suppose they mean the utmost degree of Christ's humiliation, viz. his being held in captivity and bondage under death) and so *the hand-writing of the Law that was against us, was there delivered him; and there he blotted it out, cancelled it, took it out of the way, nailing it to his Cross.* Others think, that as to the full discharge of a debt, and freeing the debtor, two things are requisite; first, the payment of the debt: secondly, the tearing, or cancelling of the bond; so the payment was wrought by Christ's death, and the cancelling of the Bond was at his resurrection; I shall not disprove either of these: I am sure, this is without all controversy, that Christ rose, that it might fully appear that now the Bond was cancelled, and God's Justice satisfied.

4. That he might overcome and conquer sin, death, and devil; and hence the Apostle cries *victory* upon the occasion of Christ's resurrection, *O death where is thy sting? O grave where is thy victory?* now was the day that he broke the prison, and carried the keys of death and hell at his own girdle; now was the day that he spoiled Principalities, and Powers, that he trod on the Serpents head; and all-to-bruised it, that he came upon him, took from him his armor wherein he trusted, and divided his spoils; now was the day that the Jew lost his rage, and death his sting, and the grave his corruption, and Hell his purchase; now was the day of his victory over all his enemies; now was the day that the *Phoenix* sprung up out of its own ashes, that *Jonas* came safe out of the belly of the whale, that the *Tabernacle of David* that was fallen, was raised again, that the Son of righteousness covered with a cloud appeared,

and shone with greater luster than before; that *Sampson* took the gates of the City, and carried them away; He arose even upon that account.

5. That he might *become the first-fruits of them that slept*. Christ is called the first-fruits in a double respect, 1. In respect of the day whereon he rose; *Paul* was an excellent critic, the very feast carried him to the word; as the day of his passion was the day of the passover, and the Apostle thence could say, *Christ is our passover*; 1 Cor. 15.7. So the day of Christ's rising was the day of the first-fruits, and the Apostle thence could say, *Christ is our first-fruits*. Concerning this feast of the first fruits we read *Lev. 22.10, 11*. It was their first harvest of their basest grain Barley, but the full harvest of their best grain of Wheat, was not till pentecost. Now upon this day, the morrow after the Sabbath, the beginning of their first harvest, when the sheaf of their first-fruits was brought unto the Priest, and waved before the Lord, Christ arose from the dead, and in this respect *Paul* calls him the *first fruits of them that sleep*, of all the Saints. He arose first as on this day, for the full Harvest is not till doomes-day, the general Resurrection day. 2. he is called the first-fruits in respect of them whom he thereby sanctified: for as an handful of *the first-fruits* sanctified the whole Field of corn that was growing; so Jesus Christ the first-fruits of the dead, sanctifies all those who are lying in the grave to rise again by his Power, even when they are in the dust of death. *If Christ be not risen, (saith the Apostle) ye are yet in your sins.—But now is Christ risen from the dead, and become the first-fruits of them that sleep.*

6. That being formerly abased as a servant, and crucified as a sinner, he might thus be declared to be the Son of God; and exalted to be a Prince and Savior of men; and so his name might be glorified of all the World. *He was made of the Seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of Holiness by the resurrection from the dead*. It was of necessary consequence, that he that was so humbled, must be thus exalted; *therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, agreeable to which is that of Christ, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day*. When *Peter* was Preaching Christ to the high Priest and council that condemned him to death, he told them that *the God of our Fathers hath raised up Jesus, whom ye slew and hanged on a tree, him hath God exalted with his right hand to be a Prince and a Savior; and suitable to this is that of Paul, he humbled himself, and became obedient to the death, even to the death of the Cross, wherefore God also hath highly exalted him, and given him a name which is above every name*. It was for his own glory, and his Fathers glory that he should rise again from the dead, *God raised him up from the dead, and gave him glory; and he was therefore exalted, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*. Of all the reasons of Christ's resurrection, we must look upon this as the main; for as he hath made all things for himself, so he hath done all things for his own glory; *Christ was raised up from the dead, (saith the Apostle) by the glory of the Father: By the glory, or to the glory, or for the glory of himself, and of his Father:*

### **SECT. III. Of the manner of Christ's Resurrection.**

3. How he rose; for the manner of his resurrection we may consider in it these particulars.—



1. That Christ rose again as a common Person, he stood in our stead, and therefore when he rose from death, we and all the Church of Christ rose together with him, and in him. We have formerly observed that Christ took upon him the Person of no man, he took only the nature of man into the union of the second Person, that so he might die and rise again, not as a Particular but a common Person; that he might be as a representative in our room and stead; that he might be as a Spiritual head, and as the second *Adam*, who could infuse life into all his members. In this respect the Apostle makes comparison betwixt *Adam*, and Christ; now *Adam*, we know, was reckoned before his fall as, a common public Person, not standing singly or alone for himself, but as representing all mankind to come of him; so Jesus Christ is reckoned to us, both before his death, and in his death and after his death, as a common public Person; not living, dying, or rising again, singly, or alone for himself, but as representing all the believers in the world; and hence it is that *Adam* is called the *first man*, and Jesus Christ is called *the second man*; as if there never had been, nor ever should be anymore men in the world, save only these two; and why? but because these two between them had all the rest of the Sons of men hanging at their girdles: *Adam* had all the Sons of men born into this world called *earthly men*, included in him; and Christ had all his elect, whose names are written in heaven, and therefore called *Heavenly men*, included in him; so that now whatsoever Christ did, it is reckoned by God as if done by us and for us. When Christ arose, he arose as our head, and as a common Person, and in God's account we arose with him, and in him. As among all the sheaves in the Field, there was someone sheaf, that in the name and room of all the rest was lift up, and waved before the Lord; so when all were dead, Christ as the *first-fruits* rose again from the dead, and by this act of his resurrection all the Elect from the beginning of the World to the end, are risen with him and in him. *He is the first fruits of them that sleep*, though the Saints are a sleep, yet are they virtually risen already with Christ, because he is their first-fruits. Let this ever be remembered, that Christ rose again as the first-fruits, as the second man, as an head, as a common Person.

2. That Christ rose again by his own Power, this he meant when he said, *destroy this Temple, and in three days I will raise it up*. He saith not, destroy, you, and some other shall raise it up; no, no; but I, even I myself will do it; yea, and I will do it, by my own Power and virtue; here is a plain argument of the Divine nature of Christ, for none ever did, ever could do that but God himself; some were raised before Christ was incarnate, but not any by himself, or by his own proper Power; only a Power was imparted to some Prophet by God for that time and turn, and so they were raised: but Christ rose again not by a Power imparted to some, but by his own Power. The Widows son of *Sarephtah* was raised by *Elias*; and the *Shunamites* son was raised by *Elisha*; both these were raised by others, and those others that raised them, did it not by their own power, but by a power given them from above; and therefore though in their life-time they raised others, yet being dead they could not raise themselves; but Jesus Christ did not only in his life-time raise others, but also being dead, and laid in his grave, and pressed with stones, and watched by Soldiers, and sought to be detained by all the Power of darkness, yet he as a conqueror, by his own Power raised himself; he caused all things by the strength of his own arm to give way unto himself, *I have Power to lay down my life, and I have Power to take it up again*; an equal Power to take it up, as to lay it down.

But against this it may be objected, *The God of our Fathers raised up Jesus,—whom God hath raised up; having loosed the pains of death.* In many places the resurrection of Christ is ascribed to his Father, how then is he said to raise up himself by his own Power?

I answer, it is true, that the Father raised him, and yet this contradicts not but that he raised up himself; *Whatsoever the Father doth, I do,* saith Christ. Christ's resurrection is the indivisible work of the blessed Trinity; it is a work common to all the three persons; there is but one power of the Father, and of the Son; so that of both it is truly verified, the Father raised him, and the Son raised himself.

3. That Christ rose again with an Earthquake; *and behold there was a great Earthquake, for the Angel of the Lord descended from heaven.* The earth shook at his death, and now it trembles at his Resurrection; plainly speaking that it could neither endure his suffering, nor hinder his rising. As a Lion with a Roar is said to make the Bed wherein he lies to tremble; so this *Lion of the tribe of Judah* was able with his voice, or sight, to make his (Bed, the earth, wherein he lay) to tremble: no sooner he shakes himself, but he shakes the earth; at his first motion the earth moves; and now was fulfilled that prophesy, *Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.* It is not for us, curiously to enquire into the cause of this earthquake; certainly the cause was above Nature's reach; it was not any hollow wind got into the bowels of the earth; but either it was Christ's rising, or the Angels descending; the earth either danced for joy that Christ was risen, or it trembled for fear that men would not believe his resurrection. The Evangelist seems to lay it on the Angel; *for the Angel of the Lord descended from heaven:* sure the power of Angels is very great; they can move all corporeal things almost in an instant, they can stir up tempests, they can shake the earth, move the waters, only all their power is subjected to God's will. *Bless the Lord all ye Angels that excel in strength, that do his Will:* it was the Will of God that now an Angel should take hold on the pillars of the earth, and make it shake; no wonder if *for fear of him the keepers shake, and become as dead men;* and if one Angel be able to shake the earth, and to shake the Keepers, those armed Soldiers that were set to watch the Tomb; what then will Christ himself do, when he shall come to judgment the second time, with many thousand thousands of Angels? Oh now terrible and fearful will his coming be? As at Christ's Resurrection, so at the last Resurrection, there will be *earthquakes in divers places:* Christ hath shown, and he will show himself to be the absolute Lord of heaven and earth; see how the earth, trembling under his feet, doth (as it were) pay him homage; *and behold there was a great Earthquake.*

4. That Christ rose again *Angels ministering to him.* *An Angel came and rolled back the stone from the door, and sate upon it.* Christ's Power was not included in the grave, or on the earth, but extended to Heaven, and to the Hosts therein; however the chief Priests and Pharisees conspired together to close him in the earth; they sealed the stone, and set a watch, they made all as sure as possibly they could; yet, the Angels of heaven are ready to wait on him as their Sovereign Lord. *An Angel descended to roll away the Stone;* not that Christ was unable to do it himself: he shook the earth, and could he not lift up a stone? O yes! but thus he would manifest his Power, by declaring his Power over the mighty Angels; he needed but to say unto his Angel▪ *do this, and he doth it.* I find some difference amongst Authors, why an Angel

should roll away the Stone: some think it was only for the women's sake, that they might go into the Sepulcher, and take a view of the empty Tomb, and so be satisfied that Christ was not here, but risen; as they said, *Come, see the place where the Lord lay*: Others think it was to do their office of duty and service to Christ Jesus, to make way for his body to pass out of the grave without any penetration of other Bodies: for my part, I adhere to these; though we need not to exclude the former; for the stone might be removed, both that Christ might come forth, and that the women might be convinced that he was risen again. But as for the opinion of them, who think the stone was not removed till after the resurrection; & that the body of Christ went through the grave-stone when he rose again, it is without all warrant; the very order of nature will not permit that one body should pass through another, without corruption or alteration of either: We say two bodies cannot be together, and at once, in one proper place; no more than one body can be together, and at once, in an hundred, or a thousand places; now that Angelical argument is full for this; *he is not here, for he is risen*; he is not in the grave, for he is risen out of the grave; he could not be in the grave, and out of the grave at one and the same time. But I mean not to dwell on controversial Points.

5. That Christ rose again accompanied with others; *and the graves were opened, and many bodies of Saints which slept arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many*. It may be the graves were opened when Christ was laid down in his grave; yet the spirits came not into the dead bodies till Christ's Resurrection; the Text is plain, that they came not out of their graves till Christ was raised; *Christ is the beginning* (saith the Apostle) the first-born from the dead: how the first-born? I answer, both in time and efficacy. 1. In time; he rose to eternal life the first of all men. This was the sum of Paul's preaching, that Christ should suffer, *and that he should be the first that should rise from the dead*. It is true indeed, that Lazarus andundry others rose before Christ, but they rose to live a mortal life, and to die again. Christ was the first of all that rose to eternal life; never any in the world rose, before Christ, in this manner. 2. In respect of efficacy, Christ rose first, that by his power all the rest might rise; there is in Christ's resurrection a reviving and a quickening virtue; and herein is a main difference betwixt the Resurrection of Christ, and the Resurrection of any other man; the Resurrection of Abraham avails nothing to the resurrection of Isaac, or of Jacob; but the resurrection of Christ avails to the resurrection of all that have believed, or that shall believe in him: is not Christ called *a quickening Spirit*? how then should he but quicken all his members? when a man is cast into the Sea, and all his body is under water, there is nothing to be looked for but present death; but if he carry his head above the water, there is good hope then of a recovery: now Christ is the head unto his Church, and therefore he being raised, all his members must follow in their time; no sooner did Christ arise, but many of the bodies of the Saints arose; not all that were dead, but only some; to show the resurrection of all to come, the time for the whole Churches rising being not yet, till the great resurrection day. It is a question what became of those bodies which now arose: Some think they died again; but it is more probable, that seeing they rose to manifest the quickening virtue of Christ's resurrection, that they were also glorified with Christ; and as they rose with Christ arising, so they ascended up into heaven with Christ ascending.

6. That Christ rose again with a true, perfect, incorruptible, powerful, spiritual, agile, and glorious body.

1. He had a true body, consisting of flesh and blood, and bone; so he told his Disciples, when they supposed him a Spirit; *Handle me, and see* (said he) *for a Spirit hath not flesh and bones, as ye see me have.* I know, this body, after his resurrection, was comparatively a spiritual body; yet for all that, he never laid aside the essential properties of a true body, as length, and breadth, and visibility, and locality, and the like; he still keepeth these, because they serve to the being of a true body.

2. He had a perfect body; however he was cut, and bored, and mangled before his death, yet after his resurrection, all was perfect. *Eusebius* tells of one of the Children of the *Maccabees*, that were put to death for the profession of the Truth; and when they cut off his members, says he, *I have received these from heaven, and now I do give them unto the God of heaven, and I hope I shall have them again.* Not a member of Christ was wanting, not a bone out of joint, but all was perfect.

3. He had an incorruptible, immortal body. To this end (saith the Apostle) Christ both died, and rose and revived; and why revived? but to show that he rose, never to die again. The Apostle is yet more express; *Christ being raised from the dead, dieth no more; death hath no more dominion over him.* Consonant hereunto is that of Christ, *I am he that liveth, and was dead, and behold, I am alive for evermore, Amen.* And herein the body of *Lazarus* and the rest, whom Christ raised, differed from his; for after they were raised, they died again; but Christ died no more.

4. He had a powerful body. *Luther* could say of the glorified Saints, that they had a power so great as to toss the greatest mountains in the world like a Ball: And *Anselm* hath an expression, not much unlike, that *they have such a power, as they are able to shake the whole earth at their pleasure.* How much more could Christ cause that great Earth-quake at the rising of his Body? O it was powerful!

5. He had a spiritual body; it needed not to meat, drink or refreshings, as it did before; it is true, that the Disciples *gave him a piece of a broiled fish, and of an honeycomb, and he took it, and did eat before them;* but this he did only to confirm their faith, that he appeared solidly, and not imaginarily; he Ate out of power, and not out of necessity, even as the Sun sucks up the water out of power, but the earth out of want: he Ate not, as standing in need of food, but to show the truth of his being risen again; as the Saints in heaven neither eat, nor drink, nor sleep, nor have Magistrates, nor Ministers, but the Spirit of God is all in all to them; so it was with Christ after his Resurrection: he was full of the Spirit; he was enlivened immediately by the Spirit of God; which flowed into him, and that supplied the absence of all other things.

6. He had an agile body; it was in his pleasure to move as well upwards as downwards, as it may appear by the ascension of his Body into heaven; which was not caused by constrain•, or by any violent motion, but a property agreeing to all bodies glorified. *Augustine* hath an expression concerning the glorified Saints, that *they shall move to any place they will, and as soon as they will;* they shall move up and down like a thought, how much more may it be said of the Body of Christ?

7. He had a glorious body; this appeared in his Transfiguration, *when his face did shine as the Sun, and his raiment was white as light*; but especially after his Resurrection and Ascension, *when his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace*; the glorified bodies of Saints which *are fashioned like unto his glorious body*, are said to shine like stars, *Dan. 12.3* or like *the Sun itself*, *Matth. 13.43*. O then how glorious is *the Sun of righteousness*, from whence all those Suns and Stars do borrow their Light? It is true, that from his Resurrection, until his Ascension, his body appeared not thus glorious unto them that saw it: But where his Glory was delayed, and he was not possessed of it during his forty days abode upon the earth; or whether he so far condescended for his Disciples sake, as to keep in his Glory, that it might not dazzle them, and therefore appeared sometimes in the form of a *Gardener*, *John 20.15*. and sometimes in the form of a *stranger*, *Luke 24 18*. and sometimes *in another form*, *Mark 16.12*. and sometimes in his own form, in the same form wherein he lived before he was crucified, *John 20.20, 27*. is hard to determine. I am apt to think, that in some sort he might draw in the beams of his Glory, and yet that he was not entered into that sulness of glory, as after his Ascension; and so some expound those words of Christ to *Mary*, *Touch me not, for I am not yet ascended to my Father*; *q. d.* fix not thy thoughts so much upon my present condition, for I am not yet attained to the highest pitch of my exaltation, nor shall I until I ascend unto my Father.

From this Resurrection of Christ, how are we informed, that Christ is the Son of God? Thus *Paul* speaks, he was *declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead*. And how are we informed that Christ is Lord over all things that are? *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living*. And how are we informed that Christ rose again for us, as one that stood instead and room of all the Elect? *but now is Christ risen from the dead, and become the first-fruits of them that sleep*. And how are we informed that by his resurrection we are justified? *who was delivered for our offenses, and was raised again for our justification*: and that by his resurrection we are regenerate; *for he hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead*. And that by his resurrection we are sanctified? *for as he was raised up from the dead by the glory of his Father, even so we also should walk in newness of life*; and that by his resurrection at the last day we shall be raised? *for if the Spirit of him that raised up Jesus from the dead shall also quicken our mortal bodies*; and that by his resurrection finally we shall be saved? *for after we are raised, we shall never die anymore, but be equal unto the Angels, and be the children of God, as being the children of the resurrection of Christ*.

Thus far the position, *Christ rose again the third day*. Now for the proof.

#### **SECT. IV. Of the Arguments of Christ's Resurrection.**

*Christ after his passion shown himself alive by many infallible proofs*. And so he had need to persuade men into the faith of so strange a truth; if we consult with antiquity, or novelty, with primitive times, or later times, never was matter carried on with more scruple, and slowness of belief, with more doubts and difficulties than was this truth of Christ's resurrection. *Mary Magdalene* saw it first, and reported it. *But they believed her not*, *Mark 16.10*.

the two Disciples that went to *Emmaus*, they saw it also, and reported it, but *they believed them not*, Luke 24.37. divers women together saw him, and came and told the Disciples, but *their words seemed to them as idle tales, and they believed them not*, Luke 24.11. They all saw him, and even seeing him, *Yet they believed not for joy, but wondered*, Luke 24.41. When the wonder was over, and the rest told it but to one that happened to be absent, you know how peremptory he was, *Not he, except he saw in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hands into his side, he would not believe*, John 20.25.—In after-times the whole world stopped their ears at this report of the *resurrection of Christ*, it was with the Grecians at *Athens* a very scorn; *When they heard of the Resurrection of the dead, some mocked*, Acts 17.32. It was with *Festus*, the great Roman, 〈 in non-Latin alphabet 〉, a sickness of the brain, a plain frenzy; *Festus said with a loud voice, Paul, thou art besides thyself, much learning doth make thee mad*, Acts 28.24.—But come we to our own times, the resurrection of Christ is to this day as much opposed by Jews, and Atheists, as any one Article of our Creed. And surely we had need to look to it, for *if Christ be not risen* (as the Apostle argues) *then is our preaching vain, and your faith is also vain*, 1 Cor. 15.14. *If Christ be not risen, ye are yet in your sins; and they which are fallen asleep in Christ, are perished*, 1 Cor. 15.17, 18. Of all the precious truths in the Book of God, we had need to preserve this truth, and to be well skilled in the defending of this truth of *the resurrection of Christ*. Some talk of a toleration of all Religions, and some desire that the Jews may have free commerce amongst us; it will then be time, as I think, to be well armed at this point. Let the ordinary Professors of our times, who are of weak judgments, and fiery Spirits, look to this point, least as now, when they cannot answer a Separatist, they turn Separatists, and when they cannot answer an Antinomian, they turn Antinomians, and when they cannot answer a Seeker, Quaker, Blasphemer, they turn to them, so when they cannot answer the subtle Arguments of a Jew, they should as easily turn Jews, and deny Christ, and the resurrection of Christ.

I mean not to enter into controversies; only I shall declare from what heads, Arguments of this nature may be drawn. As—

1. More generally from Gentiles grants; Jews concessions, typical instructions, prophetic predictions.

2. More specially from these clear demonstrations, that circumstantially and substantially do prove this Christ to have risen again.

1. the Arguments in general are—

1. From Gentiles grants: *Pilate* that condemned Christ, testified in a letter to *Tiberius Caesar*, that Christ was risen again; and therefore *Tiberius* desired the Senate to admit Christ into the number of their gods, which when they refused, *Tiberius* was incensed, and gave free leave to all Christians to profess Christianity. And to the Gentiles, *Sybylla* left written these very words, *He shall end the necessity of death by three days sleep, and then returning from death to life again, he shall be the first that shall show the beginning of resurrection to his chosen, for that by conquering death, he shall bring us life*.

2. For the Jews concessions; *Josephus*, the most learned amongst the latter Jews acknowledgeth, that *after Pilate had crucified him, he appeared unto his followers the third day, accordingly as the Prophets had foretold*. The Scribes and Pharisees being astonished with the sudden news of his rising again, confirmed by the Soldiers whom they set to watch, found no other way to resist the same, but only by saying (as all the Jews do unto this day) that his Disciples came by night, and stole away his body, while the Soldiers slept: O strange! if they were asleep, how know they that his Disciples stole away his body? and if they were not asleep, how could a few weak fishers take away his body from a band of armed Soldiers?

3. From typical instructions; such was *Adam's* sleep, *Isaac's* laying upon the Altar, *Joseph's* imprisonment, *Sampson's* breaking of the gates of *Gaza*, *David's* escaping out of *Saul's* hands, *Jeremy's* deliverance out of the pit, the raising of the *Shunamites* child, of the widow of *Sarephtah's* son, of the Temple of *Solomon*, of *Jonah* from the deep; a thousand of these types might be produced, which relate to this antitype, *Christ's* resurrection.

4. From prophetic predictions, *Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption*, Psal. 16.10. *After two days he will revive us, in the third day he will raise us up*, Hosea 6.2. *he will raise us up (i.e.) his Son united to us, or our flesh assumed by his Son, Thou art my Son, this day have I begotten thee*, Psal. 2.7. Acts 13.33. *I laid me down and slept, I waked, for the Lord sustained me*, Psal. 3 5. Above all, how plain was the prophesy of Christ himself, that *he must go to Jerusalem, and suffer many things of the Elders, and chief Priests, and Scribes, and be killed, and be raised again the third day*, Matth. 16.21?

2. The special Arguments are exceeding many, as 1. The Angels Assertion, *He is not here for he is risen, as he said, come see the place where the Lord lay*, Matth. 28.6. 2. The great Earthquake, *And behold there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door*, Matth. 28.2.

3. The Apparitions of raised bodies, and *the graves were opened, and many bodies of Saints which slept arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many*, Matth. 27.52, 53.

4. The sudden courage of the Apostles; whereas a little before they durst not peep out of doors, they presently after compassed the whole world, and confidently taught, that *there was no other name given under heaven, whereby men may be saved, but the Name of Jesus*, Act. 4.12.

5. The Martyrs sufferings even for this truth. 6. The Adversaries confessions even to this truth. 7. The Jews punishments even to this day, for not believing this saving truth. There is one *Rabbi Samuel*, who six hundred years since writ a Tract in form of an Epistle to *Rabbi Isaac*, Master of the Synagogue of the Jews; wherein he doth excellently discuss the cause of their long captivity, and extreme misery: And after that he had proved it was inflicted for some grievous sin; he showeth that sin to be the same which *Amos* speaks of, *For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver*, Amos 2.6. the selling of *Joseph* he makes the first sin; the worshipping of the Calf in *Horeb* the second sin; the abusing and killing of God's Prophets the third sin; and the selling of *Jesus Christ* the fourth sin. For the first, They served four hundred years in

*Egypt*; for the second, They wandered forty years in the wilderness; for the third, They were captives seventy years in *Babylon*; and for the fourth, They are held in pitiful captivity even till this day. 8. The last Argument on which only I shall insist, it is the several Apparitions that *Christ* made to others after his Resurrection, some reckon them ten times, others eleven times, and others twelve times, according to the number of his twelve Apostles.

1. He appeared unto *Mary Magdalene* apart. As a woman was the first instrument of death, so was a woman the first Messenger of Life; she brought the first tidings of the Resurrection of *Christ*, which is the surest Argument of man's Salvation.

2. He appeared to all the *Mary's* together, as they returned homewards from the Sepulcher, never any truly sought for *Christ*, but with these women they were sure to find *Christ*.

3 He *appeared to Simon Peter alone*; he was the first among men to whom he appeared, he first went into the Sepulcher, and he first saw him that was raised thence: he was called first, and he confessed *Christ to be the Son of God*, and therefore *Christ* appears first to him; the Angel bade the women to *tell his Disciples and Peter* (that is to say, and *Peter* especially) *that he was risen, and gone before them into Galilee*. Of this speaks *Paul*, *He was first seen of Cephas, and then of the Twelve*.

4. He appeared to the two Disciples journeying towards *Emmaus*; the name of the one was *Cleophas*, and probable it is, the other was *Luke*, who out of his modesty concealed his own name, saith *Theophilact*.

5. He appeared unto the ten Apostles, when the doors were shut. Some controversy there is in this, because the Evangelist saith expressly, that *the eleven Disciples were gathered together—and as they spake, Jesus himself stood in the midst of them*. Now *Judas* was hanged, and *Matthias* was not elected, and *Thomas Didimus* was not with them when *Jesus* came: how then could he appear to eleven Apostles, considering at at this time there were but eleven in all?—Some say it is a certain number put for an uncertain. Others say, that the eleven might be together when the two Disciples came, and when *Jesus* came, *Thomas* might be absent, and gone from amongst them. And if the Text be viewed well, there is no contradiction in this saying, But I must not dwell on controversial points.

6. He appeared to all the Disciples, *and Thomas was with them*; and then he shown them his wounds, to strengthen the weak faith of his wavering servants. *Thomas* would not have believed unless he had seen, and therefore *Christ* shows him the wounds of his body, that he might cure the wounds of *Thomas's* unbelieving soul.

7. He appeared to *Peter, and John, and James, and Nathaniel, and Didimus, and two other Disciples*, when they were a fishing at the sea of *Tiberias*; there he proved the verity of his Deity by that miracle of the fishes, and the verity of his humanity by eating meat with them. *And this was the third time that he shown himself publicly and solemnly unto all, or to the most part of his Disciples*.



8. He appeared unto more than five hundred brethren at once; of this we read not in the Evangelists, but the Apostle Paul records it, *after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.*

9. He appeared unto James the Brother of the Lord: (*i.e.*) the Cozen-german of Christ according to the Flesh; he was called James the just in regard of his upright and innocent life. Jerome in his Book *De viris illustribus* tells us, that afore Christ's death this James made a vow, that he would eat no bread till Christ were risen again from the dead; and now Christ appearing to him, he commanded Bread and Meat to be set on the table; saying to James, *O my brother, now rise and eat, for now I am risen again from the dead.* Of this Apparition Paul makes mention: *After that he was seen of James.*

10. He appeared to the eleven Disciples, on Mount Tabor in Galilee. And this Matthew intimates, when Jesus bade the woman *tell his Brethren that he was risen, and that they should go into Galilee, and there they should see him; and accordingly in that Mountain where Jesus had appointed them, they saw him, and worshipped him.*

11. He appeared to all his Apostles and Disciples upon Mount Olivet by Jerusalem, when in the presence of them all he ascended up into Heaven. This mountain is expressed by Luke, when after Christ's ascension it is said, that *the Disciples returned back to Jerusalem from the mount called Olivet.*

12. He appeared unto Paul travelling unto Damascus. This indeed was after his forty days abode upon the earth. And yet this Paul mentions amongst the rest of his apparitions, *and last of all he was seen of me also, as of one born out of due time.*

My meaning is not to speak of all these Apparitions in order; for of some of them we are neither assured of the order, nor of the time. But of the most considerable, and most edifying we shall treat.

#### **SECT. V. Of Christ's Apparition to Mary Magdalene.**

ON the first day were many Apparitions; But I shall speak only to one, or two, as related by the Evangelist John.

1. Christ appeared unto Mary Magdalene apart; *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulcher, and seeth the stone taken away from the Sepulcher; she came whiles it was yet dark; she departed from home before day, and by that time she came to the Sepulcher the Sun was about to rise; thither come, she finds the stone rolled away, and the body of Jesus gone; upon this she runs to Peter, and John, and tells them, they have taken away the Lord out of the Sepulcher, and we know not where they have laid him.* Then Peter and John ran as fast as they could to see, they looked into the Sepulcher, and not finding the body there, they presently returned. By this time Mary Magdalene was come back, and howsoever the Disciples would not stay, yet she was resolved to abide by it, and to see the issue.

We find this apparition for our further assurance, compassed, and set about with each needful circumstance; here's the time when, the place where, the persons to whom the manner how •e appeared, together with the consequents after his apparition.

1. For the time when he appeared; *Now upon the first day of the week very early in the morning* It was the first day of the week, the next day to their Sabbath; I shall speak more particularly to this in the next apparition; and it was *very early in the morning*; the apparition was early, but *Mary's* seeking Christ was so early that it was *yet dark*; she's going to the grave, when by course of nature she should have been in her bed; she sought him early whom she loved entirely: giving us to learn that we should seek Christ betimes, even *in the days of our youth*; that in these first days of the week, we should rise up early to enquire after Christ; they that will not seek Christ until they have given over seeking other things, may justly fear to miss Christ. *First seek the kingdom of God, and his righteousness, and then (saith Christ) all other things shall be added unto you.*

2. For the place where he appeared, it was in the garden, where Christ was buried; in a garden Adam first sinned, in a garden Christ first appeared; in a garden death first was threatened and deserved, and in a garden life is restored, and conferred upon us; Christ makes choice of a garden both for his grave, and resurrection, and first apparition, to tell us where we might seek him, if we have lost him, *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies*, that is, Jesus Christ is to be sought and found in the particular assemblies of his people; they are the garden of his pleasure, wherein are varieties of all the beds of renewed souls, there he walks, and there he feeds, and there he solaceth himself with those fruits of righteousness, and new obedience, which they are able to bring forth to him. O there let us seek him, and we shall find him.

3. For the Person to whom he appeared; it was *Mary Magdalene*; she that sometimes lived a sinful life, that was no better than a common Curtizan, now is first up to seek her Savior. Let never any despair of mercy, that but hears of the conversion of *Mary Magdalene*. *Dionisius* tells us, that *she that was loose and dissolute in her youth, betook herself in old age to a most solitary life; that she sequestered herself from all worldly pleasures in the mountains of B•lma; full thirty years; in all which time she gave herself to meditation, fasting and prayer*. The texts tells us, *That much was forgiven her, and she loved much*. Her love to Christ appears at this time. *But Mary stood without at the Sepulcher weeping, and as she wept, she stooped down, and looked into the Sepulcher*: this Scripture we may call a *song of loves*, or if you will a *song of degrees*; every word is a step, or degree of love more than other: As—

1. *Mary stood at the Sepulcher*; she stood by the grave of Christ; it signifies her great love to Jesus Christ; many would stand by him while he was alive, but to stand by him dead none would do it; those we love most we will wait on them living, or if they die, we will bring them to the grave, and lay them in the grave, but there we leave them: —only *Mary* chooseth Christ's Tomb for her best home, and his dead corps for her chief comfort, she praiseth the dead more than the living, and having lost that light of the *Sun of righteousness*, she desired to dwell in darkness, in the shadow of death.

2. *But] Mary stood. q. d. others did not, but she did: Peter and John were there even now, and when they could not find Jesus, away they went, but Mary went not, she stood still: their going away commends her staying behind; how many circumstances may we observe in Mary, setting out her love to Christ above them all? to the grave she came before them; from the grave she went to tell them; to the grave she returns with them; and at the grave she stays behind them. Certainly there was in Mary a stronger affection than either in Peter, or John, and this affection fixed her there, that she could, not stir; go who would, she would not go, but stay still. But Mary stood without.*

3. *But Mary stood without at the Sepulcher weeping: This was love indeed; see how every word is a degree of love. But Mary stood there weeping, when Christ stood at Lazarus's grave-side weeping, the Jews said then, Behold how he loved him, and may not we say the very same of Mary, Behold how she loved him, her very love runs down her cheeks, she cannot think of Jesus as lost, but she weeps; she weeps for having lost him whom she loved; at first she mourned for the departing of his soul out of his body, and now she laments the taking his body out of the grave; at first she mourned because she could not keep him alive, yet that sorrow had some solace, in that she hoped to have enjoyed him dead; but when she considers that his life was lost, and not so much as his body could be found, Oh she weeps, and weeps. The last office she could do, was to anoint his body, and to bewail his death; and to that purpose she comes now unto his grave; as sometimes she had washed his feet with her tears, now she would shed them afresh upon his feet, and head, and hands, and heart, and all; but when she saw the grave open; and the body gone, and nothing of Christ now left her to mourn over, she weeps the more, she weeps most bitterly; But Mary stood there weeping.*

4. *And as she wept, she stooped down, and looked into the Sepulcher. She did so weep as she did seek withal; her weeping hindered not her seeking, she sought and sought; to what purpose? that Christ is not in the tomb her own eyes have seen; the Disciples hands have felt, the empty winding sheet doth plainly avouch; Peter and John had looked in before, nay, They went into the Sepulcher, and saw the linen clothes lying, and the napkin that was about his head wrapped by itself; and yet for all this she will be stooping down, and looking in; she would rather condemn her own eyes of error, and both their eyes and hands of deceit; she would rather suspect all testimonies for untrue, than not to look after him whom she had lost, even there where by no diligence he could be found. It is not enough for love to look in once. You know this is the manner of our seeking, when we seek something seriously; where we have sought already, there we will seek again; we are apt to think we sought not well, but if we seek again we might find it were we sought: And thus Mary sought, and when she could think of no other place so likely to find Christ in as this, she sought again in this, she will not believe her own senses, she would rather think that she looked not well before, than she will leave off looking. When things that are dearly affected are gone and lost, loves nature is never to be weary of searching, even the oftenest searched corners; they must still be an haunt for hope. O love thinks it hath never looked enough! in the first verse she looked, And saw the stone taken away from the Sepulcher; and now again she stooped down, and looked into the Sepulcher.*

4. For the manner how he appeared; it was first by his Angels, and secondly by himself.

1. There was an apparition of Angels, she seeth *two Angels in white, sitting, the one at the head, and the other at the feet where the body of Jesus had lain*. I will not stay here, only for the opening of the words I shall answer these questions; As 1. What means the apparition of Angels? I answer, it is not only a preparation to Christ's apparition. *Mary's* loss must be restored by degrees; though she saw not Christ at first; yet she saw his Angels; it often pleaseth Christ in the desertions of his people, to come to them by degrees, and not at once, he comes first by his Angels; so it was at his birth, and so it is at his resurrection.—But, 2. What do Angels in a Sepulcher? it is a place fitter for worms than Angels: we never read of Angels being in a grave before this time; they are blessed creatures, and is the grave a fit place for them? O yes! since Christ lay in the grave, that very place is a blessed place; *Blessed are the dead, which die in the Lord from henceforth. Precious in the sight of the Lord is the death of his Saints*. But, 3. Why are the Angels in white? *Solomon* answers, that white is the color of joy. *Let thy garments be always white, and let thy head lack no ointment*. When Christ was transfigured, his *Rayment was all white, no Fuller in the earth could come near it*; and the Saints in Heaven are said to *walk in white Robes*. And here the Angels are *in white*, to signify the joy they had in Christ's resurrection from the dead. —But, 4. Why are they one at the head, and the other at the feet where the body of Jesus had lain? Some answer, that as *Mary Magdalene* had anointed his head and feet, so at those two places the two Angels sit; as it were to acknowledge so much for her sake. Others think it speaks comfort to everyone of us; if we are but in Christ, we shall go to our graves in white, and lie between two Angels, who are said to guard our Bodies even dead, and to present them alive again at the day of the resurrection.

But in this apparition we see further, a question, and answer; 1. The Angels question *Mary, Woman why weepest thou?* May I paraphrase upon these words? it is as if they had said, *O Mary!* what cause is there for these tears? where Angels rejoice, it agrees not that a woman should weep; thou couldst before with a manly courage arm thy feet to run among swords when thou camest to the grave, and art thou now so much a woman that thou canst not command thine eyes to forbear tears? *O woman, why weepest thou?* If thy Christ were here in his grave, under this Tomb-stone, we might think thy sorrow for the dead enforced thy tears, but now that thou findest it a place of the living, why dost thou stand here weeping dead? for if thy tears be tears of love, as thy love is acknowledged, so let these tears be suppressed; if thy tears be tears of anger, they should not here have been shed, where all anger was buried; if thy tears be tears of sorrow and duties to the dead, they are bestowed in vain where the dead is now revived; and therefore, *O woman, why weepest thou?* would our eyes be dry, if such eye-streams were behooveful for us? did not Angels always in their visible resemblances represent their Lord's invisible pleasure; shadowing their shapes in the drifts of his intentions? As for instance, when God was incensed they brandished swords; when he was appeased, they sheathed them in scabbards; when he would defend, they resembled Soldiers; when he would terrify, they took terrible forms; and when he would comfort, they carried mirth in their eyes, sweetness in their countenance, mildness in their words, savor, and grace, and comeliness in their presence: why then dost thou weep, seeing us to rejoice? dost thou imagine us to degenerate from our nature, or to forget any duty, whose state is neither subject to change, nor capable of the least offense? art thou more fervent in thy love, or

more privy to the counsel of our eternal God, than we that are daily attendants at his Throne of glory? *O woman, why weepest thou?* Thus for Paraphrase.

2. For her answer; *She saith unto them, because they have taken away my Lord, and I know not where they have laid him:* Here was the cause of *Mary's* tears; 1. *They have taken away my Lord.* 2. *I know not where they have laid him,* q. d. He is gone without all hope of recovery: for *they,* but I know not who, *have taken him away,* but I know not whither; and *they have laid him,* but I know not where; there *to do him,* but I know not what. O what a lamentable case is this! she knows not whither to go to find any comfort; her Lord is gone, his life is gone, his soul is gone, his body is gone, yea gone, and carried she knows not whither; and do they ask her, *Woman, why weepest thou?* why, here's the cause, *They have taken away my Lord,* (i.e.) the dead body of my Lord, *and I know not where they have laid him.* Where a little of Christ is left, and that is lost, it is a lamentable loss. *Mary* had sometimes a possession of whole Christ, she had his presence, she heard his words; she saw his divinity in his miracles, and in casting seven devils out of her own Body; but now she had lost all Christ, his presence lost, his preaching lost, his divinity lost, his humanity lost, his soul lost, and last of all his body lost. O what lamentable loss was this! *Mary* would now haven been glad of a little of Christ; O ye Angels, fill but her arms with the dead body of her Jesus, and she will weep no more; one beam of that Sun of righteousness would scatter all the clouds of *Mary's* grief.

But doth Christ ever leave his totally?

I answer, not indeed, but only in apprehension. In desertions a Christian may to his own apprehension find nothing of Christ; and this was the Case of *Mary Magdalene:* or if Christ desert a soul indeed, and truth (for desertions are sometimes in appearance, and sometimes real) yet never doth he forsake his own both really and totally: *The Lord will not wholly forsake his people, for his great Name sake;* the acts of his love may be withdrawn, but his love is still the same, it is an *everlasting love;* those acts which are for well-being may be withdrawn, but his acts of love that are for being, shall never be removed. *No such good things will God withhold from them that walk uprightly.* Or Christ may go away for a season, but not forever; *For a moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath have I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer;* It was Christ's promise to his Disciples, *I will not leave you comfortless, or as Orphans, but I will come again.* Though his compassions may be restrained, yet they cannot be extinguished; as the Sun sets to rise again, and as the tender Mother lays down her Child to take it up again, so deals Christ with his, only for the present it is a sad thing; O it is a lamentable thing to lose all Christ; though but in our own apprehensions. To hear *Mary's* pitiful complaints, *They have taken away my Lord, and I know not where they have laid my Lord,* it would make a flint to weep; methinks I hear her cries, *O my Lord, What's become of Thee? Time was that my Soul was an enclosed Garden, and the chiefest of Ten Thousands did walk in the shadow of the Trees; but now the Fence is down, my Love is gone, and Sharon is become a desert: Time was that I sate at the Feet of my Lord, and I received daily Oracles from his Mouth, but now he hides himself, and will not come at me; I pray, and he hears not, I hearken after him, but he speaks not, I call, but he answers not. O my Lord, if I had never known thee, I could have lived without thee, but this*

is my misery, not so much that I am without thee, as that I have lost thee, many are well without thee, because they never enjoyed thee; the children of beggars count it not their misery that they are not Princes, but oh the grief when the children of Princes shall be turned to beggars! O my Lord, once I had thee, but now I have lost thee; yea, I have lost thee every jot, and piece, and parcel of thee; O ye Apostles, Where is the dead body of my Lord? O Sir Angel, tell me if you saw his torn, his macerated, crucified body? O grave! O death! show me, is there anything of Christ's body (though but a few dead ashes) in your keeping? no, no, all is gone; I can hear nothing of what I would hear; death is silent, the grave is empty, the Angels say nothing to the purpose, the Apostles are fled, and they, (I know not who) have taken away my Lord, and I know not where they have laid him.

2. After this, Christ himself appears; but first as unknown, and then as known; 1. As unknown, She turned herself back, and saw Jesus standing, and knew not that it was Jesus: Jesus saith unto her, Woman, Why weapest thou? whom seekest thou? she supposing him to be the Gardener, &c. In this Apparition of Christ unknown, I shall only take notice of Christ's question, an•Mary's inquisition; his question is in these words, Woman, Why weapest thou? whom seekest thou? 1. Why weapest thou? This very question the Angels asked her before, and now Christ asks it again; sure there is something in it, and the rather we may think so, because it is the first opening of his Mouth, the first words that ever came from him, after his rising again. Some say that Mary Magdalene represents the state of all mankind before this day, viz. One weeping over the grave of another, as if there were no hope: and now at his resurrection Christ comes in with weep not; Woman, Why weapest thou? q. d. there is no cause of weeping now, Lo I am risen from the dead, and am become the first-fruits of them that sleep.

And yet we may wonder at the question, Why should Christ demand of Mary, why she wept? but a while since, she saw him hanging on a tree, with his head full of thorns, his eyes full of tears, his ears full of blasphemies, his mouth full of gall, his whole person mangled and disfigured, and doth he ask her, Woman, Why weapest thou? scarce three days since, she beheld his arms, and legs racked with violent pulls, his hands and feet bored with nails, his side and bowels pierced with a spear, his whole body torn with stripes, and gored in blood: and doth he ask her, Woman, Why weapest thou? she saw him on the cross yielding up his soul; and now she was about to anoint his body, which was the only hope she had alive; but his body is removed, and that hope is dead, and she is left hopeless of all visible help, and yet doth he ask her, Woman, Why weapest thou? O yes! though it may be strange, yet it is not a question without cause, she weeps for him dead, who was risen again from the dead; she was sorry he was not in his grave; and for this very cause she should have been rather glad; she mourns for not knowing where he lay, when as indeed, and in truth, he lay not anywhere; he is alive, and present, and now talks with her, and resolves to comfort her; and therefore, Woman, Why weapest thou?

2. Whom seekest thou? she seeks Christ, and Christ asks her, Woman, Whom seekest thou? We may wonder at this also; if she seek Christ, Why doth she not know him? or if she know Christ, Why doth she seek him still? O Mary! Is it possible thou hast forgotten Jesus? there is no part in thee but is busy about him, thy eye weeps, thy heart throbs, thy tongue complains, thy body faints, thy soul languisheth, and notwithstanding all this, Hast thou

now forgotten him? What, are thy sharp eyes so weak sighted, that they are dazzled with the Sun, and blinded with the Light? O yes! a shower of tears comes betwixt her and him, and she cannot see him, or it may be, *Her eyes were holden that she should not know him*; or it may be he appeared 〈 in non-Latin alphabet 〉 *in some other shape*, such as resemble the Gardener; whom she took him for; howsoever it was, *She saw Jesus standing, but knew not that it was Jesus, and therefore saith Jesus to her, Woman, Why weepest thou? whom seekest thou?* There is a double presence of Christ, felt, and not felt; the presence felt, is when Christ is graciously pleased to let us know so much, and this is an heaven upon earth. The presence not felt, is that secret presence, when Christ seems to draw us one way, and to drive another way. So he dealt with the Woman of *Canaan*, he seemed to drive her away, but at the same time he wrought in her by his Spirit an increase of faith, and by that means drew her to himself. Thus may a soul suppose Christ lost, and seek and weep, and weep and seek, and yet Christ is present.

2. For *Mary's* enquiry, *She supposing him to be the Gardener, said unto him, Sir, If thou hast born him hence, tell me where thou hast laid him, and I will take him away.*

In the words we may observe, first her mistake; 2. Her speech upon her mistake.

1. Her mistake, *She supposing him to be the Gardener*; O *Mary!* hath Christ lived so long, and labored so much, and shed so many showers of blood, to come to no higher preferment than a Gardener? this was a very strange mistake; and yet in some sense, and a good sense too, Christ might be said to be a Gardener; As 1. It is he that gardens all our souls, that plants in them the seeds of righteousness; that waters them with the dew of grace, and makes them fruitful to eternal life. 2. It is he that raised to life his own dead body, and will turn all our graves into a garden-Plot, *Thy dead men shall live together, with my dead body shall they arise, awake and sing ye that dwell in dust, for the dew is as the dew of herbs, and the earth shall cast out the dead.* Besides, there is a mystery in her mistake; As *Adam* in the state of grace and innocence was placed in a garden; and the first office allotted to him, was to be a Gardener; so *Jesus Christ* appeared first in a garden, and presents himself in a Gardiners likeness. And as that first Gardener was the Parent of sin, the ruin of mankind, and the Author of death; so is this Gardener the ransom for our sins, the raiser of our ruins, and the restorer of our life. In some sense then, and in a Mystery *Christ* was a Gardener: but *Mary's* mistake was in supposing him the Gardener of that only place; and not the Gardener of our souls. *Souls in desertion are full of mistakes, though in their mistakes are sometimes many mysteries.*

2. Her speech upon her mistake; *If thou hast born him hence, &c.* we may observe,—

1. That her words to *Christ* are not much unlike the answer she gave the Angels; only she seems to speak more harsh to *Christ*, than she did to the Angels; to them she complains of others; *They have taken away my Lord*; but to *Christ* she speaks as if she would charge him with the fact, as if he looked like one that had been a breaker up of graves, a carrier away of Corpses out of their place of rest; *Sir, if thou hast born him hence.* But pardon love, as it fears where it needs not, so it suspects very often where it hath no cause; *When love is at a loss; he, or any that comes but in our way, hath done it, hath taken him away.*

2. That something she spoke now to Christ which she had not mentioned to the Angels. She said not unto them, *tell me where he is*, but reserved that question for himself to answer, *Come, tell me where thou hast laid him, q. d.* thou art privy to the place, and with the action of removing Christ my Lord; Oh how she errs, and yet how she hits the truth! Jesus must tell her what he had done with himself, sure it was fittest for his own speech to utter, what was only possible for his own power to do.

3. That the conclusion of her speech was a mere vant or flourish, *And I will take him away*. Alas poor woman, she was not able to lift him up, there are more than one or two allowed to the carrying of a corps; and as for his it had more than an hundred pound weight of myrrh and other odors upon it; sure she had forgotten that women are weak, and that she herself was but a woman; how was it possible that she should *take him away*? she could not do it; well, but she would do it though; *there is no essay too hard for love*; she exempts no place, she esteems no person, she speaks without fear, she promises without condition, she makes no exception, as if nothing were impossible that love suggesteth; the darkness could not fright her from setting out before day, the watch could not fear her from coming to the Tomb where Christ was laid; she resolved to break open the seals, and to remove the stone, far above her strength; and now her love being more incensed with the fresh wound of her loss, she speaks resolutely, *I will take him away*, never considering whether she could or no, love is not ruled with reason, but with love; it neither regards what can be, nor what should be; but only what itself desireth to do.

4. That through all this speech she omits the principal verb, she enquires for Jesus, but she never names him whom she enquires after. She could say to the Angels, *they have taken away my Lord*; but now she talks of one under the term of him *if thou hast born him hence, tell me where thou hast laid him, and I will take him away: him, him, him*; but she never names *him*, or tells who he is; this is *solaecismus amoris*, an irregular speech, but loves one dialect; *q.d.* who knows not *him*? why, all the world is bound to take notice of *him*; he is worthy to be the owner of all thoughts; & no thought in my conceit, can be well bestowed upon any other than *him*. And therefore Sir Gardener, whosoever thou art, *if thou hast born him hence*, thou knowest who I mean, thou canst not be ignorant of whom I love; there is not such another among the sons of men; as the psalmist, *he is the fairest among the Children of men*; or as the Spouse, *he is the chiefest of ten thousands*; and therefore tell me some news of *him*; of none but *him*: of *him*, and only of *him*: O tell me where thou hast laid *him*, and I will take *him* away. A soul sick of love, thinks all the world knows her beloved, and is therefore bound to tell her where he is; the daughters of Jerusalem were very ignorant of Christ, Can. 5.9. and yet *I charge you, O daughters of Jerusalem* (said the Spouse) *if ye find my beloved, that ye tell him I am sick of love*.

2. Christ appears as unknown: *Jesus saith unto her, Mary; she turned herself, and saith unto him, Rabboni, which is to say, Master. Sorrow may endure for a night, but joy comes in the morning*; she that hitherto had sought without finding, and wept without comfort, and called without answer, even to her Christ now appears; and at his apparition these passages are betwixt them, first he speaks unto her, *Mary*; and then she replies unto, him, *Rabboni*, which is to say *Master*.



1. He speaks unto her, *Mary!* it was but a word, but O what life? what Spirit? what quickening and reviving was in the word? the voice of Christ is powerful; *if the Spirit of Christ come alone with the Word, it will rouse hearts, raise spirits, work wonders.* Ah poor *Mary*, what a case was she in before Christ speak unto her? she ran up and down the Garden, with *O my Lord, where have they laid my Lord?* but no sooner Christ comes, and speaks to her by his Spirit, and with power, but her mind is enlightened, her heart is quickened, and her soul is revived. Observe here the difference betwixt the Word of the Lord, and the Lord speaking that word with power and Spirit; we find sometimes the hearts of Saints are quickened, fed, cherished, healed, comforted in the use of the means; and sometimes again they are dead, senseless, heavy, and hardened; nay, which is more, the very same truth which they hear at one time, it may be affects them, and at another time it doth not; the reason is, they hear but the Word of the Lord at one time, and they hear the Lord himself speaking that word at another time; *Mary* heard the Word of the Lord by an Angel, *woman, why weepest thou?* but her tears dropped still; she heard again the word of the Lord by Christ himself, *woman, why weepest thou?* and yet she weeps, and will not be comforted; but now Christ speaks, and he speaks with power, *Mary!* and at this word her tears are dried up, no more tears now, unless they be tears for joy; and yet again, observe the way how you may know and discern the effectual voice of Jesus Christ; if it be effectual, it usually singles a man out; yea, though it be generally spoken by a Minister, yet the voice of Christ will speak particularly to the very heart of a man, with a marvelous kind of Majesty and Glory, stamped upon it, and shining in it, take an humble, broken, drooping Spirit, he hears of the free offer of grace and mercy in Jesus Christ, but he refuseth the offers; he hears of the precious promises of God in Christ, but he casts by all promises, as things that are generally spoken and applied by man; but when the Lord comes in, he speaks particularly to his very heart, he meets with all his objections, that he thinks, *this is the Lord, and this is to me.* Thus *Mary* before heard the voice of an Angel, and the voice of Christ, *woman, why weepest thou?* it was a general voice, no better title was then afforded, but *woman*; thou weepest like a woman; *O woman*, and too much a *woman, why weepest thou?* but now Christ comes nearer, and he singles her out by her very name, *Mary!* Oh this voice came home, he shown now that he was no stranger to her, he knew her by name: as sometimes God spake to *Moses*, *thou hast found Grace in my sight, I know thee by name*; so Christ speaks to *Mary*, *thou hast found grace in my sight, I know thee by name.* Why how should this voice be ineffectual? Oh now it works! now she knows Christ; which before she did not; and indeed this is the right way to know Christ, to be first known of Christ. *But now* (saith the Apostle) *after that ye have known God* (and then he corrects himself *rather are known of God*; for till he know us, we shall never know him aright. Now her dead spirits are raised, which before were benumbed; and no marvel that with a word he revive her spirits, who with a word made the World, and even in this very word shown an omnipotent power. *The Gardener had one his part (saith one) to making her all given on a sudden.* But even now her body seemed the hearse of her dead heart, and her heart the coffin of her dead soul; and see how quickly all is turned out and in: a new world now; Christ's resurrection is *Mary Magdalens* resurrection too; on a sudden she revives, raised (as it were) from a dead and drooping, to a lively and cheerful state.

•She laid u•to him, *Rabboni*, which is to say, *Master*. As she was ravished with his voice, so impatient of delay she takes his talk out of his mouth, and to his first and only word, she answered but one other, *Rabboni*, which is to say, *Master*. A wonder that in this verse but two words should pass betwixt them two; but some give this reason, that *a sudden joy rousing all her passions, she could neither proceed in her own, nor give him leave to go forward in his speech*. Love would have spoken, but fear enfor•ed sil•ce; hope framed words, but doubt melts them in the passage; her inward concei•s served them to come out, but then her voice trembled, her tongue faltered, her breath •iled; why such is the estate of them that are sick with a surfeit of sudden joy• her joy was so sudden, that not a word more could be spoken, but *Rabboni*, which is to say, *Master*. Sudden joys are not without some doubts or tremblings; when *Jacob* heard that his son *Joseph* was alive, *his heart fainted*, he was even astonished at so good a news; when God restored the Jews out of captivity, they could think of it no otherwise then as *a dream*; when *Peter* was by an Angel delivered out of prison, he took it only for a *vision* or apparition, and not for truth; when Christ manifested his resurrection to his Disciples, it is said, that *for very joy, they believed not*; their fears (as it were) kept back, and questioned the truth of their joys. As in the Sea when a storm is over, there remains still an inward working and volution; even so in the mind of man, when its fears are blown over and there is a calm upon it, there is still a *motus trepidationis*, a motion of trembling, or a kind of solicitous jealousy o what it enjoys. And this might be *Mary Magdalens* case; though she suddenly answered Christ, upon the first notice of his voice, yet because the novelty was so strange, his Person so changed, his presence so unexpected, and so many miracles were laid at once before her amazed eyes, she found (as it were) a sedition in her thoughts; her hope presumed best but her fear suspected it to be too good to be true; and while these enterchange objections and answers, she views him better; but for the present cannot speak a word more save this *Rabboni*, which is to say, *Master*.

5. For the consequents after this apparition, Jesus saith unto her, *touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and to your Father; and to my God and your God*.

In these words we may observe, a prohibition and a command; the prohibition, *touch me not*; the command, *but go to my brethren, and say unto them, &c*.

1. *Touch me not*. It seems *Mary* was now fallen at his sacred feet, she was now ready to kiss with her lips his sometimes grievous, but now most glorious wounds. *Such is the nature of love, that it covets not only to be united, but if it were possible, to be transformed out of itself, into the thing it loveth*. *Mary* is not satisfied to see her Lord, nor is she satisfied to hear her Lord, but she must touch him, embrace his feet, and kiss them with a thousand kisses; Oh how she hangs, and clings about his feet! or at least, how she offers to make towards him, and to fall upon him!—but on a sudden he checks her forwardness, *touch me not*.

What a mystery is this! *Mary* a sinner touched him, and she being now a Saint, may she not do so much? she was once admitted to anoint •is head, and is she now unworthy to touch his feet? what meant Christ to debar her of so desired a duty? she had the fi•st sight of Christ and heard the first words of Christ after his resurrection, and must she not have the

privilege of his first embracing? there is something of wonder in these words; and it puts many to a stand; and many an interpretation is given to take off the wonder; I shall tell you of some of them, though for my part I shall cleave only to the last.

1. Some think that *Mary* not only essayed to kiss his feet, but to desire the fulfilling of the promise of the Spirit of Christ; this promise Christ made to his Disciples at his last supper, *I will send you the Comforter*; and she expected it to be now performed after his resurrection: to which Christ answered, that he would not then give the Spirit unto her, for that as yet he was not ascended into heaven; whence the Spirit should come, *q. d.* forbear *Mary*; if this be the meaning of thy complement, hands off, O touch me not; *for I am not yet ascended to my Father.*

2. Others think that *Mary* was forbidden to touch, because of her unbelief: she had not the least thought till just now that Christ was risen, or that he should ascend; and therefore she deserved not the least favor at his hands. *q. d.* Touch me not, *for in thy faith I am not risen, nor shall I ascend unto my Father; thou complainest of men, they have taken away my Lord, thou seekest for the living among the dead, and therefore thou art unworthy of a touch, or any approach: O touch me not.*

3. Others think that Christ forbade *Mary's* touch, because she looked upon it as the most manifest confirmation of her faith touching Christ's resurrection. There was a more sure and certain evidence of this thing than touching or feeling, and the discovery of that was to be after his ascension when the holy Ghost should be given, *q. d.* touch me not, *for I would not have my resurrection chiefly approved by the judgment of sense, rather expect a while, till I ascend to my Father in heaven, for then I will send the holy ghost, and he shall declare the truth and certainty of my resurrection far surer and better.*

4. Others think that this touch was forbidden, that Christ might show his approbation of chastity, and sanctity, and inward purity; *Mary* was now alone with Christ, and that he might give an example of most pure chastity, he forbids her touch, which afterwards in presence of others he admits her, and other women too; for so it is said, *that they came and held him by the feet, and worshipped him.* And to this exposition the reason affixed doth well agree, *for I am not yet ascended to my Father, q. d.* for an example of holy chastity, touch me not now, but hereafter in heaven I will give thee leave; when men and women shall be as the holy Angels, and shall neither marry, nor be given in marriage, then mayest thou touch; there will be no need of the like example then as now; *then I will not forbid thee; but till then, especially if thou art alone, Oh touch me not!*

5. Others think that *Mary* too much doated upon that present condition of Jesus Christ; she looked upon it as the highest pitch of Christ's exaltation; she desired no more happiness than to enjoy him in that same condition wherein now she saw him, and thereupon said Christ, *touch me not, for I am not yet ascended; q. d.* O *Mary* fix not thy thoughts so much upon my present condition, in as much as this is not the highest pitch of my exaltation; I am not as yet attained to that, nor shall I attain to it until I ascend; the degrees of my exaltation are first my resurrection. 2. My ascension. 3. My session at God's right hand; but that is not yet.

6. Others think that *Mary* carried it with too much familiarity towards Christ; she looked upon Christ as she did formerly, she had not that reverence or respect of Christ as she ought to have had; she differenced not the mortal state of Christ from his new glorified state after this resurrection, whereas with him the case was quite altered; he is risen in a far otherwise condition than he was, for now his corruptible hath put on incorruption, and his mortal hath put on immortality, he died in weakness and dishonor, but he is risen again in power and glory; and as in another state, so to another end, he was not now to stay upon earth, or to converse here any longer, but to ascend up into heaven, *q. d.* though I be not yet ascended to my Father, yet I shall shortly ascend; and therefore measure not thy demeanor towards me by the place where I am, but by that which was due to me; and when thou wilt rather with reverence fall down a far off, than with such familiarity seem to touch me; Thus *touch me not.*

7. Others think this prohibition was only for that time, and that because he had greater business for her in hand, Christ was not willing now to spend time in complements, but to dispatch her away upon that errand, *Go to my brethren, &c.* And the reason following suits with this comment, *for I am not yet ascended to my Father, q. d.* thou needest not so hastily to touch me now, *for I am not yet ascended;* though I be going, yet I am not gone, another time will be allowed, and thou mayst do it at better leisure, only forbear now; and the first thing thou dost, *go to my brethren;* it will do them more good to hear of my rising, than it will do thee good to stand here touching, and holding, and embracing; and therefore in this respect, now *touch me not.*

8. Others think, that Christ in these words meant to wean her from all sensual touching, and to teach her a new and Spiritual touch by the hand of faith; and to this sense the reason agrees well, *for I am not yet ascended,* or, I shall quickly ascend unto my Father; till Christ were ascended she might be touching with a sensual touch, but that would neither continue nor do her any good; but if she would learn the Spiritual touch, no ascending could hinder that; one that is in heaven might be touched so: and hence it is, that if now we will but send up our faith, we may touch Christ to this day, and there will virtue come out of him. It was Christ's care to wean *Mary* from the comfort of his external presence, and to teach her how to embrace him by a true and lively faith: he was not long to be seen in his visible shape, being shortly to ascend unto his Father; and therefore the main business was to learn that touch, that would both continue and do her good to her souls health. And I believe for this very cause, Christ would not stay long with any of his Disciples at any time; he only appeared to manifest himself, and to prove his resurrection, and then to wean them from all sensual and carnal touching; he would quickly have been gone. Observe, that *a Spiritual touch of Christ by faith, is that which Christ prefers before all touches:* it is the Apostles saying, *henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more* The words have a double interpretation; As, 1. *Henceforth know we him no more;* if we had any earthly carnal thoughts of Christ like unto the rest of the Jews, that he, as the King of *Israel*, should begin an earthly Temporal Kingdom, and that we should enjoy all manner of earthly carnal privileges; as honor, riches, power, yet now we know him no more, we have put off all such carnal imaginations of his Kingdom. Or, 2. *Henceforth know we him no*

more; we stand no longer affected towards Christ after any merely human, civil, or natural manner of affections, such as those bear to him, who conversed with him before his resurrection, but altogether in a divine and Spiritual manner, agreeable to the state of glory, whereunto he is exalted. Some vilified the Ministry of *Paul*, below that of the rest of the Apostles, because he had not been conversant with Christ in the flesh; to which *Paul* answers, away with this fleshly knowledge, *henceforth know we no man after the flesh*; our way to deal with Christ is in a Spiritual manner, yea the blessing is upon this manner, and not on that; *blessed are they that have not seen, and yet have believed*. It is said of *Mary* his mother, that she had a double conception of Jesus Christ, one in the womb of her body, another in the womb of her soul; the first indeed was more miraculous, the second more beneficial; that was a privilege singular to herself, but this was her happiness common to all the chosen; it is the work of the inward man that God accepts; a Spiritual touch of Christ by faith is that which Christ prefers before all touches.

2. *But go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God, and your God*, this was the command of Christ; instead of touching him, she must go with a message to his Apostles, and this was more beneficial both to her and them. The first preacher of this resurrection (besides the Angels) was *Mary Magdalene*; she that before had seven devils cast out of her, had now the holy Spirit within her; she that was but a woman, is now by Christ made an Apostle; *Apostolorum Apostola*, the Apostles, for to them she was sent, and the message she was to deliver, it was *Christ's rising and ascending*; and what were they but the Gospel, yea the very Gospel of the Gospel? this was the first Sermon that ever was made by any mortals of Christ's resurrection; and this her fact had some reference unto *Eve's* fault; a woman was the first messenger of this our joy, because a woman was the first Minister of that our sorrow.

But what means he to speak of the ascension, when as yet we are but upon the resurrection? I suppose this was to prevent their mistake, who might have thought, if Christ be risen, why then we shall have his company again as heretofore; no saith Christ, I am not risen to make any abode with you, or to converse with you on earth as formerly; my rising is in reference to my ascending, look how the stars no sooner rise, but they are immediately in their ascendent: so Christ no sooner risen, but he is presently upon his ascending up.

But whither will he ascend? *to his Father, and our Father; to his God, and our God*. Every word is a step, or round of *Jacob's* ladder; by which we may ascend up into heaven: As, 1. *Father* is a name of much good will: there is in it bowels of compassion. Oh what tenderness is in a Father? and yet many a Father wants good means to express his good will unto his Child; now therefore God is added, that he may not be thought to be defective in that way; Oh Blessed message! this is the voice of a Father to his Son: *all that I have is thine*. Now if this Father be also God, and if all that is God's to be also ours, what can we desire more than all that God hath; or all that ever God was worth? Oh but here's the question, whether his Father and God be also ours? that he is Christ's Father, and Christ's God, is without all question; but that his Father should be our Father, and that his God should be our God, this were a Gospel indeed; O then what a Gospel is this, *Go to my brethren, and say unto them, that*

our relations and interests are all but one; the same Father that is mine is theirs, and the same God that is mine is theirs; his relations are made ours, and our relations are made his interchangeably. No wonder if *Luther* tells us that the best divinity lay in pronouns; for as there is no comfort in heaven without God, and no comfort in God without a Father, so neither is there comfort in Father, Heaven, or God, without ours, to give us a property in them all. O the blessed news that Christ tells *Mary*, and that *Mary* tells us, *I ascend to my Father, and your Father, to my God, and your God*. Oh what dull hearts have we that are not more affected with this blessed news? no sooner was Christ risen from the dead, but he takes care in all haste to appear to *Mary*; and no sooner he appears to her, but he sends her away in all haste to others; *go to my brethren, and tell it them*: he would both have *Mary* and the rest of his Apostles to hear of his loving kindness betimes in the morning; why alas! they had for some days been amazed with sorrow and fear, but now he provides for their joy; and no sooner they heard the news, but *the joy according to the joy in harvest, and as men rejoice when they divide they spoil* Christ's resurrection was a cause of unspeakable joy to them, how is it that we hear the same *glad tidings*, and yet we are no more affected with them? come Christians, since the occasion extends to us, and is of equal concernment to us, let us tune our hearts to this key; that as upon Christ's absence, we may *Weep with them that weep*; so upon his return, we may spring out in joy, *and rejoice with them that rejoice*. So much of the first Apparition.

#### **SECT. VI. Of Christ's Apparition to his ten Disciples.**

ON this day some reckon five apparitions; but of them five, as we have seen the first, so I shall now only take notice of the last. *Then the same day at evening, being the first day of the week, when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you; and when he had so said, he shown unto them his hands and his feet*. In these words we have the apparition of Christ, with all its circumstances.

As, 1. When he appeared. 2. Where he appeared. 3. To whom he appeared. 4. How he appeared. So necessary was it to confirm this point, that not a needful circumstance must be wanting. And first is laid down the time; *then the same day at evening, being the first day of the week*.

How exact is the Evangelist in this circumstance of time? it was *the same day*, the same day at evening; and yet lest the day might be mistaken, it was *the same day at evening, being the first day of the week*. 1. It was *the same day (i.e.)* the very day of rising; he could not endure to keep them in long suspense; the Sun must not down, before the Sun of Righteousness would appear. *The same day* that he appeared to *Peter*, to the two Disciples going to *Emmaus*, to the woman coming to the sepulcher, and to *Mary Magdalene*, as we have heard; the very same day he appears to the ten. Oh what a blessed day was this? it was the day of his resurrection, and the day of these several apparitions.

2. It was the same day *at evening*. Both at morn, noon, and evening Christ shown himself alive by many infallible proofs. Early in the morning he appeared to *Mary*, and presently after to the three *Mary's*, who touched his feet, and worshiped him. About noon he appeared to *Simon*

*Peter*; in the afternoon he travelled with two of his Disciples almost eight miles, to the Castle of *Emmaus*; and in the evening of the same day he returned invisible from *Emmans* to *Jerusalem*. At all times of the day Christ is prepared, and preparing grace for his people.

3. It was the same day at evening, *being the first day of the week*. 〈 in non-Latin alphabet 〉 , that is, in one of the Sabbaths; but the Greek words are an Hebraism, and the Hebrews use often by *one* to signify *the first*, as in *Gen. 1.5. the evening and the morning were one day (i.e.) the first day*. And whereas the Greeks found *one of the Sabbaths*, 〈 in non-Latin alphabet 〉 , must be understood either properly, for *Sabbaths*; or else figuratively signifying *the whole week*; and this acception was usually with the Jews; so the Evangelist brings in the Pharisee speaking, 〈 in non-Latin alphabet 〉 , *I fast twice in the Sabbath (i.e.) in the week*; for it is impossible to fast twice in one day; and hence the translatour renders it thus, *primo die h•bdomadis, on the first day of the week*. In which is a discovery of his mercy; Christ took no long day to show himself to his Apostles, nay he took no day at all, but *the very first day*. When *Joseph* shown himself unto his brethren, he would not do it at first, and yet he dealt kindly, and very kindly with them; O but Christ's kindness is far above *Joseph's*; for on the first day of the week, the very same day that he arose from the dead he appears unto them. Thus for the time.

2. For the place, it is laid down in this passage, *where the Disciples were assembled*. Now if we would know where that was, the Evangelist *Luke* speaks expressly, it was in *Jerusalem*; but in what house of *Jerusalem* it is unknown; only some conjecture that it was in the house of some Disciple, wherein was an upper room. This upper room, according to the manner of their buildings at that time, was the most large and capacious of any other, and the most retired and free from disturbance, and next to heaven, as having no room above it. *Mede* tells us expressly, this was the same room wherein Christ celebrated the passover, and instituted the Lord's supper, and whereon the day of his resurrection he came, and stood in the midst of his Disciples, the doors being shut; and where eight days after, *the Disciples being within*, he appeared again to satisfy the incredulity of *Thomas*; and where the Apostles met after Christ was ascended. *Then returned they unto Jerusalem from the Mount called Olivet, —and when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and the rest*. If this be true, it should seem that this 〈 in non-Latin alphabet 〉 this upper room first consecrated by Christ at his institution, and celebration of the Lord's supper, was thenceforth devoted to be a place of prayer, and holy assemblies; and for certain the place of this 〈 in non-Latin alphabet 〉 was afterwards enclosed with a goodly Church, known by the name of the *Church of Zion*; to which *Jerome* made bold to apply that of the Psalm, *The Lord loveth the gates of Zion, more than all the dwellings of Jacob*.

Now of this upper room *the doors* are said to be *shut*, and the reason, by way of adjunct, is *for fear of the Jews*; they were shut up as men environed and beleaguered with enemies; and here a question is raised, whether *Christ* could enter, *the doors being shut*? the text is plain, that he came in suddenly, and because of his sudden presence (the doors being shut) *they were terrified, and affrighted, and supposed that they had seen a spirit*. The ancients speaking of it, tell us, that *he entered while the doors were shut, and yet he was no phantasme, but he had a true body*

*consisting of flesh and bones.* Now, how such a body consisting of crass parts should enter into the room, and no place at all open, is a great question; but 'tis generally answered, *that it was by miracle.* As by miracle he walked on the sea, *Mat. 10.25.* and as by miracle he vanished out of their sight, *Luke. 24.31.* so by miracle he came in, *the doors being shut.* I know it is against the nature of a body, that one should pass through another, both bodies remaining entire; and it is an axiom in Philosophy, *that penetration of bodies is merely impossible;* yet for my part, I shall not dispute the power of the Almighty; this answer is enough for me to all the objections either of Papist or Lutherans, that the *creature might yield to the Creator, and the Creator needed not to pass through the Creature;* Christ came in when the doors were shut, either causing the doors to give place, the Disciples not knowing how; or else altering the very substance of the doors, that his body might pass through them without destruction, I know not but he that thickened the waters to carry his body, might also attenuate the doors to make way for his Body.

3. For the persons to whom he appeared, they were his Disciples; they that were shut up in a conclave, not daring to step out of doors for fear of the Jews, to them now Christ appeared. It is Christ's usual course to appear to them who are full of fears, and griefs, and most in dangers; *when thou passest through the waters I will be with thee, and through the Rivers they shall not overflow thee; yea though I walk through the valley of the shadow of death, I will fear no evil (saith David) for thou art with me.* He was with Joseph in prison, with Jonas in the deep, with Daniel in the Lions den, with the three Children in the fiery furnace: *Lo I see four men (said Nebuchadnezzar) walking in the midst of the fire, and the form of the fourth is like the Son of God.* And thus he was with Paul when he stood before Nero, *though all men forsake me, yet Christ the Lord stood by me, & strengthened me.* And do not his apparitions this day speak thus much? when Mary was full of grief, then Christ appeared to her; when the two disciples travelling towards Emmaus, talked together of all those things which had happened, and were sad, then Christ appeared to them. And when all the Apostles were afraid of the Jews, and therefore shut the doors that none might enter, then Christ appeared to them, they were his Disciples, his sad, distracted, timorous Disciples, to whom Christ appeared.

4. For the manner how he appeared; it appears in these passages: 1. *He stood in the midst.* 2. *He said peace be unto you.* 3. *He shown unto them his hands and his side.*

1. *He stood in the midst.* Herein he represents himself as a common good; things placed in the midst are common; and he stands in the midst as a common Savior: and hence it is that our faith is called a common faith, *to Tytus my son after the common faith:* and our salvation is called a common salvation *I gave all diligence to write unto you of the Common salvation.* And in that way as salvation is common, Christ Jesus is called a common Savior; *behold I bring you glad tidings of great joy which shall be to all people; for unto you, (unto all you) is born in the City of David a Savior, which is Christ the Lord.* This posture of Christ (standing in the midst) declares that he despiseth none, but that he takes care of them all. Some observe, that all the while Christ was on earth, he most-what stood in this posture; at his birth he was found in a stable in the midst of beasts; in his Childhood he was found in the Temple *in the midst of the Doctors;* in his manhood, John the Baptist told them, *there standeth one in the midst of you, whom ye know*



not; and he said of himself, *I am in the midst of you as one that seveth*; at his death that very place fell to his turn: for they crucified him in the midst betwixt two theeve•, *one on the right hand, and the other on the left*. And now at his rising there we find him again, the Disciples in the midst of the Jews, and he *in the midst of his Disciples*. After this in *Patmos*, John saw him in heaven *in the midst of the throne*; and in earth he saw him *in the midst of the seven golden candlesticks*; and in the last day he shall be in the midst too, *of the sheep on his right hand, and of the goats on his left*.

But I find there is yet more in it, *that he stood in the midst*: for the midst is Christ's place by nature, he is the second Person in the Trinity; and the midst is Christ's place by office, he dealeth betwixt God and man; and the midst is Christ's place in respect of his Person, he is God-man, one that hath interest in both parties; it was the middle Person who was to be the middle one, that undertook this mediation betwixt God and us. We read in the *Roman* history, that the *Romans* and *Sabines* joining battle together, the women being daughters to the one side, and wives to the other, interposed themselves and took up the quarrel; and by their mediation, who had a peculiar interest in either side, they who before stood upon highest terms of hostility, did now join themselves together into one body and state. God and we were enemies, but Christ *stood in the midst* to reconcile us unto God, and to slay this enmity; and to this purpose Christ is called 〈 in non-Latin alphabet 〉, a Mediator, a term peculiar to the Scriptures, not to be found amongst profane Authors. O what comfort is here to see Jesus Christ stand *in the midst*; now may the Disciples behold him as their blessed peace maker, their Mediator, as one that hath *slain the enmity*; not only that enmity betwixt men and men, Jews and Gentiles, but also betwixt God and men. This he did by his death, and now he declares it at his resurrection; for so the Apostle there goes on, *having slain the enmity, by his Cross, he came and preached peace*; and so the evangelist here goes on, after his resurrection, *Jesus came and stood in the midst, and said unto them, peace be unto you*. You see how he stood.—

2. What he said, this is the next passage, *he said peace be unto you*, a seasonable salutation; for now were the Disciples in fear and trouble; they had no peace with God, or man, or with their own consciences; and therefore a more welcome news could not have come; I suppose this refers to all these. As,—

1. It speaks their peace with God: sin was it that brought a difference betwixt God & man, now this difference Jesus Christ had taken away by his death, *Behold the Lamb of God which takes away the sins of the World*; he had taken it away in its condemning power, or as •o it's separating power betwixt God and them; this was the great design of Christ's coming to make peace betwixt God and man; his Father imposed this office upon him, and Jesus Christ undertook it, and discharged it, and he proclaims it, in the first place to his Disciples, *Peace be unto you*.

2. It spakes their Peace with man: I know no reason why we should exclude civil peace out of Christ's wish; many, & many a promise and precept we have in the Word scattered here and there to this purpose, *And I will give peace in the land, and ye shall lie down, and none shall make you afraid.—and thou shalt be in league with the stones of the field, and thou shalt know that thy*

*Tabernacle shall be in peace, and seek the peace of the City—and pray unto the Lord for it, for in the peace thereof shall ye have peace. And follow peace, and holiness, without which no man shall see God. Orbem pecatum* was ever a clause in the prayers of the primitive Church, that *the world might be quiet*; I am sure it is Christ's command, *if it be possible as much as lieth in you, live peaceably with all men.*

3. It speaks there peace among themselves, peace one with another; such is, or should be the condition of the Church, *Jerusalem is built as a City that is compact together, or unity within itself, the Apostle dwells in this unity, there is one body, and one Spirit, and one hope, and one Lord, and one faith, and one baptism, and one God and Father of all, who is above all, and through all, and in you all.* The Church is a Court, whose very pillars are peace; the building of Christianity knows no other material to work upon; if we look upon the Church itself, *there is one body*; if upon the very soul of it, *there is one Spirit*; if upon the endowment of it, *there is one hope*; if upon the head of it, *there is one Lord*: if upon the life of it, *there is one faith*: if upon the door of it, *there is one Baptism*; if upon the Father so it, *there is one God and Father of all, who is above all, and through all, and in you all.* It was sometimes Christ's commands unto his Apostles, *have salt in yourselves, and have peace one with another*; and as a blessed effect of this salutation, (for I look upon them as words full of virtue) the Apostles and Churches of Christ in primitive times kept a most sweet harmony, *the multitude of them that believed, were of one heart, and of one soul.*

4. It speaks peace within, peace of conscience; the Apostles had exceedingly fallen from Christ; one betrayed him, and another denied him, but all run away, and left him alone in the midst of all his enemies; and yet to them he speaks this salutation, *peace be unto you*; I know not a better ground for comfort of poor humbled sinners than this is, it may be you have dealt very unkindly with Jesus Christ, you have forsook him, denied him, forsworn him; O but consider, all this hindered not Christ's apparition to his Apostles; he comes unexpected, and quiets their spirits; he stays not till they had sued to him for mercy, or pardon, but of his mere love, and free grace, he speaks kindly to them all, he stills the waves, and becalmes their troubled Spirits, working in them according to his words, *peace be unto you.*

O the sweet of peace! it is all wishes in one; this little word is a breviary of all that is good; what can they more, than to have peace with God, and peace with men, and peace within? sure there is much in it, because Christ is so much upon it; at his birth the Angels sung, *Glory to God in the highest, and on earth peace*; at his baptism the form of a dove lighted upon him, and what meant this but peace? in his life the sort of integrity was his court, and what was here but peace? near his death he gives peace as a legacy to his Church, *peace I leave with you, my peace I give you*; at his resurrection his first salutation to his Apostles is a wish of peace, *peace be unto you*: what can I say more to make us in love with peace; why all Christ did, and all Christ suffered was for peace; he prayed for it; *neither pray I for these alone, but for them also which shall believe on me,—that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* And he wept for it, *if thou hadst known even thou at least in this thy day, the things which do belong unto thy peace.* And he died to <...> but ye who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace. Of this we need no other proof or sign,

but that of the Prophet *Jonah*, when the sea wrought and was tempestuous, *what shall we do unto thee* (said the Mariners) *that the sea may be calm unto us? and he said, take me up and cast me into the sea, so shall the sea be calm;* when that great enmity was betwixt God and us, what shall I do (said God) that my justice may be satisfied, and my wrath appeased, and that there may be a calm? why, take me (said Christ) and cast me forth into the sea, let all thy waves and thy billows go over me, make me a peace offering and kill me, that when I am dead there may be a calm, and when I am risen I may proclaim it, saying, *peace be unto you*. You hear what he said.

3. What he shown; this is the next passage, *he shown unto them his hands, and his side*. I look upon this as a true and real manifestation of his resurrection: And we find that without this, *Thomas* professed he would never have believed, *except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe*. But a question or two is here raised, as whether these wounds and prints of the nails & spear, can possibly agree with a glorified body? and why Christ retained those wounds and prints? for the first, whether those prints could agree with a glorified body? some affirm it with much boldness; and they say that Christ not only retained those prints whilst he abode upon earth, but now that he is ascended into heaven he still retains them; for my part I dare not go so far, because Scripture is silent; but the day is a coming when we shall see Christ face to face, and then we shall know the truth of this: only I conceive that Christ's body yet remaining on earth was not entered into that fullness of glory, as it is now in heaven; and therefore he might then retain some scars, or blemishes, to manifest the truth of his resurrection unto his Disciples, which are not agreeable to his state in heaven. But this I deliver, not as matter of Faith; reasons are produced both ways by the ancient writers, and I refer you to them.

For the second, why Christ retained these wounds and prints? many reasons are rendered, though I shall not close with all.

1. Some think those scars or prints were as the trophies of his victory; nothing is more delightful to a lover, than to bear about the wounds undergone for his beloved; and nothing is more honorable for a Soldier than to show his wounds undergone for his country's good; what are they but as so many arguments of his valor, and trophies of his victory; this was *Bede's* sense, *Christ reserved his scars, not from any impotency of curing them, but to set out the glory and triumph of his victory over death and hell*.

2. Others think those scars or prints were for the setting out of Christ's splendor and beauty, as in cut or pink garments the inward silks do appear more splendid, so in Christ's wounds there appears inwardly far more beauty. *Aquinas* affirms, *that in the very place of the wounds, there is a certain special comeliness in Christ*. And *Augustine* thinks, *that the very martyrs may retain some scars of their wounds in glory, because there is no deformity, but dignity in them; and besides, a certain beauty may shine in their bodies answerable to their virtues wherein they excelled*.

3. Others think that Christ retains those scars that he might by them intercede for us: upon these very words, *we have an advocate with the Father, Jesus Christ the righteous*: they comment

thus; that God is appeased by Christ, representing to him the prints and skars of his human nature. Christ's wounds are as so many open mouths, which cry at the tribunal of his Father for mercy, as Abel's blood cried for revenge.

4 Others think that Christ retains those skars, that thereby in the day of judgment he might confound the Jews, and all the wicked in the world. It is Augustine's judgment, that as Christ shown Thomas his hands and side, because otherwise he would not believe; so at the last day will he show those wounds to all his enemies, saying, *Come, behold the man whom ye have crucified; come, see the prints of the nails, and the print of the spear; these be the hands and feet that you nailed and clenched to a piece of wood: this is the side you pierced; by you, and for you was it opened, but you would not enter in that ye might be saved.* And for this opinion they allege this text, *Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, even so Amen.*

5. All think that Christ retained his skarrs, that he might convince the unbelieving Disciples of his resurrection; hereby they are assured that Christ is raised, and that the same body of Christ is raised that before was crucified; and to this we cannot but subscribe, *the skars of his wounds were for the healing of their doubts.* Luke brings in Christ, he bespeaking his Disciples thus; *Behold my hands and my feet, that 'tis I myself, handle me and see: q. d. Come, let your Fingers enter into these prints of the Nails, and let your hands he thrust into the depths of this wound; come, and open these holes in my hands, open this wound in my side; I will not deny that to my Disciples for their faith, which I denied not to mine enemies in their rage; open, and feel till you come to the very bone, that so both bones and wounds may witness, that I am he that liveth, and was dead, and behold I am alive forever more. Amen.*

What testimonies are here to convince the world of Christ's resurrection; surely this argues the goodness of God, that strives thus wonderfully with the weak saith of those that are his. At first he appeared to one, even to *Mary Magdalene*; and after he appeared to two, saith *Matthew*, to *Mary Magdalene, and the other Mary*; or to three, saith *Mark*, to *Mary Magdalene, Mary the mother of James, and Salome*; but of this apparition he is seen of ten at least; and to confirm their faith, not a considerable circumstance must be wanting; here is time, and place, and persons to whom he appears, and the manner how he appears, he stands in the midst to be seen of all, he speaks to them, breaths on them, eats with them, and shows them his hands, and his side; O the wonderful condescensions of Christ! what helps doth he continually afford to beget in us faith? if we are ignorant he instructs us, if we err, he reduceth us, if we sin he corrects us, if we stand he holds us up, if we fall down he lifts us up again, if we go he leads us, if we come to him he is ready to receive us; there's not a passage of Christ betwixt him and his, but 'tis an argument of love, and a means either of begetting, or of increasing Faith; O then believe in Christ, yea believe thy part in the death and resurrection of Jesus Christ; considering that these apparitions were not only for the Apostles sakes, but if Christ be thine, they were for thy sake, that thou mightest believe, and be saved. But I shall have occasion to speak more of this in the Chapter following. So much of the second apparition as it is recorded by the Evangelist *John*.

**SECT. VII. Of Christ's Apparition to all his Apostles.**

Immediately after this apparition to his ten Apostles, the next is to all his Apostles, not one being absent; and *after eight days, again his Disciples were within, and Thomas with them, then came Jesus, the doors being shut and stood in the midst, and said peace be unto you; then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing; and Thomas answered, and said unto him, my Lord, and my God; Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.*

In the whole story we have Christ's apparition, and fruits of it.

1. For the Apparition (as in the former) we have, 1. The time. 2. The place. 3. The Persons to whom he appeared. And, 4. The manner how he appeared.

1. For the time, and after eight days; it was on the same day seven night after the former apparitions, which was the first day of the week, and now because of his resurrection, and apparitions, called the Lord's day; *I was in the Spirit on the Lord's day*, (this in my apprehension) makes much for the honor of the Lord's day: the first assembly of the Apostles, after Christ's death, was on the first day of the week; and the second Church assembly that we read of, was again on the first day of the week, *and after eight days*; a sign that the Lord's-day Sabbath was on the first day instituted, and that the more solemn assemblies of God's people, were henceforth to be on the Lord's days. It is an usual observation, that things *and persons which are named the Lord's, are sacred and venerable, in an high degree*; as the grace of our Lord, Rom. 16.24. the spirit of the Lord, 2. Cor. 3.17. the beloved of the Lord, Rom 16.8. the glory of the Lord, 2. Cor. 3.18. the word of the Lord, 1 Tim. 6.3. the cup of the Lord, 1 Cor. 11.27. Augustine tells us that *the Lord's resurrection promised us an eternal day, & that it consecrated unto us the Lord's day*. Surely then this day must needs be venerable, & a solemn day among us Christians. Now it was that as the rising of the Sun dispelleth darkness, so Christ the Son of righteousness shined forth unto the world by the light of his resurrection; and hence we read of the Apostles observation of this very day above all others; *The first day of the week, the Disciples being come together to break bread*, Paul preached unto them: — *and concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye: upon the first day of the week, let everyone of you lay by him in store, as God had prospered him*. Charitable contributions, and Church-assemblies were in use, and practice on the first day of the week, (i.e.) on the Lord's day. An argument sufficient to me against all the opposers of this sacred truth, that the first day of the week is our Christian Sabbath; why then Christ arose, and at sundry times appeared before his ascension, and after his ascension: Christ sent down the holy Ghost on that very day; and after the sending of the holy Ghost, the Apostles then preached, the Churches then assembled, Charities were then gathered, the Lord's Supper was then celebrated; Christ's first apparition was on that day, and after that day finished, not any other apparition before this time: *And after Eight days*.

2. For the place, it is said to be within; probably it was the same house wherein the former apparition was; the house wherein Christ celebrated the Passover, and instituted the Lord's Supper; wherein was the *large upper room made ready for Christ*; In this upper room

immediately after Christ's ascension, was that famous assembly of all the Apostles; as we have heard. And in this upper room was that other famous assembly of all the twelve, when the holy Ghost came down upon them in cloven tongues of fire, at the feast of Pentecost; and if we may believe tradition; in this *upper room* the seven Deacons (whereof *Stephen* was one) were elected and ordained. And in this *upper room* the Apostles, and Elders of the Church at *Jerusalem* held that council, the pattern of all councils, for the decision of that question, *whether the Gentiles that believed were to be circumcised?* in this upper room the Apostles and Disciples frequently assembled for prayer and supplications; *Yea they continued there with one accord in prayer and supplication:* And hence *Cyril* who was Bishop of the place, calls it 〈 in non-Latin alphabet 〉, the upper Church of the Apostles. But of this upper room, and of the doors of it being shut, we have spoken before.

3. For the persons, they were his ten Disciples, to whom he had appeared formerly, only now *Thomas* was with them, and so the number is complete, which before was not; his Disciples were within, and *Thomas* with them: and, Why *Thomas* with them? was not *Thomas* one of them? was not *Thomas* a Disciple of Christ, as well as the rest? I grant; but *Thomas* is added, because *Thomas* was not present at the last apparition, and this apparition was more especially for *Thomas's* sake; O the admirable love of *Christ* towards poor sinners! observe, *in Christ are bowels of mercy to his straying sheep;* the Disciples in danger had fled away from Christ, but he will not fly away from them; no, no, he seeks them, he stands in the midst of them, and he comes again with an Olive branch of peace, saying, *peace be unto you.* Of all these we have touched before; but here is something new; a new mercy breaking out on faithless *Thomas?* Christ proves it by lively examples, and strong arguments, that *He will not quench the smoking flax, nor break the bruised reed;* that *he came to seek, and to save that which was lost:* that he was sent to bind up the broken hearted, and to heal the sick, to reduce the abject, and to bring to the fold the straying sheep; for the sake of one *Thomas,* *Christ* appears again, that to him as well as the rest he might communicate his goodness, bequeath his peace, and confirm him in this necessary point of faith, that he was risen again. O the goodness of Christ! *like as a Father pitieth his children, so the Lord pitieth them that fear him;* he that left the ninety and nine in the wilderness, to go after that sheep that was lost, declares his desire to save sinners; *Of all that thou hast given me, I have not lost one,* not one of his sheep; he may suffer them a while to stray, as this one Disciple, who continued incredulous for one whole week, but a Lord's day comes, and then Christ appears in the midst of the candlesticks: *The Lord is not slack concerning his promise (as some men count slackness) but he is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* Humbled sinners that despair in themselves may here find encouragement; it is their usual cry, *O my sins, these sins are heinous, these sins will damn me.* Oh but consider, hath not the Lord pardoned as great sins? if thou art wicked, consider the Publican; if thou art unclean, remember *Magdalene;* if thou art a thief, a man-slayer, muse on that thief that was crucified with Jesus Christ; if thou art a blasphemer, call to mind the Apostle *Paul,* who was first a Wolf, and then a Shepherd; first lead, and then gold; first a *Saul,* and then a *Paul;* if thou art faithless, d•ffident, an unbeliever, one that hast turned thy back on Christ, fled away from thy colors, look on *Thomas,* he fled away from Christ, as soon as any, and he is longest from

Christ, after his Resurrection of all the rest; and though his fellow Disciples say, *They have seen the Lord, and that he was risen indeed*; yet this will not sink into his head, he will not acknowledge it, but is most peremptory; *Except he see in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hand into his side, he will not believe*; Why should any sinner despair of Mercy? thou sayst, *I am wicked*; and God saith to thee, *As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live*: thou sayst, *I am an unbeliever, I am shut up in the prison of unbelief, under bolts, and fetters, that I cannot stir one inch towards Heaven*; Why? so was Didymus, and yet he obtained mercy; and the Apostle tells us, that *God hath concluded all, or shut up altogether in unbelief, that he might have mercy upon all*. He despiseth none, rejects none, abhors none, unless they continue to despise, reject, and abhor the Lord: Oh what a sweet point is here to gain sinners, to move, to melt, to thaw hard hearts? the incredulity of this Disciple turns to our profit; and tends more to the confirmation of our faith, if we are but weak, than the very faith of all the other Disciples of *Jesus Christ*, had not *Thomas* disbelieved, we had not received so great encouragements, to have believed in Christ, as now we have.

Excuse me, that I speak thus much to encourage sinners to come in to *Christ*, I would be sometimes a *Boanerges*, and sometimes a *Barnabas*; a son of thunder to rouse hard hearts, and a son of consolation to cheer up drooping spirits. All Ministers may learn of the great Shepherd, and Bishop of our souls, to have a respect in their ministry to one sinner, to one incredulous *Thomas*; we cannot be ignorant of these Scriptures, *Him that is weak in the faith receive you.— And to the weak I became as weak, that I might gain the weak.— And we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men.— And of some have compassion, making a difference; and others save with fear, pulling them out of the fire.— And brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness.— And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God peradventure will give them repentance*. Dear souls! How do we long for your conversion and salvation? how are you in our hearts, in our Prayers, in our Sermons? *My little children, How do we travel in birth again, until Christ be formed in you?* how gladly would we spend, and be spent for you, though the more abundantly we love you, the less we are loved of you? If I knew but one *Thomas* in the great assembly of God's people, I should think it as a crown, and the glory of my ministry to persuade this man into faith. Christ in this apparition, eyes one especially above all the rest; *When his Disciples were within, and Thomas with them, then came Jesus*.

4. The manner how he appeared, 1. *He came, the doors being shut*. 2. *He stood in the midst*. 3. *He said, peace be unto you*. All these we have dispatched in the former apparition; I shall therefore proceed to that which is peculiar to this, *Then said he to Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing*. In this apparition he argues his Resurrection. 1. From words. 2. From deeds.

1. From words. *Thomas* had said, *Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe*. 1. Now Christ repeats

the very self-same words, and therein gives in one argument of his resurrection; for if *Christ* could know what *Thomas* had said, how is he but alive, and risen from the dead? the dead have not sense, much less the use of reason, but least of all the knowledge of another's mind; but *Christ* hath sense and reason, science and omniscience; observe, *Though Christ be absent as in his bodily presence, yet he understandeth all our thoughts, and if need were, he could repeat all our sayings, word by word*; How then may this convince all unbelievers in the world, that *Christ* is risen, that he that was dead, now liveth, and that he is alive forever more?

2. He appears arguing his Resurrection from deeds, wherein is an act and object. 1. The act is, *Thomas* seeing and feeling, and *q. d. Thomas, thou wilt not believe except thou seest, and feelest*, now this is against the nature of saith; it consisteth not in seeing or feeling, but on the contrary, *Faith is the substance of things hoped for, and the evidence of things not seen*. Indeed in things natural a man must have experience; and then believe: but in divine things a man must first believe, and then have experience, and yet to help thy unbelief (saith *Christ*) I am willing thus far to condescend, and yield unto thy weakness, come, feel the print of the nails, and of the spear, *Come reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing*. *Christ* compassionates his children, though full of weakness and wants; *He pities them that fear him, for he knoweth our frame, he remembereth that we are but dust*. 2. The object is *Christ* seen or felt; his prints, and skars, are the very witnesses of our redemption, and of his resurrection; they declare that *Satan* is overthrown, that death and hell are swallowed up in victory, that *He hath spoiled principallities and powers*; and to this purpose are these texts, *Who is this that cometh from Edom, with died garments from Bozrah?* By *Edom*, is meant death, by *Bozrah* (the chief City of *Edom*) is meant the state of the dead or hell; from both which *Christ* returned at his glorious resurrection, *For, thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption*, *Psal. 16.10*. Now saith the Prophet, or some Angel, *Who is this that cometh from Edom, with died garments from Bozrah, who is this that cometh so triumphantly, with the keys of Edom, and Bozrah, of death and hell at his girdle?* to which the answer is given, *I that speak in righteousness, mighty to save*; as much as to say, it is *I Jesus Christ*, I that am righteous in speaking, and mighty in saying; whose Word is truth, and whose Work is salvation, it is *I*, even *I*; this answer given, another question is propounded, *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?* *q. d.* here's nothing but skars, and wounds, and blood; if thou art so mighty to save, How comes thy apparel to be so red, and sprinkled, or stained with blood? to which *Christ* answers, *I have trodden the wine-press alone, — and I will tread them in mine anger*. I was troad, and pressed, till the very blood streamed out of my hands, and feet, and side, so pressed, that they pressed the very soul out of my body. See here, *Behold my hands, and my feet, and my side; that it is I myself, I have tread the wine-press alone*. But as I was troad, so *I will tread*; up he gets, and he treads on them that troad on him, his enemies of *Edom and Bozrah*, are now like so many clusters under his feet, and he tramples upon them, as upon Grapes in a fat, till he makes the blood spring out of them, and all to sprinkle his garments, as if he had come out of the wine press indeed. See here a double sight, his own blood, and his enemies blood; here's the blood of the Lamb that was slain, and the blood of the Dragon that was troaden upon; here's a show both of his



passion, and his resurrection; of his suffering and triumphing, — another text of this nature; *And one shall say unto him, What are these wounds in thy hands? then he shall answer, Those with which I was wounded in the house of my friends.* I know in the stead of *Christ* some have employed these words to the false Prophets, as if they had passed through the Churches discipline, and so had received their wounds. But others refer them to *Jesus Christ*, of whom without controversy the next verse speaks; and of whom the first verse of this chapter speaks, and to whom after a long Parenthesis the Prophet seems to return; *And one shall say unto him (who was the fountain opened) what are these wounds in thy hands? or as the Septuagint, in the midst of thy hands?* a wonder it is to see those prints, and skars in the hands of *Christ*; and therefore is the question, *What are these wounds?* to which *Christ* answers, *Those with which I was wounded in the house of my friends (i.e.) in the house of my beloved, the children of Israel, my brethren according to the flesh, the people of the Jews; why these are the wounds they gave me, and which now I show as the signs of my victory, and as the marks of my resurrection.*

Thus far of the first head, the apparition of *Christ*.

2. For the fruits of this apparition, they contain *Thomas's* confession, and *Christ's* commendation of him in some respects.

1. *Thomas's* confession, *And Thomas answered, and said unto him, my Lord, & my God,* a few words, but of great weight; 1. He acknowledgeth *Christ a Lord*; into whose hands are put the very keys of heaven; *all power is given unto me in heave• & in earth.* 2. He acknowlegeth *Christ God*; whom he saw with his eyes, and felt with his hands, he looks on, not as a mere man, but as *God*, and as the second person in the *God-head*. 3. He acknowledgeth *Christ* to be *his Lord*, and *his God*; this appropriating of *Christ*, is the right character of a faith, by which he brings home all the benefits of *Christ* unto his own soul, I shall a while insist on all these.

1. He acknowledgeth *Christ a Lord*, How is he a Lord? I answer, 1. By essence, as *God* is Lord, so *Christ* is Lord, the *Father* is Lord, the *Son* is Lord, and the *Holy Ghost* is Lord; and yet they are not three Lord's, but one Lord.

2. By creation, *Christ is before all things* (saith the Apostle) *and by him all things consist.* This very thing is an argument of his Lordship. *To us there is but one Lord Jesus Christ, by whom are all things, and we by him.*

3. By redemption, unction, office, and Mediatorship, unto which he was designed by his *Father*; and therefore the Apostle saith, that *God hath made him Lord and Christ*; he is a Lord by his office, and by the accomplishment of his office, in dying, rising, and reviving, he became Lord both of quick and dead, *For to this end Christ both died, and rose, and revived, that he might be Lord both of dead and living.* And thus he is a Lord in two respects. 1. A Lord in Authority, to command whom, and what he will; he only is Lord over our persons, over our faith, over our consciences; to him only we must say, *Lord what wilt thou have me to do? Lord save us, or we perish.* 2. A Lord be is in power, he hath power to forgive, and power to cleanse; he hath power to justify, and power to sanctify; he hath power to quicken, and power to save to the uttermost, all that come unto *God* by him; he hath power to hold fast his sheep, and power

to cast out the accuser of the brethren; he hath power to put down all his enemies, and power to subdue all things unto himself; in every of these respects *Christ is a Lord*. True, say blasphemers, he is Lord by office, but he is not Lord by essence, as *God is Lord*, No? peruse some texts in the Old Testament where the title of Lord is essentially spoken of, and we shall find the very same texts, and titles applied to Christ in the New Testament. As for instance, in *Isa. 6.5. Woe is me (saith Isaiah) for mine eyes have seen the King, the Lord of hosts*; now this John refers to Christ; *these things saith Isaiah, when he saw his Glory, and speak of him*. In *Psal. 68.17, 18. the Lord is among them, as in Sinai, in the holy place, thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men*; now this the Apostle applies to Christ, *when he ascended up on high, he led captivity captive, and gave gifts unto men*. In *Psal. 110.1. the Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool*. Now this Jesus Christ applies to himself, saying, *that David in spirit called him Lord, saying, the Lord said unto my Lord*. In *Isa. 40.3. the voice of him that crieth in the wilderness, prepare ye the way of the Lord*; now this the Evangelist applies to Christ. *This is he that was spoken of by the Prophet Isaiah, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord*. No wonder if *Thomas call Christ Lord*, why, both the Old and New-Testament agree in this, that *Christ is Lord*; Lord by creation, and Lord by redemption; Lord by office, and Lord by essence.

2. He acknowledgeth Christ to be *God*, as well as *Lord*; *my Lord*, and *my God*. But how is he God? I answer, not only by participation, similitude, or in some respects, as Angels, and men are called gods; but simply, absolutely, essentially, and without any restriction. Sometimes we read in Scripture, that Men or Angels, good and bad, are called God's; *And the Lord said to Moses, see, I have made thee a God to Pharaoh. — And thou shalt be instead of God to Aaron*. Thus *Nebuchadnezzar* is called the *mighty one*, or the *God of the Heathens*; and *Satan* is called the *god of this world*. Thus Magistrates are called gods; *thou shalt not revile the gods. I have said ye are gods*; Angels are called gods, *before the gods will I sing praises unto thee*; but in all these there is some restriction, or improper speech; *Moses* is called *Pharaoh's God*, and *Aaron's God*, not absolutely, but with restriction to *Pharaoh* and *Aaron*; *Nebuchadnezzar* is called the god of the heathen, and *Satan* the god of this world; not absolutely, but with restriction to the heathen, and this world; Magistrates are called gods, and good Angels are called gods, not absolutely, but in respect of some offices or excellency, which they partake of from God. Only Jesus Christ is called God without any restriction, and not only in respect of some office, or similitude, but absolutely, essentially, properly; as being from all eternity God of God; as being God of the substance of the Father before all worlds. What, is Christ only God, as an Angel is God? I challenge here all blasphemers in the world. *Unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee?* Or unto which of the Angels said he at any time, *Thy Throne O God is forever and ever?* or to which of the Angels said he at any time, *Thou art my Son, my own Son, my only begotten Son?* unto which of the Angels said he at any time, *this is the true God; the great God; who is over all, God blessed forever, Amen?* unto which of the Angels are those divine Attributes given, as of eternity, immutability, omnipotency, omniscience, omnipresence? and yet are all these given to Christ; for eternity, *I was set up from everlasting, from the beginning, or ever the earth was*; for immutability, *thou art the same, and thy years shall not fail*. For omnipotency, *all things are delivered unto me of my Father*; For

omniscience, *he needed not that any should testify of man, for he knew what was in man.* For omnipresence, *lo I am with you always unto the end of the world.*

Men, Brethren, and Fathers: I am forced to make this defense of the divinity of Christ, because of the blasphemy of those *Arians, Photinians, Eunomians*, now again raked out of hell. O who would think that such a generation of men should be amongst us in this Island, where the Gospel hath shined so brightly for so many years? we maintain Christ is *God, and Christ is Lord*; we say with *Thomas, my Lord, and my God.* Ah say blasphemers, *Christ is God, and Christ is Lord, as Magistrates and Angels are called God's and Lord's*: I hope I have said enough to difference betwixt Christ and them; howsoever I conclude with the Apostle, *Though there be that are called God's, whether in heaven or in earth (as there be God's many, and Lord's many) yet to us there is but one God, the Father of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him,*

3. He acknowledgeth Christ to be his Lord, and his God; *And Thomas answered, and said unto him, my Lord, and my God.* Now his saith broke out; from the things seen and felt; he is raised up to believe things neither seen nor felt; he sees the prints and skars in the manhood of Christ, and now he believes that Christ is God, yea that Christ is his God; *my Lord, and my God.* Observe here, that *faith gives the soul a propriety in God and Christ.* As God loves some with a special and peculiar love, so faith answers God and Christ's particular love, by a particular application, *my Lord, and my God, and my Christ.* Faith is an apropiating, an applying, an uniting grace; in the actings of faith on God, or on Christ as God, we may observe these steps,—

1. It sees God in his Glory and Majesty, in his Greatness and Goodness, and all other his attributes; it sees God as the infinite fountain of all good, and it considers what an infinite dreadful thing it were to be separated from this God; it sees God, and the sight makes a deep impression on that very soul; the love of that God is more to the soul than all the world; and the least displeasure of that God is more trouble to that soul, than all the miseries that all creatures under heaven are able to bring upon it.

2. It discovers the reality of this Glory and Majesty, of this greatness and goodness of God. Before any faith is planted in a soul, the very use of reason may come to understand much of God and Christ, but in comparison it looks upon God and Christ as notions, conceits, and imaginary things; only faith convinces the soul thoroughly of the certainty and truth of such things; where true faith is, the things we believe are more certain to us than things we see, or feel, or handle; faith is so sure in its apprehensions of God and Christ, that it will venture soul and body, the loss of all upon that account; it will bear any hardship, yea it will venture the infinite loss of eternity upon them.

3. It enables the soul to cast itself upon God in Christ for all the good and happiness it ever expects. Alas, saith the soul, I have formerly rested on worldly things, I looked upon them as the only, real, sure excellences that I had to enjoy; but now I find they are vain things, deceitful things, no better than reeds of *Egypt*, vanity of vanities; and nothing is real, sure, excellent on this side God and Christ, and therefore *I will rely upon him, and none but him;*

it is only God is an all-sufficient good, it is only Christ that is the rock that will never fail, on him will I rely myself, unto him will I make an absolute resignation of all, I will trust him with all I have, and all I am; I will commit all unto him forever, and ever.

4. As faith relies all upon God in Christ, so it appropriates all God, and all Christ unto itself, *I am my beloved's, and my beloved is mine*; there is a mutual propriety betwixt Christ and the Church, and betwixt Christ and the soul; Christ hath a propriety in me, and I have a peculiar propriety in Christ, Christ is mine, so as I have none in the world so mine, *whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Christ is mine, and mine in a peculiar manner, there is a propriety with peculiarity, *my Lord, and my God*. O the excellency of Faith! this step goes beyond all the rest; it is a blessed thing to have a true sight of God, there is much Power in it; but to see God in his glory, Majesty, greatness, goodness, as my God; to see all the attributes of God as those things that my soul hath an interest in; to see Christ coming from the Father for me, to be my redeemer; to see Christ in whom all fullness dwells, (in whom the treasures of all God's riches are, not only Christ dying as man, but rising as God for me, and my salvation; to see Christ, and then to lay hold on Christ, and to say, *my Lord, and my God*. O this is the work of precious saith; and to this now is Thomas arrived in this confession of his, *my Lord and my God*.

2. Hereupon follows Christ's commendation and correction; Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed*; In the first place Christ commends Thomas's saith, *because thou hast seen me, thou hast believed*, q. d. thou seest me a man; but considering how I am risen from the dead, thou believest in me as God; I commend thy faith, but 'tis a weak faith in respect of its rise; now therefore to correct it, I pronounce those blessed to all generations, that when I am gone, as in regard of my bodily presence, yet they will believe in me; *blessed are they that have not seen, and yet have believed*. I am afraid of tediousness, and therefore I shall not enlarge anymore on this apparition.

#### **SECT. VIII. Of Christ's apparition to some of his Apostles at the Sea of Tiberias.**

There is but one apparition more recorded by John; *after these things Jesus shown himself again to the Disciples at the sea of Tiberias, and on this wise shown he himself*. In these apparitions the Evangelist useth one and the same method; As in the former, so here again is set down the time when, the place where, the persons to whom, the manner how he appeared; not one of these circumstances must be wanting to show the evidence, and certainty of his resurrection.

1. The time, *after these things*; after the three former apparitions he comes to a fourth, and he concludes with this, as therein making some mention of himself, with which he concludes the whole book: *This is the Disciple which testifieth these things, and wrote these things, and we know his testimony is true*.

2. The place, *at the sea of Tiberias*; or at the lake *Genesareth*; where he had called them to the Apostleship, there now he appears to these Apostles; they were at first fishers, and now they are at their Calling upon the sea, Christ standing on the shore.

3. The Persons to whom he appears, they were *Disciples*, their names are in the next verse. All Christ's apparitions were to the Disciples of Christ; we read not that ever he shown himself after his resurrection to any but to his followers; he shown himself openly, *not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead, Act. 10.41.* strangers to Christ must be no witnesses of Christ's resurrection, and this was his meaning; *yet a little while, and the world seeth me no more, but ye see me, Joh. 14.19.*

4. For the manner of his apparition, *on this wise shown he himself.*

1. *He shown himself*, so it is in this verse twice repeated, *after these things Jesus shown himself, and in this wise he shown himself.* Christ now was not seen, or known to the bodily eye (for his body was immortal) unless by dispensation he condescended thereto. I deny not, but that glorified bodies are ever actually seen of bodies that are glorified; but of mortal men who are yet in this veil of tears those glorious creatures cannot be seen actually, except there be some peculiar and divine dispensation. As the air is too subtle to be seen, or as the Sun is too glorious for a weak eye to behold; so are glorified bodies too subtle, too solendid for a mortal eye to pierce: our Savior tells us, that the bodies of the Saints *do shine forth as the Sun in the Kingdom of their Father;* and that they are *as the Angels.* And the Apostle tells us, that their bodies are *spiritual bodies; there is a natural body, and there is a spiritual body?* now without dispensation we cannot see spiritual things. And hence it is, that when Christ shown himself to the two disciples at *Emmaus*, it is said that *their eyes were opened, & they knew him, & he vanished out of their sight.* Mark, first *their eyes were opened*, why, no question but their eyes were open before; they did not walk with him, and talk with him, and sit with him, and eat with him, but their eyes were then opened; ay but now their eyes were opened in another manner, as it is said of *Elisha's* servant, that at the prayers of *Elisha, The Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses, and chariots of fire, round about Elisha;* in like manner their eyes were so opened, *that they knew Jesus.* And then, 2. *He vanished out of their sight;* in a strange unusual manner they lost his sight, and they could not tell what was become of him; in a moment he was invisible to them whose eyes he had opened: it plainly shows that glorified bodies, as corpulent, and commensurable, may be seen of mortals; but as they are subtle, and spiritual, they cannot be seen actually without dispensation. *Christ appeared (saith Damascene) not by necessity, but by his own free will; not by the law of nature, but by way of dispensation.* It was his mere condescension, permission, that he would show himself at any time unto his Disciples.

2. He shown himself *on this wise; There were together Simon Peter, and Thomas, called Dydimus, &c.* In the whole narration we may observe. 1. The occasion; and 2. The Apparition; in the occasion we have a council among the Apostles what to do; and 'tis concluded they would go a fishing; they did so, though to no purpose; for they fished all *night, but caught nothing.* In the Apparition. 1. Christ is unknown, *He stood on the shore, but the Disciples knew not that it was Jesus;* in this condition we have Jesus speaking, and then working a Miracle; he bids them *cast the net on the right side of the ship,* and then draw; but *they were not able to draw for the multitude of the fishes.* 2. Hereupon Christ is known, *Therefore that Disciple whom Jesus loved, saith unto*

*Peter, it is the Lord:* the alarm given, now all the Disciples bestir themselves. 1. *Peter, he casts himself into the sea.* 2. The other Disciples they come in a little ship to the land; and there they dine, and commune with Jesus; which is the end of the history, and so ends this Book of our Evangelist *John*.

Thus far we have propounded the object; our next work is how to direct you to look unto Jesus in this respect.

## CHAP. II.

### SECT. I. Of knowing Jesus as carrying on the great work of our Salvation in his Resurrection.

THAT in all respects we may *look on Jesus*.

1. Let us *know Jesus* carrying on the great work of our salvation for us in his resurrection; and during the time of his abode upon earth after his Resurrection. This is worth the knowing; on it depends our justification, sanctification, salvation; *For if Christ be not risen, we are yet in our sins, and our faith is in vain, and our hope is in vain;* little hope have we either of Heaven, or of Resurrection, if Christ be not risen; of all men we are most miserable that believe in Christ, if he whom we believe in be not risen again. O my soul study this point; many take it up in gross, they can run over this Article of their Creed, *The third day he rose again from the dead;* but for a particular understanding of it, in respect of the time, or the end, or the manner, or the certainty, how many are to seek? I shall appeal to thyself, are not many discoveries already made which before thou never tookest notice of? and if thou wouldst but study this point, how much more might yet appear? especially, how much more might yet appear as to thine own good? it is not enough to know Christ's resurrection, unless thou know it for thyself. Be sure thou hast this in mind, *That Christ rose again, but what's that to me?* saving knowledge is ever joined with a particular application; if Christ be my Head, then he could not rise, but I rose with him, and in him: and thus O my soul, *look on Christ;* and thus search into every particular of Christ's resurrection; come, study when he rose; study the Arguments that make out Christ's resurrection sure and certain; study all the Apparitions of Jesus Christ; O what delightful studies are these? hadst thou been with them to whom Christ appeared, would not thy heart have leaped with joy? come, study it close, for the benefit of these Apparitions extend to thee; the fruit of Christ's resurrection is thine, even thine, as well as theirs; *Know this for thyself.*

### SECT. II. Of considering Jesus in that respect.

2. LET us *consider Jesus*, carrying on this work of our salvation for us in his resurrection. It is not enough to know a saving necessary truth, but it is required further that we digest truths, and that we draw forth their strength for the nourishment and refreshing of our poor souls. As a man may in half an hour chew and take into his stomach that meat, which he must have seven or eight hours at least to digest; so a man may take into his understanding more truths in an hour, than he is able well to digest in many; what good those men are like to get by Sermon's or Providences, who are unaccustomed to this work of meditation, I cannot

imagine; it is observed by some, that this is the reason why so much preaching is lost amongst us; why Professors that run from Sermon to Sermon, and are never weary of hearing or reading, have notwithstanding such languish starved souls, because they will not meditate. And therefore God commanded, *Joshua*, not only to read the Law, but to consider of it, and dwell upon it; *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night*; why, this is the duty that I am now pressing to; if thou knowest these things, consider, •uminate, meditate, ponder on them again, and again. And because this work requires enlargedness of heart and spirit, therefore take it into parts, and consider of each of them apart by itself. As—

1. Consider of the time when Christ rose again. As Christ had his three days, and no more, so must thou have the same three days like unto his; the first day was called the day of preparation; the second was the Sabbath-day; and the third was the resurrection day; so thy first day is a day of preparation, a day of passion, wherein thou must strive and struggle against sin, and Satan, wherein thou must suffer all their bitter darts till thou diest, and give up the Ghost. And thy second day is a day of rest, wherein thy body must lie in the grave, and thy flesh rest in hope; wherein thou shalt *enter into peace, and rest in thy bed*, until the trumpet sound, and bid thee *arise, and come to judgment*: And thy third day is a day of resurrection unto glory. It is the first day of the week, or the first beginning of a never ending world. Thus consider the time of Christ's resurrection, and thence mayst thou draw down some use for thy souls nourishment.

2. Consider of the reasons why Christ arose; was it not to confound the Jews? they could not endure to hear of Christ's resurrection, and therefore when *Peter* and the other Apostles preached that point, *They were cut to the heart, and took council to slay them*. It is the case of them to say, *We will not have that man to reign over us*; they that by their sins crucify Christ every day, cannot without horror think of his exaltation, it cuts them to the heart that Christ is risen to be their Judge. Again, was it not to confirm the faith of Christ's followers? till he was risen, their faith was but a weak faith; weak in knowledge, weak in assent, weak in confidence, weak in assurance; much ado had Christ with them, many a time had he chid them, *Why are ye fearful O ye of little faith?* but after he had shown uimself alive by many infallible proofs, they could then cry it out, *My Lord, and my God*. Again, was it not to evidence that he had fully satisfied all our debts? the Apostle tells us, that Christ was our *Surety*; at his death he was arrested, and cast into Prison, whence he could not come till all was paid: and therefore to hear that Christ is risen, and that he hath broken the bolts and fetters of the grave, it is a clear evidence that God is satisfied, and that Christ is discharged by God himself. Oh what breasts of consolation are here? Again, was it not to conquer sin, death, and devil? now he took from death his sting, and from hell his standard; now he seized upon the hand-writing that was against us, and nailed to his cross, now he spoiled Principalities and Powers, and carried the keys of death and hell, at his own girdle; now he came out of the grave as a mighty Conqueror, saying as *Deborah* did in her song, *O my soul, thou hast trodden down strength, thou hast marched valiantly*. Again, was it not to become the first-fruits of them that sleep? Christ was the first that rose again from the grave to die no more; and by virtue of his resurrection (as being the first-fruits) all the Elect must rise again; *As in Adam all die,*

even so in Christ shall all be made alive; but every man in his own order, Christ the first-fruits, and afterwards they that are Christ's at his coming. Some may wonder, can the resurrection of one, a thousand six hundred years ago, be the cause of our rising? yes, as well as the death of one, five thousand six hundred years ago, is the cause of our dying; Adam, and Christ were two heads, two roots, two first-fruits, either of them in reference to his company whom they stand for. And now O my soul, thou mayst say with Job, *I know that my Redeemer liveth, and that I shall see him at the last day, not with other, but with these same eyes.* If Christ live, then must I live also; if he be risen, then *though after my skin worms shall destroy this body, yet in my flesh I shall see God.* Again, was it not that he might be declared to be the Son of God? was it not that he might be exalted, and glorified? this is the main reason of all the rest; see thou to this! O give him the glory, and praise of his resurrection; so muse, and meditate, and consider on this transaction, as to ascribe to his Name all honor, and glory; what, is he risen from the dead? *Hath God highly exalted him, and given him a name above every name?* O then let every tongue confess, *that Jesus Christ is Lord, to the glory of God the Father.*

3. Consider of the manner of Christ's resurrection; he rose as a common person; in which respect his resurrection concerns us no less than himself. We must not think that when Christ was raised, it was no more than when *Lazarus* was raised; his resurrection was the resurrection of us all; it was in the name of us all, and had in it a seed-like virtue to work the resurrection of us all. O the privilege of this communion with Christ's resurrection! if I believe this truly, I cannot but believe *the resurrection of my body, and the life everlasting;* why, Jesus Christ hath led the dance, and though of myself I have no right to Heaven or Glory, yet in Christ my Head I have as good right to it as any heir apparent to his lands.—2. He rose by his own power; and so did none but Jesus Christ; from the beginning of the world it was never heard that any dead man raised himself; Indeed one Instance we have that a dead man's Corps should raise up another dead man, *They cast the man into the Sepulcher of Elisha, and when the man was let down and touched the bones of Elisha, he revived and stood up on his feet;* dead *Elisha* raised up a dead man from the grave, but dead *Elisha* could not raise up himself from the grave; only Christ arose himself, and at the same time he raised many others; and here was the argument of his God-head, *I have power to lay down my life, and I have power to take it up again;* how should we but trust him with our life, who is the resurrection and the life? *He that believeth in him though he were dead, yet shall he live.* O my soul, he was able to raise himself, much more is he able to raise thee up; only believe, and live forever.—3. He rose with an earthquake; O the power of Christ in every passage! what ailed thee O earth to skip like a Ram? was not the new Tomb hewn out of a Rock? and was not a great stone rolled to the door of the Sepulcher? the ground wherein he lay was firm and solid, and *shall the rock be removed out of his place?* O yes; *the Lord reigneth, and therefore the earth is moved;* Oh what a rocky heart is this of mine? how much harder is it than that rock; that moves not, melts not at the presence of God, at the presence of the God of *Jacob?* the Sun (they say) danced that morning at Christ's resurrection; the earth (I am sure) then trembled; and yet my heart is no way affected with this news; I feel it neither dance for joy, nor tremble for fear; O my soul be serious in this meditation, consider, what a posture wouldst thou have been in, if thou hadst



been with those Soldiers that watched Christ; so realize this Earthquake, as if thou now felt it trembling under thee.

4. An Angel ministered to him at his resurrection; *An Angel came, and rolled back the stone from the door, and sate upon it.* Angels were the first Ministers of the Gospel, the first Preachers of Christ's resurrection; they preached more of Christ than all the Prophets did; they first told the woman that *Christ was risen*; and they did the first service to Christ at his resurrection, *in rolling the stone from the doors mouth*; O my soul, that thou wert but like these blessed Angels! how is it that they are so forward in God's Service, and thou art so backward? One day thou expectest to be equal with the Angels, and art thou now so far behind them? What! to be equal in Reward, and behind them in Service? Here's a Meditation able to check thy Sloath, and to spur thee on to thy Duty. — 5. Many of the Bodies of the Saints arose out of their Graves at His Resurrection; as the Angels ministered, so the Saints waited on Him. In this Meditation, trouble not thyself whether *David, Moses, Job, Abraham, Isaac, and Jacob* were some of those Saints, as some conjecture upon some Grounds: It is a better Consideration to look upon them as the Fruit of *Christ's Resurrection*, and as an Earnest of thy Own: The Virtue of *Christ's Resurrection* appears immediately, and it will more appear at the general Resurrection Day. As sure as these Saints arose with Him, and went into the Holy City, and appeared unto many; so sure shall thy Body rise again at the Last Day; and (if thou art but a Saint) it shall go with Him into the Heavenly *Jerusalem*, and appear before God, and His Son *Jesus Christ* in Glory. — 6. *Christ* rose again with a true and perfect Body, with an Incorruptible and Powerful Body, with a Spiritual and an Agile Body, with a Glorious Body, brighter than the *Sun* in his utmost Glory. On these things may the Soul expatiate: O it is a worthy, blessed, soul-ravishing Subject to think upon; and the rather, if we consider that Conformity which we believe: *We look for a Savior* (saith the Apostle) *the Lord Jesus Christ, who shall change our vile Bodies, that they may be fashioned unto His Glorious Body.* O my Soul, that this Clay of thine should be a Partaker of such Glory! That this Body of Dust and Earth should shine in Heaven like those Glorious Spangles of the Firmament; that this Body that shall rot in Dust, and fall more vile than a Carrion, should rise, and shine like the Glorious Body of our Savior on Mount *Tabor*: Surely thou owest much to *Christ's Resurrection*. O consider of it, till thou feellest the Influence, and comest to the Assurance of this Blessed Change.

4. Consider of the several Apparitions of *Jesus Christ*, especially of those written by the Evangelist *John*. As,—

1. Muse on His Apparition to *Mary Magdalene*: Oh the Grief before He appeared! And, Oh the Joyes when He appeared!— 1. Before, she apprehended nothing, but that some or other had took away her *Lord*; these were all the words she uttered before he appeared; *They have taken away my Lord, and I know not where they have laid Him*; so she told *Peter* and *John*: And when Two Angels appeared in White, asking her; *Woman, Why weepest thou?* she gives the same Answer to them; *They have taken away my Lord, and I know not where they have laid Him.* A Soul in desertion knows not what to do, but to weep and cry; *Oh my Lord is gone! I have lost my Lord, my God, my Jesus, my King!* In this Meditation, consider, O my Soul, as if thou hadst been in *Mary's Case*: Was it not a sad Case, when the Angels of Heaven knew not how to comfort her?

Suppose any Son of Consolation had stood by, and had such a one persuaded; O Mary, suppress thy Sadness, refresh thy Heart with this Blessed Vision; thou didst seek but One, and thou hast found Two; a dead Body was thy Errand, and thou hast light on Two alive: Thy Weeping was for a Man, and thy Tears have obtained Angels: Observe them narrowly; the Angels invite thee to a Parley, it may be they had some happy News to tell thee of thy Lord: Remember what they are, and where they sit, and whence they come, and to whom they speak; they are Angels of Peace; neither sent without Cause, nor seen but of Favor; they sit on the Tomb, to show they are no Strangers to thy Loss: They come from Heaven, from whence all happy News descendeth; they speak to thyself, as if they had some special Embassy to deliver unto thee. No, no; these Cordials are in vain; neither Man nor Angel can do her good, or comfort her drooping Soul: Either Christ Himself must come in Presence, or she cries; Miserable Comforters are ye all! Alas! small is the Light that a Star can yield, when the Sun is down: A sorry Exchange it is, to go & gather Crumbs, after the Loss of the Bread of Life. Oh, What can these Angels do? They cannot persuade me that my Master is not lost; for my own Eyes will disprove them: They can less tell me where He may be found; for they themselves would wait upon Him, if they knew but where: I am apt to think, they know not where He is; and therefore they are come to the Place where He last was, making the Tomb their Heaven, and the Remembrance of His Presence the Fuel of their Joy: Alas! What do Angels here? I neither came to see them, nor desire to hear them: I came not to see Angels, but the Creator of Angels, to whom I owe more than both to Men and Angels.

2. After He appeared, she was filled with Joy; for so it was, that when nothing else would satisfy, or comfort this poor Creature, Jesus Himself appears: At first He is unknown, she takes him for the Gardener of the place, but within a while he utters a voice that opens both her ears, and eyes; And Jesus saith unto her, Mary. It was the sweetest sound that ever she heard; many a time had she been called by that name, but never heard she a voice so effectual, powerful, inward, feeling as at this time; hereby the cloud is scattered, and the Sun of Righteousness appears; this one word Mary, lightens her eyes, dryes up her tears, cheers her heart, revives her spirits that were as good as dead. One word of Christ wrought so strange an alteration in her, as if she had been wholly made new, when she was only named. And hence it is that being ravished with his voice, and impatient of delays, she takes his talk out of his mouth, and to his first and only word Mary, she answers, Rabboni] which is to say, Master, q. d. Master, is it thou? with many a salt tear have I sought thee, and art thou unexpectedly so near at hand! thy absence was hell, and thy presence is no less than heaven to me: Oh how is my heart ravished at thy sound? if the babe leaped in the womb of Elizabeth when she but heard the salutation of Mary, how should my heart but leap at thy salutation? I feel I am exceedingly transported beyond myself. Instead of my heavy heart and troubled spirit, I feel now a sweet and delightful Tranquility of mind; thou art my solace, and souls delight; whom have I in heaven but thee? and whom desire I upon earth in comparison of thee? and yet I am not satisfied; not only fruition of thee, but union with thee is that which my soul longs after; not only thy presence, but thy embraces, or my embraces of thee can give content; come then, and give me leave, my Lord, my God, to run to the haunt of my chief delights, to fall at thy sacred feet, and to bathe them with my tears of joy; O my Jesus I must needs deal with thee, as the Spouse dealt with thee: Now I have found thee whom my soul loves dearly, I will hold thee, and I will not let thee go.

I know not in all the Book of God a soul more depressed with sorrow, and lifted up with joy: O meditate on this! if Christ be absent, all is night; but if Christ appear, he turns all again into a lightsome day; there is no sorrow like that which apprehends Christ's loss, and therefore in hell it is looked upon as the greatest pain; of the two (say Divines) it is a greater torment to lose God, and to lose Jesus Christ, than to endure all those flaming whips, unquenchable fires, intolerable cold, abominable stench; and on the other side, there is no joy in heaven like to that which apprehends Christ's presence: *In thy presence there is fullness of joy, and at thy right hand there are pleasures evermore. I had rather be in hell with Christ* (said one) *than in heaven without Christ.* This is the very top of heavens joy, the quintessence of glory, the highest happiness of the Saints; O my soul, seek with *Mary*, yea seek and weep, and weep and seek, and never rest satisfied till Christ appear. If thou art but in the use of means, he will appear sooner or later; or what if thou never sawest a good day on earth, one sight of Christ in heaven will make amends. Surely if thou knewest the joy of Christ's presence, thou wouldst run through death and hell to come to Christ: it was *Paul's* saying, *I desire to be dissolved, and to be with Christ which is far better;* he cared not for death so he might go to Christ, for that was better than very life itself.

2. Muse on his Apparition to the Ten Disciples, *When the doors were shut for fear of the Jews, then came Jesus, and stood in the midst, saying to them, Peace be unto you.* Before his Apparitions, sorrow and fear had possessed all their spirits: sometime they walked abroad, and were sad; and sometimes they kept within, and shut the doors upon them, as being exceedingly afraid: In this condition Jesus Christ (that knows best the times and seasons of grace and comfort) comes and stands in the midst of their Assembly; he comes in, they know not how; and no sooner he is in, but he salutes them in this manner, *Peace be unto you.*

This was the prime of all his wishes; no sooner is he risen, but he wisheth *peace* to all his Apostles; no sooner meets he with them, but the very opening of his lips was with these words; they are the first words, at the first meeting, on the very first day.—A sure sign that *peace* was in the heart of Jesus Christ; howsoever it is with us, *peace*, or *war*; there is a *Commonweal* where Christ is King; and there is *peace*, and nothing but *peace*; come, sift, try, and examine; art thou, O my soul, a member of this body? a subject of this *Common-weal*? hath the influence of Christ's *peace* (wrought and declared at his resurrection) any force on thee? hast thou *peace* with God? and *peace* within? and *peace* without? dost thou feel that ointment poured upon *Aaron's* head, and running down to the skirts of his garments? dost thou feel the dew of *Hermon*, and the dew that descends upon Mount *Zion*, dropping (as it were) upon thy heart? doth the spirit assure thee, that Christ the Prince of *peace* hath made *peace* and reconciliation betwixt God and thee, betwixt the King and thee, a rebel to his Crown and dignity; O how beautiful upon the mountains would the feet of him be, that should publish *peace*, that should bring these good tidings, that thou art a Citizen of that *Jerusalem*, where God is King, and Christ the Prince of *peace*? where all the buildings are compact together, as a City that is at unity within itself?

3. Muse on his Apparition to all the Apostles, when they were all convened, and *Thomas* with them. This Apparition was occasioned by *Thomas's* incredulity; *except* (said he) *I see in his*

*hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Now therefore saith Jesus to Thomas, Come, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. Methinks I see Thomas's finger on Christ's bored hand, and Thomas's hand in Christ's pierced side. Here's a strong Argument to convince my soul that Christ is risen from the dead; why, see; this is the same Christ that was crucified; the same Christ that had his hands bored with nails, and that had his heart pierced with a spear; though the wounds are healed as to sense of pain, yet the skars, and holes, and clefts remain as big as ever: the hole in his hand is yet so large, that Thomas may put his finger not only on it, but into it; and the cleft in his side is yet so large, that Thomas may thrust his whole hand into his side, and with his fingers touch that heart that issued out streams of blood for my salvation. In this meditation be not too curious, whether the print of the nails were but continued till Christ had confirmed his Disciples faith; or whether he retains them still for some further use? it is a better consideration to look upon them so as to confirm thy own faith; is there not too much of Thomas's incredulity in thy breast? dost not thou sometimes feel some doubtings of Christ's rising? or at least dost thou not question whether Christ's resurrection belongs unto thee? is not Satan busy with a temptation? is not thy conscience troubled for thy sins; and especially for thy sin of unbelief? if so, (and I know not but it may be so with thee, and the best of Saints) Come then, and reach hither thy finger, and behold Christ's hands; and reach hither thy hand, and thrust it into his side; my meaning is, come with the hand of faith, and lay hold on Christ, yea hide thyself in the holes of the rock; Be like the Dove that maketh her nest in the side of the holes mouth; the Dove that would be safe from the devouring Birds, or from the Fowlers snare, she flies to the hole in a rock; and thus Christ invites his Spouse, O my Dove that art in the clefts of the rock, in the secret places of the stairs? let me see thy countenance, let me hear thy voice. In the clefts of the rock I am safe, (said Bernard) there I stand firmly, there I am secure from Satan's prey. It is storied of a Martyr, that writing to his Wife where she might find him, when he was fled from home; O my Dear (said he) if thou desirest to see me, seek me in the side of Christ, in the cleft of the rock, in the hollow of his wounds; for there have I made my nest, there will I dwell, there shalt thou find me, and nowhere else but there. O my soul, that thou wouldst make this use of the wounds of Christ! are they not as the Cities of refuge, whither thou mayst fly and live? Nothing is more efficacious to cure the wounds of conscience, than a frequent and serious meditation of the wounds of Christ. Come, be not faithless, but believing; these Monuments of Christ's resurrection are for the confirmation of thy faith; if well viewed and handled, they will quiet thy conscience, quench the fiery darts of Satan, increase thy faith, till thou comest to assurance, and sayest with Thomas, My Lord, and my God. I may be troubled, but I shall not be overwhelmed; because I will remember the print of the nails, and of the spear, in the hands and side of Jesus Christ.*

4. Muse on his Apparition to the seven Disciples at the Sea of Tiberias. First, Christ appears, and works a Miracle; he discovers himself to be Lord of Sea as well as Land; at his word multitudes of Fishes come to the Net, and are caught by his Apostles; nor is this Miracle without a Mystery; *The Kingdom of Heaven, is like a drawn net, cast into the sea, which when it is full, men draw to land;* what is this divine trade of ours but a spiritual fishing? the world is a

sea, souls like fishes swim at liberty in this deep, and the nets of wholesome doctrine are they that draw up some to the shore of grace, and glory. 2. Upon this Miracle, *The Disciple whom Jesus loved, said unto Peter, it is the Lord.* John is more quick-eyed than all the rest, he considers the Miracle, and him that wrought it; and presently he concludes, *It is the Lord;* O my soul meditate on the mystery of this discovery; if ever soul be converted and brought home to Christ, *it is the Lord;* but oh whither is Christ gone, that we have lost so long his converting presence? Oh for one Apparition of Jesus Christ! till then we may preach our hearts out and never the nearer; do what we can souls will to hell, except the Lord break their career; Ministers can do no more but tell, thus and thus men may be saved; and thus and thus men will be damned: *He that believeth on the Son hath eternal life, and he that believeth not the Son shall not see life;* but when they have said all they can, it is only God must give the blessing: Oh what is preaching without Christ's presence? One hearing what mighty feats Scanderbag's Sword had done, he sent for it, and when he saw it, *Is this the Sword* (said he) *that hath done such great exploits, what's this sword more than any other sword?* O (says Scanderbag) *I sent thee my Sword, but not my arm that did handle it:* so Ministers may use the sword of the Spirit, the Word of God, but if the Spirits arm be not with it, they may brandish it every Sabbath to little purpose; when all is done, if ever any good be done, *it is the Lord.* No sooner John observes the Miracle, that a multitude of fishes were caught and taken, but he tells Peter of a blessed discovery, *it is the Lord*—3. Upon this discovery, *Peters* throws himself into the Sea; O the fervent love he carries towards Christ! if he but hear of his Lord, he will run through fire and water to come unto him; so true is that of the Spouse, *Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned.* If I love Christ, I cannot but long for communion and fellowship with Christ; *Wheresoever thou art O blessed Savior, give me no more happiness than to be with thee; if on the earth I would travel day and night to come unto thee, if on the Sea with Peter I would swim unto thee, if riding in triumph, I would sing Hosanna to thee, but if in glory, how happy should I be to look upon thee?* Christ's Apparitions are ravishing sights; if he but stand on the shore, *Peter* throws himself over-board to come to Christ; why now he stands on the pinacles of heaven, wasting and beckoning with his hand, and calling on me in his Word, *Rise up my love, my fair one, and come away;* O my soul make haste; in every duty look out for another Apparition of Jesus Christ: when thou comest to hear, say, *Have over Lord by this Sermon:* and when thou comest to pray, say, *Have over Lord by this Prayer to a Savior;* neither fire nor water; floods, nor storms; death, nor life; principalities nor powers; height nor depth; nor any other creature should hinder thy passage to Christ, or separate thy soul from Christ. *Consider what I say, (saith Paul) and the Lord give thee understanding in all things; remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel:* that Christ was raised is a Gospel-truth; ay, but do thou *remember it;* do thou *consider it,* and the Lord give thee understanding in all things.

### **SECT. III. Of desiring Jesus in that respect.**

3. LET us *desire after Jesus* carrying on the great work of our salvation for us in his resurrection. What *desire is,* we have opened before; some call it *the wing of the soul, whereby it moveth, and is carried to the thing it expecteth, to feed itself upon it, and to be satisfied with it.*

But what is there in Christ's resurrection, that should move our souls to desire after it?

I answer. 1. Something in itself. 2. Something as in reference unto us.

1. There is something in itself; had we but a view of the glory, dignity, excellency of Christ, as raised from the dead, it would put us on this heavenly motion; we should *fly as the Eagle that hasteth to eat*. The object of desire is good, but the more excellent and glorious any good is, the more earnest and eager should our desires be; now Christ as raised from the dead is an excellent object; the resurrection of Christ is the glorifying of Christ; yea, his glorifying took its beginning at his blessed resurrection; now it was that *God highly exalted him, and gave him a name above every name,&c.* and in this respect how desirable is he?

2. There is something in reference unto us; As, *1. He r<sup>ise</sup> again for our justification*; I must needs grant, that Christ's death, and not his resurrection is the meritorious cause of our justification; but on the other side Christ's resurrection, and not his death is for the applying of our justification, as the stamp adds no virtue, nor matter of real value to a piece of gold; but only it makes that value which before it had actually applicable and current unto us: so the resurrection of Christ was no part of the price or satisfaction which Christ made to God, yet is it that which applies all his merits, and makes them of force unto his Members. Some I know would go further, *Lucius* a learned Writer saith, that *Justification is therefore attributed to Christ's resurrection, because it was the complete, and ultimate act of Christ's active obedience*: and from hence inferreth, that *remission of sin is attributed to his passive obedience; and justification, or imputation of righteousness, to his active obedience*: *Goodwin* no way inferior to him, saith, that justification is put upon Christ's resurrection with a *rather, who is he that condemneth? it is Christ that died, yea rather that is risen again*; not but that the matter of our justification is only the obedience and death of Christ; but the form of our justification, or the act of pronouncing us righteous, by that his obedience and death depends upon Christ's resurrection; for then it was that Christ himself was justified, and then he was justified as a common person, representing us therein, so that we were then justified with him, and in him; and we are said *to be risen with him, and to sit with him in heavenly places*. *Burgess*, one admirably judicious, saith, that justification is given to Christ's resurrection, as a privilege flowing from its efficient cause; Indeed *Christ's death is the meritorious cause of our justification, but Christ's resurrection is in some sense (saith he) the efficient cause; because by his rising again, the Spirit of God doth make us capable of justification, and th<sup>n</sup> bestoweth it on us*. I know there is some difference amongst these Worthies, but they all agree in this, that the resurrection of Christ was for our justification, and that by the resurrection of Christ all the merits of his death were made applicable unto us. As there was a price and ransom to be paid by Christ for the redemption of man, so it was necessary that the fruit, effect, and benefit of Christ's redemption should be applied, and conferred; now this work of application and actual collation of the fruit of Christ's death, began to be *in fieri* upon the resurrection day; but it was not then finished, and perfected; for to the consummation thereof, the Ascension of Christ, the Mission of the holy Ghost, Apostolical preaching of the Gospel to Jews and Gentiles, the Donation of Heavenly grace, and Christ's Intercession at the right hand of God were very necessary. O the benefit of Christ's resurrection as to our justification! *If Christ be*

*not risen again, ye are yet in your sins, and your faith is in vain.* Remission of sin (which is a part of our justification) though purchased by Christ's death, yet could not be applied to us, or possibly be made ours without Christ's resurrection; and in this respect oh how desirable is it!

2. He rose again for our sanctification. So the Apostle, *He hath quickened us together with Christ, and hath raised up together with Christ.* Our first resurrection is from Christ's resurrection; if you would know how you that were blind in heart, uncircumcised in spirit, utterly unacquainted with the life of God, are now light in the Lord, affecting heavenly things, walking in righteousness; it comes from this blessed resurrection of Jesus Christ; we are *quickened with Christ*; it is Christ's resurrection that raised our souls, being stark dead, with such a resurrection as that they shall never die more. Whence the Apostle, *Reckon yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.* We are dead to sin, and alive unto God by the death and resurrection of Jesus Christ; we may reckon thus for ourselves, that if we be in Christ, there comes a virtue from Christ, an effectual working of Christ by his Spirit into our hearts, and it is such a work as will conform us to Christ *dead*, and to Christ *risen*; why reckon thus, saith the Apostle; go not by guess, and say, I hope it will be better with me than it hath been; no, no, but reckon, conclude, make account, *I must live to God, I must live the life of grace, for Christ is risen.* To the same purpose he speaks before, *Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Christ rose again to a new life, and herein his resurrection differed from the resurrection of those others raised by him, as of Lazarus, Jairus Daughter, the Widow of Naims Son; for they were but raised to the same life, which formerly they lived; but Jesus Christ was raised up to a new life; and according to this exemplar we should now walk in newness of life: this is the end of Christ's resurrection, that we should be new creatures, of new lives, new principles, new conversations; he rose again for our sanctification.

3. He rose again for our resurrection to eternal life; Christ is the pattern, and pledge, and cause of the resurrection of our bodies; *for since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive.* There is a virtue flowing from Christ to his Saints by which they shall be raised up at the latter day; as there is a virtue flowing from the head to the members, or from the root to the branches, so those that are *Christ's* shall be raised up by *Christ*. Not but that all the wicked in the world shall be raised again by the power of *Christ* as he is a judge, *for all that are in their graves shall hear his voice, and they shall come forth*; yet with this difference, *they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* In this respect the Saints shall have a peculiar resurrection; and therefore they are called *the Children of the resurrection*, because they shall obtain a better resurrection, as the Apostle calls it. And is not *Christ's* resurrection desirable in this very respect; if we should think, these bodies of ours being dust, must never return from their dusts, it might discourage; but here is our hope, *Christ is risen*, and therefore we must rise; it is the Apostles own argument against those that held, *there was no resurrection of the dead*; why, saith the Apostle, *if there be no resurrection of the dead, then is not Christ risen—If the dead rise not, then is not Christ raised—But now is Christ risen from the dead, and become the first-fruits of them that sleep*: he argues plainly

that *Christ's* resurrection is the principal efficient cause of the resurrection of the just; *I am the resurrection, and the life, saith Christ, (i.e.)* I am the Author, and worker of the resurrection to life. *As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will;* and hence it is that *Christ* is called a *quickening Spirit*; *Christ* is the head and stock of all the Elect, *Christ* is the Author, procurer, conveyor of life to all his offspring, by the communication of his Spirit; *Christ is a quickening Spirit*, quickening dead souls, and quickening dead bodies, the Author both of the first and second resurrection. And is not this desirable?—

He rose again for the assurance of our justification, sanctification and salvation. This is the reason why the Apostle useth these words to prove the resurrection of *Christ*, *I will give you the sure mercies of David*; none of God's mercies had been sure to us if *Christ* had not risen again from the dead. But now all is made sure; his work of redemption being fully finished, the mercy which thereupon depended was now made certain, (and as the Apostle speaks) *sure unto all the seed*.

Methinks a thought of this object in respect of itself, and in respect of us, should put our souls into a longing frame; is it not a desirable thing to see the King in his beauty? were not the *Daughters of Zion glad to go forth, and to behold King Solomon with the Crown wherewith his Mother Crowned him in the day of his espousalls*? If *Christ* incarnate, and in human frailty was *the desire of Nations*, how much more is *Christ* exalted, and in his glory? if it was *Augustine's* great wish to have seen *Christ* in the flesh, how should we but wish to see *Christ* as risen again from the dead? *he is altogether lovely*; or, *he is altogether desirable*; desirable in the womb, desirable in the cratch, desirable on the Cross, even when despised, and numbered with thieves; desirable in his resurrection; yea all desirable, yea above all desirable, as risen, exalted, glorified; in this consideration we cannot fathom the thousand, thousand part of the worth, and incomparable excellency of *Jesus Christ*. Or if *Christ's* resurrection in itself will not stir up our lazy desires; as it not desirable as in reference unto us? what, that he should rise again for our justification? that by virtue of his resurrection thy soul should appear righteous before the judgment seat of God? O what a ravishing word is that, what a triumphing challenge? *who shall lay anything to the charge of God's Elect? it is God that justifieth; who is he that condemneth? it is Christ that died, yea rather that is risen again*. O the stings that many have, saying, what shall I do when I die, and go down to the dust? may not the Lord have something against me at the day of reckoning? why no poor soul, if thou art in *Christ*, it is he that died, yea rather that is risen again for thy justification; by his resurrection he hath cleared all reckonings, so that now who shall condemn? not sin, *Christ* hath took it away; not the law, *Christ* hath fulfilled it for us; not Satan, for if the Judge acquit us, what can the Jailor do? O my soul, that thy portion may be with theirs who hath right and title to this blessed resurrection of *Jesus Christ*. But thou sayest again, what is it to me; if I be justified in *Christ*, and yet my heart remain unholy, and unsubdued to *Christ*? it is true, thou findest a woeful sinful nature within thee, cross and contrary to holiness, and leading thee daily into captivity; yet remember it is *Christ* that died, yea rather that is risen again; and by virtue of his resurrection he hath given thee a new nature; another nature, which makes thee wrestle against sin, and shall in time prevail over all sin. But thou sayst again, what if I



be justified, and sanctified, if after death I shall not be raised to life? why fear not O my soul, for if Christ be risen thou shalt rise, and rise to eternal life; *I am the resurrection and the life*, not only the resurrection, but life is in him originally, as water is in the fountain, and from him it is derived to us; *because I live ye shall live also*. But thou sayst again, O that I were assured of this! many doubts and jealousies are upon me from day today. Sometimes indeed I have a comfortable hope of my justification, sanctification, salvation; and sometimes again I am forced to cry, *Lord why castest thou off my soul? why hidest thou thy face from me?* O consider of the ends of Christ's resurrection; was it not to give thee the sure mercies of *David*? was it not to apply the merits of Christ's active, and passive obedience, and to bring them home to thy soul? was it not to confirm, and to ratify thy faith, *else were it in vain*? O the Person of *Christ!* and O the privileges of *Christ* as being raised from the dead! O my soul, that thou wert on the wing in thy desires after Christ! O that thy motions were as swift as the Eagles that hasted to eat! O that feelingly thou knewest him, and the power of his resurrection! that thou wert resolved to give no sleep to thine eyes, nor slumber to thine eye-lids, until thou couldst say, *Christ's resurrection is mine!* why Lord, that I should long after vanities, trifles, toys, pleasures, profits, earthly contentments; that I should long like some women with Child for a deal of baggage coles, or ashes, very loathsome food; and yet that I should feel no pantings, breathings, hungerings, thirstings after Christ's resurrection to feed upon it, and to be satisfied with it! come, here's a blessed object; here's delights; O stir up thy appetite, *suck and be satisfied, drink ye, drink abundantly, O my beloved!*

#### **SECT. IV. Of hoping in Jesus in that respect.**

LET us *hope in Jesus*, as carrying on the great work of our salvation for us in his resurrection. Only remember, I mean not a fluctuating, wavering, unsettled, unestablished *hope*; no, no, let us hope firmly, surely, fixedly; let us come up to that plerophory, or *full assurance of hope*; that we may conclude comfortably, and confidently, *Christ's resurrection is ours*; and yet that our conclusion may not be rash, but upon right grounds, we may examine the firmness, solidness, substantialness of our hope in Christ's resurrection by these following signs.

1. If Christ's resurrection be mine, then is Christ's death mine; the fruits or effects of Christ's death and resurrection cannot be severed; *if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection*. Mortification, and vivification, are twins of one and the same spirit; *depart from evil and do good.— Cease to do evil, learn to do well*. Many may think they have their part in the first resurrection, but can they prove their death unto sin? as there cannot be a resurrection before a man die, so there cannot be a resurrection to a new life, but there must be a separation of the soul from the body of sin; what, shall a man cleave to sin, be wedded to sin; yea shall a man like it, love it, live in it, and yet say or imagine that Christ's resurrection is his? O be not deceived, God is not mocked! come, search, try, examine, hast thou any share in Christ's passion? knowest thou the fellowship of his sufferings? art thou made conformable to his death, that as he died for sin; so thou diest to sin? if herein thou art at a stand, peruse those Characters laid down in his sufferings and death, the truth and growth of our mortification, or of our death unto sin is discovered before.

2. If Christ's resurrection be mine, then is *Christ's Spirit* mine, yea then am I quickened by the Spirit of *Christ*. *If any man have not the Spirit of Christ, he is none of his:—but if the Spirit of him that raised up Jesus from the dead dwell in you, then he that raised up Christ from the dead shall also quicken your mortal bodies (and I may add your mortal souls) by his spirit that dwelleth in you.* Christ's Spirit (if Christ's resurrection be ours) will have the same operation and effect in our souls that it had in his body; as it raised up the one, so it will raise up the other; as it quickened the one, so it will quicken the other. But the question here will run on, how shall we know whether we have received this quickening Spirit? many pretend to the Spirit never more than at this day, but how may we be assured that the Spirit is ours? I answer.—

1. The Spirit is a Spirit of illumination; here is the beginning of his work, he begins in light; as in the first creation, the first-born of God's works, was light, *God said, let there be light, and there was light*; so in this new creation, the first work is light, *God who commanded the light to shine out of darkness hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Hence the state of nature is called *darkness*, and the state of grace is called *light*; *Ye were sometimes darkness, but now ye have light in the Lord.* And he hath called you out of darkness into his marvelous light. There is a light in the mind, and a light in the heart, of those who have the Spirit of Christ; there is a speculative and an affective knowledge, not only to know the truth, but to love it, believe it, embrace it. O my soul, wouldst thou know whether Christ's Spirit be thine? consider, and see then whether any of this new light of Jesus Christ hath shined into thy heart; take heed, deceive not thyself, thou mayest have a great deal of wit, and knowledge, and understanding, and yet go to hell; this light is a light shining into thy heart, this light is a Christ-discovering light; this light is a sin-discoverings light; this light will cause thee to find out thy hypocrisy, deadness, dullness in spiritual duties; if thou hast not this light thou art near to eternal burnings; darkness is one of the properties of hell, and without this light, inward darkness will to utter darkness, where is nothing but *weeping and wailing, and gnashing of teeth.*

2. This quickening spirit, is a spirit of faith; as it reveals Christ, so it inclines men's hearts to close with Christ upon those Gospel-terms, as he is offered. I know there are degrees and measures of faith, but the least measure of faith is a desiring, panting, breathing after the Lord Jesus; and no sooner hath the soul received that new light from the spirit of Christ, but it is presently, at the same instant, exceedingly affected with Jesus Christ; O it desires Christ above all desires. I know not a more undeceiving sign than this; read over the whole Bible, and where ever there was any soul-saving discoveries, there ever followed inward desires, soul-longings after Jesus Christ; when *Paul* preached of the resurrection of Christ, some there were that mocked, jeered, and slighted that doctrine, but others (whose heart the Lord stirred) they were exceedingly taken with it saying *we will hear thee again of this matter*; yea, & this very Sermon so wrought on some that *they believed, among whom was Dyonysius the Areopagite, & a woman named Damaris, and others with them*; and when he preaced another Sermon on the same subject at *Antioch*, the Jews were much offended, but the Gentiles were so exceedingly taken with it that *they besought Paul, that these words (the very same resurrection Sermon) might be preached to them the next Sabbath day.* Their very hearts did so long after Christ whom *Paul* had preached, that *when the congregation was broken up, many of*

*the Jews and religious Procelites followed Paul and Barnabas; and the next Sabbath day came almost the whole City together to hear the same Sermon. O my soul, dost thou hear these Sermons of Christ's resurrection; dost thou hear sweet-Gospel-preaching? dost thou hear the free tenders and offers of Christ; with all his glory and excellency to poor sinners, to vile, lost, undone souls, and art thou no whit taken with them? canst thou sleep away such Sermons as these? hast thou no heart-risings, no stirrings, workings, longings, desires in thy soul? O take heed! this is a dangerous case: but on the contrary, if thou sayest in thy heart, Oh that I could hear this Sermon again! O the sweet virtues of Christ's resurrection! I had not thought such honey could have dropped out of this rock; O the blessed beginnings and springings of grace which I felt in my soul on such a meditation! Oh the desire, the delight! O the longings! O the comforts of Christ's resurrection! O the drawings of the Spirit, inclining my heart to receive Jesus Christ, to close with him, and to rest on him, and to give up myself to him! why this Spirit of faith doth argue thy title and interest to the quickening spirit of Christ.*

3. Thy quickening Spirit, is a Spirit of sanctification; such was the Spirit, whereby Christ was raised, *he was declared mightily to be the Son of God, according to the Spirit of sanctification, by the resurrection from the dead.* That same Spirit which raised up Jesus Christ, was that same divine Spirit which sanctified his human nature wherein it dwelt; and such is that quickening Spirit to all in whom it dwelleth; it is a Spirit of holiness, and it works holiness, changing the heart, and turning the bent of it from sin to holiness. *If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.* q. d. When once the believer is by an act of faith passed over unto Christ, there goes immediately from the Spirit of Christ into his soul an effectual power, which alters and changes the frame of the whole man; now he is not the same that he was; he is changed in his company, in his discourse, in his practice; he is changed in his nature, judgment, will, affections; he is *sanctified throughout in soul, body, and Spirit*; O my soul, try thyself by this sign, dost thou find such an inward change wrought in the soul? dost thou find the law of God, a law of holiness written on thy heart? dost thou find a law within thee contrary to the law of sin, commanding with authority that which is holy and good? so that thou canst say with the Apostle, *I delight in the law of God after the inward man?* and *with my mind I myself serve the law of God?* if so, surely this is no other, *but the law of the spirit of life in Jesus Christ; or the law of this quickening Spirit, communicated from Christ, unto thy soul.*

3. If Christ's resurrection be mine, then am I *planted together in the likeness of Christ's resurrection*; then do I resemble, and am made conformable to Christ in his resurrection; now if we would know wherein that resemblance is, the Apostle tells us, *that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Our mortification is a resemblance of Christ's death, and our vivification is a resemblance of Christ's resurrection. In this ground of our hope concerning our interest in the resurrection of Christ, I shall propound these questions. —

1. Whether indeed and in truth our souls are vivified?
2. Whether we increase and grow in our vivification?

For the first, the truth and certainty of our vivification will appear by these rules.—

1. True vivification is general, both in respect of us, and in respect of Grace.

1. In respect of us, it is diffused throughout the whole man; *the very God of peace sanctify you wholly* (saith the Apostle) *and I pray God that your whole spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.* And. 2. In respect of Grace, it is in every Grace; I know it is a question, whether all Graces are so connected and chained together, that possible they cannot be severed? but I suppose it is truly answered, that in respect of habit they cannot be severed, though in respect of the act or exercise they may be severed; some Graces are more radical than others, as faith and love, and therefore they first appear; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first; so it is in graces; experience tells us that some Christians are eminent in some graces; and some in other graces; some have more love, and some more knowledge, and some more patience, and some more self-denial; but all that are true Christians have each of these graces in some measure or other; or at least they have them in habit, though not in the act; if vivification be true, there is a whole work of grace both in heart and life; as the light in the air runs through the whole hemisphere, so the whole work of grace runs through, and is diffused through the whole man, soul, body, and spirit. O my soul, this may put thee to thy study, because of the several constitutions or tempers of graces; thou mayest find this or that grace, this or that image of Christ clearly stamped on thy heart; but thou canst not find such and such graces; in this case, fear not, for if in truth and sincerity thou hast but one grace, thou hast the whole chain of graces. But to speak to some graces in particular.

2. True vivification is a new life acting upon a new principle of Faith. *The life which I now live in the flesh, I live by the Faith of the Son of God.* They are the words of a man pursued by the law unto Christ; *Paul* seeing he was dead by the law, he speaks for a better husband; the law finds him dead, and leaves him dead, *Nevertheless I live* (saith *Paul*) what means he? a natural life? why so? he lived before now; no, no, it is a better life than a natural life; such a life is no contentment to a soul pursued by the law; very heathens and infidels have such a life, and in that respect are as happy as the best of Saints; *Paul's* life is a spiritual life, and the Spring of his life is the Son of God; Jesus Christ is essentially, radically, fundamentally life itself, and by his incarnation, passion, resurrection, he is life for his Saints; they live by him, and in him, and for him, and through him; he is the heart and liver of their Spiritual life. But as from the heart and liver there must be arteries, and veins for maintenance of life and conveyance of blood throughout all the body; so from Christ there must be some conveyance to bring this to life unto us, and this is by faith; *I live by the faith of the Son of God.* O my soul, dost thou live this life of faith on the Son of God? canst thou make use of Christ in every state, and in every condition? As for instance; in thy particular calling, dost thou look to Christ for wisdom, success, blessing, ability? dost thou say, *if I have ill success, I will yet go to Christ; it is he that set me here, and it is he will enable me?* in case of provision, dost thou run to Christ, and dost thou hang upon him for all things needful? dost thou say; *If I want means, God will create means; he commands all means, and he can suddenly do whatsoever he will?* In case

of protection, dost thou look unto Jesus to be thy shield and protector? dost thou mind the word of God to Abraham, *Fear not Abraham, for I am God all-sufficient, thy buckler and thy exceeding great reward?* In case of thy Children, goest thou to Christ, saying, *Are not my Children thy Children, and wilt thou not provide for thy own?* it is true, thou must do what thou canst, but for the rest, despair not; cast thy burden upon him, who hath commanded thee *in nothing to be careful, but in all things to make thy suits known with prayer and supplication; when my Father and Mother forsake me, God will take me up,* saith David. He is a Father to the Fatherless, he provided for them in the womb, he provided breasts for them ere they saw the Sun, and therefore how should he but have care, and compassion over thy Children? in case of prosperity, dost thou see Christ's love in that state? dost thou set him in the first place, receiving all, and joining in all as coming from him? is this it that makes thy prosperity sweet, because, thou knowest and believest that thy sins are pardoned? otherwise what is thy silver, and gold, so long as thy pardon is not sealed in the blood of Jesus Christ? if a prisoner condemned to die should abound in all outward plenty, what comfort could he have, so long as his pardon were not sealed? it is the life of faith that sweetens prosperity; who are better Christians than they! who know they enjoy these things with God's favor and blessing; faith sees God's love in all, and so is abundantly thankful; faith makes a man to eat, and drink, and sleep, and to do all in Christ; as it cost Christ dear to purchase our liberty to the creatures, so faith ever sets Christ in the first place; it receives all as coming from him, it returns all as to the glory of him: in case of disgrace, dost thou commit thy credit to Jesus Christ? dost thou *look up to Jesus,* and desirest no more good name, repute, or honor than Christ will afford thee? or in case of death, dost thou like *Stephen* resign up thy soul to Christ? dost thou see death conquered in the resurrection of Christ? dost thou look beyond death? dost thou over-eye all things betwixt thee and glory? O the sweet of this *life of faith on the Son of God!* if thou knowest what this means, then mayst thou assure thyself of thy vivification.

3. True vivification is a new life acting upon a new principle of hope of glory. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you.* By Christ's resurrection we have a lively hope for our resurrection unto glory; is not Christ our head? and if he be risen to glory, shall not his members follow after him? certainly there is but one life, one Spirit, one glory of Christ and his members; *The glory which thou gavest me, I have given unto them* said Christ. The soul that is vivified hath a *lively hope of glory* on several grounds. As, 1. Because of the promises of glory set down in the word; now on these promises hope fastens her anchor; if Christ hath promised, how should I but maintain lively hope? 2. Because of the first-fruits of the Spirit; there are sometimes fore tastes of the glory, drops of heaven poured into a soul; whence it comfortably concludes, if I have the earnest and first-fruits, surely in his time Jesus Christ will give the harvest. 3. Because of Christ's resurrection unto glory; now he rose as a common Person, and he went up into heaven as a common Person; whence hope is lively, saying, why should I doubt, or despair, seeing, I am *quicken'd together with Christ, and raised up together with Christ, and am made to sit together with*

*Christ, in heavenly places?* Try, O my soul, by this sign: Art thou lively in the hope of glory? doth thy heart leap and rejoice within at a thought of thy inheritance in heaven? in a lively fountain the waters thereof will leap and sparkle; so if thy hope be lively, thou wilt have living joys, living speeches, living delights; amidst all thy afflictions thou wilt say, these will not endure forever; I myself shall away ere long, Glory will come at last. O the sweet of this life of hope! if thou feelest these stirrings it is an argument of thy vivification.

4. True vivification acts all its duties upon a new principle of love to Christ; men not enlivened by Jesus Christ may do much, and go far in outward service, yea they may come to sufferings, and yet without love to Christ all is lost, all comes to nothing. *Though I speak with tongues of men and Angels—though I have the gift of Prophecy, and understand all mysteries, and all knowledge, —though I bestow all my goods to feed the poor; and though I give my body to be burnt, and have not love, it profiteth me nothing.* All the rest may be from the flesh, and for the flesh, and fleshly ends; but a true Gospel-love is from Christ, and tends to the Glory of Christ: *For Love is of God, and everyone that loveth is born of God, and knoweth God.* But how may we know that all our actings are out of love to Jesus Christ? I answer.—

1. If we act by the rule of Christ. *If ye love me keep my commandments.— He that hath my Commandments and keepeth them, he it is that loveth me.— If any man love me, he will keep my commandments.* He that loves Christ, he will look upon every act, every service, every performance, whether it be according to the rule of Christ, and then on he goes with it.

2. If we act to the honor of Christ. We may pray, and hear, and preach, and act self more than the honor of Jesus Christ; whiles Christ shown miracles, and fed his followers to the full, they cried up Jesus, and none like Jesus; but when Christ was plain with them, *ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled;* when he pressed sincerity upon them, and preparation for sufferings, *from that time many of his Disciples went back, and walked no more with him.* Its no news for men to fall off when their ends fail; only they that love Christ look not at these outward things in respect of the honor of Jesus Christ; and hence it is that in all their actings they will carry on the design of the Father in advancing the honor of the Son, whatever it cost them. O my soul apply this to thyself; if thou livest the life of love, if in all thy actings, duties, services, thou art carried on with a principle of love to Jesus Christ, it is a sure sign of thy vivification.

For the second question, whether we increase and grow in our vivification? we may discover it thus.—

1. We grow, when we are led on to the exercise of new Graces; this the Apostle calls adding of one Grace unto another: *add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity.* At first a Christian doth not exercise all Graces, though habitually all Graces may be planted in him, yet the exercise of them is not all at once, but by degrees. Thus the Church tells Christ, *at our Gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved;* she had all manner of fruits which she had reserved for Christ; *new and old:* she had young converts, and more settled professors; or

she had new and old Graces, as others; she added Grace to Grace, she was led on from the exercise of one Grace, unto another new Grace: As wicked men are led on from one sin to another, and so grow worse and worse; so godly men are led from one Grace to another; and so they increase, *knowing that tribulation worketh patience, and patience experience, and experience hope.*

2. We grow, when we find new degrees of the same Grace added; as when love grows more fervent, when knowledge abounds, and hath a larger apprehension of spiritual things; when faith goes on from man's casting himself on Christ, to find sweetness in Christ; and so to plerophory, or full assurance of faith: when Godly sorrow proceeds from mourning for sin, as contrary to God's holiness; to mourn for it, is as contrary to him who loves us; which usually follows after assurance; when obedience enlargeth its bounds, and we abound more and more in the work of the Lord. *I know thy works* (said Christ to the Church of *Thyatira*) *I know thy works, and the last to be more than the first.*

3. We grow when the fruits and duties we perform grow more ripe, more spiritual, and more to the honor of Christ: it may be we pray not more, nor longer than sometimes we used; it may be our prayers have not more wit, or memory, than sometimes they had; yet they are more savory, more spiritual, and more to Christ's honor than sometimes they were: Now we must know that one short prayer put up in faith, with a broken heart, and aiming at the honor of Christ, argues more of growth in grace, than prayers of a day long, and never so eloquent, without the like qualifications. In every duty we should look at their ends, and aims; for if we debase ourselves in the sense of our own vileness, and emptiness, and inability; and if we aim at God's honor, and power, and praise, and glory, it is a good sign of growth; we call this spiritual part of duty, when it is from God, and through God, and to God.

4. We grow when we are more rooted in Christ; so the Apostle describes it, *a growing up unto him in all things.* This is Scripture phrase; growth of grace is usually expressed by growing into Christ, *but now in grace, and in the knowledge of our Lord and Savior Jesus Christ.* As if to grow in grace without him, were nothing, as indeed it is not. Philosophers, moral men, and others, may grow in virtues, but not in Christ. Come then, search, and try whether we are more rooted in Christ: when a young plant is new set, the roots are a small depth in the earth, one may pull them up with his hand; but as the tree shooteth up in height, so it strikes the root deep and deeper downward, that no force can move it; so it is with us, we have not for degree so firm and near a conjunction with Christ, at our first union; but the more we live with him, like good trees spreading in the sight of all men, and bringing forth the fruits of righteousness, the more we come to root downwards by a more firm faith, and firm confidence. Our union is answerable to that which uniteth us; now at the first, faith is but weak, like a smoking wick, or a poor bruised reed; but whiles faith is drawing the Spirit away from Christ, the more it exerciseth, the more it is strengthened; even as in babes, their powers every day, at first are feeble; but the more they feed and exercise, by so much the more they put forth their strength in all their operations: time was, that *Peters* faith was so weak, that at the voice of a Damosel, *Peter* was shaken; but by walking, while in Christ he was so rooted, that neither threatenings, whippings, imprisonment, conventings before great

powers, nor any other thing could shake him: you may object, if we are not at first rooted in Christ, a weak faith may be quite overthrown; we may then fall away; true, if we be not rooted in any manner; but this we are at our first setting into Christ by faith; only this I speak of is of an higher degree of rooting, which doth not only shut out falling away, but very shaking and tottering, in a good measure: surely this is not the state of every believer; no, no, it is only the condition of such, who have long walked in Christ, and are grown in grace, holiness, vivification.

O my soul, try now the growth of vivification by these few signs; art thou led on to the exercises of new graces, adding grace to grace? dost thou find new degrees of the self same grace? is thy love more hot, thy faith more firm? all thy boughs more laden and filled with the fruits of righteousness? are all thy duties more spiritual? are thy ends more raised to aim at God, to sanctify him, and to debase thyself? art thou more rooted in Christ? in all thy duties, graces and gracious actings; hast thou learnt habitual to say, *I live, yet not I, but Christ liveth in me*? dost thou interest Christ more and more in all thou dost? dost thou know and affect Christ more and more? Oh when would an ambitious courtier be weary of being graced by his Prince? when would a worlding be weary of having the world come in upon him? why shouldst thou O my soul be weary of insinuating thyself by faith and affection into Christ; come, search, try; it may be little winds have formerly shaken thee, but so it is, that insensibly, and thou knowest not how, thy root is struck lower and lower into Christ; and now thou art not so soon shaken with every wind; surely thy hope is well grounded; thou hast a part in Christ's resurrection; it is thine, even thine.

#### **SECT. V. Of believing in Jesus in that respect.**

5. LET us *believe in Jesus* as carrying on the great work of our Salvation for us in his resurrection. This is one main article of our faith, *the third day he rose again from the dead*, and this now I propound as the object of our faith; O let us believe it, let us believe our part and interest in it. And to that purpose let us look on Jesus as a common Person; whatever consideration he passed under, it was in our stead, and in that respect we are to reckon ourselves as sharers with him. Scrupulous souls may object, *is it possible that Christ should rise, and that I should rise with him, and in him? is it possible that Christ should die as a common Person for my sins? and that Christ should rise, and by his resurrection should be justified as a common person in my room? O the Mystery of this redemption! without Controversy great is the Mystery of Godliness, which is God manifested in the flesh, justified in the Spirit: it is a mystery beyond my fathoming, that Christ, who is God in the flesh, should be justified in the Spirit for my justification; that Christ should die in my stead as a condemned man, and when he had finished his work, that he should rise again in my stead as a righteous Person. These passages are past fathoming, and beyond believing; O what shall I do? I find it hard, very hard to believe this point.*

Scrupulous souls! throw not away your confidence; *ought not Christ to have suffered these things and to enter into his Glory?* was not satisfaction and justification, payment of debt, and discharge of bonds required of him, and of necessity for us? O believe, and that I may persuade to purpose, I shall lay down, 1. Some directions; and, 2. Some encouragements of faith.



1. For directions of faith in reference to Christ's resurrection, observe these particulars.—

1. Faith must directly go to Christ.

2. Faith must go to Christ, as God in the flesh.

3. Faith must go to Christ, as God in the flesh made under the Law.

4. Faith must go to Christ, not only as made under the directive part of the Law by his life, but under the penal part by his death; of all these before.

5. Faith must go to Christ as God in the flesh, made under the directive and penal part of the Law, and as quickened by the Spirit. *He was put to death in the flesh (saith Peter) and quickened by the Spirit.* And accordingly must be the method, and order of our faith; after we have looked on Christ as dead in the flesh, we must go on to see him as quickened by the Spirit; *if Christ was not raised, or quickened (saith the Apostle) your faith were in vain;* q. d. to believe in Christ as only in respect of his birth, life, death, and to go no further, were but a vain faith; and therefore shore up your faith to this pitch, that Christ who died, *is risen from the dead;* to this purpose all the Sermons of the Apostles represented Christ, not only as crucified, but as raised; In that first Sermon after the mission of the holy Ghost, *ye have crucified Christ (said Peter to the Jews) and then it follows, whom God hath raised up, having loosed the pains, or chains of death, because it was not possible that he should be holden of it.* In that next Sermon Peter tells them again, *ye have killed the Prince of life; and then it follows, whom God hath raised from the dead, whereof we are witnesses.* In the next Sermon after this, *be it known unto you all (said Peter) and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised from the dead,— is this man whole.* And in the next Sermon after this, *the God of our Fathers raised up Jesus, whom ye slew and hanged on a tree.* And as thus he preached to the Jews, so in his first Sermon to the Gentiles, he tells them, *we are witnesses of all things which Jesus did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree; him God raised up the third day, and shown him openly.* And as thus Peter preached, so in that first Sermon of Paul at Antioch, he tells them of the Jews crucifying Jesus, and then it follows, *but God raised him from the dead.—And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure Mercies of David, and thou shalt not suffer thine holy one to see corruption.* And after this, Paul, as his manner was, went into the Synagogue at Thesalonica, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging *that Christ must needs suffer and rise from the dead.* This was the way of the Apostles preaching; they told them an history (I speak it with reverence) *of one Jesus Christ, that was the word of God, and that was become man, and how he was crucified at Jerusalem, and how he was raised from the dead;* and all this in a plain, simple, spiritual way and manner; and while they were telling those blessed truths, the Spirit fell upon the people, and they believed, and had faith wrought in them. *Faith is not wrought so much in the way of ratiocination, as by the Spirit of God, coming upon the souls of people by the Relation or representation of Jesus Christ to the soul.* And this our Lord himself hints, *as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life.* When the people were stung, God so ordered, that the very beholding of the

brazen Serpent should bring help (though we know not how) to those that were wounded and stung by those fiery Serpents; so God hath ordained in his blessed wisdom that the discovery of Jesus Christ, as crucified and raised, as humbled and exalted, should be a means of faith; come then, set we before us, Christ raised; not only Christ crucified, but Christ raised, is the object of faith; and in that respect we must *look up to Jesus*.

6. Faith in going to Christ is raised from the dead, or as quickened by the Spirit, it is principally, and mainly to look to the end, purpose, intent, and design of Christ in his resurrection; very devils may believe the history of Christ's resurrection, *they believe and tremble*; but the Saints and people of God are to look at the meaning of Christ, why he rose from the dead; now the ends are either supreme, or subordinate. 1. The supreme end was God's Glory, and that was the meaning of Christ's prayer, *Father, the hour is come, glorify thy Son, that thy Son also may glorify thee*; with which agrees the Apostle, *he rose again from the dead to the glory of the Father*. 2. The subordinate ends were many; As, 1. That he might tread on the Serpents head. 2. That he might destroy the works of the Devil. 3. That he might be the first fruits of them that sleep. 4. That he might assure our faith that he is the word, and that he is able to keep that which we have committed to him against that day. 5. That he might be justified in the Spirit; as he was begotten in the womb by the Spirit; led up and down in the Spirit, offered up by the eternal Spirit, so he was raised from the dead by the Spirit, and justified in the Spirit at his resurrection. Christ was under the greatest attainder that ever man was, he stood publicly charged with the guilt of a world of sins, and if he had not been justified by the Spirit, he had still lain under the blame of all, and had been liable to the execution of all; and therefore he was raised up from the power of death, that he might be declared as a righteous person. 6. That he might justify us in his justificaon; when he was justified, all the elect were virtually and really justified in him; that act of God which past on him, was drawn up in the name of all his Saints: as whatever benefit or privilege God meant for us, he first of all bestowed it on Christ; thus God meaning to sanctify us, he sanctified Christ first, and God meaning to justify us, he justifies Christ first; so whatever benefit or privilege he bestowed on Christ, he bestowed it not on him for himself, but as he was a common Person, and one re-resenting us. Thus Christ was sanctified instead of us, *for their sakes I sanctify myself, that they also might be sanctified through thy truth*: and thus Christ was justified instead of us, *for as by the offense of one, judgment came upon all for condemnation, even so by the righteousness of one, the free gift came on all men unto justification*.

7. That he might regenerate us, and beget us anew by his resurrection; *blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again—by the resurrection of Jesus Christ from the dead*. And this he doth, two ways. 1. As our pattern, platform, Idea, or exemplar; *like as Christ was raised from the dead,—even so we also should walk in newness of life: and likewise reckon ye also yourselves to be alive unto God through Jesus Christ our Lord*. 2. As the efficient thereof, *for when we were dead in sin, he hath quickened us together with Christ; and ye are risen with him through the faith of the operation of God, who hath raised him from the dead*. O the power of Christ's resurrection in this respect! if we saw a man raised from the dead, how should we admire at such a wondrous power? but the raising of one dead soul is a greater work than to raise a Church-yard of dead bodies.

8. That he might sanctify us, which immediately follows after the other, — *but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.* In our regeneration we are risen with Christ, and it is the Apostles argument, *if ye then be risen with Christ, seek those things which are above, — set your affections on things above, and not on things on the earth.* We usually reckon two parts of Sanctification, viz. Mortification, and Vivification; now as the Death of Christ hath the special influence upon our Mortification, so the Resurrection of Christ hath the special influence on our Vivification; *he hath quickened us together with Christ, and hath raised us up together with Christ.*

O my Soul, Look to this main design of Christ in his rising again; and if thou hast any faith, O set thy Faith on work to draw this down into thy Soul. But here is a question, how should I manage my Faith? or how should I act my Faith to draw down the virtue of Christ's resurrection for my Vivification; I answer.

1. Go to the Well-head, look into the resurrection of Jesus Christ. This one act contains in it these particulars; As, 1. That *I* must go out of myself to something else; this is that check that lies upon that work of Grace, to keep out pride, that Faith sees the whole good of the soul in a Principle extraneous, even the springs of Jesus Christ. Alas! if this Vivification were in me, or in my power, what swellings and excrescencies of pride should *I* quickly nourish? God therefore hath placed it in another, that *I* may be kept low; and that *I* may go out of myself to seek it where it is. 2. That *I* must attribute wholly, freely, joyfully, all that *I* am, to Jesus Christ, and to the effectual working of his Grace. *I live, yet not I, but Christ liveth in me.* And by the Grace of God *I* am what *I* am; and, *I labored more abundantly than they all, yet not I, but the grace of God which was with me.* The life of grace springs only from the life and resurrection of Jesus Christ, and therefore as *I* must deny myself, so *I* must attribute all to him from whom it comes. 3. *I* must lie at his feet with an humble expectation of, and dependency upon him, and him alone for the supplies of grace; this was the Apostles practice: *O that I may be found in him! O that I may know him, and the power of his resurrection! O that by any means I might obtain unto the resurrection of the dead!* he lay at Christ's feet with an humble expectation to feel the Power of Christ's resurrection, in raising him first from the death of sin to the life of grace, & after from death of nature to the life of glory.

2. Lay to these springs thy mouth of Faith; it is not enough to have all the treasures of grace, all the actings of Christ for thee, laid before thee, but thou must act thy faith upon that object; O then go to Christ's resurrection and believe, make a particular application of those glorious effects of Christ's resurrection upon thy soul. Say, *Lord thou dyedst that I might die to sin, and thou wast raised from the death that I might be raised to newness of life. Come Lord, and quicken my dying sparks, give me to lay hold on Christ's resurrection, give me to adhere to it, and to rest upon it, and to close with it; I see without faith I am nere a whit the better for Christ's resurrection; and thy commands are upon me; open thy mouth wide, and I will fill it: why Lord, I believe, help thou my unbelief.* This faith is necessary to our vivification as well as Christ. Christ is the fountain of life, but faith is the means of life; the power and original of life is entirely reserved to Jesus Christ, but faith is the radical band on our part, whereby we are tied unto Christ, and live in Christ; and thus saith Christ himself, *I am the resurrection and the life.* Is that

all? no, *he that believeth in me, though he were dead, yet he shall live. And I am the bread of life. Is that all? no; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.*

3. *Suck and be satisfied, milk out and be delighted.* Christ's resurrection is a breast of consolation; there is in it abundance of life and glory, and therefore we should not believe a little, but much; the word *suck*, is as much as to exact on Christ; draw hard from Christ; the more we exercise faith, the more we have of Jesus Christ and of Vivification; there is a depth in Christ's resurrection that can never be fadomed; when the soul hath as much as its narrow hand can grasp, whole Christ is too big to be enclosed in mortal arms; only the longer our arm of faith is, the more we shall grasp of him; and therefore suck, and pull, and draw hard. And to this purpose—

1. Pray for an increase of faith, complain to Christ of the shortness of thy arm, tell him thou canst not believe as thou wouldst, thou canst not get in so much of Christ into thy soul as thou desirest, thy Vivification is very poor and small; Oh when Christ hears a soul complain of drawfishness in faith and grace, then is he ready to let out of his fullness even grace for grace.

2. Act thy faith vigorously on Christ's resurrection for a further degree of quickening, activity, and lively ability of grace. Christ is an ever-flowing fountain, and he would have believers to partake abundantly of what is in him; he cannot abide that any should content themselves with a present stock of grace; Christ is not as a stream that fails, or as a channel that runs dry; Christ is not as water in a ditch, which hath no living spring to feed it; no, no; Christ is the fountain of life, he is the chief ordinance of life that ever God set up. I know there are other means of Christ's appointment, but if thou wilt live at the spring, and dri• in there, yea drink abundantly according to the overflowings of this fountain, O the life, and growth of life that would come in! Oh the virtue of Christ's resurrection that (Christ's Spirit meeting and assisting) would flow into thy soul for thy vivification.

Thus for directions; now for the encouragements of our faith to believe in Christ's resurrection.

1. Consider the excellency of this object. A sight of Christ in his beauty and glory would ravish souls, and draw them to run after him: the wise Merchant would not buy the pearl, till he knew it to be of excellent price; great things are eagerly sought for; Christ raised, Christ glorified, is an excellent object; O who would not sell all to buy this pearl? who would not believe?

2. Consider of the power, virtue, and influence of this object into all that golden chain of privileges; *if Christ be not raised, you are yet in your sins; then they also which are fallen a sleep in Christ are perished.* From the resurrection of Christ flows all those privileges, even from justification to salvation. The first is clear, and therefore all the rest.

3. Consider that Christ's resurrection and the effects of it are nothing unto us, if we do not believe; it is faith that brings down the particular sweetness and comforts of Christ's resurrection unto our souls: it is faith that puts us in the actual possession of Christ's

resurrection; whatsoever Christ is to us before faith, yet really we have no benefit by it until we believe; it is faith that takes hold of all that Christ hath done for us; and gives us the actual enjoyment of it, oh let not the work stick in us! what, is Christ risen from the dead? and shall we not eye this Christ, and take him home to ourselves by faith? the Apostle tells us that *he that believed not, hath made God a liar, because he believeth not the record that God hath given of his Son*: Unbelief belies God in all that he hath done for us. O take heed of this, without faith what are we better for Christ's resurrection.

4. Consider of the tenders, offers, apparitions that Christ raised makes of himself to our souls? when first he arose (to confirm the faith of his Disciples he offers himself, and appears to *Mary Magdalene*, to the other women, to *Peter, Thomas*, and all the rest; and all those apparitions were on this account that they might believe, *these things are written that ye might believe*. In like manner Christ at this day offers himself in the Gospel of grace; and by his Spirit he appears to souls. Methinks we should not hear a Sermon of Christ's resurrection, but we should imagine as if we saw him, *whose head and hairs are white like wool, as white as snow, whose eyes are as a flame of fire; whose feet are like unto fine brass, as if they burned in a furnace; whose voice is as the sound of many waters*: or if we are dazzled with his glory, methinks at least we should hear his voice, as if he said, *fear not, I am the first and the last, I am he that liveth, and was dead; and behold I am alive for evermore. Amen.* q. d. Come, cast your souls on me; it is I that have conquered sin, death, and hell for you; it is I that have broke the serpents head, that have took away the sting of death, that have cancelled the bond of the hand-writing against you, that have in my hands a general acquittance and pardon of your sins; come, take it, take me, and take all with me; see your names written in the acquittance, that I tender; take out the copy of it in your own hearts; only believe in him who is risen again for your justification.—O my soul what sayst thou to this still sweet voice of Christ? shall he who is the Savior of men, and glory of Angels desire thee to believe, and wilt thou not say *Amen* to it? Oh how should I blame thee for thy unbelief? what aspersions doth it cast on Christ? he hath done all things well, he hath satisfied wrath, fulfilled the Law; and God hath acquitted him, pronounced him just; faith is contented, he can desire no more; but thou sayst by unbelief that Christ hath done nothing at all, unbelief professeth Christ is not dead, or at least not risen from the dead; unbelief professeth that justice is not satisfied, that no justification is procured, that the wrath of God is now as open to destroy us as ever it was. Oh that Christ should be crucified again in our hearts by our unbelief; come, take Christ upon his tenders and offers, embrace him with both arms.

#### **SECT. VI. Of Loving in Jesus in that Respect.**

6. LET us love Jesus, as carrying on the great work of our salvation for us in his resurrection; surely if we hope in Christ, and believe in Christ, we cannot but love Christ; if Christ's resurrection be our justification, and so the ground both of our hope and faith, how should we but love him, who hath done such great things for us? she that had much forgiven her, loved much; and if by virtue of Christ's resurrection we are Justified from all our sins, how should we but love him much? but that I may let down some cords of Love, whereby to draw our loves to Christ in this respect, let us consider thus.—

*Love is a motion of the appetite, by which the mind unites itself to that which seems good to it. You may object that Christ is absent, how then should our souls be united to him? but if we consider that objects, though absent, may be united to the powers by their species and images, as well as by their true beings, we may then be said truly to love Christ as raised, though he be absent from us; come then, stir up thy appetite, bring into thy imagination the Idea of Christ as in his resurrection; present him to thy affection of Love, in that very form wherein he appeared to his Disciples; as gazing upon the dusty beauty of flesh, kindleth the fire of carnal love, so this gazing on Christ, and on the passages of Christ in his resurrection will kindle this spiritual love in thy soul: Draw near then, and behold him; *Is he not white and ruddy, the chiefest among ten thousands? is not his head as the most fine gold? are not his locks bushy, and black as a raven? are not his eyes as the eyes of doves by the rivers of water, washed with milk, and fitly set? are not his cheeks as a bed of spices, as sweet flowers?* thus I might go on from top to toe? but that thou mayst not only see his glory and beauty wherein he arose, but that thou mayest hear his voice; doth he not call on thee, as sometimes he did on *Mary, on Thomas, on Peter, or on the twelve?* As the Angel said to the woman, *remember how he spake, when he was yet in Galilee: so say I to thee, remember how he spake while he was yet on earth; surely his lips like Lillies dropped sweet smelling myrrh.* As thus. —*

1. In his apparition to *Mary*, Jesus saith unto her, *woman, why weepest thou? whom seekest thou?* were not these kind words? and hast not thou had the like apparition? hast not thou heard the like sweet words from Jesus Christ? how often hath thy heart sobbed and fighed out complaints, *O where is he whom my soul loveth? I charge you O daughters of Jerusalem, if ye find my beloved, that ye tell him I am sick of love?* And then was not Christ seen in the mount? was not thy extremity his opportunity to do thee good? did not he bespeak thy comforts with these words, *Sweet soul, why weepest thou? whom seekest thou? what wouldst thou have that I can give thee? And what dost thou want that I can give thee? If anything in heaven or earth will make thee happy, it is all thy own; wouldst thou have pardon? thou shalt have it, I freely forgive thee all the debt; wouldst thou have myself? Why, behold I am thine, thy friend, thy Lord, thy husband, thy head, thy God.* Were not these thy Lord's reviving words? were not these melting, healing, ravishing, quickening, passages of Christ his love?

2. In his Apparition to the ten, *Jesus stood in the midst, and saith unto them, peace be unto you.* Lo here more words of love: in the midst of their trouble Christ stands in the midst, speaking peace to their souls; and hath not Christ done the like to thee? hast thou not many and many a time been lapt into troubles, that thou knewest not which way to turn thee? hast thou not felt the contradictions of men, railings of *Rabshecka's*? and hast thou not sometimes shut the doors upon thee for fear of such Jews? and then, even then, hath not Christ come to thy spirit with an olive branch of peace? saying to thy restless soul, *peace, and be still?* hath he not wrought wonders in the sea of thy restless thoughts? hath he not made a calm; and more then so, hath he not filled thee with joy and peace in believing? hath he not sent thee away from thy prayers and complaints with a piece of heaven in thy soul? so that thou wast forced to conclude.

In his Apparition to the Eleven, Jesus saith to *Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing.* O sweet condescending words! how far? how low would Jesus stoop to take up souls? and O my soul, are not these the very dealings of Christ towards thee? he that called *Thomas* to come near, hark how he calls on thee, *Come near poor trembling, wavering, wandering soul; come, view the Lord thy Savior, and be not faithless, but believing; peace be unto thee fear not, it is I.* He that called on them who passed by to behold his sorrow in the day of his humiliation, doth now call on thee to behold his glory in the day of his exaltation; look well upon him, dost thou not know him? why his hands were pierced, his head was pierced, his side was pierced, his heart was pierced, with the stings of thy sins, and these marks he retains even after his resurrection, that by these marks thou mightest always know him; is not the passage to his heart yet standing open? if thou knowest him not by the face, the voice, the hands; if thou knowest him not by the tears, and bloody sweat, yet look nearer, thou mayst know him by the heart; that broken healed heart is his, that dead revived heart is his, that soul-pitying melting heart is his; doubtless it can be none but his, love and compassion are its certain signatures. And is not here yet fuel enough for love to feed upon? doth not this heart of Christ even snatch thy heart, and almost draw it forth of thy breast? canst thou read the history of love any further at once? doth not thy throbbing heart here stop to ease itself? if not go on, for the field of love is large.

4. In this Apparition to the seven, *Jesus saith to Simon Peter, Son of Jonas, lovest thou me more than these?—And he said to him the second time, Simon, Son of Jonas lovest thou me?—he said to him the third time, Simon Son of Jonas lovest thou me?* Oh the loves of Christ in drawing out man's love unto himself! how often O my soul hath Christ come to thy door, and knocked there for entrance? how often hath he sued for Love, and begged love, and asked thee again and again, *Ah soul, dost thou love me, more than these? come, tell me, dost thou love me, love me, love me? come, wilt thou take me for thy Lord? wilt thou delight in me as thy Treasure, thy happiness, thy all?* O fie! shall Christ raised, a glorious Christ, thus woo, and sue, and call, and wilt thou not answer as *Peter* did, *Yea Lord, thou knowest that I love thee.*—*Yea Lord thou knowest all things, thou knowest that I love thee?* Nay, art thou not grieved that Christ should ask the third time for thy love? art thou not ashamed out of thy stupidity, and forced to say, O my blessed Lord, *I have been too proud, too peevish, but thy free grace, and undeserved love, hath beaten me out of all my pride, so that now I fall down at thy footstool, and lay myself flat before thee; at first I wondered to hear Preachers talk so much of Christ, and I was bold to ask thy friends, what was their beloved more than another beloved? but now I wonder that I could be so long without thee, truly Lord, I am thine, only thine, ever thine, all that I am is at thy command, and all I have is at thy disposing, be pleased to command both it, and me?*

I might thus go on to consider other passages in other Apparitions, but are not these enow to draw thy love? Oh what love was this! Oh what humility was this? that Christ after his resurrection should converse with men during the space of forty days; worthy he was after so many sorrows, sufferings, reproaches, after so cruel ignominious, and bitter a death, immediately to have rid his triumph to glory; And for the confirmation of his Disciples faith, he might have commanded the Angels to have preached his resurrection; oh, no, he himself

would stay in person, he himself would make it out by many infallible proofs that he was risen again; he himself would by his own example learn us a lesson of love, of meekness, of patience, in waiting after sufferings for the reward.

Methinks a few of these passages should set all our hearts on a flame of love; we love earth, and earthly things; we dig into the veins of the earth for thick clay; but if Christ be risen *set your affections on things above; and not on things on the earth.* Oh if the love of Christ were but in us, as the love of the world is in base worldlings, it would make us wholly to despise this world, it would make us to forget it, as worldly love makes a man to forget his God; Nay it would be so strong and ardent, and rooted in our souls, that we should not be able voluntary and freely to think on anything else but Jesus Christ; we should not then fear contempt, or care for disgrace, or the reproaches of men; we should not then fear death, or the grave, or hell, or devils; but we should sing in triumph, *O death, where is thy sting? O grave where is thy victory?—now thanks be to God which giveth us victory through Jesus Christ our Lord.*

#### **SECT. VII. Of joying in Jesus in that respect.**

7. LET us joy in Jesus, as carrying on the great work of our salvation for us in his resurrection. This is the great Gospel-duty, we should *rejoice in the Lord, and again rejoice; yea, rejoice evermore.* A Christian estate should be a joyful and comfortable estate, none have such cause of joy as the Children of Zion, *sing O daughter of Zion, shout O Jerusalem, be glad and rejoice with all thy heart O daughter of Jerusalem.* And why so? a thousand reasons might be rendered; but here is one; a prime one, *Christ is risen from the dead, and become the first-fruits of them that sleep.* A commemoration of Christ's resurrection hath ever been a means of rejoicing in God.

Some may object, what is Christ's resurrection to me? indeed if thou hast no part in Christ, the resurrection of Christ is nothing at all to thee; but if Christ be thine, then art thou risen with him, and in him; then all he did was in thy name, and for thy sake.

Others may object, supposing Christ's resurrection mine, what am I better? how? do not all the privileges of Christ flow from the power and virtue of his resurrection, as well as death? tell me what is thy state? what possibly can be the condition of thy soul, wherein thou mayst not draw sweet from Christ's resurrection? As—

1. Is thy conscience in trouble for sin? the Apostle tells thee, *the answer of a good conscience towards God, is by the resurrection of Jesus Christ from the dead.*
2. Art thou afraid of condemnation? the Apostle tells thee *he was delivered for our offenses, and he was raised again for our justification.*
3. Dost thou question thy regeneration? the Apostle tells thee *he hath begotten us again by the resurrection of Jesus Christ from the dead.*
4. Art thou distressed, persecuted, troubled on every side? the Apostle tells thee wherein now consists thy confidence, comfort, courage; to wit, in the life of Christ, in the resurrection of Christ. *We always bear about in the body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our body; for we which live are always delivered unto death for*



Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. And thus Beza interprets those following words, *knowing that he which raised up the Lord Jesus shall raise us up also by Jesus?(i.e.)* unto a civil resurrection from our troubles; Paul was imprisoned, and in part martyred, but by the virtue of Christ's resurrection he foresaw his enlargement. And this interpretation Beza grounds on the word following, and foregoing, wherein Paul compares his persecutions to a death, and his preservation from them to a life; as he had done before also, *chap. 1. v. 9, 10.*

5. Art thou afraid of falling off, or of falling away? why, remember, that the immutable force and perpetuity of the new covenant is secured by the resurrection of Jesus Christ. *I will make an everlasting covenant with you, even the sure mercies of David;* this the Apostle applies to the resurrection of Christ; as the bottoming of that sure covenant, *and as concerning that he raised him up from the dead, he said on this wise, I will give you the sure mercies of David.*

6. Art thou afraid of death, hell and the power of the grave? why, now remember that Christ is risen from the dead, and by his resurrection death is swallowed up in victory; so that now thou mayst sing, *O death where is thy sting? O grave where is thy victory? now thanks be to God which hath given us victory through our Lord Jesus Christ.* It is the voice of Christ, *thy dead men shall live together, with my dead body shall they arise; awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead: David was so lifted up with this resurrection, that he cries it out, therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.* But especially Job was so exceedingly transported with this, that he breaks out into these ecstasies, *O that my words were now written, O that they were printed in a book! that they were graven with an iron pen and lead, in the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.* No man ever since Christ did speak more clearly of Christ's resurrection and his own, than Job did here before Christ. Observe in it, O my soul, Job's wish, and the matter wished: his wish was, that certain words which had been cordial to him, might remain to memory; and this wish hath three wishes in one. 1. That they might be written. 2. That they might be registered in a book, enrolled upon record, as public instruments, judicial proceedings, or whatsoever is most authentical. 3. That they might be engraven in stone, and in the hardest stone, the rock; records might last long, yet time might injure them, and these words he would have last forever; O that they were graven in the rock forever! Moses and Job are said to have lived at one time; now Moses writ the Law in stone, and considering that these words were Gospel, there was no reason the Law should be in tables of stone, and the Gospel in sheets of paper; no, no; it were fit that this should be as firm and durable as that; *Oh that my words were written, Oh that they were printed in a book, &c.*

2. The matter wished, or the words he would have written, are these, *I know that my Redeemer liveth, and that I shall live again.* Here's first his Redeemer and his rising. 2. His own rising and his seeing God. O this was the matter of his joy, his Redeemer must rise again; and he must

rise too, and see his Redeemer; it was a point that exceedingly ravished and revived Job, and therefore he iterates the same thing over and over, *I shall see God, and I shall see him for myself, and I shall see him with my eyes, and not with others.* As Christ said of Abraham, *Your father Abraham rejoiced to see my day, and he saw it and was glad.* So it appears of his Servant Job, he saw Christ's day; both his first day, and his latter day, and he rejoiced and was glad.

Away, away all scrupulous doubtful, dumpish thoughts! consider what joys were of old, at the foresight of Christ's resurrection; but especially what joy was all the World over when he rose again from the dead; then came the Angels from heaven, and appeared in white; then the Sun danced for joy, (so it is storied) or shone sooner, and brighter than ever it did before, *then I am sure the Disciples were exceeding glad, when they saw the Lord; yea so glad that they believed not for joy; it is worthy our observing, to see how all the primitive Saints were affected with this news; and because of it, with the very day on which Christ arose, some call it, The first day of joy and gladness; and because of the joy occasioned on this day, the Apostles (say they) devoted the first day of the week to the honor and service of Jesus Christ.* Augustine applies the words of the Psalm unto this day, *This is the day which the Lord hath made, let us be glad, and rejoice in it,* Psal. 118.24. Ignatus who lived in the Apostles age, and was John's Disciple, calls it *the Queen, the Princess, the Lady Paramount among the other weekly days.* Chrysostom calls it a *Royal day,* and Gregory Nazianzen *orat. 42. saith, it is higher than the highest, and, with admiration, wonderful above other days.* Certainly the Lord's day was in high esteem with the ancient Church, and the principle motive was because of Christ's resurrection from the dead. O that on these days we could rejoice in the Lord, and again rejoice; it is observed, that, *Many Christians look upon broken-heartedness, and much grieving and weeping for sin, as if it were the great thing that God delighteth in, and requireth of them; and therefore they bend all their endeavors that way, they are still striving with their hearts to break them more, and they think no Sermon, no Prayer, no Meditation, speed so well with them as that which can help them to grieve or weep; but O Christians understand, and consider, (saith my Author) that all your sorrows are but preparatives for your joys, and that it is an higher and sweeter work that God calls you to, and would have you spend your time and strength in. Delight thyself in the Lord, and he shall give thee the desires of thine heart. —Never take your hearts to be right, till they be delighting themselves in their God: when you kneel down in Prayer, labor so to conceive of God, and bespeak him, that he may be your delight? do so in hearing, and reading, and meditating, and in your feasting on the flesh and blood of Jesus Christ at his Supper. Especially improve the happy opportunity of the Lord's day, wherein you may wholly devote yourselves unto this work. O spend more of this day in spiritual rejoicing, especially in commemoration of Christ's resurrection (yea and of the whole work of redemption) or else you will not answer the institution of the Lord.*

#### **SECT. VIII. Of Calling on Jesus in that Respect.**

8. Let us *Call on Jesus;* that is to say —

1. Let us pray that Christ's resurrection may be ours, and that we may be more and more assured of it. Let us say with the Apostle, *O that I may know him, and the power of his resurrection;* O that I may find the working of that power in my soul, which was shown in the resurrection of Christ from the dead; O that the Spirit of holiness, which quickened Christ

from the dead; would by the same glorious power beget holiness, and faith, and love, and all other graces in my poor soul, O that Christ would by his resurrection apply his active, and passive obedience to me; O that he would be to me the Lord of the living, and the Prince of life, that he would overcome in me the death of sin, and that he would regenerate, quicken, renew, and fashion me by the power of godliness to become like himself. O that all the virtue, power, privileges, and influences of Christ's resurrection might be conferred on me, and that I might feel them working in me every day more and more.

2. Let us praise God for Christ's resurrection, and for all the privileges flowing from Christ's resurrection into our souls, *Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again by the resurrection of Jesus Christ from the dead.* Christ is risen, by his resurrection he hath justified, sanctified, quickened, saved our souls; and therefore, *Blessed be the God and Father of our Lord Jesus Christ;* surely God requires a thousand thousand *Hallelujah's*, and that we should bless him upon a thousand-stringed instrument: here is fuel enough, the Lord kindle a great fire in everyone of our hearts, to burn out all our lusts, and to enflame all our hearts with a love to Jesus Christ. Can we ever too much praise him for all his actings in our behalf? are not all God's creatures called upon to rejoice with us, and to bless God for his redeeming of us? *Sing O ye heavens, for the Lord hath done it, shout ye lower part of the earth, break forth into singing ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel.* This is the duty we shall do in heaven, and I believe we are never more in heaven (whiles on earth) then when we are in this exercise of praising God, and blessing God for Jesus Christ. Come, let us praise God for Christ, and especially on this day, called therefore *the Lord's day*, because of the resurrection of Jesus Christ: it is the design of God, to glorify Christ redeeming us, as much, or more than he glorified himself creating us; and therefore he purposely unhinged the Sabbath from the last day to the first day of the week, that it might be spent as a weekly day of praise and thanksgiving for the more glorious work of our redemption; that love might not only be equally admired with power, but even go before it. It is the advice of a godly Divine, that we should *improve the happy opportunity of the Lord's day wholly to devote ourselves to his work.* And he adviseth Ministers and others, that *They spend more of those days in praise and thanksgiving, and be briefer in their confessions and lamentations; — that they would make it the main business of their solemn assemblies on those days to sound forth the high praises of their Redeemer, and to begin here the praises of God and the Lamb: which they must perfect in heaven forever.—That they would spend a greater part of those days in Psalms, and solemn Praises to their Redeemer: — & that some Hymns and Psalms might be invented as fit for the state of the Gospel-Church, and worship to laud the Redeemer, come in the flesh, as expressly as the work of grace is now expressed.* O that these directions were but in practice? O that our Churches, and Families would make our streets to resound with the Echo's of our praises! O that this were the burden of each duty on these days. *Now blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.*

#### **SECT. IX. Of conforming to Jesus in that respect.**

9. Let us *conform to Jesus* in respect of his resurrection.—

In this particular I shall examine these Queries. 1. Wherein we must conform? 2. How this conformity is wrought? 3. What are the means of this conformity as on our parts?

For the first wherein we must conform? I answer in a word, in our vivification. There is a resemblance of our vivification to Christ's resurrection; and if we would know wherein the Analogy, or resemblance of our vivification to Christ's resurrection doth more especially consist; the Apostle's answer is very express, *Like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life.* Christ's resurrection was to newness of life; it was a new life, a life different from that which he lived before, and so is our vivification a new life; it is a life of a new principle; of new actings, of a new state, of a new relation, of a new income, and of a new kind, or manner.

1. It is a life of a new principle, before vivification our principle was the flesh, or word, or devil; *In time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience;* but now we have a new principle, a Spirit of holiness, or sanctification, the Spirit of God; even the same spirit which dwelt in the human nature of Christ, and raised him; *If the Spirit of him that raised up Jesus from the dead dwell in you;* it is an in-dwelling Spirit; even as the soul dwells in the body, so doth the holy Ghost dwell in the soul of a regenerate person, animating, and actuating, and enlivening it. This is the new principle that God puts in us after vivification.

2. It is a life of new actings. According to our principle, so be our actings; *They that are after the flesh do mind the things of the flesh; but they that are of the Spirit, the things of the Spirit.* If some men hear of a good bargain they mind it, they find their souls going on with much activity, there is something in them proportionable to that which is propounded; but if they hear of Divine love, and of the riches of Grace, they find their souls flat, immovable, and dead, they mind no such things; now on the other side, they that are vivified, according to their principle, they put forth their power more or less; if they hear of the glorious things of the Gospel, they find inward workings (unless it be under a temptation) they find their souls drawn out to close with the goodness of the thing propounded: *They mind the things of the Spirit, (i.e.) they muse, and meditate, and think on these things; they affect them, and love them, and like them, they care for them, and seek after them with might and main; they live in the Spirit, they walk in the Spirit, they are led by the Spirit, they serve in newness of the Spirit.* How might we try our vivification even by these actings of our principle within? what? do we mind the things of the Spirit? do we find things heavenly and spiritually to be sweet, and savoury, and best pleasing to us? is the Sabbath our delight; do we long for it before it come? do we rejoice in it when it is come? do we consecrate it as *glorious to the Lord?* do we come to the exercises of Religion, whether public or private, with much delight, and with cheerfulness, as to a feast? what is this but the life of God? but if these things be harsh and unpleasant, if the Sabbath be a burden, if holy exercises be irksome and tedious, if in attending on the Word we are heavy and drouzy, and we find no relish, no sweet, no savor in the ointments of Christ's, no goings out of the soul with an activity to the things propounded, O then deceive not ourselves, we have no good evidence of our vivification.

3. It is a life of a new state; before vivification we are in an unjustified estate; sins are unpardoned, we are unreconciled; *And such were some of you* (said the Apostle to his *Corinthians*) *but now ye are washed, now ye are sanctified, now ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God.* This justification denotes a state, and is universal and unalterable. I know Arminians deny such a state, for as by their Doctrine no man can be absolutely Elected till he die, so neither absolutely justified; for (say they) he may fall into such sins, as that though formerly justified, yet now he may be condemned; yea, today he may be justified; and tomorrow thrown out of that estate. But against this we hold, that those that are once justified, are never again cast out of God's favor. As Christ once died, but rose again never to die more, death hath no more power over him; so a justified man once allied to God through Jesus Christ doth from that time forward as necessarily live, as Christ himself by whom he doth live; there is an immortal and indissoluble union betwixt Christ the Head, and every Believer; our justification depends not on our own strength, but it is built on Christ himself, who is the same yesterday, and today, and forever; and hence it is that a justified man can no more cease to live in this state of justification, than Christ can cease to live in Heaven.

4. It is a life of new relations; this immediately follows our state: if once we are justified; then we are related to God, and Christ, and to the Covenant of Grace. 1. To God. Before we were vivified, God and we stood at a distance, God was our enemy, and we were his enemies; *At that time* (saith the Apostle) *ye were without God in the world, but now in Christ Jesus ye who sometimes were afar off, are made near by the blood of Christ.* God that was a stranger, stands now in near relation, he is a Friend, a Father, a God All-sufficient to us. 2. We are related to Christ; before vivification we were a Christless people, *At that time ye were without Christ;* but now we are united to Christ, and (which is more) now we make use of Christ with the Father: O the comfort of this relation! A troubled spirit looks on his sins, and they thrust him away from God, *What communion hath light with darkness?* but then comes the Lord Jesus, and takes him by the hand, and leads him to the Father, and says, *Come soul, come along with me, and I will carry thee to the Father, wilt thou make use of me?* It is the Apostles saying, that *through him we have an access by one spirit unto the Father;* we have a leading by the hand; *Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.* By nature we are severed from God, and if he manifested himself, he is dreadful to us, *Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear;* but in Christ we approach boldly before him, because Christ hath took away our sins which are the mountains of separation; *in Christ we have boldness and access with confidence by the faith of him.* Here is the difference betwixt a man related to Christ, and a mere stranger; the stranger knows not how to go to God; God stands as a Judge, he is as a Malefactor, the Law an Accuser, Sin his Indictment; and what is the issue? *Every mouth is stopped, and all the world is guilty before God.* But he that is related to Christ, Christ takes him by the hand, and so he goes with boldness and confidence, and pleads his righteousness before the Father; *Who shall lay anything to the charge of God's Elect, it is God that justifieth, who is he that condemneth? it is Christ that dieth, yea rather that is risen again?* In the very matter and cause of justification, wherein no man can stand, or dare to appear, or show his face; a Christian coming with Christ his

Advocate, he dares to appear, and to plead his case, and to stand upon interrogatories with God himself, yea, and to ask God himself (humbly and with reverence) what he hath to lay to his charge? what more he will, or can in justice require for satisfaction, than his Surety hath done for him?—3. We are related to the Covenant of Grace; before vivification we had no such relation; *At that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the covenant of promise;* But now the Covenant is ours, that fountain or bundle of promises is ours, God is our God, and we are his people. O the blessedness of this privilege! *Happy is the people that be in such a case, yea happy is the people whose God is the Lord.* The Covenant is reckoned all happiness; it contains in its bowels all benefits in Heaven, or under Heaven; as a man may say of anything he hath in possession, *This is mine;* so may they who are in covenant with God, say, *He is mine, I have God himself in my possession.* How might we try our vivification even by this communion we have with God, and Christ, and the Covenant of Grace? Christians! look into your own hearts, have you not felt in your approaches to God some raisings or workings of the Spirit of the Lord, concluding the pardon of your sins? hath not Christ taken you by the hand, and led you to the Father? it may be your own guilt made you afraid, but the discovery of Jesus your righteousness made you bold to go to God; you felt boldness coming in on this ground, because all your approaches or drawings near to God were bottomed on Jesus; hath not God married you to himself? hath he not conveyed himself (through his holy Spirit) into your own hearts by way of covenant? Hath he not sometimes whispered to your souls, *Thou art mine?* and have not your souls echoed back again unto the Lord, *Thou art mine?* much of the truth of all this would appear, if Christians would but daily observe the movings of their own hearts; for as he that hath the Spirit of Satan, shall ever find him putting on and provoking to evil, so he that hath the Spirit of God shall most-what (or at least frequently) find and feel it active, and stirring in the heart, to the reforming of the whole man; the holy Spirit is not idle, but he rules, and governs, and maintains his Monarchy in us, and over us, in spite of the power of Satan's, and privy conspiracy of a man's own flesh.

5. It is a life of a new in-come; I mean of a saving in-come, as of Grace, Power, Light, &c. Before vivification there was no such in-come; A man before his conversion might hear, and pray, and do all duties; but alas! he feels no sweet, no power, no virtue, no communion with Christ. If I might appeal unto such, I beseech you tell me, you have been often at prayer, what have you gotten there? what in-come hath appeared? if you answer truly, you cannot but say *I went to prayer, and I was satisfied that I had prayed; I never observed whether I had got any power, or strength, anything of mortification, or vivification; I never found any lively work of God on my soul, either in prayer or after prayer;* or you have been often at this Ordinance of hearing the Word, what have you gotten there? what in-come hath appeared? *Why truly nothing at all; it may be a little more knowledge, but nothing that I can say was a saving work of God; someone that sate with me in the same seat found much stirrings of God? Oh what meltings, chearings, warmings of the spirit had such a one? and such a one? the Word was to them as honey, and as the honey comb, but to me it was as dry bread; I found no sweet, I got no good at all.* Or you have been often tossing the Bible, and you have observed this or that promise; but O what in-come hath appeared? *Surely nothing at all; I wonder at Saints that tell of so much sweetness, and comfort, and ravishing of heart,*

*that with joy they should draw water out of these Wells of salvation, Whereas I find therein no joy, no refreshing at all:* Ah poor soul, thou art in a sad case, thou art not yet vivified, thou hast not the life of God in thee. After vivification thou wilt in the use of Ordinances (at least sometimes, if not frequently) feel the saving in-comes of God. In prayer thou wilt feel the spirit breathing in, and carrying up thy soul above itself, plainly declaring there is another power than thy own, which makes thee not only to exceed others, but thyself also; in hearing of the Word thou wilt see the Windows of heaven set wide open, and all manner of spiritual comforts showered down upon thee; thou wilt hear the rich treasury of everlasting glory and immortality unlocked and opened, so that thou mayst tumble thyself amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend but that which is weaned from all worldly pleasures, *As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* In meditation of the promises, or of Divine love, thou wilt find meltings, quickenings, encouragings, filling thy heart with gladness, and glorying, and thy mouth with praises and songs of rejoicings: O What fountains of life are the promises to a living man, to a soul that is vivified? what food? what strength? what life is a thought of Christ, of Heaven, and of God's love to a spiritual man? whereas all these glorious things of the Gospel are to the natural man but as a withered flower, a sealed book, a dry and empty cistern; he hath no use of them.

6. It is a life of another kind, or manner. Before vivification our life was but death, because we ourselves were but dead in sin even whilst alive. *She that liveth in pleasure is dead while she liveth; and you were dead in your sins, and the uncircumcision of your flesh.* But after vivification we live, how live? a spiritual life, *I live by the faith of the Son of God;* an heavenly life, *for our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ;* an immortal life, *Christ being raised from the dead, dieth no more, death hath no more dominion over him;*—likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. You know the meaning of Christ; *Whosoever liveth, and believeth in me, shall never die;* he shall never die a spiritual death, never come under the dominion of sin, never totally fall away from grace; that incorruptible seed by which he is regenerate shall abide in him forever. *If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness;* the body indeed is subject to corporal death, through the remainders of sin, but *the Spirit it life,* even that little spark of grace, through the most perfect righteousness of Christ imputed, is life here, and shall be life hereafter, even forever. And herein is our vivification answerable to Christ's resurrection; *like as Christ was raised up from the dead by the glory of the Father, raised up to a new life, even so we also should walk in the newness of life.*

For the second question, how is this conformity or vivification wrought? I shall answer only to the state, and so our vivification is usually wrought in us in this manner. As first, in the understanding. Secondly, in the will.

First, the understanding lets in the verity and truth of what the Gospel hath recorded. *In him was life, and the life was the light of men.— I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.— I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. I am the way, the truth, and the life.—And this*

*is the record that God hath given to us, eternal life, and this life is in his Son; he that hath the Son, hath life, and he that hath not the Son, hath not life.*

2. This light let in, the understanding thence inferreth as to a man's own self, that by the assistance of the Spirit of holiness, who raised up Jesus from the dead, it's possible for him to attain this life; others have attained it, and why not he? *You hath he quickened who were dead in trespasses and sins; here's a president for a sin-sick soul; In time past ye walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the Children of disobedience; this was the state of the Ephesians. But were they all? no, no; ye, and we, also, among whom also we had all our conversation in times past.—But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ,—that in ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus. Christ's dealings with some are as flags and patterns of mercy hung forth to tell, and to bring others in: whence the understanding infers, it's possible for a dead soul, yea for my dead soul to live; others have lived, and why may not I? I discover in those Scriptures, even in these presidents a door of hope to myself; why Lord, if thou wilt thou canst make me clean;—yea, if I may but touch thy garment, I shall be whole; if thou wouldst but say, O ye dry bones hear the word of the Lord, then breath would enter into me, and I should live; surely if Christ be risen again from the dead, there's no impossibility but I may rise; if others have been raised by the virtue of Christ's resurrection, why may not I? However, this may seem to be little or nothing, yet considering the soul in a mourning, dark, disconsolate frame, under deep apprehensions of sin, guilt, and wrath; full of confusions, distractions, despondences, staggering and sinking terrors; it will find it something, yea it will look on it as a glorious work to discover, but the morning Star, through so much darkness anything of life, in such a valley and shadow of death.*

3. The understanding hath yet some brighter believing beams; it confidently closeth with this truth, that it is the will of the Lord that he should come, and live, and believe, and lay hold on Christ; it apprehends the particular designs of mercy to him, and doth really principle the soul with this, that God doth particularly call, invite, and bid him come to Christ the Fountain of life, for life. Now the understanding takes in general Gospel-calls in particular to himself. *It is my poor languishing soul which the Lord speaks to, when he says, come to me all ye that are weary, and I will give you rest.—*

*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Surely this is a great work when set home by the Lord, that the soul acts in its addresses to Christ in the strength of a particular call from God.*

2. And now the answer to this call, is wrought up in the renewed will; as thus.—

1. The will summons all its confidences, and calls them off from every other bottom, to bestow them wholly upon Christ; and this consists in our voluntary renouncing of all other helps, excepting Jesus Christ alone; now the soul says to Idols, *Get ye hence, Ashur shall not save us, we will not ride upon horses, neither will we say anymore to the works of our hands, ye are our God's. Ashur shall not save us. Not only cannot, but shall not save us; now as the soul is*



dissatisfied in Judgment, as to the resting on anything but Christ alone, so the heart and will is disaffected to all other helps but Christ alone; now it renounceth its own righteousness, and worthiness; not only because of their inability to save, but mainly because their glory is swallowed up in that unmatched excellency, which appears in the way of life and salvation by Jesus Christ. It calls home dependence from every other object.

2. Hereupon there is a willing and cheerful receiving of Christ, and resignation of ourselves to his actual dispose, to quicken us, and save us in his own way. A great part of the answer of Faith to the call of Christ lies in this; for as Faith sees life and salvation in the hands of Christ, so it considers it to be given forth in the methods of Christ; and so believing lies not only in assent, but consent of heart, that Christ shall save us in his own way; this is called *A receiving of Christ; As many as received him, to them he gave power to become the Sons of God.* Many a soul would be saved by Christ, that sticks and boggles at his methods; they will not pass to happiness by holiness; nor set him up as a King and Lord, whom they could consent to set up as a Savior: Oh but now Christ that *stood at the door, and knocked,* is received in; consent hath made up the match, and the door is opened that never shall be shut again.

3. Upon this follows the souls resting and relying; the souls confidence and dependence upon Jesus Christ for life and for salvation; this closeth up the whole business of believing unto righteousness; those various expressions used in Scripture of *committing our way and selves to God; of casting our care upon God, of rolling ourselves on him, of trusting in him, of hoping in his mercy,* &c. wrapped up faith in this affianced dependence, not without some mixture of confidence, and resolved resting upon Jesus Christ: a clear beholding of God in Christ, and of Christ in the promises, doth present such variety and fullness of Arguments to bear up hope and affianced, that the heart is resolved: and so resolved that we commit ourselves, and give our souls in charge to Christ, *I know whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that day.*

4. The upshot of all, is this, that the same close which the soul makes in believing with Jesus Christ as to justification, and righteousness, is not fruitless to this effect of conveying life and virtue from Jesus Christ as to grace and holiness; for that union which then and thereby comes to be enjoined with Christ, is such an union as is fruitful in begetting a quickening power and principle in the heart; and this is that which we ordinarily intend by saying, *saving faith to be operative;* that faith which brings forth nothing of holiness, what is it but a dead faith? *As the body without the Spirit is dead, so faith without works is dead also.* Justification and sanctification are twins of a birth; and hence it is, that vivification (which is one part of sanctification) is wrought in the soul after the self-same manner: As first, the understanding is illightened. 2. The will is changed. 3. All the Affections are renewed. 4. The internals being quickened, there ensueth the renewing of the body with the outward actions, life, and conversation. And now is fulfilled that saying of Christ in a spiritual sense, *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Now is the soul vivified, now it begins to live the life of God, now it feels the power of Christ's resurrection, and is made conformable to it: And immediately upon this, joy is made in

heaven by the Angels, God himself applauding it, *For this my Son was dead, and is alive; he was lost, and is found.*

Thus is the state of vivification wrought. I know it is not in all men after one manner for every circumstance; the methods of God are exceeding various; and we cannot limit the holy one of *Israel*: I have sometimes concerning this, desired the communication of other thoughts, whom I looked upon as such, who had more than ordinary communication with Christ's Spirit; and from one of such I received this answer, *I must profess to you, I have in all my speculations in divinity found dissatisfaction in the writings of men in nothing more, than is the work of clear and distinct conceptions concerning regeneration; which yet is of such a Cardinal importance, is, that the great doors of heaven move upon the hinges of it; the Lord enlighten us more, for we see but in part, and prophesy but in part.*

For the third question, what are the means of this conformity, or vivification which we must use on our parts? I shall answer herein both to the state, and growth of our vivification. As—

1. Wait and Attend upon God in the ministry of the word, this is a means whereby Christ ordinarily effecteth this vivification. By this means it was that those dead bones were quickened in *Ezekel's* prophesy, viz. by the Prophets prophesying upon them. *And he said unto me, son of man,—prophesy upon these bones, and say unto them, O ye dry bones hear the Word of the Lord;* And by this means it is that dead souls are quickened; the Ministry of the Word is the Trumpet of Jesus Christ, when that sounds, who knows but he may quicken the dead? hearken therefore to this Word of God.

2. Act saith upon the Lord Jesus as to justification. As is the clearness and fixedness of our souls in bottoming ourselves on Christ for righteousness, so will be our quickness, and successful progress in the work of holiness; because *Mary's sins which were many were forgiven her, therefore she loved much; but to whom little is forgiven, the same loveth little.* Many a soul loseth much of vivification, for want of clearness in its justification, or for want of settledness, and stronger measure of acting faith. Oh what life would be raised as to holiness? what working, binding, filling the laws of love, retribution, thankfulness would there be, when we see ourselves clearly reconciled with God, and wrapped up in the foldings of everlasting love?

3. Trace every Ordinance, and every duty for the appearances of the Son of God. Be much in Prayer, hearing, reading, fellowship with the Saints, living in the fullness of Sacraments; be much in secret conversings with God, in meditation, exp•s•ulation, enquiries searchings; and (which is a precious work) be much in diligent watching of, and hearkening and listening to the movings, workings, hints, int•mations of the Spirit of God; be much in observing the methods, and interpreting the meanings and language of God in all his secret dispensations with the soul. Certainly there will be abund•nce of the life of God conveyed to him that walks in these paths. *Blessed are they that dwell in thy house, might David well say;* and one Reason is pertinent to this case, because, *In our fathers house is bread enough, and to spare:* while the Prodigal that goes out from it shall feed upon husks, and with *Ephraim* swallow up the East-wind. Oh for a Spirit of Prayer, Meditation, &c. Oh for a Spirit even swallowed up in

communion with God! *Thou meetest him that worketh righteousness, and those that remember thee in thy ways.*

4. Look much at Christ raised, Christ Glorified; Christ's Resurrection was the beginning of his glory, and therein is comprehended both the glory that draws desires towards Christ, and the grace and power that establisheth faith in its dependency; *They looked unto him, and were lightened—unto thee lift I up mine eyes, O thou that dwellest in the heavens; behold as the eyes of the servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God.* It is said of Moses, that *he endured affliction, as seeing him who is invisible:* Oh could we keep our hearts in a more constant view, and believing meditation of the glory of Christ, our faces would certainly bring some beams of Divinity with them from the Mount; *We all with open face beholding as in a glass the glory of the Lord, are changed into the same Image from glory to glory.* The very beholding of Christ hath a mighty conforming and assimilating virtue to leave the impressions of glory upon our Spirits.

5. See our own Personal vivification linked inseparably unto, and bottomed unremoveably upon the resurrection of Christ; when we can by faith get a sight of this, it is not to speak how courageously and successfully the soul will grapple in the controversies of the Lord against the Devil, and our own deceitful hearts; with what strength could *Joshua, Gideon, &c.* go on, when backed with a promise, and their Spirits settled in the persuasion of it? and what use will the promises be in this kind? and (more than all) the life and resurrection of Jesus Christ, when we can clearly and steadfastly rest upon this, that there is an inseparable connection betwixt the resurrection of Christ and our personal holiness, and perseverance to the end? Oh that *I* could act my faith more frequently on Christ's resurrection, so that at last *I* could see it by the light of God to be a destined principle of my vivification in particular! what a blessed means would this be?

6. Walk as we have Christ Jesus for an example. This example of Christ, though it be not ours, as it is the *Socinians totum Christi*, yet certainly it yields much to our vivification; who can deny but that acting with the pattern ever in ones eye is very advantageous? come then, and if we would live the life of God, let us live as Christ lived after his resurrection. But how is that; *I* answer.—

1. See that we return to the grave no more; take heed of ever returning to our former state; you may say, what needs this Caveat? hath not Christ said, *He that liveth and believeth in me shall never die?* or never fall away? *I* answer it is true, they shall never totally and finally fall away, yet they may fall foully and fearfully; they may lose that strength and vigor, that sense and feeling which sometimes they had; they may draw so nigh to the grave, as that both by themselves and others they may be accounted amongst them that go down to the pit, *free among the dead*, as *Heman* saith of himself. The Apostle saith something that might even startle Christians; he tells of some *who have been once enlightened* (by the Word) *and have tasted of the heavenly gift* (some flashes of inward joy and peace) *and were made partakers of the holy Ghost* (the common gifts and graces of the Spirit) *and have tasted the good Word of God* (have found some relish in the sweet and saving Promises of the Gospel) *and the powers of the world to come* (have had some ravishing apprehensions of the joys and glory in Heaven) *and*

yet fall away (by a total Apostasy.) Christians! how far goes this? I know it is said only of such who have a name to live, and no more; but surely it gives a warning to us all that we come not nigh the verge, the brink of the grave; again, let us not give way to any one sin, so as to live in it.

2. Let us evidence our resurrection; Christ being raised, he shown himself alive by many infallible proofs; so let us evidence our vivification by many infallible proofs; (*i.e.*) *Let us yield up ourselves unto God; as those that are alive from the dead; let us walk as men of another world. If ye be risen with Christ seek the things which are above, where Christ sitteth on the right hand of God; let us serve God in holiness and righteousness all the days of our life; surely this is the end for which we are delivered out of the hands of our enemies, sin, death, and hell. Ye were sometimes darkness (during your abode in the grave of sin) but now (being risen) ye are light in the Lord, walk therefore as children of light. Walk] (i.e.) bestir yourselves in the works of God; Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* When God doth let the Sun of Righteousness arise, it is fit we should be about the business of our souls. We see that the night is dedicated to rest, and therefore God that doth order all things sweetly, he draws a curtain of darkness about us, as which is friendly to rest; like a Nurse, that when she will have her little one sleep, she casts a clothe over the face, and hides the light every way; but when this natural Sun ariseth, then men go out to their work: so must we, though in the darkness of the night we shorted in sin, yet now we must bestir ourselves, seeing the Sun of the spiritual world is risen over us.

And yet when all is done, let us not think that our vivification in this life will be wholly perfect: as it is with our mortification, in the best, it is but an imperfect work; so it is with our vivification; it is only gradual, and never perfected till grace be swallowed up of glory. Only let us ever be in the use of the means, and let us endeavor a further renovation of the new man, adding one grace to another, *To faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, &c.* till we perfect holiness in the fear of God, till we shine with those Saints in glory at perfect day.

Thus far we have *Looked on Jesus* as our Jesus in his resurrection, and during the time of his abode on earth. Our next work is to *Look on Jesus* carrying on the great work of our Salvation in his ascension into Heaven; and in his session at God's right hand; and in his mission of the holy Spirit.

## **LOOKING UNTO JESUS In his Ascension, Session, and Mission of his Spirit. *The Eight Book.* PART VIII.**

### **CHAP. I.**

*Heb. 12.2.* Looking unto Jesus—who is set down at the right hand of the Throne of God.

#### **SECT. I. Of Christ's Ascension, and of the manner how.**

THUS far we have traced Jesus in his actings for us, *until the day in which he was taken up.* That which immediately follows, is his Ascension, Session at God's right hand, and Mission of his

holy Spirit; in prosecution of which, as in the former, I shall first lay down the object, and secondly direct you how to look upon it.

The object is threefold. 1. He ascended into Heaven. 2. He sate down at God's right hand. 3. He sent down the holy Ghost.

1. For the Ascension of Christ, this was a glorious design, and contains in it a great part of the salvation of our souls. In prosecution of this, I shall show first that he ascended. 2. How he ascended. 3. Whither he ascended. 4. Why he ascended.

1. That he ascended. 1. The types prefigure it, *Then said the Lord to me, this gate shall be shut, it shall not be opened;—it is for the Prince, the Prince he shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate, and shall go out by the way of the same.* As the gate of the *Holy of Holies* was shut against every man but the High Priest; so was that gate of Heaven shut against all, so that none could enter in by their own virtue and efficacy but only our Prince and great high Priest, the Lord Jesus Christ, indeed he hath opened it for us, and entered into it in our place and stead, *Whither the fore-runner is for us entered, even Jesus made an high Priest forever after the order of Melchizedek.* 2. The Prophets foresaw it, *I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a Kingdom.* 3. The Evangelists relate it, *He was received up into heaven.— He was carried up into heaven.* 4. The eleven witness it, *For while they beheld he was taken up, and a cloud received him out of their sight.* 5. The holy Angels speak it, *For while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven.* 6. The blessed Apostles in their several Epistles, ratify and confirm it, *When he ascended up on high, he led captivity captive, and gave gifts unto men,—he that descended is the same also that ascended up far above all heavens.— Who is gone into heaven, and is on the right hand of God, Angels and Authorities, and Powers being made subject unto him.*

2. How he ascended. The manner of his Ascension is discovered in these particulars. —1. He ascended, blessing his Apostles, *While he blessed them he was parted from them, and carried up into heaven.* It is some comfort to Christ's Ministers that though the world hate them, Christ doth bless them; yea he parted with them in a way of blessing; as Jacob leaving the world, blessed his Sons; so Christ leaving the world, blessed his Apostles, and all the faithful Ministers of Christ, unto the end of the world. Some add, that in these Apostles, not only Ministers, but all the elect to the end of the world are blessed: The Apostles were then considered as common persons receiving this blessing for all us, and so those words uttered at the same time are usually interpreted, *Lo, I am with you always even to the end of the world.* This was the last thing that Christ did on earth, to show that by his death he had redeemed us from the curse of the Law, and that now going to heaven he is able to *bless us with all spiritual blessings in heavenly places.*

2. He ascended visibly in the view of the Apostles; *while they beheld he was taken up*; he was not suddenly snatched from them, as *Elija* was, nor secretly and privily taken away, as *Enoch* was; but in the presence of them all, both his Apostles and Disciples, he ascended up into Heaven; but why not in the view of all the Jews, that so they might know that he was risen again and gone to Heaven? surely this was the meaning; God would rather that the main points of faith should be learned by hearing, than by seeing; however Christ's own Disciples were taught the same by sight, that they might better teach others which should not see; yet the ordinary means to come by faith is hearing; *how shall they believe in him of whom they have not heard?—so then, faith cometh by hearing; and hearing by the word of God.* And as for the Jews (saith the Apostle) *have they not heard? yes verily, their sound went into all the earth, and their words unto the end of the world.*

3. He ascended principally by the mighty power of his God-head; thus never any ascended up into heaven but Jesus Christ; for though *Enoch* and *Elijah* were assumed into heaven, yet not by their own power, nor by themselves, it was God's power by which they ascended, and it was by the help and Ministry of Angels: *there appeared a chariot of fire, and horses of fire; and Elijah went up by a Whirl-wine into Heaven.*

4. He ascended in a cloud, *While they beheld, he was taken up, and a cloud received him out of their sight.* Hereby he shows that he is Lord of all the creatures; he had already trampled upon the earth, walked upon the sea, vanquished hell or the grave, and now the clouds received him, and the heavens are opened to make way for this King of Glory to enter in. When Christ shall come again, it is said that he shall *come in the clouds of heaven with power and great glory.—Hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven.* Which verifies that saying of the Angel, *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* He went up in clouds, and he shall come again in clouds.

5. He ascended in the found of a trumpet; not on earth, sounding *Hosanna*, but in Heaven, crying *Hallelujah*. So the Psalmist, *God is gone up with a shout, the Lord with the sound of a trumpet.* Certainly great joy was in heaven at Christ's ascending thither: the very Angels struck up their Harps, and welcomed him thither with Hymns and Praises.

6. He ascended in triumph, as a *Roman* Victor ascended to the Capitol, or as *David* ascended after his conquest up to *Zion*. Now we read of two triumphal Acts in Christ's Ascension, whereof the first was his leading of his captives, and the second was the dispersing of his gifts: the Apostle and the Psalmist join both together, *When he ascended up on high he led captivity captive, and gave gifts unto men.* 1. He led them captive who had captivated us. Death was led captive without a sting, Hell was led captive as one that had lost her victory, the Law was led captive, being rent and fastened to his Cross (as it were) Ensign wise; the Serpents head being bruised, was led before him in triumph, as was *Golias's* head by *David* returning from the victory; and this was the first Act of his triumph. 2. He gave gifts unto men: this was as the running of Conduits with wine, or as the casting abroad of new Coyn, or as the shutting up of Christ's triumph in his ascension up to heaven: what these gifts were we shall speak in the Mission of the holy Ghost; only thus much for the present.

## SECT. II. Of the place whither he ascended.

3. Whither he ascended, the Gospel tells us *into heaven*; only *Paul* saith, that *he ascended far above all heavens*. But the meaning is, he went above all these visible Heavens into those heavenly Mansions, where the Angels, and the Spirits of the just have their abode. Or if the highest heavens be included, I see no absurdity in it; the highest Heaven, we usually call *The Kingdom of Heaven*; which is either Heaven material, or heaven spiritual; and first for the material Heaven, in some sense he may be said to ascend above that, both in respect of his Body, because the Body of Christ is more glorious than any material Heaven. And in respect of his soul, because the Soul of Christ is more blessed than all things else whatsoever. And 2, For the spiritual Heaven (*i.e.*) all Angelical or Heavenly perfections, he is said to ascend above them all, both in respect of his humiliation, because he hath vilified himself below all things, and therefore he is worthily exalted above all things; and in respect of his perfection, because the human nature of Christ is more excellent than any creature, it being joined to the Godhead by an hypostatical union. Some there are that understand this place of *Christ's ascending far above all Heavens*, not so much by a local motion, as by a Spiritual mutation and exaltation of his person; as earth heightened unto a flame changeth not its place only, but form and figure; so the person of our Savior was raised to a greatness and glory vastly differing from, and surmounting any image of things visible or invisible in this Creation; so it is fitly expressed, *He was made higher than the Heavens*, he was heightened to a splendor, enlarged to a capacity and compass above the brightest, and beyond the widest Heavens: he transcended all in the spirituality of his Ascension: but I shall not much insist on that.

## SECT III. Of the Reasons why he Ascended.

4. Why he ascended, the Reasons are: 1. On Christ's part, that through his Passion he might pass to glory. *Ought not Christ to have suffered these things, and so to enter into his glory?* I shall not insist on that controversy, whether Christ merited for himself, this is without controversy, that by his Passion (I will not say he properly merited, but) he obtained glory, because he humbled himself so low, God exalted him above the Grave in his Resurrection, above the Earth in his Ascension, and above the Heavens in placing him at his right hand. And he ascended, that all those Prophecies which were foretold of Christ might be accomplished. *Thou hast ascended on high. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East.* The types of this were *Enoch's* translation, *Elijah's* ascension, *Sampson's* transportation of the gates of *Gezza* into an high mountain, the high Priests going into the Holy of Holies, *Seeing that we have a great high Priest, that is passed into the heavens, Jesus the Son of God.* Why all these prophecies, types, figures, must needs be accomplished, and therefore on his part it was necessary that Christ must ascend, and go into Heaven.

2. The Reasons on our part are.—

1. That in our stead he might triumph over sin, death, and hell. In his Resurrection he conquered, but in his Ascension he triumphed; now it was that he led sin, death, and devil in triumph at his Chariot wheels. And this is the meaning of the Psalmist, and of the

Apostle, *When he ascended up on high, he led captivity captive*: He vanquished and triumphed over all our enemies; he overcame the world, he bound the devil, he spoiled hell, he weakened sin, he destroyed death, and now he makes a public triumphal show of them in his own Person; he led the captives bound to his chariot-wheels, as the manner of the *Roman* triumphs was, when the conqueror went up to the Capitol. It is to the same purpose that the Apostle speaks else-where, *Having spoiled Principalities and Powers, he made a show of them openly, triumphing over them in himself*; it is a manifest allusion to the manner of triumphs after victories amongst the *Romans*; first, they spoiled the enemy upon the place, ere they stirred off the field; and this was done by Christ on the Cross; and then they made a public triumphal show, they rid through the streets in the greatest state, and had all their spoils carried before them, and the Kings and Nobles whom they had taken, they tied to their chariots, and led them as captives; and this did Christ at his Ascension; *Then he openly triumphed* 〈 in non-Latin alphabet 〉 *in himself, (i.e.) in his own Power and strength*; other Conquerors do not thus; they conquer not in themselves, and by themselves, but Jesus Christ conquer•d 〈◇〉 *himself*, and therefore he triumphed *in himself*. And yet though he triumphed in himself, and *by himself*, it was not *for himself* only, but for us; which made the Apostle to triumph in his triumph, *O death where is thy sting, O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law; but thanks be to God which giveth us victory through our Lord Jesus Christ*. If I may speak out, what I think was this victory of Christ, I believe it was that honor given to him after his Resurrection by the conversion of enemies, by the amazements of the world, by the admiration of Angels, and especially by his sitting down at the right hand of Majesty on high; for therein is contained both his exaltation, and his triumph over all his enemies to the utmost.

2. That he might lead us the way, and open to us the doors of glory. It is a question whether ever those doors of Heaven were opened to any before Christ's Ascension? Christ tells us, *In my Fathers house are many mansions, if it were not so, I would have told you, but I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also*. Some infer hence, as if there should be many outer courts, and many different places or states in glory; and yet there is one place whither the Saints should arrive at last, which was not then ready for them, and was not to be entered into, until the entrance of our Lord had made the preparation. Again, the Apostle tells us, that *the Fathers received not the promises, God having provided some better thing for us, that they without us should not be made perfect*. Whence some infer that their conditions after death was a state of imperfection; and that they were placed in an outer court on this side Heaven, called *Paradise*, or *Abraham's bosom*; and thither also Christ went when he died, and was attended with the blessed Thief. For my part I shall not join with such who think all souls of Saints shall go to paradise, where they must remain till the day of judgment, and then, and not till then must enter into that heaven, called *the third heaven*, or *the Kingdom of Heaven*. Indeed some of the ancients make heaven, and the immediate receptacles of souls to be distinct places, both blessed, but hugely differing in degrees: And a modern writer is very confident, *That no soul could enter into glory before our Lord entered; by whom we hope to have access*; and to that purpose he cites those texts, *John 14.2, 3. Heb. 11.40*. But I see no ground,



why the souls of Saints should be excluded heaven, either before or after Christ. As for that text of *John 14.2*. Christ saith, *In my Fathers house are many mansions*, not many outer courts, nor many different states; and as for the Fathers mentioned, *Heb. 11.40*. *Surely they without us shall not be made perfect*, and we without them shall not be made perfect in some sense until the day of judgment. But our Perfection is not in respect of a more glorious place, but in respect of that perfection whereof all the faithful shall be made partakers as well in body as in soul, at the resurrection of the just. Thus far I grant, that no soul ever entered into Heaven but by the virtue and power of Christ's Ascension, and that no soul and body jointly ever ascended (except Christ's types) before Christ himself opened those doors and lead the way; and in this respect he is called, *The forerunner of his People*.

3. That he might assure us that now he had run through all those Offices which he was to perform here on earth for our redemption. *He that hath entered into his rest, hath also ceased from his own works, as God did from his*. He was first to execute his Office, and then to enter into his rest; *Though he were a Son*, and so the inheritance were his own, *yet he was to learn Obedience, by the things which he suffered, before he was made perfect, and so to become the Author of eternal Salvation unto all them that obey him*. This was the argument which Christ used when he prayed to be glorified again with his Father, *I have glorified thee on the earth, I have finished the work which thou gavest me to do: And now O Father glorify thou me with thy own self with the glory which I had with thee before the world was*. This was the order of the dispensation of Christ's Offices; his first work was a work of ministry, and Service in the Office of obedience and suffering for his Church; and this next work was the work of power and majesty in the protection and exaltation of his Church. and there was a necessity in this order. 1. In respect of God's Decree who had so fore-appointed it, *Acts 2.23, 24*.

2. In respect of God's justice, which must first be satisfied by obedience before any entrance into glory, *Luke 24.26*. 3. In respect of Christ's infinite Person, which being equal with God could not possibly be exalted without some preceding decent and humiliation: *That he ascended* (saith the Apostle) *what is it but that he descended first into the lower parts of the earth?*

4. In respect of our evidence and assurance; this is the sign that Christ hath finished the work of our redemption upon the earth; first, he was to act as our Surety, and then he was to ascend as our Head, our Advocate, as the first-fruits, the Captain, the Prince of life, the Author of salvation, the forerunner of his people.

4. That he might thoroughly convince the world of believers of their perfect righteousness, *The Spirit when he comes* (saith Christ) *shall convince the world of sin, and righteousness, and of judgment—of sin, because they believe not on me;—of of righteousness, because I go to my Father, and ye see me no more*. If Christ had not fulfilled all righteousness, there had been no going to heaven for him, nor remaining there; certainly God would have sent him down again to have done the rest, and the disciples should have seen him with shame sent back again; but his ascension to heaven proclaims openly. 1. That he hath completely finished the work he had to do for us here, that no more was to be done in this world for us, that the satisfactory work to justice was in itself finished. 2. That God was well pleased with Jesus Christ, and with what he had done and suffered for us; yea, God was so infinitely taken with him, and his oblation

after his sufferings, as that he thinks it not fit to let him stay above forty days longer in this world; he cannot be without him in heaven, but he takes him up into glory, and gives him a name above every name. 3. That we have our share in heaven with him; he went not up as a single person, but virtually, or mystically he carried up all the Elect with him into glory: or otherwise how should the Spirit convince the world by his ascension of their righteousness? or otherwise how should the Son of God convince his Father by his Ascension of his righteousness? I look upon Jesus Christ going into Heaven, as a confident Debtor after payment going into a Court, and saying, *Who hath anything to lay to his charge? all is paid, let the law take his course;* when Christ entered into heaven, he seemed thus to challenge Justice, *Make room here for me and mine, who should hinder? hath the law anything to say to these poor souls for whom I died? if any in heaven can make objection, here I am to answer in their behalf.* Methinks I imagine a silence in heaven (as John speaks) at this speech; only Mercy smiles, and Justice gives in the Acquittance, and God sets Christ down at his right hand. 4. That he hath a new design to be acted in heaven for us: he is taken up into glory that he may act gloriously the second part of our righteousness, I mean that he might apply it, and send down his Spirit to convince us of it. He acted one part in the flesh, in the habit of a beggar, clothed with rags; but now he is gone to act the person of a Prince in robes of glory, and all this to manage our salvation in the richest way that may be. Three great things Christ acts for us now in glory. First, he is in place of an advocate for us, *He liveth to intercede for us.* He is always begging of favor and love for us, he lies there to stop whatever plea may be brought in against us by the devil, or Law; yea, he is there to get our fresh pardons for new sins. Secondly, he is the great provider and caterer for us; he is laying in a great stock and store of glory for us against we come there; *In my Fathers house are many mansions.— I go to prepare a place for you.* Jesus Christ went before to take up God's heart for us, and now he is drawing out the riches of love from God his Father, and laying them in bank for us, which made the Apostle say, *My God shall supply all your need according to his riches in glory by Christ Jesus.* Thirdly, he sends down his Spirit to convince us that Christ's righteousness is ours: indeed the means of procuring this was the life and death of Christ, but the means of applying this righteousness are those following acts of Christ's Resurrection, Ascension, Session, Intercession, &c. By his death he obtained righteousness for us, but by his Ascension he applies righteousness to us; now it is that in especial manner he convinceth us of righteousness, *Because he is gone to his Father, and we shall see him no more.*

5. That he might receive his Kingdom over us in the place appointed for it; look as Kings are crowned in the chief Cities of their Kingdoms, and keep their residence in their palaces near unto them, so it was decent that our Savior should be Crowned in Heaven, and there sit down at God's right hand; which immediately follows after his Ascension, to which we now come.

#### **SECT. IV. Of God's right hand, and of Christ's Session there.**

2. For the Session of Christ at God's right hand, which is a consequent following after his ascension into Heaven, I shall examine. 1. What is God's right hand? 2. What is it to sit there?

3. According to what nature doth Christ sit there? 4. Why is it that he sits at the right hand of God his Father in Glory?

1. What is this right hand of God? I answer, 1. Negatively, it is not any Corporal right hand of God; if we speak properly, God hath neither right hand, nor left hand; for God is not a body, but a spirit or spiritual substance. 2. Positively, the right hand of God is the Majesty, Dignity, Dominion, Power, and *•••y of God. The right hand of the Lord is exalted, the right hand of the Lord doth valianity.— Thy right hand, O Lord, is become glorious in Power; thy right hand, O Lord, hath dashed in pieces the enemy.* Thou hast a mighty arm, *Strong is thy hand and high i• thy right hand.—Mine hand hath laid the foundations of the earth, and my right hand hath spanned the Heavens.* I know some of our Divines make this right hand of God something inferior to God's own power, but others speak of it as every way equal, and I know no absurdity to follow on it.

2. What is it to sit at the right hand of God? I answer, it is not any corporal Session at God's right hand, as some picture him with a crown of gold on his head sitting on a Throne, as if he had no other gesture in Heaven but *sitting still*; which *Stephen* contradicts, saying, *I see the heavens opened, and the Son of man standing on th• right hand of God.* The words *sitting or standing* are both metaphorical, and borrowed from the custom of Kings, who place those they honor, an• to whom they commit the Power of government, at their right hand; more particularly, this sitting at God's right hand implies two things. 1. his glorious exaltation. 2. The actual administration of his Kingdom.

1. Christ is exalted, *Wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee shall bow*; this Session is the supreme dignity and glory given by the Father unto Christ after his Ascension; this Session is the peerless exaltation of the Mediator in his Kingdom of glory. But how was Christ exalted? I answer, 1. In regard of his divine nature; not really, or in itself. Impossible it was that the divine nature should receive any intrinsical improvement, or glory, because all fullness of glory essentially belonged unto it; but declaratory, or by way of manifestation; so it was that his D•vinity, during the time of his humiliation, lay hidden and overshadowed, as the light of a candle is hidden in a dark and close lanthorn; but now in his Session that Divinity and Glory which he had always with his Father was shown forth and declared, *He was declared to be the Son of God with Power*, both at his resurrection and at his Session. 2 I• regard of his human nature; and ye• that must be understood soberly, for I cannot think that Christ's human nature was at all exalted in regard of the grace of Pers•nal union, or in regard of the habitual perfections of his human soul, because he possessed all these from the beginning; but in regard of those interceptions of the beams of the Godhead, and Divine glory; and in respect of the restraints of that sense and sweetness, and feeling operations of the beatifical Vision, during his humiliation; in these respects Christ was exalted in his human nature, and had all the glory from the Diety communicated to it which possibly in any way it was capable of. There was a time, when the Office which Christ undertook for us made him a man of sorrows, but when he had finished that dispensation, then he was filled with unmatchable glory which before his Session he enjoyed not; there was a time when the natural consequence and flowings of Christ's glory from that personal union was stayed and hindered, by special dispensation, for

the working of our salvation; but when that miraculous stay was once removed, and the work of our redemption fully finished, then he was exalted beyond the capacity, or comprehension of all the Angels of heaven, *To which of the Angels said he at any time, sit at my right hand?* in this respect it is said that *God highly exalted him*; exalted he was in his Resurrection, Ascension, but never so high as at his Session; in his Resurrection he was exalted with *Jonah* from the lower parts to the upper parts of the earth; in his Ascension he was exalted with *Elijah* above the Clouds, above the Stars, above the Heavens; but in his Session he was exalted to the highest place in Heaven, even to the right hand of God, *Far above all Heavens, that he might fill all things.*

2. Christ reigns, or actually administers his glorious Kingdom; and this is the principal part of Christ's sitting at God's right hand. So the Psalmist, *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool; the Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thy enemies.* The Apostle is yet more large, *God set him at his own right hand in the heavenly places, far above all principallity, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all.* Some describe this Session at God's right hand to be all one with his reigning in equal power and glory with the Father, but the Son hath always so reigned, and the holy Ghost hath always so reigned, who yet is not said in Scripture to sit at the right hand of the Father, I believe therefore there is something in this Session or Reign of Christ which doth difference it from that reigning Power and Glory of the Father, and of the Son as only God, and of the holy Ghost; and if we would know what that is; I would call it an actual administration of his Kingdom, or an immediate executing of his Power and Glory over every creature as Mediator. There is a natural, and a dispensatory Kingdom of Jesus Christ; for the first, the Father reigns immediately by the Son, but by the holy Ghost the Father doth not reign immediately, but through the Son; the same order is to be kept in their power, which is in the Persons; the Father reigns not by himself, but of himself, because he is of none; the Son reigneth by himself, not of himself, because he is begotten of the Father; the holy Ghost reigneth by himself, but from the Father and the Son, from whom he doth proceed. And as in the natural, so in the dispensatory Kingdom, the Father reigns immediately by the Son as Mediator; and hence it is that the Son as Mediator is only said to sit at God's right hand, because the right of actual administration, or immediate execution of the Sovereign power is appropriate and peculiar to the Son, as Mediator betwixt God and man. And this made Christ to say, *The Father judgeth no man, but hath committed all judgment unto the Son,* as Mediator. You may object, Christ was Mediator immediately after his incarnation, but he did not actually administer his Kingdom then. I Answer, it is true; Christ for a time did by a voluntary dispensation empty himself, and laid aside the right of actual administration of his Kingdom; but immediately after his Ascension, the Father by voluntary dispensation resigned it to the Son again; *Come now, saith the Father, and take thou power over every creature, till the time that all things shall be subdued under thee.* This right the one relinquished in the time of that humiliation of himself, and this right the other conferred at the time of the exaltation of his Son.

**SECT. V. Of the two Natures wherein Christ sits at God's right hand.**

3. According to what Nature is Christ said to sit at the right hand of God? I answer; according to both Natures; first he sits at God's right hand as God; hereby his Divinity was declared, and his Kingdom is such, that none that is a pure creature can possibly execute; *The Lord said to my Lord, saith David, sit thou on my right hand.* The Lord said to my Lord] (*i.e.*) God said to Christ: now Christ was not *David's* Lord merely as man, but as God. And 2. He sits at God's right hand as man too; hereby his Humanity was exalted, and a Power is give to Christ as man, *He hath given hiw power to execute judgment, in as much as he is the Son of man.* In the administration of his Kingdom the man-hood of Christ doth concur, as an Instrument working with his God-head. Hence this Session at God's right hand is truly and properly attributed to Christ, as 〈 in non-Latin alphabet 〉 ; and not only to the one nature of Christ, whether Divine or Humane, Or it is attributed to Christ as Mediator; in which respect he is called an high Priest, *We have such an high Priest, who is set on the right hand of the Throne of the Majesty in the heavens.*—And in which respect he is called a Prince, *Him hath God exalted with his right hand, to be a Prince, and a Savior.* Now Christ is not a Priest and a Prince merely according to one Nature, whether Divine or Humane. I deny not but Christ had a natural Kingdom with his Father as God, before the foundation of the world; but this Kingdom as God-man Christ had not before his Asension into heaven. So then Christ sitteth at the right hand of God by a mediatory action, which he executeth according to both natures, the word working what pertaineth to the word, and the flesh what appertaineth to the flesh; Christ is Mediator as God and man, and glory hath redounded unto him as God and man, and living in this glory he ruleth and governeth his Church as God and man, he ascended indeed into heaven in his humanity only, but he sitteth at the right hand of God as Mediator in respect of both natures. The *Lutherans* attribute this Session at God's right hand only to the human nature of Christ; they say this Session is nothing else but the elevating of his human nature to the full and free use of some of the divine properties, as of omnipotency, omniscience, omnipresence; the ground of this error is, that they suppose upon the union of the two Natures in Christ, a real communication of the divine properties to follow; so that the human nature is made truly omnipotent, omniscient, omnipresent, not by any confusion of properties, nor yet by any bare communion and concourse of it to the same effect, each nature working that which belongeth to it with commuion of the other, (for this we grant) but by a real donation, by which the divine properties so become the properties of the human nature, that the human nature may work with them, no less than the Divine nature itself, for the perfecting of itself. Against this opinion we have these Reasons; 1. The union cannot cause the human nature to partake more in the properties of the Divine, than it causeth the Divine to partake in the properties of the human. 2. If a true and real communication did follow of the Divine Attributes, it must needs be of all the Attributes, as of eternity, and infiniteness seeing these are the Divine Essence, which can no way be divided. 3. Infinite perfections cannot perfect finate natures, no more than reasonable perfections can make perfect unreasonable creatures. 4. To what end should created gifts serve, which Christ hath received above measure, if now more noble properties should enter

and be conferred on Jesus *Christ*? other reasons are given in, but I willingly decline all controversial points.

**SECT. VI. Of the Reasons why Christ doth sit on God's right hand.**

4. WHY doth *Christ* sit at the right hand of God his Father in glory? I answer.

1. On *Christ's* part, that He might receive power and dominion over all the creatures: *All power is given unto me in heaven and in earth*; he speaks of it as done, because it was immediately to be performed; *Christ* at his Session received a power imperial over every Creature; that he hath Power over the Angels is plain, both by the reverence they do him, and by their obedience towards him, *at the name of Jesus every knee must bow*; good Angels, and evil Angels must yield signs of subjection to Jesus *Christ*; if the Saints shall judge the Angels, how much more shall *Christ*? Oh what Power hath *Christ* himself this way? and as for the excellencies on earth, they all receive their power from *Christ*, and are at his dispose; it is Jesus *Christ* that is *Crowned with Glory and Honor, and all things are put under his feet*. And hence it is that when the Apostle speaks of *Christ's* session at the right hand of God, he tells us, he is *far above all Principalities and Powers on earth, and Might and Dominions in Heaven: yea, that Angels and Authorities, and Powers are made subject unto him*.

2. On our part many reasons may be given. As—

1. That he might be the Head of his Church, I mean, not head in a large sense, for one who is in any kind before another; for so *Christ* is the head of Angels, and God is the head of *Christ*; and to this we have spoken before. But in a strict sense, for one that is in a near and communicative sort conjoined with another, as the Head is conjoined with the Body and Members; and so is *Christ* the head of his Church. Look as the King hath a more intimate and amiable Superiority over the Queen then over any other of his Subjects; so is it here in *Christ* our King, he is more amiably tempered, and more nearly affected to his Spouse and Queen, the Church of God, then to any other whomsoever. And to this purpose he sits at God's right hand, that having now fullness of Grace and Glory in himself, he might be ready to communicate the same to his Church who are as the members of his body, that he might give them Grace here, and Glory hereafter; when he shall deliver up his Kingdom to his Father, and be all in all.

2. That he might be the object of divine adoration, then especially it was said and accomplished, *Let all the Angels of God Worship him: and let all men Honor the Son as they Honor the Father*. After *Christ's* Session, *Stephen* looken up into Heaven, and saw the Glory of God, and Jesus standing on the right hand of God, and then he worshipped; and called upon God saying, *Lord Jesus receive my Spirit*. It is true, that the ground of this divine adoration is the Union of the two natures of *Christ*, and therefore the *Magi* worshipped him at his Birth, and as soon as ever he came into the World the Angels of God worshipped him; but because by his Session at God's right hand, the Divine Nature was manifested, and the Humane Nature was exalted to that dignity and glory which it never had before, therefore now especially, and from this time was the honor and dignity of Worship communicated to him as God and man. And hence Divines usually make this one ingredient of *Christ's* sitting at the right hand of God,

viz. That Christ, God, and Man, is the object of Divine adoration. *O it is a great thing, and admirable, and full of wonder, that the man Christ should sit above at God's right hand, and be adored of Angels and Archangels.* Before this was the grace of Union conferred on Jesus, and so he was adored before he suffered; but after he *had humbled himself, and was made obedient unto death, even to the death of the Cross, then (yea and therefore) God highly exalted him and gave him a Name, which is above every Name, that at the Name of Jesus every knee shall bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue shall confess that Jesus is Lord to the glory of God the Father.* He was Lord before, in that he is the Son of God, but now he is Lord again by virtue of his humiliation and Session at God's right hand. Trouble not yourselves with their objection who say, That if adoration be due to Christ as God and man, that then the human nature is to be adored: the Person adored is man, but the humanity itself is not the proper object of that Worship. There is a difference betwixt the concrete and the abstract; though the man Christ be God, yet his manhood is not God, and by consequence not to be worshipped with that worship which is properly and essentially Divine. Certainly, if adoration agree to the humanity of Christ, then may his humanity help and save us; but the humanity of Christ cannot help and Save us, because *omnis actio est suppositi*, whereas the human nature of Christ is not *suppositum*, a subsistence or personal being at all.

3. That he might intercede for his Saints. *Now of the things which we have spoken, this is the Sum; we have such an high Priest, who is set on the right hand of the Throne of the Majesty in the Heavens, and a Minister of the sanctuary, and of the true Tabernacle, which the Lord pitched and not men:* he is set on the right hand of God as an high Priest, or Minister to intercede for us. *For as Christ is not entered into the holy Place made with hands which are the Figures of the true, but into Heaven itself now to appear in the presence of God for us.* This *appearing* is an expression borrowed from the custom of human Courts; for as in them, when the Plaintiff or Defendant is called, their Attorney appeareth in their names, so when we are summoned by the justice of God to answer the complaints which it preferreth against us, *we have an Advocate with the Father Jesus Christ the righteous,* and he standeth up, and appeareth for us: or it may be this *appearing* hath a respect to the manner of high Priests in the time of the Law; for as they used to go into the most holy place with the names of the Children of *Israel* written in precious stones, for a remembrance of them, that they might remember them to God in their Prayers; so Jesus Christ being gone up to Heaven, he there presents to his Father, the Names of all his chosen, and he remembers them to his Father in his Intercessions. Certainly, Christ is not gone to Heaven, and advanced to the right hand of God, only to live in eternal joy himself, but also to procure happiness for his Saints: it is to excellent purpose, and to the great good of his Church that he sits at the right hand of his Father, for thereby he governs and protects his people, and he continually executes the Office of his Priesthood, presenting himself, and the sacrifice of himself, and the infinite merit of that sacrifice before the eyes of his Father in their behalf.

4. That true Believers may assuredly hope by virtue of Christ's Session to sit themselves in the Kingdom of Glory. It is true that Christ, and only Christ hath his seat at the right hand of God; *to which of the Saints, or of the Angels did he ever say, sit thou at my right hand?* It is a prerogative above all Creatures; and yet there is something near it given to the Saints, *for him*

*that overcometh, I will grant to sit with me in my Throne, even as I also am set down with my Father in his Throne.* There is a proportion, though with an inequality; we must sit on Christ's Throne, as he sits on his Father's Throne; Christ only sits at the right hand of God, but the Saints are to sit at the right hand of Christ, and so the Psalmist speaks, *upon thy right hand did stand the Queen in Gold of Ophir.* It is enough to greaten the Spirits of Saints; how should they tread on earth, and contemn the World, when they consider that one day they shall judge the World? *do you not know, that the Saints shall judge the World?* nay, when they consider that one day they shall reign with Christ? *if ye suffer with him, ye shall reign with him.* Christ sitting in Heaven is a very Figure of us; Christ's person is the great model and first draught of all that shall be done to his Body the Saints; therefore he is said to be the Captain of our Salvation that leads us on, he is said to be our fore-runner into Glory; he breaks the clouds first, he appears first before God, he sits down first, and is glorified first, and then we follow; Christ wears the Crown in Heaven as our King, and he is united and married to God as our proxy.

And yet there is another ground of hope; not only shall we sit with Christ in Glory, but even now do we sit with him in Glory: Christ is not only gone to heaven to prepare a place for us, but he sits in Heaven in our room, and God looks on him as the great picture of all that body whereof he is Head, and he delights himself in seeing them all Glorified as in his Son. To this purpose the Saints are said to sit down with Christ at very present, *he hath made us to sit together with him in Heavenly places in Christ Jesus.* Christ in our nature is now exalted: this is that admirable thing which carried up *Chrysostom* into an ecstasy, that the same nature of which God said *dust thou art, and to dust thou shalt return, should now sit in Heaven at God's right hand:* but not only the human nature, but Christ in person sits there, as a common person in our stead; he is in his Throne, and we sit with him in supercelestial places. O what structures and pillars of hope are raised up here?

5. That he might defend the Church against her enemies; and at last destroy all the enemies of the Church. Such is the power of Christ's Session, that by it he holds up his Saints in the midst of their enemies, so that the gates of hell shall not prevail against them; true indeed, that many times they are used as Lambs amongst Wolves, but so Christ orders that the blood of Martyrs should be the Seed of the Church; hereby his Church like a tree settles the faster, and like a Torch shines the brighter for the shaking. And as for the enemies of his Church, there is a day of reckoning for them, *he that sitteth in the Heavens shall laugh, the Lord shall have them in derision.* The day is a coming that *he will speak unto them in his wrath, and vex him in his sore displeasure.* In the mean while Christ is galling and tormenting them by the Scepter of his Word, and at last he will put them all under his feet. *The Lord said to my Lord, sit thou at my right hand, until I make my enemies thy footstool.—For he must reign till he hath put all his enemies under his feet:* that the enemies of Christ must be made his footstool notes the extreme shame and confusion which they shall everlastingly suffer: in victories amongst men the party conquered goes many times off upon some honorable terms, or at worst if they are led captive they go like men; but to be made a stool for the conqueror to insult over, this is extremity of shame; and as shame, so it notes burden which the wicked must bear; the footstool bears the weight of the body, so must the enemies of Christ bear the weight of his



heavy and everlasting wrath; such a weight shall they bear that they would gladly exchange it for the weight of rocks and mountains, rather would they live under the weight of the heaviest creature in the world, then under the fury of him that sitteth upon the Throne. And withal it notes an equal and just recompense to the wicked; the Lord useth often to fit punishments to the quality and measure of their sins committed; he that on earth denied a crumb of bread, was in hell denied a drop of water; and thus will Christ deal with his enemies at the last day; here they trample upon Christ in his Word, in his ways, in his members; *they make the Saints bow down for them to go over, yea they have laid their bodies as the ground, and as the street to them that went over; they tread underfoot the Son of God, the blood of the Covenant; they tread down the sanctuary; and put Christ to shame: and therefore their own measure shall be returned into their own bosom, they shall be constrained to confess with Adoni-hezek, as I have done, so God hath requited me; yea, this shall they suffer from the meanest of Christ's members whom they here insult over; the Saints shall be as Witnesses, and as it were co-assessors with Christ, to judge the wicked both men and Angels, and tread them under their feet; they shall take them captives whose captives they were, and shall rule over their oppressors; all they that despised them shall bow themselves at the soles of their feet.*

6. That he might send down the holy Ghost; to this purpose Christ told his Disciples whiles he was yet on earth, that he must ascend into heaven, and Reign there: *it is expedient for you, that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you.* Christ is now in heaven, and sits at God's right hand, that he may send us his Spirit, by whose forcible working we seek after heaven, and heavenly things, where now Christ sits. But on this I shall insist larger, it being our next subject.

#### **SECT. VII. Of the time when the holy Ghost was sent.**

3. For the mission of his Spirit: no sooner was Christ set down at God's right hand, but he sends down the holy Ghost. It was an use amongst the Ancients in days of great joy and solemnity to give gifts, and to send presents unto men; thus after the wall of Jerusalem was built, it is said, that *the people did eat, and drink, and send portions: and at the feast of Purim they made them days of feasting and joy, and of sending portions one to another, and Gifts to the poor.* Thus Christ in the day of his Majesty and Inauguration, in that great and solemn Triumph, *when he ascended up on high, he led captivity captive, and did withal give gifts unto men.*

Concerning this mission of the Spirit, or these gifts of Christ to his Church, I shall discover the accomplishment, as it appears in these Texts; *And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sate upon each of them; and they were all filled with the holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.* Out of these words I shall observe these particulars: the time when; the persons to whom; the manner how; the measure what; and the reasons why the holy Ghost was sent.

1. For the time when the holy Ghost was sent, it is said *when the day of Pentecost was fully come;* this was a Feast of the Jews called 〈 in non-Latin alphabet 〉 *from fifty days;* because it was

ever kept on the Fiftyeth day after the second of the Passover. We find in Scripture sundry memorable things reckoned by the number of fifty. As fifty days from *Israel's* coming out of *Egypt* unto the giving of the Law. And the fiftyeth year was that great feast of the *Jubilee*, which was the time of forgiving of debts, and of restoring men to their first estates; And fifty days were in truth the appointed time of the *Jews* Harvest; their harvest being bounded as it were with two remarkable days, the one being the beginning, the other the end thereof; the beginning was 〈 in non-Latin alphabet 〉 the second of the Passover; the end was 〈 in non-Latin alphabet 〉 the fiftyeth day after, called the Pentecost; upon the 〈 in non-Latin alphabet 〉 they offered a *sheaf of the first-fruits of their harvest*: upon the Pentecost they offered *two wave-loaves*, the sheaf being offered, all the after-fruits throughout the Land were Sanctified; and the two loaves being offered it was a sign of the harvest finished and ended; and now we find, that as there were fifty days betwixt 〈 in non-Latin alphabet 〉 and the Pentecost, so there were fifty days betwixt Christ's Resurrection and the coming down of the holy Ghost. What was the meaning of this, but to hold harmony, and to keep correspondency with those memorable things? as on the day of Pentecost (fifty days after the feast of the Passover) the *Israelites* came to mount *Sinai*, there received they the Law; a memorable day with them, and therefore called the feast of the Law; so the very same day is accomplished that prophesy, *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem*; now was the promulgation of the Gospel called by *James the Royal Law*, as given by Christ our King, and written in the hearts of his servants by this holy Ghost; it seems to shadow out the great difference betwixt the Law and the Gospel; the Law was given with terror, in lightning and thunder; it discovers sin, declares God's Wrath, frights the Conscience; but the Gospel is given without terror, there was no lightning and thunder now: no, no; the holy Ghost slides down from heaven with grace, and gifts; and with great joy sits on the heads, and in the hearts of his Saints.

2. On the *Jubilee*, or fiftyeth year, was a great feast; whence some observe that the Latins made their word *Jubilo*, to take up a Merry Song; though the word be derived from the Hebrew *Jobel*, which signifies a Rams horn; for then they blew with Rams horns, as when they gathered the people to the Congregation they blew their Silver Trumpets. There were many uses of this feast; 1. For the general release of Servants. 2. For the restoring of Lands unto their first owners who had sold them. 3. For the keeping of a right chronology, and reckoning of times; for as the Greeks did reckon by their Olimpiads, and the Latin, by their Lustra, so did the *Hebrews* by their Jubilees; this falls fit with the proclaiming of the Gospel, which is an act or tender of God's most gracious general free pardon of all sins, and of all the sinners in the World; now was the sound of the Gospel made known unto all, *out of every Nation under heaven*; now was that spiritual Jubilee which Christians enjoy under Christ; now was the remission published which exceeded the remission of the Jubilee, as for as the Jubilee exceeded the remission of the Seventh year (*i.e.*) not only seven times, but *seventy times seven times*.

3. On the day of Pentecost they offered the two wave-loaves called the bread of the first fruits unto the Lord. In like sort this very day (the Lord of the harvest so disposing it) the Apostles by the assistance and effectual working of the Spirit offered the first-fruits of their harvest unto the Lord; for *the same day there were added unto them about three thousand*

souls. We see the circumstance of time hath its due weight, and is very considerable; *when the day of Pentecost was fully come, then came the holy Ghost.*

**SECT. VIII. Of the persons to whom the holy Ghost was sent.**

2. For the persons to whom the holy Ghost was sent; it is said, *to all that were with one accord in one place*; who they were it is not here expressed; yet from the former chapter we may conjecture, they were *the twelve Apostles, together with Joseph called Barsabas, and the Women, and Mary the Mother of Jesus, and his brethren*; these all continued with one accord in one place, for so was Christ's command, *that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.* This promise we read of in the Evangelists, *when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he will testify of me.—And behold I send the promise of the Father upon you, but tarry ye in the City of Jerusalem until you be endued with power from on high.* It was the great promise of the Old Testament, that Christ should partake of our human Nature, and it was the great promise of the New Testament, that we should partake of his divine Nature; he was clothed with our flesh according to the former, and we are invested with his Spirit according to the latter promise. For this promise the Apostles and others had long waited, and for the accomplishment they were now fitted and disposed. 1. They had waited for it from the Ascension day, till the feast of Pentecost; he told them at the very instant of his Ascension that he would send the holy Ghost, and therefore bid them stay together till that hour; upon which command they waited, and continued waiting until *the day of Pentecost was fully come.* *He that believeth shall not make hast, saith Isaiah*; surely waiting is a Christian duty, *for the Vision is yet for an appointed time, but at the end it shall speak and shall not lie, though it tarry, wait for it, because it will surely come, it will not tarry.* Well may we wait, and wait for him, if we consider how God and Christ have waited for us and our conversion; and especially, if we consider that the Comforter will come; and when he comes, that *he will abide with us forever.* But 2. As they waited for the Spirit, so they were rightly disposed to receive the Spirit, for *they were all with one accord in one place.* Mark here the qualifications of these persons; *they were all with one accord, &c.* To those that accord in the Spirit given; where is nothing but discord, jars, divisions, fractions, there is no Spirit of God; for the Spirit is the Author of concord, peace, unity, and amity; he is the very essential unity, love, and love-knot of the two persons, the Father, and the Son: even of God with God: and he was sent to be the union, love, and love-knot of the two natures united in Christ, even of God with man; and can we imagine that essential unity will enter but where there is unity? can the Spirit of unity come or remain but where there is unity of Spirit? verily there is not, there cannot be a more proper and peculiar, a more true and certain disposition to make us meet for the Spirit, than that quality in us that is likest to his nature and essence; and that is unity, love, concord: do we marvel that the spirit doth scarcely pant in us? Alas we are not all of one accord; the very first point is wanting to make us meet for the coming of the holy Ghost upon us. We see the persons to whom the holy Ghost was sent: they were *they that were together with one accord in one place.*

**SECT. IX. Of the manner how the holy Ghost was sent.**

3. For the manner how he was sent, or how he came to these Apostles; we may observe these particulars.—

1: He came *suddenly*; which either shows the Majesty of the Miracle that is gloriously done, which is suddenly done; or the truth of the miracle, there could be no imposture or fraud in it, when the motion of it was so sudden; or the purpose of the miracle, which was to awake and affect them to whom it came; usually sudden things startle us, and make us look up. We may learn to receive those holy motions of the spirit, which sometimes come suddenly, and we know not how; I am persuaded the man breathes not amongst us Christians, that sometimes feels not the stirrings, movings, breathings of the spirit of God; Oh that men would take heed of despising present motions! Oh that men would take the wind while it blows, and the water while the Angel moves it; as not knowing when it will, or whether ever it will blow again!

2. He came *from heaven*; the place seems here to commend the gift; as from earth earthly things arise, so from heaven heavenly, spiritual, eternal things. And this is one sign to distinguish the spirits: *Beloved, believe not every spirit, but try the spirits whether they are of God.* If our motions come from heaven, if we fetch our grounds thence, from heaven, from Religion, from the sanctuary, it is the spirit of God; or if it carry us heavenward, if it make us heavenly minded, if it wean us from the world, and if it elevate and set our affections on heavenly things, if it form and frame our conversations towards heaven, we may then conclude the motions are not from below, but from above. O that Christians would be much in observation of, and in listening to the movings, workings, hints, and intimations of that Spirit that comes from heaven. Certainly that Spirit is of God that comes down from heaven, and that lifts up our Souls towards heaven.

3. He comes down from heaven like a wind; The comparison is most apt; of all bodily things the wind is least bodily; it is invisible, and comes nearest to the nature of a Spirit: it is quick and active as the Spirit is. But more especially the holy Ghost is compared to a wind in respect of its irresistible workings; as nothing can resist the wind, it goes and blows which way soever it will; so nothing can resist the Spirit of God, wheresoever it hath a purpose to work efficaciously; I will not say, but the heart of a man may resist and reject the work of the Spirit in some measure, and in some degrees; *Stephen told the Jews, they had always resisted the holy Ghost*; and the Apostle tells of *strong holds, and of every high thing that exalteth itself against God*; so there is a natural contrariety, a constant enmity, and active resisting of God's Spirit by our spirits; we must therefore distinguish between a prevalent and a gradual resisting; the spirit in conversion so works, that he takes away the prevalent, but not the gradual resisting; A man before he be converted is froward, and full of cavils and prejudices, he is unwilling to be saved, he cannot abide the truth, he doth what he can to stifle all good motions: yet if he belong to the election of grace, God will at last over-master his heart, and make him; of unwilling, willing; he will omnipotently bow and change the will, and work on his soul by his mighty power efficaciously, insuperably, and irresistibly. Again, the holy Ghost is compared to wind, in respect of its free actings; *the wind bloweth where it listeth* (saith Christ) and so the Spirit bloweth where it listeth; who can give any reason why the Spirit

breathes so sweetly on *Jacob*, and not on *Esau*? on *Peter*, and not on *Judas*? is it not the free grace and good pleasure of God? springs it not from the mere freedom and pure arbitrariness of his own only workings? *to you it is given to know the mysteries of the Kingdom of heaven* (saith Christ) *but to them it is not given*. And *I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight*. These, and the like Texts, are as so many hammers to beat in pieces all those Doctrines of free-will, and of the power of man to supernatural things; grace makes no gain of man's work; free-will may indeed move and run, but if it be to good, it must be moved, and driven, and breathed upon God's free grace. The Spirit blows where it listeth.

4. He came like a *rushy mighty wind*; as the wind is sometimes of that strength that it rends and rives in sunder Mountains and Rocks, it pulls up trees, it blows down buildings; so are the operations of the holy Spirit; it takes down all before it, it brings into captivity many an exalting thought; it made a Conquest of the World, beginning at *Jerusalem*, and spreading itself over all the earth; it is mighty in operation, able to shake the stoutest and the proudest man, and to break in pieces the very stoniest heart; indeed our words without this spirit are but weak wind, we may spend ourselves, and never waken Souls; but if the Spirit blow, he will amaze the consciences of the stoutest peers, and drive away our sins, as the wind drove away the Grasshoppers and Locusts that over-spread the land of *Egypt*. Some Analogy there is betwixt this vehement wind, and the spirits workings; the spirit first comes as a spirit of bondage, and then as a spirit of Adoption; the spirit of bondage is as a vehement wind that terrifies, to show that we are not fit to receive the grace of God, unless the door be first opened by fear and humiliation; others say that the vehement rushing of this wind shown how irresistibly the Apostles should proceed in preaching the Gospel of Jesus Christ; they had a Commission to go into all the World, and to teach all Nations, and they had a promise that though many might oppose, yet the gates of hell should not prevail against the Church; the spirit should go along with them, and he in them, and they in him, should prevail mightily like a rushing mighty wind.

5. He filled all the house where they were sitting; there were none there that were to filled with the holy Ghost; this room contained a congregation of none but Saints. All the men and women (an hundred and twenty, as some think) in this room were visited from on high; for the holy Ghost came upon them, and dwelt in them; well might *David* say, *Blessed are they that dwell in thy house, I had rather be a door-keeper in the house of my God, then to dwell in the Tents of wickedness*. They that abode in this house were under a promise that the Spirit should come, and now was the promise accomplished; for *it filled all the house where they were sitting*. I say *where they were sitting*, to signify, that all the other houses in *Jerusalem* felt none of this mighty rushing wind: there was no assembly of Saints in any part of the City, but only in this house; or if any other assembly might be, this Spirit blew upon none of them where these men were not; that, and only that house is filled, *where they were sitting*. And this point of blowing upon one certain place is a property very suitable to the Spirit of God; *the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whether it goeth; so is everyone that is born of the Spirit*. The Spirit blows where it will, and upon

whom it will, and they shall plainly feel it, and others about them not one jot: have we not sometimes the experiences of this in our very congregations? one sound is heard, one breath doth blow, and it may be one or two, and no more hears the sound, or feels the breath inwardly, savingly; it may be one here, and another there shall feel the Spirit, shall be affected and touched with it sensibly; but twenty on this side them, and forty on that side them sit all becalmed, and go their way no more moved, than when they came into God's presence. Oh that this Spirit of the Lord would come daily and constantly into our congregations! Oh that it would blow through them, and through them! O that it would fill every soul in the assembly with the breath of heaven! *come holy Spirit? awake O North-Wind, and come thou South-Wind, and blow upon our Gardens, that the spices thereof may flow out.*

6. He came down in the form of Tongues. As one saith well, *This Wind brought Tongues, even a whole shower of Tongues.* The Apostles were not only inspired for their now benefit, but they had gifts bestowed on them to impart the benefit to more their themselves. But why did the holy Ghost appear like Tongues? I answer, 1. The Tongue is a symbol of the holy Ghosts proceeding from the Word of the Father; as the Tongue hath the nearest affinity with the word, and is moved by the word of the heart, to express the same by the sound of the voice; so the holy Ghost hath the nearest affinity that may be with the Word of God, and is the expresser of his voice, and the speaker of his will. 2. The Tongue is the sole instrument of Knowledge which conveys the same from man to man; though the Soul be the Fountain from whence all wisdom springs, yet the Tongue is the Channel and the conduit-pipe whereby this Wisdom and Knowledge is communicated and Transferred from man to man: in like manner the holy Ghost is the sole Author and Teacher of all Truth; though Christ be the Wisdom of God, yet the holy Ghost is the Teacher of this Wisdom to men; And hence it is that the holy Ghost appeared in the form of Tongues.

And yet not merely in the form of Tongues, but thus qualified. 1. They were *Cloven Tongues*; to signify that the Apostles should speak in divers Languages; if there must be a calling of the Gentiles, they must needs have the Tongues of the Gentiles wherewith to call them; if they were *debtors not only to the Jews, but to the Grecians*; nor only to the Grecians, but to the *Barbarians also*, then must they have the tongues not only of the *Jews*, but of the *Grecians and Barbarians* to pay this debt, and to discharge this duty of *go, and teach all Nations*. Surely this gift was bestowed for the propagating of the Gospel far and wide; The tongues were cloven that the Apostles might speak all Languages, and that all Nations of the World whithersoever they came, might hear them, and understand them speaking in their own Tongues. 2. They were *fiery Tongues*; to signify that there should be an efficacy, or fervor in their speaking; the World was so over-whelmed with ignorance and error, that the Apostles lips had need to be touched with a coal from the Altar; Tongues of flesh would not serve the turn, nor words of air, but there must be fire put into the Tongue, and Spirit of life into the words they speak; with such a tongue Christ speak himself, when they said of him, *did not our hearts burn within us, while he spake unto us by the way?* and with such a tongue Peter spake at this time, something like fire fell from him on their hearts, when they were pricked in their hearts, and said, *men and brethren what shall we do?* Oh that we of the Ministry had these fiery Tongues! O that the Spirit would put his live-coal into our speeches! Oh that our Sermons

were warming Sermons! may we not fear that the Spirit is gone while the people are dead, and we are no more lively in our Ministry? it is said of *Luther*, that when he heard one preach very faintly, *cold, cold*, says he, *this is cold preaching, here's no heat at all to be gotten*; Oh when the Spirit comes, it comes with a tongue of fire; instead of words, sparks of fire will fall from us on the hearts of hearers.

3. These cloven tongues *sate upon each of them*; to signify their constancy and continuance; they did not light, and touch, and away, after the manner of butterflies; but they sate, they abode still, they continued steady, without any stirring or starting. This was the privy sign by which *John* the Baptist knew Jesus to be Christ; *upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptiseth with the holy Ghost*. It was not only the Spirits *descending*, but the Spirit's *remaining on him*, that was the Sign. The Spirit of God is a *constant Spirit*; it abides on the Soul to whom it is given; and therefore the Psalmist describes these great Transactions of Christ to this very end, that the Spirit might dwell with us; *thou hast ascended on high, thou hast led Captivity Captive, thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them*. Not only that he might stay and lodge for a night as a way-fairing man, that comes to his Inn, and then is gone in the morning; no, no; but that he might take up his residence, and dwell in them. I know it is a question, whether the holy Ghost may be lost? but certainly of the Elect he is never totally, or wholly lost; only I dare not say, but as touching many gifts, he may be lost even of the Elect themselves: *David* after his sins, was forced to cry, *cast me not away from thy presence O Lord, and take not thy holy Spirit from me; restore unto me the joy of thy Salvation, and uphold me with thy free Spirit*; we find here that in respect of some gifts even of regeneration, the Spirit is sometimes lost, but that the godly should retain no remnants of the Spirit in their worst declinings, I cannot imagine: *John* teacheth expressly, *whosoever is born of God doth not commit sin, (a sin unto death) for his seed remaineth in him, neither can he sin, because he is born of God*. *David* in his fall lost the joy of his heart, the purity of his conscience, and many other gifts which he desired to have restored to him; but the holy Ghost he had not utterly lost; for if so, how could he have prayed, *cast me not away from thy presence, and take not thy holy Spirit from me*? I have done with the manner of the Spirits mission.

#### **SECT. X. Of the measure of the Holy Ghost now given.**

4. FOR the measure, what or how much of the Spirit was now given? this question is necessary, because we bring in the Spirits mission after Christ's ascension, as if the holy Ghost had not been given before this time. That this was the time of the coming of the holy Ghost, is very plain; but that the holy Ghost was not given before this time, we cannot say; certainly the Prophets speak by him, and the Apostles had him, not only when they were first called, but more fully when *he breathed on them, and said unto them, receive yea the holy Ghost*. So that if ye study the reconciliation of these things, I know not any way better than to put it on the measure, or degrees of the Spirits mission.—I know some go about to reconcile it thus, that the holy Ghost was given before secretly with grace, but now he was given in a visible shape with power. Others thus, that the holy Ghost was before given in respect of Grace and Ministerial gifts, but now he was given in respect of virtue, or Ghostly ability to

work Wonders, and to speak with divers Languages. But we find that the Prophets and Apostles before this had not only Grace, and Ministerial gifts, but a miraculous virtue, even the Spirit of powerful and extraordinary operation: only here was the difference, that before this, the Spirit was but sprinkled (as it were) upon them, but now it was poured upon them; before this they were gently breathed on, and refreshed with a small gale, but now they were all blown upon with a mighty wind; without controversy a difference there is in the Spirits mission; And that some lay down chiefly in these three things.—

As—

1. In the manner of the Spirits mission: to the old Church the Spirit came usually in dreams, or visions, or in a low still voice, or in some latent ways; but now he came in power, in evidence and demonstration; and therefore it is called, *the spirit of revelation and knowledge*; At the apparition of God to *Elijah*, it is said, that *the Lord passed by; and a great, and strong wind rent the mountains, and break in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earth-quake, but the Lord was not in the earth-quake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice, and then Elijah wrapped his face in his mantle, as knowing the Lord's presence was therein*: the Spirit came not of old, save in a vision, or dream, or in a still small voice; but now the Spirit came in a rushing mighty wind, in fiery tongues, in earth-quakes, in so much, that *the place was shaken where they were assembled, and they were all filled with the Holy Ghost*: the Spirit now made choice to come in such apparitions, as should have in them a self-discovering property, which would not be hidden; and here is one difference.

2. Another difference is in respect of the Subjects unto whom he was sent; before now he came only upon the enclosed garden of the Jews, but after the assension of Christ, The Spirit was poured upon all flesh; now every believer is of the *Israel* of God, every Christian is a Temple of the holy Ghost; now we receive the Spirit too, or else it is wrong with us; for *If any man have not the spirit of Christ, he is none of his*; At *Peters Sermon to Cornelius*, it is said, that *the holy Ghost fell on all them which hear the Word; and they of the Circumcision which believed were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost*. It was some wonder at first, even to the Apostles themselves, but in this Sermon *Peter* acknowledges, *Of a truth I perceive that God is no respecter of Persons, but in every Nation he that feareth him, and worketh righteousness, is accepted with him*. Mark, *In every Nation, upon all flesh, I will pour out my spirit*: Here's another difference.

3. One difference more is in the measure of his mission. At first he was sent only in drops and dew, but now he was poured out in showers and abundance; *The holy Ghost* (saith *Paul*) *was shed on us abundantly through Jesus our Savior*. As there are degrees in the wind, *aura, ventus, procella*; a breath, a blast, a stiff gale; so we cannot deny degrees in the Spirit, the Apostles at Christ's resurrection received the Spirit, but now they were filled with the Spirit; then it was but a breath, but now it was a mighty wind. And indeed never was the like measure of the Spirit given to men as at this time; the Fathers before this, and we and our Fathers since this, have but (as it were) a hint of the Spirit to their Epha; such a pentecost as this, never was but this, never the like before or since; it was Christ's Coronation-day, the



day of placing him in his throne, when he gave these gifts unto men, and therefore that day was all magnificence shown above all other days; Thus for the measure of the Spirit now given to the Church of Christ.

## **SECT II. Of the Reasons why the Holy Ghost was sent.**

5. FOR the Reasons why the Holy Ghost was sent; they are several: As— 1. That all the prophecies concerning this mission might be accomplished. *Isaiah* speaks of a time when *the spirit should be poured upon us from on high, and the wilderness should be a fruitful field.* And *Zacharias* Prophecies, that *in that day I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication.* And *Joel* prophecies yet more expressly, *It shall come to pass, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy: your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand-maids in those days I will pour out my spirit, and they shall Prophesy.* This very Prophecy was cited by *Peter* in his first Sermon after the Spirits mission, *Act. 2.17, 18.* In which we read of two pourings of the Spirit, one upon *their sons*, and the other upon *his servants*; the former concerned only the Jew, they should have Prophecies, Visions, and Dreams, the old way of the Jews; but the latter concerns us, we are not of *their sons*, but of *his servants*, to whom *visions and dreams* are left quite out; and therefore if any now pretend to those visions and dreams, we say with *Jeremy, The prophet that hath a dream, let him tell a dream, but he that hath my Word, let him speak my Word Faithfully, what is the Chaff to the wheat?* But of all the prophecies concerning the mission of the Holy Ghost, our Savior gives the clearest and the most particular; two great Prophecies we find in the Bible, the one is of the Old Testament, and the other of the New; that of the Old Testament was for the coming of Christ, and this of the New Testament was for the coming of the Holy Ghost: and hence we say, that the coming of Christ was the fulfilling of the Law, and the coming of the Holy Ghost is the fulfilling of the Gospel. In this respect let us search and see those Prophecies of Christ the great Prophet in the New Testament. *I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth.—But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me—And behold I send the promise of my Father upon you, but tarry ye in the City of Jerusalem, until ye be endued with Power from on high. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you: but if I depart, I will send him unto you.* Why it was of necessity that all these Prophecies, and promises must be accomplished, and therefore was the Holy Ghost sent amongst us.

2. That the holy Apostles might be furnished with gifts and graces suitable to their estates, conditions, stations, places. To this purpose, no sooner was the Spirit sent, but *they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.* They were filled with the Holy Ghost; not that they were before empty, but now they were more full of the spirit than ever they were before; and *they speak with other tongues*; other than ever they had Learned; probably they understood no Tongue but the *Syriac* till this time, but now on a sudden they could speak Greek, Latin, Arabic Persian, Parthian, and what not? the Wisdom and Mercy of God is very observable herein, that the same means of diverse Tongues which was the destroying of *Babel*, should be the very same means here conferred

on the Apostles to work the building of *Zion*; that the curse should be removed, and a blessing come in place; that confusion of Tongues should be united to God's Glory; that this should be the issue of Tongues, that neither Speech nor Language should be upon all the Earth, but his praise, and glory, and the Gospel should be heard amongst them. And here is something more observable, in that they spake with other Tongues, *As the spirit gave them utterance*; the word *utterance* is in the Original 〈 in non-Latin alphabet 〉 ; you have heard of Apothegmes, (*i.e.*) wise, and weighty sententious speeches; now such as these the spirit gave them to utter; *magnalia Dei*, (as in the eleventh verse) *the wonderful works of God*; they spake of those singular benefits God offered to the world by the death of his Son; they spake of the work of our Redemption, of the merits of Christ, of the glory and riches of his Grace, of the praises due to his Name for all his Mercies; others add that they spake of those admirable works of the Trinity, as of our Creation, Redemption, and Sanctification; and of whatsoever generally concerned the Salvation of mankind: their speeches were not crudities of their own Brain trivial, base, or vulgar stuff; but *magnalia*, great and high Points, Apothegmes or Oracles, *as the spirit gave them utterance*. But these reasons are remote to us.

3. That he might fill the hearts of all the Saints, and make them Temples and receptacles for the Holy Ghost, *know you not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God: and ye are not your own?* It is said here, that after the mighty rushing Wind and cloven fiery Tongues, *they were all filled with the Holy Ghost: and began to spake with other Tongues*. First, they were filled with the Holy Ghost, and then they spake with other Tongues; the Holy Ghost begins inward, and works outward; it first alters the mind, before it change the speech; it first works on the Spirit, before on the phrase or utterance; this was the first work of the Spirit, *it filled them*. And thus for the daily ministration, such must be appointed as were *full of the Holy Ghost*; and Stephen is said to be *full of the Holy Ghost*; and Barnabas is called *a good man, and full of the Holy Ghost*. The Holy Ghost is usually said to fill the Saints; only whether it be the person of the Holy Ghost, or the impressions of the Holy Ghost, is a very great question; for my part I am apt to incline to their mind, who say, not only the impressions of the spirit, the qualities of holiness, the gifts and graces of the Holy Ghost, or as some think, habitual grace in a special manner; but that the Holy Ghost himself doth fill, and dwell, and reign in the hearts of all regenerate men. And this seems clear to me: 1. By Scriptures. 2. By Arguments.

1. The Scriptures are such as these, *He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified*; for those words, *out of his belly shall flow rivers of living water*; by *living water*, is meant grace; by *rivers of living water*, is meant the manifold graces of the Spirit; by *the flowing of these rivers*, is meant the abounding and communicating of those graces from one to another; and by *the belly out of which those rivers should flow*, is meant the heart endued or filled with the Holy Ghost. Now the spring and rivers, the fountain and streams are diverse things, and to be distinguished: the one is the cause, and the other the effect; the one is the tree, and the other the fruit; it is the holy Ghost filling the hearts of believers, that is the spring and fountain whence all those rivers of living waters flow: And therefore saith the Evangelist expressly, *This spake he of the*

*Spirit, which they that believe should receive; of what Spirit? even, of the Holy Ghost, which in full measure was not yet given, because that Christ was not yet glorified; it is the same spirit which believers receive, whence all these rivers of living waters flow; but those rivers flow not from habitual grace, nor from any of the graces of the Holy Ghost, but from the Holy Ghost himself.*

*Again, When the Spirit of truth is come, he will guide you into all truth,—and he will show you things to come. Now the habits of grace cannot guide or teach, or show a man things to come; the habits of grace cannot speak, and hear; as it is there written, He shall not speak of himself, but whatsoever he shall hear, that shall he speak. This can be no other than the spirit in his own Person, this is the Comforter, that hears, and speaks, and guides into all truth, and shows us things to come.*

*Again, The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Besides, the grace of the Spirit, which is the love of God; the Holy Ghost, or the Spirit itself, is said to be given unto us.*

*And, Ye are not in the flesh, but in the Spirit. If so be that the Spirit of God dwell in you. Here's a plain distinction betwixt the new man, our being in the Spirit, and the Spirit dwelling in us; Now if any man have not the spirit of Christ, (i.e.) the same holy Spirit which dwelleth in our head and Savior Jesus Christ, he is none of his.—But if the spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you. This Spirit cannot be meant of habitual grace, for habitual grace did not raise up Jesus from the dead; no, no, it was the same Spirit that dwelt in Christ, and that dwells in us.*

*Again, Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?—And know ye not that your body is the Temple of the holy Ghost which is in you? now gifts and graces are not properly said to dwell in Temples; this, belongs rather to persons than qualities; and therefore it is meant of the holy Ghost himself; Ye are the Temples of the living God: surely graces are not the living God? But ye are the Temples of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

2. The arguments to confirm this, are such as these;

1. Actions are ascribed to the Holy Ghost, as given unto us, or dwelling in us, *When the spirit is come, he will reprove the World of sin.—And when the spirit of truth is come, he will guide you into all truth.—And yea have received the spirit of adoption, whereby ye cry, Abba Father:—And this spirit beareth witness with our spirits, that we are the Children of God.* These actions are usually given to the Holy Ghost, I mean to that Holy Ghost which we receive, and dwelleth in us; it reproves, it guides, it helps, it satisfies, it witnesseth; now, *actiones sunt suppositorum*; actions are of persons, and not of qualities; habitual grace cannot reprove, or guide, or teach, or help our infirmities: these are the actions of the Spirit himself, in his own person.

2. The spirit itself is the bond of our mystical union with Jesus Christ, and therefore it is the Spirit itself that dwelleth in us. Look as it is in our body, there is head and members, yet all are but one natural body, because they are animated and quickened by one and the self-

same soul; so it is in the mystical body, Christ is our head, and we are his members, and yet both of us are but one mystical body, by reason of the self-same Spirit dwelling in both. And hence it is said, that Christ dwelleth in us by his spirit; *Know ye not that Christ Jesus is in you except ye be reprobates? —he that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. — And I live (saith Paul) yet not I, but Christ liveth in me.* How in me? not corporally, for in that sense, *The Heavens must receive him until the time of the restitution of all things;* but spiritually according to the testimony of the Apostle, *because ye are sons, God hath sent forth the spirit of his Son into your hearts.* This is the mystery that should be known among the Gentiles, the glorious mystery, yea the rich and glorious mystery; the Apostle gives it all these Epithetes, *the riches of the glory of this mystery, which is, Christ in you the hope of glory.*

3. As Satan keeps his residence in wicked men, working them unto all manner of sin, and holding them captive to do his will; so the spirit of God coming and thrusting him out of possession, dwelleth in us, leading us into all truth, replenishing us with all graces, and inclining us to all holy Obedience. There is little question but whilst men remain in the state of infidelity, the strong man *Satan* keeps possession, and dwelleth in them, though not after a gross, and sensible manner, as in *Demoniacks*; yet invisibly and spiritually, ruling and reigning in them, and making them his slav• to do his will; and therefore by the same reason, when a stronger than he cometh, even the good spirit of God, he casts him out, and takes possession, and dwells, and reigns, and rules in our souls and bodies.

If the spirit itself dwell not in us, then how would there be three that bear witness? the Apostle tells us, *There are three that bear witness in earth (or in our hearts the Spirit, the water, and blood;* now by *water* is meant sanctification, it is our sanctification that bears witness with us that we are the Children of God; and this sanctification consists either in the habit of grace, or in the actings of grace; if therefore the spirit of Christ in a believer were nothing else but grace, then it were all one with the testimony of water; but there are three that bear witness, there's the testimony of *the spirit, of blood, and of water;* not only justification, and sanctification, which are but two witnesses, but the spirit is superadded, and that also bears witness in our Consciences, that we are the Children of God, and that Jesus Christ is the Son of God. Christians! think me not tedious in these proofs; these are not speculative notional points, that tend not to edification, but are exceeding profitable. Only concerning the manner of the indwelling of this spirit in us, it is most difficult to conceive. Certainly it dwells not in us as in Christ, *viz. bodily,* Col. 2.9. *immeasurably,* Joh. 3.34. *Originally,* 2 Cor. 3.17. the spirit is in Christ, as light in the sun; but the spirit is in us as light in the air; neither dare I affirm, that the spirit is in us more essentially than in any other men or creatures, for the essence thereof is indivisible and omnipresent: But this I say, that the spirit is in the faithful above all others. 1. In respect of Covenant, the Saints have the spirit by God's free Grace and Covenant; *I will put my spirit within you,* saith God in the Covenant, which is not only to be understood of the gifts and graces of the spirit, but also of the spirit itself. 2. In respect of intimate familiarity, and near acquaintance, the spirit is in the faithful like an inmate or coinhabitant, comforting, directing, ruling, strengthening, and cherishing them; in which respect they are said to be his houses, and Temples, in which he dwelleth; whereas contrariwise worldlings and infidels to all these purposes are mere strangers unto him, *the*

world cannot receive him (saith Christ) because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you. 3. In respect of virtue and efficacy; the spirit works efficaciously in his Saints; he chooseth them for his own people, he possesseth them as of his own right, he rules in their hearts as in the chief seat of his Kingdom, he purgeth and purifieth them from their sins, he replenisheth and filleth them with his saving graces, he guides and directs them in the way of holiness, and never leaves them till he brings them to his Kingdom. 4. In respect of union; it was an old error of the heathens, that the soul remaineth in the body after Death; which opinion of theirs, though false, because it contradicts the Word, yet the thing itself is possible, and doth not contradict reason; for the soul may have its local being in the body, and yet not give life to the body; for it is not the souls being in the body, but its being united to the body which makes the body live; so it is not the Spirits being locally with the soul, but being mystically united to the soul that gives it spiritual life. Now in all these respects, the spirit is in the faithful above all others.

I know the objections, As 1. If the Spirit be united to a believers soul, and so made one with him, then may a believer say, *I am the spirit*; or *I am equal with God in respect of the spirit in me*, though not as Peter, Thomas, &c.

But I answer, this follows not; for though the spirit be really united to a believers spirit, so that he may say with the Apostle, *He that is joined to the Lord is one spirit*, or hath one spirit; yet first, this union is a voluntary act, and not a natural act; and in that respect the Spirit may unite himself to the soul so far as he pleaseth, and no further: And certainly thus far he is not pleased to unite himself to a believer, as that a believer should say properly, *I am the Spirit*; or *I am equal with God in respect of the spirit*; for then a believer might be worshipped with Divine worship. 2. This union is by way of application, and not by way of mixture; if an heap of Wheat and a stone should be joined together, there is an union, they make both one heap; but the Wheat cannot say, *I am a stone*; nor can the stone say, *I am wheat*; because this union is only by way of Application: but if Wine and Water should be joined together, then every part may say, *I am Water*, and *I am Wine*; because this union is not only by application, but by way of mixture. Certainly there is a great union betwixt the Spirit and a believers soul, yet cannot the believer say properly, *I am the Spirit*, or *I am equal with God*, because their union is only by way of application, and not by way of mixture.

2. *Object.* No more was the union of Christ as God, with our nature as man, any union by way of mixture; ye could he say, *I am God*, and *I am man*. But I answer, Christ's union was not only spiritual or mystical, but hypostatical or personal; and in that respect, though there was no mixture, yet there was such an union as cannot be paralleled in all the world. Our souls union with the spirit of Christ goes very far, and indeed so far as we cannot express it, though we had the tongues, and heads, and hearts of men and Angels; yet comes it short of that union betwixt the second person in the Trinity, and the soul and body of Christ; his union was personal, but so is not ours: a believer is a person before he is united to the spirit of Christ; but now Christ's soul and body were not a person before united to the person of the Godhead. Go we therefore as far as we can, and I shall easily yield that our union with the spirit is a true, real, essential, substantial, spiritual, invisible, mystical, intimate union,

yet is it not a personal, or hypostatical union; the spirit doth not assume the soul or body of a believer, as the second person assumed the soul and body of Christ. Away, away with these cavils and blasphemies, wherewith too many unstable souls are now infected! I have done with this Reason.

4. That the holy Ghost might according to his Office, endow men with gifts: no sooner he bestows his person, but immediately he fills us with his train.

Now the gifts of the Spirit are of these two sorts, some are common to good and bad, others are proper to the Elect only. Those gifts which are common, are again twofold; for some of them are given but to certain men, and at certain times; as the gift of Miracles, of Tongues, of Prophecies, and these were necessary for the Apostles and the Primitive Church, when the Gospel was first to be dispersed; others are given to all the members of the Church, and at all times, as the gifts of Interpretation, Sciences, Arts, Prudence, Learning, Knowledge, Eloquence, and such like; the former gifts we have not, but these latter are now given to every member of the Church, according to the measure of Christ's gift, as the calling and vocation of every member needeth. As for those gifts and saving graces which are proper to the godly, I shall speak of them anon. Now here is another reason of the spirits mission, *that he might give gifts unto men*; if you ask, what are those gifts? the Apostle tells you in one place, *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*. Three of these gifts are now gone, and their date is out; but in the same place we find *Pastors and Teachers*, and them we have still. Oh how may this teach us to think of such (even of *Pastors and Teachers*) as of the special gifts and favors of Jesus Christ; if one special friend should but send us from a far Country one of his chief servants, would we not welcome him? Christ now is in Heaven, and he sends us Ministers, as the stewards of his house; sure if we have any love to Christ, *The vry feet of them would be precious, and beautiful, who bring us glad tidings of peace*. Again, the Apostle tells us in another place, *that there are diversities of gifts, but the same spirit; and diversities of calling, but the same Lord, or Christ; and diversities of works, but the same God and Father worketh all in all*. Christ's errand being done, and he gone up on high, the Spirit came down; and in Christ's stead established order in the Church; which order or establishment is here set down, *by gifts, callings, and works*. Here is first, *a Gift*; Secondly, *a Calling*; Thirdly, *a Work*. Gifts are ascribed to the Spirit, *Callings* to Christ, and *Works* to God, even to the Father of our Lord Jesus Christ; where the Spirit ends, Christ begins; and where Christ ends, God begins; if no *gift*, we must stay there, and never meddle with the *calling*; and if no *calling*, we must stay there, and never meddle with the *Work*; first, the Spirit comes, and bestows the *Gift*, and then Christ comes, and bestows the *Calling*, and then God the Father comes, and sets us to the *Work*; the *gift* is for the *calling*, and the *gift* and *calling* are both for the *Work*. And if this be the order established by the Spirit in his Church, Oh what shall we say of them that either have no *gifts*, yet step into the *calling*, as if there were no need of the Holy Ghost; or that have no *calling*, and yet will fall upon the *work*, utterly against the mind and rule of Jesus Christ? Oh what the poor Church of Christ suffers at this time in these respects! certainly these men have no commission from the holy spirit; he was never sent to them that break this order; first *gifts*, and then *Calling*, and then the *Work*.

But why doth the Spirit endow men with gifts? surely saith the Apostle, to this end, *to profit withal*. Gifts are given for the good of others, gifts are for edifying: we should not contemn them, gifts are a blessing of God, and therefore we are to endeavor after them. *Let thy profiting appear to all, and covet earnestly the best gifts: And yet (says Paul) I show unto you a more excellent way:* and that was true grace of which he discourseth in the next Chapter; and this brings in another reason of the Spirits mission.

5. That the Holy Ghost might according to his Office endow men with graces. In doing this, he first gives the inward principle and habit of grace, and then the fruit, or actings of grace.

1. He gives a Power, an Habit, a spiritual Ability, a Seed, a Spring, a principle of Grace; whatsoever we call it, I cannot conceive it to be a new faculty, added to those which are in men by nature: A man when he is regenerate, hath no more faculties in his soul, than he had before he was regenerate; only in the work of regeneration, those abilities which the man had, are Improved to work spiritually, as before naturally; as our Bodies in the resurrection from the dead shall have no more, nor other parts than they have at present; only those which are now *natural*, shall then by the Power of God be made *Spiritual*. Now this Principle is infused, or poured in by the Spirit of God; and hence he is called *The spirit of sanctification*.

2. He gives the fruit or actings of Grace, *But the fruit of the Spirit is love, joy, peace, longsuffering; gentleness, goodness, faith, meekness, temperance;* Some call these the diversifications of the actings of that spiritual principle within us; certainly the spirit doth not only at first infuse the principles of grace, but he doth also enable us to act, and improve those blessed principles; he doth not only give us power to Holy actions, but he works also the Holy actions themselves. *God works in us not only to will but to do.* God hath a twofold grace, initial and converting; exciting and quickening: in respect of this last, *David prays, Quicken me after thy loving kindness, O Lord, and so shall I keep thy testimonies.* This is the actuating grace that we need every hour, and every moment, and must pray for more earnestly than we would pray for our daily bread. Two privileges more especially flow from this; As—

1. Hereby the soul will be kept from negligence, and dullness; from gross and soul sins; the Apostle calls it, *grace to help in time of need*. Oh this is admirable, when grace comes in the very nick of need; it may be sometime or other thou wert even falling into such and such a sin, it may be thou wert sometime or other drowning in such and such a wickedness, and this exciting, quickening grace came in, and kept up thy head above the waters.

2. Hereby the soul will be kept in a frame for every duty: if the spirit come but with exciting, quickening grace, then it is ready to say, *My heart is prepared, O Lord, my heart is prepared, I can now do and suffer thy Will;* sometimes the principle of grace lies still within us, and begins to rust; but then comes the Holy Ghost, and breaths upon our souls, and so it excites, and quickens, and commands *faith, patience, zeal*, and other graces to be in exercise; and this is as it were the file to take off the rust; its the whetting of the edge, its the stirring up of the coals into a mighty flame.

Christians! have you not clear experimental demonstrations of this truth? sometimes you are on the wing of duty, and sometimes you are dull, and dead; sometimes the least temptation, the least snare is ready to make you fall; and sometimes again, though strong winds and tempests blow upon you, yet you are able to stand, like Mount *Zion*, that cannot be removed: Oh what's the reason of the difference? surely according to the incomes of the Spirit of God;

this difference comes not from ourselves, but from the Spirit: as this exciting quickening grace is ready, or a far off, so is our condition: you know what changes *David* usually found in his own heart, sometimes he was able to trust in God, and at other times he was so cast down as if he had no strength within him, and whence all this, but from the ebbings and flowings of exciting quickening grace? well may we cry, *come holy Spirit*: Oh what a comfortable condition would it be, if our Spirits never lay still, but we were always hungering, thirsting, or moving after God and goodness.

6. That the holy Ghost might according to his Office comfort his Saints amidst all their afflictions: this was that which Christ had so often told his Apostles, *I will not leave you comfortless, I will come unto you.—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever—But the Comforter, which is the Holy Ghost, whom the Father will send in my Name he shall teach you all things.—But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me.—If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.*

But how is it that the spirit comforts Saints? I answer in these particulars.

. 1. The Spirit discovers sin, and bends the heart to mourn for sin; and such a sorrow as this, is the seed and matter of true comfort: as *Josephs* heart was full of joy when his eyes poured out tears on *Benjamin's* neck, so there is a certain seed and matter of joy in spiritual mourning; I know they are contrary, but yet they may be subordinate to each other, as a dark and muddy color may be a fit ground to lay gold upon. Certainly there is a sweet complacency in an humble and spiritual heart, to be vile in its own eyes. But especially the fruit of it is joy, and great joy. *A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of her Child, she remembereth no more the anguish for joy that a man is born into the World; and ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

2. The Spirit doth not only discover, but heal the corruptions of the soul, and there is no comfort, to the comfort of a saved and cured man; the lame man that was restored by *Peter*, expressed the abundant exaltation of his heart, by leaping and praising God, *Act. 3.8.* and for this cause the Spirit is called *the Oil of gladness*, because by that healing virtue that is in him he makes glad the hearts of men.

3. The Spirit doth not only heal, but renew and revive again; when an eye is smitten with a sword, there is a double mischief, a wound made, and a faculty perished; and here, though a Chirurgeon can heal the wound, yet he can never restore the faculty, because total privations admit no regress, or recovery. But the spirit doth not only heal, and repair, but renew and re-edify the spirits of men; as he healeth that which was torn, and bindeth up that which was broken, so he reviveth and raiseth up that which was dead before, *Hos. 6.1.2.* And this the Apostle calls, *the renovation of the Spirit*, *Tit. 3.5.* Now this renovation must needs be matter of great joy, for so the Lord comforts his afflicted people; *O thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colors, and lay thy foundations*



with Sapphires, and I will make thy windows of Agates; and thy gates of Carbuncles, and all thy borders of pleasant stones. The meaning is, that all must be new, and new built up as for a goodly, costly, and stately structure.

4. The spirit doth not only renew, and set the frame of the heart aright, and then leave it to itself, but being thus restored he abideth with it to preserve and support it, and to make it victorious against all tempests and batteries; and this further multiplieth the joy and comfort of the heart; victory is ever the ground of joy, *They joy before thee,—as men rejoice when they divide the spoil.* And the spirit of God is a victorious spirit. *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.*

5. The spirit doth not only preserve the heart which he hath renewed, but he makes it fruitful and abundant in the work of the Lord. And fruitfulness is a ground of comfort, *Sing O barren, thou that didst not bear, break forth into singing, and cry aloud thou that didst not travail with Child; for more are the Children of the desolate than the Children of the married Wife, saith the Lord.*

6. The Spirit doth not only make the heart fruitful, but gives it the hansom and earnest of its inheritance, and thereby it begets a lively hope, an earnest expectation, a confident attendance upon the promises, and an unspeakable peace and comfort thereupon. Oh when I feel a drop of heavens Joy shed abroad into my soul by the Holy Ghost, and that I look upon this as a taste of glory, and a forerunner of happiness, how should I but rejoice with joy unspeakable? in all these respects the Spirit is our Comforter; and this is another reason why the Holy Ghost is sent, *I will not leave you comfortless, saith Christ, no, no; for I will come unto you by my spirit.*

7. That the Holy Ghost might according his Office, *seal us unto the day of redemption.* By sealing, is meant some work of the Spirit, by which he assures a believer that he is God's: it is all one with the *spirits witnessing*; only under that notion, I shall speak of it another time.

But all the question is, what is that work of the spirit by which he assures; I answer, this work is many-fold. As—

1. There is a reflex work of faith, and this is the work of the Spirit too, assuring our souls of our good estate to Godward, and Christ-ward, *He that believeth hath the witness in himself*; he carries in his heart the Counterpane of all the promises, this is the first seal, or (if you will) the first degree of the Spirits sealing; the first discovery of our election is manifested to us in our believing, *as many (saith the Text) as were ordained to eternal life believed.*

2. There is a work of sanctifying grace upon the heart, and this is a seal of the Spirit also; for whom the Spirit sanctifieth, he saveth. *The Lord knoweth who are his, saith the Apostle, ay, but how should we know it? why, by this seal; as it follows, Let everyone that Nameth the Name of the Lord depart from iniquity; none are children of God by adoption, but those that are Children also by regeneration; none are heirs of Heaven, but they are new born to it; Blessed be God the Father of our Lord Jesus Christ who hath begotten us anew—to an inheritance immortal.*

This seal of sanctification leaves upon the soul the likeness of Jesus Christ, even grace for grace.

3. There is a work of assisting, exciting, quickening grace, or of God's gracious concurrence with that habitual grace which he hath wrought in his people: now this is various according to the good pleasure of his will; the Spirit is more mig•lie present to some than to others, yea more to the same man at sometimes, and in some conditions; sometimes the same Christian is as a burning and shining light, sometimes as a smoking flax; *The spirit blows how it listeth*; sometimes he fills the soul with fuller gales, sometimes again she is becalmed; a man hath more of the Spirit at one time than another: now when the Spirit comes in thus by exciting, quickening, stirring, and enabling us to act; so that we can say, as sometime the Prophet said, *It was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay*; why then the spirit seals, and gives assurance to our souls that we are his.

4. There is a work of shining upon, or enlightening those graces which the Spirit plants in us, and helps us to exercise; this seals to the purpose; and of this it is that the Apostle speaks. *We have received not the spirit of the World, but the Spirit which is of God, that we may know the things that are freely given us of God.* The things given to us may be freely received by us, and yet the receipt of them not known to us; therefore the spirit for our further consolation doth (as it were) put his hand and seal to our receipts; he shines upon our graces, or he enlightens our graces, whereby we may know we believe, and know that we live. Indeed this is rare with God's own People, sometimes (notwithstanding this seal) we may be in such a state as *Paul* and his company were in the ship, *When they saw neither Sun nor Star for many days together*; so it may be that for a time we may see neither Sun nor Star, neither light in God's countenance; nor light in our souls; no grace issuing from God, no grace carrying the soul to God; yet in this dark condition, if we do as *Paul* and his company did (*i.e.*) if we cast anchor even in the dark night of temptation, and pray still for day, God will appear, and all shall clear up; we shall at last see light without, and see light within, surely the day-star will arise in our hearts.

5. There is a work of joy and comfort; and this is a super-added seal of the Spirit; the works of the spirit you may see are of a double kind; either in us by imprinting sanctifying grace, or upon us by shining on our souls, and by sweet feeling of joy; habitual grace, or sanctifying grace is more constant, and always like itself; but this work of comfort and joy is of the nature of such privileges as God vouchsafeth at one time and not at another; and hence it is that a Christian may have grace and a Christian may know himself to be in the state of grace, and yet in regard of comfort God may be gone. Thus it was with *Job*, he knew his redeemer lived, and he resolved to trust in him though he killed him; he knew he was no hypocrite, he knew his graces were true; notwithstanding all the objections and imputations of his friends, they could not dispute him out of his sincerity, *My righteousness I hold fast, and will not let it go*; yet for the present he saw no light from heaven, but he was in a sore and afflicted condition, till it pleased the Lord to reveal himself in special favor unto him. Now this work of joy

usually comes not till after faith; and many experiences of God's love, and much waiting upon God. These are the several works of the spirits sealing.

But why is it that we can neither actually believe, nor can know that we believe, nor can enjoy peace and joy in believing, without a fresh and new act of the Spirit?

I answer, because the whole carriage of a soul to heaven is above nature, where the Spirit makes a stand, we stand, and can go no farther; without the help of the Spirit we can neither make promises, nor conclude for ourselves; it is the spirit that sanctifies, and witnesses, and *seals our souls unto the day of redemption*. Many other Reasons may be rendered, but I shall speak of them in the end of the spirits mission.

Thus far we have propounded the object, viz. the Ascension of Christ, the session of Christ at God's right hand, and Christ's mission of the holy Ghost; our next work is to direct you how to look unto Jesus in these respects.

## CHAP. II.

### SECT. I. Of knowing Jesus as carrying on the great work of our salvation in his Ascension, Session, and Mission of the Spirit.

1. LET us know Jesus carrying on the great work of our salvation for us in his Ascension into Heaven, in his Session at God's right hand, and in his mission of the Holy Ghost; these are points of great use, if these transactions had not been, where had we been? these are points of highest speculation, if these transactions had not been, where had Christ been? after his humiliation, herein lay the exaltation of his glorious Person, he was exalted above the Earth, above the Clouds, above the Stars, above the Heavens, above the Heavens of Heavens; O the glorious Majesty of our King Jesus, as sitting down at God's right hand! our salvation is the greatest mystery that ever was, it being made up of the various workings of the glory of God; for us men, and for our salvation Christ was incarnate, and came down from Heaven, and for us men and for our salvation Christ was exalted and went up into Heaven. Here is an object of admiration indeed, the very Angels at the sight of it stood admiring and adoring; it took up their heart, astonished their understanding; surely it was the blessedst sight that ever the Angels did, or could behold; come then, and O my soul do thou take a view of that which they admire, the design is not so principally concerning Angels, as thyself; they are in it only as afar off, and in general; but it concerns thee in special and particular; and therefore study close this Argument, and know it for thyself. Study first the Ascension of Christ, how, and whether, and why he ascended. 2. Study the Session of Christ at God's right hand; O the mines, the riches of that spiritual heavenly knowledge! 3. Study the mission of the Holy Ghost; not a circumstance in it, but deserves thy Study; worlds of wealth (ten thousand times better than Gold or Silver, or Precious Stones, may be found in the diggings of these mines; have not many Students beat out their brains on lesser subjects? what endeavors have there been to dive into the secrets of Nature? what volumes have been written of Physicks, Metaphysics, Mathematics? and is not this subject Christ? is not every of these subjects, Christ's Ascension, Christ's Mission of the holy spirit of more worth, and value, and benefit than all those? come study that piece of the Bible wherein these are written, there is not a

line or expression of Christ in the Scripture, but 'tis matter enough for a whole Age to comment on; thou needest not to leave old principles for new discoveries, for in these very particulars thou mightest find successive sweetness unto all eternity.

**SET. II. Of considering Jesus in that respect.**

2. LET us *consider Jesus*, carrying on this work of our salvation for us in these particulars. We must not only study to know these things, but we must meditate on them till they come down from our heads to our hearts. Meditation is the poize that sets all the wheels within a going; it were to small purpose to bid us, *desire, hope, believe, love, joy, &c.* if first we did not meditate: in meditation it is that the understanding works, that the will is inclined to follow, that devotion is refreshed, that saith is increased, hope established, love kindled; and therefore begin here O my soul; it is a due *consideration* that gives both life, and light, and motion to thy actings in all proceedings.

And to take them in order.—

1. Consider of Christ's Ascension into Heaven. Methinks souls should put themselves into the condition of the Disciples, *When they looked steadfastly towards heaven as Christ went up*; What, shall he ascend, and shall not we in our contemplations follow after him? gaze, O my soul, on this wonderful object, thou needest not fear any check from God or Angel, so that thy contemplation be spiritual and divine. No sooner had Christ finished his work of redemption here on earth, but on the Mount called *Olivet* he assembles with his Disciples, where having given them commands, he begins to mount; and being a little lifted up into the Air, presently a Cloud receives him into her lap, Herein is a clear demonstration of his Godhead; Clouds are usually in Scriptures put for the House, or Temple, or Receptacle of God himself. How often is it said that *The glory of the Lord appeared in the cloud*? And that *He came to Moses in a thick cloud*? and that *he called unto Moses out of the midst of the cloud*? and that *the Lord descended in the cloud*? Is not the Cloud God's own Chariot; *Behold the Lord rideth on a swift cloud*; —and *O Lord my God thou art very great*, saith David; great indeed, and he proves it thus, *Who maketh the clouds his Chariot. Jesus Christ in his ascension to heaven enters by the way into a cloud*; this was his *chariot*, led by thousands and ten thousands of his Angels. *The Chariots of God are Twenty thousand, even thousands of Angels, the Lord is among them in Sinai in the holy place, thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men.* Some are of opinion, that not only thousands of Angels led this *chariot*, but that many of the Saints which slept, and rose with *Christ* at his resurrection, now ascended with him, and compassed about this glorious cloud; whence they give this for the meaning of the text, that *when he went up through the air, and ascended up on high, he led captivity captive, that is, he led a certain number of captives, namely the Saints that were long held in captivity of death, whose bodies arose at Christ's resurrection, and now they accompanied Christ at his triumphant march into heaven.* However he was attended, be not too curious (O my soul in this) the bright cloud that covered his body discovered his Divinity; and therefore here is thy duty, to look steadfastly towards heaven, and to worship him in his ascension up into heaven; O admire and adore!—

But stay not thy contemplation in the cloud, he ascends yet higher, through the Air, and through the Clouds, and through that sphere, or element of fire, and through those Orbs of the Moon, *Mercury, Mars;* of the Sun, *Jupiter, Uenus Saturn;* and through that azure Heaven of fixed Stars, and through that first moveable, and through those condence and solid waters of the Christaline Heaven; nor stood he still till he came to those doors and gates of the Empyrean Heaven, called *The heaven of heavens;* in all this triumphant glorious march some tell us of an heavenly harmony made by those Choristers of Heaven, the blessed Angels; *Some going before, and some going after, they chant his praises, and sing Hallelujahs:* and that is the meaning of the Psalmist, *God is gone up with a shout, the Lord with the sound of a Trumpet.* In this meditation pass not over thy duty, which immediately follows, *Sing praises unto God; sing praises; sing praises unto our King, sing praises.*—*Sing unto God, sing praises to his Name, extol him that rideth upon the heavens, by the Name ah, and rejoice before him.* Thou hast great cause, O my soul, to praise him, and to rejoice before him, especially if thou considerest that Christ ascended not for himself, but also for thee; it is God in our nature that is gone up to heaven, whatever God acted on the person of Christ, that he did as in thy behalf, and he means to act the very same on thee; Christ as a public person ascended up to heaven; thy interest is in this very ascension of Jesus Christ; and therefore dost thou consider thy Head as soaring up? O let every Member praise his Name, let thy Tongue (called thy glory) glory in this, and trumpet out his praises, that in respect of thy duty it may be verified, *Christ is gone up with a shout, the Lord with the sound of a Trumpet.*

And yet stay not by the way, but consider further; Christ being now arrived at Heavens doors, those heavenly spirits that accompanied him began to say, *Lift up your heads O ye gates, even lift up yourselves, yea everlasting doors, and the King of glory shall come in!* to whom some of the Angels that were within, not ignorant of his person, but admiring his majesty and Glory, said again, *Who is the King of Glory?* and then they answered, *The Lord strong and mighty, the Lord mighty in battle;* and thereupon those *Twelve gates of the Holy City, of new Jerusalem,* opened of their own accord, and Jesus Christ with all his ministering Spirits entered in. O my soul, how should this heighten thy joy, and enlarge thy comforts, in that Christ is now received up into glory? every sight of Christ is glorious, and in every sight thou shouldst wait on the Lord Jesus Christ for some glorious manifestations of himself. Come, live up to the rate of this great mystery; view Christ as entering into glory, and thou wilt find the same sparkles of glory on thy heart: O this sight is a transforming sight, *We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same Image from glory to glory, even as by the spirit of the Lord.*

2. Consider of Christ's Session at God's right hand; no sooner was Christ entered into Heaven, but he is brought before his heavenly Father; and herein was the vision accomplished, *I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days and they brought him near before him, and there was given him dominion, and glory, and a Kingdom.* This is that we call his Session at God's right hand; a dominion was given him above all creatures, yea a dominion above the Hierarchy of all the Angels: O the glory of Christ at his first entrance into glory! immediately all the Angels fell down and worshipped him; immediately his Father welcomed him with the highest grace

that ever yet was shown. *Come* (said he) *sit thou at my right hand until I make thy enemies thy footstool*. One sweetly observes, that usually in the several parts of the performance of Christ's office, either God is brought in as speaking to Christ, or Christ is brought in as speaking to his Father; thus when he chose him first to be our Mediator, God speaks to Christ, *Thou art a Priest forever after the order of Melchizedek*; and when Christ came to take upon him our nature, he spake to his Father, *Lo I come to do thy will, a body hast thou prepared for me*. Again when Christ hung on the Cross, he spakes to his Father, *My God my God why hast thou forsaken me?* but when Christ rose again from the dead, God spake to him, *Thou art my Son, this day have I begotten thee*; and when Christ ascended into heaven, God spake to him, *Son, sit thou down at my right hand*. This was the highest point of Christ, elevated; now was the prophesy accomplished, *He shall be exalted, and extolled, and be very high*. The Chaldee Paraphrast reads it thus, *He shall be exalted above Abraham, he shall be extolled more than Moses, he shall be very high above the highest Cherubin, and Saraphin*; O my soul meditate on this Session of Christ at God's right hand, and thence draw down some virtue and sweetness into thyself: what? was Christ exalted? had he a name given him above every name? walk then as becomes those that have so glorious a Head: O defile not that nature which in thy Christ was so highly honored! it was the Apostles arguing, *Shall I take the Members of Christ and make them the Members of an Harlot?* so argue thou, shall I take the Nature of Christ, that Nature which he in his Person hath so highly glorified, and make it in my Person the Nature of a Devil? O my soul walk worthy of such a Lord, unto all well-pleasing; since now he is in his Throne at God's right hand, *O kiss the Son!* honor the Son with divine worship, reverence, and submission; submit cheerfully and willingly to the Scepter of his Word, bow to his Name, as it is written, *At the Name, the Person, the Power, the Scepter of Jesus Christ, every knee should bow*.

3. Consider of the Mission of the holy Ghost: no sooner is Christ inaugurated in his Throne, but he scatters his coin, and gives gifts; *When he ascended on high, he led captivity captive, and gave gifts unto men*. He gave gifts, or the gift of gifts, the gift of the holy Ghost; *If thou knewest the gift of God*, said Christ to the Samaritan woman; that gift was the water of Life, and that water of life was the spirit, as *John*, who knew best his mind, gave the interpretation, *This speak he of the spirit*. O my soul consider of this princely gift of Christ! such a gift was never before, but when God gave his Son; *God so loved the World, that he gave his Son*; and *Christ* so loved the world, that he gave his spirit; but O my soul consider especially to whom this Spirit was given; the application of the gift is the very soul of thy meditation; *Unto us a Son is given*, said the Prophet; and *Unto us the holy Ghost is given*, saith the Apostle: And yet above all, consider the reasons of this gift in reference to thyself; was it not to make thee a Temple and Receptacle of the holy Ghost; stand a while on this! admire O my soul, at the condescending, glorious, and unspeakable love of *Christ* in this! it was infinite love to come down into our nature when he was incarnate; but this is more, to come down into thy heart by his holy Spirit; he came near to us then, but as if that were not near enough, he comes nearer now; for now he unites himself unto thy person, now he comes and dwells in thy soul by his holy spirit: O my soul, thou hast many in-comes of the world, though many are above thee, yet many are below thee; but Oh what little contentment hast thou in these outward things? Come! here's that which will infinitely content thy vast desires; *Christ is in thee, really in thee*,

by his Spirit; will not this content the utmost capacity of an heart? surely he is too covetous whom God himself cannot suffice; if thou hast *Christ*, thou hast all things; and if thou hast the spirit of *Christ*, thou hast *Christ* himself, not notionally, not by the habit of grace only, but really, essentially, substantially by his Spirit; it is the very spirit of *Christ*, the spirit itself, the holy Ghost itself in his own person that is united to thee, and dwells in thee; nor only comes he in person, but he brings along with him all his Train; hath he not endowed thee with some gifts? hath he not divided a portion and measure to thee in thy place and calling? take notice, observe it, and be thankful, if thou hast a gift of prayer, of prophesy, of wisdom, of knowledge, it comes and flows from this holy Spirit; *Unto everyone of us is given grace according to the measure of the gift of Christ*. Or according to the measure of the spirit; who is the gift of *Christ*. And *all these worketh that one and the selfsame spirit, dividing to every man severally as he will*. But besides a gift, hath he not endowed thee with his grace? hath he not planted in thy soul the habit, the power, the seed, the spring, the principle of grace? hast thou not felt sometimes the excitings, quickenings, stirrings of the spirit of God, commanding thy faith, love, zeal, and other graces to be in exercise? hath he not many a time at some dead lift, at some mighty straight, at some prevailing temptation, when thou wast even ready to yield to Satan, come in as betwixt the bridge and water, and given thee *grace to help in time of need*? O the sweet in-comes of the Spirit of God! as he is an holy Spirit, so he makes holy hearts; and if there be any holiness in thy heart, what is it but an emanation, influence, effect of the Spirit of God? if ever thou hadst any flowings of exciting, quickening grace, say, *This is above nature, above flesh and blood, it comes from the holy and blessed Spirit of God*. Some other effects thou mayst consider of, as of the comforts of the spirit; what? hast thou not sometimes felt the joys unspeakable and full of glory? hast thou not sometimes known a mornings joy after a nights sorrow? an healing of thy broken heart? a reviving of thy dead Spirit? a drop of heavens joy given thee as the hanel or earnest of thine inheritance? why all these are but the workings of the promised comforter: *And I will pray the Father, and he shall give you another Comforter that he may abide with you forever*. Another effect is the seal of the spirit; and what? hast thou not sometimes had the seal of the Spirit stamped on thee? I will not say this is absolutely necessary, but hast thou not sometimes been assured of thy salvation, by a reflect act of faith, or by a work of grace habitual or actual? or by an irradiation of the spirit on thy graces? sometimes the spirit is pleased to shine with its bright, and glorious, and heavenly beams into our souls, and then we are assured: hence the Apostle prays for the *Ephesians*. *That they might have the spirit of revelation*? And to what end? *That they might know what is the hope of his calling; (i.e.) that they might know upon what certain grounds and foundation their hopes were built; and hence the Psalmist prays for himself, Cause thy face to shine upon thy Servant: and again, God be merciful unto us and bless us and cause his face to shine upon us. Selah*. If the spirit shine upon our graces, then it seals: O consider of this shining-sealing work, and leave not till the Spirit dart in a spiritual light, and give thee a revelation, knowledge, and persuasion of thy effectual calling. Many other reasons are of the spirits mission, but amongst them all, consider O my soul, and ponder on these few; think over *Christ's* Ascension, Session, and Mission of the Spirit; but in every thought be serious, fruitful, and particular; say, *Christ is gone up into heaven for me, and he is sate down at God's right hand for me;*

*and he hath sent down his spirit into my heart.* O what workings would there be within, if thou wert but lively and active in the meditations of these several passages!

**SECT. III. Of desiring after Jesus in that Respect.**

3. Let *desire after Jesus* carrying on the great work of our salvation for us in these particulars: who seeing Christ to ascend into Heaven, would not be glad to ascend up with with him? who seeing *Christ* to sit down at the right hand of his Father, would not be glad to sit down with him? who seeing *Christ* to scatter his gifts and spirit amongst his Saints, would not cry, *Come holy spirit; O Christ give me thy spirit, thou that givest gifts unto me, come and bestow those gifts on me! even upon me?* The believing soul cannot hear of *Christ* in any true discovery of his grace and glory, but it must needs send out many breathings after him, *Oh that Christ were mine! Oh that I had any interest in this transaction!* it is true, these transactions are past, but the virtue of them continues still, and accordingly the virtue, power, and influence of these transactions must be the object of our desires; now what is the virtue of *Christ's* Ascension, but that we might ascend? and what the virtue of *Christ's* Session, but that we might sit down with him in his Throne? and what the virtue of the mission of his Spirit, but that we might partake of the holy Ghost? Oh let these be the objects of our desires; come let us pant and breath after these things. As—

1. Let us see Christ ascending, and so desire to ascend with him, when Christ ascended it was not merely for himself, but also in our stead; he ascended as a common person; as the high Priest ascending into the Holy of Holies, he carried all the names of the Twelve Tribes on his breast; so Jesus Christ ascending into heaven, he carried the names of all Believers in the world on his Breast, thereby showing that they were likewise to come after him; in this case how should we long after him, and cry after him, as *Elisha* after *Elijah* when he saw him ascending. *My Father, my father, the chariots of Israel, and the horsemen thereof?* How should we cry after him, *O my Lord and my God, see that my name be written in thy Breast, O that virtually I may ascend with thee, and that really and bodily I may at last ascend after thee!* There are many can say in their heart, *I will ascend above the heights of the clouds, I will be like the most High:* but the prophet tells us, *Such shall be brought down to hell, and to the sides of the Pit.* O the desires, and eager pursuits of men after ambition; what topping and advancing is there, of one over another? in the mean time the Psalmist's Question is quite forgotten, *Who shall ascend into the hill of the Lord? he that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity.* Down, O my soul, with thy top and top gallant; strike sail to God and Christ; know that God resists the proud; *How art thou fallen from Heaven, O Lucifer, son of the morning?* even he that would *exalt his Throne above the stars of God, is brought down to hell:* Come, come! a desire after Christ and his Ascension is the way to Heaven; if thou wilt ascend after Christ, set thy desires upon Christ; if thou wilt arrive at true glory, breath after Christ ascending up into his glory; let others ascend up into their heaven upon earth, but O my soul desire thy interest in Christ's Ascension into the Heaven of Heavens. *O when will it once be that by the virtue of Christ's Ascension I shall ascend! is Christ gone up, and am I yet behind? is my Head, my Husband, my Lord in Heaven, and am I a poor member of his body grovelling here on earth? what, is Christ gone up with a shout, the Lord with the sound of a trumpet? are all the Angels sounding his praise, and bidding*



*him welcome into glory? and am I sinning here on earth, and by my sins crucifying again and again the Lord of glory? O that I might ascend with Christ! O that I were now on the wing towards heaven! Oh what is it that hinders my ascension but this clog of clay? so long as this body remains a natural body I cannot ascend; oh therefore that the change were come! Oh that this natural body were spiritual that this corruptible had put on incorruption, and this mortal had put on immortality! then could I move upwards as well as downwards; such is the supernatural property of a glorified body, that it ascends or descends with equal ease; or if this be not possible for my present condition, if this body if mine must first descend before it ascend, if it must down into the grave, before it go up into glory: why yet, Oh that my better part were on the wing! Oh that my soul were mounting upwards! Oh wretched man that I am, who shall deliver my soul from this body of death? or if the union be so strong for a while, that neither soul nor body can really or substantially ascend, yet O that I were still ascending in a spiritual way! O that my affections were still on things above, and not on things beneath! yea, I could wish a nearer union even by a dissolution; why, Christ is ascended, and I would fain be where Christ is, though it cost me dear; I desire to be dissolved, I desire to depart, and to be with Christ, which is for better.*

2. Let us see *Christ* sitting down at the right hand of God, and so desire to sit with him: when *Christ* sate down, it was not in his own pure Personal right simply, as it is his inheritance, but with relation to his Saints and Members; *He hath quickened us together wth Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* I confess *Christ's* sitting at God's right hand (as taken for the sublimity of his power) is not communicable unto us, for that is *Christ's* own prerogative; to which of the Angels said he at any time, *Sit on my right hand?* Yet his sitting in heaven as it is indefinitely expressed, is in some sort communicable unto us, for he sate down as a common person, thereby showing that we were to sit down with him in our proportion, *Him that overcomes, I will grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* *Christ* sits in his Fathers Throne, and we sit in *Christ's* Throne; *Christ* sits at the right hand of God, and w• sit at the right hand of *Christ*: Oh how desirable is this? The Mother of Zebedees Children understood this mystery very darkly, yet worshipping Jesus, *she desired a certain thing of him; what thing? why, grant (saith she) that these my two Sons may sit the one at thy right hand, and the other on thy left hand in thy Kingdom: Christ* blamed them, because *they know not what thy asked, and yet he tells them, that to sit on his right hand, and on his left is given to them for whom it is prepared of his Father.* O my soul desire after this, for this is worthy of thy desire: this is a great thing, an high exaltation, another manner of honor than any that this world affords; Courtiers desire no more but to sit at the Princes right hand; but O the virtue of *Christ's* Session, that thereby thou shouldst sit at the right hand of God! this is the very height and excellency of heavens glory; only take heed of apprehending it after a carnal and natural way; this very exaltation consists in the Image of God, and communion with God; it is the spiritual part, and power, and glory of heaven: if anything be desirable above another, surely this above all; what? that *Christ* should be exalted above all Principalities, and Powers, and mights, and dominions, and everything that is named in this world, and in the other? what? that *Christ* should sit down in his Fathers Throne, in the highest part of Heaven, far above all heavens? and that I a poor worm, dust and ashes should sit with him in Heaven, should be

one with him in glory, should be as near him in honor and happiness, as such a poor creature is possibly capable of? Oh how should I but hunger and thirst after this? if I might have a wish, I would not wish low things: why, this is the very top, and height and quintessence of Heaven, *Christ in his Fathers Throne, and I in Christ's Throne*; in desiring this I desire all, and therefore whatever thou givest or denyest, Lord give me this, and I have enough forever.

3. Let us see Christ's mission of his holy spirit, and so desire a share in that gift: we cannot expect to sit with Christ, but we must first have the spirit of Christ; and therefore as we would have that, let us desire after this. The greatest gift we can expect in this world is the spirit of Christ. Consider O my soul, all things here below are either temporal or spiritual things; and of things spiritual this is the sum, *the in-dwelling of the Spirit*. O Lord give me thyself, and that contains all gifts; O give me the spirit, and thou canst not but with him give me all things; *there be many that say* (saith the Psalmist) *Who will show us any good?* earthly things are desired of many; but is anything on earth to be compared with this gift from heaven? if it were only *the beauty of holiness*, it were certainly a most desirable thing; if we rightly understand it, holiness (though but one effect of the spirit) is a most rare thing; holiness fills the soul with joy, peace, quietness, assurance; holiness entertains the soul with feasts of fat things and of refined wines; holiness carries the soul into the banqueting-house of apples and flagons; holiness gives the soul a dear communion with God and Christ; holiness brings the soul into a sight of Christ, an access to him, a boldness in his presence; holiness admits the soul into the most intimate conferences with Jesus Christ in his bed-chamber, in his galleries of love, and that which is an argument of more beauty than all the creatures in the world have besides; holiness attracts the eye, and heart, and longings, and ravishments, the tender compassions, and everlasting delights of the Lord Jesus; and if holiness be thus lovely, Oh what is the holy spirit itself? what is the Rise, the Spring, the Fountain of holiness? what? O my soul, that not only grace, but the spirit of Christ should dwell in thy spirit? that thou shouldst be *God's building*, and that not as the rest of the world is, for his creatures to inhabit; but as a *Temple* for himself to dwell in, as a *Gallery* for himself to walk in? Oh what longings! Oh what pantings and gaspings! Oh what faintings and swoonings should there be in thy spirit after this Spirit! *Come holy spirit*, O come and dwell in my soul! I know thou wilt make the place of thy feet glorious; if I have but thy presence, I shall be all glorious within: O come, come holy Spirit!

#### **SECT. IV. Of hoping on Jesus in that respect.**

4. Let us *hope in Jesus*, carrying on the great work of our salvation for us in these particulars; thus was the Apostles Prayer, *Now the God of hope fill you with all joy and Peace in believing; that ye may abound in hope through the power of the holy Ghost*; could we abound in hope that Christ's Ascension, Session, and Mission of his Spirit did belong to us, we should never be ashamed; *Hope maketh not ashamed*. O then let us look to our hope, and be sure that it be of the right stamp! which in reference to every of these passages we may examine thus. As —

1. If Christ's Ascension be mine, then am I ascended with Christ: I mean not in respect of any bodily Ascension, for that must not be until the last day; nor in respect of any essential,

substantial soul-ascension, for that must not be before the separation of soul and body at our deaths-day: but in respect of our spiritual ascension, for so we may ascend into heaven by faith and love; though for the present we are on earth; *if ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, and not on things on the earth.* If Christ our Head be ascended, then we that are his Members must needs follow after him in our affections: Christ tells us, *Where our treasure is, there will our hearts be also.* If Christ our Treasure be ascended into heaven, our loves, our affections, our hearts will follow after him: and if our hearts be in heaven, no question but we ourselves both souls and bodies shall at last ascend; when Christ ascended, we ascended virtually with him, now we ascend spiritually, and at last we shall ascend bodily; for he that ascended shall descend, and then *we shall meet him in the air, and so shall we be ever with the Lord.* In the mean time to maintain our hope, let us ascend daily by faith and love; and this is our character, that Christ's Ascension is truly ours.

2. If *Christ's* Session be mine, then am I set down with *Christ* in heavenly places; I mean not bodily, but by faith, which faith makes it as sure to my soul as if I had a foot already in heaven; *Faith is the substance of things hoped for, and the evidence of things not seen.* By faith I now sit in heavenly places, in that I verily believe *I* shall do it one day; my hope is now certain, in that *I* am as sure of that *I* look for, as *I* am of that *I* have already received; it is the common objection, *We see it not.* As the Apostle said of Christ, *We see not yet all things put under him;* but he presently answers, *We see Jesus who was made a little lower than the Angels, crowned with glory and honor,* and so we may be sure the thing is as good as done; for if he be above, all must come under; in like manner we see not ourselves in present possession, but we see *Christ* crowned, and ourselves sitting with him virtually; and therefore at last we shall see ourselves actually crowned, and sitting together with *Christ* in heavenly places. In the mean time faith takes possession of the Kingdom of Heaven; saith makes the soul even now to converse with God, and Christ, and Saints and Angels; *Faith lays hold upon eternal life,* it puts the soul as it were into heaven, and sets it down at the right hand of Christ; and this is our character, that Christ's Session is truly ours.

3. if Christ's spirit be mine, and sent to me, then have I both the person, and train of the spirit of Christ; it is the having the spirit, and the working of the spirit in me, that is my evidence of the Spirit's mission; I look upon this as the greatest Question, and the weightiest, and most important case of conscience that can be propounded or known of us; viz. Whether the spirit of Christ doth reside in us? or whether we have a well-grounded hope to say of ourselves that we have the in-dwelling of the spirit of God? *Know ye not that ye are the Temple of God* (saith the Apostle) *and that the spirit of God dwelleth in you?* And again, *Know ye not that your bodies are the Temples of the holy Ghost?* In this Question he seems to put it out of Question, that true Christians should know, and in right temper do know that the spirit of God dwells in them; if we know not this, we cannot know that we have any part in Christ; because the holy spirit is the principal bond of our union betwixt Christ and us; if we know not this, we cannot know that we are justified, for we have nothing to do with Christ's Righteousness, by which we are justified, until by our spiritual union Christ is made ours; if we know not this, we cannot know we are the adopted Children of God, for it is the spirit of

adoption, whereby we *cry in our hearts, Abba Father*: if we know not this, we cannot know that we are sanctified, for it is the spirit which is the beginner and perfecter of our sanctification; if we know not this, we cannot know that our prayers are heard, for it is *the spirit that helps our infirmities, and that makes intercession for us with groanings which cannot be uttered*; if we know not this, we cannot know whether we are in error or truth; or whether our religion which we profess be true or false, for it is the spirit who enlightens us, and teacheth us, and leadeth us into all truth; if we know not this, we cannot know our own comforts, for he is the only true Comforter, from whom all sound comfort springs. Come then and put we ourselves to the trial; Let us search whether we have the spirit of Christ, which we may resolve (if we will not deal deceitfully with our own hearts) by these following signs.—

1. The Spirit of Christ is the spirit of illumination; if he dwell in us he will enlighten our eyes, reveal to us those saving truths of God as they are in Jesus; *But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.—But ye have an unction from the holy One, and ye know all things. —But the anointing which ye have received of him abideth in you and ye need not that any man teach you, but as the same anointing teacheth you of all things; and hence it is that this holy spirit is called the Spirit of wisdom, and revelation in the knowledge of God.*

2. The Spirit of Christ is the spirit of adoption; it brings our souls into that blessed estate that we are the Children of God: *Ye have not received the Spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry Abba Father. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba Father.*

3. The spirit of Christ is a spirit of prayer. *I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, and of supplication,—Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered.* It is not said that the spirit teacheth us words, and fluent phrases, but it teacheth us to pray in the heart and spirit with sighs and groans.

4. The spirit of Christ is a spirit of sanctification; the Apostle having told the *Corinthians* that they had been notorious sinners, saith further, that *they were washed and sanctified by the spirit of God*. Hence the holy spirit is called *The spirit of holiness*; because he makes us holy who were in ourselves corrupt and sinful. If we have this spirit, it inclines our hearts to the things above, it mortifies our lusts, it brings us nearer unto God: the spirit therefore that is impure and encourageth men in sin, and cries up carnal Liberty, is certainly none of the spirit of Christ; and by this one sign many carnal pretenders of our times may be justly convicted.

5. The Spirit of Christ is a spirit of love. *God is love, and he that dwelleth in love, dwelleth in God, and God in him*; as the spirit is love, so it begets love in the hearts of his people; *The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.* All these graces are the fruits of the spirit, but the first grace in the link is love: by his spirit we are taught to love God, not only for his benefits, but in respect of his nature; for his

goodness, mercy, justice, holiness, and all other his saving attributes; by his spirit we are taught to love anything that hath but the stamp and image of God upon it: *but as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another*; the most of the Heretical spirits of these times do hereby show that they have not the Spirit, their very religion lieth in railing at ministers, and reproaching those that are not in their way; this is far from the Spirit of love that is in God's Children; certainly where there is malice, hatred, strife, bitter-envyings, railings, revilings, for such kind of persons to lay claim to the Spirit of unity, it is a piece of impudent vanity, and a false suggestion from their own corrupt erring spirit, or from the spirit of error himself, who is an hater, reviler, and the accuser of the brethren.

6. The Spirit of Christ is a leading Spirit; *As many as are led by the Spirit of God they are the Sons of God*. But what is this *leading of the Spirit*? I Answer—

1. It is a drawing of the soul Christ-ward; *Draw me* (saith the Spouse) *and we will run after thee*. There must be a drawing of the soul in every duty to Jesus Christ; *I say to Jesus Christ*; for a man may be furnished with eminent gifts, and with suitable assistance in the laying out of those gifts from the Spirit, and yet he may be without the leadings of the spirit; gifts exercised cannot suppress corruptions in a man's own heart, and hence they that used their gifts, are called *workers of iniquity*; gifts do not carry out the heart towards Christ, but graces do; *I will cause him to draw near, and he shall approach unto me, for who is this that engaged his heart to approach unto me, saith the Lord*.

2. It is a giving liberty to the soul to walk in the ways of Christ. *Where the spirit of the Lord is, there is liberty*; I mean not a liberty to sin, but to duty, nor yet every liberty to duty; for a man may exercise himself in the external part of all duties, and yet be without the leadings of the spirit; but I mean such a liberty, as when a soul accounts it an high favor from the Lord, if he will but use him in any services for himself, when it finds more delectation in these, than in any other ways; *I have chosen the way of truth* (saith David) *and therein is my delight*. And *I delight in the law of God, after the inner man* (saith Paul) *for the law of the spirit of life in Jesus Christ, hath made me free from the law of sin and death*.

3. It is a corroborating, or strengthening of the soul against all those impediments, that would hinder it in the ways of Christ; *Israel* is said to be *led by the spirit of the Lord*; and how did he lead them, but *by dividing the waters before them, and by keeping them that they should not stumble*? many times God's holy ones are beset with temptations, they find their hearts full of deadness, hardness, unbelief, and all manner of distempers; now if at such a time the mountains have been made planes, if at such a time corruptions have been born down, and their hearts have been let out towards Christ, certainly these are the leadings of the spirit: *If ye through the spirit do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, are the Sons of God*: the particular [*for*] argues mortification to appertain unto the leadings of the spirit. There is in the Saints a constant opposition between the works of the flesh, and the works of the spirit; now when the works of the flesh are kept underneath and prevailed against, then a soul enjoyeth the leadings of the spirit; I know such oppositions are not in any but Saints; carnal men would wonder that any should complain for want of

strength unto duties, why, they can easily come up to them, and be in the exercise of them; but alas! this arises either from Satan's not molesting them in the performance of duty, because they look not beyond the external part of it; or from their own insensibleness of the working of corruption, when yet it doth act: only a gracious heart findeth that if it be not strengthened by a Power beyond its own, it cannot act any grace, or perform any duty as acceptable to God; and hence the Apostle prays, *That they might be strengthened with might by his Spirit in the inner man.*

4. It is an enabling of the soul to act in Gospel-duties for Gospel-ends; when the spirit leads, the soul never aims at a self-advancement; it never looks at its own name and glory, as they did, in *Mat. 6.1, 5.* but it eyes in all its actings the mortification of corruption, and the attainment of communion with God and Christ, and the increase of all Grace, Faith, Love, Patience, Meekness, self-denial, &c. or if it seek for outward mercies, it seeks them in a subordination to these, and in a way of subserviency to the interest and designs of Christ: in all things whether outward or inward, it seeks the glory of God, as the ultimate end. And in these particulars consists the leadings of the spirit of Christ.

7. The spirit of Christ is a witnessing spirit. *The spirit itself beareth witness with our spirit that we are the children of God: and everyone that believeth hath the witness within himself.* But of this two questions. 1. What is this witnessing work of the spirit? 2. How doth the spirit thus witness? for the first, I answer.

1. In general; witnessing is a giving in some evidence upon our knowledge how the matter in question standeth, that thereby others may be ascertained of the truth of the thing: *At the mouth of two or three witnesses shall the matter be established;* these words Christ cited, and said, *It is written in your Law, that the testimony of two men is true;* not but that it was certain in itself before, but that now by the testimony of two it is rendered certain unto those that question the same; this is witnessing.

2. In special; The witnessing of the spirit is an Office of the spirit, whereby it works the soul into a knowledge, persuasion, or conclusion of its acceptation into favor with God in Christ. Now the spirit witnesseth either objectively, or efficiently.

1. Objectively; When it only affords such special operations as have an aptitude to ascertain the soul, but do not ascertain, thus many a time the Spirit comes and brings in such, and such ascertainment or affirmations of our adoption, as if they were but duly observed, might manifest the same, but we overlook these evidences, we will not hear what the spirit speaks to us; *We speak that we know (saith Christ) and testify that we have seen; but ye receive not our witness: so may the spirit complain, I have testified to you that which I know, I have said that ye were children of God, but ye have not received my witness;* doubtless it is a sinful neglect not to yield attention unto the voice of the spirit; and yet the spirit in this way may be resisted.

2. Efficiently; and if the spirit witness thus, it cannot be resisted; in this way the spirit causeth the soul to conclude of its adoption by its speakings to it: this is not only the assertions or affirmations of our adoption, but the assurances of our souls that we are

adopted. *I am persuaded, saith the Apostle, and I know that my Redeemer liveth saith Job. And hereby we know that he abideth in us, by the Spirit which he hath given us. But—*

2. How doth the Spirit thus witness? I answer, 1. Immediately. 2. Mediate.

1. Concerning the immediate testimony of the Spirit there is some controversy: Antinomians would have no other testimony but this; all other evidences (say they) are deceiving evidences; or if not deceiving, yet to make use of them it were but to light a candle to the Sun; for what are the graces of the Spirit in comparison of the Spirit's own testimony? and it may be the running into this extreme hath caused others absolutely to deny any such testimony; or at least to say *for these enthusiasms or inspirations, let them boast of them that have them, we know no such thing.* Methinks a middle betwixt both these (as it is proved by others) is most consonant to truth; for neither can I reject the graces of sanctification from being grounds of our assurance; neither dare I deny but there is something of the work of the Spirit's testimony which is an immediate work. Let us hear what others say of it—

Certainly there is a work, wherein the spirit acts as in illumination; and infusion of good motions into us, wherein by a secret influence upon the heart he quiets and calms the troubled soul concerning its condition by his own immediate power, without any grounds from Scripture without, or graces within.

There is a threefold work of the spirit; first, to convey and plant grace in the soul 2. To act and help us to exercise the graces which are planted there. 3. To shine upon and enlighten those graces: this last work the spirit fulfills two ways; first by arguments and inferences, which is a mediate work. 2. By presence and influence which is an immediate work; this the Apostle calls, *witness-bearing; There are three that bear witness in Earth, The spirit, and water, and blood;* the spirit brings in the witness of Water and Blood, which is his mediate work; but besides and above these he gives a distinct witness of his own, which is his immediate work, is in a way of peculiarity and transcendency called *the witness of the Spirit.*— As it is with the motions of the spirit, many a time the spirit excites a man to such or such duties, by laying his hand immediately upon the heart, and thereby inclining it to obey those motions; so in this case when a poor soul sits in darkness, and sees no light, sometimes upon a sudden it is (as it were) taken up into the third Heaven; and this is in such away that though the spirit of a man really believe it, and is immediately calmed by it, yet it cannot tell how it came to pass.

There is a Testimony of the spirit, which sometimes the spirit may suggest and testify to the sanctified Conscience, with a secret, still, heart-ravishing voice, thus, or in the like manner, *Thou art the child of God; thou art in the number of those that shall be saved; thou shalt inherit everlasting life:* and that as certainly and comfortably, as if that Angel from Heaven should say to thee, as he did to *Daniel, greatly beloved.*— Mighty and remarkable was the work of the spirit this way upon the heart of that noble Martyr, *Robert Glover,* upon the first sight and representation of the stake, when he cried, *he is come, he is come.* Such an immediate springing of the spirit was in the heart of Master *Pecocke,* who after many days of extremist horror, professed, *The joy which he felt was incredible.* Such an immediate work was upon the

heart of Mistress *Brettergh* who after the return of her beloved, suddenly cried out, *How wonderful! How wonderful! how wonderful are thy mercies O Lord! O the joys, the joys, the joys that now I feel in my soul!* we feel and acknowledge by daily experience, that Satan doth immediately inject, and shall not the blessed spirit after his holy and heavenly manner immediately also suggest sometimes?

As there is in the eye, *lumen innatum*, a certain in-bred light, to make the eye see lights and colors without; and as there is in the ear, *aer internus*, a certain in-bred found and air, to make it discern the sounds that are without; so is there in a gracious heart, a new nature, an habitual instinct of Heaven to discern the consolations of God's Spirit, immediately testifying that we are the Sons of God; there are some secret and inexpressible lineaments of the Fathers countenance in this child, that the renewed soul at first blush knows and owns it. But for fear of mistakes, in this case observe we these Rules.

1. That although the spirit may immediately testify without any express or formal application of a word, yet he never testifies but according to the Word. If a man that never felt sin a burden, that throws away all duties of Religion, that never Prayes, Reads, Hears, or Meditates, shall say that he is filled with joy, Peace, and, the assurance of God's Word, it is certain the holy Spirit is not the Author of this, because the promise of peace belongs to none of this stamp; see *Math.* 11.28. *Isa.* 57.15. *Mal.* 5.3, 4, 5, 6, 7, 8.

2. That ordinarily the spirit brings in his testimony either in duty, or after duty. *I have seen his ways, and I will heal him; I will lead him also, and restore comforts to him and to his mourners; I create the fruit of the lips, peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him.* I know there may be a case of grievous temptations, and at such a time the spirit of God may come in by a sudden irradiation, and cheer the soul wonderfully, though it knows not how; yet usually the spirit brings in his testimony either in duty, or not long after duty.

3. That such testimonies of the Spirit beget only an actual assurance during the present exigency, or in order to some present design that God is working thereby; these are extraordinary dainties, that God will not have us feed constantly upon; a gleam of light in a dark winters night, when a man cannot coast the Country, and discern his way by those marks which direct him at other times; or as a lightning from a thunder-cloud, that comes just in the moment when a man is stepping into a pit that would swallow him up; now a Traveler will not depend always upon such guides, but rather he will choose to travel by day; and learn out such way marks as may be standing assurances to him that he is in the way. And therefore—

2. The spirit witnesseth mediately; and that either without, or with argumentation. But both from the Word.

1. Without argumentation, and that is when the spirit applies some suitable word to the soul, and without more ado enables the soul to close with that suitable word. As for instance, thou art burdened for sin, and thou hast prayed earnestly for pardon of sin, and even then a secret whisper of the Spirit casts that word into thy heart, *I will heal thy backslidings, and love*



*thee freely*, or such a voice as that, *come un-unto me all ye that labor, and are heavy laden, and I will give you rest*. Now this is a direct testimony; only I dare not leave it without a caution.—Some can relate extraordinary passages of providence attending the coming in of such and such a word: as that they did not know there was any such Scripture, nor did thy know where it was and yet in opening the Book, it was the very first place their eye was cast upon; or they wanted a Book, and in the use of some other means unexpectedly a word was spoken, or remembered, so pat to the case, as if it had been a very message from Heaven: certainly the Spirits hinting in of words thus, is very observable; yet a bare giving in of a word is no warrant that it comes from the spir•• unless the soul come up to some end which the word itself poynteth at; there must not only be a word, but a closing with the word, and improving of the word, for the ends it aimeth at, as quickening, comforting, supporting, acting of some graces, or such like; and by this we may know that the testimony is true, and proceeds from the Spirit of God.

2. With argumentation, and that is when the Spirit brings in the testimony of *blood and water*; I may call it a testimony of *Faith*, and other *graces* of the Spirit written in our hearts, and brought out by the spirit in a way of argument, as thus—*He that believeth, hath everlasting life; but I believe*, Ergo. The first proposition is the Gospel, and in this way it is the first work of the spirit to open our eyes, for the understanding thereof. The second proposition is *thy case, or my case*; and here the Spirit enlightens the soul to see itself under that condition, *but I believe*. Indeed many times this is not so easily done, and therefore the spirit doth elicit and draw forth the soul to an assent by a further evidence of argument, *True* (says the soul) *he that believes hath everlasting life, but I am none of those believers, and therefore what doth this promise concern such an unbelieving wretch as I am?* In this case now the Spirits work is longer, or shorter, even as he pleaseth; if it will be no better, the Spirit is fain to produce some other proofs of Scripture, as evidence faith in the subject in whom it is; such as *purifying the heart, love to God, his ways, his people, &c.* and possibly it goes further yet, and proves those graces to be in the soul by further marks.—I know some object, if the spirit say, thou art a *believer*, because thou hast *love*, the soul may doubt still whether it have *love* or no; and if the spirit say, thou hast *love* because thou *delightest in God's Commandments*; the question may be still, whether that *delight* be sincere, or counterfeit; pure, or mixed; and therefore say they, *There can be no judgment of a man's justification by his sanctification; or of his sanctification by the operation of particular graces.*

I Answer, it is true, that whiles I endeavor to discover these graces merely by reason, they may be still subject to question, and so they can make no firm assurance; but in the soul that is graciously assured this way, the Spirit of God rests the heart upon an *ultimum quod sic*: he convinceth the soul by that which is most visible in him, and so stops the mouth of cavilling reason from perplexing the question anymore. Indeed it is a fine skill to know whether a true assurance be merely rational, or from the witness of the Spirit of God? whether it be wrought out of a man's own brain, or wrought into his heart by the Holy Ghost? now in some cases we may discern it, as thus; the assurance that the Spirit gives, doth sometime surprise a man unexpectedly, at unawares; as it may be in a Sermon, that he came accidentally unto; or in a Scripture, that I cast a transient-glancing eye upon; but thus doth not reason. Again,

The assurance that the spirit gives, maintains a soul in a way of reliance and dependence, when it sees no reason why he should do so; or it may be when he sees a reason why it should not be so; as it is said of *Abraham* in another case, that *he believed in hope against hope*; faith told him there was hope that he should be the Father of many Nations, when reason told him there was none. Again, The assurance that the spirit gives, is attended with an high esteem of Prayer, Duties, Ordinances, and in the issue (which is the most principal sure mark) it purifies the soul that hath it, *He that hath this hope purifieth himself, even as he is pure*; he is ever washing himself from sin, and watching against sin, and taking all possible care to keep himself pure and unspotted in this present evil world, it keeps the soul humble, and lowly, it being impossible that such a testimony of the spirit, and so intimate a converse with God, and the light of his countenance should not reflect low thoughts upon a man's self concerning himself; such a man cannot but say, *Lord, what am I that thou hast brought me hitherto? what? for such a peevish, unbelieving, impatient soul as mine is, to be carried in thy arms, and cheered with thy smiles, and to enjoy the comforts of thy spirit? Oh what a wonderful, merciful gracious God have I?*

Yet in all this I exclude not the Spirit in drawing a rational evidence from Scriptures; certainly the spirit helps in a general way, by making use of our reason, only it elevates and improves our reason to a further assurance by a supernatural assistance; as in Prayer, and in Preaching of the Word, there may be a common assistance of the Spirit of God; but there is another kind of praying and preaching by the Spirit, which the Scripture often speaks of, and calls *the spirit of supplication, and the demonstration of the spirit*; and that is not performed by a common or general, but by a special and particular assistance of the Spirit of God; so there is a twofold influence of the Spirit in putting forth acts of assurance in the heart, even of a Godly and Sound Christian; the very same man may act assurance sometimes rationally, and sometimes spiritually; in the former the spirit acts too, but in a common way, only in the latter, is the supernatural, special assistance, which peculiarly is said to be *the witness of the Spirit*. I speak not against rational evidences, only it concerns us to apply ourselves to the Spirit to superadd his testimony: O let us not so content ourselves with rational evidences, but that we labor to elevate the evidence of reason into a testimony of the Holy Spirit of God. To wind up all I have said—

O my soul, try now the hope of the spirits indwelling by these several signs; art thou enlightened savingly in the knowledge of God, and of Christ? art thou a Child of God, one of his adopted sons for whom he hath reserved the inheritance? hast thou a spirit of Grace and Supplication? a spirit of Sanctification? a spirit of Love? art thou led by the spirit? dost thou feel the drawings of thy soul in every duty to Jesus Christ? dost thou feel a liberty, or a delight in thy soul to walk in the way of his Commandments? dost thou feel any strength to come in against thy corruptions; dost thou feel the spirits help to act in Gospel-duties for Gospel ends? hast thou ever had the immediate testimony of the spirit? or if not so; hast thou ever had the immediate testimony of the spirit without any argumentation? hast thou unexpectedly dipt and lighted on some places of scripture that hath satisfied thy soul as with marrow and fatness? or if not so neither, hast thou the immediate testimony of the Spirit with argumentation? canst thou argue thus, *He that believeth shall be saved but I believe,*

*therefore I shall be saved.* Or if any doubt be made of the assumption; canst thou prove it by such other graces as accompany faith, and are the fruits of faith? canst thou say by the help of the spirit, and shinings of the spirit, that these, and these graces are in me, and have been acted by me; yea, *I do love God and Christ, I do repent of my sins, &c.* surely then thy hope is well grounded, thou hast the indwelling of the spirit; it is thine, even thine.

**SECT. V. Of believing in Jesus in this respect.**

5. LET us believe on Jesus, as carrying on the great work of our salvation for us in these particulars, many scruples are in many hearts, *What? is it possible that I should have any share in Christ's ascension, Christ's session, Christ's mission of his spirit? was it ever in God's heart that I should partake with Christ in all these glories? if it must be so that he will let out his loves to so unworthy a wretch, was it not sufficient for him to have come down from Heaven, and to have acted my redemption here below? Is it not an high Favor that a King should leave his Court, to give a poor prisoner in the Jail a visit? but will he take him with him to his own home, and bring him into his own presence-chamber, and set him at his right hand in his throne? And so that Christ should not only leave his Fathers throne, and give me a visit, lying in the dark dungeon of unbelief; but that he should take off the bolts, and set open the prison doors, and take me up with him into Heaven, and there set me down at his right hand, and in the mean time give me the earnest and pledge of my inheritance, by filling my soul with his own spirit; O what an admirable incredible thing is this? it was the last vision of John which was so full of wonders. And I John saw the holy City, the new Jerusalem coming down from God out of Heaven.— And I heard a great voice out of heaven, saying; Behold the tabernacle of God is with men, and he will dwell with them. Surely it was a miraculous mercy that heaven should come down upon earth, and that God should come down to men: but Oh what is this, that Earth should go up to Heaven, that men should ascend up to God? yea, that my soul with Christ, and by Christ, should ascend to God, and sit down with God in heavenly places? yea, that my soul should have for its inmate the very same spirit that Christ himself hath? Oh I cannot, I will not, I dare not believe.*

Scrupulous souls, be not faithless but believing; there is none of these particulars for which we have not a warrant out of the Word of God; and therefore believe: But that I may persuade to purpose, I shall lay down, 1. Some directions, and 2. Some encouragements of faith.

1. For directions of Faith, observe these particulars. As—

1. Faith must directly go to Christ.
2. Faith must go to Christ as God in the Flesh.
3. Faith must go to Christ as God in the Flesh made under the Law.
4. Faith must go to Christ not only as made under the directive part of the Law by his life, but under the penal part of the Law by his death.
5. Faith must go to Christ not only as put to death in the Flesh, but as quickened by the spirit; of all these before.

6. Faith must not only go to Christ as quickened by the spirit, but as going up into glory, as sitting down at God's right hand, and as sending the holy Ghost; Faith should eye Christ as far as he goes; if he be ascended, so should faith; if he go into glory, and sit down there, and act there for his people, so should faith; and so should we in a way of believing follow after him, and take a view of all his transactions where he is; we have heard before how faith should go to Christ as dying, and as rising again; but yet faith is low, while it doth not go within the veil, and see him in glory; it is not enough to have only a faith of Justification, but of Glorification. O come let us see Christ in Heaven, and we can have no less than a glorious saith! how many are there that never yet came to act saith in Christ as a glorified Christ? we are yet still in the lower form; many of us take in no more of Christ than what was done on the cross, or what some natural, and common resemblances of him can hold forth; we seldom follow Christ into Heaven, to see what he is doing these for us. O my soul! and O my faith! mount up, and be on the wing: Christ is gone up to heaven, Christ is set down at God's right hand; Christ hath sent down his holy spirit: to this purpose it was expedient that he should go away, and now he is gone away, to do something that remains to be done for thee in his Kingdom; he had still some glorious piece to frame for thy salvation, and therefore he left this world and went to his Father, that he might act it in glory; and now he is invested with all the riches of Heaven, he hath all the keys of Heaven and Hell, he hath all power to command, he hath received all the promise to himself, and all that he hath to do, it is to let out of himself again unto his Saints; he hath not only got his Fathers heart for them, but he hath got all his riches to bestow upon them; when he came to Heaven, the Father bid him sit down at his right hand, and take what he would, and bestow what he would upon his Saints; and thereupon he gave gifts unto men, yea, he gave the gift of gifts, even the Holy Ghost himself. What? art not thou a partaker of this gift? O then *Look up unto Jesus* in reference to all these actings, set him before thee: Christ in all these particulars is a right object for thy faith to act upon.

7. Faith in going to Christ, his ascension, session and mission of the holy spirit, it is principally to look to the purpose, intent, and design of Christ in each of these particulars: Christ did nothing but he had an end, a meaning in it for our good; and here is the life of Faith, to eye the meaning of Christ in all his doings. Now the ends of Christ's ascension, session, and mission of his spirit were several; I shall instance only in these few. As—

1. Christ ascended that we might ascend: look whatever God acted on Christ's person, that he did as in our behalf, and he means to act the same on us: was Christ crucified? so are we; is Christ risen again, so are we risen together with him: is Christ gone up into glory? so are we; Heaven is now opened and possessed by Jesus Christ for us, and at last we shall ascend even as he ascended; Christ cannot be content with that glory he hath himself, until we be with him; *Father I will, that those also whom thou hast given me, be with me where I am, that they may behold, or enjoy my glory which thou hast given me.* Christ as our head is in glory, and so we are there already with him; and Christ as our advocate is in glory, and there he is pleading and praying for us, that we may actually be received and brought up to him: *Father I will that these whom thou hast given me may be with me.* Christ's crown of glory is as it were a burden on his own head, until it be set on the heads of all his •aints; O the blessed end of Christ's

Ascension! how should faith pry into this? Believers! you see your object, you know his person, never be quiet until ye come into his condition: as we must go through all ordinances and creatures till we come to Christ, so through all conditions of Christ until we come to glory

2 Christ sate down that we might sit with him in heavenly places, what is the end of Christ's Session, but •hat we m•gh• invest all his •aints with the same privilege? In this height of glory, Christ is the pattern, and plat-form, and Idea of what we shall be; surely this is the very top of Heaven; Chri•t is exalted above the Heavens, that we might in our measure and proportion be exalted with Christ; it was Christ's Prayer; that his Father, and he, and we, might all be one, *As thou Father art in me, and I in thee, that they also may be one in us* Oh how should faith stand, and gaze on Jesus Christ in this respect? •h•t? is he on God's right hand? and is he there preparing a room, a seat, a mansion for my soul? What shall I sit at the right hand of Christ? shall I sit as an assessor on his udgment-seat to Judge the world wi•h Jesus Christ? *when the Son of man shall sit o• the Throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.* O what is this? had not Christ said it, how could I have believed it? admire O my soul at this aim of Christ the meaning of his exalting himself, it was to exalt thee; and the meaning of his exalting thee on this manner, it is to m•nifest to all the World, what the Son of God is able to do, in raising so poor a creature to so rich a glory. O the end of Christ's sitting at God's right hand! hereby th• Saints are Christ's ass ssors; Lord's of the higher house, the Kings Peers to judge the World with him, Christ divides (as it were) the throne with them. *I appoint unto you a Kingdom, as my Father hath appointed unto me, that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve Tribes of Israel.*

3. Christ sent down the Holy Ghost, that he might dwell in our souls endow us with gifts, and graces; that he might comfort us, seal us unto the day of redemption; fit us for glor• amongst the many ends for which Christ sent down his holy spirit, I shall insist only on these two.—

1. That he might help us to cry *Abba Father*: and make us to come boldly to the Throne of grace, as Chil•ren to a Father. It is the spirit that take•s us by the hand and leads us to the Father, when others stand at a distance, and cannot come near: As a Princes Son is admitted at all times though others are kept our by O•ficers and Guards; so though there be never so much darkness, and fire, and terror about God; yet the adopted child, who hath received the spirit of adoption, can say; *make way there, and let me come to my Father; guards are appointed to keep out strangers, but not Sons.* And no wonder, for *the spirit makes intercession for us, with groanings which cannot be uttered*; the spirit teacheth us what to pray, and how to pray as •e ought; the spirit puts a courage and boldness into the hearts of his S•ints, even to admiration; this appears in that sometimes they have beset God with his promises, that he could no way get off *Quicken me according to thy word,—And strengthen me ac•ording to thy word.— And be merciful unto me according to thy word.— And uphold me according to thy word — And give me understanding according to thy word*: And sometimes they have beset God with their challenges of his Justice. Faithfulness, and Righteousness: so *David, Deliver me in thy righteousness. — And judge me according to thy righteo•sness.— An quicken me according to thy*

*righteousness.—And in thy faithfulness answer me, and in thy righteousness.* Why, this is the •pirits work, he helps our infirmities, he imboldens our spirits in their approaches to God: surely it is one end of the spirits mission; *Be•ause ye are sons.God hath sent forth the Spirit of his Son into our hearts, crying, Abba Father.* I will not deny but that bastards, strangers without the Covenant, having no right to God as their Father, may yet petition God, as a subdued people do their Conqueror, or as Ravens cry to God for food, or as some *howl upon their beds for Corn and Wine;* but they cannot pray; in right Prayer there is not only required gracious ingredients in the action, but also a new state of adoption and filliation: many speaks words to God, who do not pray; many tell over their sins, who confess not their sins to God; many speak good of God, who do not praise God; thousands claim Fatherhood in God, where there is no Sonship, nor ground in the thing itself. A new nature is only that best bottom of Prayer, that takes it off from being a taking of God's Name in vain. Now this is the fruit of the spirit, and one of those ends of the spirits mission.

2. That he might guide us into all Truth; I mean into all necessary, Fundamental saving Truths: in this respect we have need of the spirit in these days. He it is that Dictates to us which is the true Religion; he it is that transcribes upon our hearts, that which was before only written in our books; he it is that not only reveals truth from without, but imprints it also on the soul, as a man doth a seal by impressing it on the wax; to this purpose saith the Apostle, *He that believeth on the Son of God, hath the witness in himself;* how in himself? I answer, 1. In that the Spirit gives him a habit of faith. 2. In that the Spirit causeth him to bring it forth into act. 3. In that the Spirit stamps on the soul all those other impressions of desire, hope, love, joy, or whatever else we call the new nature; so that now there is a new nature within him, he hath new thoughts, new designs, new desires, new hopes, new loves, new delights, he drives a new trade (as it were) in this world for another world: he is become in Christ a new Creature,*Old things are passed away, and all things are become new.* And from hence we may soundly argue the truth of our religion. Mark this, as the Written word is the testimony without us, so are these impressions of the spirit the testimony within us, by which we may know every necessary truth as it is in Jesus; this is the meaning of the Apostle, *He that believeth hath the witness in himself:* unbelievers have indeed a testimony without them, but believers have a double testimony, one without, and one within; and this witness within us will go with us which way soever we go: it will accompany us through all straits and difficulties. The external testimony may be taken from us; men may take from us our Bibles, our Teachers, our Friends; or they may imprison us where we cannot enjoy them; but they cannot take from us the Spirit of Christ: this witness within, is a permanent, settled, habituate, standing witness; O what an excellent help is here, that a poor Christian beyond all the furniture of the most Learned Men, that want this testimony of the spirit of Christ! surely this advantage will exceedingly furnish us against all temptations to any error, that is plainly contrary to the essentials of religion. One of our late Divines puts a case—

If the Devil or any seducer would draw us to doubt, whither there be indeed a Christ? or whither he did rise again, ascend, sate down at God's right hand, and thence sent down the holy Ghost? what an excellent advantage is it against this temptation, when we can repair to our own hearts, and there find a Christ, or a Spirit of Christ within us? O (saith the sanctified

soul) *have I felt Christ relieving me in my lost condition, delivering me from my captivity, reconciling me to God, and bringing me with boldness into his glorious presence? and now after all this I shall doubt whether there be a Christ in Heaven, or a spirit of Christ in my heart on Earth? have I felt him new creating me, opening my dark eyes, and bringing me from darkness into his marvelous light, and from the Power of Satan unto God, binding the strong man, and casting him out, and yet shall I question whether there be a Christ, or a Spirit of Christ? hath he made me love the things which I hated, and hate that which I loved? hath he given me such a taste of the powers of the world to come, and possessed me with the hopes of glory with himself, and given me a measure, and portion in God, and set my heart where my treasure is, and caused me in some measure to have my conversation in Heaven above, and yet shall I doubt whether there be a Christ above, or a Spirit within? O what an impudent lying spirit is this, that would tempt me against so much experience? And thus may a believer argue from the testimony that is within.*

*I know some seeming Saints have fallen off into as great blaphemies as these I have named; witness the Quakers, and Ranters, &c. but I may say of such, as John did, They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. It is no wonder if Satan prevail against those that gave Christ no deeper room but in their fantasy, and that did never heartily close with him in love. But for those that have the Spirit of Christ within them, it is not so with them; if they cannot answer the cavil of Satan, or of any of his instruments, yet they can hold fast the grounds of faith; Christ hath a deep room and interest in their spirits; he is held faster by the hand than by the head alone; love will hold Christ, when reason alone would let him go; his ear is nailed (as it were) unto his door; and because he loveth him, he will not leave him: *Who shall separate him from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, (as it is written, for thy sake are we killed all the day long) nay in all these things we are more than conquerors through him that hath loved us.* A modern Writer brings in a sincere heart, paraphrasing (as it were) on this Text in this manner; *Who shall separate us from the love of Christ? O thou malicious Devil, that dost hunt me with thy fiery darts! O you dull heretics. infidels, blasphemers, that fill up my ears with your foolish sophisms, and trouble me with your disputes against my Lord & Redeemer! go to him that knows him only by the hearing of the ear, if you mean to prevail; but I have known him by the sweet experiences of my soul; go to him that makes a Religion of his Opinions, and whose belief was never any deeper than his fancy, and whose piety never reached higher than to abstinency, and tasks of formal duty; these you may possibly draw away from Christ. But do you think to do so by me? why, tell me how? with what weapons or arguments can you think to prevail? what? shall tribulation be the means? no, no; I have that promise in the hand of my faith, and that glory in the eye of my hope, that will bring me through all tribulations under Heaven: or shall distress do it? why, I will rather stick so much closer to him that will relieve me in distress and bring me to his rest. Or will you affright me by persecution? I am assured that this is the nearest way to Heaven, and I am blessed of Christ, when I am persecuted for righteousness sake. Or shall nakedness be the weapon? I had rather pass naked out of this World to Heaven, than to be clothed in purple, and to be stripped of it at death, and to be cast into hell; Adam's innocent nakedness, and Lazarus's rags were better than that Epicure's gay apparel.— Or**

shall *famine* be the means? why, man liveth not by bread alone; I had rather my body were famished than my soul; I have meat to eat that ye know not of, even the bread of life, which who so eats shall live forever. Or will you affright me from Christ by the sword of violence? I know that the Lord whom I believe in, and serve, is able to deliver me out of your hands; but if he will not, be it known to you I will not forsake him; your sword will be only the key to open the prison doors, and let out my soul that hath long desired to be with Jesus Christ. If you tell me of *peril*, I know no danger so great as of losing Christ, and salvation; and of bearing his wrath that can kill both body and soul: do I not read in certain Histories of that noble Army of Martyrs, who loved the Lord Jesus to the death, and gloried in tribulation, and would not by the flames of fires, or jaws of Lions, be separated from Jesus Christ? did not they pass through the red sea, as on dry ground, to the promised land? yea, though *they were killed all the day long, and accounted as Sheep to the slaughter?* did they not stick and cleave fast to the Lord, and to the Captain of their salvation? nay; were they not in all this conquerors, and *more than conquerors*, triumphing in flames, to the confusion of Satan, and all their enemies; as Christ triumphed on the Cross, *destroying by death the Prince of death?* Oh what a blessed advantage is it against all temptations, to have the impress of the Gospel of Christ on our heart, and *the witness in ourselves?*

But I hear some object; If the witness in ourselves be so full and convincing, then what need have we anymore to make use of Scriptures, or Ministers? why should we leave an higher Teacher to go to a lower?

But I answer, 1. There is more than one thing wanting to enwise us to salvation; as first, an outward Word; and secondly, an outward Teacher; and thirdly, an inward Light: And accordingly God supplies this threefold want; the first, by giving us the Scripture; the second, by giving us a Ministry, and other occasional Teachers; the third, by giving us the illumination of the Spirit, to help us to see by the former means, and to make the Word and Ministry to us effectual. Now it were a mad thing for a man to say, I have eyes to read in a book, and therefore I have no need of the light of Candle, or of Sun; or I have eyes, and Sun, and therefore I have no need of the light in the Air, which cometh from the Sun; or I have the light both of the Eye, and Sun, and Air, and therefore I can read by it without a Book; or I have a Book, and therefore I can read it without a Teacher: certainly if a man would read, he must have all these, or more than one of these; so God hath appointed us three necessary means for our illumination and direction; the Word, the Ministry, and the Spirit; *What God hath joined, let no man separate;* if any will foolishly go, and set one of these against another, when God hath set them all together, and made them all necessary, assigning to each a several part in the work of our illumination, they may abuse God and themselves, and go without the light, while they despise the necessary causes of it. God's evidences must not be separated, much less must one be pleaded to the neglect of all the rest; as the work within us is not the first testimony, but a secondary confirming testimony, so doth it not make the first unnecessary or void: besides that, by the external testimony we must convince other men, which by the witness within us we cannot do. But this only by the way.



2. For the encouragement of our Faith to believe in Christ as in reference to his Ascension, Session and Mission of his Spirit.

1. Consider of the excellency of this Object; what is it but Christ? Christ in his Ascendant, Culminant, Regnant Power? Christ in his Marching, Conquering, Triumphant Postures? in his Free, and Large, and Magnificent Gifts? *When he Ascended on high, he led Captivity Captive, and gave Gifts unto Men.* O the Glory, O the Excellency of Christ in these Respects! Verily they are enough to tire out Men and Angels with the only Act of wondering and surveying of their vastness. Here is Gospel-Work for all Eternity, to dig into this Gold-Mine, to roll and turn this Soul-delighting precious Stone, to behold, enquire, and search into these depths and heights of Christ exalted: and I believe this is the satiety, the top, and prime of Heavens Glory, to see and wonder at the virtues of him that sits on the Throne, at the right hand of God; to be filled, but never Satiated with the Glory of Christ. What? Christ ascended? Christ set down in Glory? and Christ sending down his Holy Spirit? here's a *Compendium* of all Glories: here is one for an heart to be taken with, made up of nothing but of several Mysteries of Glory.

2. Consider the Power, Virtue, and Influence of this Object into our souls Salvation; oh what a stately Tower have we here erected to see Heaven on? Faith may stand (as it were) on this Mount, and see itself in glory; Oh the flowings, the rich emanations of Grace and Glory that come from hence! come, let us draw, the Well is deep; all the drops and dewings that fall on Men or Angels are but as chips in comparison of that huge and boundless body of the fullness of Grace that is in Christ; one Lily is nothing to a boundless and broad Field of Lilies; Christ is in these respects the Mountain of Roses; oh how High, how Capacious, how Full, how Beautiful, how Green? could we but *smell him who feeds among the Lilies, till the Day break, and the shadows fly away*; could we but dive into the Golden Veins of these unsearchable riches of Jesus Christ, we should say, *It is good to be here.* Oh it's good to gather up the fragments that fall from Christ; his Crown shines with Diamonds and Pearls; oh why do we toil ourselves in gathering sticks, when tomorrow we shall be out of this World, and go to Christ? come, where is our mouth of Faith? let us lay to it here, let us *suck and be satisfied with these Breasts of consolation; let us milk out, and be delighted with the abundance of his Glory.*

3. Consider of the suitability of these Objects to our several conditions; you may remember the first cry, *Was it not love enough for Christ to come down, and to visit us here; but that he must go up and take us with him?* no, no, his love was so great and vast, that for our sakes he moves up and down; this ravished the Spouse, *Behold he comes leaping upon the Mountains, and skipping upon the Hills, Cant. 2.8.* Gregory that measured his leaps, thus gives them; he first leaps from his Fathers Mansion to his Mothers Womb; from her Womb to the Cratch; from his Cratch to his Cross; and from his Cross to his Grave; from his Grave up again to Heaven; great leaps indeed, that shown both his readiness to love, and willingness to save: infinite love can never be out-tired with greatest actions. But another cries, how should I believe that Christ is exalted, and that by virtue thereof I shall be exalted, when I see myself in a forlorn condition, forsaken of God, and abject amongst Men; *Alas! Man at his best is altogether Vanity, yea, Men of low degree are Vanity, and Men of high degree are a Lye; to be laid in the Ballance I am*

*altogether lighter than Vanity; how then should I believe any such condition; is a Worm a fit or a capable Subject to wear a Crown? Yes, the Lord is great, and he can do great things; He raiseth up the Poor out of the Dust, and lifteth up the Beggar from the Dunghil, to set them among Princes, and to make them inherit the Throne of Glory; for the Pillars of the Earth are the Lord's, and he hath set the World upon them, he will keep the Feet of his Saints.—Why there is my sadness, cries another; He will keep the Feet of his Saints; if I were but a Saint, I could believe this Power; but alas! I am unholy, an unsanctified piece of Clay; I am a sinner, a sinner of the Gentiles, chief of sinners, I deserve to be thrown down to Hell, rather than to be invested with Glory, and to sit in Heaven; True, but yet the Holy Ghost is given to make thee holy; of thyself thou art vile, and most vile; but hath not the Holy Ghost entered in, and took possession of thy Spirit? hath he not washed thee with water? yea, thoroughly washed away thy blood? hath he not anointed thee with oil, and covered thee with silk, and decked thee with gold and silver, and made thee comely through his comeliness which he put upon thee? Why, this is the office of the holy Ghost, and if thou hast but the in-dwelling of the Spirit, this is thy state: I know there is a part of thee unregenerate, and it will be so while thou art on earth, but withal there is in thee a new nature, another nature; there is something else within thee which makes thee wrestle against sin, and shall in time prevail over all sin, and this is the Spirit of Christ, sanctifying of thee; *Being sanctified* (saith the Apostle) *by the holy Ghost*.—Other complaints might be thus brought in, but if we understand the meaning, the design of Christ in his Ascension, Session, and mission of his Spirit, how might a true faith answer all? oh believe! believe thy part in Christ's Ascension, Christ's Session, Christ's Mission of his holy Spirit, and thou mayest go singing to thy grave! a lively saith in such particulars would set a soul in heaven, even whilst yet on earth.*

#### **SECT. VI. Of loving Jesus in that respect.**

6. LET us *love Jesus*, as carrying on the great work of our salvation for us in these particulars; much hath been said already of Christ's Conception, Birth, Life, Death, Resurrection; such Arguments of love as are enough to swallow up souls in love to Christ again: O the treasures of love and wisdom that have been opened in former passages! but as if all those were not enough for God, see here new Gold mines, new found out Jewels, never known to be in the world before, opened and unfolded in Jesus Christ. Here are the incomes of the beams of light most inaccessible; here are the veins of the unsearchable Glories of Jesus Christ; as if we saw every moment a new heaven, a new treasure of love; the Bosom of Christ is yet more opened; the new breathings and spirations of love are yet more manifested. See! Christ for us, and for our salvation is gone up to Heaven, is set down at God's right hand, and hath sent down the holy Ghost into our hearts; in the pouring out of these Springs of Heavens love, how should our souls but open the mouth-wide, and take in the streams of Christ's Nectar, Honey, and Milk, I mean his sweet, and precious, and dear love-breathings? We have heard of Christ's invitations, *Come to me all ye that are weary and heavy laden*: but suppose Christ had never outed his love in such a love-expressing *Come to me*; yet Christ himself in these glorious particulars is such a drawing object; (the very beauty of Christ, the very smell of the Garments of Christ, very capacious and wide Heaven of Christ's exaltation are intrinsically, and of themselves such drawing, ravishing, winning objects) that upon the apprehension of them we cannot choose but love Christ: as Gold that is dumb and cannot speak, yet the

beauty and gain of it crieth aloud, *Come hither poor creature, and be thou made rich*; so if Christ should never open his lips, if he should never gently move, *Open to me my sister, my love, my dove, my undefiled, for my head is full of dew, and my locks with the drops of the night*; yet the Glory, the Power, the Sovereignty of Christ; the exaltation of his Person, and the magnificence of his Gifts, should even change our souls into a Globe or mass of Divine Love and Glory, *As it were by the Spirit of the Lord*.

Two things I shall instance in, which may be as the Load-stones of our love to Christ; the first is his glory, and the second his bounty.

1. For his Glory, no sooner was he ascended, and set down at God's right hand, but *John* the Divine had a sight of him, and oh what a glorious sight! *He was clothed with a garment down to the feet, and girt about the paps with a golden girdle; his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters; and he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was at the Sun that shineth in his strength*; when *John* saw him thus, he swoons at his feet, but Christ for all his Glory holds his head in his swoon, *saying, fear not, I am the first, and the last; I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and hath the Keys of hell and of death*. A glorious Christ is good for swooning, dying sinners, would sinners but draw near, and come and see this King in the chariot of love, and come and see his beauty, the uncreated white and red in his sweet countenance, he would certainly draw their souls unto him. Nay, say that all the damned in hell were brought up with their burning fiery chains to the utmost door of Heaven: could we strike up a window, and let them look in, and behold the Throne, and the Lamb, and the Troops of glorified spirits clothed in white, with Crowns of gold on their heads, and Palms in their hands, singing the eternal praises of their glorious King; oh how would they be sweetened in their pain, and convinced of their foolish choice, and ravished with the fullness of those joys and pleasures that are in Christ's face for evermore? surely much more may this glory of Christ warm thy heart; O my soul! what an happiness were it to see the King on his Throne; to see the Lamb, the fair Tree of Life, the branches which cannot for the narrowness of the place have room to grow in, *For the Heaven of Heavens cannot contain him*? What an happiness were it to see love itself, and to be warmed with the heat of immediate love that comes out of the precious heart and bowels of this princely and royal Standard-bearer? as yet thou canst not, must not see these sights, there's no seeing the King thus in his beauty till thou comest to glory; for then, and then only must thou see him face to face, and yet the Idea and Image of this glory is seen and may be seen of every true believing soul; enough may be seen by an eye of faith, to kindle in thine heart a flame of love to the Lord Jesus Christ: Oh who can think of the glory that is in this dainty delightful One, and not be swallowed up in love? Who can think of Christ's sitting at God's right hand, and sparkling in this glory round about, and casting out beams of glory through East, and West, and North, and South, through Heaven, and Earth, and Hell, and not love him with the whole heart, soul and might? I remember one dying, and hearing some discourse of Jesus Christ: *Oh (said she) speak more of this, let me hear more of this; be not weary of telling his praise, I long to see him, how should I but long to hear of him*? Surely I cannot say too much of Jesus Christ; in this

blessed subject no man can possibly hyperbolize; had I the tongues of Men and Angels, I could never fully set forth Christ; it involves an eternal contradiction that the creature can see to the bottom of the Creator. Suppose all the sands on the Sea-shore, all the Flowers, Herbs, Leaves, twigs of Trees in Woods and Forrests, all the Stars of Heaven, were all rational creatures, and had they that wisdom, and tongues of Angels to speak of the loveliness, beauty, glory and excellency of Christ, *as gone to Heaven, and sitting at the right hand of his Father*, they would in all their expressions stay millions of miles on this side Jesus Christ. O the loveliness, beauty, and glory of his Countenance! can I speak, or you hear of such a Christ? and are we not all in a burning love, in a seraphical love, or at least in a conjugal love? O my heart! how is it thou art not love sick? how is it thou dost not charge the daughters of *Jerusalem* as the spouse did, *I charge you O daughters of Jerusalem, if ye find my beloved that ye tell him, I am sick of love?*

2. For his bounty, no sooner was he ascended, and set down at God's right hand, but *he gives gifts unto men*; and he sends down the holy Ghost. This was the Gift of gifts; I shall only weigh two Circumstances in this Gift, either whereof both dignifies, and casts a sparkle of bounty from the Giver, into the heart of the Receiver to move him to love. As—

One Circumstance is the greatness of the Giver; certainly the preeminence or dignity of any principle ennobleth and enhanceth the effect; a gift coming from a great Person carries ever a scent with it of a certain greatness, and relisheth either of excellency, or superiority, or nobility, or all. It is storied of *Charles* the fifth, that in his wars being ever pressed with want of money, and so unable to remunerate the services of divers Dutch Captains, and Nobles, whom he had entertained; he used after any great exploit performed by them, to call together his Nobles and Camp into such a field, and there in the presence of them all to take a Gold chain from about his own neck, and to put it about the neck of such a Captain, or such a Colonel, and so to embrace him and to give him thanks for his gallant service: why, this they esteemed a greater favor (being Circumstanced by such a Person, in such a way) than if in very deed he had given them a sufficient pay, or remuneration. O they valued that Chain more than many bushels of the like Gold; the very Person of the Emperor hanged at the Chain such a precious Jewel, as in warlike conceits a million of Gold could not countervail. O my soul, if an Emperor thus gained the affections of men, how shouldst thou but love Christ the great Emperor of Heaven and Earth: it was he that gave thee his Spirit, it was he that *took off the Spirit which is upon him*, (so is the expression of God to *Moses*) *and put it upon thee*; and doth not the Person of Christ, the Dignity of Christ, inhance the value of the gift? as all gifts are signs of love, so the love of a great Personage, and the gifts issuing from such a love, ought more to be accounted than any gifts of any meaner person whatsoever.

2. Another Circumstance is, the greatness of the Gift; this argueth greatness of good will; and consequently deserveth a correspondence of a semblable affection. Now what greater gift had Christ in store, than to give his own spirit? the spirit proceedeth from him, and is the same essence with himself; the spirit is the third Person of the true and only God-head, proceeding from the Father and the Son, and coeternal, coequal, and consubstantial with the Father and the Son; this appears by those divine Attributes and Properties which are

attributed, and communicated to the holy spirit: As, 1. Eternity. God never was without his spirit; *In the beginning God created heaven and earth,—and the Spirit of God moved upon the face of the waters.* 2. Omnipotency, because he, together with the Father and the Son, createth and preserveth all things, *By his Spirit he hath garnished the heavens; the Spirit of God hath made me; and all these things worketh that one and the self-same Spirit, dividing to every man severally as he will.* 3. Omniscency, or the knowledge of all things, *For the Spirit searcheth all things, yea the deep things of God.* 4. Immutability, or unchangeableness, *Men, and brethren, this Scripture must needs have been fulfilled which the holy Ghost spake.* 5. Infinite mercy, or love; *God is love,—and the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.* 6. Holy indignation even against hi••en sins, *They rebelled, and vexed his holy Spirit; why hath Satan filled thy heart to lie to the holy Ghost?—thou hast not lied unto men; but unto God;* (a plain Text for the Divinity of the holy Ghost)—*How is it that ye have agreed together to tempt the Spirit of the Lord? Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.* I might add Miracles, and the institution of Sacraments, and Prophecies, and Gifts, and Graces as the effects of his Divinity: *I cast out devils (saith Christ) by the Spirit of God, and baptize in the Name of the Father, and of the Son; and of the holy Ghost. And the Spirit speaketh expressly, that in the latter times some shall depart from the faith. And we are changed into the same image from glory to glory, even as by the Spirit of the Lord.* See now how the holy spirit is God, coeternal, coequal, and consubstantial with God the Father, and God the Son; is not this a great gift? yea, as great a gift as possibly can be given? what can he more than to give himself, and to give his spirit? O the bonds of love that are upon man towards Christ in this respect.

Come my soul and take a view of the Glory and Bounty of Jesus Christ! if thy heart be not all brass, and iron, and stone; if there be any fleshiness, softness, or pliability in it; why, then how shouldst thou choose but love? if either beauty or bounty; if either Majesty or magnificence can draw thy affection, Christ will have it; for in him is all; O let him be thy *all!* surely if thou hast anything besides himself, he is the Donor of all, he is the beauty of all, the sum of all, the perfection of all, yea, he is the Author, Preserver, and Finisher of all.

#### **SECT. VII. Of Joying in Jesus in that respect.**

7. Let us joy *in Jesus* as carrying on the great work of our salvation for us in these particulars; there is not a particular under consideration, but 'tis the object of a Christians joy. As,—

1. How should it heighten my joys, and enlarge my comforts, when I do but consider that Christ is ascended into glory? by this it is clear and evident, that Christ is accepted of the Father for me, or otherwise he should never have been received into Heaven; if any frown had been in the face of God, surely Christ coming so near God, he should have had it; if any exception had been against his satisfaction, any flaw in our pardons, surely Christ should have heard of it; yea, without question he must have been turned out of Heaven, until he had made a full payment of our debts. I need not doubt of my acceptance at the Throne of Grace, when Jesus Christ is accepted for me, and that I stand in such a relation to Jesus Christ. Oh what joy is in this!

2. How should it heighten my joys, and enlarge my comforts, when I do but consider that Christ is set down at God's right hand. Why, now he hath the keys of Heaven delivered into his hands; *All power is given unto him in heaven and in earth*, and now he can do what he will; God the Father hath given away (as it were) all his Prerogatives unto Jesus Christ; *All judgment is committed to the Son, for the Father judgeth no man*. Now he is in a Capacity of acting out all his love, and the Father's desire to me in the most glorious way; he is highly advanced, and thereby he hath the advantage to advance me, and to glorify me; God hath given into his hands all the treasures and riches of Heaven; in bidding him, *sit down at his right hand*, he told him that he would have no more to do with the world, but that Christ should have all, and that Christ should bestow all he had amongst his Saints; and that this should be the reward of his death; and when once his Saints were come about him, and sate with him in his glory, why then Christ should resign up again his place, *And deliver up the Kingdom to God, even the Father*. Oh what joy may enter into this poor dark dungeon, disconsolate soul of mine, whiles I but think over these glorious passages of my Christ in glory?

3. How should it heighten my joys, and fill me with joy unspeakable, and full of glory, when I do consider that Christ, hath sent down his holy Spirit into my heart? when sorrow had filled the Apostles hearts, because he had told them, *I must go away*; he comforts them with this, *If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you*. The spirit is the Comforter, and where he comes, he fills souls with comforts; O what comfort is this, to know that the spirit of Christ is my Inmate? that my soul is the Temple, the Receptacle, the House and dwelling of the spirit of God? that Christ is in me of a truth, and that not only by the infusion of his grace, but by the in-dwelling of his spirit? surely it is some comfort to a sickly man that he hath a Physician always in the house with him; and to a woman that is near her travail, that the Midwife is in the house with her; but what comfort is it to a poor soul that the spirit of Christ is always in him? *I will send you another Comforter* (said Christ) *that he may abide with you forever*. Christ in his bodily presence went away, but Christ in his spirit continues still; *Lo I am with you always, even unto the end of the world*; he is with us, and which is more, he is in us for our comfort. *Christ in you the hope of glory*. Not Christ in Sermons which we hear, nor Christ in Chapters which we read, nor Christ in Sacraments which we receive; nor Christ in our heads by high notions, nor Christ in our mouths by frequent glorious expressions; but Christ in our hearts by his spirit, is unto us *the hope of Glory*. The grounds of our comforts in this respect, is,—

1. Christ's Presence; it is said of *Paul*, that after a sad shipwreck, the sight of some Christian brethren so cheered him, that upon the sight of them *he thank'd God, and took courage*; it is said of *Caesar*, that he cheered the drooping Mariners in a storm, by minding them of his presence, *You carry Caesar*; how much more should the in-being of Christ solace Saints? *Lo I am with you*. O my soul, was it not a cordial to the Disciples in a storm, that Christ was with them, whom the winds and waves obeyed? cheer up now, for if the Spirit be in thee, Christ is with thee.

2. Christ's Complacency; if his Spirit dwell in us, how should he but be well pleased with us? a man cannot properly be said to dwell in a prison, in which he taketh no delight; the Spirits in-dwelling imports a delight of Christ in such a soul, *Here will I dwell, for I have desired it, or delighted in it*, saith God of Zion, though many times drooping Christians, viewing their own beggarliness and vile ness, judge themselves worthy to be detested and deserted, and would relinquish themselves if they possibly could, yet Christ looketh to the poor and contrite soul as a meet habitation for himself to dwell in, *I dwell in the high and holy place, with him also that is of a contrite, and humble Spirit.*

3. Christ's Communications; union is the ground of our communion with Christ; and the nearer our union, the greater is our communion; if Christ were only in a believer by the habit of grace, the union would not be so great, but if Christ be in us by his spirit, the union is nearer, and therefore the communion will be greater. O my soul remember this in all thy straits; there can be no creature-want, or danger whatsoever wherein the improvement of this in-dwelling of the Spirit may not refresh thee: art thou sick? the Physician both of soul and body is within thee; art thou sad? the Comforter himself that supplies the stead and room of Christ, inhabits in thee; art thou in exile, in banishment, imprisonment at greatest distance from thy dearest Friends? see *Paul's* refreshment when they were ready to pull him in pieces, and threw him into the Castle, even *the night following the Lord stood by him, and said, be of good cheer Paul.* Christ will stand by thee, nay, Christ by his Spirit dwelleth in thee, and will speak to thee comfortable words in thy greatest pressures.

4. Christ's Witnessings, if his Spirit dwell in us, we may then be assured of future glory, *Christ in you the Hope of Glory.* 'Tis a sweet note of a Divine upon it, *The existency of Christ's Spirit in Believers, giveth existence to their hopes of Glory. The Spirit in us is God's earnest of Glory; the Spirit in us doth prepare us for participation in that Glory.* I look upon this in-dwelling of the Spirit as that which no Hypocrite in the World can lay any claim unto; as for gifts, or graces, an Hypocrite may attain them, or something like them; it is said of *Simon Magus*, that he *believed*; it is said of *Judas*, that he *repented*; and of *Esau*, that he *sought his birth-right with tears*; it is said of some, that they *partook of the Heavenly Gift, and of the Powers of the World to come, and yet fell away*; and it is said of such others, that they *trampled upon the Blood of Christ wherewith they were sanctified.* Thus we find in Scripture-phrase, that in an Hypocrite or wicked Man, there may be a kind of Faith and repentance; a taste of Heaven, and of Sanctification; but where do we find in all the Bible, that Christ, or the Spirit of Christ, is said to dwell in an Hypocrite, or wicked Man? this only is the great privilege of a true believer, *Christ in him the Hope of Glory.*— O the comfort of this in-dwelling of Christ! If *Zacchaeus* hearing that Christ would abide in his House, *received him joyfully*; how much greater cause of joy have they who have already lodged him in their hearts? *These things have I spoken to you, said Christ, that my joy might remain in you, and that your joy might be full.*

And now, O my soul, spread thyself on this great good, Christ's Ascension, Christ's Session, and Christ's Mission of his Holy Spirit. What is joy but *an effusion of the appetite, whereby the Soul spreads itself on what is good, to possess it more perfectly?* the object is sweet, and large, and therefore the soul had need to spread itself, that it may be more united to the Object, and

touch the good in more of its parts, yea, if it were possible in every part. There is not any particular here before thee, but 'tis fuel for joy. O what joy was in Heaven, when Christ Ascended, and when Christ sate down at God's right hand, and when Christ sent down the Holy Spirit? how stood the Angels wondering and admiring at these several passages? how did they stoop, and *look with the bowing of the Head, and bending of the Neck*, as the Word implies? and is not thy interest in these transactions more than Angels? O rejoice, and again rejoice! suppose thyself in Heaven, and that thou hadst a vision of Christ ascended; say, is he not a pleasant Object? *In his face there is fullness of joy*. Suppose thyself to have been in Heaven when he first entered into it, and when he first sate down at God's right hand, and sent down the Comforter to his Saints, was not Heaven full of joy? methinks the very thought of Christ's bright Face, and Christ's white Throne, and Christ's Harpers, and Heavenly Troops surrounding the Throne, and Christ's welcome to his Father, both for himself and all his Saints; and Christ's carrying thy name upon his Breast before his Father, should fill thy soul as full of joy, as possibly it can hold. O the first-fruits of *Immanuel's* land, that lies beyond time and death! O the joys that were in Heaven at Christ's first entrance into Heaven! O my soul, why dost thou not check thyself, and lay aside thy sad complaints, and forget this Earth, and Earthly troubles? why dost thou not look up to Jesus Christ, and rejoice in him who hath done all this for thy Salvation? either the Spirit of God is not thy Comforter, or thou canst not but receive comfort in these passages.

**SECT. VIII. Of calling on Jesus in that Respect.**

8. Let us *call on Jesus*; I mean—

1. Let us pray that we may have our part in these transactions; or let us pray for more and more assurance thereof unto our souls; for though we do believe, yet we may not be without our doubts; and in case of doubts, what better means than Prayer? *I believe, Lord help my unbelief; Lord strengthen my Faith till I come to that plerophory, or full assurance of faith, that I may know my interest in the Ascension of Christ, and Session of Christ, and in the Mission of Christ's holy Spirit*, and if once we are but assured, then—

2. Praise God for these great transactions of his Son: are they not mercies like mountains lying one upon another, and reaching up to the very Heavens? did not love break out at first in a direct line? and as it went along, hath it not wound up itself, in such a variety of unthought of discoveries, as that it amazeth Men and Angels? what? that Jesus Christ should not only act for us here on earth, but also ascend for us into Heaven, and sit down there at God's right hand above the Heavens? what? that all this should be for us and our salvation, and to that purpose that he should send down his Spirit into our hearts, to fit us, and prepare us for his glory? Now *bless the Lord, O my soul, and all that is within me bless his holy Name, bless the Lord, O my soul, and forget not all his benefits. —I will extol thee my God, O King, and I will bless thy Name forever and ever, every day will I bless thee, and I will praise thy Name forever and ever.—One generation shall praise thy works to another, and shall declare thy mighty acts, I will speak of the glorious honor of thy Majesty, and of thy wondrous works.—I will utter the memory of thy great goodness, and will sing of thy righteousness.—Thy Saints shall bless thee; they shall speak of the glory of thy Kingdom, and talk of thy power, and make known unto the sons of men thy mighty acts,*



*and the glorious Majesty of thy Kingdom —Thy glory is above the earth and heaven,thou also exaltest the horn of thy people, the praise of all thy Saints, and people near unto thyself. O that my soul were but in David's temper, thus to breath out the praises of Jesus, and to bless his Name.*

**SECT. IX. Of conforming unto Jesus in that respect.**

9. LET us conform to Jesus in the aforesaid respects. A serious beholding of Jesus in his Ascension, Session, and Mission of his Spirit, is enough to change us into the same Image from glory to glory. It was the sweet saying of an experienced Saint, *View a glorified Christ, see him as in that relation and condition, and you will soon have the sparkles of the same glory on your hearts.* Christ is now exalted, he is now in glory at the right hand of God, O let all our actings be glorious, let all our walkings, joys, breathings be as in glory, *If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, and not on things on the earth.* I shall not in this transaction lay out many particular conformities to Christ's actings, but gather all into one, contained in this Text, which is *heavenly conversation*; seek things above, set your affections above; Christ is gone up, and Christ is set down at God's right hand; and herein if you will conform, let your hearts be in Heaven, let your affections be in Heaven, let your conversations be in Heaven: it is the Apostles own practice wherein stood his conformity to Jesus Christ *for our conversation is in heaven.* I do not know any one thing wherein we can be more like to Christ exalted, whiles we are upon earth, than to have our hearts, our affections, our conversations with Christ where he is: now then if we be virtually risen with Christ, and ascended with Christ, and set down with Christ in heavenly places, let us spiritually ascend, and sit down with him in these respects; certainly there is a proportion in our heavenly conversation; oh let our conversations be in Heaven?

In prosecution of this I shall examine these *Queries*.—

1. What do we mean by our conversation in heaven?

2. Why must our conversation be in heaven?

3. By what means must we come up to this conversation in heaven;

1. By our conversation in heaven I mean our aim at heaven; as heaven is our home, so our eye is there; whatever we do, our end, our scope is to fit us for heaven, and to lay in for heaven, *We look not* (saith the Apostles) *at the things which are seen, but at the things which are not seen,for the things which are seen are temporal, but the things which are not seen are eternal. We look not]* that is, we aim not at things which are seen; invisible things are the only scope and aim of a gracious soul.

2. By our conversation in heaven, I mean our communion with Christ in heaven. *Truly our fellowship is with the Father,and with his Son Jesus Christ.* As it is amongst friends that converse together, they act mutually for the comfort one of another, there is a mutual embracing and opening of their hearts to one another at every turn; so in our conversings with Christ there is a communion, or a mutual acting of the soul upon Christ, and of Christ upon the soul; we let out our hearts to Christ, and he lets out his heart to us; especially when we are with

Christ in his Ordinances; it's not enough to call upon God, and to use some broken-hearted expressions, but *oh, what communion have I with Jesus Christ? I cannot be satisfied except I taste and see how good the Lord is; I cannot be quiet, except I hear something from Heaven this morning.* Why, this is an heavenly conversation.

3. By our conversation in Heaven, I mean our living according to the Laws of Heaven; in all our ways we must still enquire, *What rule is there from Heaven to guide me in these ways? such and such a thing I have a mind to, but will the Law of Heaven justify me in this? have I any word from Jesus Christ to guide me in this? sometimes indeed my lust, my own ends, and the common course of the world was my rule; but now I dare not act but according to the Will and Scepter of Jesus Christ, now I am guided by the Laws of Heaven.* Why, this is an Heavenly conversation.

4. By our conversation in Heaven; I mean our thoughts, and meditations of Heaven and heavenly things; *When I awake (saith David) I am always with thee;* the hearts of believers are frequently upon their heavenly treasures; as it is storied of Queen Mary, that a little before her death, she told them, *if they ripped her open they would find Call is in her heart;* so it may be said of them whose conversation is in Heaven, if you rip them up, you shall find Heaven in their hearts; not a day passes over their heads without some converse with Heaven, without some thoughts or meditations of heaven, and heavenly things.

5. By our conversation in heaven, I mean our affections on heaven, or on Christ in heaven; *Set your affections on things above, (i.e.) set your desires, loves, hopes, joys, breathings on heavenly things;* our affections are precious things, and are only to be set on precious objects; oh what a shame is it to set our affection on the things of this life! have we a Kingdom, a God, a Christ, a Crown in Heaven to set our affections upon? and shall we set them upon dross, and dung, and such base things? are not all our pleasures and vanities base in comparison of Christ? O be not we so base to set our affections on earthly things, but rather on God and Christ; and this is our heavenly conversation.

6. By our conversation in Heaven, I mean our tradings, our negotiations for Heaven, even whilst we are upon Earth: the word in the Original points at this, 〈 in non-Latin alphabet 〉, *our trading is in Heaven;* though our bodies be not there, yet our tradings are there; we carry and behave ourselves in this life as free Denizons of the City of Heaven; our City whereof we are Citizens, and whereunto we have right, is in Heaven above; in this respect we trade not for strifles, as other men do, but we trade for great things, for high things; we merchandize for goodly pearls, even for God, and for Christ, who sitteth at the right hand of God. We see now what is meant by our conversation in Heaven.

2. Why is the conversation of the Saints in Heaven?

1. Because they know full well, that the Original of their souls came from God and Heaven; the body indeed was of the dust of the ground, but the soul was the breath of God; so it is said of the first man, *God breathed into his nostrils the breath of life, and man became a living soul.* The soul had a more heavenly and divine Original than any of the other creatures that are here in this nether World; and when God works grace in the soul, and so it begins to know

itself, and to return to itself, it then looks on all things here below as vile, and as contemptible things; it then looks upward, and begins to converse with things suitable to its Original. As it is with a child that hath a noble birth; if transported into another Country, and there used like a slave, there set to take channels, or (as the Prodigal) to feed swine; while he is there, and knows not his Original, he minds nothing but to get victuals, and to do his work that he is set about; but if once he come to know from whence he was, that he is indeed born heir to such a Prince, in such a Country; O then his thoughts, and mind, and longings will be altered; *O that I were in my own Country! O that I were with my Father in his Court!* Even so it is with the souls of the Sons of men, they are the birth (as I may so speak) of the great King of Heaven and Earth; and though by the fall of man they came to be as slaves to Satan, yet when God is pleased to convert the soul; then he discovers thus, *Oh man, thou art born from on high, thy soul is (as it were) a sparkle of God himself, thou art come from God, and thou art capable of communion with God, even with God the Father, and God the Son, and God the Holy Ghost. O consider of thy Country whence thou camest at first, certainly thou never hadst such a divine and excellent being given thee to delight only in the flesh, to be serviceable only to thy body; O look up unto Jesus! why, this it is that turns the heart and sets the conversation on heavenly things.*

2. Because their best and choice things are already in Heaven, As their Father is in Heaven, and their Savior is in Heaven, thither he ascended, and there now he sits at the right hand of God; their Husband is in Heaven, their Elder Brother is in Heaven, their King is in Heaven; their Treasure is in Heaven, their Inheritance is in Heaven, their Hope is in Heaven, their Mansion is in Heaven, their chief Friends are in Heaven, their Substance is in Heaven, their reward is in Heaven, their Wages are in Heaven: and all these things being in Heaven, no marvel their conversations be in Heaven.

3. Because they are going towards Heaven even whiles yet they are on Earth. If the Nobleman (as we formerly supposed) do once know his condition, and begins his travel homeward towards his Fathers Court, will he not every morning that he rises, converse with them that come from his father to conduct him home? doth it not do him good to hear any man speak of his fathers Country? is it not in his thoughts, in his talk, in his eye, in his aim, at every step? O my soul, if thou art indeed travelling towards Heaven, how shouldst thou but have it in thy motions, affections, conversations? how shouldst thou but daily commune with thy own heart? *Heaven is the place that I shall come to, ere long I shall be there; I know that in this world I am but for a while, but in Heaven I shall be forever and ever; we shall be caught up into the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.* Our very travel towards Heaven implies an heavenly conversation, *They go from strength to strength, till everyone of them in Zion appears before God.*

4. Because much of Heaven is already in the Saints: *The Kingdom of Heaven is within you*, saith Christ; *And knowing in yourselves that ye have a better and an enduring substance.* Surely if the Saints have much of Heaven within them, it must needs be that their conversation is in Heaven; but they *know this in themselves*; they know it by what God hath revealed in their own hearts; eternal life is already begun in the souls of God's people; Heaven is in them, and therefore no marvel if their conversation be in Heaven. My meaning is not as if the Saints

had no other Heaven but that within them; I know there is an Heaven above; but some pieces, or earnest, or seeds, or beginnings of that Heaven above is within them. Is there not a renewed nature, an Image of God, a spark of life, a drop of glory in God's people? Surely yes; And if so, all these will work heavenward; principles of grace will have some actings of grace till we come to glory.

3. By what means should we attain, or come up to have our conversation in Heaven?

1. Let us watch opportunities for heavenly exercises. God now by his Ministers calls, *Come ye to the waters, come ye, buy and eat; come, buy wine, and milk without money; come to me, and your souls shall live.* Why now is the accepted time, behold now is the day of salvation: whiles Ministers call, and we live under the droppings of the Word, these are opportunities for Heaven; O then he that never prayed, let him now pray; and he that never heard, let him now hear; the Lord is now come near to us; Christ Jesus is calling, and mercy is entreating, and love is beseeching, and wisdom is even hoarse with crying after us; O lay hold on these opportunities for heavenly exercises, and then we shall come up to heavenly conversations.

2. Take heed of resting in the formality of duties; many souls that have enlightnings of conscience, dare not but take opportunities for heavenly duties; but then comes in the temptations of the Devil, and corruptions of their own hearts, and they say, *now duty is done, or our task is over, and what needs more?* Alas, alas! It is not *what have we done? but where have we been?* what, have our souls been in Heaven, with God, and with Christ? have we had any communion with the Father, and with the Son in our duties? O take heed of formality! it will exceedingly hinder our conversation in Heaven; O keep our eye still upon our heart! ask in duty, what affections have been acted? how much are we got nearer Heaven thereby? and by this means we shall come to an heavenly conversation.

3. Let us look up unto Jesus as hanging on the Cross, and as sitting on the Throne: this is the Apostles rule, *Looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.* These two are the objects of a Christians look who studies an heavenly conversation, viz. Christ's Cross, and Christ's Session; by the Cross he is Author, and by the Throne he is the Finisher of our faith; in the first is set down his love to us, in the second is set down our hope of him; with high wisdom hath the Holy Ghost exhorted us with these two motives to run, and not to faint: first, here is love, love in the Cross, *Who loved us, and gave himself for us, a sacrifice on the Cross:* secondly, Here is hope, hope in the Throne, *To him that overcometh, will I give to sit with me in my Throne.* After Christ's death he rose again, ascended, and is now set down at the right hand of the Throne of God; and the same is our blessed hope, Christ's Throne is not only his place, but ours also; the love of his Cross is to us a pledge of the hope of his Throne, or of whatsoever else he is worth. Come then, and settle your thoughts and looks on this blessed object; a sight of Christ's Cross, but especially of Christ's Throne, is a blessed means to wean us from the World, and to elevate and raise up our affections to things above, yea to form and frame our conversation towards Heaven.

4. Let us wait for the appearing of Jesus Christ, *Our conversation is in Heaven* (saith the Apostle) *from whence also we look for the Savior the Lord Jesus Christ.* Where a man's conversation is, there his expectations may be; and where his expectations are, there a man's conversation is, and will be; if we expect ere long, that the Lord Jesus will appear in glory, and that we shall see him not with other, but with these same eyes, the very waiting for these things will help our conversation to be heavenward. Certainly the day is a coming, when Jesus Christ shall come with his Angels in his glory, and then shall the bodies of the Saints shine gloriously before the Face of God, and Jesus Christ: O the wonder of this day! the glory of Christ shall then darken the glory of the Sun and Moon, and Stars; but my body shall not be darkened, but rather it shall shine like the glorious body of Christ Jesus; if a candle should be raised to have so much luster and beauty, as if you should put it into the midst of the Sun, yet it would shine, you would think it a strange kind of light; surely it shall be so with the bodies of Saints, for though they are put into the midst of the glory of God, and of his Son Jesus Christ, yet their bodies shall shine in beauty and luster there; now did we believe this, and wait for it every day, How would it change us? how would it work us to an heavenly conversation? *I have a diseased and lumpish body; and my body hinders me in every duty of God's worship, but within a while Christ will come in his glory, and then he will make my body like unto his glorious body, so that I shall be able to look upon the face of God, and to be exercised in holy duties to all eternity without weariness, without intermission: I have many things here that trouble my mind and spirit, and that hinder me in my converse with Heaven, and heavenly things; but within a while, Christ will appear with his mighty Angels, to be admitted of his Saints, and then shall I sit as an assessor on the Throne, with Jesus Christ to judge the world, and then shall I live forever with him, to be where he is, and enjoy all he has, yea all that he hath purchased for me by his blood; oh let me wait for this! let me look for it every day! God hath but a little work for me here on Earth, and when that is done, this shall be my condition.* Christians! if but every day we would work these things on our souls, it would be a mighty help to make our conversations heavenly conversations.

5. Let us observe the drawings, and movings, and mindings of the Spirit, and follow his dictates; to this purpose Christ ascended, and sate down at God's right hand, and sent down the holy Spirit, that the Holy Ghost being come down, he might do his office in bringing on our souls towards salvation; and if ever our souls get above this earth, and get acquainted with this living in Heaven, it is the Spirit of God that must be at the chariot of *Elijah*, yea the very living principle, by which we must move and ascend; O then take heed of quenching its motions, or resisting its workings, take we heed of grieving our guide, or of knocking off the chariot-wheels of this holy Spirit. We little think how much the life of graces, and the happiness of our souls doth depend upon our ready and cordial obedience to the Spirit of God; when he forbids us our own known transgressions, and we will go on, when he tells us which is the way, and which is not, and we will not regard, no wonder if we are strangers to an heavenly conversation; if we will not follow the Spirit, while it would draw us to Christ, how should it lead us to Heaven, or bring our hearts into the presence of God? O learn we this lesson, and let not only the motions of our bodies; but also the very thoughts of our hearts be at the Spirits beck! do we not sometimes feel a strong impulsion to retire from the world, and to draw near to God? O let us not despise, or disobey, but take we the offer, and

hoise up our sail, while we may have this blessed gale; if we cherish these motions, and hearken to the Spirit, O what a supernatural help should we find to this heavenly mindedness, or heavenly conversation?

Thus far we have *looked on Jesus*, as our *Jesus* in his Ascension, Session, and Mission of his holy Spirit, our next work is to *look on Jesus* carrying on the great work of our salvation for us in his Intercession, which he makes, and will make to his Father on our behalf, till his second coming to judgment.

## **LOOKING UNTO JESUS *In his Intercession*. Book IX. Part VI.**

### **CHAP. I.**

*Heb. 3.1. Rom. 8.34.* Consider the Apostle, and High Priest of our profession, Christ Jesus— who also maketh intercession for us.

#### **SECT. I. What the Intercession of Christ is.**

WE have spoken of Christ's entrance into Heaven, and of his immediate actings after his entrance there; that transaction which yet remains, and will remain until his coming again, it is his Intercession for the Saints. In these actings of Christ in Heaven (if we will follow him) we must go from glory to glory; no sooner come we out of one room of glory, but presently we step into another as glorious as that before: one would think, enough had been said already of the glory of Christ, and of our glory in Christ; who would not willingly sit down under the shadow of this happiness, and go no further? but yet this is not all; so thick and fast doth the glory of Christ break in upon us, that no sooner out of one, but presently we are led into the bosom of another. Oh what a blessed thing is it to be viewing Christ, *and to be looking up to Jesus Christ!* Saints might do nothing else (if they pleased) but ravish their hearts with the diversity of heavenly light and comfort, which breaks forth from the bosom of Jesus Christ. Here is now another mystery as great, and amazing, as the former, which springs out before our eyes in this transaction of Christ's Intercession.

And in prosecution of this, as in the former, I shall first lay down the object, and secondly direct you how to look upon it. The object is Jesus carrying on the great work of our salvation in his Intercession: in ordering of which, I shall examine these particulars; —

- 1. What is this intercession of Christ?
- 2. According to what nature doth Christ intercede?
- 3. To whom is Christ's intercession directed?
- 4. For whom is the intercession made?
- 5. What agreement betwixt Christ's intercessions, and the intercessions of the High-Priests of old?

- 6. What is the difference betwixt Christ's intercession, and the intercessions of those High-Priests?
- 7. What are the properties of this intercession of Jesus Christ?
- 8. Wherein more especially doth the intercessions of Christ consist?
- 9. How powerful, and prevailing are Christ's intercessions with God his Father.
- 10. What are the reasons of this great transaction of Christ's intercession for his people?

1. What is the intercession of Christ? some define it thus, *Christ's intercession is that part of his Priestly office, whereby Christ is Advocate, and intreater of God the Father for the faithful.* I shall give it thus, *Christ's intercession is his gracious will, fervently and immovably desiring, that for the perpetual vertue of his sacrifice, all his members might both for their persons and duties be accepted of the Father.* 1. I call the intercession of Christ his own *gracious will*; for we must not imagine that Christ, in his intercession, prostrates himself upon his knees before his Father's Throne, uttering some submissive form of words or prayers; that is not becoming the Majesty of him that sits at God's right hand; when he was but yet on Earth, the substance of his requests for his Saints run thus, *Father I will, that they also whom thou hast given me be with me where I am*; and how much more now he is in Heaven, is this the form of his intercessions, *Father I will this, and I will that.* 2. The ground of foundation of Christ's intercession, is *the sacrifice, or death of Christ*; and hence we make two parts of Christ's Priest-hood, or oblation; the one expiatory, when Christ suffered upon the Cross; the other presentatory, when he doth appear in Heaven before God for us; the one was finished on Earth, when Christ suffered without the gate; the other is performed in Heaven, now Christ is within the City; the one was a sacrifice indeed, the other is not so much a sacrifice as the commemoration of a sacrifice; the first was an act of humiliation, and this latter is an act of glory; the first was performed once for all, this latter is done continually; the first was for the obtaining of redemption, and this latter is for the application of redemption; so that the ground of this is that; Christ fervently and immoveably desires his Father for the sake and virtue of his sacrifice. 3. The subject-matter interceded for, is, that *all the Saints and their service, might find acceptance with God*; first Christ's intercession is for our persons, and then Christ's intercession is for our works, for as our persons are but in part regenerate, and in part unregenerate; or in part flesh, and in part spirit; so be our duties, part good, and part evil; in part spiritual, and in part sinful; now by Christ's intercession is Christ's satisfaction applied to our persons, and by consequence the defect of our duties is covered and removed; and both we and our works are approved and accepted of God the Father. And thus much for the nature of Christ's intercession, what it is.

## **SECT. II. According to what nature Christ doth intercede.**

2. According to what nature doth Christ intercede? I answer, according to both natures: 1. According to his humanity, partly by appearing before his Father in Heaven, and partly by desiring the salvation of the Elect: *Christ is entered into Heaven itself, now to appear in the*

presence of God for us. And I say not unto you that I will pray or desire the Father for you, for the Father himself loveth you. 2. According to his Deity, partly by applying the merit of his death, and partly by willing the salvation of his Saints; and as the effect thereof, by making requests in the hearts of the Saints with sighs unspeakable. *Elect, through sanctification of the Spirit and sprinkling of the blood of Jesus Christ: this sprinkling is the applying of the blood of Jesus, and that is an act of intercession: Again, Father I will that they whom thou hast given me be with me where I am; he desires as man, but he wills as God; and as the effect of this he gives the Spirit, The Spirit itself makes intercession for us, with groanings which cannot be uttered.* But what are the intercessions of the Spirit to the intercessions of Christ? I answer, much every way; the Spirits intercessions are as the effect, and Christ's intercessions are as the cause; the Spirits intercessions are as the Echo, and Christ's intercessions are as the first voice; the spirit intercedes for men in and by themselves, but Christ intercedes in his own person; there is a dependence of the Spirits intercessions in us upon Christ's intercessions in himself. First, Christ by his intercession applies his satisfaction made, and lays the salve to the very sore; and then he sends down his holy spirit into our hearts to help our infirmities; and to teach us what to pray, and how to pray as we ought. Now this he doth as God, for who shall give a commission to the spirit of God, but God himself? it is as if Christ should say, *see holy Spirit, how I take upon me the cause of my Saints, I am perpetually representing my sacrifice to God my Father, I am ever pleading for them, and answering all the accusations that sin or Satan can lay against them; and now go thy way to such and such, and take up thy dwelling in their hearts, and assist them by thy energy, to plead their own case; I am their Advocate or Intercessor by office, and therefore be thou their Advocate or Intercessor by operation, instruction, inspiration, and assistance.*

### **SECT. III. To whom Christ's intercession is directed.**

3. TO whom is Christ's intercession directed? I answer, immediately to God the Father; *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* In the work of intercession are three persons, a party offended, a party offending, and the Intercessor distinct from them both; the party offended is God the Father, the party offending is sinful man, and the Intercessor distinct from them both, is Jesus Christ, the middle person (as it were) betwixt God the Father, and us men; the Father is God, and not man; and we that believe in Christ are men, and not God; and Christ himself is both man and God, and therefore, he intercedes and mediates betwixt God and man: If any object, that not only the Father is offended, but also the Son, and the Holy Ghost, and therefore there must be a Mediator to them also; the solution is easy; Christ's intercession is immediately directed to the Father; but because the Father, Son, and Holy Ghost, have all one indivisible essence, and by consequence one will; it therefore follows, that the Father being appeased by Christ's intercession, the Son, and the Holy Ghost are also appeased with him, and in him I deny not but Christ's intercession is made to the whole Trinity, but yet immediately, and directly to the first person, and in him to the rest.—*But if so, then in some sense (say our adversaries) Christ makes intercession to himself, which cannot be; because in every intercession there must of necessity be three parties: this point hath sore puzzled the Church of Rome, that for the solving of it, they knew no other way but to avouch Christ to be our intercessor only as man, and not as God, which is most untrue; for as both natures did concur in the work of satisfaction, so*



likewise they do both concur in the work of intercession: and 'tis an ancient and approved rule, that *names of office, which are given to Christ, such as Mediator, Intercessor, &c. agree unto him according to both natures*; and can the act of Christ's intercession be the act of Christ's manhood alone? what? to hear, and offer up prayers? to receive and present the prayers and praises, and other spiritual sacrifices of all believers in the World? to negotiate for them all at one and the same time, according to the variety and multiplicity of their several occasions? surely this is, and must be the work of an infinite, and not of a finite agent; this cannot be effected without the concurrence of the divine nature with the human; but what needs any further answer to this objection? suppose Christ intercede to himself as God; that is not immediately, and directly to the same person God the Son, though to the same God essentially; indeed Christ 〈 in non-Latin alphabet 〉 God-man, in respect of his natures agreeth with both; being not only God, not only man; but God-man, man-God, blessed forever; but in respect of his person, being the second person in the Trinity he is distinct from both. 1. From the personality of man, for he hath only the personality of God and not of man. 2. From the first person of the God-head, who is God the Father, *for there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one, (i.e.) three persons, and but one God.*

#### **SECT. IV. For whom this Intercession is made.**

4. FOR whom is this Intercession made? I answer, 1. Negatively, not for the World, *I pray not for the World*, saith Christ; whiles Christ was on Earth he would not so much as spend his breath, or open his lips for the World; he knew God would not hear him for them; in like manner Christ prays now in Heaven. *Not for the World*, he never had a thought to redeem them, or to save their souls, and therefore they have no share in his intercessions; I know the objection, that Christ upon the the Cross, prayed for the bloody Jews, *Father forgive them, for they know not what they do*; but that might be of private duty as man, who in that respect submitted himself to the Law of God, which requires that we forgive our enemies, and pray for them that persecute us, and not of his proper office as Mediator; or if it be referred to the proper mediatory intercession of Jesus Christ (which I rather think) it will not prove that he prayed for them all universally, but only indefinitely, (*i.e.*) only for them that were present at his crucifying, and that in simplicity of heart, and not of affected ignorance, crucified Christ; and accordingly this prayer was heard, which so many of the Jews were converted at *Peter's Sermon, Act. 2.41.* what needs more? his own words are express, that Christ's intercessions are *not for the World*, or reprobates. So much negatively.

2. Positively, Christ's intercession is general, and particular; for all, and every faithful man; *I pray for them, I pray not for the world; but for them which thou hast given me, for they are thine. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.* As the High Priest went into the Sanctuary with the names of the twelve tribes upon his breast, so Christ entered into the holiest of all, with the names of all believers upon his heart, and still he carries them upon his breast, and presents his will and desire unto his Father for them; nor doth he only intercede in general, but *Simon, Simon*; mark that; what ever thy name is, *John, Peter, Thomas, Mary, Martha*, if thou art a

believer, Christ prays for thee; it is our common practice to desire the prayers one of another, but O who would not have a share in the prayers of Jesus Christ? why, certainly if thou believest in Christ, Christ prays for thee; *I have prayed, and I will pray for thee*, saith Christ, *that thy faith fail not*.

**SECT. V. What agreement there is betwixt Christ's intercessions, and the intercessions of the High-Priests of Old.**

5. What agreement is there betwixt the intercessions of Christ, and the intercessions of the High Priests of Old? Among the Jews in the times of the Old Testament, they had an High Priest, who was in all things to stand betwixt God and them. Now as the Jews had their High Priest to intercede for them, so the Lord Jesus was to be the High Priest of our Christian profession, and to intercede for us; it will therefore give some light to this doctrine of intercession, if we will but compare these two; and first consider, what agreement betwixt Christ and the High-Priests of Old; betwixt Christ's intercession, and the High-Priests intercessions?

1. Christ and the High-Priests of Old agreed in name; not only they, but Christ himself is called an High Priest; *We have such an High Priest, who is set down at the right hand of the Majesty on high.—Consider the Apostle and High Priest of our profession, Jesus Christ.—Thou art a Priest forever after the order of Melchizedek*. The Old Priest-hood of Aaron was translated into the Priest-hood of Jesus Christ; so that he was a Priest as well as they.

2. They agreed in office; that consisted of two parts, oblation and presentation; First, They offered a sacrifice: And secondly, They presented it in the holy of holies, with prayer and intercession unto God; the one was done without, the other within the holy of hollies; and in answer thereunto there are two distinct parts of Christ's Priesthood: 1. The offering of himself a sacrifice upon the Cross: 2. The carrying of himself and of his blood into the holy of holies, or in the heaven of heavens; where he appears and prays in the force of that blood; and this was so necessary a part of his Priest-hood, that without this he had not been a complete Priest, *for if he were on earth, he should not be a Priest*; that in, if he should have made his abode upon the earth, he should not have been a complete or perfect Priest, seeing this part of it (which we call the presentation, or intercession) lay still upon him to be acted in heaven. And indeed this part of his Priest-hood is of the two the more eminent; yea, the top and height of his priest-hood; and therefore it is held forth to us in the Types of both those two orders of Priest-hood that were before him, and Figures of him, both that of Aaron and Melchizedek. 1. This was Typified in that Levitical Priest-hood of Aaron and his fellows; the highest service of that Office was the going into the holy of hollies, and making an atonement there; yea, this was the height of the high Priest's honor, that he did this alone, and it constituted the difference betwixt him as he was high Priest, and other Priests; for they killed and offered the Sacrifices without as well as he, but only the high Priest was to approach the holy of hollies with blood, and that but once a year. 2. This was Typified by Melchizedek's Priest-hood, which the Apostle argues to have been much more excellent then that of Aaron's, in as much as Levi, Aaron's Father, paid Tythes to this Melchizedek in Abraham's loins; now Melchizedek was his Type, not so much in respect of his Oblation, or offering

Sacrifice, as in respect of his continual presentation and intercession in heaven; and therefore the same clause, *forever*, still comes in when *Melchizedek* is named, *thou art a Priest forever after the order of Melchizedek*. Here then is the agreement betwixt Christ and the high-Priests of old; in respect of name, both were Priests; and in respect of Office, both had their oblations, and presentations, or intercessions with God in Glory.

3. In the point of Intercession they agreed in these particulars.—

1. The high-Priest of old, usually once a year, went into the most Holy place within the veil; and so is Christ our great high-Priest passed into the Heavens within the Vail, even into the holy of holies. *Christ by his own blood entered in once into the holy place—Not into the holy places made with hands, which are the Figures of the true, but into heaven itself, now to appear in the presence of God for us.*

2. The high-Priests of old had a plate of pure Gold upon their Fore-heads, which was *to bear the iniquity of the holy things, that they might be accepted before the Lord*; and so doth Christ bear the iniquity of our holy things. Spiritual Christians! here is your comfort, you are not able to perform any duty to God, but there is a great deal of sin in the same; you cannot hear, nor pray, nor confer, nor meditate without much sin; but Christ bears all these sins, even the iniquity of your holy things, and he presents your persons, and prayers without the least spot to his Father; he is *the Angel of the Covenant that stands at the Altar, having a golden Censer. with much incense; to offer it with the prayers of his Saints*, and so they are acceptable before the Lord.

3. The Jewish high-Priests, *bore the names of the Children of Israel on a breast-plate of judgment upon their hearts for a memorial before the Lord continually*; and so doth Christ our great high-Priest bear the names of his people upon his heart before the Lord continually. But how is Christ said to bear the names of the Saints upon his heart? I answer—

1. Continually, in presenting of them to his Father as they are in him: how is that? why, he represents them without spot, as righteous in his own righteousness; *Christ loved the Church, that he might present it to his Father, and in him to himself, a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish.*

2. In this continual remembering of them: *the righteous shall be had in continual remembrance*; this is the souls comfort in a time of desertion, or in an evil day; if any cry out as sometimes David did, *how long wilt thou forget me Lord? forever? how long wilt thou hide thy face from me?* Let such a one remember that Christ's redeemed ones are upon his heart, and he cannot forget them, But *Zion said, the Lord hath forsaken me, and my Lord hath forgotten me*; Oh no! *can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee, behold I have graven thee upon the palms of my hands, thy walls are continually before me*; the Sons of Zion are upon Christ's heart, and hands and they are ever in his sight.

3. In his perpetual loving of them; they are near and dear unto him, he hath set them as a Seal upon his heart; so was the prayer of the Spouse, *set me as a Seal upon thine heart, as a Seal*

*upon thine arm; and then it follows, for love is as strong as death. Christ hath an entire love to his Saints; he died for them, and now he intercedes for them; he keeps them close to his heart, and there is none shall pluck them out of his hands, for whom he loves, he loves unto the end.* Thus far of the agreement betwixt Christ's intercessions, and the intercessions of the high Priests of old.

**SECT. VI. What the difference is betwixt Christ's intercessions, and the intercessions of the high Priests of old.**

6. What is the difference betwixt Christ's Intercessions, and the intercessions of the high Priests of old? There is no question, but howsoever they might agree in some respects, yet Christ officiates in a more transcendent and eminent way then ever any high Priest did before him; now the difference betwixt Christ and them, and betwixt Christ's Intercessions and their Intercessions, may appear in these particulars.—

1. They were called *high Priests*, but Christ is called *the great high Priest*; such a Title was never given to any but Christ; whence the Apostle argues for the steadfastness of our profession: *seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

2. The high-Priests then were *Aaron and his Sons*, but Christ our great high-Priest is the Son of God; for so he is styled in the same verse, the great high-Priest that is passed into the heavens, *Jesus the Son of God.*

3. The high-Priests then were but for a time, but Christ is a *Priest forever after the order of Melchizedek*. Melchizedek (saith the Apostle) *was without Father, without Mother, without descent, having neither beginning of days, nor end of life.* That is, as far as it is known; and so is Christ without a Father on earth, and without a Mother in Heaven; without beginning, and without end; he abides a Priest perpetually, even to the end of the World; yea, and the virtue of his Priesthood, is infinitely beyond all time, even forever and ever.

4. The high-Priests then entered only into that place that was Typically holy, but Christ is entered into that place that is properly holy; he is entered into the Heavens, or (if you will) as into the holy of holies, so into the heaven of heavens.

5. The high Priests then did not always intercede for the people; only once a year the high Priest entered into the holy of holies; and after he had sprinkled the mercy-seat with blood, and caused a cloud to rise upon the mercy-seat with his Prayers and Incense, then he went out of the holy of holies, and laid aside his Garments again; but our great high Priest is ascended into the holy of holies, never to put off his princely-priestly garments: nor does he only once a year sprinkle the mercy-seat with his sacrifice, but every day; he lives forever to intercede; Oh what comfort is this to a poor dejected Soul! if he once undertakes thy cause, and get thee into his prayers, he will never leave thee out night nor day; he intercedeth ever, till he shall accomplish and finish thy Salvation; the smoke of his incense ascends forever without intermission.

6. The high-Priests then interceded not for sins of greater instances; if a man sinned ignorantly, there was indeed a Sacrifice, and Intercession for him; but *if a man sinned presumptuously, he was to be cut off from among his people*; no Sacrifice, no Intercession by the high Priest then; but we have such an high Priest as makes Intercession for all sins; every sin though it boil up to blasphemy (so it be not against the holy Ghost) shall by the virtue of Christ's intercession be forgiven. *In that day there shall be a fountain opened to the house of David, and to the Inhabitants of Jerusalem for sin, and for uncleanness, (i.e.) for sins of all sorts. Verily I say unto you, all sins shall be forgiven unto the Sons of Men, (i.e.)* Scarlet sins, or crimson sins; sins of the deepest die shall by Christ's Intercession be done away; the voice of his blood speaks better things than the Blood of Abel; it intercedes for the abolition of bloody sins.

7. The high Priests then interceded not without all these materials, viz. A Temple, an Altar, a Sacrifice of a young Bullock for a sin-offering, and a Ram for a burnt offering; a Censer full of burning coals of fire taken off the Altar, a putting the incense upon the fire, that the cloud of the incense might cover the mercy-seat, a sprinkling the mercy-seat with the blood of the Bullock, and of the Goat with their finger, seven times; such materials they had, and such actions they did, which were all distinct as from themselves; but Jesus Christ in his Intercessions now needs none of these materials; but rather he himself and his own merits are instead of all. As, 1. He is the Temple, either in regard of the Deity, the gold of the Temple being sanctified by the Temple, or in regard of his human body, *destroy this Temple, (saith Christ) and I will build it again in three days*; it was destroyed, and God found it an acceptable Sacrifice, and smelt in it a sweet savor as in a Temple. 2. He is the Altar according to his Deity, for as the Altar sanctifies the gift, so doth the God-head sanctify the man-hood; The Altar must needs be of a greater dignity than the oblation, and therefore this Altar betokens the Divinity of Jesus Christ. 3. He is the Sacrifice most properly according to the Man-hood, for although by communication of properties the blood of the Sacrifice is called the *blood of God*, yet properly the human Soul and flesh of Christ was the Holocaust, or whole burnt-offering roasted in the fire of his Fathers wrath. 4. His merits are the cloud of Incense, for so the Angel; Christ is said to *have a golden Censer, and much Incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne; and the smoke of the Incense which came with the Prayers of the Saints ascended up before God out of the Angels hand*: the merits of Christ are so mingled with the prayers of his Saints, that they perfume their Prayers, and so they find acceptance with God his Father. We see now the difference betwixt Christ's Intercessions, and the Intercessions of the high Priests of Old.

#### **SECT. VII. What the Properties of this Intercession of Christ are.**

7. WHAT are the properties of this Intercession of Jesus Christ? I answer.— 1. It is heavenly and glorious; and that appears in these particulars.

1. Christ doth not fall upon his knees before his Father, as in the days of his humiliation; for that is not agreeable to that glory he hath received; he only presents his pleasure to his Father, that he may thereto put his Seal and Consent. 2. Christ doth not pray out of private charity as the Saints pray one for another in this life, but out of public Office of mediation, *there is one God, and one Mediator between God and man, the man Christ Jesus*. 3. Christ prays not

out of humility, which is the proposing of requests for things unmerited, but out of authority, which is the desiring of a thing, so as withal he hath a right of bestowing it, as well as desiring it. 4. Christ prays not merely as an advocate, but as a propitiation too; Christ's Spirit is an advocate, but only Christ is advocate and propitiation; Christ's Spirit is our advocate on earth, but only Christ in his Person applieth his merits in heaven, and furthers the cause of our salvation with his Father in heaven. In every of these respects we may see Christ's intercessions is heavenly and glorious.

2. It is ever effectual and prevailing: as he hath a power to intercede for us, so he hath a power to confer that upon us for which he intercedes. *I will pray the Father and he shall give you another Comforter. If I go not away the comforter will not come unto you, but if I depart I will send him unto you.* If Christ prayed on earth, he was ever heard, but if Christ prayed in heaven, we may be sure the Father ever heareth and answereth there; when Christ as man prayed for himself, he was heard in that which he feareth, but now Christ as Mediator praying for us, he is ever heard in the very particular which he desireth. We sinful men many a time *ask and receive not, because we ask amiss, that we may consume it upon our Lusts;* but Jesus Christ never asks amiss; nor to wrong ends; and therefore God the Father who called him to this Office of being (as it were) the great *Master of Requests in behalf of his Church,* he promiseth to hear him in all his requests. *Father, I thank thee that thou hast heard me, and I know thou hearest me always,* saith Christ.

3. It is of all other the transactions of Christ, till the very end of the World, the most perfective and consummate: indeed so perfective, that without it all the other parts of Christ's Mediatorship would have been to little purpose. As the Sacrifices under the Law had not been of such force and efficacy, had not the high Priest entered into the holy place to appear there, and to present the blood there unto the Lord; so all that ever Christ did or suffered upon earth, it had been ineffectual unto us, had he not entered into heaven, to *appear there in the presence of God for us.* Surely this Intercession is that which puts life into the death of Christ; this Intercession is that which strikes the last stroke during this World, in the carrying on of our souls Salvation, and makes all sure. It is a witty observation that one makes of these several steps of Christ's actings for us; as first, there was an all-sufficiency in his death, *who shall condemn? it is Christ that died.* 2. A *rather* in his Resurrection; *yea rather,* that is risen again. 3. A *much rather* in his life and session at God's right hand, *for if when we were enemies we were reconciled to God by the death of Christ, much rather being reconciled we shall be saved by his life.* 4. The Apostle riseth yet higher to a *saving to the utmost,* and puts that upon his intercession; *wherefore he is able to save us to the utmost, seeing he ever liveth to make intercession for us.* If in the former were anything wanting, this intercession of Christ supplies all; it is the *Coronis,* which makes all effectual; it saves to the uttermost, for itself is the uttermost and highest step; on earth Christ begins the execution of his office, in heaven he ends it; in his life and death Christ was the meritorious cause, but by his intercession Christ is the applying cause of our souls salvation. In this very Intercession of Christ is the consummation and perfection of the Priest-hood of Christ. O then how requisite and necessary must this needs be?

4. It is gracious, and full of bowels; Christ his intercession, and indeed Christ's Priestly office is erected, and set up on purpose, for the relief of poor distressed sinners. There is no mixture of terror in this blessed office of Jesus Christ, and this doth distinguish it from his other offices. Christ by his Kingly office rules over the Churches, and over the World; but all obtain not mercy whom he thus rules over; Christ by his prophetic office comes to his own, but many of his own received him not; but now wherever the Priestly office of Jesus Christ is let forth upon a Soul, that soul shall certainly be saved forever. O this Priestly office of *Christ* is an office of mere love and tender compassion: *Christ* (saith the Apostle) *is such an high-Priest as cannot be but touched with the feeling of our infirmities.* Oh he is a *merciful, and a faithful high Priest in things pertaining to God, to make reconciliation for the sins of the People.* He is merciful and exceeding compassionate; *in all our afflictions he is afflicted; —and in his love, and in his pity he Redeemed us;* and in his love and pity he intercedes for us.

#### **SECT VIII. Wherein the Intercession of Christ consists.**

8. WHerein more especially doth the Intercessions of Jesus Christ consist? some suppose that Christ's very being in heaven, and putting God in mind of his active and passive obedience by his very presence, is all that intercession that the Scripture speaks of. But I rather answer is these particulars. As—

1. Christ's intercession consists in the presenting of his Person for us: he himself went up to heaven, and presented himself; the Apostle calls this, *an appearing for us: Christ is not entered into the holy place made with hands, but into heav'n, now to appear in the presence of God for us.* I believe there is an Emphasis in the Word *appearing for us.* But how appears he for us? I answer. 1. In a public manner; whatsoever he did in this kind, he did it openly and publicly; he appears for us in the presence of God the Father; he appears for us in the presence of his Saints and Angels; heavens eyes are all upon him in his appearing for us. 2. He appears for us as a Mediator, he stands in the middle betwixt God and us; hence it is, that he is God-man, that he might be a Mediator betwixt God and man. 3. He appears for us as a Sponsor, and a pledge; surely it is a comfort for a man to have a friend at Court, at the Princes elbow, that may own him, and appear for him; but if this friend be both a Mediator and Surety, a Mediator to request for him, and a Surety to engage for him. Oh what comfort is this! thus Christ appeared in every respect; he is a Mediator to request for us; and he is a Surety to engage for us: as *Paul*, was for *Onesimus* a mediator, *I beseech thee for my Son Onesimus;* and a Sponsor, *if he hath wronged thee; or, owe thee ought, put that on my account, I will repay it.* So is Jesus Christ for his Saints; he is *the Mediator of a better Covenant,* Heb. 8.6. and he is *a Surety of a better Testament,* Heb. 7.22. 4. He appears as a Solicitor, to present and promote the desires and requests of his Saints, in such a way as that they may find acceptance with his Father. He is not idle now he is in Heaven; but as on earth he ever went about doing good: so now in glory he is ever about his work of doing good; he spends all his time in Heaven in promoteing the good of his people; as from the beginning it was his care, so to the Worlds end it will be his care to solicit his Father in the behalf of his poor Saints; he tells God, *thus and thus it is with his poor Members, they are in want, in trouble, in distress, in affliction, in reproach;* and then he presents their sighs, sobs, prayers, tears, and groans; and that in such a way as

that they may become acceptable to his Father.—5. He appears as an Advocate: *if any man sin, we have an Advocate with the Father, Jesus Christ the righteous*. An Advocate is more than a Solicitor; an Advocate is one that is of Counsel with another, and that pleadeth his Case in open Court; and such an advocate is Jesus Christ unto his people. 1. He is of Council with them; that is one of the Titles given him by the Prophet *Isaiah, Wonderful, Counsellour*; He counsils them by his Word and Spirit. 2. He pleads for them, and this he doth in the high Court of Heaven, at the Bar of God's own Justice; there he pleads their case, and answereth all the accusations that are brought in by Satan or their own Consciences: but of this anon.—6. He appears as a public agent, or Ledger-Ambassador; what that is, some tell us in these particulars; 1. His work is to continue peace; and surely this is Christ's work, *he is our peace* (saith the Apostle); that is, the author of our peace; he purchased our peace, and he maintains our peace with God; to this purpose he sits at God's right hand to intercede for us, and to maintain the peace and union betwixt God and us; *therefore being justified by faith, we have peace with God through our Lord Jesus Christ*. 2. His work is to maintain intercourse and correspondency; and surely this is Christ's work also; *By him we have an access unto the Father,—In him we have boldness and access with confidence, by the Faith of him*; the word *access*] doth not only signify coming to God in prayer, but all that resort and communion which we have with God, as united by faith to Jesus Christ; according to that, *Christ had once suffered for sins, the just for the unjust, that he might bring us to God*. This benefit have all believers in and by Christ; they come to God by him, they have free commerce and intercourse in heaven—3. His work is to reconcile and take up emergent differences, and this is Christ's work also; *he maketh intercession for the Transgressors*; he takes up the differences that our transgressions make betwixt God and us. 4. This work is to procure the welfare of the People or State where he negotiates; and this is no less Christ's Work, for he seeks the welfare of his people, he sits at God's right hand to intercede for them, and commending their estate and condition to his Father, he makes it his request to his Father that his members may have *a continual supply of the Spirit of Jesus Christ*; that they may be strengthened in temptations, confirmed in tribulations, delivered from every evil work, enabled to every good duty, and finally preserved unto his Heavenly Kingdom.

2. Christ's Intercessions consists in the presenting of his Wounds, Death, and Blood, as a public satisfaction for the debt of sin; and as a public price for the purchase of our glory.

There is a question amongst the Schools, whether Christ hath not taken his wounds, or the signs, skars, and prints of his wounds into heaven with him? and whether Christ is representing those wounds, skars, and prints unto his Father, doth not hereby intercede for us? some I am sure are for the affirmative. *Aquinas* distinguisheth of Christ's Intercession as being three-fold, *the first before his passion by devout prayer, and the second at his Passion by effusion of his blood, and the third after his Ascension, by the representation of his Wounds and Scars*. Howsoever this hold, (for I dare not be too confident without Scripture-ground) yet this I dare say, that Christ doth not only present himself, but the Sacrifice of himself, and the infinite Merit of his Sacrifice. When he went to heaven, he carried with him absolutely the Power, Merit, the virtue of his Wounds, and Death, and Blood into the presence of God the Father for us; and with his blood he sprinkled the Mercy-seat (as it were) seven times. We



read in the Law, that *When the high Priest went within the veil; he took the blood of the Bullock, and sprinkled it with his finger upon the mercy-seat East-ward: and before the mercy-seat he sprinkled the blood with his finger seven times:* not only was the Priest to kill the Bullock without the holy of holies, but he was to enter with the blood into the holy of holies, and to sprinkle the mercy-seat therein with it; surely these were *patterns of things to be done in the Heavens:* Christ that was slain and Crucified *without the gate*, carried his own blood into the holy of holies, or into the heaven of heavens, for *by his own blood he entered in once into the holy place, having obtained eternal redemption for us;* and thither come, he sprinkles it (as it were) upon the mercy-seat, (*i.e.*) he applies it, and obtains mercy by it; by the blood of Christ God's mercy and justice are reconciled in themselves, and reconciled unto us; Christ sprinkles his blood on the mercy-seat *seven times;* seven is a note of perfection; where Christ's blood is sprinkled on a soul, that soul is sure to be washed from all filth, and at last to be perfected and saved to the very utmost: Christ's blood was shed upon the earth, but Christ's blood is sprinkled now he is in heaven; what? is any soul sprinkled with the blood of Christ; surely this sprinkling comes from heaven, so the Apostle, *But ye are come to mount Zion, and unto the City of the living God, the heavenly Jerusalem,—and to Jesus the Mediator of the new Covenant,* and then it follows, *to the blood of sprinkling, that speaketh better things than that of Abel.* It is upon mount Zion where this sprinkling is: there is Jesus at God's right hand, there he stands (as it were) upon the mount, and there he sprinkles his blood round about him; heaven is all besprinkled, as the *mercy-seat* in the holy of holies was; the earth is all besprinkled, as the *Altar* out of the holy of holies was; heaven and earth are all besprinkled with the blood of Jesus, so that the Saints and people of God are nowhere, but their doors, and their posts, and houses (I mean their bodies and souls) are all besprinkled with the blood of the Lamb slain from the beginning of the World. Why, this is that *blood of sprinkling that speaks better things than that of Abel.* Mark, that Christ's blood hath a tongue; it speaks, it cries, it prays, it intercedes; there's some agreement, and some difference betwixt Christ's blood and Abel's blood.

1. The agreement is in these things; *Abel's* blood was abundantly shed, for so it is said, *the voice of bloods;* and Christ's blood was let out, with thorns and scourges, nails and spear, it was abundantly shed: Again, *Abel's* blood cried out, yea it made a loud cry, so that it was heard from earth to heaven, *the voice of thy Brothers blood crieth unto me from the ground;* and Christ's blood crieth out, it makes a loud cry, it fills heaven and earth with the noise, yea the Lord's ears are so filled with it, that it drowns all other souls, and rings continually in his ears.

2. The difference is in these things; *Abel's* blood cried for vengeance against *Cain*, but Christ's blood speaks for mercy on all believers; *Abel's* blood was shed because he sacrificed, and he and his sacrifice accepted: but Christ's blood was shed that he might be sacrificed, and that we through his sacrifice might be accepted: *Abel's* blood cried thus, *see Lord, and revenge;* but Christ's blood cried thus, *Father forgive them for they know not what they do;* and at this very instant Christ's blood cries for remission; and here's our comfort; if God heard the servant, he will much rather hear the Son, if he heard the servant for spilling, he will much more hear the Son for saving; yet that I may speak properly, and not in figures, I will not say that the very blood which Christ shed on the Cross is now in heaven, nor that it speaks in heaven;

these cryings are merely Mataphorical; yet this I maintain as real and proper, that the power, merit, and virtue of Christ's blood is presented by our Savior to his Father both as a public satisfaction for our sin, and as a public price for the purchase of our glory.

3. Christ's Intercession consists in the presenting of his will, his request, his interpellation for us; grounded upon the vigor and virtue of his glorious merits. *Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* This was a piece of Christ's prayer while yet he was on earth; and some say it is a summary of Christ's Intercession which now he makes for us in his glory; he prayed on earth as he meant to pray for us when he came to heaven; he hints at this in the beginning of his Prayer, for he speaks as if all his work had been done on earth, and as if then he were even beginning his work in heaven; *I have glorified thee on earth, I have finished the work which thou gavest me to do; and now O Father glorify thou me with thy own self, with the glory which I had with thee before the World was.*

I know it is a question, whether Christ now in heaven do indeed, and truth, and in right propriety of speech pray for us? some able Divines are for the Negative, others for the Affirmative. For my part (leaving a liberty to those otherwise minded according to their light) I am of opinion, that Christ doth not only intercede by an interpretative Prayer, as in the presenting of himself, and his merits to his Father; but also by an express prayer, or by an express and open representation of his will: and to this opinion methinks these Texts agree. *I will pray the Father, and he shall give you another Comforter, and at that day ye shall ask in my Name, and I say unto you, that I will pray the Father for you;* when he saith, *I say not, that I will pray for you,* it is the highest intimation that he would pray for them; as it is our phrase, *I do not say that I will do this, or that for you, no not I;* when indeed we will most surely do it, and do it to purpose. Austin confirms this, *orat pro nobis, orat in nobis, & oratur a nobis, &c.* He prays for us, he prays in us, and he is prayed to by us: he prays for us as he is our Priest, and he prays in us as he is our Head, and he is prayed to by us as he is our God. Ambrose tells us, *That Christ so now prays for us as sometimes he prayed for Peter, that his faith should not fail.* Methinks I imagine as if I heard Christ praying in heaven in this Language, *O my Father, I pray not for the World, I will not open my lips for any one Son of perdition; but I employ all my blood, and all my prayers, and all my interests with thee for my dear, beloved, precious Saints; it is true, thou hast given me a personal glory which I had with thee before the World was, and yet there is another glory I beg for, and that is the glory of my Saints. O that they may be saved! why I am glorified in them, they are my joy, and therefore I must have them with me where I am; thou hast set my heart upon them, and thou thyself hast loved them as thou hast loved me; and thou hast ordained them to be one in us even as we are one, and therefore I cannot live long asunder from them; I have thy company, but I must have theirs too; I will that they be with me where I am; If I have any glory, they must have part of it; this is my prayer, that they may behold my glory which thou hast given me.* Why, thus Christ prayed while he was on Earth, and if this same prayer be the summary of Christ's intercession or interpellation now he is in heaven, we may imagine him praying thus; it were too nice to question, whether Christ's prayer in heaven be vocal or mental? certainly Christ presents his gracious will to his Father in heaven some way or other, and I make no question but he fervently and immoveably desires that for the perpetual virtue of his sacrifice all his

members may be accepted of God, and crowned with glory; nor only is there a cry of his blood in heaven, but Christ by his prayer seconds that cry of his blood; an argument is handed to us by Master Goodwin thus: *As it was with Abel, so it is with Christ; Abel's blood went up to heaven, and Abel's soul went up to heaven, and by this means the cry of Abel's dead blood, was seconded by the cry of Abel's living soul; his cause cried, and his soul cried; as it is said of the Martyrs, that the souls of them that were slain for the Testimony which they held, cried with a loud voice, saying, how long Lord, Holy and True, dost thou not judge and avenge our blood that dwell on the earth? even so it is with Christ, his blood went up to heaven, and his soul went up to heaven, yea his body, soul, and all his whole person went up to Heaven; and by this means his cause cries, and he himself seconds the cry of his cause: Jesus Christ in his own person ever liveth to make Intercession for us; he ever liveth as the great Master of requests to present his desires, that those for whom he died may be saved.*

4. Christ's Intercession consists in the presenting of our persons in his own person to his Father, so that now God cannot look upon the Son, but he must behold the Saints in his Son; are they not members of his body, in near relation to himself? and are not all his Intercessions in behalf of them, and only of them? but how are all the Elect carried up into heaven with Jesus Christ, and there set down before his Father in Jesus Christ? I answer, not actually, but mystically; when Christ intercedes, he takes our persons, and carries them in unto God the Father in a most unperceivable way to us; for the way or manner I leave it to others, for my part, I dare not be too inquisitive in a secret not revealed by God; only this we say, that Christ presents our persons to his Father in his own person; and this was plainly shadowed out by that act or office of the high Priest, who went into the holy of holies, with *the names of all the Tribes of Israel upon his shoulders, and upon his breast; and this the Apostle speaks out yet more plainly, by him we have an access unto the Father, and in him we have boldness and access with confidence:* I shall a little enlarge on both these Texts, recorded for our instruction in the Law, and Gospel, in the Old and in the New Testament. First, we find in the Law, *that Aaron was to put two stones upon the shoulders of the Ephod, for stones of memorial unto the children of Israel, and so Aaron was to bear the names before the Lord upon his two shoulders for a memorial.* And again; *Aaron, was to bear the names of the children of Israel in the breast-plate of judgment upon his heart; when he went into the holy place for a memorial before the Lord continually.* Here we find the names of the twelve Tribes of Israel engraven in stones, which the high-Priest usually took with him into the holy place, when he appeared before the Lord; first, upon his humeral, and then upon his pectoral; in both showing that he entered into that place, not only or principally in his own behalf, but in behalf of the Tribes whom he presented before the Lord, that they might be in continual remembrance with the Lord; a lively Type of Christ's Intercession, who being entered into the Heavens he there appears in the behalf of his Elect, and he presents their persons to his Father, bearing them (as it were) upon his shoulders, and upon his heart; why thus Christ takes our persons into heaven, and represents them in his own person to his Father. Secondly we find in the Gospel a gracious promise, *that by Christ we have access unto the Father, and in Christ we have access with confidence.* Where the word *access*, 〈 in non-Latin alphabet 〉 signifies properly a manuduction or leading by the hand to God; an introduction, or bringing into God; alluding

to the custom in Princes Courts, where none may come into the presence-Chamber, unless they be led, or brought in by some Favorite or Courtier there; thus none may have access into the presence of God unless they are brought in by this Favorite of heaven, the Lord Jesus Christ; whose very office it is to bring men unto God; he takes us by the hand and leads us to the Father. *q. d. Come Souls, come along with me, and I will carry you to the Father.* Look how a child that hath run away from his Father, is taken by the hand of a friend, or of his elder brother, and so brought again into the presence of his Father; even so all we, having run away from God, are by the good hand of Christ taken up, and led again into the presence of the Father; he is that Ladder that *Jacob* saw, upon whom we ascend into the bosom of God, and into heaven; he is that high-Priest, that takes our persons, and bears them on his shoulders and on his heart, sustaining our persons, and presenting our conditions unto his Father, and our Father, unto his God, and our God.

5. Christ's Intercession consists in the presenting of our duties unto God. Not only doth he take our persons and leads and carry them into the presence of God, but together with our persons he presents all our services in his own person. Now in this act he doth these two things.

1. He observes what evil, or what falling is in our duties, and he draws that out, and takes it away, before he presents them unto God; or as a child that would present his Father with a posie, he goes into the garden, and gathers flowers and weeds together; but coming to his Mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the Father: thus we go to duty, and we gather weeds and flowers together but Christ comes and picks out the weeds, and so presents nothing but flowers to God the Father; and this is plainly set forth by that ceremony of the high-Priest, in taking away the iniquity of their holy things; *And thou shalt make a plate of pure gold, and grave upon it like the engravings of a Signet, holiness to the Lord; and thou shalt put it on a blew lace, that it may be upon the Mitre, upon the fore-front of the Mitre it shall be. And it shall be on Aaron's fore-head, that Aaron may bear the iniquity of the holy things, which the Children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord:* This was the manner of the Ceremony, and this was the end of the Ceremony, that Aaron might bear and take away the iniquity of their holy things: what was this but a Type of Jesus Christ? who with his most absolute righteousness covereth all the defects of our good works, which are still spotted with some defect? Alas! *all our righteousness are as filthy rags,* but Christ draws out the evil of duty, and failings in duty, before he will present them unto God.

2. He observes what good there is in any of our duties or performances and with that he mingles his own prayers and Intercessions, and presents all as one work interwoven or mingled together unto God the Father. *And another Angel stood at the Altar having a golden Conser, and there was given unto him much Incense that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne; and the smoke of the Incense which came with the prayers of the Saints ascended up before God out of the Angels hand.* I know there is a controversy, who this Angel should be, that with the Incense mingles the prayers of all Saints? some conjecture him to be a created Angel, in that the incense or ordours are said to

be given to him, and not to be his own, or to have them of himself: others say he could be no other but the Angel of the Covenant, for no Angel doth intercede or present our prayers but Jesus Christ; as for that which is spoken concerning the seven Angels presenting the Saints prayers, *I am Raphael, one of the seven holy Angels, which present the prayers of the Saints*. We say it is no canonical Scripture, nor is it authorized by any canonical Scripture; besides, I cannot think that the Priests were types of Angels, but only of Christ: Again, howsoever the Greek Copies so read that Text, yet the ancient Hebrew Copy set forth by *Paulus Fagius*, and *Jerome*, who translated it out of the *Chaldee* (as Master *Mede* on *Zachar. 4.10.* avoucheth) reads it thus, *I am Raphael, one of the seven Angels, which stand, and minister before the glory of the holy One*. And certainly in this Text of *Revel. 8.3, 4.* There is a figurative description of an heavenly service, correspondent to that which was performed in the Temple; namely, that the people being without at prayer, the Priest offered incense within upon the Altar, *Luke 1.9, 10.* To signify that Believers prayers have always need to be helped, and sanctified by Christ's intercession; and what though the incense was given him? we know that Christ himself was given of God; *God so loved the world, that he gave his only begotten Son*; and yet this hinders not, but that Jesus Christ gave himself, and that he gave himself for an incense too; for so the Apostle, *He hath given himself for us an offering, and a sacrifice unto God*; for an incense, or for a sweet smelling savor; in this respect the incense might be given him, and yet the incense was his own; they were only Christ's merits, righteousness, satisfaction; they are the sweet odour, by virtue whereof, God accepts of his Saints persons and prayers; and it is only Christ that presents before God that which he is and hath, he alone being both offering and Priest; we can think of no other Priest in Gospel-times, but only Jesus, *The fore-runner, even Jesus Christ made an high-priest forever, after the order of Melchizedek*. It is *Jesus*, and only *Jesus* that presents our prayers, and sanctifies our prayers, and mingles our prayers with his merits, and so makes them penetrate sweetly before his God.

6. Christ's intercession consists in the presenting of our plea or answer in Heaven to all those accusations that are brought in against ourselves. And this I take it to be the meaning of the challenge, *Who shall lay anything to the charge of God's elect? it is God that justifies, Who is he that condemneth it? it is Christ that died, yea, rather that is risen again, who is even at the right of God, who also maketh intercession for us*. Christ intercedes; and who shall condemn? Christ takes off all accusations; and who shall charge? if the Law, or Sin, or Satan, shall dare to accuse, our Jesus is ready at God's right hand to answer all. There is a vision in *Zachariah* representing this, *And the Angel shown me Joshua the high-priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him*. It was the custom of the accuser to stand at the right hand of the accused; *Set thou a wicked man over him, and let Satan stand at his right hand*; now here's Satan standing at *Joshua's* right hand to accuse him; but whereof doth he accuse him? that appears in the words following, *Joshua was clothed with filthy garments*, an ordinary sign of sin; as a white garment is a sign of Christ's righteousness, so is a filthy garment in Scripture, a sign of vileness; alas! *Joshua* was defiled with the pollution which he had gotten by the contagion of *Babylon*, and now at his return, Satan lays it to his charge; but Jesus Christ, our great High Priest, steps in, and takes off the accusation; *And the Lord said unto Satan, the Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem rebuke thee*;

twice he repeats it, to show the fullness of Christ's intercession, *q. d.* the Lord my God, my everlasting Father, rebuke, and confound thee Satan, in this thy malicious opposition against my *Joshua*; and then he goes on in his apology for *Joshua*; *Is not this a brand plucked out of the fire? q. d.* is not this one, whom of my grace I have reserved amongst my people, whom I caused to pass through the fire of mine indignation? and shall not my decree of grace stand firm and inviolable towards such? or thus, *Is not this a brand plucked newly out of the fire of affliction? was he not in the captivity of Babylon? and is it likely he should be there, but he would be defiled with the touch of pitch? take a brand, and pull it out of the fire, and there will be some dust, and ashes, and filth about it; Why Lord (says Christ) this Joshua is but newly pulled out of the burning; and therefore he must needs have ashes, and dust, and filth about him: But come (saith Christ to his holy Angels) take away the filthy garment from him; and come (says Christ to his servant Joshua) Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.* And thus Christ took off the accusation that was brought against *Joshua*, by Satan, for his filthy garments. In like manner doth our blessed Intercessor at this instant, if a poor Saint falls into any sin, and defiles his garments, Satan comes in, and takes the right hand of him, and accuses him before the Lord; but Christ our great High Priest being at the right hand of his Father, he takes up the cause, puts in a plea, and answers all the accusations of the enemy; *True Lord, this poor soul hath filthy garments, but is he not a fire-brand newly plucked out of the fire? was he not in his natural and sinful condition the other day? is he not yet partly regenerate, and partly unregenerate? needs therefore must there be some ashes, and dust, and filth upon him. O my Father, my will is, That thou consider him in that respect, thou knowest his frame, and thou rememberest that he is but dust, though he have filthy garments now upon him, yet I will give him change of raiments; I will clothe him with the robe of my righteousness, and then thou shalt see no iniquity in Jacob, no transgression in Israel.* Why? thus the Lord Christ steps in, and answers to all the accusations that are brought in against us by the Law, or Sin, or Satan, to God his Father; and in this respect he is truly called our Advocate, *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* We have an Advocate that pleads for us, that answers for us: that in a way of equity (grounding all upon his own merits) calls for the pardon of our sins, and for the salvation of our souls.

#### **SECT IX. How powerful and prevailing Christ's Intercessions are with God his Father.**

9. HOW powerful and prevailing are Christ's Intercessions with God his Father? I answer, very much, and this will appear if we consider,—

1. That Christ is our great High Priest to God; *We have such an high-Priest, who is set down on the right hand of the Majesty on high.* Now 'twas the way of God to lend his ear in special manner to the High-Priests; and therefore the people usually run to them, when they would enquire of God; *Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the Seer, for he that is now called a Prophet (or High Priest) was before time called a Seer.*—People were wont to repair to the Priests, and the Priests were wont to go to God; and good reason, for the Priests were to mediate for the people, and the people had experience that God would hearken to the cry of their Priest; *Samuel called unto the Lord, and the Lord sent thunder, and rain that day. And all the people said to Samuel, Pray for thy servants unto the Lord thy God.*—

And Samuel said unto the people,— God forbid that I should sin against the Lord in ceasing to pray for you. Now such an High Priest as this (though with far more eminency) is Christ to God; he intercedes for his people, (*God forbid that he should ever cease to pray for his people:*) and he hath God's ear in especial manner; if ever God lend his ear to any one, it must needs be to this High Priest, because of his office to intercede betwixt God and his people. Christ stands in the middle, or indeed next to God, as he is in these Gospel-times our great High Priest; and therefore he must needs prevail with God in every petition he puts up for us.

2. That Christ was called to this office by God. *Christ glorified not himself to be made an High Priest; no, no; but he was called of God as Aaron was;* it was God the Father that designed him to it, and that furnished him for it, and that invested him in it; *The Lord hath sworn, and will not repent, thou art a Priest forever, after the order of Melchizedek.* Now to what purpose should God call him to this office, but especially to intercede for them, to whom God was willing to communicate salvation? it was God's mind as well as Christ's mind to save his Elect; and this was the way where on they agreed; that an High Priest should be appointed, and an office of intercession should be erected, and by that means the salvation purchased should be applied; many times we are apt to conceive legal or law-thoughts of God the Father, as that he is just and severe; and that Christ his Son is more meek, and merciful: but this cannot be, for there are not two infinite wills, not two infinite mercies, one in the Father, another in the Son, but one will, and one mercy in both. And to that purpose observe but the readiness of God the Father to receive Christ honourably into heaven, that he might do the work of the High Priest there; no sooner had *Christ* entered through the gates into the City, but presently, *sit thou down* (saith God) *at my right hand;* but to what end? surely not only to rule as King (of which we have spoken before) but also to intercede as our great High Priest; hence we find in Scripture, that Christ's session and intercession; his Kingly and Priestly office are joined together; *He is set on the right hand of the Throne of the Majesty in the Heavens:* he! who? why, *Christ* our High Priest; we have such an High Priest who is set down. It is as if Christ at his entrance into heaven had said, *My Father, I am come hither as the great High Priest; having on his breast-plate the names of all the Elect, and I come to intercede for poor sinners; what, shall I have welcome on these same terms?* to whom the Father replied, *Welcome my son, my only Son on these very terms; come, sit thee down, and interede for whom thou pleasest; I have called thee on purpose to this very office, and thou shalt prevail.* Surely the Father is engaged to purpose to hear the Son, in that he is an High Priest to God, and called to his office by God.

3. That Christ is God's Son; and that is more than God's High Priest; he is his natural Son, his beloved Son, his Son that never gave him the least offense; sure then when he comes and intercedes for a man, he is most like to speed; if a gracious child do but cry, *my Father, my Father,* he may prevail very much, especially with a Father who is tender-hearted; Jesus Christ is the gracious, precious Son of God the father; and God the Father is a dear and kind-hearted Father, how then should the intercessions of Christ but be most powerful with God? hence some gather the prevalency of Christ's intercession, because in many places of Scripture where this part of *Christ's* Priest-hood or intercession is laid down, this Sonship is also expressed or set forth; as *we have a great High Priest entered into the heavens, Jesus the Son of God.—And thou art an High Priest forever after the order of Melchizedek.* But immediately before,

*Thou art my Son, this day have I begotten thee.* O needs must the intercession of such a Son be very prevalent: I say of such a Son, for was ever any Son like this Son of God? was ever any Son so like his Father, or so equal with his Father? we know he is a begotten Son, and yet never begun to be a Son; he is the Son of the Father, and yet never begun to have a Father: he is a branch of the King of ages, and yet in all the ages past was never younger; surely all the relations of Son and Father in the World, are but a shadow of this relation betwixt God and *Christ*; it is so near, that though they are two (as in all relations there must needs be *relatum* and *correlatum*) yet *Christ* speaks of them, as if they were but one; *I and my Father are one*; if then the Father should deny him anything, he should deny himself; or cease to be one with his Son which can never be. *Christ* is God's Son, his natural Son, his beloved Son, *This is my beloved Son in whom I am well pleased*, saith God? O then how prevalent must *Christ's* intercession be with God?

4. That *Christ* is God himself, not only God's Son, but God himself? how powerful in this respect must his intercessions be unto the Father? it is true, that *Christ* is another subsistence and person from the Father, but *Christ* is one and the same God with the Father; *Christ* is the very essential, substantial, and noble representation of God himself; *Christ* is the very self of God, both God sending, and God sent; *Christ* is the fellow of God, *Awake O sword against my shepherd, and against the man that is my fellow*; nay, *Christ* is God, and not another God, but one God; God of God, *light of light, very God of very God*; *begotten, not made, being of one substance with the Father, by whom all things were made*. Can we imagine now that God himself should be denied any boon of God himself? if God sometimes spoke to his servants, *Ask of me, command ye me concerning all the work of mine hands*: will not God much more say to God, *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession*? we have brought it now so near, that if God be God, and God be Omnipotent, that he can do, and can have whatsoever he pleases: then *Christ* being one God with his Father, he must needs prevail; it is but *ask and have*, let him ask what he will.

5. That *Christ* is God's darling upon this very account, because he intercedes for his People. *Therefore doth my Father love me, because I lay down my life, that I might take it again*. I lay it down by suffering, and I take it again by rising, ascending up into heaven, and interceding there; and *therefore doth my Father love me*. O the love of God to *Christ*, and of God in *Christ* to all his Saints! *God so loved the world, that he gave his Son*; and *Christ* so loved the world, *that he gave himself*; and now again because *Christ* gave himself, and his gift is as a sweet smelling savor unto God, therefore God loves *Christ*; O what a round of love is here! *God loves Christ, and Christ loves us, and the Father loves Christ again for loving of us*: there is not an act of *Christ* in his work of our redemption, but the Father looks on it with love and liking: at his baptism, lo a voice came from Heaven, saying, *This is my beloved Son, in whom I am well pleased*; at his death, *He seeth of the travel of his soul, and he is satisfied*; at his ascension he heareth of the intercessions of his soul, and he is delighted; *Christ's* intercessions are God's music: and therefore as sometimes *Christ* spoke to his Spouse, so God speaks to *Christ*, *Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely*. Now *Christ's* intercessions must needs prevail, when God love's *Christ* for his intercessions sake:



if before the world was made, the Son was his Fathers darling, (for it is said) *When he appointed the foundations of the earth, then I was by him, and as one brought up with him, and I was daily his delight.* In the Original [*delights*], intimating that the eternal Son was variety of delights to his Father. O then what delights, what variety, what infinite of delights hath God in Christ now interceding for us? what a dear darling is Christ to God, when not only he stands by him, but he represents to him all the Elect from the beginning to the end of the World; *q. d. See Father, look on my breast, read hear all the names of those thou hast given me, as Adam, and Abraham, and Isaac, and Jacob; of the Twelve Tribes, and of the Twelve Apostles, of all the Martyrs, Professors, and Confessors of the Law and Gospel; I pray for them, I Pray not for the World, but only for them, for they are mine; methinks I hear God answer, What my Son! and what the Son of my womb! and what the Son of my vows! hast thou begotten me thus many Sons? and are all these mine? why then ask what thou wilt, and have what thou pleasest; I am as strongly inclined and disposed to give thee grant, as thou wouldst have it; it is my joy, my delight, my pleasure to save these souls, and surely the pleasure of the Lord shall prosper in thy hands.*

6. That Christ is God's Commander (I speak it with reverence) as well as petitioner; it is a phrase given to the servants of God, *command ye me;* and may we not give it to the Son of God? Christians! God is as ready to do us service, as if we had him at command; *This is the confidence that we have in him, that if we ask anything according to his will he heareth us:* and in this sense we may boldly say, that God the Father is as ready to hear Jesus Christ, as if he had him at command; not that in deed and reality he commands God, but that in deed and truth he commands all below God, and he commands all in the stead of God. And to this purpose is that voice of God, *I have set my King upon my holy hill of Zion;* and why my King? I dare not say he is God's King, as if God were Christ's inferior, or Christ's subject: God forbid! why then my King? I answer, he is God's King, because appointed by God; or he is God's King, because he rules in the stead of God; *The Father judgeth no man, but hath committed all Judgment unto the Son.* God hath given away all his prerogatives unto Jesus Christ, so that now the King of Saints can do what he will with God, and with all the world; only it follows, *Ask of me, and I will give thee the heathen for thine inheritance:* as if the Father should have said, *I cannot deny thee, and yet O my Son, I would have thee ask; do what thou wilt in Heaven, Earth, and Hell; I have not the heart, indeed I have not the power to deny thee anything, only acknowledge this power to be originally in myself, that all that honor the Son, may honor the Father; and all that honor the Father, may honor the Son.* These are the terms betwixt, God the Father, and God the Son; Oh then how powerful and prevailing are Christ's intercessions with his Father? if he ask who hath power to command, there is little question of prevailing in his suit. We have heard in our days of a suit managed with a petition in one hand, and a sword in the other; and what the effect is, all now can tell. As a King who sues for peace, backed with a potent Army; able to win what he intreats for, must needs treat more effectually; so Christ sueing to his Father for his Saints, with a power sufficient to obtain what he sues for, he must needs effect what his desires may be; it is well observed, that *Christ is first said to sit at God's right hand, and then to intercede; he treats the salvation of sinners as a mighty Prince treats the giving up of some Town, which lies seated under a Castle of his that commands the Town; or he treats the salvation of sinners, as a Commander treats the surrendering of a person already in his hands: it is*

beyond God's power (I speak it, with submission) to deny his Son in anything he asks: if the Lord sometimes cried out to Moses like a man whose hands are held, *Let me alone*; how much more doth Christ's intercession bind God's hands, and command all in Heaven, Earth, and Hell? hence we say, that God the Father hath divested himself of all his power, and given the keys into Christ's own hands; *I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and death*; there is no man goes to Hell, but he is locked in by *Jesus Christ*; and there is no man goes to Heaven, but he is locked in there by *Jesus Christ*; he hath the keys of all men's eternities hanging at his own girdle; if he but say, *Father I will that this man, and that woman, shall inherit Heaven*; the Father cannot but reply, my Son I have no power to deny thy suit; *Thou hast the keys of Heaven in thine own hands, be it even as thou wilt*.

7. I shall only add this on the Fathers part, that God is Christ's Commander to this office, as well as Christ is God's Commander in this office. O why should we have hard thoughts of God the Father, more than of God the Son? is he not as willing of our salvation as *Jesus Christ*? surely 'twas the Oath of God, I mean of God the Father: *As I live saith the Lord, I would not have the death of a sinner, but that the wicked turn from his sin and live*. Was not this the first salute of God to Christ when he first entered into heaven; *Sit thou here on this throne, and ask what thou wilt of thy Father*? nay, did not the Father prevent the Son in laying his commands upon him to ask, before the Son opened his mouth to speak a word, by way of any requests to God, his Father? *Thou art my Son, this day* (even this day of thy resurrection, ascension, session) *have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions*? q. d. *Come Son, thou art my Son, this day I have begotten thee, and though I have begotten thee from all eternity, yet this day, and every day I am begetting thee still: I said to thee at thy resurrection, this day have I begotten thee, and I said to thee at thy ascension, this day have I begotten thee; and now ask, and be not shy, or modestly backward in petitioning; I command thee to this Office, I make thee here the great Master of requests in Heaven; others may pray out of charity, but none but thyself in a way of Justice, Authority, and Office; and therefore ask boldly and largely, open thy mouth wide and I will fill it*. O what a demonstration of love is this, not only to Christ, but to us in Christ, that when man had offended his God, broke covenant with God, and turned enemy to God, that then God the Father should seek peace with man, offer conditions of peace to man, and for that purpose should appoint a Mediator, an Intercessor, and call his Son to that office: and now he is in Heaven, that he should bid him do his office, and ask freely; so that if the Elect be not saved, it should be laid on the score of Christ, for the Father is most willing: *Surely here's more than intimation of the Father's inclination to accept of Christ's intercessions on our behalf*: we may read here that the Father's heart is as much towards us, as Christ's own heart; Oh he is full of bowels, he is gentle, and easy to be entreated; Christ needs not much a do to get his grant; *Christ adds not by his intercession one drop of love to the heart of God; only he draws it out, which otherwise would have been stopped; nor doth he broach it before his Father command him to it*. Oh then how Powerful and prevailing must Christ's intercessions be?

#### **SECT. X. Of the reasons of Christ's Intercession.**

10. WHAT are the reasons of this great transaction of Christ's intercession for his people? I answer—

1. It is the Father's will that it should be so; he called *Jesus Christ*, to this office, the command of God is upon *Jesus Christ*; Ask what thou wilt for thy redeemed ones, I willingly engage myself to grant, only it is my pleasure thou shouldst ask: as sometimes he said to the house of Israel, *I the Lord have spoken, and I will do it; notwithstanding I will yet for this be inquired of, by the house of Israel, to do it for them: so saith God to Christ, I the Lord have spoken, and I will do it, only my Son, I will be inquired of by thee. I look upon this as the main reason of Christ's intercession, Even so Father, for so it seemed good in thy sight; it's God's will that Christ should intercede.*

2. It is the Father's love to engage his Son for his own people. O the comfort of a sound Christian in this respect! what, art thou in temptation, or desertion? surely Christ is engaged by God to petition for thee; thou hast put up many petitions to Christ, and he hath put them all up unto God; he could do no otherwise, for he is in place an Advocate, to mention and plead such cases as are moved to him. Methinks I imagine God thus bespeaking his Son; *See thou do this poor soul good my Son; here is for him according to all his needs, only ask according to what thou knowest will make him happy; must he have my Spirit? my comforting Spirit? will no less, no cheaper thing serve his turn? then here it is.* Oh how is Christ engaged now to petition for them, whom God loves, and for whom he gave himself? surely if Christ should leave to intercede for such, he would displease his Father, which we know he would not do, he would undergo Hell first.

3. It is Christ's own inclination to do his Office: the power that Christ hath for the good of Sinners is necessarily acted: as the Sun shines upon all the World, and it cannot do otherwise; so Christ the Son of righteousness, shines or intercedes for all his Saints, and he can do no less: what is the will of the Father, is the will of Christ, (I mean the will of Christ naturally, not artificially in a way of self-denial, as God's will it is said to be our will) so that what the Father would have Christ own, he cannot but own; for the same Spirit is in Christ which is in the Father, and in the self-same measure: As God is captivated with love towards all captives, so am I, saith Christ; as God would have all be saved, and to come to the knowledge of the truth, so would I too saith Christ. The very same bottomless sea of love, that fluctuates in my Father's breast, it is in my breast, *For I and the Father are one.*

4. It is Christ's honor to intercede: hereby is the Crown set on Christ's head, much honor and glory redounds to Jesus in this very respect. I believe all the work that's done in Heaven, it is Christ interceding, and the Saints and Angels praising; Christ intercedes forever, and the four beasts, and four and twenty-Elders sing forever, *Rev. 4.8, 9, 10, 11.* an argument of Christ's honor, by Christ's intercession, is given in thus by Master *Goodwin*; if it were not for Christ's intercession, how would the Office of Christ's Priesthood be out of work? And this reason is more than intimated, *Heb. 7.24, 25. This man, because he continueth ever, hath an unchangeable Priesthood; and the work of his Priesthood is interpreted, ver. 25. To make intercession forever.* The meaning of this is, that God would not have him continue to be a Priest in title only, or in respect only of a service past, and so to have only the honor of Priesthood perpetuated to him, out of the remembrance of what he once had done: But God

would have him to enjoy, as the renown of the old, to a perpetual spring of honor by this new work of intercession, and so to preserve the verdure of his glory ever fresh and green; and the sum of the Apostles reasoning is this, that seeing himself was to be forever, so his work of Priesthood should be forever, that so his honor might be preserved and continued forever also.

5. It is Christ's love to his Saints; his heart is so enamored with his Saints, that therefore he intercedes for them forever; *Love is as strong as death*; it is never weary of doing good for the party beloved; now Christ's Saints are Christ's love; *My sister, my love, my dove*; the Saints in Christ's books are so many jewels, *And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels*; the Saints are Christ's only choice, the very flower of the Earth; *You have I chosen out of the world*; and ye are *my people, my chosen*; All the World is Christ's refuge, and Kings are but mortar to him, only the Saints are Christ's chosen, they are they whom the Lord in his eternal councils hath set a part for himself; *But know* (saith the Psalmist) *that the Lord hath set apart him that is Godly*. The Saints are Christ's image (*i.e.*) the resemblance of Christ in all that which is his chief excellency, I mean in his righteousness and holiness; as if I would take the picture of a man, I would not draw it to resemble his back-parts, but as near as I could, I would draw it to life, the very face and countenance; so are the Saints the very picture, the image, the draught of God in his top excellency. The Saints are in covenant with Jesus Christ, and therefore in nearer relation than any others; hence it is that they are called the portion of God, the treasure of God, the peculiar people of God; those that God and Christ satisfy themselves in, those that God and Christ have set their hearts on; the children of God the Father, the very Spouse and bride of God the Son; in some respect nearer than the Angels themselves, for the Angels are not so married to Christ in a mystical union, as God's people are; now is it any wonder that those who are so very dear to Christ, should be in the prayers of Christ? if they were so much in his heart, that sometimes he shed his blood for them, will he not now intercede for? O yes! to this end he carries them on his breast or heart, as near as near may be, that they may be in a continual remembrance before the Lord forever; his very love compels him to this office, to intercede for them.

6. It is Christ's delight to intercede for his Saints? before the world was, *His delights were with the sons of men*; and when the fullness of time came, then said he, *Lo I come, in the volume of the book it is written of me, I delight to do thy Will O my God*; and what was that, but to be with the sons of men? he knew that was his Father's pleasure, and in respect of himself, he had a delight to live with them, and to die for them: and no sooner he entered into Heaven, but there he delights to officiate still in behalf of the sons of men; he carries their names on his heart there, and though some of their persons be on earth, and he in his bodily presence is in Heaven, yet distance of place cannot deaden his delights in the remembrance of them; he is ever minding his Father of his people in the nether world; he tells him that they are his, *all in all*, upon the earth, all his joy, and all his delight, and all his portion; as men use to give portions to their children, so God having but one Son by eternal generation, he hath given the Elect unto him as his portion; and hence he makes it his great business in Heaven, to provide mansions for his portion, to take up God's heart for his portion, to beg favor and love for his portion. Here 'tis the joy of Christ in Heaven, in going to his Father, and telling

him, *Why Father? I have a small portion yet on earth, and because they are on earth, they are still sinning against thy Majesty, but I have suffered and satisfied for their sins, and hither am I come, to mind Thee of it, and continually to get out fresh pardons for new sins; come, look on my old satisfaction; didst Thou not promise? is it not in the Articles of agreement betwixt Thee and me, that I should see of the travel of my soul, and should be satisfied? didst Thou not say, that because I poured out my soul, therefore Thou wouldst divide me a portion with the great, and the spoil with the strong? O my Father, now I make intercession for the transgressors; give me out pardons for an hundred thousand millions of sins; Thou hast said and sworn, that Thou hast no pleasure in the death of sinners; and it is my pleasure, my joy, my infinite delight, to save sinners; these are my seed, my portion, my redeemed ones, and therefore let them be saved.* Thus Christ intercedes, and his delight in his Saints, as knowing it to be his Father's mind, draws him on to this intercession; indeed this reason hangs upon that primary, and first reason; it is God's will that Christ should intercede; as it is Christ's delight to do the will of his Father in Heaven, *I delight to do thy Will O my God.*

7. It is Christ's compassion that causeth intercession. *Christ is such an high Priest, (saith the Apostle) as cannot but be touched with the feeling of our infirmities. He was in all points tempted like as we are, yet without sin.* When he was on earth, he felt our infirmities, frailties, miseries, and as a man that hath felt the Stone, or Gout, or Fever; or especially that hath felt soul-troubles, cannot but compassionate those that are in the like condition; so Christ having had the experience of our outward, and inward sufferings, he cannot but compassionate us; and hence it is (his very compassion's moving) that he intercedes to his Father in our behalf. It is observed, that the very office or work of the High Priest, was to sympathize with the people of God; only in the case of the death of his kindred; he was not as others, to sympathize or mourn; but Jesus Christ goes beyond all the High-Priests that ever were before him; he doth fully sympathize with us, not in some, but in all conditions; *In all our afflictions he is afflicted.* I believe Christ hath carried a man's heart up with him to Heaven; and though there be no passions in him as he is God; yet the flower, the blossom, the excellency of all these passions, (which we call compassions) are infinitely in him as he is God; he striketh, and trieth, and yet he pitieth; when *Ephraim* bemoaneth himself, God replies, *Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him.* Surely there's a violence of heavenly passion in Christ's heart as God-man, which makes him to break out into prayer to God, and into compassions towards Men: O that tempted souls would consider this! it may be Christ is giving you a cup of tears and blood to drink, but who knows what bowels, what turnings of heart, what motions of compassion are in Jesus Christ all the while? those who feel the fruit of Christ's intercession know this, and cannot but subscribe to this truth. *O ye of little faith, why do ye doubt of Christ's bowels? is he not our compassionate High Priest? hath not the tenderest, meekest, mildest heart of a man that God possibly can form, met with the eternal and infinite mercy of God himself in Jesus Christ? you have heard that Christ in both natures is our High Priest, Mediator, Intercessor, and if either God or Man know how to compassionate, Christ must do it. O the bowels of Christ! He is touched (saith the Apostle) with the feeling of our infirmities; it is an allusion to the rolled and moved bowels of God, in Jer. 31.20. Christ in Heaven is burning*

and flaming in a passion of compassion towards his weak ones; and therefore he pleads, intercedes, and prays to God for them.

Thus far we have propounded the object which is Christ's intercession; our next work is to direct you how to look upon Jesus in this respect.

## CHAP. II.

### **SECT. I. Of knowing Jesus as carrying on the great work of our Salvation in his Intercession.**

LET us know Jesus carrying on this great work of our salvation in his Intercession. Is it not a rare piece of knowledge to know what Christ is now doing in Heaven for us on Earth? If I had a weighty suite at Court, on which lay my estate and life, if I knew that I had a friend there that could prevail, and that he were just now moving in my behalf, were not this worth the knowledge? I dare say in the behalf of all believers in the World, Christ is now interceding for us at the right hand of God; ever since his ascension into Heaven he hath been doing this work; it is a work already of above sixteen hundred years; and Summer and Winter, Night and day, without any tiredness of Spirit; Christ hath been still praying, still interceding; Christ's love hath no vacation, no cessation at all: yea, even now whiles you read this, Christ is acting as an Advocate for you, Christ hath your names engraven, as a seal on his heart; and standing right opposite to the eye of his Father, the first opening of the eye-lids of God is terminated upon the breast of Jesus Christ; Is not this worth the knowledge? O my soul, leave off thy vain studies of natural things! if they do not conduce some way or other to the right understanding of this, they are not worth the while; What is it for an *Aristotle* to be praised where he is not, and to be damned where he is? O the excellency of the knowledge of Jesus Christ! such a knowledge (if true) is no less than saving. Come, study his intercession in all the former particulars; I have run them over, for the work is swoln under my hands, and I would now abbreviate; only remember this, that in Christ's intercession are many secrets which we must never know on this side Heaven; oh take heed of entering into this labarinth without the clew of the Word; above all desire the guidance of the Spirit to enlighten thy darkness, and what ever thou knowest, *know it still for thyself*.

### **SECT. II. Of considering Jesus in that respect.**

2. LET us *consider* Jesus carrying on this work of our salvation in his intercession, many of God's people have found the benefit, and for my part I cannot but approve of it as an excellent, quickening, and enlivening duty to be much in a way of meditation, or consideration; especially when we meet with such a blessed subject as this is; *My meditation of him shall be sweet, (saith David) I will be glad in the Lord*; it is enough to make a meditation sweet and refreshing, when it is conversant about such a subject as Christ's intercession; Is it not as incense, a sweet odour, and perfume with God himself? and shall not each thought of it be sweet to us? come, let us be serious in this duty; and that we may do it thoroughly; let us consider it in these several particulars. As—

1. Consider of the nature of Christ's intercession: what is it but the gracious Will of Christ fervently desiring that for the virtue of his death, and sacrifice, thy person and performances might be accepted of God? As Christ on earth gave himself to the death, even to the death of the Cross for the abolition sin, so now in Heaven he prays the Father, *by his agony and bloody sweat, by his his cross and passion, by his death and sacrifice*, that thy sins may be pardoned, thy service accepted, and thy soul saved. This is the Will of Christ, even thy justification, sanctification, and salvation; accordingly he presents his Will, *Father I will that all those privileges flowing from my death may be conferred on such a person by name; such a soul is now meditating and considering of my intercession, and my will is that his very meditation may find acceptance with God*. O what workings would be in thy heart and spirit, if thou didst but consider that Christ even now were speaking his Will, that thy person and duty might both find acceptance, and be well-pleasing with God.

2. Consider of the person that intercedes for thee; it is Christ in both Natures; it is thy Mediator; the middle one betwixt God and man; in this respect thou mayst consider him as one indifferent, and equally inclining to either party, like a pair of scales that hang even, neither side lift up, or depressed more than the other; *A Mediator is not of one*, saith the Apostle, Christ indifferently partook of both Natures, God-head, and Manhood, that so he might be fit to stand in the gap between his Father and us; he is a Priest according to both Natures; he is a Days-man wholly for God, and a Days-man wholly for us, and on our side.

3. Consider of the person to whom Christ intercedes; is it not to his Father? Thou art sure to speed well, O my soul, for God is the Father of thy Intercessor. If I had a suit to some Majesty, and the Prince would but mediate, I might hope to speed; Christ is God's's Prince (as I may call him) and in respect of us, *The first-begotten of many brethren*; And herein is thy rejoicing, that the party offended is Christ's own Father, and, in Christ, thy Father; fathers cannot be cruel to their own dear children; *What man amongst you, whom if his son ask bread, he will give him a stone; or if he ask a fish, will he give him a Serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?* and especially if Christ himself ask?

4. Consider of the persons for whom Christ intercedes, it is for all the Elect, and in particular for thee O the sweet of this one meditation! if I knew that my name were written in Heaven, should I not (as Christ bids me) *rejoice in this?* oh but what is it to have my name written in the chief part of Heaven? what is it to have my name written in the breast-plate of Jesus Christ? come, read O my soul, is it not thus written, *Isaac, or Jacob, I have prayed, and I am praying for thee that thy faith fail not?* sure I am that I would not part with my hope in the privilege for all the wide world; the very consideration of this makes me to esteem of all the world as dross, and dogs-meat. And oh that ever the world, or flesh, or devil should steal this meditation out of my heart! Oh that ever I should forget that Christ's is gone to Heaven, that he is entered into the Holy of Holies, and that he carries my name into the presence of God the Father! I speak the same to thee that readest, if thou art a Believer, there is no doubt of it, but Christ is speaking a good word to his Father in thy behalf; he can no more forget thee in his intercessions, than a Mother with full breasts can forget her sucking Child, that she

should not have compassion on the Son of her womb: Now if ever, *look up to Jesus*, yea look, and never leave looking, till thou spiest thy own name writ on his heart; it is enough to fix thy soul, and to make it dwell on Jesus Christ thus carrying thee on his shoulders, and bearing thee on his breast plate for a memorial unto his Father in Heaven.

5. Consider of the agreement and difference betwixt Christ's intercessions, and the intercessions of the high Priests of old; they did both intercede, but Christ's intercessions are ever in a mere transcendent, eminent way: Christ is more faithful in his office and place than ever high Priest was; Christ is more compassionate and pitiful than ever high Priest was; and hence it is that he hath the Title of *〈 in non-Latin alphabet 〉*, *one of many commiserations*; all is mercy, and love, and sweetness, and more than motherly affection that comes from Christ. O my soul, why shouldst thou say with *Israel*, *My way is hidden from the Lord, and my judgment is passed over by my God?* as if Jesus Christ had left thee out of the count of his people, and out of the roll of those whom he is to look after. No, no; he is a faithful and merciful High Priest; far above all the high Priests of the Old Testament; and if they were so careful not to leave out of their breast-plate one name of all the Twelve Tribes; how much more careful is Christ not to leave out thy name in his intercession? from this very Argument of Christ's compassion and Christ's faithfulness, the Apostle calls on us to *consider the Apostle and high Priest of our profession Christ Jesus, who was faithful to him that appointed him, above Aaron, or Moses, or any of the high Priests; why, consider him* O my soul; this Gospel-high Priest is well worthy indeed of thy consideration.

6. Consider of the properties of Christ's intercession; is it not heavenly and glorious, effectual and prevailing, and of all other the transactions of our salvation, whilst this world lasts, the most perfective and consummate? O give me the intercessions of Christ above all the intercessions of Men or Angels. I know the Saints on earth pray mutually one for another, but they pray not in their own names, or for their own merits, but in the Name and for the merits of Jesus Christ; and as for the Saints and Angels in Heaven, *Cyprian* and *Jerome* seem to grant, that they pray for the state of the Church Militant; but if so, they do it only of charity, as Brethren, not of office as Mediators; they do it only for the Church in general, and not for any particular man or member of the Militant Church; such an intercession as this, so heavenly, so effectual, so perfective of our salvation, so authoritative and public, found upon the satisfactory merits of the person interceding, is proper only to Christ. I would be glad of the prayers of all the Churches of Christ; O that there were not a Saint on the earth, but that I were by name in his morning, and evening prayer (whosoever thou art that readest, I beseech thee pray for me); but above all, let me have a property in those prayers and intercessions that are proper only to Christ; I am sure then I should never miscarry; Christ's prayers are heavenly, glorious, and very effectual.

7. Consider of the particulars wherein more especially Christ's intercession consists: Is it not in the presenting of his person, blood, prayers, interpellations? is it not in the presenting of our persons, performances, pleas or answers to the accusations of Satan? men little think how busy our Mediator, Sponsor, Solicitor, Advocate is now in Heaven for us; men little think that Christ is appearing, and his blood is crying, and his prayers are ascending, and his



robe of righteousness is covering us, and the iniquity of our holy things: O my soul, *look up*, consider Jesus thy Savior in these respects! I am persuaded, if thou didst but know, if thou couldst but see, what a deal of work Christ hath in hand; and how he carries it on for thy salvation, it would melt thy heart into very tears of joy. Whilst Christ was on earth, and his Mother had lost him, he could then say, *Wist ye not that I must go about my Fathers business?* now Christ is in Heaven, he is about the same business still; all his employment in Heaven is to intercede for us, that we may be saved: very true, there is much in this intercession of Jesus Christ; it is a Tree of many branches, and every branch fruitful; so that if thou wouldst enlarge thy Meditation in this wide Ocean of delights, there is room enough; but herein I must leave thee in the duty, for I can but point at the several particulars whereon thou mayst enlarge: O think on it, that Christ, and Christ's blood, and Christ's prayers should be all at work! that Christ should play the Advocate, and plead thy cause, and perfume thy duties with his Incense; and take thy person in an unperceivable way to God his Father, and cry there, *O my Father be merciful to this sinner, pardon his sin, and save his soul for the sake of Jesus:* O blessed mediation! *O blessed is the man, that on this blessed object knows how to meditate both day and night.*

8. Consider of the power and prevalency of Christ's intercessions with his Father. Is he not to this purpose a Priest to God, and called thereto by God? is he not the Son of God, yea, God himself? is he not God's Darling? God's Commander, as well as Petitioner? nay, is not the hand of God himself in this design? is not the Fathers heart as much towards us and our salvation, as Christ's own heart? as sure then as Christ is gone into Heaven with thy name engraven on his heart, so sure shalt thou follow him, and be with him where he is. *Who shall lay anything to the charge of God's Elect? who is he that condemneth?* where Christ becomes Patron to defend against the sentence of damnation, it is in vain for Sin, or Law, or Satan, to attempt anything; for as an innocent person is safe so long as he hath his learned Advocate to answer all Objections; so it is with Believers, who have Christ himself both Judge and Advocate; a sure Advocate; he ever prevails in whatsoever he undertakes; he was never yet cast in any suit; he hath for these Sixteen Hundred years carried away all the causes of hundreds, thousands, and millions of souls; why, he is so dear and near to his Father, that he can work him to anything he will: And O my soul, if thou hast any relation to Jesus Christ, is not here comfort; I dare in the Name of Christ be thy warrant, and give it under my hand, that if Christ pray for thee, Christ will be sure to save thee; he never yet failed, he never will fail in any of his suits to God: Oh consider of this!

9. Consider of the reasons of Christ's intercession; many are given, but this may be sufficient, *It is God's own Ordinance;* the very wisdom of God found out this way to save our souls, viz. that an High Priest should be appointed, who should die for sinners, and afterward present his death to his Father by way of intercession in their behalf. Some may look upon this as needless, what could not God have pardoned our sins, and saved our souls without a Priest? I shall not dispute God's power, but if any will, let such a one tell me what way could his own wisdom have found out to heaven between the wrath of God, and the sin of man? I believe it would have posed all the wisdom of the world (of Men and Angels) to have reconciled God's mercy in the salvation of man, and his justice in the condemnation of sin; to have poured out

hell upon the sin, and yet to have bestowed heaven upon the sinner; now then, if God himself did study to find out this way, and that he hath said, *This is my pleasure, that Christ my Son shall be a Priest, and that he shall offer himself, and Present himself and his offering, and his prayer to me for his People: O my soul rest on this as the very ordination of God; admire at the contrivance of God; say, O the depth!* question no further, only Meditate, and ponder, and consider of it till thou feelest Christ's intercession darting its influence and efficacy on thy sin-sick soul.

**SECT. III. Of desiring after Jesus in that respect.**

3. LET us *desire after Jesus* carrying on this work of our salvation in his intercession. I cannot but wonder what a dullness seizeth on my heart, and on all the hearts of the Sons of men, that we have no more longings after Christ, whose heart is ever panting and longing after us. Surely we do not set ourselves to find out experimentally the sweetness that is in Christ; if there were not another object to think upon, but only this one of Christ's intercession, is not here enough to put us all into a teeming longing frame? *O my soul, rouse up, and set this blessed object before thy face? take a full view of it until thy affections begin to warm, and thou beginnest to cry, Oh for my part in Christ's intercession! Oh I would not be left out of Christ's heavenly prayers for ten thousand worlds!* come and be serious! the object is admirably sweet and precious; long for it, pant after it! God understands the Rhetoric of thy breathing, as well as of thy cry. But what is there in Christ's intercession that is so desirable? I answer—

1. In Christ's intercession lies the present transaction of our souls salvation. Such passages as hitherto we have spoken of are done and past; the transactions of eternity, were at an end when time began; the transactions of Christ promised, had their period when Christ was incarnate; the transactions of Christ's Birth, and life and death, and resurrection, and ascension, are now above a thousand and six hundred years old; I know the virtue and influence of all these transactions continue, and will continue forever and ever, but the several actings had their periods; and only Christ's session, and mission of his spirit, and his blessed intercession both were, and now are the very present employment of Jesus Christ. If it were possible that we could see into Heaven, if with *Stephen* we could look up steadfastly, and see the Heavens opened; if our eyes by an extraordinary power were carried through that azure sky, and through all till we come to the Holy of Holies, and to Jesus Christ in his glory; what should we see but Christ interceding, Christ busy with his Father in his poor Saints behalf? now he prays, now he presents his person, merits, intercession, interpellation, *q. d. Father, here are a company of Rebels justly fallen under thy displeasure, they deserve to be set at an eternal distance from thee, but I must needs have them pardoned, and received into thy bosom; come, make thine own terms, let justice require never so great satisfaction, I have paid a price sufficient for all, and effectual for them; give them what laws thou pleasest, I will undertake they shall observe them; and to this purpose away, away holy spirit, go to such and such souls; enable them to their duties, yea, enable them in duty, and sanctify them throughout in souls; bodies and spirits.* Why, this is the present transaction of Jesus Christ, and therefore most desirable; methinks I long to know what Christ is now a doing in Heaven for my soul; and is it not thus, is not all his time spent either in reading pardons for his redeemed ones; or in presenting petitions from

them, and pleading for them. Surely he is still interceding every day, it is his present work for our souls, O desirable work!

2. In this present transaction lies the application of all Christ's former actings, whether of his habitual righteousness, or of his active and passive obedience. All those passages of Christ's incarnation, conception, circumcision, birth, life, and death, which more especially we look upon, as the meritorious causes of our salvation, had been nothing to us, if they had not been applied by Christ: they were the means of impetration, but Christ's intercession is the means of application: Christ purchased salvation by those precedaneous acts, but he possesseth us of our salvation by this perfective and consummate act of his intercession. The order of this is laid down by the Apostle, in that first, *He learned obedience by the things which he suffered*, and then *being made perfect, he became the Author* (or applying cause) *of eternal salvation to all them that obey him*; being to this purpose, *called of God an High Priest after the order of Melchizedek*. Now is not this the desirable act above all other acts? Alas! what am I better for a Mine of Gold in such, or such, or such a field, in which I have no propriety at all? I am thoroughly convinced that Christ's merits are most precious merits, but oh that they were mine! Oh that Christ's intercessions would bring the salve, and lay it to my sore! Oh that I could hear that voice from Heaven, *My son, I was incarnate for thee, and conceived for thee, and born for thee, and circumcised for thee, and I did the Law, and suffered the penalty for thee; and now I am interceding that thy very soul may have the benefit of all my doings, and of all my sufferings*. Why, if Christ's intercessions be the applying cause, if it bring home to my soul all the former transactions of Christ, saying, *All these are thine, even thine*, oh how desirable must this intercession be?

3. In this application lies that communion and fellowship which we have with the Father and the Son: *I pray for these, that as thou Father art in me, and I in thee, that they also may be one in us*. Understand this soberly, we cannot think that there should be that oneness in equality betwixt God and us, as betwixt God and Christ; no, no, but there is oneness in similitude and reality, even in this life; by virtue of Christ's intercession we have oneness with God and Christ, not only in comforts, but also in graces; I pray you mark this: when I speak of communion with God in this life, I mean especially the communication of grace between God and the soul; on God's part there's a special influence of grace and favor to man; and on man's part, there is a special return of grace and honor to God. Some trembling souls are apt to think, that all communion with God and Christ consists only in the comforts of the holy spirit, whereas Christians may as really and advantagiously have communion with God in secret conveyances of grace, inward supports, in a concealed acceptance of service, in the hidden drawings of the soul Godward, as in the more open, and comfortable manifestations of God unto the soul; communion with God is a familiar friendship (I speak it in an holy humble sense) now do we not as usually go to a friend for council and advice, as for comfort and cheering? in a friends bosom we intrust our sorrows as well as our joys. Suppose a soul even spiritually overwhelmed, and ready to break, be taking itself unto God, and venting itself before the Lord; now if afterwards the soul hath no more case, than by the bare lanching of the sore, if God pours in no balm at all, but only gives support; shall we say that this soul in this case hath no communion with God? O yes! in God's secret visits of the soul,

and in the souls restless groping after God, though nothing but darkness be apprehended, yet that soul lives in the light of God's countenance; the Sun shines, though a cloud interposeth; God smiles though the soul do not perceive it; or certainly thou hast his strengthening-supporting presence, if not his shining; now this is the fruit of Christ's blessed intercession; and this is the subject-matter of Christ's intercessions, *O my Father, that these may be one in us; I in them, and thou in me; I in them by the influence and power of my Spirit, and thou in me by the fullness and power of the Godhead.* And is not this a most desirable thing?

4. In this communion lies the vision and fruition of Jesus Christ in glory, grace brings to glory; If communion here, we shall have communion hereafter; and this also is a part of Christ's prayer and intercession, *Father I will that they also whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me.* Jesus cannot be in Heaven long without his Saints; indeed it is impossible that Christ should be in Heaven, and that pieces and bits of Christ-mystical should be in Hell, or yet long on Earth. Christ will draw in his Legs and Members on earth up nearer to the Head; certainly Christ and you that are believers must be under one roof ere long. Is not he gone before to prepare a place, yea, *many mansions* for you; we think them happy on earth that have their many stately Halls and Palaces; their summer, and their winter-houses. O Christians! how happy will you be when you come to be Lord's and Heirs of many stately Mansions in the streets of Heaven? but what speak I of Mansions now I am naming Christ? Mansions are nothing, many Mansions are but little, yea, *many Mansions in Christ's Fathers house*, are but created chips of happiness, in comparison of that communion which by virtue of Christ's intercession we shall have with Christ. It is the saying of an eminently learned holy Divine, *I should refuse heaven* (saith he) *if Christ were not there; take Christ away from Heaven, and it's but a poor, dark, heartless dwelling; Heaven without Christ would look as the direful land of death.* And therefore after Christ had spoke of many Mansions, and of a place that he would prepare for his Saints, he adds further to increase their joy, *I will come again* (saith he) *and receive you unto myself, that where I am, there ye may be also.* Mansions are but as places of briars and thorns without Jesus Christ, and therefore I would have Heaven for Christ, and not have Christ for Heaven; O this communion with Christ is above all desirable, and this is the subject-matter of Christ's prayer, *Father I would have the Saints to be with me where I am, that they may behold my glory.* Why, this is the communion which the Saints shall have with Christ, never will their eyes be off-him, never will their thoughts wander after any other objects; O the intimacy that will be then betwixt Christ and Christians! Oh what communication of glory will there be to each other! *These shall walk with me* (saith Christ) *for they are worthy.*

O my soul, if this be the business of Christ's intercession, if all these particulars are contained in the bowels of this one transaction, how is it that thou art not in a fainting swoon? how is it that thou art not gasping, groaning, sick unto death with the vehement thirst after thy part and portion in Christ's intercession? if there be such a thing as the passion of desire in this heart of mine, O that now it would break out! Oh that it would vent itself with mighty longings, and infinite aspirings after this blessed Object! why Lord I desire, but help thou my faint desires; blow on my dying spark, it is but little; and if I know

anything of my heart, I would have it more; Oh that my spark would flame! why Lord I desire that I might desire; Oh breath it into me, and I will desire after thee.

**SECT. IV. Of hoping in Jesus in this respect.**

4. Let us *hope in Jesus*, carrying on this work of our salvation in his intercession. *It is good that a man should hope*. Indeed if it were not for hope, the heart would not hold; only look that our hope be true hope: very hypocrites have a kind of hope, but if God's Word be true, *The hope of unjust men shall perish*.—*What is the hope of the hypocrite? — Will God hear his cry when trouble cometh upon him? No, no, The hypocrites hope shall perish? his hope shall be cut off, and his trust shall be as a Spiders web*. O my soul *hope in Jesus*, but rest not till thou canst give a reason of thy hope, till thou canst prove that they are the hopes which Grace, and not only Nature hath wrought; that they are grounded upon Scripture-promises, and sound evidences; that they purify the heart; that the more thou hopest, the less thou sinnest; that they depend on sure and infallible causes, as on the truth, power, and mercy of God; on the merits, mediation, and intercession of Jesus Christ; what? is this last amongst the rest (I mean the intercession of Christ) the spring of thy hope? canst thou follow the stream, till it brings thee to this Fountain, or Well-head of hope, that now thou canst say; *O this intercession is mine?* come, search, and try, it is worth the pains; and to put thee out of question, and in a more facile way of discerning, I shall lay down these signs. As—

1. If Christ's intercession be mine, then is the Spirit's intercession mine; or if thou wouldst rather argue from the effect to the cause, then thus; if the Spirit's intercession be mine, then is Christ's intercession mine. In this case we need not to ascend up into Heaven to learn the truth, rather let us descend into our own hearts, and look whether Christ have given us of his spirit, which makes us cry unto God with sighs and groans which cannot be expressed; he that will know whether the Sun shine in the Firmament, he must not climb into the clouds to look, rather he must search for the beams thereof upon the earth; which when he sees, he may conclude, that the Sun shines in the Firmament: O come and let us ransack our own consciences; let us search whether we feel the Spirit of Christ crying in us, *Abba Father*: certainly these two are as the cause and the effect; Christ's intercession in Heaven, and his Spirit's intercession on earth are as twins of a birth; or rather such is the concatenation of these two, that Christ's intercession in Heaven breeds another intercession in the hearts of his Saints. It is the same Spirit dwelling in Christ, and in all his Members, that moves and stirs them up to cry, *Abba Father*. Here then is my Argument, if *Christ* hath put his spirit into thy heart, and if the Spirit hath set thine heart on work to make incessant intercessions for thyself, then is *Christ's* intercession thine. There is a kind of a round in the carrying on of this great work of intercession; as, 1. *Christ* intercedes for his people, *O that my Spirit might go down!* 2. God harkens to the intercession of *Christ*, *Away holy spirit, get thee down into the hearts of such and such*. 3. The spirit waits on the pleasure of them both, and no sooner down, but he sends up his intercession back again: *Christ* cries to God, and God sends the spirit, and the spirit goes and echoes in the hearts of Saints to the cries of *Christ*. Much of this is contained in that one Text, *God hath sent forth the Spirit of his Son into our heart*, 〈 in non-Latin alphabet 〉 *crying*, (as if he merely acted our tongues) *Abba Father*, here is God the Father, God the Son,

and God the holy Ghost, and all are acting their parts on the elect people of God: the Son intercedes, *O that my spirit may be given to these*; the Father willingly grants, *Away holy spirit, and as my Son asketh, enter, and take possession of those sinful hearts*; the holy spirit obeys, and no sooner in the hearts of his Saints, but he cries in them *Abba Father*; God hears Christ, and the spirit hears God, and the Elect hear the spirit; and now because the Spirit speaks in the Elect, God hears the Elect; much like unto this is that of the prophet, *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and wine, and oil, and they shall hear Jezreel*. O my soul to the test! hath God sent forth the spirit of his Son into thy heart? hast thou the in-dwelling of the Spirit; and now by the help of the spirit canst thou pray with earnestness, confidence, and an holy importunity? canst thou cry *Abba Father*? Canst thou cry] with earnestness? *Father*] with confidence? and *Abba Father*] or *Father, Father*] with an holy importunity? why, these are the very signs of the spirits intercession. O my soul that thou wouldst deal faithfully with thy own self; canst thou by the help of the spirit go to the Father in the name of Christ? as Christ is gone before into the holy of holies to intercede; so canst thou *with boldness* follow after, *and enter into the holiest by the blood of Jesus*? Canst thou say God hath given me his spirit, and his spirit hath shown me Christ as my Mediator at the right hand of God; and now under the wing of such a Mediator, I can by the Spirits, assistance go with boldness ( 〈 in non-Latin alphabet 〉 with assuming a liberty) to speak anything I will in the ears of God? Surely this is the fruit, the effect of Christ's intercession, and therefore thou mayest comfortably conclude, *Christ's intercession is mine*.

2. If at any time in the midst of duties I am savingly affected, then is Christ's intercession mine. Sometimes it pleaseth God to appear in ordinances, and the soul is comforted, quickened, enlarged, affected; why, now I look on this as the efficacy of Christ's Blood, and as the power of Christ's intercession; at that very instant that I feel any good in any ordinance of Christ, why, then, even then is Christ prevailing with God his Father for what I feel; then, even then may I boldly say, *Now is the Lord Jesus, who is at God's right hand in heaven, remembering me a poor worm on earth: Oh now I feel the fruit of his intercession; Oh what is this spirit, power, grace, comfort, sweetness I drink of, but a taste of the honey-comb with the end of my rod, dropping from the intercessions of Jesus Christ? and if this presence of Christ's Spirit be so sweet, what is himself, then?* I know we had need to be wary in laying down this sign, it is clearly proved by an eminent Divine, that *sweet motions of heart in holy things are not infallible Evidences of grace*: the third kind of hearers are said to *receive the Word with joy*; they found some sweet and power in the Ordinances of Christ; and *Herod heard John gladly*; and many *for a season rejoiced in John's light and Ministry*: Certainly affections in holy administrations with delight and joy, may be in those, who yet have no true grace; so it may be that the novelty and strangeness of a doctrine may much affect and delight; or the nature of the doctrine as it is comfortable, without any respect to spiritual operation, may exceedingly affect; or the Ministers abilities, because of his parts, eloquence, elocution, affectionate utterance may much delight, and stir up the hearers affections; fine head-notions may produce some affectionate heart-motions; but what symptom of grace in all this? The sign therefore I lay down of my propriety in Christ's intercessions is not every sweet motion, or every excited

affection, but that which is holy, spiritual, heavenly, saving; I may discern much of this, if I will but look into the grounds and effects of my excited, or stirred up affections; if the ground thereof be fetched from Heaven, and in their effect they tend towards Heaven; if they wean my heart from the world; if they elevate and raise up my affections to things above; if they form, and frame my conversation heaven-wards, then may I be assured these motions and affections are of the right stamp; for all such motions are but sparks of that heavenly fire, the flame whereof is mindful of its own original; they are the fruits of Christ, and they go back to Christ; they work towards their center, they tend towards the place from whence they came; and in this respect O that I could never hear a Sermon, without a savory affection of what I hear! O that I could never go to prayer without some warmth, and heat, and life, and fervency! Oh that in every duty I were savingly affected, that I felt the savor of Christ's ointments, whose name, and whose intercession is as an ointment poured forth! in times of the Old Testament, if they offered up a sacrifice, and a material fire came down from Heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted: Now in the time of the Gospel we must not expect material fire to come down upon our duties, but hath the Lord at any time caus'd an inward and spiritual fire to fall down upon thy heart warming thy spirit in duty? and carrying it up heavenward? Surely it so, thou mayest safely conclude, these are the very effects of Christ's intercession; his intercession is mine.

3. If in my heart I feel a holy frame, disposition, inclination; to pray, and cry and intercede for others, especially for the miseries and distresses of the Church of God, then is Christ's intercession mine. We should (as near as we may) in everything conform to Christ; and this conformity is an evidence or sign to us of our interest in Christ: O my soul go down into the inmost closet of thy heart, look what disposition there is in it towards the members of Christ; and thou mayest conclude, there is in Christ's heart the very same disposition towards thee. Ah! do I think there is love in my bosom towards the Saints, and that there is no love in Christ's bosom towards me? what? can I think that my narrow, straitened, sinful bowels are larger than those wide, compassionate, tender bowels of Jesus Christ? as a drop of water is in comparison of the Ocean, and as a gravel-stone is in comparison of the sand, so is my heart to Christ's, and my love to Christ's, and my bowels to Christ's. Come then, and try by this sign; *Hereby we know that we are translated from death to life if we love the brethren; he that loveth not his brother, abideth in death.—Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren;* is not this plain, if I love the brethren, Christ loveth me; if I feel in my heart an holy disposition to go to God, and to pray, and cry, and intercede for a Saint in misery, surely the Lord Jesus hath as much bowels towards me, to go and intercede for me, and to present my prayers unto God the Father; his intercession is mine.

4. If I am called, justified, sanctified, then is Christ's intercession mine: are not these the subject matter of Christ's intercession? *I pray (saith Christ) that thou shouldst keep them from the evil.—I pray that thou wouldst sanctify them through the truth! neither pray I for these alone, but for them also which shall believe on me through their word or preaching; Father I will that those whom thou hast given me, be with me in glory.* He first prays that we may be called and justified,

and then he prays that we may be sanctified and saved: he holds at both ends of this golden chain of our salvation; the one end is hanged at his breast, where the names of all his Saints are written; and the other end is at his heart that he may be the Author and finisher, the first and last, the beginning and ending of our souls salvation: alas! there is nothing in us, in our reach here below; the first stirrings of grace is up in Heaven at the right hand of the Father; and the far end of any gracious thought is as far above us, as the heart of Christ is above the earth: Come then, since all hangs on this great pin of Christ's intercession; let us search and try, are we called? do we believe on the Son? are we sanctified in some measure? are we kept from the evil, that sin may not have dominion over us? hath Christ put up these prayers in our behalf, that now we feel (as it were) and experience the truth of Christ's prevailings with his Father in our hearts and lives? O sure signs that Christ's intercession is ours; away, away, all diffidence, doubting, wavering fluctuating hopes; a soul thus grounded may with *Paul* cast the ganlet, and bid defiance to all the world, *Who shall lay anything to the charge of God's Elect, who is he that condemneth? it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, and who also maketh intercession for us.*

#### **SECT. V. Of believing in Jesus in that respect.**

5. LET us believe in *Jesus*, as carrying on this great work of our salvation in his intercession; wounded spirits are full of scruples, and thus they cry, *My sins will never be forgiven; have not I sinned against God, and Christ, and the Spirit of Christ? had I not my hands imbrued in the blood of his Son? and have not I trodden underfoot the blood of God? and will that blood that I have shed, and trod on, intercede for my pardon? Had I but gone so far as the Jews did, who indeed killed and crucified Christ, I might have had some hopes, because they knew not what they did, and therefore Christ prayed, Father forgive them, for they know not what they do. But alas! I sinned, and I knew well enough what, and wherein I have sinned: had they known (saith the Apostle) they would not have crucified the Lord of glory; but alas I knew it, and I was fully convinced that the commission of every sin is a crucifying of Christ, and yet against knowledge, and judgment, and light, and checks of my own conscience, I have crucified the Lord of glory, and is not the Apostle express? it is impossible for those who were once enlightened, and have tasted of the heavenly gift,—if they fall away, to renew them again unto repentance, seeing they crucify to themselves, the Son of God afresh, and put him to an open shame, Oh I fear my name is not in the roll of those for whom Christ intercedes, I have crucified him afresh, and will he intercede for such a dead dog as I am? I cannot believe. Silence, unbelief! be not tyrannical to thyself, for Christ will not, sin shall do thee no hurt, nor Satan, no nor God himself, for *Jesus-Christ* can work him to anything; if he but open his wounds in heaven, he will so work his Father, that thy wounds on earth shall close up presently. O but I have sinned against light; and what then? I hope thou hast not sinned willfully, maliciously, despitefully against the light: the Apostle tells us, that *if we sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment, and fiery indignation.* These two Texts in *Heb.* 6.4. and 10.26. are parallel, and give light to each other; and therefore unless thy sin be the unpardonable sin, unless willfully, maliciously, and despitefully, thou hast crucified Christ, as some of the Jews did, never pass a doom of final condemnation on thy soul: what is there no difference betwixt a sin done willfully, or purposely, of malice with delight; and against the feeling of thy own conscience;*



and a sin done of mere ignorance, inconsideracy, infirmity, or through a strong temptation, though against light itself? I know there is a light given in by God's Word, and some beam of the Holy Ghost, which yet never penetrated so far as to transform and regenerate the soul wholly to God's Image; and in such a case a man may fall away even into an universal fall, a general Apostasy; but dost thou not hope better things of thyself than so? I suppose thou dost; O then believe! O believe thy part in Christ's intercession! and for the directions of thy faith, that thou mayst know how, or in what manner to believe, observe these particulars in their order. As—

1. Faith must directly go to Christ.
2. Faith must go to Christ as God in the flesh.
3. Faith must go to Christ as God in the flesh made under the Law.
4. Faith must go to Christ made under the directive part of the Law by his life, and under the penal part of the Law by his death.
5. Faith must go to Christ as put to death in the flesh, and as quickened by the Spirit.
6. Faith must go to Christ as quickened by the Spirit, and as going up into glory, as sitting down at God's right hand, and as sending the Holy Ghost; of all these before.
7. Faith must go to Christ as interceding for his Saints; this act of Christ is for the application of all the former acts on Christ's part; and our faith closing with it, is for the application of this, and all other the actings of Christ on our part. Now is our faith led up very high; if we can but reach this, we may say, our faith stands very lofty, when it may at once see earth and heaven; when it may see all that Christ hath acted for it here, and all that Christ doth act, and will act in heaven for it hereafter. It is not an ordinary, single, particular act of faith that will come up to this glorious mystery, no, no; it is a comprehensive, perfective act; it is such an act as puts the soul into a condition of glorious triumph, *Who shall condemn? it is Christ that will save me to the uttermost, seeing he ever liveth to make intercession for me. That same word [to the uttermost] is a good word, and well put in; it is a reaching word, and extends itself so far, that thou canst not look beyond it: let thy soul be set on the highest mountain that ever any creature was yet set on, and there let thy soul take in, and view the most spacious prospect both of sin, and misery, and difficulties of being saved, that ever yet any poor humbled soul did east within itself, yea, join to these all the objections, and hindrances of thy salvation, that the heart of man can suppose or invent against itself; lift up thy eyes, and look to the utmost thou canst see, and Christ by his intercession is able to save thee beyond the horizon, and furthest compass of thy thoughts, even to the utmost, and worst case the heart of man can possibly suppose; it is not thy having lain long in sin, or long under terrors and despairs; it is not thy having sinned often under many enlightnings, that can hinder thee from being saved by Christ; Do but remember this same word [to the uttermost] and then put in what exception thou wilt, or canst. O the holy triumphs of that soul that can but act its saith on Christ's intercession! why, this is the most perfect and consummate act of Christ's Priestly office; this argues thy Christ to be a perfect Mediator, and being a perfect Mediator, no condition can be desperate; And being made perfect, (saith the Apostle) he became the Author of*

*eternal salvation unto all them that obey him; now therefore lead up thy faith to this blessed object, and thou hast under consideration the whole of Christ, and the total of Christ's actings in this world from first to last; in respect of mediation this is the Coronis, the up-shot, the period, the consummation, the perfection of all.*

8. Faith in going to Christ as interceding for us, it is principally and mainly to look to the purpose, end, intent, and design of Christ's intercession: now the ends of Christ as in the reference unto us, are these.—

1. That we might have communion and fellowship with the Father, and the Son. *I pray for these, that as thou Father art in me, and I in thee, they also may be one in us.*

2. That we might have the gift of the Holy Ghost; *I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth.*

3. That we might have protection against all evil, *I pray (saith Christ) that thou wouldst keep them from the evil.* Some may object, are not the faithful Subject to evils, corruptions, and temptations still? how then is that part of the intercession of Christ made good unto us? I answer, the intercession of Christ is presently available, only it is conveyed in a manner suitable and convenient to our present condition, so as there may be left room for another life; and therefore we must not conceive all presently done; it is with us as with Malefactors doomed to death, suppose the Supreme power should grant a pardon to be drawn; though the grant be of the whole thing at once, yet it cannot be written but word after word, and line after line; so the grant of our protection against all evil is made unto Christ at first, but in the execution thereof, there is line upon line, and precept upon precept, here a little, and there a little; we know Christ prayed for *Peter, I have prayed for thee, that thy faith fail not; yet Peter's faith did shake and totter; the prayer was not, that there might be no failing at all, but that it might not utterly and totally fail; and in that respect Peter was protected.*

4. That we might have free access to the Throne of Grace; So the Apostle, *Seeing then we have a great high-Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, and come boldly to the Throne of grace.* And again, *Having therefore boldness to enter into the holiest by the blood of Jesus, and having an high Priest over the House of God, let us draw near with a true heart in a full assurance of faith.*

5. That we might have the inward interpellation of the Spirit, which is, as it were, the Echo of Christ's intercession in our heart: *The Spirit maketh intercession for us, with groanings which cannot be uttered.* It is the same Spirit groans in us, which more distinctly and fully in Christ, prayeth for us. *These things I speak in the world (saith our Savior) that they might have my joy filled in themselves. q. d.* I have made this prayer in the world, and left a record and pattern of it in the Church, that they feeling the same heavenly desires kindled in their own hearts, may be comforted in the workings of that Spirit of prayer in them, which testifieth to their souls the quality of that intercession which I make for them in the Heaven of Heavens; certainly there is a dependence of our prayer on Christ's prayer: as it is with the Sun, though the body of it abide in the Heavens, yet the beams of it descend to us here on earth; so the

intercession of Christ, though as tied to his person, it is made in Heaven; yet the groans, and desires of the touched heart, as the beams thereof, are here on earth.

6. That we might have the sanctification of our services; of this the Levitical Priests were a type, *For they bear the iniquity of the holy things of the children of Israel, that they might be accepted; and he is the Angel of the Covenant, who hath a golden Censer to offer up the prayers of the Saints.* Some observe a three-fold evil in man, of every of which we are delivered by Christ: First, an evil of state or condition under the guilt of sin: Secondly, an evil of nature under the corruption of sin: Thirdly, an evil in all our services by the adherency of sin; for that which toucheth an unclean thing, is made unclean thereby. Now Christ by his righteousness and merits justifieth our persons from the guilt of sin; and Christ by his Grace and Spirit doth in measure purify our faculties from the corruption of sin; and Christ by his incense and intercession doth cleanse our services from the adherency of sin; so that in them the Lord smells a sweet favor; and both we and our services find acceptance with God.

7. That we might have the pardon of all sin. It is by virtue of Christ's intercession that a Believer sinning of infirmity hath a pardon of course, for Christ is his Advocate to plead his case; or if he sin of presumption, and the Lord give repentance, he hath a pardon at the hands of God the Father by virtue of this intercession in a way of justice. And to this end rather is Christ called an Advocate than a Petitioner; *If any man sin, we have an Advocate with the Father.* The work of an Advocate differs from the work of a Petitioner; an Advocate doth not merely petition, but he tells the Judge what is Law, and what ought to be done, and so doth Christ. *O my Father (saith Christ) this soul hath indeed sinned, but I have satisfied for his sins, I have paid for them to the full; now therefore in a way of equity, and justice, I do here call for this man's pardon.* If this were not so, our estate would be most miserable, considering that for every sin committed by us after repentance, we deserve to be cast out of the love and favor of God our Father forever and ever.

8. That we might have continuance in the state of grace, *I have prayed for thee, that thy faith fail not.* Some that dissent from us in the point of perseverance, object, that in our Savior's Prayer for *Peter* there was somewhat singular; but we say, that in this Prayer there is nothing singular, which is not common to all the faithful, and unto such as are given unto Christ of the Father; they allege that this privilege was granted to *Peter* as an Apostle; but we say, that if it was granted to *Peter*, as an Apostle, then it was common to *Peter* and *Judas*, in that both were Apostles. They allege further, that Christ prays not for the absolute perseverance of Believers, but after a sort, and upon condition. But we say the Prayer of Christ is certain, and not suspended: in this Prayer his desire is not for *Peter* that would persevere, but his desire is for *Peter* that he should persevere; the object of the thing for which Christ prays, is distinct from the thing itself prayed for.

9. That we might have the salvation of our souls in the day of Jesus; *Father I will that they also whom thou hast given me, be with me where I am, that they might behold my glory.* Why, this is the main end in respect of us, our glory; and indeed herein is the main piece of our glory, to *behold this glory!* Oh to see the Lord Jesus Christ glorified, as he shall be glorified, must be a glorious thing; What is it to see his glory, but to behold the luster of his Divinity through his

humanity? In this respect our very eyes shall come to see God, as much as is possible for any creature to see him: we may be sure God shall appear through the humanity of Christ, as much as is possible for the Divinity to appear in a creature; and therefore Men and Angels will be continually viewing of Christ. I know there is another glory of Christ which the Father will put upon him; *Because he humbled himself, therefore God will exalt him, and give him a name above every name;* and we shall see him in this glory. O the ravishing sight of Saints! Christ is so lovely, that the Saints cannot leave, but they must, and will *follow the Lamb wheresoever he goes:* there shall be no moment to all eternity, wherein Christ shall be out of sight to so many thousand thousands of Saints; now this is the glory of the Saints above; as a Queen that sees the Prince in his glory, she delights in it, because it is her glory; so the Church, when she shall see Christ her Husband in his glory she shall rejoice in it, because she looks upon it as her own: Is not this a blessed end of Christ's intercession? why, hither tend all the rest; all the other ends end in this; and for this above all Christ intercedes to his Father, *Father, I would have my Saints with me, O that all the daughters of Zion may behold King Solomon with the Crown wherewith thou hast crowned him in the day of his Espousals, and in the day of the gladness of his heart.*

Only one Question, and I have done; how should I set my faith on work to act on Christ's intercession for these ends? I answer,—

1. Faith must persuade itself that here is a virtue in Christ's intercession. Certainly every passage, and acting of Christ hath its efficacy, and therefore there is virtue in this; it is full of juice, it hath a strong influence in it.

2. Faith must consider that it is the design of God, and the intendment of Christ, that this intercession should be for the good of those that are given to Christ. O there's enough in Christ, enough in Christ's intercession to convey communion, the Spirit, protection, free access to the Throne of Grace, a Spirit of prayer, pardon of sins, continuance in grace, salvation of souls to the Saints, and people of God, through all the world; and this is the design of God, that Christ's intercession should be as the fountain whence all these streams must run, and be conveyed unto us.

3. Faith must act dependantly upon the intercession of Christ for these very ends, this is the very nature of Faith, it relies upon God in Christ, and upon all the actings of Christ, and upon all the promises of Christ: so then, Is there a desirable end in Christ's intercession which we aim at? O let us act our Faith dependantly; let us rely, stay, or lean upon Christ to that same end; let us roll ourselves, or cast ourselves upon the very intercession of Jesus Christ: Saying, *O my Christ, there is enough in thee, and in this glorious intercession of thine, and therefore there will I stick, and abide forever.*

4. Faith must ever and anon be trying, improving, wrestling with God, that virtue may go out of Christ's intercession into our hearts. *I have heard Lord, that there is an Office erected in heaven, that Christ, as Priest, should be ever praying, and interceding for his people: O that I may feel the efficacy of Christ's intercession! am I now in prayer? O that I could feel in this prayer, the warmth, and heat, and spiritual fire, which usually falls down from Christ's intercession into the hearts of his!*

*Lord warm my spirit in this duty; give me the kisses of thy mouth; O that I may now have communion with thee, thy Spirit upon me, thy protection over me! O that my pardon may be sealed, my grace confirmed, my soul saved in the day of Jesus! In this method, O my soul, follow on; and who knows but God may appear e're thou art aware? howsoever be thou in the use of the means, and leave the issue with God.*

**SECT. VI. Of loving Jesus in that Respect.**

6. LET us *love Jesus*, as carrying on this great work of our salvation in his intercession. Now two things more especially will excite our love. 1. Christ's love to us. 2. Our propriety in Christ. For the first, many acts of Christ's love have appeared before, and everyone is sufficient to draw our loves to him again. As—

1. He had an eternal love to man; he feasted himself on the thoughts of love, delight, and free grace to man from all eternity; since God was God (O boundless duration) the Lord Jesus in a manner was loving and longing for the dawning of the day of the Creation; he was (as it were) with child of infinite love to man before he made the world. Some observe, that the first words which ever Christ wrote, were, *Love to Believers*; and these were written with glory, for it was before gold was, and they were written upon his bosom, for then other books were not.

2. In the beginning of time he loved man above all creatures, for after he had made them all, he then speaks as he never did before, *Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth*; and though man at that very instant unmade himself by sins, Christ's love yet was not broken off, but held forth in a promise till the day of performance, *The seed of the woman shall bruise the Serpents head, and in thy seed shall all the Nations of the earth be blessed.*

3. In the fullness of time his love was manifested; the seed then blossomed, and the birth came out in an high expression of love; the man-child, the love of Christ was born, and saw the light. *After that* (saith the Apostle) *the kindness and love of God our Savior towards man appeared.* I shall not need sure to instance in succeeding passages; so far as we have gone, we have clearly seen Christ's life was a perfect mirror of his love, as there is no beam in the Sun, in which there is no light, so there was no act in the life of Christ, but to a spiritual eye it shines with the light of love. But above all, O the love of Christ in his death! ask a Malefactor, if the Princes Son should go to his Father, and say, *Father, I confess this wretch hath deserved to die, but I see a willingness in thee that he should live; only I perceive it sticks with thy justice; why, for that, Father, here I am; and to satisfy thy justice I will die myself, only let this poor wretch live to the glory of thine, and my free grace.* Ask (I say) the Malefactor what kind of love were this? Surely Christ died for our sins, and Christ rose again for our justification, and he ascended, and sate down at God's right hand, and sent down his holy Spirit, and all for us; there was not one passage in all these transactions, but held forth the breakings and breathings out of a strong fire of love.

4. At this time there is a coal of burning love in the breast of Christ: this fire was indeed from everlasting, but the flames are as hot this day as ever; now it is that Christ loves, and lives;

And wherefore lives? but only to love us, and to intercede for us. Christ makes our salvation his constant calling; he is ever at his work. *Yesterday, and today, and forever*: there is not one hour in the day, nor one day in a year, nor one year in an age, wherein Christ is not busy with his Father in this heavenly employment of interceding for us. He loved us before he died for us, his love being the cause why he died for us; and he loves us still, in that now he intercedes for us: it is as much as to say, *Christ hath loved us, and he repents not of his love*: love made him die for us, and if it were to do again, he would die over again; yea, if our sins had so required, that for every elect person Christ must have died a several death, Love, love would have put him willingly upon all these deaths; O the loves of Christ towards our poor souls! If I might but stay, and take some turns in this large Field of love: How many thousands of particulars might I draw out of Scripture, expressing Christ's love to us in this respect? though he be in Heaven, yet by virtue of his intercession, he bears us in his hands: yea, he leads us by the hand, and arms too. *I taught Ephraim to go, taking them by their arms, but they knew not that I healed them*; he dandles us on his knees, he bears us on his wings; *As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings, so the Lord alone doth lead us*; he carries us on his shoulders, as the man found his sheep, and laid it on his shoulders rejoicing. Nay, I must yet come nearer, for Christ by his intercession sets us nearer yet; *His left hand is under us, and his right hand doth embrace us*; he wears us in Heaven, as a bracelet about his arms, which made the Spouse cry out, *O set me as a seal upon thine arm*; he stamps and prints us on the palms of his hands, *Behold I have graven thee on the palms of my hands*; as if our names were written in letters of blood upon Christ's flesh; he sets us as a seal upon his heart, that is the expression of the Spouse too, *O set me as a seal upon thine heart*; Nay, so precious are the Saints to Jesus Christ, that they lodge in Heaven in his bowels, and in his heart; for they dwell in Christ, *Hereby we know that we dwell in him*; and they dwell in God, and dwell in love, *For God is love, and he that dwelleth in love, dwelleth in God*. I know not what more to say; you know the manner of the high Priests, was to carry the names of the children of *Israel* into the Holy of Holies on their shoulders, and on their breasts: but was it ever heard, that any high Priest, besides the great high Priest of our profession, should carry the names of thousands, and millions on his shoulders, and on his arms, and on his hands, and on his wings, and on his bosom, and on his heart, nay in his heart, and in his bowels, as a memorial before the Lord? O unmatchable love!

Methinks this love of Christ should now change my soul into a Globe or Mass of Divine love towards Christ, *as it were by the Spirit of the Lord*. Methinks a sight of Christ in his presenting himself, and his sacrifice to his Father for me, should so enamour my soul as that I should delight in no other sight but this; then is a Christian sweetly exercised, when as the golden Ball of Divine Love is tossed to and again betwixt Christ's bosom and his; and in this respect it is a wonder that before this I am not sickned, and overcome with love, and ready to cry out with the Spouse, *O stay me with flagons, and comfort me with apples, for I am sick of love. O I am wounded with the arrows of love, so as neither grave, nor death, nor hell; neither Angels, nor principalities, nor powers, nor things present, nor things to come can ever lick these wounds, or enbalm, or bind them up. O my Christ, my Lord, my Jesus, What should I do but yield over myself as a*

*Spouse under the power of her husband? what should I do but lose myself in such a deep Ocean of loves, stronger than wine, hotter than coals of Juniper, which hath a most vehement flame?*

2. Another motive of our love to Christ, it is our propriety in Christ. *Ye are not your own*, said the Apostle of us; and *he is not his own*, may we say of Christ: If any ask how may this be? I answer, That the soul in loving Christ is not her own, and in regard of loving, Christ is not his own; everyone makes over itself to another; and propriety or interest to itself on both sides ceaseth: *My Beloved is mine, and I am his*, saith the Spouse; not as if Christ should leave off to be his own, or to be a free God, when he becometh ours; no, no; but he so demeans himself in respect of his loves, as if he were not his own; he putteth on such relations, and assumes such offices of engagement, as if he were all for us, and nothing for himself; thus he is called *a Savior, a Redeemer, a King, a Priest, a Prophet, a Friend, a Guide, an Head, an Husband, a Leader, Ransomer, Intercessor*; and what not of this nature?

O my soul come hither, and put thy little candle to this mighty flame; if thou hadst ten hearts, or as many hearts in one, as there are elected Men and Angels in Heaven and Earth, all these would be too little for Jesus Christ: only go as far as thou canst, and love him with that heart thou hast, yea love him with all thy heart, and all thy soul, and all thy might; and as Christ in loving thee, is not his own, so let thy soul in loving Christ be not her own; Come, love thy Christ, and not thyself; possess thy Christ, and not thyself; enjoy thy Christ, and not thyself; live in thy Christ, not in thyself; solace thyself in Jesus Christ, not in thyself; say with the Apostle, *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.*

Certainly, if ever thou comest to love Christ truly, thou canst not but deny thyself, and all created lovers. This love will screw up thy soul, so high above the world, and above thy flesh, and above thyself, and above all other lovers, that nothing on this side Christ, whether in heaven or on earth, will come in competition with him. Suppose a man in the top of a Castle higher than the third Region of the Air, or near the Sphere of the Moon, should look down to the fairest and sweetest Meadows, or to a Garden rich with Roses and Flowers, of all sweet colors and delicious smells; certainly he should not see or feel any sweetness, pleasantness, color, smell, because he is so far above them; so the soul filled with the love of Christ is so high above all created lovers, that their loveliness cannot reach or ascend to the high and large capacity of a spiritual soul. O for a soul filled up with all the fullness of God! O for a soul stretched out to its widest capacity, and circumference for the entertainment of God! O my soul, that thou wert but *able to comprehend with all the Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge!* Surely if Christ be mine, if his death be mine, his resurrection mine, his ascension mine, his session mine, his intercession mine, How should I but love him with a singular love? farewell world, and worldly glory; if Christ come in room, it is time for you to vanish; I shall little care for a Candle when the Sun shines fair and bright upon my head: What? is my name written on the heart of Christ? doth he wear me as a Favor and Love-token about his arms and neck? is he at every turn presenting me and my duties to his heavenly Father? *O thou hast ravished my heart, my King, my Jesus, thou hast ravished my heart with one of thine eyes, and with one chain of thy neck.*

Suppose, O my soul, thou hadst been with Christ when he washed his Disciples feet, and that he should have come, and have washed thy feet; Would not thy heart have glowed with love to Jesus Christ? why, Christ is now in glory, and now he takes thy filthy soul, and dirty duties, and washes (as it were) the feet of all, that he may present them to his Father; thou canst not shed a tear, but he washes it over again in his precious blood, and perfumes it with his glorious intercessions. Oh what cause hast thou to love Jesus Christ? Oh you that never loved Christ, come, love him now; and you that have loved Christ a little, O love him more: Above all, let me, O my soul, charge upon thee this duty of love; O go away warmed with the love of Christ, and with a love to Christ.

**SECT. VII. Of joying in Jesus in that respect.**

7. LET us joy in *Jesus*, as carrying on this work of our salvation in his intercession. Surely this is glad tidings of great joy: when wicked *Haman* procured letters from King *Ahasuerus* for the destruction of all Jews, then *Esther*, the Queen, makes request to the King, that her people might be saved, and *Haman's* letters revoked; *And the King said to her, What wilt thou Queen Esther? and what is thy request, and it shall be given thee?* O the joy of Jews at this happy tidings! *Then the City of Shushan rejoiced, and was glad; then the Jews had light, and gladness, and joy, and honor; in every province, and in every City, whithersoever the Kings Commandment, and his Decree came, the Jews had joy, and gladness, a feast, and a good day.* Is not this our very case? was there not a Law against us, an hand-writing of Ordinances, a sentence of a double death, of body and soul? had not Satan, as wicked *Haman*, accused us, and sought by all means our condemnation? but yet behold, not only an earthly *Esther*, but Jesus the Son of God was willing for our sakes to come down from Heaven; and he it was that took away the hand-writing of Ordinances, and cancelled it upon the Cross, that ascended into Heaven, and there makes requests for us, and he it is in whom his Father is well pleased; never comes he to his Father, but he obtains the grace of the golden Scepter; no sooner he cries, *I will that these poor souls may be eternally saved;* but his Father answers, *Amen; Be it so: be it, O my Son, even as thou pleasest.* O that we could joy at this! O that we could imitate the Jews! O that light, and gladness, and joy, and honor, would possess our souls! if at Christ's birth was such, and so much joy, because a Savior was proclaimed: Is not our joy to be heightened, when salvation is effected? if the first act of Christ's mediation was so joyous, shall not the last act of his mediation be much more joyous?—But I hear many objections, which keep back joy, they are as bars and hindrances at the doors of many heavy hearts, that joy cannot enter in; I shall instance in some.

O I am much opposed here in this world (says one) men are as wolves, and devils; *Dogs have compassed me, the assembly of the wicked have enclosed me;* they have no bowels; they persecute, reproach, revile, so that I am killed all the day long — And what then? what matters oppositions of men, so long as Christ doth intercede for thee in Heaven? O remember Christ's bowels; it may be he suffers men to be merciless on earth, that thou mayst look up, and behold how merciful he is who sits above; and tell me, hast thou no experience of this truth? doth not relief strangely come in now and than? why, write upon the forehead of such favors, *I have a merciful, and compassionate Mediator in heaven.*



O I am much tempted (says another) that I cannot pray; had I now the key of prayer, I could then unlock the cabinet where all God's treasures lie, and take out what I pleased; but alas, my prayers are dull, and weak, and dry, and without spirit and life, I cannot pray.—If so, be humbled for it; and yet know this, that when thou canst not pray, Christ then prays for thee, and he prays that thou mayst pray: And tell me, hast thou no experience of this truth? hath not sometimes thy spirit been enlarged in prayer? hast thou not sometimes felt thy heart warmed, or savingly affected? hast thou not sometimes in prayer been lifted up above thyself, and above the world? conclude then, *My Intercessor above hath sent me this gift and Spirit; it is not I, but Christ's Intercession that by an admirable and secret operation hath given me the Spirit to help my infirmity; these are the intercessions of the Spirit of Christ, and they are the very Echo of the intercessions of Christ in his own person.*

O but I labor under such, and such corruptions (says another) and the Devil is busy, exceeding busy, and he exceedingly prevails; how am I overcome with these corruptions, and with these and these sins? It may be so, and yet do not altogether despond; for Jesus Christ is at God's right hand, and there he sits till all his enemies be made his footstool; and what? are not thy sins his enemies? O be of good comfort, for Christ will prevail; it is one piece of his prayer that he puts up for thee, *To keep thee from evil*; and surely he will either keep thee from it, or keep thee in it, that in the issue thou shalt have the victory. *Those that thou gavest me I have kept* (saith Christ) *and none of them is lost*; if he undertake for thee, thou art safe and sure; *His Covenant is everlasting, even the sure mercies of David*: and therefore if yet thou dost not, certainly thou shalt feel the virtue of Christ's intercession; sin must be subdued, hell-gates shall not prevail against thee, he will not quench thy sparks until he bring forth judgment unto victory.

Oh but I am in a suffering condition (says another) and there is none that regards, or takes pity on me; all my friends have dealt treacherously with me, among all my Lovers there is none to comfort me: they have heard, that I sigh, and there is none to refresh me; I stand for Christ, but there is none stands by me; I own him, but there is none owns me. Bleeding Christian, bear up! is not Christ's intercession a sufficient answer to this case? alas thou wouldst be pitied for all thy weaknesses; why, know that compassion is natural to Jesus Christ: he is a merciful high Priest, and can be no other to thee; God ordained him to officiate in such a Tabernacle as wherein thou dwellest, he was in all things like unto thee, sin only excepted; it may be thou art in want, and so was Christ, he had no house; thou art persecuted, and so was Christ; sin loads thee, and so it did Christ. A Christians condition needs compassion, and Christ knows how much, and it is his work continually to lay it open above; *O my Father, thus, and thus it is with the Militant Church, not a Member in it, but he is under sin and affliction; see here the tears, hearken to the sighs, and groans, and chatterings, and mournings of my Doves below; I present here their persons and performances; and oh that they may find acceptance through my merit!* Some speak of Heavens Music, some tell us of Saints and Angels singing and warbling in lively notes the praises of Christ in Heaven; and if any such thing be, certainly, it is ear-tickling, heart-ravishing music; O the melody, O the joy of Saints to hear such heavenly airs with heavenly ears! but be it as it will be, of this I am confident, that Heaven itself yields no such music as is the intercession of Jesus Christ; this (if anything in

Heaven do it) makes melody in the ears of God, and of all celestial Spirits, Saints or Angels: And (O my soul) suppose thyself within the compass, if now thou couldst but hear what thy Jesus is saying in thy behalf: *Is not this a brand newly plucked out of the fire? was not this poor soul but the other day in a state of nature, defiled with sin, within a step of hell? and did not I send my Spirit to recall him? was not this precious blood shed for the redemption of him? and what though sin stick and cleave to him to this day, yet have I not given thee charge to take away his filthy garments from him, and to clothe him with changes of raiment, even with the shining robes of mine own righteousness? O my Father, let this soul live in thy sight! O cast him not away for whom I have suffered, and done all this, I cannot rest satisfied without his society, I am not right till he is with me in glory; he is my darling, my purchase, my portion, my delight, and therefore let him be saved.* Is not this enough to cause thy very heart to leap in thy bosom? Bonaventure fondly reports, that Francis hearing an Angel a little while playing on an Harp, he was so moved with extraordinary delight, that he thought himself in another world. O but suppose thou shouldst hear the voice of Jesus thy Intercessor thus pleading for thee, wouldst thou not be cast into an ecstasy? would not this fill thee with joys unspeakable, and full of glory?—Come, realize this meditation? certainly if thou art Christ's, he is thus, or in some other manner interceding for thee; as sure as Christ is in Heaven, he is pleading with his Father in Heaven on thy behalf: O the joys, the joys, the joys that I should now feel!—Tell me, is it not a comfort, for a poor beggar to be relieved at a rich man's door? we are all beggars in regard of Heaven, and Jesus Christ doth not only come forth and serve us; but he takes us poor beggars by the hand, and leads us in to his heavenly Father: Oh what comfort is here!

**SECT. VIII. Of praying to, and praising of Jesus in that respect.**

8. Let us pray, and praise our Jesus in this respect.

1. Let us pray or sue our interest in this intercession: it is a question amongst the Schools, whether we may conveniently pray to Jesus, to pray to his Father in our behalf? And thus far is granted, that we may pray to Christ to make us partakers of his intercessions, and to mingle our prayers with his prayers, that they may find acceptance with God his Father. But that we may use such a form, as *ora pro nobis, O Christ pray for us*, it is looked upon as inconvenient in this respect. 1. Because *cause we have no such custom, neither the Churches of God.* 2. Because it favors too much of the error of Arius, Nestorius, and indeed of the Romanists themselves. 3. Because our prayers are most-what directed to Christ in his person or divine subsistence, whose part is rather to give, than to ask; or if they are directed to Christ as Mediator, and not simply as the only begotten Son of God, then I see no incongruity (though in the former respect some inconvenience) but that we may pray to Christ to intercede for us; for so he is God and man; and he is considered according to both Natures; only the difference of both Natures is still to be kept and maintained; intercession is the office of the whole person of Christ, and of the two natures of Christ. But he performs this office one way according to his Divine nature, and another way according to his human nature. I list not to quarrel about niceties; it is thus agreed on all hands, and that is enough to our purpose, that we may call on Jesus, or on God the Father in and through Jesus, that Christ's intercessions

may be ours, and that he would make it out to us in a way of assurance every day more and more.

2. Let us praise; let us bless God, and bless Christ for every transaction in Heaven for us. It is a wonder to observe what songs of praise were chanted to Christ in Heaven for that one transaction of opening the Book, and loosing the seven Seals thereof: first, *The four beasts*, and then *the four and twenty Elders fell down before the Lamb, having everyone of them harps, and golden vials full of odors, which are the prayers of the Saints, and they sung a new song; saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.*—And then *the Angels round about the Throne, whose number was ten thousand times ten thousand, and thousands of thousands, came on, saying, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*— And then *every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, came on, saying, blessing, and honor, and glory, and power be unto him that sitteth upon the Throne, and unto the Lamb forever and ever; and the four beasts, and four and twenty Elders fell down and worshipped him that liveth forever and ever.* I cannot tell what other transactions may be in Heaven, we have but hints of them here, nor shall we fully or particularly know them till we come to Heaven; but for this one transaction of Christ's intercession, we cannot imagine less praise to be given to Christ than for any other; O then let us do this duty on earth, as it is done in Heaven! what, is Christ praying for us? O let us be on the exercise of praising him; is Christ interceding for us? let us give him the glory of his intercession; Heaven is full of his praises, O why should not earth ring with the sound thereof? *Praise the Lord, O my soul, and all that is within me, praise his holy Name.*

#### **SECT. IX. Of conforming to Jesus in that respect.**

9. Let us conform to Jesus in respect of his intercession. I cannot think but in every action of Christ there is something imitable of us. And as to the present work, I shall instance only in these few particulars. As—

1. Christ appears in Heaven for us; let us appear on earth for him. Is there not equity, as well as conformity in this duty? O my soul, consider what thy Christ is doing, consider wherein the intercession of Jesus Christ consists! is not this the first part of it? why, he appears in Heaven before Saints and Angels, and before God his Father in thy behalf; and art thou afraid to appear before worms, mortals, dust and ashes in his cause, or for his truth? shall Jesus Christ own thee in Heaven? and wilt thou not own Jesus Christ here in this world? shall Jesus Christ, as thy great high Priest, take thy very name, carry it upon his breast into the presence of God? and wilt not thou take the Name of Christ, and hold it forth in profession and practice to all men? Oh what a mighty engagement is here to stand to Christ, and to appear for Christ, and to own his cause in these backsliding-times; in that Christ, who sits at the right hand of God, is willing and ready to appear in person for us, both as a Mediator, and Sponsor, and Solicitor, and Advocate, and Leiger Ambassador?

2. Christ spends all his time for us and our salvation, let us spend all our time for him, and in his service; the Apostle tells us, that *He ever lives to make intercession for us*; it is not for a day,

or a month, or a year, but he lives forever upon this account; forever (*i.e.*) during all the time from his Ascension until the end of the world; he is still interceding; he spends of all that time for us, and shall we think it too much time to spend a few days that we have here to live upon the earth for him? one thinks this the greatest Argument in the world to make us to walk closely with God in Christ; *He spends of his eternity for us, and shall not we spend of our whole time for him?* surely people do not think what Christ is doing in Heaven for them; if you who are Saints would but seriously consider, that Christ this Sabbath, this day of rest, is at his work, that without any weariness or intermission from morning till evening, and from evening till morning he is ever, ever interceding; how would this engage you in his service? Ah Christians! if you should continue praying, praising, reading, hearing all this day without any intermission or breaking off. Oh what weariness! O how would you say, *When will the day be done, when will the Sabbath be at an end?* Well, but Christ is not weary of serving you; this Sabbath, and the last Sabbath, and the other Sabbath, and every Sabbath, when you had done your duties, he took your persons, and duties, and presented all unto his Father; he prayed over your prayers, and continued praying, and saying, *Lord accept of a short, poor, lean, imperfect service done on earth for my sake, and for those merits sake, which I am continually presenting to thee here in heaven.* Oh why do we not come up to this conformity? Oh why are we so uncomformable to the actings of Christ? he is preparing Mansions for us in Heaven, and are we digging in this world? he is making mention of our names to God, and are we sinning against him and God? his blood cries, *O that these souls may be saved;* and shall our sins cry, *It is just that these souls should be damned?* O mind the exemplar! Christ spends all his time for you, do you spend all your time for him: we cannot but judge this to be most equal, that *they who live should not henceforth live unto themselves, but unto him whoever lives to make intercession for them.*

3. He prays for us, and for all believers, to his Father; let us pray for ourselves, and for all our brethren, and for all sorts of men, though they be our enemies, for we were no better to  
 •esus Christ: *Learn of me* (saith Christ) and so far as he is imitable let us follow him; doth Christ pray? let us pray; doth he pray for us and others? let us pray for ourselves, and then let us pray one for another, *I exhort therefore* (saith the Apostle) *that first of all supplications, prayers, intercessions, and giving of thanks be made for all men.* And come, *lift up thy prayer for the remnant that is left*, said the King to *Isaiah*; and *Wrestle together in prayer for me*, said Paul; and *Give the Lord no rest till he make Jerusalem a praise in the earth*, said the Prophet: Christ intercedes, and there is no question but we should intercede for the living Saints. *Brethren pray for us*, said the Apostle; whosoever thou art that readest, *I beseech thee remember me in thy prayers, it may be thou art nearer God, and more in favor with God than such a poor sinner as I am;* as *Mordecai* set *Ester* on work to intercede for him with the King, and for his people; so 'tis our duty to crave the prayers of such who are upon better terms (possibly) with the Lord, than we ourselves are at the present; *Only I could wish thy prayers at such a time, when thy heart is got nearest to God, by special stirrings of faith and love;* I suppose thou canst not have a spirit, and power of prayer, but sometimes or other thou art (as it were) in the lap of Christ, upon the Spouses knee, in the Beloveds bosom; *O then make a request for an unworthy one; O then, if ever, intercede for me, because then I read Christ's own intercession in thy intercession; what is thy prayer*

*then but as the echo of Christ's prayer, the Amen to Christ's intercessions; which he makes in heaven?* Christians! 'tis our duty to put one another upon praying one for another, Christ intercedes for us, and so should we intercede for his, called, or uncalled, if so they belong to the election of grace.

4. Christ takes our prayers, and mingles them with his own prayers, intercessions, incense, and so presents all as one work mingled together unto God the Father; O let this be our care to put up all our prayers to God in the Name of Christ, and to stay ourselves upon the intercessions of Christ; when all is done, let us beg the acceptance of our prayers, not for our sakes, nor for our prayers sake; but for his sake, who perfumes our prayers, by interweaving them with his prayers. Many a poor soul is many time afraid to pray to God for want of the due consideration of this conformity; such a one goes to prayer, and he looks upon it as it lies upon his own heart, or as it comes from himself, and then he cries, *Oh what a poor, weak, sinful, imperfect, impenitent prayer is this?* well, but if this weak prayer of thine be once mingled with the glorious and heavenly prayer of Jesus Christ, the weakness will soon vanish, and thy prayer will find acceptance with God the Father; it is with your prayers and duties as it is with your fire; your kitchen-fire is troubled with abundance of smoke, but if ever it could ascend into the element of fire above, it would smoke no more; so your prayer while it lies upon your own hearth, there's a great deal of smoke in it, but if ever it get up into the hands of Jesus Christ, there it is in its own element, and so it is freed from all its smoke, and so the weakness of it is done away. O conform to Christ in this point; he will not present thy prayers to God, but he will first mingle it with his own prayers; no more shouldst thou present a prayer to God but in Christ's Name, considering that all thy prayers find acceptance in, for, and through the intercession of Jesus Christ. If it were not for this, I profess I knew not how to answer the cavils of our dissolute adversaries, who throw down prayers, as of no use at all; for us they object—

Thou canst not pray (say they) by thy own confession without some defect, imperfection, sin: and if so, there is need of a new prayer, to beg pardon for the defects of that prayer; and then another prayer to heal the flaws of that prayer; and then another to do as much for that; and so in *infinitum*; by this means there would be an infinite progression without any stop at any prayer to all.

I answer, This Objection were valid if there were no intercession of Christ to stay ourselves, and our prayers on: but as we grant requests many times for some friends sake, rather than for the parties sake; so God doth always grant requests for Christ's sake, never for our own sakes: Thou objectest there are many defects in our prayers as made by us: but I answer, there is no defects in the merits and intercession of Jesus Christ, for whose sake alone they are granted of God; and therefore our prayers being made in Christ's Name, they may stay their heads in Christ's bosom; in this respect we need not still to run ourselves in a Circle, this being the last resolution, *Christ's merits, and Christ's intercession*. Christ offers up our persons and wooden prayers in his golden Censer to his Father; Christ's intercession therefore is that which doth the deed. Now to say our prayers are of no use, it is all one as to say his intercession is of no use; not that we are so good, that he cannot take exception

against us, and our prayers; but because Christ is so good, and his intercession for us is so good, that he neither can, nor will take exception against him, or his intercession for us; and in this case Christ and Christians make one person (as it were) in law; his intercession for us; and our intercessions for ourselves, are but one intercession: and indeed he so mingles them that they seem but one, for *the smoke of the incense, and the prayers of the Saints ascend up together before God out of the Angels hand*, Rev. 8.4.

5. Christ pleads the cause of his people, and answers all the accusations of Satan against them; Oh let us plead for them for whom Christ pleads, and answer the accusations of Satan's, or his instruments against their persons, or their ways. We have a strange generation of men abroad, whose very Religion consists in railing, reviling, reproaching the Servants of the living God; not the best men, nor the best Ministers under Heaven escape them; *Are they not all, say they, Wolves, Dogs, Hirelings, Priests of Baal, Covetous, Carnal, Damned;* and what not? *Are they not all, say they (as the Devil said of Joshua) clothed with filthy garments? defiled totally, utterly defiled with the pollutions of Babylon?* Christian! when you hear this language, learn you to conform to Christ; go you first to God with the Lord's own plea, *Now the Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem, rebuke thee:* Zach. 3.2. And then go on in vindication of their persons and their cause; are they not precious, gracious, holy able, shining, and burning lights? it may be some of their persons have been faulty; but say of such, *Is not this a brand newly plucked out of the fire?* failings, and human frailties have been in the best, yea in most of the Prophets and Apostles; but shall we therefore condemn to hell the generation of God's dear Children? or howsoever it may be with their persons, yet is not their cause and office of Christ's own institution? in this respect *he that despiseth you, despiseth me, saith Christ, and he that despiseth me, despiseth him that sent me*, Luke 10.16. Are not the Ministers of Christ as *stars in the right hand of Christ?* they that would do them any deadly harm, must pluck them thence. Christians! conform you to Christ in this point; you see how Satan stands at the right hand of our Joshua's to resist them, now then plead you their cause, and answer the Adversaries accusations.

6. Christ by his intercession *saves us to the uttermost*, Heb. 7.25. O let us serve him to the uttermost; surely all we can do is too little to answer so great a love as this. Oh Christians! why should it be esteemed a needless thing to be most rigorously conscionable, and exactly circumspect? Christ paid our debt to the uttermost farthing, drunk every drop of our bitter cup, and now presents all unto his Father by way of intercession, and saves us, 〈 in non-Latin alphabet 〉 , *thoroughly, to the uttermost*; why should not we labor to perform his service, and to fulfil everyone of his commandments, thoroughly and to the uttermost also? certainly there is a duty which concerns us Christians, as to be *hot in Religion*, Rev. 3.16. to be *zealous of good works*, Tit. 2.14. to *walk circumspectly, or precisely*, as the word carries it, Eph. 5.15. to be *fervent in spirit*, Rom. 12.11. to *strive to enter in at the strait gate*, Luke 13.24. to *contend for the faith*, Jude 3. with an holy kind of violence to *lay hold upon the Kingdom of heaven*, Mat. 11.12. Oh what ever men should be afraid of taking God's part too much, or fighting too valiantly under the Colours of Christ, of being too busy about the salvation of their own souls, of being singular (as they call it) in the duties of Religion; I observe men are content to be singular in anything, save in the service of God; you desire and labor to be singularly rich,

and singularly wise, and singularly valorous, and singularly proud; but you can by no means endure singularity or eminency in zeal, and the Lord's service; in matters of Religion you are resolved to do as the most do, though in so doing you damn your own souls, *Mat. 7.13*. O come and learn this lesson of Christ, he saves us to the uttermost, and let us serve him to the uttermost; with all our hearts, and with all our souls, and with all our might.

Thus far we have looked on Jesus in his intercession, our next work is our last work, which is to *look on Jesus* as carrying on the great work of our salvation for us in his coming again, the very end of time to all eternity; he hath no more now to do, but to judge the Saints, and to lead them into glory, and to deliver up his Kingdom to his Father, and so to live with his redeemed ones forever, and ever, and ever.

## **LOOKING UNTO JESUS *In his Second Coming*. Book X. Part VII.**

### **CHAP. I.**

Job 19.25, 27. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Whom I shall see for myself, and mine eyes shall behold, and not another.

#### **SECT. I. Of Christ's preparing for Judgment.**

AND is not yet all done? O the unwearied patience, love, mercy, free grace of Christ in carrying on this mighty work! he begun it before the beginning of the world; since then he hath been laboring in it about six thousand years; and now the time of restoring being come, he will perfect what he hath begun, and bring on the other end of the Golden chain; *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* In this piece also as in the former we shall first lay down the object, and then give directions how to look upon it.

The Object is *Jesus*, carrying on the great work of our salvation in his coming again to earth, and taking up with him all his Saints into Heaven. In this work I shall set before you these particulars:

- 1. Christ's preparing for judgment.
- 2. Christ's coming to judgment.
- 3. Christ's summons of the Elect to come under judgment.
- 4. Christ and the Saints meeting at the judgment day.
- 5. Christ's sentencing or judging the Saints for eternal glory.
- 6. Christ and the Saints judging the rest of the world.
- 7. Christ and his Saints going up into Heaven; when shall be the end of this world.
- 8. Christ surrendering and delivering up the Kingdom to God even the Father.

- 9. Christ's subjection to the Father, that God may be all in all.
- 10. Christ (notwithstanding this) being all in all to his blessed, saved, redeemed Saints to all eternity.

1. For his preparing for judgment. When once the number of all his Elect shall be completed, and the work of his intercession shall be at an end, then immediately will follow these particulars. As—

1. *A great voice comes out of the Temple of Heaven, saying, it is done.* It comes out of the Temple of Heaven, that we may understand it to be the voice of Christ. And if this speech be directed unto God, it is as if Christ had bespoke his Father thus. *And now, O my Father, I have done; that office of the Priest-hood which by agreement we erected, is now at an end: here I have sate at thy right hand interceding for my Saints ever since my ascension; and of all that thou hast given me by thine eternal election I have not lost a Saint; in their several ages I produced them and gave them a being, and in their times I remembered them, and presented their conditions and necessities before thee; and now I have not a Saint more; in the Book of life there is not another name written to be born on earth; and to what purpose should I now continue the world? the Saints are they for whom I made the world, the Saints are they that hold forth the light of my glory in the world, the Saints are they for whom my eternal counsels before the world did work, the Saints are they for whom I was content to shed my precious blood when I was in that world below; and now their number is completed, I am resolved to unpin the fabric of the world, and take it down; it stands but for their sakes, and therefore now let the seventh Angel blow his trumpet, that the mystery of God may be finished. I swear by him that lives forever, that time shall be no longer.*

2. No sooner this said, but *the seventh Angel sounds.* This seventh Angel (saith Pareus) is the Arch-angel that proclaims Christ's coming, with a great and mighty shout; *For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God. The Lord shall descend with a shout; but before he descend, and I believe upon the very discovery of his coming down, there will be a shout in Heaven; for so it follows, And the seventh Angel sounded, and there were great voices in Heaven; if we may believe Commentaries, these are the voices of blessed souls, and blessed souls, and blessed Angels in heaven; no sooner Christ bids the Angel sound] q. d. summon those blessed souls that were slain for the Word of God, and therefore cried, How long Lord, holy and true? summon those blessed souls that have cried so long, Come Lord Jesus, come quickly; summon all souls, and summon all Angels, and bid them wait on me, now I resolve to go down, and to judge the world:)* no sooner I say Christ bids the Angel sound, but presently at the joy of this command, all the voices in Heaven give up a shout; why, this is the long-looked for day, the day of perfecting the number of the Saints; the day of joining the souls and bodies of the Saints together; the day of convening all the families both of Saints and Angels under one roof; the day of bringing up the Bride unto the Lamb, and of completing the Marriage in its highest solemnity: and therefore no wonder if at this news *great voices and cries* (such as are used by Mariners, or gatherers of the vintage) were made in Heaven. O what an addition of joy is this to Heavens joy itself! the spirits of the just, and the blessed Angels that have lived together in heavens bliss, had never



such an adventitious joy as this before; now they shout and sing a new and blessed Song, *The kingdoms of this world, are become the Kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.* We may call this *Heavens triumph for the finishing of God's mystery.* Now is it that Christ will vindicate his Kingdom, and overthrow the power of his enemies; they had long set themselves against the Lord, and against his anointed; the Kings of the earth, and the Rulers confederated; they ruled all, and as much as in them lay, excluded Christ; but now the Kingdoms of the world will return to Christ, and he alone shall rule; and thence the winged Choristers of Heaven chant forth this Anthem, *The Kingdoms of the world are become the Kingdoms of Christ.*

3. After this shout, *The four and twenty Elders which sit before God on their seats, fall upon their faces, and worship God, saying, we give thee thanks O Lord God Almighty, who art, and wast, and are to come, because thou hast taken to thee thy great power, and hast anointed; and the nations were angry, &c.* By these four and twenty Elders we understand all God's Saints of the Old and New Testament, comprehended under the two Patriarchs, and twelve Apostles; others would have them to be only those Saints of the Old Testament, and therefore called *Elders*; whosoever they are, we find they are so glad at this news, that Christ will now judge the world, that presently they rise off their seats, and fall on their faces; and first they praise, and then they pray: 1. They praise God for taking to himself his own power; Christ connived (as it were) till now at the power of his enemies; Antichrist, and not Christ seemed to rule, and to sit in the Temple of God; but now Christ is resolved to rule himself, and to make all his enemies his footstool: and therefore now *We give thee thanks, O Lord God Almighty,* 2. They pray Christ to go on to judgment. 1. Because *the nations were angry,* q. d. they have been angry long enough, they have set themselves against Christ and against his Church, and therefore now it is time to bridle their wrath, and to break them with a rod of Iron, *O let thy wrath come.* 2. Because the time of judgment is now accomplished which God had decreed in his eternal counsel, and which the Father had put in his own power; *This time was not for mortals to know, but now 'twas revealed to these celestial spirits by Christ,* and therefore they beg, *Go on Lord Jesus; reward now thy Servants, Prophets, Saints; and destroy them which destroyed the earth.*

4. God the Father is well pleased with Christ's purpose of judging the world. *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.* I know these words were spoke to Christ at his ascension into Heaven, yet that hinders not but that now God speaks them again to Christ; for *as yet* (saith the Apostle) *we see not all things put under him;* and God's purpose was that Christ should rule, until he had put all things in subjection under his feet. Nay, why not these words spoken now rather than before? Christ indeed reigned as King ever since his Ascension, but now more especially he is to manifest his Kingdom, for now is he to *judge among the heathen,* now is he to *wound the heads of many countries,* now is he to overthrow Pope, Turk, and all his enemies, and he alone with the Father and the Spirit is to reign in his Elect Saints and Angels. Thus all agree, that Christ in the latter days shall be fully honored in his Kingly power; hitherto Christ hath been much honored in his Prophetical and Priestly office, but not so much in his Kingly; but now he must be fully honored in his Kingly office; now especially *The Kingdoms of this world must*

*become the Kingdoms of the Lord, and of his Christ; and so he shall reign forever and ever. Certainly there is a difference betwixt Christ's reign before, and his present reign at the day of judgment, Christ hath a double Throne wherein he sits and reigns, To him that overcomes will I give to sit with me in my throne, as I also overcame, and am set down with my Father in his throne. That Kingly rule that Christ hath from his ascension is upon his Fathers Throne, but the Kingdom that Christ shall have at the day of judgment and ever after, it is the joint reign of him with the Father, he shall have a Throne himself, and the Saints shall sit with him in his own Throne: And now saith the Father, Sit thou at my right hand, q. d. sit on thy own Throne by me; go on to judge the Nations; I will not judge them, but only in thee, and by thee; Lo I have committed all judgment unto the Son, and do thou judge them, until thou hast rewarded thy friends, and made thine enemies thy footstool. Mark, He hath committed all judgment unto the Son; the Father gives the Son a Commission; wherein is written (as it were) these words, My Son, now is the time or season which I had put in my own power; and my pleasure is, that all the world shall be set on fire: these heavens under thee shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up; and I will have new heavens, and a new earth, wherein shall dwell righteousness; go too then, put on thy robes, appear in thy glory; empty thi• heaven of all those glorious spirits that are therein, and let them wait on thee to thy judgment seat; go, pass thy doom upon all flesh, and send reprobates to hell, and bring up hither all thy Saints, that they may live with thee, and here behold thy glory forever and ever. Lo here is thy commission; be gone, and return no more hither until it be accomplished.*

Christians, I cannot but wonder at this joy and exultation in Heaven, and that we have so little or none of this on earth; we say with cold lips, and frozen hearts, *Thy Kingdom come, thy will be done in earth as it is in heaven;* but if our prayers were real and fervent, if we could but imitate those heavenly Citizens, what longings would be in our hearts after Christ's coming? how should we rejoice at the very thoughts hereof? Christ comforting his Disciples in respect hereof, he speaks these words, *When these things begin to come to pass, then look up (said he) and lift up your heads, for your redemption draweth nigh.* The fullness of our redemption is a ground of consolation; all the spirits above are sensible of this; God, and Christ, and the Angels, and Saints rejoice, and again rejoice. *The Spirit and the Bride say, come;* and Christ himself saith, *Surely I come quickly;* O let us say Amen to it; *Even so come Lord Jesus.*

## **SECT. II. Of Christ coming to judgment.**

2. FOr Christ's coming to judgment; no sooner Christ prepared, and all in readiness, but down he descends from his Imperial throne to the Judgment-seat. In this passage I shall observe these particulars.

1. He descends with his Train: He comes with his Royal Attendants out of Heaven. This is the glory of a Prince, that hath so many Nobles waiting on him; and this is the glory of Jesus Christ, that when he comes to judge the world, he shall have his Saints and Angels (the glory of the creation) to be his Attendants in that work. *Behold the Lord comes with mighty Angels. Behold the Lord comes with ten thousands of his Saints, to execute judgment upon all.* Certainly a numberless number shall wait upon him: *Daniel* tells us of a thousand thousand that this day Minister unto Christ, *A thousand thousands ministered unto him, and ten thousand*

*times ten thousand stood before him: or if Heaven have more, I believe Heaven will empty itself of all the Saints, and all the Angels; not one Spirit, whether Saint or Angel shall stay behind when Christ descends: The Son of man shall come in his glory, and all the holy Angels with him. Oh what a glorious day will this be! if one Sun make the morning Sky so glorious, what a bright, shining, and glorious morning will that be, when so many thousands of Suns shall shine over all our heads, the glorious Body of our Christ surpassing them all in splendor and glory? here's a new Heaven of Sun and Stars, such as this nether-world never saw, Lo yond the Sun of righteousness with all his Morning-stars, singing and shouting for joy: Heaven now empties itself of all its created Citizens, and cleaves asunder to make way for Christ, and all his Train.*

2. In his descent through the Heavens, he shakes the Heavens. *And the powers of the heaven shall be shaken.* The whole frame of Heaven, most strong and immutable in its being and motion; or the mighty bodies thereof, most mighty in their substance, lastingness, motion and operation shall be shaken. I know by *the powers of heaven* some mean the Angels, who at this wonderful descent of Christ shall admire and move; but I rather think the Heavens themselves are meant hereby, whose very nature shall be moved, and shaken at that day: *At his nod the pillars of heaven tremble, and are astonished.* As yet they are Subject to vanity and therefore 'tis no wonder if at the coming of Christ they tremble and are moved. In this moving or shaking the Evangelists adds, that the glorious lights of Heaven shall be altered, *The Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall:* Many interpretations are given of this: I am not for Allegories, but rather conceive these things are real; the very coming of Christ shall bring with him such a light, that the splendor of the Sun and Moon shall be obscured: this is most certain, saith *Aretius*, that both Sun and Moon shall really be darkened at that day; it is the glory of his Majesty that will dazzle those Candles.

3. As he passes through the Elementary world, a fire doth usher him. *Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.* Whence this fire should come, I shall not dispute, only one tells us with some confidence, that 'tis begotten in the middle Region of the Air by Divine command; and that first it goes before him, ushering the Judge to the Judgment-seat, and that there it stays during the judgment; and that ended, and the doom passed on all flesh, then it sets on fire all the world. Let this pass as it may, Scripture goes thus far, that *a fire goeth before him.— Behold the Lord will come with fire, and with his chariots like a whirlwind.—And the Lord Jesus shall be revealed from heaven, with his mighty Angels in flaming fire.* In which respect *Daniel* saw his throne like the fiery flame, and his wheels as burning fire; a fiery stream issued, and came forth from before him: and at last this fire shall have that effect, that the very *Elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.* O Christians! what cause have we to make the Apostles use on this point, *Seeing all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat?*

4. He descends lower and lower till he is inwrapt with clouds. *Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* When he went up into Heaven it is said, that a cloud received him out of their sight; and the Angels then said, *Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.* He went up in clouds and he shall come down in clouds. *I saw in the night visions, and behold one like the Son of man came with the clouds of heaven.* Here is the first sight of Christ to men on the earth, when once he is come down into the clouds, then shall they lift up their eyes, and have a full view of Jesus Christ; a cloud first received him out of their sight; and a cloud now discovers him to their sight; *Then shall appear the sign of the Son of man in heaven, and they shall see the Son of man coming in the clouds of heaven with power and great glory:* is it not plain that the first appearings, and sight of Christ at his second coming from Heaven, is in the midst of clouds? *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him.* Some controversy there is about these clouds, as whether they be Angels? when the Psalmist speaks of all sorts of Meteors, as of Waters, Clouds, Winds, Flames, some say, all these are Angels; and *of the Angels he saith, who maketh his Angels spirits, and his Ministers a flame of fire.* For my part I take it in the literal sense, that upon the very backs of clouds Christ shall come riding along at the general day; and howsoever this may seem a small matter unto us, yet I cannot look on any circumstance of this transaction as small and trifling! the very clouds on which Christ rides, speaks terror, and comfort.

1. Oh what a terror is this to the wicked? *They shall see the Son of man coming in the clouds, and then shall all the Tribes of the earth mourn.* These Tribes of the Earth are the Tribes of the wicked; no sooner shall they look up, and see Christ in his clouds, but with unconceivable horror will they cry it out, O yonder is he whose blood we neglected, whose grace we resisted, whose counsels we refused, whose government we cast off. O yonder is he that comes now in clouds, in tempestuous clouds; O see how he storms! do not those very clouds in which he rides speak or threaten a storm? In the eighteenth Psalm is a description of Christ's coming to judgment. But O how terrible! in the seventh verse, we find *the earth trembling;* in the eighth verse, *a fire devouring;* in the ninth verse, *the heavens bowing downwards*▪ in the 12, 13, 14, 15. verses, are *thick clouds darkening the sky, thunders, lightnings, hailestones flying through the air, the foundations of the world discovered;* thus the Mighty God, our Jesus descends. Oh how should the wicked but tremble at this, when but a consideration of this hath sometimes startled God's own people? behold *Habakkuk* with quivering lips, trembling joints, bones mouldering into dust, when he had only a Prophetick representation of Christ's second appearance! all the dreadful things that attended the presence of God in *Egypt*, at the red Sea on Mount *Sinai*, through the Wilderness, are made but types, but shadows of the terrible march of the Captain of the Lord of Hosts; and therefore shall the wicked mourn.

2. Here is the patience, and faith, and joy of Saints. *And all the kindreds of the earth shall mourn over him; even so, Amen.* This I cannot but understand of the wicked; only some tell us of a double mourning on that day, the one of joy and love, and the other of sorrow and despair; I shall not deny but there may be some sweet tears upon this sweet Subject, *Christ's apparition*

*in the clouds:* Such a shine will be from Christ in the cloud, that the very shine will pierce the hearts of men with the golden-headed arrow of love, and how may this work tears? from this Text of *John*, *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail, &c.* Some Divines gather, that Christ at that day, will show in his glorified body the wounds of his crucifying, as an infallible trophy of his victory over all his enemies; and hence the wicked who pierced, or crucified the Lord of glory, by their sins, will weep and wail. I can think no less, but that Christ at that day will open his bosom, and show those wounds of love, which he had in his heart from all eternity, together with those wounds which he received on the Cross, as they are glorified in his eternal love: and then as at the discovery of *Joseph*, he and his brethren fell upon the necks of earth other and wept; so will this discovery in the appearances of Christ bring a sweet confusion upon the Spirits of Saints; then shall a Saint fall at the feet of his Savior, and weeping say, O my Jesus! thou art my Father, Brother, Husband, Self; while there were other things, I loved other things besides thyself, but alas! they are everlastingly gone, and have left me alone, yet now thou ownest me; O my Jesus thou breakest my heart: oh I cannot but weep out tears of love, and tears of joy at this appearing; O welcome, welcome, sweet Jesus into these clouds! oh welcome, welcome, sweet Jesus into this nether world.

In these Clouds I must leave our Savior for a while, and the rather, because I believe he will descend no lower: only before I pass, one word of Use to all his Saints.

You see him still upon his old design; though the world now end, yet hitherto there is no end of his great transaction; his first coming and his second coming is to save your souls; his first coming was to purchase, his second to give you the possession of Salvation. What, are you not glad of this Gospel-news, that Christ will come at last from this Empyrean Throne to his judgment-seat, to give you the possession of salvation? is not the promise of his coming comfortable? is it not comfortable to believe in him, and to hope for him? why, muse then, what comfort will it be to see his person with all his glorious train coming for you? *The Mighty God, the Lord hath spoken, and called the Earth, from the rising of the Sun, to the going down thereof; out of Zion the perfection of beauty hath God shined; our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth that he might judge his people.* It is indeed a most terrible day unto the wicked, but oh how sweet, and pleasant, and comfortable to his Saints? Christians! do we not long to have Christ's Spirit come into our souls with life? do we not droop while Christ is absent from our souls? are not the feet of them beautiful that bring glad tidings of peace, and of salvation by Jesus Christ? Oh then what will it be to see the King, not in his Ambassadors, but in his own person coming for us to fetch us into Heaven? if we have but a dear friend returned from some far Country, how do all run out to meet him with joy? Oh saith the child, *my father is come*; saith the wife, *my husband is come*; and shall not we, when we see our Father, our Husband, our Head, our Savior returning with great glory, and glorious Majesty, cry out, *he is come, he is come*? shall not we at the first view of him in his clouds, cry out, O yonder is he whose blood redeemed us, whose Spirit cleansed us, whose prayers prevailed for us, whose Law did govern us? yonder comes he in whom we trusted,

and now we see he hath not deceived our trust, yonder is he for whom we waited long, and now we see we have not waited in vain.

I verily believe thus it will be with us one day; we shall have comfort then, oh let us comfort ourselves with these words; and ever and anon cry, *Come Lord Jesu, come quickly! make hast my beloved, and be thou like to a Roe, or to a young Hart upon the Mountain of spices.*

**SECT. III. Of Christ's summoning of the Elect to come under judgment.**

3. FOR Christ's summons of the Elect to come under judgment: no sooner is he in the clouds, his Throne of judicature, but there he stands, and thence *he sends his holy Angels with a great sound of a Trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to another.* Christ's summons are effectual, if he will have the elect to meet him, they must come; to this purpose he sends his Angels, and they return with his Saints back again to the judgment-seat. In the carrying on of this affair, we shall discuss these particulars. 1. His mission of the Angels. 2. The manner of the mission. 3. The resurrection of the world. 4. The collection of the Saints; wherein, 1. whence, 2. whither they are gathered.

1. For Christ's mission of his Angels; *he shall send his Angels.* This was their office from their first creation; they were still sent of God this way, and that way; and indeed herein is one difference betwixt Christ and the Angels, he was to sit on God's right hand, but they were sent abroad to Minister to the Saints and people of God; *To which of the Angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? are they not all Ministring Spirits, sent forth to Minister for them, who shall be heirs of salvation?* Now according to their office, Christ puts them upon employment at this day. *q. d. O my Angels! you that wait upon me, that excel in strength, that do my commandments, and hearken to the voice of my Word: go your ways now into all the four winds of the World, gather all my Saints together unto me, those that have made a covenant with me by sacrifice; search into all the dusts of the earth, and leave not behind one dust that belongs unto any Saint; search into the bottom of the Sea; see what becomes of those drowned bodies of my dear ones; if either worms have eaten those in graves, or fishes have devoured them in the deep, why now restore them; am not I as able to recover them, as I was to create them? is it not as easy for me to raise the dead, as to make Heaven and Earth, and all of nothing? go then and gather together all those dusts and let every dust be brought home to its own proper body, and compact those dusts as soft as they are into solid bones; and prophesy upon those bones, and say unto them, O ye dry bones, hear the word of the Lord; thus saith the Lord, behold I will cause breath to enter into you, and ye shall live, and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord; why this is my will and pleasure, and therefore be gone, O my Angels, do your office, what? have not I commanded you?*

2. The Mission, or commission, or dismissal given, the Angels, swift messengers of his will fall on the execution; and to that purpose immediately they sound the Trumpet; so it follows, *And he shall send his Angels with a great sound of a Trumpet.* Here is the manner of their mission; they go, and as they go they give a shout; what this shout is, or how it is made, is a curious question, and sets many wits on work: in this Scripture it is set out by *the sound of a Trumpet.* Now some would have it to be a material Trumpet, because the Scriptures

frequently call it a Trumpet; *He shall send his Angels with the sound of a Trumpet, saith Christ; and in a moment, in the twinkling of an eye, at the last trump we shall be changed (saith Paul) for the Trumpet shall sound, and the dead shall be raised. And the Lord himself shall descend from Heaven with a shout, and with the voice of the Archangel, and with the Trumpet of God:* But whether this Trumpet shall be of Silver or of Brass, or of the Air, or of the Cloud and Meteors whereon Christ rides, they cannot agree: others more probably look upon this Trumpet as nothing else but a metaphor; or a sound formed in the Air, like the sound of a Trumpet. A voice it is without all controversy; and metaphorically it may be called a trumpet, both from the clearness and greatness of the sound; so loud shall it be, that 'twill pierce into the ears of the dead in their graves; *It will shake the world, rend the rocks, break the mountains; dissolve the bonds of Death, burst down the gates of Hell, and unite all spirits to their own Bodies.* An horrible terrible voice shall it be: But how should Angels who are spirits make a voice? by a collision of the Air which the Angels can move at their pleasure; and who can tell, say some, but there may be some new-created instrument trumpet-like, adapted for the Angels; at the sides of which, by a force, and collision of the air, this great shout may be, to convene all the World? or who knows (say others) but that the Lord Jesus may fill the Angels, even as trumpets are filled with a loud blast, and that through them this loud blast shall come rushing like a mighty wind upon the dead Saints, and so awaken their bodies out of the dust? we all know this was usual in all the Jews solemnities to convene the people by the found of a trumpet. And the Lord spake unto Moses, saying, *Make thee two trumpets of silver,—That thou mayest use them for the calling of the Assembly;—And when thou shalt blow them, all the Assembly shall assemble themselves; and if ye go to war, then ye shall blow an alarm with the Trumpets;* and in the same way (say they) Christ now will convene all the World with the sound of a trumpet, or with the sound of some such instrument of divine power and virtue, whereby the dead shall be raised, and their bodies and souls re-united. Amidst all those Authors, if I may deliver my opinion; I suppose the Text that will clear all to us above all that is written, is that of *1 Thessalonians 4.16. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God.* Give me leave to insist on it, that we may come up yet to a more full and perfect knowledge of this passage. In these words is shown, or held forth the coming of Christ in three particulars: *with a shout, with a voice, and with a trumpet;* some think this to be one and the same set out in variety of expressions; but I am of another mind. It is agreed by most that the transactions at the giving of the Law on Mount Sinai, were a representation of the proceedings which shall be at the great day of Judgment; now in that transaction we read of a three-fold voice, *The voice of God, the voice of Thunder, and the voice of a Trumpet, (Exod. 19.16. compared with Exod. 20.1.)* and accordingly we find the Apostle speaking of a three-fold voice, *Of the voice of Christ, of the voice of Thunder, and of the voice of a Trumpet.*

1. The Lord himself shall descend *with a shout:* Arius Montanus, and the vulgar translate it with a command; Lyra and others think this to be the voice of Christ himself, saying, with a loud voice, *Arise ye dead, and come to Judgment.* Thus Jesus cried with a loud voice, *Lazarus come forth;* and with such a voice will he call on the dead at the last day. So much Christ himself hath taught us; *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* The hour is, because by his voice he raised some at his

first coming: and the hour is coming, because in the like manner he will raise up all men at the last day; *Marvel not at this (saith Christ) for the hour is coming, in the which all that are in the graves shall hear his voice, and they shall come forth.* As at the creation of the World, he said, *Let there be light, and there was light;* so at the dissolution of the World, he will say, *Let the dead arise, let the Sea give up the dead that are in it, and Death and Hell deliver up the dead which are in them; and it will be so.*

2. The Lord shall descend *with the voice of the Archangel.* Two questions here; 1. Who is this Archangel? 2. What is this voice?

For the first, some argue this Archangel to be *Gabriel*, others *Raphael*, others *Michael*. The Jews have an ancient tradition, that there are seven principal Angels that minister before the throne of God, and therefore called Archangels. The Scriptures seem to speak much that way, calling them, *seven Lamps of fire burning before the throne: and seven horns, and seven eyes of the Lamb; and the seven spirits of God sent forth into all the earth; and seven eyes of the Lord, which run to and fro through the whole earth; and yet more plainly, seven Angels that stand before God.* Now which of these Seven is the Archangel, here spoken of, is hard to determine; only probable it is, that all the Archangels, and all the angels are hereby understood, as comprehended under that one; to which agrees, *Matth. 24.31.* Mr. Ainsworth observes, that when things are done by a multitude; where one is chief, that the action is frequently ascribed either to the multitude, or to him that is chief indifferently; as *Jehoiadah brought forth the Kings Son, and he put the Crown upon him, 2 Kings 11.12. or they brought forth the Kings son, and they put upon him the Crown, 2 Chron. 23.11. so David offered burnt-offerings, 2 Sam. 6.17. or they offered burnt offerings, 1 Chron. 16.1. and so he shall descend with the voice of the Archangel; or he shall scend his Angels with a great sound, Matth 24.3.*

That there are seven principal Angels, Master *Mede* affirms; and that there is one which yet eminently, is called the Archangel; some others affirm, as among Devils, there is one chief Devil, called *the Prince of Devils*; and therefore the fire is said to be prepared for *the Devil and his Angels*; so from this Text of *1 Thess. 4.16.* and of *Dan. 10.13.* and of *Jude v. 9.* Some probably conclude that the good Angels have a Prince, even *Michael*, whom *Jude* calls the Archangel. But of this no more; the Lord keep me from *intruding into those things which I have not seen.* The day itself will discover it, and so I leave it, as having said enough to satisfy the sober minded.

For the second, what is this voice of the Archangel? I conceive that thereby we are to understand thunder: here is (as we have said) a manifest allusion to the proceedings at the giving of the Law, now the voice there mentioned, besides the voice of God, and the voice of a trumpet, is the voice of Thunder; *And it came to pass on the third day in the morning, there were thunders.* In this sense some expound these words of the Apostle, where the Law is said to be *spoken by Angels*, because the Angels did raise up those extraordinary thunders, which happily were the matters of the articulate voice, in which the Lord spake to *Israel*: or if the Law was spoken by Christ (as I have delivered my opinion elsewhere) he being *the Angel of the Covenant, Mal. 3 1, And the Angel of his presence, Isa. 63.9.* Yet this hinders not, but that created Angels might speak the Law too, if not in respect of the articulate voice, yet in respect of the



voice of thunders which attended on it; thus thunder is often called *the voice of God, and the voice of his excellency*, Job 37.4, 5. Psalm. 29.3, 4, 5, 6, 7, 8, 9.

3. The Lord shall descend *with the trumpet of God*. Such a voice was used also at the giving of the Law, *Exod. 19.16. and Exod. 20.18.* and so it will be now when men are called to account for the keeping or breaking of it. For the understanding of this, our last translation tells us, that *Christ shall send his Angels with the great sound of a trumpet*; but in four Greek copies, as Beza confesseth, as also in the Hebrew Gospel of *Matthew*, and in the Vulgar, and in the margent of our last translation, it is read, that *Christ shall send his Angels with a trumpet, and a great voice*. And so the latter words are exegetical, *q. d. with a trumpet*, that is, *with a great voice, like the voice of a trumpet*; so that this reading very provably proves, that the last trumpet is to be taken metaphorically. For the more full confirmation whereof I argue thus; when anything is ascribed to the Angels which is not suitable to their spiritual nature, and which they have no need of for the work they are about, is it to be taken metaphorically; unless the context or some other Scripture force us to a proper acceptation, but a material trumpet of Silver, Brass, or the like metal, is not suitable to the spiritual nature of the Angels; neither have they need of such a trumpet for producing a great sound in the Air; it is evident that without a trumpet they can make a great sound like the noise of a trumpet; and there is nothing at all in the Scriptures that will force us, or probably lead us to a proper acceptation of the word; add yet to what hath been said, that sometimes a great voice is set out by the similitude of a Trumpet; *I heard behind me a great voice, as of a trumpet*, Rev. 1.10. and *the first voice which I heard, was as it were of a trumpet*, Rev. 4.1.

But why is this sound as of a trumpet, called *the trumpet of God*? I answer, for the greatness of it; for its usual in the Hebrew Language for the setting forth of greatness, excellency, or superlativeness of a thing, to add the Name of God to the word, whereby the thing is signified; as *Gen. 23.6. A Prince of God, (i.e.) a Mighty Prince*, *Gen. 30.8. With the wrestlings of God, (i.e.) with great wrestlings*, *Psal. 36.6. Mountains of God (i.e.) Great mountains*, *Psal 80.10. Cedars of God (i.e.) very high Cedars*. So here, *the trump of God (i.e.) A very great sound, like the sound of a trumpet*. It is said in the Law, there were *thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled*; and if there was trembling at the giving of the Law, oh what trembling will be at the general Assize, when sinners shall be condemned for breaking of it?

3. No sooner the shout made, but the Saints arise; it is true, the Saints that are alive need no resurrection, but upon them will this trumpet have its effect. Somthing like death shall ceaze upon them, and they shall be changed. The order of this is given in by the Apostle from the Lord; *This we say unto you by the Word of our Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them into the clouds*. The first that shall be called are the Saints that sleep, and then the Saints that are alive shall be immediately changed. Oh what a day will this be? what a strange sight to see all the dead ever since the beginning of the World rise out of their graves? for the

wicked I believe they shall rise like Toads from their holes, in a black, swarthy, ugly, color: A question is amongst the Schools, whether Reprobates shall rise again with all their deformities which they had in this life? as some of them being blind, halt, lame, maimed, deaf, dum, &c. Whether now they shall rise in the self-same condition? for my part I conceive that whereas God the author of nature, will at that day restore human nature, that therefore there shall be no defects of natural parts; certainly nothing shall be wanting in the damned, which may impede the sense of torment in any part; now a defect of any member would hinder these universal torments that must cease on every part of the bodies of the damned in Hell; their bodies therefore shall be whole, only the bodies of such shall be foul, ugly, heavy, lumpish bodies, as opposed to the glorious qualities of the bodies of Saints; why, what bodies (you will say) have they? I answer, glorious bodies: no sooner shall the bodies of the Saints arise, but they shall exceed with singular qualities; *They were sown in corruption, but they are raised in incorruption; they were sown in dishonor, but raised in glory; they were sown in weakness, but raised in power; they were sown natural bodies, but raised spiritual bodies.* The Sun in its shinings, doth but shadow forth the glory of their bodies; and this will in some measure torment Reprobates, to see the difference of their bodies, and the bodies of the Saints. O (will they say) yond are they, whom we despised, and now are they honored. See a world of Suns rising at once out of all parts of the Earth; sometimes we lived on Earth, and we never saw but one Sun rising in the East, but lo millions of Suns on East, and West, and North, and South; O those are the glorious Saints of Heaven: see with what swift and agile bodies they are preparing to fly into the Air, to meet their Lord and Savior there; whilst in the mean time we rise with such heavy, dull, and deformed bodies, that we cannot mount. O what will become of us? why this is the day of resurrection. The Angels have been here to unseal our graves to roll away the stones, and at their shout, and sound of the Trumpet, our scattered dusts have met together: and lo now we stand upon the Earth.

4. No sooner the Saints raised, and their souls and Bodies re-united with excellent Majesty, but then shall all the elect of God, from first to last be gathered together: if you ask whence? and whither? I answer—

1. To the question *whence? from the four winds, from one end of Heaven to another.* (i.e.) From all parts of the world, from East, and West, and North, and South, *from one end of Heaven to another;* a Vulgar term, in regard of our sight; for in itself Heaven is round, and hath no end: the meaning is, that not one Saint in all the world, from *Adam* to the last man shall be concealed, or lie hid; from the most hidden, inward, secret bosom of the earth all shall be gathered; howsoever their dusts may be scattered into a thousand thousand parts, yet the power of Christ shall restore all those dusts, and bring them together into their several compacted bodies.

2. To the question whether they shall be gathered? Some say to the Valley of *Jehoshaphat*, from that Text, *Let the Heathen be weakened, and come up to the Valley of Jehoshaphat, for there, will I sit to judge the Heathen round about;* but I believe this Text hath reference to a particular judgment of God upon *Israel's* enemies which dwell round about *Jerusalem*, and not to the general day of Judgment. Others say, to *Mount-Olivet* from that Text, *This same Jesus which is*

*taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven; then returned they unto Jerusalem from the Mount called Olivet.* But I believe this Text speaks only of the manner how Christ shall come, and not of the place to which he shall come. Indeed 'tis not probable that either the valley of *Jehoshaphat*, or the *Mount of Olivet* can be sufficient places to contain all the men that ever were, are, and shall be; and therefore if such a thing can be determined, I should rather appeal to that Text, *Then we which are alive and remain, shall be caught up together with them (that are raised) in the clouds to meet the Lord in the air.* When Christ was asked this very question, *where Lord?* whither shall the Saints be gathered? where shall the general Judgment be? he answers, *wheresoever the body is, thither will the Eagles be gathered together.* By *the body*, Christ meant himself, and by the *Eagles* Christ meant his Elect, because their youth is renewed as the Eagles; now the elect must resort to Christ wheresoever he is; and the Apostle is express, that Christ *is in the air, and in the clouds:* and therefore thither must the elect be gathered; they shall be caught up by the holy Angels into the clouds, *to meet the Lord in the air.*

O my brethren, what sights are these! what changes, wonders, strange face of things will be this day? how is it that we are not as frequent in the meditation of this Summons as *Jerome* was, who as he thought, heard daily that sound, *Arise ye dead and come to Judgment?* methinks a sad and serious consideration of these passages might keep us close to Christ; come try a little, if in the hurrying of the day we are so distracted, that we cannot reach the spiritual part of a meditation, yet in the evening or morning when all is still, or in the night-season when all is quiet, then labor to prevent the day of doom; so realize it, as if then we saw Christ in the clouds, sending his Angels on this errand, *Away, and bring hither all the men, and women in the world; and in the first place, gather my Saints together unto me, Adam and Abraham,* those Fathers of the world and of the faithful, let them see all their children, and let all their children see them, and bring them all to my Throne; awaken the world, let them who have slept in their graves, some thousand of years be now roused, and raised. Imagine then, as if we heard the Trumpet of God sounded by the Angels of God, and as the sound of it waxed louder and louder, that we saw the Mountains skip like Rams, and the little Hills like young Sheep. That we saw all the graves in Churches, or Church-yards, in Fields, or Plains, or Seas fly open, that we saw all the bodies of the dead beginning to stir, and to stand upon their feet, and presently the Angels coming, and taking all the Saints upon their wings, and so flying with them through the air till they came to the Throne, and judgment-seat of Christ: is it possible that such a meditation should pass without some tincture of it on our spirits? if my ears shall hear that sound, and if my eyes shall see these sights, is it not time for me to lay these things to heart, that I may be found faithful and well-doing? as sure as I have this Book in my hand I must be one of those that shall hear the sound of the Trumpet, and away I must from the mouth of my grave, where ever I shall be buried, to the cloud where Christ doth sit; come then, how would I rise? as foul as a toad? or as an Angel of God? O my God! set this home on my soul! O where's my Lamp? and where's my oil? are all ready? and am I ready, furnished, and prepared to meet the Lord in the Air? Christians! if we have any life in us, let us act and realize this to the life; O this would keep us

close to Christ, and to the Banner of Christ; who would not march under this Banner, and adhere to him, that but reads over these summons of souls at the last dreadful day.

**SECT. IV. Of Christ and the Saints meeting at the judgment day.**

4. FOR Christ and the Saints meeting at the judgment day; no sooner are the Saints lifted up, and set before the Judge, but these things follow—

1. They look, and gaze, and dart their beams: and reflect their glories on each other. Oh the communications! Oh the darting of beams betwixt Christ and his Saints! look as when two admirable persons, two lovers meet together, their eyes sparkle, they look on, as if they would look through one another. So Christ and his Saints at first meeting, they look on, as if they would look through one another. And such is the effect of these looks, that they give a luster to each other by their Looks. Did not *Moses face shine* when he had been with God? and shall not the faces of the elect glitter and shine when Christ also looks on them? nor stays it there; but as they shine by Christ, so shall their shine reflect on Christ, and give a glory to Christ, and this I take it to be the meaning of the Apostle, *That when Christ shall come, he shall be glorified in his Saints; not only in himself, but in his Saints also; whose glory as it comes from him, so it redounds also to him, For of him, and through him, and to him are all things.*

2. They admire at the infinite glory, and beauty, and dignity, and excellency that is in Christ. The glory they reflect on him is nothing to the glory that is in him. Oh when these Stars the Saints shall but look upon Christ the Son of righteousness, they exceedingly admire. So the Apostle, *When he shall come, he shall be glorified in his Saints, and he shall be admired in all them that believe.* All that believe shall break out into admiration of Jesus Christ: they shall at the first sight observe such an excellency in Jesus Christ, as that they shall be infinitely taken with it: here we speak of Christ, and in speaking we admire; but how will they admire, when they shall not only speak or hear, but see and behold him who is the *Express image of God, and the brightness of his Fathers glory?* O the lustres that he casts forth each way! is not his very body more sparkling than the Diamond before the Sun? yea, more than the Sun itself now shining at noon-day? how should the Saints but wonder at this sight? Oh there is more beauty, and glory in Jesus Christ than ever their thoughts or imaginations could possibly reach; there is more weight of sweetness, joy, and delight in Jesus Christ, than either the seeing *Eye*, or hearing *Ear*, or the vast understanding *Heart* (which can multiply and add still to any former thoughts) can possibly *conceive*: every soul will cry out then, I believed to see much glory in Jesus Christ, when ever I saw him; I had some twilight, or Moon-light glances of Christ, on Earth; but O blind I! O narrow I! that could never have faith, opinion, thought, or imagination to fathom the thousand-thousand part of the worth, and incomparable excellency that I now see in him. Why, this causeth admiration, when we see more, than ever we could expect; the Saints shall then cry out, and say, I see more ten thousand times more than ever I expected; I see all the beauty of God put forth in Christ, I see the substantial reflection of the Fathers light and glory in Jesus Christ, I see thousands of excellencies in Jesus Christ that never were revealed to me before. This is the very nature of admiration; it is ever wondering or admiring at some new and strange thing: the glory of Christ will then

exceed all former apprehension. O they admire to see the King in such a beauty, they admire to see the Judge in such a glittering and glorious Robe of Majesty, they admire, and they cannot but admire.

3. They adore, and magnify the grace and glory of Jesus Christ; as it is said of the twenty four Elders, that *they fell down before him that sate on the Throne, and worshipped him that liveth forever and ever, and cast their Crowns before the Throne, saying, thou art worthy O Lord to receive glory, and honor and power, for thou hast created all things, and for thy pleasure they are and were created.* So all the Saints, now advanced to come up to Christ, and to stand before the Throne, they fall down before Christ, and they worship him that lives forever, shouting and singing about Jesus Christ, and setting out his glory, grace, and goodness. *After this I beheld (saith John) and lo a great multitude, which no man could number, of all Nations, and kindred, and people, and tongues stood before the Throne, and before the Lamb—and cried with a loud voice, saying, salvation to our God, which sitteth upon the Throne, and unto the Lamb; and all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their faces, and worshipped God, saying, Amen; blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever, and ever, Amen.* Saints and Angels will both give glory to Jesus Christ that day; every elect man will then acknowledge, here is Christ that shed his blood for me, here is the Savior that laid down his life for me, here is the Sacrifice that gave himself a propitiation for me, here is the Person that mediated, and interceded, and made peace for me, here is the Redeemer that delivered, and redeemed me from the wrath to come; and then they begin those Hallelujahs, that never shall have end: *Hallelujah, and again Hallelujah; and Amen Hallelujah; for the marriage of the Lamb is come, and his wife hath made herself ready.*

4. Christ welcomes them into his glorious presence; if the Father could receive his Prodigal but repenting with hugs and kisses, how will Christ now receive his Saints, wh•n they come as a Bride to the solemnization of the marriage; his very heart springs (as I may say) at the sight of his Bride; no sooner he sees her, and salutes her, but he welcomes her with such words as these: *O my love, my dove, my fair one, come now and enjoy thy Husband, many a thought I have had of thee, before I made the world, I spent my infinite eternal thoughts on thy salvation, when the world began I gave thee a promise, that I would betroth thee unto me in righteousness, and in judgment; in loving-kindness, in mercy, and in faithfulness;* It was I that for thy sake was incarnate, and lived, and died, and rose again, and ascended, and since my ascension that have been interceding for thee, and making ready the Bride-chamber where thou and I must live, forever and ever: and now I come higher into the clouds, to meet thee more than half the way; and my meaning is to take thee by the hand, and to bring thee to my Father; now do I take thee for my own; O my Sister, my Spouse, thou art as dear to me as my own dear heart; come, see into my bosom, see here *Love* written in the golden letters of free grace; come near, for I must have thee with me; and I will never more be so strange to thee as to this day; sometimes thy sins have made a wall of partition between me and thee; sometimes I withdrew and was gone, and I hid myself beyond the curtains; and for a time thou hast lain hid in the closset of the grave; but now we'll never part more; anon I will bring thee to my Father, and I will say to him, Father, behold here my Spouse that I have married unto myself;

in the mean time welcome to thy Jesus, I have purchased thee with my blood, I have paid dear for thee: and now I will wear thee as a Crown, and ornament forever.

5. Christ sets them on his right hand; *Upon thy right hand doth stand the Queen in Gold of Ophir.* This is the sign of Christ's love, and respect to his Saints; when he himself ascended up into Heaven, then said the Father to him; *Son, sit thou down at my right hand;* and no sooner the Saints are ascended up to Christ, but he speaks the same to them, *Sit thou down at my right hand;* Christ entertains them, as God the Father entertained him, he at the right hand of God, and they at the right hand of Christ. And herein is set forth the great exaltation of the Saints; as Christ being set at God's right hand, God highly exalted him and gave him a Name above every Name, so now are the Saints highly exalted by Jesus Christ, now are they filled with unmatchable perfections, now is the 〈 in non-Latin alphabet 〉, the fullness of perfection, and fullness of honor and glory conferred upon them; *Upon his right hand is set the Queen in gold of Opnir, (i e.)* in the best, richest, finest Gold; the Lord now puts upon his Saints heavens glory; he adorns them with all his ornaments fit for the marriage day; and indeed here is the beginning of the solemnity of the marriage of the Lamb; not but that the contract was before, but the solemnity was reserved for this day, and all the glory of this day is for nothing else but to set out the solemnity of the marriage. As the Bridegroom on the day of nuptials comes forth in his glory, and as the Bride on the marriage-day comes forth in her best array; and as the servants, and parents, and friends, and all appear on the marriage-day in as much glory as they can; so Christ on this day comes forth in his glory, with all his Angels in their glory; and the Saints, the Lambs wife, *The Kings Daughter, is all glorious, without and within.* Though Stars may lose their shining when the Sun ariseth, yet the glory of the Saints shall be no less, because of the Sun of righteousness, but rather more. This is the day that Christ shall honor his Saints before all the world; come (will he say) and sit you down at my right hand; as a Shepherd divideth his Sheep from the Goats, so will I separate you from wicked reprobates; why you are they for whom the eternal councils of my Father did work, you are they in whom I am now to be gloryfied forever; and therefore now will I exalt, and advance, and honor you; sit here, or stand here on my right hand: O come, come hither to the right hand of your Savior.

6. Hereupon Christ fully, and actually joys in them; and they in him; he joys in them, because now he sees of the travail of his soul; he sees the issue of all his doings and sufferings hereon earth, he sees now the great work he hath brought about, to wit, the glory of his Saints; and he cannot but rejoyce therein. As a man that makes a work that is very curious, and glorious, he takes abundance of delight to look upon it; when God made the world; he lokit upon what he made, and he saw it was good, and he delighted in it: So Christ looks on his Saints, and when he sees what he hath done, in raising so poor a worm to so high an excellency, he takes infinite delight therein; now he sees that he hath attained his end in that great design, and deepest councils that he had before the world: he was then resolved to save a number of sinners, and to bring them at last to himself that they might behold him in his glory, and manifest the riches of his grace; and to that purpose hath he still been carrying on the great work of souls salvation, as we have heard; and now that he sees it accomplished, and fulfilled in them, he must needs delight: *In that day it shall be said to Jerusalem, fear thou not, and to Zion,*

*let not thy hands be faint, for the Lord thy God in the midst of thee is mighty, he will save thee, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing.*

And as he joys in them, so they cannot but rejoice in him; as he delights in their glory, so they cannot but delight in his glory: are they not at Christ's right hand? and is not that the place of pleasure, the Paradise of God? *In thy presence is fullness of joy, and at thy right hand are pleasures for evermore:* The very setting them on Christ's right hand, is the beginning of Heavens joy. *The presence of Christ makes joy, exceeding joy, saith Jude; oh but what joy? what fullness of joy, what exceeding joy will it be to be set at Christ's right hand? now begins that joy, that never, never shall have end. O the complacency which the blessed feel in their seeing, knowing, loving, and being beloved of Jesus Christ. O my Christ, let me have tribulation here, let me here spend my days in sorrow, and my breath in sighings; punish me here, cut me in pieces here, burn me here, so that I may there be placed at thy right hand; for then joy will come, and sorrow will vanish; sorrow is but for a night, this night of life; but joy will come in the morning of the resurrection, and it never shall be night again.*

#### **SECT. V. Of Christ's sentencing his Saints.**

5. FOR Christ sentencing of his Saints; no sooner are they set on his right hand, but he prepares for sentence; in the opening of which we must consider, 1. The preparative. 2. The sentence itself.

1. The preparative before sentence will be some exploration or trial of the parties to be sentenced, as—

1. The Book must be opened. *And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened which is the Book of life.* It is spoken after the manner of men, in whose public Judgments are produced all the writings of the process, informations, depositions of witnesses, to show that all actions, even the most secret ones, shall then be rehearsed and made manifest; *Augustine* thinks these Books to be the Books of the Old and New Testament, wherein all things either to be done, or omitted, are prescribed by God: and then shall these Books be opened, because according to them shall sentence be given; *In that day God shall Judge the secrets of men by Jesus Christ according to my Gospel. Origen,* and all most all with him, think these Books to be the Books of our consciences, which now are shut up, and concealed from men; but then shall be made manifest to all the world: whatever these Books are, we find here one Book opened which is proper to the Saints, called *the Book of Life;* This Book contains in it the names of all that are elected from first to last; Thou *John,* and thou *Joseph,* and thou *Judeth,* and thou *Mary,* and thou *Elizabeth,* &c. you are all Book'd down; there is the particularity, and there is the certainty; *Your names are written in Heaven, rejoice in it;* Oh what is the joy of Saints when once they see this book opened, and their names enrolled, engraven there in letters of glory. This very Book clears it to me, that God from all eternity made choice of a particular and determinate number of Persons, to save them; and that none other can be saved, but those who were so elected; and whosoever are so elected, they shall not fall away. *All that worship the Beast, their names are not written in the Book of life of the Lamb, from the foundation of the world.* On the other side, *He that*

*overcometh, the same shall be written in the Book of life, and I will not blot out his name, but I will confess his name before my Father and before his Angels.* This is the day when that book of life shall be opened, and Christ shall read the names of every elect person before God and Angels; not that Christ needs a book, or indeed reads a name, but that his Election stands so firm, that he knows every predestinated Saint as well, as we know their names, whom for our memories we commit unto our books: and then he will so honor his Saints, that he will publish their names to all the world.

2. All the actions, demeanors, graces, duties, and (it may be) sins of Saints shall be produced and laid open: the holy Ghost tells us, that *the dead were judged out of those things which were written in the Books.* It appears hence, that not only names, but things were written, and these things were produced, and accordingly they were judged.

1. As to evil things, unfruitful works of darkness. It is a question, and I dare not be too positive in it, *viz. Whether the sins of God's People shall be manifest at the day of Judgment?* Some are for the negative, because God in his promises speaks so expressly, *Of forgiving iniquities, of remembering them no more, of blotting them out, of throwing them into the bottom of the Sea, of casting them behind his back:* in which respect say they, the Godly are said *not to come into Judgment.* I suppose this last Text is ill urged, for by Judgment is not meant discussion, but condemnation; and in our best Translations so it is rendered; others are for the affirmative, upon these grounds. 1. Because many of the Godly and wicked men's sins are mingled together, and there cannot be a Judgment of discussion, preceding that of condemnation, unless Godly men's sins are also produced. 2. Because it is spoken generally in respect of all sorts, that *the Books were opened;* By which Books most understand the consciences of men, and by the opening of those Books, they understand the manifesting, clearing, and discovering of consciences at that general day.

3. Because the Scriptures are express for the affirmative; not but that those Texts are truths, that *sins are forgiven, blotted out, thrown away, to be remembered no more, (i.e.)* as to condemnation; but as for exploration or discussion the Lord speaks universally, that *of every idle word that men speak, they shall give an account thereof at the day of Judgment.* If the balance weigh down on this side (for my part I am not peremptory, but shall easily submit to the spirits of the Prophets) yet this manifestation shall not be for the shame, grief, trouble, ignominy, or confusion of the godly; but only for the setting up of God's justice, and that the goodness and free grace of God in Christ may be made more illustrious; how will Christ then be exalted, when all the world shall see his righteousness and goodness, his truth and mercy, now again meeting together, and kissing each other? it was so at his first coming, and it will be so at his second coming; then shall his justice and mercy, his righteousness and goodness be manifested to all; in that by his own merits, notwithstanding their sins, he will bring all his Saints to his heavenly glory.

2. As for good things, whether good works, duties or graces, there is no question but all these will be that day produced, and laid open. 1. We see Christ enumerating *the good works* of them on his right hand; for *I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; in prison,*



*and ye came unto me.* It is true, in this catalogue we find nothing of faith, but all of works; but certainly faith is included, as the life of the Tree is included in the fruit; not only, nor principally are works here mentioned for the goodness of the work considered in itself; but as these works did express our faith and love to Jesus Christ, in that by saith we could see Christ in a poor beggar, or prisoner, and could love Jesus Christ in these poor, better than all our worldly goods, or liberties. I do not wonder that *Paul* adviseth his Corinthians, *See that ye abound in this grace* of contribution to the Saints: and that he prayeth his Philipians, *And this I pray, that your love may abound yet more;* And that he prayeth for his Thessalonians, *now the Lord make you to increase, and to abound in love one towards another, and towards all men;* and that he praiseth God in their behalf; *We are bound to thank God always for you brethren, as it is meet, because that your faith groweth exceedingly, and the charity of everyone of you all towards each other aboundeth.* Christians! if we did but consider that every duty done to God or Man, that every penny given to a poor naked Saint, that every cup of cold water given to a Prophet in the name of a Prophet, should not lose his reward, but this day should be reckoned up, or drawn (as it were) into a full Inventory; *Imprimis, For this piece of silver given such a day to such a one;* Item, *For this piece of bread such a day given to such a one, &c.* Oh who would not abound in faith and love? oh who would think anything too much, too good, too dear to give to the needy members of Jesus Christ? there is a charge laid upon Ministers to preach this Doctrine, I beseech you give me leave to discharge my duty, and to lay it, and leave it at your doors, where beggars usually stand; *Charge them that are rich in this world—that they do good, that they be rich in good works, ready to destribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* You to whom God hath given the riches of this world, as you would meet Christ with comfort, learn this lessen; consider whether of these too reckonings will be more comfortable at that day; *Item, So much given to such and such a religious use? or so much given towards such a Feast, and for the entertainment of such brave gallants? so much to promote the Gospel? or so much at Dice, Cards, Horse-races? if one should tell you, that either you must feed Christ in the poor, or you must starve in Hell; you must either clothe naked Christ in the poor, or you must be laid naked to the fiery indignation of the Lord forever, oh what strictness would you call this? but I recollect myself; if Christ set you at his right hand, he will then recount all your charities, and all your labors of love to the Saints: you that are poor, and had nothing to give, he will tell you of your good works, if it was no more, but at such a time, you cast a mite into his Treasury, and at such a time you carried a Letter for the Lord Jesus; he will produce and commend these pittances of your poor charities to all the world.*

2. Nor only good works to man; but all the Saints duties to God shall come in remembrance. Oh then it will be known who served the Lord in spirit and truth, and who did not; then Men and Angels shall know, *such a day this poor Saints performed such a spiritual service;* every prayer in public or private, every, tear shed for sin, every sob, or sigh, every spiritual meditation, or self-examination every glance, ejaculation, or *looking unto Jesus,* shall be recounted by Jesus: It was said of *Cornelius,* that as well *his prayers to God,* as *his alms to men came up for a memorial before God;* certainly every duty in reference to the first table is booked

in Heaven, and at this day the book being opened, it will appear, that such a prayer thou madest such a morning and such an evening in thy closet; and now will Christ say, *Did not I tell thee, that if thou wouldst pray to thy Father in secret, then he that saw thee in secret, should reward thee openly? why now shalt thou have thy reward in a full view, I will divulge here all thy secret duties, to Men and Angels; all the world shall know it, thy wanderings I told them, and thy tears I bottled them; lo here, are they not all written in my Book?*

3. Nor only duties, but graces shall now be rehearsed; thy Knowledge, Faith, Hope, Love, spiritual Joy; thy Fear, Obedience, Repentance, Humility, Meekness, Patience, Zeal, Perseverance shall be fully discovered; time was that in the incense of such a Prayer many sweet spices were burned together; therein was Faith working by Love; therein was Humility, therein was Patience in submitting to God's will and pleasure, therein was Hope of a gracious answer in God's due time, therein was Holiness, brokenness of Heart, and love to others, &c. *Time was (saith Christ) that I gathered my myrr with my spices, that I eat my honey-comb with my honey that I both accepted and delighted myself in thy heavenly graces; I shall never forget how thou didst ravish my heart, my sister, my spouse; how thou dost ravish my heart with one of thine eyes, and with one chain of thy neck.* Why, thus shall the Lord set forth, and tell all the world what gracious children he had; then will appear indeed the Meekness of Moses, the Faith of Abraham, the Patience of Job, the Zeal of Phineas, the Love of Magdalene; and according to the measure of grace conferred upon thee, Christ will set thee out; *We commend the graces of such and such Saints at their death, but oh let Christ blazon me, and his graces in me at the resurrection-day.*

Thus far for the Exploration or trial before sentence.

2. For the sentence itself, then shall the King say to them on his right hand, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* Every word here is full of life and joy; 1. *Come]* this is the King's invitation of his Saints to his Court; he had summoned them before to his presence, and now they are about him, he will not part with them, they must come a little nearer yet, they must go with him into his presence chamber; the mansions are ready, the Supper of the Lamb is ready, and now he begins the solemn invitation to his bride, *Come.* 2. *Come ye blessed of my Father]* Christ blessed them when he went up to Heaven, and whiles yet on earth he pronounced them blessed many a time; *Blessed be ye poor; Blessed are ye that hunger; Bless'd are ye that weep;* but now he calls them *the blessed of his Father;* not only Christ, but God the Father hath ever looked upon them as his children; it is the Father's will as well as Christ's that they should be blessed, *Ye blessed of my Father.* 3. *Inherit the Kingdom]* Christ had told them before, *It is your Father's pleasure to give you the Kingdom;* but then they were only as servants, or as children under age but now they are heirs, *Heirs of God, and joint-heirs with Christ;* and now they are come to full age, *To the measure of the stature of the fullness of Christ;* and therefore they must have the inheritance in possession, they must all be Kings; this very word speaks them Kings, and makes them Kings; it is the solemn coronation of the Saints. It is the anointing, the setting of the Crown upon the heads of the Saints; *Henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not for me only, but unto them also that love his*

*appearing.* 4. Inherit the Kingdom, *prepared for you*] as *Tophet* was prepared of old, so was this Kingdom prepared of old; it was the first creature that ever God made, *In the beginning God created heaven*; his first work was to make Heaven for himself and his Saints to dwell in; he prepared it for them, and then he prepared them for it: but why for them? were not the Angels the first creatures that possessed it? nay, were they not created in it, or together with it? yes, but yet the Angels are not, properly the heirs, sons, members, spouse of God and Christ, as the Saints are; the Angels are but ministering spirits, and the servants of the Bridegroom, but the Saints are the Bride herself, heirs and co-heirs with Christ. 5. Prepared for you *from the foundation of the world.*] This was the great design of God and Christ from all eternity; before the foundations of the world, and at the first stone laid, and ever since, they have been carrying on this mighty work: it is not a business of yesterday only; No, no; the eternal thoughts of God have been upon it, *He hath chosen us in him before the foundation of the world.*

Oh what thoughts are in Saints, when this sentence is propounded! Oh what joy enters into them now they are to enter into their Masters joy? methinks if it were possible that tears could be in a glorified estate, the Saints should not see Christ reach out a Crown to set it on their heads, but they should weep, and hold away their heads, but Christ will have it so; *This honor have all the Saints; praise ye the Lord.*

#### **SECT. VI. Of Christ and the Saints judging the rest of the World.**

6. FOR Christ and his Saints judging the world: no sooner shall the Saints be sentenced, Justified, Acquitted, Anointed, Crowned; but presently they must be enthronized, and sit with Jesus Christ to judge the world. In the unfolding of this we may observe these particulars.—

1. As Christ is on a Throne, so now must the Elect be set on Thrones; *To him that overcometh will I grant to sit with me in my Throne.* Thrones are for Kings and Judges; and in that Christ hath now lifted up his Saints to this condition, he will have them sit with him as so many Judges, and as so many Kings; or if it be more honor to have Thrones by themselves, than to sit with Christ in his Throne; *John* in his vision saw many Thrones; *And I saw Thrones, and they sat upon them, and judgment was given unto them.* And Christ himself told his Apostles, *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* Hence some argue that amongst all the Saints, the Apostles shall have their Thrones seated next to Christ; howsoever the rest shall not be deprived of their Thrones; for not only twelve Thrones, but twelve and twelve are set about the Throne of Christ; *And round about the Throne were four and twenty Thrones (or seats) and upon the Throne I saw four and twenty Elders sitting clothed with white raiment, and they had on their heads crowns of Gold.* Only four and twenty Thrones, and four and twenty Elders are numbered, but thereby is represented the whole Church of Christ; It is plain enough, that all the Saints shall appear plainly in the glory of Christ's Kingdom, having Thrones with him in the Air, during the time of his judgment.

2. The goats on the left hand shall then be called to receive their doom. No sooner the Saints enthronized, but then shall Christ say, *Ye blessed Angels bring hither all those mine enemies, who have said I shall not rule over them, that I may bruise them with my Iron mace, and break them in pieces like a Potters vessel.* O the fear and trembling that will now seize on reprobates! do but see the case of prisoners, when the Judge speaks that word, *Come Jaylors, bring hither those prisoners to the bar.* But alas! what comparison can we make to suite with the condition of these reprobates? now shall their hearts fail them for fear; now shall they seek death (oh how gladly would they die again!) but shall not find it; now shall they cry to rocks and mountains; *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* As a prisoner in a desperate case had rather remain in his fordid stinking dungeon, than coming into the open air for execution; so the reprobates newly raised from the earth, would fain return again into the earth, glad to remain, though not on the face of it with pleasure, yet in the bowels of it with rottenness and solitude; like malefactors pressing to death, they cry out for more weight, *Hills cover us, mountains fall upon us, yet more weight, more rocks, more mountains; hide us, press us, cover us, dispatch us.* But all in vain; the command is out, Angels and Devils will force them to the bar, for the Lord hath spoken it; *Those mine enemies which would not that I should reign over them, bring them hither.*

3. They shall look on Christ, and his Saints, now sitting on their Thrones. As prisoners that stand at the bar in the face of the Judge, so must these reprobates look the Judge and all his Assessors in the very face.

1. For the judge, they shall look on him; *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him.* We heard before, that no sooner Christ in the clouds but they saw him then; as the prisoners that see the Judge riding to his Judgment-seat; Oh but now they shall see him in the Judgment-seat ready with sparkling eyes, and thundering voice to speak their sentence. Prisoners at the bar must not turn their backs on the Judge, when he begins their sentence; no more must reprobates; *They must see him in Majesty whom they would not deigne to look upon in humility; that by so much more they may feel his power, by how much more they derided his weakness.* Oh the difference betwixt Christ's first coming in the flesh, and in his second coming in the clouds; then he came in poverty, now in Majesty; then in humility, now in Glory; then with poor-Shepherds, now with mighty Angels; then the contempt of Nations, now the terror of the World; then crowned with Thorns, now with Majesty; then judged by one man, now judging all men; then as a Lamb, now as a Lyon; oh horror to conceive! how will the sight of this Judge amaze the wicked? and the rather because they shall see him whom *they have pierced.* Is not this the aggravation of their terror? conceive the guilty man-slayer coming to his trial, will not the red robes of his Judge make his heart bleed for his blood-shed? doth not that crimson clothe present a monstrous hew before his eyes? O then what sight is this, when the man slain sits in the Judgment-seat? the rosy wounds of our Savior still bleeding (at it were) in the prisoners presence? well my they hang their heads, but they shall not shut their eyes; *They shall see him, saith the Text; yea, they also which pierced him shall see him.* This very sight will be as convincing, as if they heard Christ say, *Thou art the man that didst murder me, thou art the man hast pierced me, this wound, this skar, and this print of the nails in my hands and feet were thy very doings in thy sinning against*

me. And who can tell but Christ may speak in some such manner as this! *Come all you on the left hand, prepare you for the sentence; I am them an whom you did crucify afresh; I am he whose person you despised, whose Commands you disobeyed, whose Ministers you abused; whose Servants you hated, whose Offers you rejected; and of whom you said, There is no beauty in him that we should desire him.* Whatsoever he shall say, this I believe, that Christ's sweet face will be most terrible to the wicked at that day. Oh it will cut them to see him in the judgment-seat whom they basely shut out of doors, preferring a lust before his presence; then will they begin with extremist grief and bitterness of spirit to sigh and say, *Oh, he that I look upon, and must look upon, and cannot choose but look upon: he whom I now see sitting on yonder flaming, white, and glorious Throne, is Jesus Christ, the Mighty God, the Prince of Peace, that true Messiah, whose precious blood was poured out as water upon the earth, to save his people from their sins: it is he, yea, the self same he that many a time whiles I lived on earth, invited and wooed me by his faithful Ministers, that besought and entreated me with tears of dearest love, to leave my lusts, and to bid the Devil adieu; that knocked again and again at the door of my heart for entrance, offering himself to be my all-sufficient, and everlasting husband, telling me that if I would but have embraced him, at this time should have been the solemnity of the marriage, and now he would have set an immortal crown of bliss and glory upon my head with his own Almighty hand; but I alas! like a willful desperate wretch forsook my own mercy, judged myself unworthy of everlasting life, and wretchedly and cruelly against my own soul, persecuted all the means which should have sanctified me, and all the Ministers which should have saved me, as instruments in the hands of Christ; and now happy I, if I were an hundred thousand millions of miles distant from this sight of Jesus Christ: oh that these eyes in my head were holes again, as they were but even now when I was rotting, or rotten in the grave! oh that I could turn any way aside from this glorious sight! oh that I were a Stone, or Tree, or Air, or any other thing that wanted eyes! oh that I had no eye within, nor understanding faculty to conceive of Christ, or to know Christ Jesus as my Judge, now ready to bid me go to Hell!* certainly these will be the woeful wishes of the wicked, when they shall look on Christ as sitting on his Throne of Judgment.

2. For the Saints, they shall look on them. Indeed they sit so near their Savior, that they cannot look on him, but they must look on them; the Saints are on their Thrones, either in the Throne or about the Throne of Jesus Christ, and the reprobates stand in a direct opposite line to the Saints, so that their eyes cannot be off them; It is said in the parable, that the rich man being in Hell, *He lift up his eyes, and saw Abraham afar off, and Lazarus in his bosom;* but the distance being so great as Heaven and Hell, that cannot be literally understood, but only parabolically; it is otherwise here, for howsoever the separation be already made, yet neither is the sentence, nor execution past upon the reprobates; and indeed as yet, both the Saints and reprobates are in the Air; the one on the right hand, and the other on the left hand of Jesus Christ, and therefore they cannot but have a full view of each other. In the Apocryphal book there is a plain description of this view, *Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his Labors; and when they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for; and they repenting and groaning for anguish of Spirit, shall say within themselves, this is he whom we had sometimes in a derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honor; how is he numbered*

*among the children of God, and his lot is amongst the Saints? Here is a sight that will trouble and amaze the wicked, that those who sometimes were their footstools should now be on Thrones; that poor Lazarus who lay at the gates of that certain rich man, should now shine like a Star near the Sun of Righteousness; that they who were reproached, reviled, massacred, murdered by them, should now be their Judges, joining with Jesus Christ to sentence them to Hell. Oh who can conceive the terrible thoughts of these men's hearts! now the world cannot help them, their old companions cannot help them, the Saints neither can, nor will; only the Lord Jesus can; but Oh! there is the soul-killing misery, he will not; *Ye Men, and Devils* (saith Christ) *joint-heirs of Hell, fit fuel for eternal fire, look on us in our Thrones, time was we could not have a look from you; Christ and Christians were an abhorrency of spirit unto you, you trod us underfoot, but now we are got above you; oh see the vast difference betwixt us and you; look on us, look on me and my Saints! see us on our Thrones, see us glittering in glory; and be confounded and amazed forever.**

4. A particular strict account shall be then required, and given. Of what you will say? I Answer—

1. Of sins: *Come* (will Christ say) *Now confess all your sins before all the world; time was that you consealed your sins, but now every sin shall be laid open before God, Angels, and Men; and now is the black Book of their consciences opened, wherein appears all their sins original and actual; of Omission and Commission. For omissions of duties all those shall be discovered. Christ hungry, and I gave him no meat; Christ thirsty, and I gave him no drink; Christ a stranger, and I lodged him not; Christ naked, and I clothed him not; Christ sick, and in prison, and I visited him not. And for commissions of evils, all those shall be discovered. These and these sins I committed in my child-hood, youth, ripe age, old age: these were my gross sins, Blasphemy, perjury, Idolatry, robbery, drunkenness, uncleanness, profaneness, &c. and these were my less sins, anger, hatred, envy, distrust, impatience, pride, presumption, contention, derision, inconstancy, hypocrisy, &c. Oh the numberless number of evil thoughts, words and deeds that now are laid open. In the black book is not only written all sins done, but all such sins as were intended and purposed to be done; All the projects of the heart, though never acted, must now be discovered. Men little think of this; if I should tell you of such designs that died in your hearts, and never came out to light; you would be now ready to say, *Tush, I never did such a thing, I only intended it, or had some thoughts about it, and what then?* why then those very thoughts, secrets, purposes, projects shall come to light; or if there be anything more hidden or secret, as the very bent, and frame of your hearts, the very inclinations of your souls to this or that evil, shall then be manifest to all the World. Nay, yet more, such sins, as by the sinners themselves were never took notice of, either before, or at, or after the commission of them, shall this day come out. Conscience is such a kind of private Notary or Secretary, that it keeps notes or records of all acts and deeds, whether you observe them or no; conscience hath the Pen of a ready Writer, and takes in short-hand, and in an illegible character, from your mouths as fast as you speak, and from your hearts as fast as you contrive. *Consciencess writing* (saith one) *is not now legible; as that which is written with the juice of a Lemmon is not to be read by day-light, but against the sire by night you may read it; so consciencess writing cannot now be read, but in that day when Heaven and Earth are set on fire, this book shall be opened, and the cypher**

be discovered. Oh what a day will this be, when not a sin committed by any reprobate from the beginning of the world, but now it shall be rehearsed.

2. As an account of all sins, so an account of all temporal gifts which God hath imparted to reprobates, must now be given. Some have the gifts of the world; as riches, honors, places of authority; others have the gifts of the body, as health, strength, beauty, life; others have the gifts of the mind, as understanding, wisdom, policy, learning; now of all these gifts they must give an account. Come you that are rich (saith Christ) *render you an account of your stewardship; how have you spent your riches?* The like will he say to the honorable, and to those in places of authority; *Oh remember you were in authority, and office, and place, but what service did you to me, or my members? you had wisdom, and learning, and knowledge, and understanding conferred upon you, but what good had the Church or Common-Wealth by it?* the like will he say to others according to the talents bestowed on them, *You excelled in strength, beauty, health of body, length of days; and now tell me, and publish it to all the world, how were these improved?* I believe many a sad answer will be given to Christ of these things, riches mis-spent, and health mis-spent, and wisdom, policy, learning, gifts, and parts mis-spent; O consider it! if the Factor after many years spent in foreign Countries, at last returns home without his reckonings, who will not blame him for his negligence? but when his Master calls him to account, and he finds nothing but a bill of expenses, this in courting, that in seasting: who laughs not at so fond a reckoning? Thus many pass the time of their life as a time of mirth, then when they return to their Lord again, behold all their accounts are sins, their profits vanities.

3. I shall add one thing more; not only of gifts Temporal, but of all blessings spiritual, though but tendered, and offered, must all give an account. Oh the sad accounts that many a soul will make of these things! methinks I hear some wicked wretch confessing thus to Christ; *True Lord, I lived at such a time when the Sun of the Gospel shone bright in my face; and in such a place where all was Goshen; I lived under such a ministry, who set before me life, and death; many and many a powerful, and searching Sermon have I heard; any one passage whereof (if I had not wickedly and willfully forsaken my own mercy) might have been unto me the beginning of the new Birth, and everlasting bliss. Sometimes in the use of the means I felt stirrings or strong workings in my heart, and then I was fully purposed to have been another man, to have cleaved to Christ, and to have forsook the World; I was almost resolved to have been wholly for God, I was almost persuaded to be a real Christian; Oh what thoughts were in my heart when such a faithful Minister pressed the truth home? methinks every Sermon I heard then, is now a preaching again; methinks I hear still the voice of the Minister, methinks I see still his tears dropping down his cheeks; Oh how fresh is the reproof, admonition, exhortation of such, and such a Preacher now in my mind? oh how earnestly did he entreat me! with what love and tender compassion did he beseech me: how did his bowels yearn over me! how strongly did he convince me, that all was not well with my sin-sick soul! how plainly did he rip up all my sores! and open to me all my secrets, and my whole heart! but alas within a while I made a jest of all, I hardened my heart against all, I stifled all his convictions, I shut my eyes against his discoveries; I cared neither for the Minister, nor anything he said, or did. And yet here is not all, not only the Ministers of Christ, but the Spirit of Christ sometimes speak to my heart; I remember at such a time Christ himself (as it were) condescended, and bowed the Heavens, and came down to entreat me*

for my souls health; oh the strivings of the Spirit of Christ, as if he had been loath to have took a denial! O Christ, I remember thy words, when thou cryedst to me, open sinner, open thy heart to thy Savior, and I will come in, and sup with thee, and thou with me. Why sinner, are thy lust's better than I? thy carnal pleasures better than I? thy worldly commodities better than I? why sinner, what dost thou mean? how long shall thy vain thoughts lodge within thee? O take pity on thy Jesus! for here I stand, and wait at the door of thy heart, and my head is filled with the dew, and my looks with the drops of the night. But Alas! I resisted Christ and his Spirit; O thou Judge and Savior of all thine Elect, I dealt churlishly with thee, I tired out thy patience, I gave thee a repulse, I told thee I had entertained other lovers, and I would have none of thee; I trod on council, I trampled thy precious blood under my feet; and now I am expecting no other but to eat the fruit of my own way. Now mayst thou accomplish thy Word, because I set at naught all thy counsels, and would none of thy reproof, therefore thou mayst laugh at my calamity, and mock now my fear cometh. Lo, here the confessions of sins. Every thing now comes out, for Christ will have it so, as a preparative to his doom upon them.

5. Christ and his Saints proceed to sentence. First, Christ the chief Judge shall pronounce it, *depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels*, every word breathes out nothing but fire and brimstone, vengeance and woe; to *depart* from that glorious presence of Christ were Hell enough, but they must go with a curse; nor only so, but into *fire*; and that must be *everlasting*; and therein they shall have no other company or comforters but wicked devils, and they insulting over them with hellish spite and stinging exprobatations.

Give me leave a little to enlarge upon these words. No sooner Christ begins the sentence, *Depart from me*] but methinks I imagine the reprobates to reply; how? *depart from thee? why* O Christ, thou art all things, and therefore the loss of thee is the loss of all things; thou art the greatest good; and therefore to be deprived of thee is the greatest evil; thou art the very Centre, and perfect rest of the Soul, and therefore to be pulled from thee is the most cruel separation: we were made by thee, and for thee, O let us never be divided from thee; we were made according to thy Image, O never drive us from our glorious pattern; *Away, away* (saith Christ) *ye have no part in me, or in my merits, never speak, or entreat me anymore, but depart from me.* But secondly, they may reply again, if we must depart, and depart from thee, at least give us thy blessing before we go, thou hast great store of blessings to give, and we hope thou hast one yet in store for us, we crave but a small thing, but a blessing. *O it is a little one*; thou art our Father (witness our Creation) and it is a chief property of a Father to bless his children. No, *depart from me ye Cursed, in place of a blessing take the full curse of your Father, you have been most prodigal and disobedient children: you have followed him who had my first curse; and now share ye curses with him, cursed be you in your souls, and in your bodies; and in your thoughts, and in your words, and in the heinousness of your sins, and in the grievousness of your punishment.* But thirdly, if we must depart from thee, and depart accursed, yet appoint us some meet and convenient place to go into; Create a fruitful piece of ground, and let a goodly Sun daily shine upon it; let it have sweet and wholesome air, and be stored with fruits, and flowers, of all forms and colors; give us the variety of Creatures for our uses; O if we must go from thee, the source and fountain of heavenly sweetness, and afford us some



plenty of earthly pleasures, which may in some sort recompense our pain of loss, speak but the word, and such a place will presently start up, and show itself. *No, depart from me ye cursed into fire; though fire naturally burns not Spirits, yet I will lift and elevate this fire above its nature; you have sinned against nature, and I will punish you above nature; Fire? alas that ever we were born! who is able to rest in fire? the very thought of it already burns us. Of all the creatures appointed by God to be the Instruments of revenge, fire and water have the least mercy. But Fourthly, if we must into fire, let the sentence stand but for a very short time; quench the fire quickly, half an hour will seem a great while there; No, depart from me ye cursed into everlasting fire; it was kindle by my breath, and it hath this property among other strange qualities, that it is an unquenchable Fire; as long as I am God it shall endure, and ye broyl in it; and when I cease to be happy, then shall ye cease to be miserable. O woe is us! what? to live in a fire perpetually without all end, or hope of end?—Yea Fifthly, allot us then some comforters, whose smooth and gentle words may sweeten our torments, or somewhat dull the most keen edge of our extremity: O let the Angels recreate us with Songs and hymns of thee, and of thy blessedness, that we may hear that sweetly delivered which others fully enjoy: No, no; depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels: they shall be your comforters, they that will triumph in your miseries, they that are your deadly, desperate enemies; they that will tell you by what deceits and by-ways they led you from me, and that will give you every hour new names of scorn and horrible reproach. O sentence not to be endured, and yet never, never must it be reversed. O my brethren, I tremble at the very mentioning of this sentence, and O what will they do on whom it must pass? I beseech you before we pass from it, will you ask but your souls this one question! what, can you dwell with everlasting fire? if you can, you may go on in sin; but if you cannot, why then stop here, and repent of sin: O now say, if this be the effect of sin, Lord pardon what is past, and O give me grace that I may sin no more, as sometimes I have done. Methinks if a temptation should come again for ordinary entertainment, you should fright it away with the remembrance of these powerful words, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.*

2. The Saints shall judge the very self same judgment, *do ye not know that the Saints shall judge the World? that they as well as Christ shall judge the World, is without controversy; And judgment was given to the Saints of the most high. Ye also shall sit upon twelve Thrones judging the twelve Tribes of Israel. Behold, the Lord cometh with twelve thousand of his Saints, to execute judgment upon all. Know ye not that we shall judge the Angels? not only shall we judge the World, but the God of the World; the Principalities and Powers that captive wicked men at their pleasure; even they must be judged by those whom they formerly soyled; so then there is no question but they shall judge.*

Only how the Saints shall judge together with Christ, is a very deep question. For my part I am apt to think, that it shall not be directly known, ere it be seen or done. I shall only relate what others say to this point, and so leave you to your liberty of judging what is right.

1. Some say that the Saints shall judge the World by presenting their persons and actions, by comparing their good examples with the evil examples of all the Reprobates; and so, they shall convince and condemn the World. *Behold the Lord cometh with Ten thousand of his Saints,*

to execute judgment upon all, and to convince all that are ungodly among them; This I conceive to be a truth, yet surely this is not all truth.

2. Others say, that the Saints shall judge the World by way of indicting, impleading, accusing witnessing, &c. And I conceive it may be thus too; the Saints of the Law more especially accusing the breakers of the Law, by the Law. *Do not think that I will accuse you to the Father, there is one that accuseth you to the Father, there is one that accuseth you, even Moses, in whom ye trust.* And the Saints of the Gospel more especially judging the profaners of the Gospel, by the Gospel: *in that day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.* This likewise is truth, but I believe as yet we have not the whole truth.

3. Others say, that the Saints shall judge the World after the manner of exaltation, glorying, and rejoicing to see the vengeance. *The Righteous shall rejoice when he seeth the vengeance, he shall wash his feet in the blood of the wicked.* But this their exulting being a constant and perpetual act, not for a time, but for eternity, methinks this present act should be yet somewhat more.

4. Others say, that the Saints shall judge the World by way of assension, assent, vote, suffrage, comprobation, and the like subordinate, and conformable acts. *And I heard another out of the Altar say, even so Lord God Almighty, true and righteous are thy judgments. —And after these things, I heard a great voice of much people in heaven, saying, Allelujah, salvation, and glory, and honor, and power unto the Lord our God, for true and righteous are his judgments;* this certainly is truth, and commonly so received, yet neither is this all truth.

5. Others say, that the Saints shall judge the World (*i.e.*) Christ in the Saints, and the Saints in Christ. He in them by those Infallible principles of Divine Justice which are imprest in them; and they in him, by those inseparable bounds of union, whereby they wholly relate to him: or he and they together as head and members, the act of the head imputed to the members, and the act of the members acknowledged by the head; his Judiciary Act (especially as from his Mediatorship and Manhood) having a peculiar influence upon them; and their Judiciary act (in a perfect conformity, though not any absolute proportion) having a peculiar reference to him. And methinks those Texts of *Mat. 19.28. Jude 14.15.* speak there of Christ's, and of the Saints judgment, as of one joint act.

Oh what terror will be to all wicked men? when not only Christ, but all the Saints shall say of them, *away with them, away with them, let them be damned.* You that are Fathers, it may be that your Children will thus sentence you, *I remember when the Jews told Christ, that he cast out Devils through Belzebug the Prince of Devils, he answered, If I through Belzebug cast out Devils, by whom do your Children cast them out? therefore they shall be your judges.* They liked well enough of the Miracles of their Children who were the Disciples of Christ, but they could not endure them in Christ; and therefore he tells them, that their Children, whom God hath converted, and to whom he had given power to do the same works as he did, even they should be their judges to Condemn them. And so it may be with you, if any of your Children be converted to the Lord, and you remain still in a natural estate, your very Children shall be your judges, and condemn you to Hell. But of that anon.

6. In this doom which Christ and his Saints shall pass on Reprobates, our Savior tells us of some reasonings betwixt him and them; *I was an hungered (saith Christ) and ye gave me no meat; I was thirsty, and ye gave me no drink, &c.—Then shall they answer, Lord, when saw we thee hungry, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? and then shall he answer them, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.* As if Christ should have said, time was that I was under reproach, misery, calamity, necessity; I lay at your doors like *Lazarus* full of sores, and as I thought nothing too, much for you, so I expected also something from you; but oh cruelty to see thy Christ an hungered and not to feed him? to see thy Christ a thirst, and not to cool, or quench his thirst? to see thy Christ a stranger, and not to give him a nights lodging? to see thy Christ naked, and not to cover him with a garment, who would gladly have covered thee with the robe of righteousness, the garment of Salvation? O monstrous inhumane heart? O prodigious wretch! who among the *Heathens* ever dealt thus with their Idols? have any of the Nations starved their God's, turned them out of doors? and must I only be slighted? away Reprobates! you had no mercy on me, and now I laugh at your calamity: surely *he shall have judgment without mercy, that hath shown no mercy;* They stand wondering at this, and cannot remember that ever they saw Christ in such a condition; *Why Lord, (say they) when saw we thee an hungered, or thirsty, or naked? art thou not he that rose again from the dead, and ascended on high, and ever since hast been exalted above the highest Cherubims, a name being given thee above every name, at which name to this day, but especially now on this day, every knee doth bow of things in heaven, and things in earth, and things under the earth;* how then could we see thee in such a condition? is not this thy second coming in glory? and were we alive at thy first coming in humility? how can this be? oh how shouldst thou charge us with unkindness to thyself? surely if we had known thee in need, we would have given thee of thy own, thou shouldst never have wanted what things we enjoyed, but thou shouldst have commanded both us and them. To which our Savior replies, O deceitful, ignorant, and stupid souls! have you no better learned Christ than so? am not I Head of the Church, and can the Head be without Members? Verily, if you had loved, relieved, or done good to them, you had done so to me; but in being uncharitable to them, you were no less unto me. Never say you would have been thus, and thus kind to Christ, whiles you were unkind to Christians: herein lies the deceitfulness of your hearts; *O they are deceitful above all things and desperately wicked, who can know them? but I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings;* In as much as ye did it not to one of the least of my members, ye did it not to me, and therefore get you down into Hell, and get you out of my presence; take them Devils, away with them Angels to the Devil and his Angels forever.

These are the reasonings betwixt Christ and Reprobates; and if so, may we not imagine the like between Saints and Reprobates? is there not the same reason of reasoning betwixt them and the inferior Judges, as betwixt them and the supreme Judge? for my part I cannot conceive, but if we admit of such disputes betwixt Christ and them, well may there be the like disputes, arguings, and reasonings betwixt Saints and them: for they had on earth more familiarity, converse, and communion together; some of them it may be, were in near and dear relations to each other; and now that one shall judge the other to eternal flames, oh

what passages will be betwixt them? I shall instance in our nearest relations upon earth, as of Masters and Servants, Parents, and Children, Husbands, and Wives, Ministers and People; no question but in these very relations some shall judge, and others be judged; our Savior tells us, *There shall be two men in one bed, the one shall be taken, the other shall be left; two women shall be grinding at one Mill, the one shall be taken, and the other left; two men shall be together in the Field, the one shall be taken, and the other left;* wherein the Lord seems to show that God's Election doth extend itself to all sorts of persons, and separates the most. They shall not be saved by Families, as in *Noah's* time, but one frie• shall be taken by Christ into Heaven, and another left for the Devil to carry into Hell. Give me leave but to enlarge on those reasonings, or discourses that we may imagine will be now betwixt these several relations. As—

1. Betwixt Master and Servant; if the Master be the Saint, and his Servant the Reprobate, then shall the Master say, O thou wicked Servant, how many a time did I call on thee to duty? how often have I told thee that I would have thee to be God's Servant as well as mine? how often came that word to thy ears; *Servants obey your Masters in all things according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God?* how often was that precious Word laid close to thy conscience, *He that doth wrong, shall receive for the wrong which he doth; but in doing service to me as to the Lord, thou shouldst of the Lord receive the reward of the Inheritance, for in such service thou didst serve the Lord Christ?* but thou wouldst not be warned, and now thou art justly condemned; I say *Amen* to Christ's Sentence; get thee down to Hell, and there serve Satan, and receive his wages in fire and Brimstone forever.—Or if the Servant be the Saint, and his Master the Reprobate, then shall the Servant say, O my quondam Master, how many a time hast thou tyrannized it over me? how didst thou use me, or abuse me to serve thy own lusts and corruptions? many a time I had strong desires to wait upon God in the use of public and private Ordinances; this morning, and that evening, I would have served my Master the Lord Jesus Christ, but thou wouldst not spare me one hours time for prayer, reading, meditation, &c. I was ever faithful in thy service, going to bed late and rising early; *The drought consumed me by day, and the frost by night, and my sleep many a time departed from mine eyes; surely God hath seen my affliction, and the labor of my hands, and now he hath rebuked thee:* dost thou not observe the admirable justice and righteousness of Christ in the sentences past on us both? remember that thou in thy life-time received thy good things, and I received evil things; but now I am comforted, and thou must be tormented. I now serve a better Master; after my weeks work with thee, I shall keep a perpetual Sabbath with God; but go thou with thy old companions from thy glorious Mansion to a loathsome dungeon; from thy table of surfeit, to a table of vengeance; from thy faithful Servants, to afflicting Spirits; from thy bed of doun, to a bed of fire; from soft linen and silken coverings, to wish a rock for thy pillow, and a mountain for thy coverlet.

2. Betwixt Parent and Child; if the Parent be the Saint, and the Child the Reprobate; then shall the Parent say, O thou wicked, rebellious Son! or O thou wicked, rebellious, and disobedient daughter! it is I that begot thee, or that brought thee forth; that during thy Infancy, laid thee in my bosom, and dandled thee on my knee, and carried thee in my arms, and set thee as a seal upon my heart; that during thy minority fed thee, and appareled thee

and trained thee up in manners, learning a particular calling, and especially in the nurture and admonition of the Lord; and then when I saw thy untowardness of spirit, and thy breakings out into things forbidden by God and man, O the admonitions, reprehensions, corrections! O the many thousands of warnings that I gave thee of this day, and of the wrath to come! and yet thou wentest on in thy stubbornness, till thou becamest many and many a time a grief of mind, a bitterness of spirit unto me: and then how often did I mind thee of thy duty. *Children obey your Parents in all things. Honor thy Father and Mother, which is the first Commandment with promise. The eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Vally shall pick it out, and the young Eagles shall eat it.* But alas, all these expressions made no saving impression on thy hardened heart, thy brow was Brass, and thy sinew of Iron, thou wast ever stiff-necked, and now thou art justly damned; I cannot but approve of Christ's judgment upon thee; though thou camest out of my bowels, yet now I have no pity, no bowels of compassion towards thee; the glory of God hath so swallowed up all my natural affections, that I cannot but laugh at thy calamity, and joy in thy damnation; I gave thee a body, and God himself gave thee a Soul; but now let the Devils have both, and torment them in Hell; be gone! I shall never see thee again—Or if the Child be the Saint, and the Parent the Reprobate, then shall the Child say, O unworthy Parent; unworthy of everlasting life! I had my natural being from thee, but my Spiritual being was from the Lord; if I had followed thy steps, I had been everlastingly damned; did I not know thy ignorance, thy unbelief, thy worldliness, thy covetousness, thy pride, thy malice, thy lust, thy lukewarmness, thy impatiency, thy discontentment, thy vain-glory, thyself-love; didst not thou often check me for my forwardness, and zeal, and holiness in Religion? didst not thou ask me, what, art thou wiser than the rest of the neighbor-hood? are there not many gray hairs amongst us, whose wisdom and experience thou hast not yet attained? and canst not thou walk on soberly towards heaven, and either do as the most, or keep pace with the wisest? what, have any of the Rulers, or of the Pharisees believed on Christ? oh I shall ever remember to the praise and glory of Christ, what discouragements I had, and yet how the Lord plucked me as a fire-brand out of the fire; and now hath the Lord set me on the Throne to judge thee according to thy demerits; and therefore I join with him, who is the Father of Spirits, against the Father of my flesh; depart, go to the God's whom thou hast served, and see if they will help thee in the day of thy calamity.

3. Betwixt Husband and Wife; now if the Husband be the Saint, and the Wife the Reprobate, then shall the Husband say; Thou art she whom I knew in the flesh, whom I dearly affected with my heart and soul; whom I nourished and cherished as my own body; thou art she that was the Wife of my bosom, as near and dear to me as my heart in my bosom; thou wast my companion, my yoke-fellow, and my very delight: but oh! I could never rule thee, lead thee, guide thee in the way of life, in the path that is called holy: many a time have I wooed, sued, and sought to gain thy soul to that blessed Bridegroom, the Lord Jesus Christ, many a time have I prayed with thee, and for thee; many a time have I stirred thee up to hear the Word, to wait upon God in the use of all means public and private; and instead of embraces, or yieldings to these blessed motions, *I have met with contentions and jars, as a continual dropping in a very rainy day; but death hath dissolved that knot, so that now I am no more thy Husband; this is*

*the day of separation, and I shall no more consort with thee; at the Resurrection there is no use of Marriage, but now I am to live as an Angel in Heaven; and because thou wouldst not draw with me in Christ's yoke, now therefore adue forever and ever; we shall never more lie in one bed, or sit at one board, or walk in one Field, or grind at one mill; thou hast lost me, and thou hast lost Jesus Christ, two husbands in one day; go now and take thy choice in Hell! thou art free from us, but thou shalt be bound there with indissoluble bonds to the Devil and his Angels—Or if the Wife be the Saint, and the Husband the Reprobate, then shall the Wife say; Thou art he who I looked upon as my second-self, my head, my governor, my helper, my husband; for whom I was willing to forsake my native home, Fathers house, dear Relations, of Father, Mother, Brother, Sister, and many comforts in that kind; and I expected to have found new matter, and a continued influence of comfort, and delight in a marriage-state; but oh the vexations of Spirit! hadst thou not almost drawn me away from Jesus Christ? was I not forced through many provocations sometimes to break out and say, *Surely a bloody husband art thou to me?* many a time I cried out, O my Husband when wilt thou set up the rich and royal trade of grace in thy Family? when wilt thou exercise prayer, reading, catechizing, conference, days of humiliation, and other household holy duties? oh for doing something to assure our souls of meeting together hereafter in heaven! But alas! it would not be; and now see the effect: here I stand like a Queen, deckit and adorned with cloth of Gold, with raiment of needle-work, with the white robe of Christ's righteousness; so that the King of Heaven greatly desires my beauty, and my soul is this day married to Christ; I acknowledge him, and no other Husband in the world; and for thee who refused to join with me in the worship of God, now God hath refused thee: fare well, or fare ill forever.*

4. Betwixt Minister and some of his people at least: if the people be as so many Saints, and the Minister the Reprobate, then shall the people say: O thou art the man that undertookst that high and mighty calling of feeding souls with the Word of life; but now are thy sins written in thy fore-head, for either thou run'st before thou wast sent, or being sent, thou hast been exceeding negligent in the gift that was in thee: Didst not thou prophesy in *Baal*, and cause God's people to err? didst thou not studiously and mainly seek for the Fleece, not regarding respectively the Flock? didst not thou strengthen the hands of evil-doers in Preaching peace, peace to wicked men? wast thou not profane, and wicked, and loose in thy life, and by that means ledst many thousands to hell! O thou bloody Butcher of Souls; hadst thou been faithful in thy Ministry, well might those damned Companions about thee have escaped the flames! but they are doomed to death, and now thou mayest hear their cries, and grievous groans, and complaints against thee, this was the man set over us to give us the bread of Life, but oh Christ, did he not fail us? did he not feed us with unprofitable matter, fables, conceits, airy sentences, rather than anything tending to godly edifying, which is in faith? did not our tongues, and the tongues of our Children stick to the roof of our mouths in calling and crying for bread, for the bread of life, and he would not pity us? we gave him the tenths which thou appointed, but he gave not us thy truth, which thou didst command him; why Lord Christ, thou Judge of all the world, didst not thou bid him feed, feed, feed? didst thou not bid him feed the flock committed to his charge? didst not bid him preach the word, be instant in season, and out of season, reprove, rebuke, exhort with all longsuffering? and

notwithstanding all thy commands, did he not miserably starve us? instead of feeding us unto salvation, hath he not starved many thousands of us to our destruction. O Christ, thou that art the judge of Nations, and the revenger of blood! reward thou this man, as he hath rewarded us; he led us in the ways of wickedness, and (if it must be so) let him be our ring-leader to Hell; and upon his soul once buried in Hell, let this be the Epitaph, the price of blood, the price of blood; if thou didst hear the blood of *Abel*, being but one man, forget not the blood of many, now thou art judging the earth. Why thus do the damned cry about thine ears; and as for us, (say the Saints) who were once thy people, but now thy Judges, we consent to their cry, and to our Savior's doom, go ye cursed into everlasting fire.

Men, Brethren, and Fathers, I begin thus with the Ministers doom, that you may see I would deal impartially; and verily I believe it, if our case come to this, we of the Ministry shall be in a thousand times worse condition than any of you; for besides the horror due to the guilt of our own souls, all the blood of those souls who have perished under our Ministry, through our default, will be laid to our charge; little do you know, or consider the burden that lies upon us, a burden able to make the shoulders of the most mighty Angel in heaven to shrink under it. *Chrysostom* was a glorious Saint, yet casting his eye upon one only Text in the Bible, *Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, He professeth that the terror of this Text made his heart tremble.* Surely it is enough to make our hearts tremble, if we seriously weigh our terrible doom, in case that we should miscarry.

But now on the other side, if the Minister be the Elect, and sentenced to salvation; and many of his people prove no better than Reprobates, then shall the Minister say, O miserable souls, now you feel the truth of those comminations, and curses which we opened and unfolded, and discovered to you out of God's Word! *We dealt plainly with you, that the unrighteous should not inherit the Kingdom of God: we advised you again and again, be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetuous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God:* and such were you, and notwithstanding all our threats, warnings, intreatings, beseechings, thus ye lived, and thus ye died; and there is the issue, Christ now hath doomed you to hell, and here am I set on a throne to judge your souls; for the Saints shall judge the World as well as Christ himself; Oh what shall I do? Oh my bowels, my bowels! here's a case beyond all the former, each of them according to their relations judge another; but here's a multitude, not one, or two, or ten, or an hundred, but many hundreds, or thousands, according to the number of such and such Congregations, where I have preached.

In Christ's reasonings with the wicked we have heard of his sayings, and their answers, and of his replications to their answers, much said on both sides to and again; I may suppose the like here. O what shall I do (says the Minister) what doom shall I pass on this Assembly of Reprobates? can I absolve them whom the righteous God hath condemned? can I say, come along with me to heaven, now Christ hath said, go ye cursed into hell? and oh now shall I turn my speech from my wonted wooing, beseeching, entreating, exhorting, to a direct dooming, damning, condemning these souls to the pit of hell? sometimes indeed I opened to

these souls the armoury of God's wrath. I thundered and lightened in their Congregations; but my design was to fright them out of hell-fire, and knowing the terrors of the Lord to have persuaded them towards heaven, and heavenly things; but now if I speak condemnation, no sooner shall I speak, but their souls will sink down to hell; O miserable souls, what shall I say? or what can you say for yourselves? Then shall they answer; Oh Sir, do not you aggravate the torment by your condemnation; the weight of Christ's doom is already unsupportable, but will you add more weight? Why remember, we are some of us (it may be) of your flesh and blood; many a time you told us that you unfeignedly loved us; and that we were dearer to you than all worldly enjoyments; many a time you told us that you were willing to spend yourself for us, as the candle that burns itself to give others light; you were pleased to bestow your prayers, tears, sighs, groans for our souls; your very Books and Writings were high expressions, and abiding monuments of your dear love to us; you weighed not your strength and spirits in comparison of our souls; and shall this fair comical scean end in a dismal, doleful, bloody Tragedy? would you do or suffer anything to save us, and will you now condemn us? Oh forbear!

Ah no, (saith the Minister) I cannot forbear; all is true that you say, I loved you dearly, and I was willing to spend, or to be spent for you; but this aggravates the more; ah my travail, pains, books, writings, words, fears, sighs, groans are in one volume together, and this volume has been opened this day, and now is the question put; what have you profited by all my words, prayers, tears, sighs, and groans? is not all lost? and are not your souls lost? and now do you tell me of love? what, did *I* ever love you more than Christ loved you? were the drops of my tears to be compared with the showers of his blood? were my pains for you equal with the pains of his Cross? and hath he not condemned you to hell? and shall not *I* be like-minded to Jesus Christ? Surely the Lord's will must be my will; he hath already judged you, and he will make me to judge you; so far am *I* from pitying you, that if he that formed you will show you no mercy, if he that saves me, and all the Elect people of God, will not save you, can *I* pity you, or save you, or descent from Jesus in his sentence upon you? speak no more of flesh, and blood, of labors, of love, Christ's Sentence must stand, and as *I* am a member of Christ, and a Minister of Christ, *I* cannot but approve of it, and so judge you to hell.

Why then (say Reprobates) we will curse thee, and blaspheme Jesus Christ in hell forever; cursed be the time that ever we heard of Jesus Christ, or that ever we knew thee, or thy Ministry; do not thy Sermons send us deeper into hell? had it not been easier for us at this day of judgment if we had lived in *Tyre* and *Sydon*, where the Gospel never was Preached? didst not thou harden our hearts in such and such Sermons, when the Word came home? didst not thou deny us the seals which might have been for confirmation of our souls salvation? didst thou not estrange thyself from us in respect of any inward, intimate, and familiar society, which thou affordest to others? doth not the event plainly show, that all thy tears, prayers, words, and works, as in reference to us, were hypocrisy, flattery, deceit, dissimulation? Oh cursed be the day that ever we lived under such a Ministry, or that ever we heard of Jesus Christ.



Nay then (saith the Minister) it is time for us to part; such were your invectives on earth, and now they are, and will be your language in Hell; but have *I* not answered these cavils many a time? have *I* not told you that the Word would harden some, and soften others, the fault being in yourselves? have *I* not cleared it that the seals are not to be set upon blanks, and that confirmation could not be without a work of conversion to lead it? and were we not commanded in the name of our Lord Jesus Christ to withdraw ourselves from every brother that walketh disorderly? did not the wise man tell us? *he that toucheth pitch shall be defiled therewith, and he that hath fellowship with a proud man shall be like unto him? can a man take fire in his bosom, and his clothes not be burnt? can a man go upon hot coals, and his feet be not burnt?* as for other cavils, the Lord be judge betwixt you and us; nay the Lord hath been Judge betwixt you and us; lo here we stand on the right hand of Christ, so, here we sit on our Throne to judge you, and that world of wicked men and Angels; let Christ be glorious, and let his sentence stand, and let that word of Judgment never be reversed; *he that loveth cursing, let it come upon him; and he that clotheth himself with cursing as with a garment, let it come into his bowels like water, and like oil into his bones?* no more, but adieu souls, adieu Reprobates, adieu forever; you must descend, but we must ascend. Go you to Hell, whiles we mount upwards to Heaven and Glory.

At this last word, down they go, the evil Angels falling like lightning, and evil men hailed, and pulled down with them from the presence of God, and Christ, and Angels, and all the blessed ones; even from their fathers, mothers, wives, husbands, children, ministers, servants, lovers, friends, acquaintance; who shall then justly and deservedly abandon them with all detestation and derision; and forgetting all nearness, and dearest obligations of nature, neighbourhood, alliance, anything, will rejoice in the execution of divine justice. Oh the shrieks, and horrid cries that now they make, filling the air as they go! Oh the wailings and wringing of hands! Oh the desperate roarings! Oh the hideous yellings, filling heaven, and earth, and hell! But I shall follow them no further, no sooner do they fall into the bottomless pit, but presently it shuts her mouth upon them, and there I must leave them.

**SECT. VII. Of Christ and his Saints going up into heaven, and of the end of this World.**

7. FOR Christ and his Saints going up into heaven, and so for the end of this world: no sooner are the Reprobates gone to their place, but the Saints ascend; now Christ ariseth from his judgment-seat, and with all the glorious company of heaven, he marches towards the heaven of heavens. Oh what a comely march is this? what songs of triumph are here sung and warbled? Christ leads the way, the Cherubims attend, the Seraphims wait on, Angels, Arch-angels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs, Professors, and Confessors of God's Law and Gospel following, attend the Judge, and King of Glory; singing with melody, as never ear hath heard, shining with Majesty as never eye hath seen, rejoicing without measure as never heart conceived. O blessed train of Soldiers! O goodly Troop of Captains! each one doth bear a palm of Victory in his hand, each one doth wear a Crown of Glory upon his head; the Church Militant is now Triumphant; with a final overthrow have they conquered Devils, Death, and Hell; and now must they enjoy God, Life, and Heaven; sometimes I have with much wonder and admiration beheld some Regiments

passing our streets; but had I seen those *Roman* Armies when they returned Victors, and made their solemn Triumphs in the streets of *Rome*, oh then how should I have then admired? never was the like sight to this of Christ and his Army in this World. O the comely march they make, through the sky, and through the Orbs, and through all the Heavens, till they come to the Heaven of Heavens! were ever so many glistering Suns together in one day? was ever so many glories together on this side the Kingdom of glory? not to speak of Christ, or his Angels, *O who is she that looketh forth as the morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners?* are not in the head of these Regiments *Adam*, and *Abel*, and *Noah*, and *Abraham*, and *Isaac*, and *Jacob*; and all the Patriarchs and all the Prophets, and all the Apostles? And (if thou art a Saint that readest this) art not thou one Son appointed by God amongst the rest to follow Christ? here's enough to fill thy heart with joy beforehand; as sure as yond Sun now shines in the Firmament shalt thou that believest pass by that Sun in its very orb, and by reason of thy glory it shall lose it shine? oh then what spreading of beauty and brightness will be in the heavens as all the Saints go along! what lumps of darkness shall those glittering Stars appear to be, when all the Saints of God shall enter into their several orbs and spheres? and thus as they march along higher, and higher, till they come to the highest, at last heaven opens unto them, and the Saints enter their Masters joy; what is there done at their first entrance, I shall discover another time; only for a while let us look behind us, and see what becomes of this nether World.

No sooner Christ and his company in the Empyrean heaven, but presently this whole world is set on fire; To this profane Authors seem to assent, As,

1. Philosophers, especially the Stoics were of this mind. *Humor primordium, exitus ignis*, said *Seneca*: *Moisture was the beginning, and fire shall be the end of this World*. And speaking of the Sun, Moon, and Stars; mark (says he) *whatsoever now shines in comely and decent order, shall at last burn together in one fire*.

2. The Poets grant this; *Lucan* speaking of those whom *Caesar* left unburned at the Battle of *Pharsalia*; *Hos Caesar populos si nunc non urserit ignis, uret cum terris*. If fire shall not now burn these, when Heaven and Earth, and all shall burn, then must they burn.—*Ovid* in like manner, *Esse quoque in fatis—quo mare, quo tellus—ardeat*. A time shall come, when Sea, and earth, and all the frame of this great World shall be consumed in flame.

3. The *Sybill*s grant this, to which the *Roman* missal seems to allude, joining them with the Prophet *David*, though I know not by what warrant. *Dies ira, dies illa, solvet saeculum in favilla, teste David cum Sybilla*.

A day of Wrath, a day of fire,

So *David* with the *Sybill*s doth conspire.

But to wave all these, one Text of Scripture is to me more than all these. *2 Pet. 3.10*. *The Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up*. Hence all our Divines agree, that a fire shall seize on the Universe; only some difference is amongst Divines, whether the World shall be

wholly annihilated, or renewed by fire? *Jerome* and *Augustine*, and many after them say, the end of this fire is for purifying and refining of the Heaven, and Earth; for all corruptible qualities shall be burnt out of them, but they in their substance shall remain still: if we ask them, to what end shall this nether world be renewed? some say for an habitacle of the restored Beasts; others for a fitter accommodation of men, and the glorified Saints; others for a perpetual Monument of God's Power and Glory. *Polanus* and some of our Moderns are of Opinion, that *These Heavens and this Earth when purified with those fires, and super-invested with new endowments, they shall be the everlasting habitations of the blessed Saints*. But on the contrary, others are of the other opinion, that all the World with all the parts and works (except Men, Angles and Devils, Heaven, and Hell, the two mansions for the saved and damned) shall be totally and finally dissolved and annihilated. And of this opinion were *Hilary*, *Clement*, and all the ancients before *Jerome*; and of our Moderns not a few. For my part I rather incline this way, because of the many Scriptures that are so express, I shall only mention these.—*Man lieth down, and riseth not till the heavens be no more.—Of old thou hast laid the foundations of the Earth, and the Heavens are the works of thy hands, they shall perish, but thou shalt endure. All the hosts of heaven shall be dissolved, and the heaven shall be rolled together as a scroll, and all the host shall fall down as the leaf falleth from the Vine, and as a falling fig from the fig-tree.* To which prophesy *John* seems to allude, *And the heavens departed as a scrawl when it is rolled together, and every Mountain and Island were moved out of their places. Again, heaven and earth shall pass away* (saith *Christ*) *but my Word shall not pass away—The day of the Lord will come as a Thief in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.—And the world passeth away, and the lusts thereof; but he that doth the will of God abideth forever.—and I saw a great white Throne, and him that sate on it from whose face the earth and heaven fled away, and they was found no place for them.* Now I would demand, whether *being no more*, as *Job*; and *perishing*, as *David*; and *rolling together, and falling down like a withered leaf*, as *Isaiah*; and *passing away*, as our Savior, and *Peter*; and *flying away*, as *John*; do not include to utter abolition? If to these Scriptures I should add one reason, I would argue from the end of the Worlds Creation; was it not partly for the glory of God? and partly for the use of man? now for the glory of God, the manifestation of it is occasioned by the manifestation of the world unto man; if man therefore should be removed out of the world, and no creature in it be capable of such a manifestation, what would become of his glory? And for the use of man, that is either to supply his necessity in matter of diet, physic, building, apparel; or for his instruction, direction, recreation, comfort, delight; now when he shall attain that blessed estate of enjoying God, and seeing God face to face, these ends or the like must needs be frustrate. This argument is weighty, and we need no more. Only we shall hear an Antagonist's objections and give them their answers, and so conclude.

The Texts more especially objected against this opinion, are two; the first is that in *Rom. 8.21. The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God*: here (say the•) is an earnest expectation, attributed to brute Creatures, that they shall be delivered from the bondage of corruption into the glorious liberty of the Children of God. But I answer, that no immortal being of the brute creatures is here

promised, but only a simple deliverance and dismissal from the servitude they were in, to ungrateful men. The Birds, Beasts, and Fishes, do now suffer for our diet; Horses, Mules, and beasts of that nature do now groan under the burdens of our pleasures, or necessities; their annihilation therefore to them must needs be a kind of deliverance; and at last they shall be delivered at the time of the glorious liberty of the Sons of God; the Text will bear it thus. 〈 in non-Latin alphabet 〉 *pro* 〈 in non-Latin alphabet 〉 , *The Creature shall be delivered by the glorious liberty of the Sons of God. (i.e.)* When such a deliverance comes to men, these shall be freed from their servitude by being not at all, having done all the business for which they were ordained, or created.

The second Text is that in 2 Pet. 3.13. *We look for new heavens, and a new earth, wherein dwelleth Righteousness.* These words (say some) imply a purging, rather than abolishing; a taking off the corrupt qualities only, not the substance. But I am of another mind, and if I must give my sense of the place, I say—

1. Negatively that by *new heavens and new earth*, is not meant renewed heavens and earth; is it not punctually in the seventh verse, that *the heavens and the earth* which are now, are *reserved unto fire against the day of judgment?* and doth he not descend unto particulars in the tenth verse, that *the heavens* which are now, *shall pass away with a great noise?* that *the Elements shall melt with fervent heat?* and that *the earth also, and the works therein shall be burnt up?* and doth he not infer thereupon in the eleventh and twelfth verses, that all these things shall be dissolved? and in the thirteenth verse, that we are therefore to look *for new heavens, and a new earth?* dissolution mends not a fabric, but destroys it; how then should that which is dissolved be said to be reserved, and let stand? surely if *Peter* had thought of this refining only, some words of his would have intimated so much. The end of these creatures was for man's use, and man using them no more, to what end should they be reserved? to say for a monument of what hath been; or for the habitation of the Saints; or for an out-let for the Saints, descending sometimes from the highest heavens to solace themselves here below; are but groundless surmises, and deserve no answer at all.

2. Positively, by *new heavens, and a new earth*, is meant the heaven of heavens, and place of glory. Now these heavens are termed *new*, not in regard of their new making, but of our new taking possession of them for our new habitation; and they are called *heavens and earth*, because they come instead of that heavenly covering, and that earthly habitation which we now enjoy; so that the Text may well bear this paraphrase, *we look for new heavens (i.e.)* the supreme court of God's presence, *and a new earth, (i.e.)* a new habitation for us; which shall infinitely exceed the commodities and happiness of these heavens and earth which we now enjoy, thus *John* in his Revelations. *And I saw a new heaven and a new earth, for the first heaven, and the first earth were passed away, and there was no more Sea.* This new heaven, and new earth is the place or habitation prepared for the blessed Saints and people of God. *A new heaven*, where the Moon is more glorious than our Son, and the Sun as glorious as he that made it, for it is he himself, the Son of God, the Son of righteousness, the Son of Glory; *a new earth*, where all their waters are milk, and all their milk honey; where all their grass is corn, and all their corn is *Manna*; where all their glebe and clods of earth are Gold, and all their Gold of

innumerable Carats; where all their minutes are ages, and all their ages Eternity; where everything is every minute in the highest exaltation as good as can be. Of these new heavens, and this new earth, I can never say enough, not know enough, till I come there to inhabit it. Something only we shall discover of it in our next Sections; for now are the Saints entered in with Jesus Christ.

Only one word of use; Christians! what's the matter that we are so busy about this world? why look about you, not one of these visible objects shall that day remain or have a being; those houses wherein we dwell, these Temples wherein we meet, this Town, this Country, this Isle, and the Seas and waters that surround it, shall be all on fire, and consume to nothing; the Sea shall be no more, and time shall be no more, or if we look higher, yond Sun, and Moon, and Star, shall be no more; that glorious Heaven which rolls over our heads, shall be rolled together as a scrol, and all the host shall fall down as a leaf falleth from the Vine, and as a falling Fig from the Fig-Tree:—the heavens shall vanish away like smoke (saith Isaiah) *comminuentur in nihilum* (as Jerome reads it) *they shall be battered into nothing*. Alas! alas! what do we toiling all the day (it may be all our life) for a little of this little, almost nothing—earth? you that have an hundred, or two hundred, or a thousand Acres, if every acre were a Kingdom, all will be at last burnt up; so that none shall say here was *Preston*, or here was *London*, or here was *England*, or here was *Europe*, or here was the Globe of Earth on which men trod: let others boast as they will of their inheritances, but Lord give me an inheritance above all these visibles; heaven shall remain, when earth shall vanish; that Empyrean Heaven, those seats of Saints, those mansions above, prepared by Jesus Christ shall never end, but for my riches, lands, possessions moveables, goods, real or personal, they will end in smoke, in nothing; *what? wilt thou set thine eyes upon a thing that is not?* upon this the primitive Christians took joyfully the spoiling of their goods, it was but a loss a little before the time, and they knew in themselves that they had in heaven a better, and an enduring substance. O let this be our care! here we have no abiding City, but O let's seek one to come, even that one that will abide forever and ever, Amen.

**SECT. VIII. Of Christ's surrendering and delivering up the Kingdom to God, even the Father.**

8. FOR Christ's surrendering and delivering up the Kingdom to God, even the Father, no sooner is he in heaven but these things follow.—

1. He presents the Elect unto his Father, of this the Apostle speaks, *you hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unprovable in his sight;* to this end Christ died that he might wash us and cleanse us by his blood, and then that he might present us without spot unto his Father. We may imagine Christ as going to his Father with his bride in his hand, and saying thus, O my Father, here is my Church, my Spouse, my Queen; here are the Saints concerning whom I covenanted with thee from Eternity, concerning whom I went down from heaven, and died on earth, and ascending up I have interceded these many hundred years; concerning whom I went down to Judge the World, and having sentenced them to life eternal, I now bring them in my hand to give them the possession of thyself. These are they whom thou gavest me in the beginning of the World,

and now I restore them to thyself at the end of the World, for they are thine. Thus he presents them to his Father. Indeed we read that Christ presents the Saints to himself, as well as to his Father, *Christ loved the Church and gave himself for it,—that he might present it to himself, a glorious Church, not having spot or wrinkle;* but this I take it was done before; when first a Soul believes, it is contracted to Christ, when the soul is sentenced to glory, then is the solemnity, and consummation of the Marriage, then doth Christ present the Soul to himself; and I know not but that the Ministers of Christ may have a part in this matter, *for I have espoused you to one husband (said Paul to his Corinthians) that I may present you as a chaste Virgin to Christ.*

And after this when Christ takes the bride home, brings her into Heaven, and leads her by the hand into his Fathers presence; then is his last presentation, then *he presents her faultless before the presence of his glory with exceeding joy.* The word signifies leaping, springing, exalting joy: O what springing, leaping, exalting is in heaven, when Christ takes the hand of his Bride and gives her into the hand of his Father; *q. d.* O my Father, see what a number I have brought home to thee; thou knowest what I have done, and what I have suffered, and what offices I have gone through, to bring these hither; and now my Mediatorship is done, I resign all my charge to thee again; see what a goodly Troop, what a noble Army I have brought thee home, why all these are mine, and all mine are thine, and all thine are mine, *and I am glorified in them; all those that thou gavest me, I have kept, and none of them is lost;* see here is Adam, and Abel, and Noah, and Sem, and every Saint from the beginning to the end of the World, the Nuptial between them and me is solemnized? and whither should I lead them but to my Father's house, and into my Father's presence? I have already pronounced them blessed, *and the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one.* Here take them from mine hands, now give them a welcome into glory, *and let them know that thou hast loved them, as thou hast loved me.*

2. He presents all his Commissions to his Father, as he is a Mediator (at least by Destination) from all Eternity; were not the Saints *chosen in Christ before the foundation of the World?* then was he a Mediator in the business of Election, and then was he Predestinated to be a Mediator of Reconciliation. *I was set up from Everlasting,* (i.e.) I was appointed and designed to be a Mediator from all Eternity. Howsoever he was a Mediator virtually and inchoatively from the Fall of Adam; then did he undertake that great Negotiation of reconciling God to man, and man to God; and actually he was a Mediator after his Incarnation; for then was he manifested in the flesh, then was he manifested to be what before he was, then did he act that part visibly upon earth, which before he had acted secretly and invisibly in heaven; then he entered upon the work of his active and passive obedience; then he discharged his Prophetical and Priestly office here on Earth, which having done, then he entered upon his Kingly Administration in Heaven. Now as to this work he was called by God (*him hath God the Father sealed; it pleased the Father by him to reconcile all things to himself.* And as to these offices severally he had Commission from God, (*the Lord hath annointed me to Preach good tidings unto the meek; and the Lord hath sworn, and will not repent, thou art a Priest forever; and the Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.*) So now he comes with all his Commissions in his hand, and he delivers them all up unto his Father again. In

this case it is with Christ as with some General, whom the King sends forth with Regal Authority to the War, who having subdued the Enemy, he returns in Triumph, and all being finished he makes a surrender of his place; thus Christ having discharged all his offices imposed on him, now the work is finished, he leaves his function by delivering up his Commissions to his Father. *In Heaven there is no need of Sun or Moon*, that is, as some interpret, there is no need of Preaching, or Propheying; of the Word or Sacraments, *for the Lamb is the light thereof*, Christ is the only means of all the communication that the Elect there shall have; and as for his Regal Office, the Apostle is express, *then shall he deliver up the Kingdom to God, even the Father*. Only here is the question, how is Christ said to resign his Kingdom to God the Father? for saith not the Scripture, that *Christ's Kingdom shall have no end?* and that Christ's Throne is forever and ever? for answer, I see no contradiction but that Christ may both resign his Kingdom, and yet reserve it. See a like case, *All Power*, saith Christ, *in heaven and earth is given to me of my Father*: shall we say now that the Father himself was quite stripped of it? no; but as the Kingdom which the Father gave the Son is nevertheless called the Father's Kingdom, or *the Kingdom of God*; so Christ shall return it, yet retain it also. Two things (we say) are contained in the Term of Reign, *sci.* Dominion, and Execution; to wear the Crown, and to bear the Scepter: now Christ in the former sense shall reign forever, the honor of dominion and of wearing the Crown he shall never resign up to his Father, for his Father's Throne disturbs not his, there are both their Thrones at once, *Rev. 7.11.* but the functions of a King, to sit in Judgment, to reward deservers, to punish evil-doers, to rescue the oppressed, to fight with the enemy, Christ in this sense shall cease to reign, and shall deliver up the Kingdom to his Father.

More particularly, Christ is said to deliver up the Kingdom in three respects.

1. Because he ceaseth to execute that Authority, which nevertheless he hath; as a Judge that goeth from the Bench is a Judge still, although he giveth no judgment, but employeth his time about other occasions; so Christ is said to resign his place, not that his Authority is subject to Diminution, but in that he makes no show; for when his enemies are all put under, there is no need that anymore blows should proceed from his Kingly power.

1. Because the manner of his Kingdom after the judgment day shall be wholly changed; he shall not Reign in the same fashion that he did before; there's no need in heaven of good Laws to keep men from starting into wickedness; the orders of this life are changed into a new kind of Government, and in that respect he is said to give over the Kingdom.

3. Because he ceaseth to increase his Dominion. In this World Christ was still gaining more souls to his Kingdom by the Preaching of his Word, and so he spread his dominion further, and further; but when the Lord shall have made up the number of his Servants to his mind, then he will end the World, and give up the Kingdom, (*i.e.*) he will cease to enlarge his confines anymore, he will be content with the number of his Subjects that he hath already. Here is the Second thing, Christ presents all his Commissions to his Father, he gives up his Priestly, Prophetical, and regal offices at his first entrance into heaven.

4. He presents himself unto his Father; not only his offices but Christ himself is presented, and subjected unto God. This I take it, is the meaning of the Apostle, when he saith, *then shall the Son also be Subject unto him, that put all things under him*. The words are mystical, and therefore we had need to understand them soberly, and according to the Analogy of Faith. The *Arians* hence infer'd, that the Son was not equal with the Father, because he that is subject must needs be inferior to him whose Subject he is. But the Answer is easy, Christ is considered either as God, or as man, and Mediator betwixt God and Man; Christ as God hath us Subject to him, and is Subject to none; but Christ as man and Mediator is Subject to his Father together with us. Some would have it, that Christ is Subject to his Father in respect of his mystical body, the Church; and that this only should be the meaning of the Apostle, *then shall the Church be Subject to the Father*; but I cannot assent to this Exposition. 1. Because the Apostle speaks expressly of Christ and of his Kingdom. 2. Because though *Christ* be sometimes in Scripture read for the Church, or for the body of Christ, yet the *Son* as opposed to *the Father*, is never so read or understood. 3. Because we read, that he that is to be Subject, must first, have all things Subject to himself. Now the Father doth not properly Subject or subdue all things to the Church of Christ, but only unto Christ, and therefore the Apostle speaks of Christ's subjection to the Father; In the same way as Christ delivers up the Kingdom to the Father, is Christ also to be subject to his Father; but Christ delivers up his Kingdom as man, and as mediator betwixt God and man; in these respects Christ (as we have heard) must Reign no more, at that day his Mediatorship shall cease, and by consequence in respect of his Mediatorship, or in respect of his humanity, he shall that day be subject to his Father.

You will say, is not, and was not Christ always subject to his Father as man, or as mediator betwixt God and man? how then do we limit this subjection to that day? *then* (saith the Apostle) *shall the Son be subject*.

I answer, this subjection will be *then*, or at that day more clearly manifested then ever it was before; then he must surrender his Kingdom to his Father in the sight of men and Angels; then he shall lay aside all his Offices in the view of all; so that henceforth God shall not Reign by the humanity of Christ, but by himself; nor shall we henceforth be subject to God through a mediator Christ, but immediately to God himself; nor shall Christ himself reign over us as mediator anymore, for the very glory of his Majesty shall become so illustrious, that all eyes shall see how transcendently eminent the Deity of Christ is above all creatures, even above the humanity of Christ himself. That a fuller view of Christ's subjection shall be at that day then ever before: we may illustrate thus; by night the Sun Reigns or rules over us, but by the Moon; for the light of the Moon is borrowed from the Sun, though in the night we see not any subjection of the Moon to the Sun at all: but so soon as the Sun riseth, presently the Moon surceaseth its office of lighting others, and becomes subject to the Sun itself; not by a new subjection, but by a declaration of its former subjection, so that now all may see what eminency of glory and light the Sun hath both above the Stars, and above the Moon, thus it is with God and Christ, now it is God reigns over us, but only by Christ as Mediator; God's immediate Reign we discern not so clearly for the present; but when the end shall come, and Christ shall surcease his Office of Mediatorship, then shall the glory of Christ's Divinity



appear more eminently, not only above all creatures, but above the brightness of Christ's humanity itself; and in this respect Christ then shall be Subject, if not by a new subjection, yet certainly by a new declaration and manifestation of his subjection, so as never was before.

O the wonders of this day! O the admirable shows in heaven, at Christ and his Saints first entrance into heaven! O my soul, where wilt thou stand? or what wilt thou say, when Christ shall take thee by the hand, and bring thee into the presence of his glorious Father? when he shall present thee, and present all his Commissions which he received for thee, and present himself unto his Father with thee, saying, O my Father, here we are all before thy glorious God-head; thus far I have carried on the great work of man's Salvation, and now all's done according to the Covenant betwixt thee and me; lo here all the Saints which by decree thou gavest me before the world was made; lo here all the Commissions which I received from thee in order to their Salvation; lo here the humanity which thou gavest me when I came into the World; such were the sins of my redeemed ones, and grown to such an height, that *Sacrifice and offering thou wouldst not have, but a body thou preparedst for me*, and lo here I present all these before thee; come, take thy Commissions, and be thou all in all; *we praise thee O God, we acknowledge thee to be the Lord*. Come welcome me, and welcome mine, we all stand here before thy glorious Throne, and expect every way as high an entertainment as Heaven, or the God of heaven can afford us. O my soul, what joy will possess thee at this passage? be sure now thy danger is over, and thy arrival is safe, neither shall it ever be heard, *friend how camest thou hither?* for the Lord himself will run unto thee, he will hug thee and embrace thee, mouth on thy mouth, eyes on thy eyes, and hands on thy hands; and each hand shall clap for joy, each harp shall warble, each knee shall bend and bow, and each heart be merry and glad. O for the day! Oh when will the day come on, when Christ shall deliver up the Kingdom to the Father!

**SECT. IX. Of Christ's Subjection to the Father, that God may be all in all.**

9. FOR the end of Christ's Subjection to his Father *that God may be all in all*. Surely this is the meaning: Christ therefore Subjects himself unto his Father, that God himself might be *all in all*; that God may no more Reign by a Deputy, or by a Christ, but that immediately and perfectly he may reign by himself, so that everyone may see him face to face. Here we enjoy God (as it were) by means as in the use of the Word, and Sacraments, and the like, but when that Kingdom (where these Administrations are made use of) shall be delivered up, then shall God himself be *all in all*, without means, without defect, without end.

It is observable that Christ in his mediatory Kingdom hath some such things as bear an Analogy to the means and instruments of governing in the Kingdoms of men; As, 1. He hath his Militia and his Laws, with threatenings and promises, in the ordinances of his Word. 2. He hath his grants, and seals, with many privileges to confirm his people in the Ordinances of his Sacraments. 3. He hath his Officers and Ambassadors for the management of spiritual affairs in the Ordinances of his Ministry; but the ceasing of Christ's Kingdom is the ceasing of all these; and he therefore ceaseth his Kingdom that God may immediately succeed all these;

without any means, or without any Mediator at all, he himself may be instead of all; or *all in all*.

In prosecution of this, I shall discuss. 1. The meaning, what it is for God to be *all in all*. 2. The particulars, wherein more especially is God *all in all*.

1. For the meaning; it is a periphrasis of our complete enjoyment of God: that God may be *all in all*, is as much as to say, that we may enjoy God alone to all purposes, neither wanting nor willing anything besides himself; for a person to be *all in all* to me, it is to have an enjoyment of that person to all purposes, so that I neither do; nor need I to enjoy anything besides himself; thus God is to the Saints in glory, he is their exceeding great reward; they need nothing else besides himself, their very droughts of happiness is taken in immediately from the fountain, and they have as much of the fountain as their souls in their widest capacity, can possibly hold.

2. For the particulars, wherein more especially is God *our all in all*? I answer.

1. In our enjoying God immediately; here we enjoy God by means; either he communicates himself unto us through his Creatures, or through his Ordinances, and hence it is, that we know him but in part, we see him but in a glass darkly; but when he shall be our *all in all*, we shall see him face to face; we shall then see God as he is clearly and immediately. Oh how excellent is this enjoyment above all present enjoyments here below? as the enjoyment of a friend in his picture, letters, tokens, is short of what we enjoy when we have his personal presence; or as the heat and light of the Sun through a cloud is beneath that heat and light when the glorious body of it is open to us without any interposition; even so all the enjoyments of God in the use of means, graces, blessings, ordinances are infinitely inferior to that enjoyment of God which shall be without all means; all the ravishments of our spirit in prayer, hearing, reading, meditating, is but a sip of those Rivers which we shall have in heaven. I know the remembrance of God in a private meditation is sweet, *Psal*, 104.34. and communion with God in any Ordinance is *a feast of sweetness and marrow, and fatness*. *Psal*. 63.5, 6. But when the soul shall immediately possess God, when this Kingdom of grace shall expire, and all the Administrations of it shall vanish away, will not the fountain be much more sweet then all the streams? surely *feasts, and sweetness, and marrow, and fatness*, are terms exceedingly too diminutive to give us anymore than a small hint of that incomprehensible satisfaction by immediate communion. O the wonders of Heaven! there shall be Light without a candle, and a perpetual day without a Sun, there shall be health without physic, and strength of Body without use of food; there shall be knowledge without Scriptures, and settled government without a written Law; there shall be Comunion without Sacraments, and Joy without promises to be its fuel; the soul in glory shall go straight unto God, and immediately participate his glory and happiness. 'Tis the comparison of a Learned Divine, *suppose you saw a company of Chrystal Globes placed in a parallel line, because their posture will not admit the Suns immediate beams; we'll suppose another single Globe set by the middle of them, to transmit the Sun-beams unto all those Globes, by this means they all shine, though it be only by reflection; but when the Sun shall so come about, as that they may immediately receive its beams, there's no further use of the single Globe then; so here, while we through our distance from God are*

*uncapable of immediate enjoyment, there's a necessity of Christ's Mediation, but when all things that cause the distance are removed, and we brought into the presence-chamber of God himself, there's no such need of a Mediator then.* Now here is one thing, wherein he is our *all in all*, shall enjoy him immediately.

2. It consists in our enjoying of God fully. *Now I know in part* (saith the Apostle) *but then I shall know, even as I am known*; our enjoyment of God is but here in its infancy, there it will be in its full age; here it is in drops, there it will be in the Ocean, here we see God's back parts, and we can see no more, but there we shall see his face, not his second face (as some distinguish) which is his grace and favor enjoyed by Faith, but his first face, which is his Divine essence enjoyed by sight. Yet I mean not so, as if the soul which is a creature could take in the whole Essence of God which is incomprehensible; but the soul shall, and must be so full of God, as that it shall not be able to receive, or desire one jot more. And oh how excellent is this enjoyment above all present enjoyments? it is now our highest happiness to have some glimpses of his glory shining on us, and some drops of his favor distilled into us, oh but when God shall be our *all in all*, we shall have as much of God as our souls can hold, we shall have the glory of God so poured in, till we shall be able to receive no more. And here is that which gives the soul a full satisfaction; never would it be satisfied till it came to this; suppose that God would draw out all the beauty, sweetness, goodness that he hath communicated to all Creatures in the world, and bring the quintessence of all, and communicate that unto the soul of one poor Saint, certainly it would not serve the turn, there must be a greater communication before the soul be fully satisfied and rest content; only once admit it into the glorious presence of him who is *all in all*, and presently it expires its infinite desire into the bosom of that God; for there's enough to fill his spirit, he cannot desire so much, but there is more and yet infinitely more; if there be enough in God for the spirits of all just men made perfect with God, if there be enough in God for Angels whose capacities are greater than the Saints, if there be enough in God for Jesus Christ, whose capacity is yet far wider than the Angels, if there be enough in God for God himself, whose capacity is infinitely greater than them all; then there must needs be satisfaction enough in God to any one poor soul. Here is another thing wherein God is our *all in all*, we shall enjoy him fully.

3. It consists in our enjoying God solely. Not as if there were nothing else in Heaven but only God; but that God in Heaven shall be *all in all*, and instead of all; it is God in Heaven that makes Heaven to be Heaven; the Saints blessedness, and God's own blessedness doth consist in the enjoyment of God himself; the School-men tells us, that we shall not properly enjoy anything else but only God; we may have some use of the Creatures, but no fruition; and therefore is God said to be *all*, or as good as all. And indeed what can we imagine to be in Heaven, which is not eminently in God himself: if it be greatness, power, and glory, and victory, and majesty, all these are his; if it be joy, or love, or peace, or beauty, or anything amiable or desirable, all these are in him. Hence some take it to be *David's* meaning, when he said, *he had none in Heaven but God*; that the sole enjoyment of God, (of God, and of nothing else but God) is the souls true happiness, when it is at highest; *whom have I in heaven but thee?* whom? why there are Angels, there are Saints, there are the spirits of just and perfect men; are these nothing with *David*? O yes! all these are good, but they are not able to satisfy a soul

without God himself. Whether God will make use of any Creatures for our service then? or if any, of what Creatures? and what use? is more than I yet know; but to make up a full enjoyment there is required a gracious-glorious presence, a sweet effusion or communication of that presence, a just comprehension of the excellency of that communication, a perfect love, and a perfect rest in the love of whatsoever it is we comprehend; now this is proper only to God; it is he only that fills the whole capacity of the Soul, it is he that so fills it that it can hold no more, it is he only that is the object of love intended to the utmost, and therefore he only is properly enjoyed, he only is possessed with a full contentment as portion enough, and as reward enough for the soul forever.

But shall not the Saints have to do with something else in Heaven, but only with God? O yes! I believe there shall be in Heaven a communion of the blessed Spirits in God, an association of the Saints and Angels of God: yet this shall not take away the sole enjoyment of God, that he should not be their all in all. For they shall not mind themselves or their own good as created things, but altogether God; they shall not love them or one another as for themselves, but only for God; here we love God for himself, and it is a gracious love; but there we shall love ourselves for God, and 'tis a glorious love; why this is to enjoy God solely, in this respect he is *all, and in all; whom have I in Heaven but thee?*

Here's a point enough to wean us to the World. Alas! the time is coming on a pace, that all this World shall be dissolved, and then *God shall be all in all*; here lies the Saints happiness to have God immediately, God fully, and God solely; and will not Saints prepare themselves for such a condition as this? you that have the World, *use it as if not, for the fashion of this World passeth away*; and you that have but a little to do with the World, improve that condition; surely 'tis your own fault if you have not more to do with God, for you have little else to take up your hearts; God may dwell and walk in your hearts without disturbance, *give me neither poverty nor riches* (saith the wise man upon that account) a mean condition is more capable of happiness than that which over-loads us with outward things; whilst others are casting up their accounts, you may say with *David, how precious are thy thoughts unto me O God? how great is the sum of them?* whilst others are following their suits at courts of Justice, you may follow all you have at a Throne of grace; whilst others are numbering their Flocks and Herds, all your Arithmetic may be employed to number your days; whilst others cannot get out of the clutches of the world, you may get into the embraces of your God; why, this is to prepare yourselves for fuller and fuller enjoyments of God; it is God will be *all in all*, and this is the very top of Heavens happiness; surely the less you have of the World now, if you can but improve it, the more you may have of Heavens happiness even upon earth: for what is the happiness of Heaven, but the sole enjoyment of God? Christians! if you feel any inclinations, pantings, breathings after this world, give me leave to tell you, that you will never be happy till you have lost all, till you have no friends, nor estates, no enjoyment but God alone; when all his done, when this world is nothing, when means shall cease, both for bodies and souls, and when Christ shall cease his Mediators office, and the Son of man be Subject to his Father, then God shall be *all in all*.

**SECT. X. Of Christ's (notwithstanding this) being *all in all* to his blessed, saved, redeemed Saints, to all Eternity.**

10. FOR Christ's being *all in all* to his blessed, saved, redeemed Saints to all Eternity; we shall dilate in this Section. Some may object, if God be *all in all*, what then becomes of Christ? is not this derogatory to Jesus Christ? I answer no, in no wise; for—

1. It is not the Father personally and only, but the Deity essentially and wholly that is our *all in all*, when we say God is *all in all*, we do not exclude the Son, and holy Ghost, for the whole God-head is *all in all* to all the Saints, as well as the first person in the Trinity; the Father is *all*, and the Son is *all*, and the holy Ghost is *all*; and in that Christ is God, and the Son of God, we may say of Christ, that he is *all in all* only the truth of this position is not from the human nature but from the divine nature of Jesus Christ.

2. It is not derogatory to Christ, but rather it doth exceedingly advance Christ in the thoughts of all his Saints; while it was necessary Christ veiled his Deity, and when his work of Mediation is fully finished, Christ then shall reveal his Deity to his Saints more then ever before. In this respect might I say if any person in the Trinity receives more honor than other, Christ should have most; *every Creature which is in heaven heard, I say, blessing, honor, glory, and power be unto him that sitteth on the Throne, and unto the Lamb forever and ever; not only unto God, but particularly to the Lamb forever and ever.* It is true, that God only, and God fully, and God immediately is *all in all*, but doth that hinder that Jesus Christ is not also only, fully, and immediately *all in all*? see how the Scripture joins them together, which plainly argues that they may consist, *I saw no Temple in the City, for the Lord God Almighty, and the Lamb are the Temple of it, and the City had no need of the Sun, neither of the Moon to shine in it, for the glory of God does lighten it, and the Lamb is the light thereof.*

Now then as I have spoken of God, so that I may speak of Christ, and conclude all with Christ, I assert this Doctrine, *that the glory of Christ which the Saints shall behold in Christ to all eternity is their all in all.* In the discussion of which I shall open these particulars. 1. What is the glory of Christ? 2. How the Saints shall behold his glory. 3. Wherein is the comprehensiveness of this expression, that the beholding of Christ is our *all in all*.

1. What is the glory of Christ? I answer, that the glory of Christ is either human, or divine.

1. There is an human glory, which in time was more especially conferred upon his manhood.

2. There is an essential or divine glory, which before time and after time, even from everlasting to everlasting issueth from the God-head; I shall speak to both these, that we may rather take a view of Christ in those glories (as we are able) wherein he will appear to his Saints as their *all in all* to all Eternity.

1. For his human glory, that is either in regard of his Soul, or body; for his Soul, Christ was from the first instant of his conception full of glory, because even then he received grace, not by measure, as we do, but as comprehension, he had the clear vision of God, even as the Angels of heaven, which arose from that hypostatical union of two natures at his first conception. It is true, that by the special dispensation of God, the fullness of thy

accompanying that glory was withheld from Christ in the time of his passion, and the redundancy of glory from his soul unto his body was totally deferred until the exaltation of Christ; but Christ no sooner exalted, and set on the right hand of God, but immediately the interruption of joy in his soul, and the interception of glory from his soul to his body, was altogether removed. Then it was that his soul was filled with all joy, solace, pleasure, which could possibly flow from the sight of an object so infinitely pleasing, as is the essence, Majesty, and glory of God And then it was that his body was replenished with as much glory as was proportionable unto the most vast capacity of any creature; not only his soul, but his body is a glorious Creature; it is *〈 in non-Latin alphabet 〉*, *a body of glory*, that is a most glorious body in itself. And the spring of glory unto others, *ought not Christ to have suffered these things, and so to enter into his glory?* it is called *his glory*, as if it were appropriated unto him as the most eminent subject, and principal efficient of glory; as if he had the monopoly of glory: all the glory in heaven is in some sort *his glory*. Surely Christ's manhood is exalted unto an higher degree of glory than the most glorious Saint or Angel ever was, or shall be; principalities, powers, mights, and dominions fall short of his glory.

But some object, that the mediatory office of Christ shall wholly cease, and that the body and soul of Christ shall then be annihilated.

Indeed this was the opinion of *Eutiches*, that the human nature of Christ should be changed or converted into the divine; and thus he interprets that Scripture, *then shall the Son also himself be subject, that God may be all in all*, what is this subjection, (saith he) *but a conversion of the Creature into the very substance, or essence of the Creator himself?* But we deny the interpretation; the Son as man shall be subject, and yet the manhood of Christ shall still remain: it is true that his Mediatory office shall wholly cease, but it follows not that therefore the manhood of Christ shall be converted or changed into the Deity; there may be other reasons for the continuation of his human nature besides the execution of his Mediatory office; As, 1. That the luster of his Deity might shine through his humanity, and that thereby our very bodily eyes may come to see God, as much as is possible for any creature to see him, *I shall see him* (saith *Job*) *not with other, but with these same eyes*; 2. That the Saints may see how the power of an infinite God can convey the luster of his Deity into a Creature; upon this account I verily believe, that Angels and Men will be continually viewing of Jesus Christ, *he shall come to be admired of the Saints*; he shall be admired (as we have heard) at the Judgment-day; nor is that all, but the Saints in heaven shall see with their eyes such excellencies in Christ, as that they shall admire forever; I say forever, as much as they did at the first moment when they saw him; here if we see anything excellent, we admire at first, but after a while we do not so, but in heaven there will be so much excellency in Christ, that we shall admire as much to all Eternity, as we did at the very first moment; there will be no abatement in glory of our being taken with the sight of the glory in Jesus Christ. 3. That Christ by his humanity may converse more freely, and familiarly with his brethren in his Fathers house; oh the intimacy that will be there betwixt Jesus Christ and his Christian Saints! oh the mutual rejoicing and delight that will be there betwixt Jesus Christ and his dearest darlings! as Christ from Eternity rejoiced in the habitable part of his Earth, so will the Saints (his habitable Earth) to all eternity rejoice in Christ; the eye of the Saints in glory

can never be off Christ as Mediator and God; now the eye of the Saints in glory shall never be off Christ as God and Mediator then. Thus far of his human glory.

2. For his Essential divine glory, it is that glory which Christ hath as God: this he never laid aside, but as the Sun in a dark gloomy day may not send forth its beams, so Christ the Son of righteousness in the time of his abode upon earth (except a little glimpse only in his transfiguration) did not send forth his glorious beams; but hereafter the body or humanity of Christ shall not hinder the breaking forth of all his divine glory. No sooner the Son subject, and his Mediatory office discharged, but Christ, as God will manifestly put forth his more immediate glory to all his Saints. *Behold, now we are the Sons of God, and it doth not yet appear, what we shall be, but we know when he shall appear we shall be like him, for we shall see him as he is.* Mark it, when he shall appear, at, and after the Resurrection day, we shall see him as he is, (i.e.) we shall see the very essential glory of Jesus Christ. But what is the essential glory of Christ? I cannot answer, it is a question not to be resolved by all the men in the World; we know little of the glory of Saints, how should we know anything of the essential glory of Christ as God? The Scriptures say, that *God spake to Moses face to face*, yet God tells him *thou canst not see my face*, and he favors him so far as to tell him the reason, *for there shall no man see my face and live*, q. d. No man in this life, he must first die, and be changed, and then he shall have a peculiar revelation of the divine Majesty; then he shall *see him as he is*; but how that is, I cannot tell; come, let us question this no further; surely it is a mercy that this infinite glory is not discovered to us; for as a weak eye is not able to behold the Sun, or to see in it *rota*, (as the School-men speak) in that wheel or circle wherein the Sun doth run, but only in the beams of it; no more can we see Christ as God in his glorious essence, or in his essential glory, but only in the beams thereof in his Word and Effects; if now we know so little of spirits and spirituals, oh then how little do we know of him who is the Father of Spirits? I shall say no more therefore, let us be content to be ignorant of these things, till we enter into the confines of Eternity.

But whether shall this glorious Essence, or Essential glory of Christ be more seen, or manifested, at, or after the day of judgment, then ever it was before? I answer. —

I believe it will. Some tell us of several periods wherein the glory of Christ is still more and more seen; as, 1. In this life we may see it in part, thus *David* speaks of himself, *my soul thirsteth for thee, my flesh longeth for thee, to see thy power, and thy glory, as I have seen thee in the Sanctuary*; but this sight is very dim, *we see only now as through a glass darkly*. The second period is betwixt our dissolution and resurrection; and then shall we see the essential glory of Christ more immediately and fully, our creeping apprehension of God shall then be elevated, and our distance from God shall then be shortened, and all the riddles of grace and of Jesus Christ shall then be opened. This sight is so great, that if a soul should come from heaven to declare it, neither could that soul express it, nor we understand it; we read of *Lazarus*, whose soul Christ returned into his body, whom much people of the *Jews* came purposely to see, that they might hear stories of the other World, but not a word from him of any such matter; *Paul's* rapture may satisfy with the reason of it, he heard there 〈 in non-Latin alphabet 〉, *wordless words*, such words as could not possibly be repeated on earth,

and yet all this is but a second step to the full vision of Christ's essential glory. The third period is at the Resurrection, and during the time of the last Judgment, and then we shall see more of his glory; *Cameron* affirms that 'tis no curiosity to say, that the Saints and Angels in heaven had a new glory by the exhibition of Christ, the great mystery of the Incarnation being thereby better known; and we may as safely affirm, that the Saints shall have a new glory, by new visions of the glory of Christ at the day of Resurrection; they shall then see the solemnity of heavens glory carried on by Christ in his glorious actings; and all that ever the soul saw before in being with Christ in Heaven till the Resurrection, shall be swallowed up with the sight of this glory of Christ at the Resurrection-day. The last period is after the Resurrection, and that shall continue even to all Eternity; now all the manifestations of Christ's glory before this, are but as a few green ears rubb'd in our hands, so that the full crop or the full harvest is yet behind. But this is that (which as we told you before) we cannot tell, though we had the tongues of men and Angels. Thus far of the first point, what is the glory of Christ.

2. How shall the Saints behold this glory? I answer, As Christ hath a twofold glory, so there is a twofold manner of beholding it, (*i.e.*) ocular and mental.

1. There is an ocular vision, a sight of Christ with our very eyes, *whom I shall see for myself, and mine eyes shall behold him*; with these eyes in our heads we shall one day behold the human glory of Christ; I doubt not we shall behold the beauty of Heaven, the shining bodies of the Saints, but above all, our very eyes shall delightfully contemplate Christ's glorious body; and indeed this shall drown all the other sights, if any think that Christ's glorious body shall be too intensive, and too extraordinary a brightness for our weak eyes; let such consider that—

1. The eye in heaven shall be glorified; now glorification adds a singular excellency to the faculties, it advanceth the faculties, and raiseth them to an higher pitch of excellency; glorification adds a greater capacity to the eye then ever it had before. In this world there is a difference in our eyes and sight; a man of a clear sight sees more things, and more of everything then a dark sight doth; so a glorified eye sees more of things then our eyes now can see; it shall be enlarged exceedingly to take in objects which now it cannot receive; glorification adds strength to the faculties both internal, and external, so that the eye shall be able to look on the glory of Christ, not with difficulty, but with contentment; in this World every sense we have is apt to be destroyed by excellent Objects, and the more excellent, and transcendent the object is, the more it hurts and destroys the sense; as the Sun by its brightness darkens the eye, and other things by mighty sounds bring deafness to the ear; *Paul* indeed had a vision of glory, but because his faculties were not glorified, he was he knew not how, *whether in the body or out of the body*, whether alive or dead, he did not know; certainly the sight of the glory of the other world would amaze, distract, and destroy us, if we had a sight of it as now we are; but in heaven the eye shall have great pleasure in beholding the brightest light, because it shall be advanced to the highest pitch of strength that may be.

2. As the eye shall be glorified, so it shall act in a glorified body, and this will make the sight of the glory of Christ instead of hurting us, to leave upon us, a more sweet, enlivening, and



powerful impression. By this means all the impediments that hinder the conveyance of divine influences from that heavenly object will be removed. To illustrate this, let the most excellent sight be set before a man that is defective in his bodily state, and it doth not take him; what should a sick man do with such things? he makes nothing of the most pleasant gardens, orchards, buildings, nor of the most glorious sights that are; when he is sick, they are but sick things to him, and of none effect; but in heaven the body shall be glorified, and stripped of all corruptions and imperfections, so that there shall be no bar unto the influences of the glory of Christ which shall there be seen.

3. As there shall be a glorified eye acting in a glorified body, so it shall be acted by a glorified Spirit; the eye is but the organ or instrument of sight, and without the spirit would convey no more then a glass doth; it is the Spirit of a man that gives life to vision, it is the Spirit of a man that discovers things, and sets them forth in their worth, virtues, ends; now in heaven the spirit of men shall be glorified, and enabled to perform all those offices in perfection; so that when a man shall look on the man Christ Jesus by virtue of a glorified spirit, he shall see more, know more, taste more than any other can; As a man of understanding when he looks on a diamond, or a wedge of gold he hath other apprehensions of it, and a further touch upon his spirit, then a beast or a child in a cradle hath; so where the sight of the eye is acted by a glorified mind, it takes in more from the sight of everything which is to be seen (inexpressibly more) then what can be done here by the most sanctified Spirit in the World. Now in these respects Christ's glorified body (though it be the brightest visible thing in the Heaven of Heavens) yet may it be the object of the eye of Saints, for they shall have glorified eyes, in glorified bodies, and acted by their glorified spirits.

2. There is a mental vision, a sight of Christ by the eyes of our understandings; and surely this exceeds the former, the eye of the body is only on the body of Christ, but the eye of the soul is on the body and soul, on the Humanity and Deity of Jesus Christ. This is the very top of heaven, when Saints shall be enlightened with a clear and glorious sight of Christ as God; Divines usually call it, *Beatifical vision*.

But how shall Saints behold the glorious Essence, or God-head of Christ?

1. Some say, Christ as God, or the God-head of Christ shall be known by the Humanity of Christ; such a luster of his Deity shall shine through his humanity, as that thereby, and by no other means shall the Essential glory of Christ appear.

2. Others say, That besides the Humanity of Christ there shall be a species representing the Divine Essence of Christ, and a light of glory elevating the understanding by a Supernatural strength; and that thereby the glorious Essence of Christ shall be discovered.

3. Others say, That the Divine Essence shall be represented to the glorified understanding, not by Christ's humanity, nor by any species, but immediately by itself, yet they also require a light of glory to elevate and fortify the understanding by reason of its weakness, and infinite disproportion and distance from the incomprehensible Deity.

4. Others hold, that to the clear vision of Christ as God, there is not required a sight of Christ's humanity as the first suppose; nor a species representing the Divine Essence, as the second suppose; nor any created light elevating the understanding, as the third suppose; but only a change of the natural order of knowing; It is sufficient (say they) that the Divine Essence be immediately represented to a created understanding; which though it cannot be done according to the order of nature, as experience tells us, (for so we conceive things as first having passed the sense and imagination) yet it may be done according to the order of Divine grace. I shall not enter into these Scholastical disputes, it is enough for a sober man to know that in heaven we shall see him *face to face, his Servants shall serve him, and they shall see his face.*

His face, what's that? I answer—

1. They shall see Christ as God, of the same Essence with the Father, and the holy Ghost, and yet a distinct Person from them both; they shall see the Unity in Trinity, and Trinity in Unity; they shall see how the Son is begotten of the Father, and how the holy Ghost proceeds from the Father, and the Son; they shall see the difference between the generation of the Son, and procession of the Spirit. These are mysteries in which we are blind and know very little or nothing, but in seeing his face we shall see all these.

2. They shall see Christ at their first being, or principle of all the good that is in the World; *they shall see how all things were made by him, and without him was not anything made that was made;* they shall see all the good in the creature as flowing from Christ, and as contained in the absolute perfection of Christ's Divine Nature; they shall see in one Christ all the excellencies of all the creatures united, which is indeed to see him in his eminency if there be any beauty, riches, honor, goodness in any creature, that is eminently, transcendently, and originally in Christ, and that shall be seen.

3. They shall see Christ in all his ways, counsels, decrees, executions, transactions, from everlasting to everlasting; that great business of Election and Reprobation will then be discovered; it is an expression of *Augustine, They shall then see the reason why one is Elected, and another Reprobated; why one is rich, and another poor;* they shall then see all the works that ever God did, or that ever God will do; it is not yet Six thousand years since the creation of the World, and what is Six thousand years to Eternity? certainly the truth of *Origen's* opinion touching the existency of other worlds before this, and the future succession of other Worlds after this, will then be known. If no worlds, before this, yet if God in Christ hath done such great things in only Six thousand years what he may do in the next Six thousand years, and so in the next Six thousand years, who now can tell? we see not these things, but the Saints in seeing the face of Christ shall see all things.

4. They shall see Christ in all his glory, ways, counsels, decrees, executions, transactions, as working for their happiness. Now this  $\langle \diamond \rangle$  more than the former; there's a great deal of difference in seeing an object as excellent in itself, and in seeing an object as conducing to my happiness; As one that is a stranger, and another is an heir rides over such a demesgne; the stranger rides over it, and takes delight to see the situation, rivers, trees, and fruits, but

the heir looks upon it after another manner, *this (saith he) is the land for which my Father laid out so much, and all to enrich me, and all to bestow it on me, as my Inheritance.* So the Saints admitted into the glorious sight of Christ, they take not only a view of Christ, of the Essential glory of Christ, of the transactions of Christ, things excellent in themselves, but they see all these as to make them happy; they say of Christ, and of all his actings, *these are mine, and for my happiness;* A stranger may look upon a King, and see beauty and Majesty, and glory, and honor in him, but the Queen looks upon the King and his beauty as her own; so the Saints look upon the King of Heaven, they see Christ, and all in Christ as their own, to make them happy forever and ever.

5. They shall *see Christ as he is;* but what? do we not *see him now as he is?* oh no: we now see him not as he is indeed and truth, but only as he is in hear-say, and report; we now see him only as he is shadowed out to us in the Gospel of peace; and what is the Gospel, but the portraiture of the King, which he sent to another Land to be seen by his Bride? so Kings and Queens on earth woo one another; whilst the Bride is on earth, she never seeth him as he is in his best Sabbath-Royal Robe of immediate glory, she seeth him rather by the second hand, (*i.e.*) by messengers, words, mediation; he rather sends his portraiture, then comes himself; but in heaven the Saints *see him as he is,* they see Christ himself in his own very person; they see the red and white in his own face; they see all the inside of Christ; and thousands of excellencies shall then be revealed, that we see not now; the mysteries of that glorious Ark shall then be opened; his Incarnation, his two Natures in one person, his Suffering as Man, and his sitting in the seat of God as God, all these shall be seen.

6. They shall see Christ without interruption, and without intermission to all Eternity. If once the eye be set on the face of Jesus Christ, it will never be taken off again. Some conceive this to be the reason why the Saints in heaven can never fall away, because they shall have a continual view of Christ as God; Surely to have but one glimpse of Christ in this respect, though it were gone presently, it were a great happiness beyond all that the World affords; it was sometimes the desire of a Philosopher to see the nature of the Sun, though he were to be burnt by it; so if Christ should but grant us this happiness, *you shall come to see me, but the sight of me will destroy you,* this were a desirable thing; but to have such an excellent glorious sight as shall never end; that Christ should not only pass by, but stand still, so as the soul shall never lose his sight; O how glorious is this? if a man do but look upon a delightful Object, he is loath to have his eye drawn from it; surely the eye of Saints shall be eternally opened to see the divine nature of Christ; turn them which way they will, they shall never turn aside the busied eyes of their understanding from off the Deity of Christ; he fills heaven; he is that fair Tree of life, the branches whereof in all that huge and capacious borders of heaven have not room to grow in; *for the heaven of heavens cannot contain him.* O the wonders of heaven. There is *Abraham, Moses, Elias,* the Prophets, the Apostles, and the glorified Martyrs, but the Saints have neither leisure, nor hearts to feed themselves with beholding of creatures; no, no; all the eyes of heaven (which are a fair and numerous company) are upon (only, only upon) the Lord Jesus Christ; the Father hath no leisure to look over his shoulder to his Son; the Husband hath no leisure to look over his shoulder to his Wife; Christ takes all eyes off from such created things; surely 'tis enough for the Saints

and Angels in heaven to study Christ for all Eternity; it shall be their only labor to read Christ, to smell Christ, to hear, see, and taste Christ; to love, joy, and enjoy Jesus Christ forever and ever. Thus far of the second point, how the Saints shall behold the glory of Christ.

3. Wherein is the comprehensiveness of this expression, that *the beholding of Christ is our all in all*? I answer,—

1. It comprehends the immediate seeing and looking upon all, that Majesty and Glory which Jesus Christ hath. In this sense *Paul* took it when he complained, *we walk by faith, not by sight*. q. d. on earth we have faith, and in heaven we have sight; it is some comfort that now I see Jesus Christ by faith, but comparatively to that sight which the Saints have in heaven it is as no comfort at all; alas! I am not, I cannot be satisfied so long as I am absent from the Lord, I look upon myself as one from home; And as a Prince in a strange Land sits down sadly, because he hath not the sight of his Father, so I am forced to complain; *O I cannot see my Lord, I would fain behold him, I am a stranger on earth, a Pilgrim in this world, I am not where I would be, I am absent from him whom I most desire; O I desire to be dissolved, and to be with Christ; I walk with him here on earth by faith, but to walk with him in the streets of heaven by sight is far better; O I long, I pant, I breath, I desire, I think every day a year, and every year an age till I be in heaven, at home, in my Father's arms, that I may behold and see him, and that immediately, I say immediately in his glory*. This is one way of beholding Christ, it is an immediate sight.

2. It comprehends the fruition and enjoyment of Christ in his glory. Surely the Saints shall not be mere idle spectators of the glory of Christ, but they shall enjoy him, and be taken into fellowship with him: it was said of *Moses*, that he did see the Land of *Canaan*; but he was not admitted into it; it is otherwise with the Saints, they shall see heaven, and they shall enter into heaven, *come thou faithful servant, and enter into thy Master's joy*; not only behold it, but enter into it; they must behold Christ, and take possession of Christ, and enjoy them as their own. And thus the word *to see, or behold*, is often used in Scripture; *except a man be born again, he cannot see the Kingdom of God*, (i.e.) he cannot enjoy it: and *Father I will that those whom thou hast given me be with me where I am that they may behold my glory*, (i.e.) that they may enjoy my glory; for Christ is not only glorious in himself, but he is the spring of glory unto others: now in this respect more especially is Christ our *all in all*; he is *all* in himself, and if we enjoy him, he is *all in all* unto us: To see a little into the state and condition of the Saints in glory in this enjoyment of Christ.—

1. They possess Christ as their own; they go to Christ, and they lay hold on him, saying, *thou art mine*. It was indeed the language of the spouse whilst yet on earth, *I am my beloved's, and my beloved is mine*; there's a right, and a propriety made over to her in her betrothing unto Christ, but after the solemnity of the marriage is over, the possession is then more full; when once the spouse comes to behold Christ in his Kingdom, she may then go boldly to her beloved, and say, *all I see is my own; I had thee in hope, but now hope is vanished, and actual enjoyment comes in place: lo, now I have thee in my eye, and in my heart, and in my hands, and in my arms; and as nothing shall separate us now, for all our enemies are trod underfoot, so never will I part*

*with thee, so far as to be out of my eye, I will still behold thee, and in beholding I will still possess thee, for thou art mine own.*

2. They have the use of what they possess; and this is an infinite good to the Saints; they shall not only possess Christ, but they shall have what use they will of Christ, and of all in Christ; they shall as they please make use of his humanity, and of his Deity, of his glorious Essence, and of his glorious attributes; O wonder! that a Saint should come to Christ and say, *O my Lord, thou art mine, and my pleasure is to make use of thy wisdom, power, and mercy;* and that Christ should reply, and say, *welcome sweet soul, use me and all my glory as thou pleasest, why thus it is;* even as a friend will say to his friend, *make use of all I have as your own;* so will Christ come to his Saints, and bid them make use of all his riches, glory excellency, even as they will, even to the utmost that they are capable of.

3. They have the sweet and comfort of all they use; and this makes up a complete enjoyment. In things below we may have the possession of them, and the use thereof, but if we have not the sweet and comfort of that we use, we cannot be said truly or fully to enjoy those things; what is the possession and use of meat and drink, if we taste not the sweet of them? Hence God is said to *give us all things richly to enjoy;* no creature can give us richly to enjoy another, one may give us such and such things wherein there may be comfort, but he cannot give us comfort in such things, it is only God that can give us that; it is so with the Saints in glory, God gives them all things, yea, Christ gives himself to them as *all in all,* to enjoy him richly, fully, sweetly, to the very uttermost. This another way of beholding Christ, it is a fruition or enjoyment of Christ, wherein and whereby he is our *all in all.*

4. It comprehends all the effects and consequents of such a beholding of his glory, which are infinite delight and complacency in the will, and all praise and thanksgiving in the mouths of his Saints. For the first, It is disputed whether Eternal happiness be more in the acts of the understanding, or if the Will? and some conclude that it is principally in the will, because that is an active appetite, and predominant in a man, indeed the whole of a man, oh the joy, delight, and complacency that will arise in the will upon the seeing and beholding of Jesus Christ! they shall delight infinitely in the Essential glory of Christ, and in the declared glory of Christ; they shall delight in all that glory that is reflected upon Christ by all his creatures in heaven; they shall delight in his presence, and in his love, *Christ is all delights,* and how then should they but delight in Christ? for the second, as they delight in their wills, so will their mouths be filled with praises; we read of Saints and Angels continually praising God in heaven; there shall be none of our duties of mourning, fasting, praising, humbling; the acts of patience and justifying faith shall cease in heaven; but the duty of praising, and glorifying God will continue to all Eternity. Methinks I see the Saints following the Lamb; methinks I hear the familiar converses betwixt Christ and them; as Christ opens himself to them, so they to him; first, he begins; *Oh my dearest Saints, you are they, for whom before all time I decreed this heaven, and now you see the execution of my decrees; whiles the world stood, I was still carrying on the work of your salvation, either in doing or suffering, or in successive works, applying my doings and sufferings, my active and passive obedience to your persons, and now the World is at an end, you see the end of my work, and the end of your faith, which is the Eternal Salvation of your souls; Oh how*

*I have my wish, and you have your happiness; here you and I will live together, that I may forever behold you, and that you may forever behold me, and my glory; which no sooner said, but methinks I hear all those innumerable Saints in heaven to answer, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, and therefore unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings unto God and his Father, to him be glory and dominion forever and ever. Amen. Yea, methinks I hear every creature in heaven say, blessing, honor, glory, and power be unto him that sitteth on the Throne, and unto the Lamb forever and ever. Amen. Why this is their continual work in heaven; they have nothing else to do, but with joy and gladness to sing forth the praises of God, and of Christ, and that his mercy endureth forever. And this likewise is comprehended under that notion of the Saints *beholding of Christ*, which completely makes up the proposition asserted, *that Christ, or the glory of Christ, which the Saints shall behold to all eternity, is their all in all.**

Thus far we have propounded the object which is *Jesus* carrying on the Salvation of his Saints in his coming again to earth, and taking them up with himself and his Angels into heaven; our next work is to direct you how to *look unto Jesus* in this respect, and then we have done.

## CHAP. II.

### SECT. I. Of knowing *Jesus* as carrying on the great work of our Salvation in his second coming.

WHAT *looking* is, and what it contains, we have often heard; and that in these respects we may *look on Jesus*.

1. Let us *know Jesus*, carrying on the Saints Salvation in his second coming, and taking them to Heaven. Many glorious excellent things, many precious passages, many high and heavenly carriages are in this transaction; Is it not of high concernment that he that now sits at God's right hand interceding for us, should thence come again to judge the World, and after judgment take up his Saints with him into glory? can we read of the several actings of this general Assize, and not desire to read on still? nay, is not all our reading mixed with admiration of every passage? come! wonder, and sit, and pause, and stop, at every word; stay and wonder, and adore that light, which appears in any beam of truth, and in the admiration of that truth which doth appear, cast thyself down at the feet of Christ, and cry out; *O the depth of Glory, and Majesty, and goodness, and grace in thee! O the riches of love that thou shouldst let out thyself in these several admirable dispensations!* come be exact in this study; gather up all the crumbs and fillings of this gold; the least beams of the glory of Christ (especially as it shines and glitters at his second coming) have so much light, and love, and splendor in them, as that they will be very sweet to look upon them: every piece or part of this knowledge will be of special use and worth, yea the low and imperfect knowledge of this mystery is of infinite more value than the high and perfect knowledge of Ten thousand things besides. And one thing (O my soul) let me tell thee it is possible for thee to attain a very sweet, and satisfactory degree of this very knowledge. And therefore study close, run over again all that hath been spoken, and dig yet deeper into that glorious mine; content not thyself with a

bare discovery of that gold-ore which is only upon the superficies or top of the mine, but go so far as to find out the inward spiritual, and experimental knowledge, which the Saints by the light of the Spirit may come to attain. O study Christ in his second coming to judgment.

**SECT. II. Of considering Jesus in that respect.**

2. LET us *consider Jesus*, carrying on this work of Salvation at his second coming. It is not enough to know, but we must meditate and seriously consider of it. A mere student may know Christ, and study Christ, as he knows and studies other things: he may keep together many notions concerning Christ, and his coming to Judgment, but he hath no impression of the holiness of Christ upon his heart: and in this respect he is a stranger to Christ and all his actings; alas, he studies Christ, but he doth not rightly, seriously, inwardly consider of Christ, but he doth not *look unto Jesus*, as one that looks to his pattern, or as one that looks to his refuge, hope, and help; true and spiritual consideration, is a serious matter; its not some few and fleeting thoughts that are the discharge of this work, but thoughts resting, dwelling, fixing, and staying upon Christ, until they come to some profitable issue; O it is another manner of business then many are aware of; it's a thinking with thought upon thought; it's a reiteration and multiplication of the thoughts of the mind upon the Subject propounded; so the Scripture expresseth it, *I looked on all the works that my hands had wrought*, and in that next verse, *I turned to see*; he *looked, upon and considered* his works, and he *returned to behold* them; he thought on them before, but now he returned to think; he renewed his thoughts upon the matter, and took a new view of them. Indeed when the understanding works seriously and spiritually, it will fetch things into sight, and not only so, but it will hold them there, and fasten upon them, and when they are gone, it will fetch them again, *my soul hath them still in remembrance*, my soul in remembering doth remember them, and will not off till the end he obtained; so a man eyes Christ, till he have more of Christ, more of his presence, and more of his light, and more of his favor, and more of his image. O let this be our work; let us thus consider Jesus in reference to his second coming to judgment. And that we may do it in Order—

1. Consider Christ's preparing for judgment; realize it as if thou sawest or heardst the same; no sooner the time determined which God hath appointed, but Christ commands, make ready ye Angels to wait upon me, and make ready ye glorious souls that now are with me; it is the Fathers pleasure, and it is my pleasure to go down into the nether World, and to call before me all the men and women that ever lived in it; there will I pass my doom upon all flesh, and reward everyone, good and bad, according to his works. O what a shout may I imagine in heaven at this news! what joy is in the souls of Saints that now they must go to their bodies, and enter into them, that both their souls and bodies, which sometimes lived together, may now dwell together with Christ, in glory, and never part more? if those that live on earth are commanded by Christ, *To lift up their heads, because their redemption draweth nigh*; how much more shall they joy in Heaven, who also have *waited for the adoption, to wit, the redemption of their bodies*, that now the long-looked-for day is come, it is come, O the exaltation of the Angels at this tidings! This is worthy a pause, a *Selah* to be set upon it.

2. Consider Christ's coming to judgment; all now in readiness, the Son of God comes forth with all his glorious attendants; *For the Son of man shall come in the glory of his Father with his Angels*, and with the souls of Saints, that for a time have been in Paradise. Oh what a goodly sight is here! In this meditation I may see with *John*, *The new Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband*. Down comes Christ, and down come the Angels, and down come the spirits of the just made perfect: and as they come along, see how they shake the Heavens, and dim, and dark the very lights of Heaven; see what a flood of fire goes before them; see how they pass into the cloud, where Christ makes a stand, and erects a Throne for himself to sit on. Sure 'twill be a gilded glorious cloud, when Christ with all his celestial servants shall sit upon it: a mornings cloud gilded with the beams of the Sun is admirably fair and shining; but what a shining cloud is that where the Sun of righteousness with all his morning stars do sit and shine? here's enough to dazzle my eyes, and to take up my thoughts; O my soul think on it!

3. Consider Christ's summons of the Elect to come under judgment; no sooner in the cloud, but *He shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from the one end of heaven to another*. Will not this be a strange sight to see Christ a coming, with Trumpets sounding before him, causing all the dead to awaken out of their sleeps of death; the very sound of this Trumpet was ever in *Jerome's* ears, *Arise ye dead and come to Judgment*, and no question but thy ears shall be filled with the blast thereof; the Trumpet shall found that shall be heard over all the World; and then shall the dead arise out of their graves; and every Saints soul shall re-enter into his own body, by virtue of the resurrection of Christ their Head. Can I pass this meditation without some reflection on myself? O my soul how joyfully wilt thou greet thy body, when thou shalt enliven it again? how wilt thou say, O my dear Sister, whom I left behind me in the dust when I went to Heaven? how sweet is thy carcass, how comely is thy countenance? how do I enter into thee, and animate thee, and I will never more leave thee; thou wast my yoke-fellow in the Lord's Labors, and my companion in persecution and wrong; now shall we enter together into our Masters joy? see, lift up thy head, behold Jesus Christ yonder sitting in the cloud; and lo here the Angels waiting on us, and coming to take us with the rest of the Saints into the Air, to meet our Redeemer there. Could I but realize this summons, this resurrection, this meeting of the soul and body, and going with the Angels into the judgment-seat, oh how would it work! and what work would it make within!

4. Consider Christ and the Saints meeting at the judgment day; oh how shall the Saints look, and stare, and gaze at the beauty of Jesus Christ? oh how will they break out into admiration at the first view of those glories which never before appeared on this side Heaven? is not this he (*will they say*) of whom we read so often, that he was fairer than the sons of men? that he was white, and ruddy, the chiefest of ten thousands; that his countenance was as *Lebanon*, excellent as the Cedars, glorious as when the Sun shineth in his strength: but was ever the half told us of what now we see, and behold? O the super-excellent, transcendent beauty of this Son of righteousness! O the treasures of loveliness in this Jesus Christ never seen before! And thus as they admire, so they adore; now they begin those Hallelujahs, that never, never shall have end; they fall at the feet of Christ, and the Lord Christ takes them up with his



hands, and folds them in his arms; oh what mutual reciprocal salutations are these betwixt Christ and his members? oh my head! and oh my body! oh my husband! and oh my spouse! oh my dear! and oh my darling! never two lovers met with such heat of love, as Christ and his Saints; come, saith Christ, and sit you down here at my right hand, and let the world be on my left hand; it was otherwise with you in your life-time, my gold and my jewels were then cast in the dust; you were then clothed with infamy, and the vilest of men were then guilded with honor; but now I will set all right, now the dust shall be swept away, and the jewels of my Kingdom shall be gathered up; now the Goats shall be driven into the desert, and you who are the Sheep shall be brought into my fold. Oh my soul, what a meeting is this? what a sight will this be, to behold the Saints in this condition, and thyself amongst them? couldst thou but realize this one very passage, it were enough to quench thy lust, and to kindle a flame of pure love in thy heart to Jesus Christ; it is a quickening, rousing, rising, rejoicing, consideration.

5. Consider Christ sentencing the Saints for eternal glory; then shall the books be opened, and all the good works of the Saints shall be revealed and made known; and then shall the Judge from his Throne of Majesty (in the sight and hearing of all the world) pronounce that sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* q. d. Come my Saints, come with me into glory; come now from labor to rest, from disgrace to glory, from the jaws of death to the joys of eternal life; for my sake ye have been railed on, reviled and cursed; but now it shall appear to all those cursed *Esau's*, that you are the true *Jacob's* that shall receive the blessing, and blessed shall you be; come now and possess with me the inheritance of Heaven, where you shall be for love, Sons; for birth-right, heirs; for dignity, Kings; for holiness, Priests: come, you may boldly enter in, for my Father hath prepared, and kept it for you, ever since the first foundation of the World was laid.

O my soul, dost thou not remember when sometimes thou hast been at the feet of Christ in the beauty of holiness, and there tookest in those droppings of his spirit; which were better to thee than the feasts of Kings? dost thou not remember when sometimes thou hast had the very beams of light darted from the face of Jesus Christ, when he whispered to thy soul the forgiveness of thy sins, saying, *Fear not, thy sins shall not hurt thee, I am thy salvation?* oh what joy was then? what meltings, movings, stirrings, leapings of heart were then in thy bosom? but was that joy anything to this, or to be compared with this? that was a drop, but here's an Ocean, here's fullness of joy; oh what leapings of heart, what ravishments will be within when thou shalt see thyself in the arms of Christ, and shalt receive words of life from the mouth of Christ, in the face of all the World? what a thing will this be, when Christ shall pass a sentence of death on others, and speak words of life unto thee? when thou shalt see him frowning upon the world (and oh those frowns will break the heart) and shalt behold him smiling in the fullness of his love upon thyself? that Christ at such a time should be delighting-thee with all the embraces of love, and with this sweet invitation to Heaven, *Come thou blessed inherit the Kingdom*, it were enough to a spirit a soul half dead; the very meditation of this must needs be sweet.

6. Consider Christ and the Saints Judging the rest of the world; no sooner are the Saints sentenced, but Christ turns to the wicked, and bids them *go into everlasting fire*; in which sentence the Saints shall join with Christ himself, *Do ye not know that the Saints shall judge the World?* when the Saints appear, it is not only by a Summons, but with commission; not only to be judged, but to judge; not only shall they stand at Christ's right hand, but they shall sit down on the Throne of the Son of God, to judge the wicked Angels and the World. O the torment! O the vexation of wicked men and Devils, when they shall see those very men whom they scorned, oppressed, persecuted, to be now advanced, not only to glory, but to be their judges! it is as if some Noble man had wronged some Poor man, and that the King should therefore deliver the Noble man into the power of the poor man, to take his own revenge: Surely, *The ungodly shall see this, and be grieved, he shall gnash with his teeth for indignation, and melt away:* but on the contrary, *The righteous shall rejoice when he seeth the vengeance, he shall wash his foot-steps in the blood of the ungodly.*

O my soul, dost thou believe this truth? and art thou confident that thou shalt sit with Christ on his very Throne to judge the World? why then be joyful in afflictions, exercise thou patience in the censures and judgments of the World, know thou for thy comfort that there is a turn and time of judging, and therefore say, *With me it is a small matter that I should be judged of you, or of man's Judgment, as the original hath it, of man's day.* Is it not enough to command patience, if *God's day* be at hand, when I shall judge my unjust judges; hark what the Apostle saith, *Be patient Brethren unto the coming of the Lord, behold the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh,—behold the judge standeth before the door.* Come exercise patience, let the World be judging; if they will needs slander, reproach, and persecute thy soul, they had better abuse any judge on earth than thee: though thou art the poorest, weakest, meanest of God's Saints upon the earth, they will know one day that they have abused their own judge in abusing thee. And therefore be thou quiet, silent, patient; Say as *David, let him alone, and let him curse, yea, let him judge, for the Lord hath bidden him; it may be the Lord will look, on mine affliction, and will requite good for his Judging this day; this is his day; but the day of the Lord is my day, and then shall I sit with Christ on his Throne to judge the World.* Oh the sweet that I may suck from this honey-comb, of Christ and his Saints judging the World!

7. Consider Christ and his Saints going up into Heaven. No sooner hath he done his work with the World, and sent them away, but then he shall conduct all his flock like a faithful shepherd to their fold; then shall he go with all his troops following him into Heaven. Hath not Christ said so? *If I go away, I will come again, and receive you unto myself, that where I am, there you may be also.* O those songs of joy, and shouts of praise that will fill the World at that day! And thus as they go along, Heaven opens unto them, and they enter in; what welcomes they have there is past my telling; if we may imagine and guess, O the welcome that Christ will give! *Come my spouse, and come my dear, come all my Saints; here be those Mansions that I went before to prepare and make ready for you, here be those everlasting habitations wherein you and I will dwell together; here is your Fathers house, the building of the wall is all of Jasper, and the worst piece of it is all of pure Gold, like unto clear Glass; why this is your home, your house made without hands,*

*here you and I will spend our time, eternity itself, in joying, enjoying, and beholding of each other.* And as thus Christ salutes them, so will the Angels, those Created Citizens of Heaven salute them too; for if joy be in Heaven at the conversion of one sinner, what joy will there be at the glorification of all these Saints? what welcome, entertainment, will the Angels give to these new guests at their first entrance into Heaven?

O my soul, if thou art one of them that shalt have this welcome, what wilt thou say when thou art admitted in thither! if weeping were in Heaven, wouldst thou not weep for joy? sure these things are no fictions of man's brain, but truths, and realities; and as they are true and real, so they are exceeding full of joy; all the excellencies of this World are but a dream in comparison of them; even the Sun in its brightness is but darkness to this glory that shall then be seen. Come, think over these things, and be so enlarged in thy thoughts, that before they go, thou mayest feel the sweet, and taste of this goodness of the Lord.

8. Consider all the several transactions that will follow in Heaven: then will Christ present all his elect to God his Father; then will he give in all his commissions which he hath received from his Father; *Then will the Son himself be subject to the Father, that God may be all in all.* I cannot stay to enlarge on these; Only remember, though *God may be all in all*, that excludes not Christ, for he also is *All in all* to all his Saints, even to all eternity; Immediate visions and fruitions of Christ, as God is the very top of Heavens joy: *Christ is all, and in all*; Christ is the center of Heavens happiness; Christ is the well-spring that fills the capacities of Saints and Angels; Christ is the object of happiness itself, there is as much happiness in Christ as happiness is; what ever belongs to glory, is in Christ, *In him dwells all the fullness*: whatever excellency is in Heaven, it is in Christ, not only in perfection, but connection, for all those excellencies meet together, rest in Christ; and Christ is all good things to all his Saints in Heaven; he is Beauty to their Eyes, Music to their Ears, Honey to their mouths, Perfume to their Nostrils, Health to their Bodies, Joy to their Souls, Light to their Understandings, Content to their Wills; he is Time without sliding, Society without loathing, Desire without fainting, Alpha and Omega, the beginning and ending; wanting both, needing neither, yet the Author of them both, he is *All in all*, from one, not all. Even all the Strength, Wit, Pleasure, Virtues, Colours, Beauties, Harmony, and goodness that are in Men, Beasts, Fishes, Fouls, Trees, Herbs, and all Creatures, are nothing but sparkles of those things which are in Christ. Christ himself will then supply their use, so that the best Creatures which now serve the Saints, shall not have the honor to serve them then; *There will be no need of the Sun, nor of the Moon, to shine in that City, for the glory of God doth lighten it, and the Lamb is the light thereof.*

And hence the beholding of Christ is the *All in all* to his glorified Saints: this was Christ's Prayer, *Father I will that those whom thou hast given me, be with me where I am, to what end? that they may behold my glory.* Christ's heavenly presence is conspicuous, he is not present as some things that are not seen, and yet are present; but his presence is, or certainly shall be conspicuous to all his Saints: when he was in the world his glory was covered under a mean outside, he was like a bright light in a dark-Lantern, and there were very few that knew him then; but in Heaven he shall be as a Cabinet opened, or as the Sun in his full glory; *We shall know him as we are known, and behold him face to face, and we shall see him as he is.* Nor only

will he be conspicuous, but his presence shall be vital; a stone may be with us, and seen clearly, but there's little in the sight of that; in the beholding of Christ there will be an acting of kindness upon the Saints, there will be visions with life and dear refreshing: O the influences that the sight of Christ will have on his Saints in Heaven! nor only will he be conspicuous and vital, but his presence shall be fixed; he shall abide with the Saints, that they may forever behold him. Oh if there was such running after Christ in this world, some getting on hills, and others on trees, that they might behold him, when he passed by, what will the sight of Christ in Heaven be, when he shall be always in the eye of his Saints, and never out of sight, when they shall be always viewing of him, and be always satisfied with that view? nor only will he be conspicuous, vital, fixed, but his very presence shall transform; *They shall see his face,—and they shall reign forever and ever.* O the influence of this sight! it is of such a transforming Nature, that to see the King will make Kings; this vision of glory amounts unto a fruition of glory, if ever thou art a spectator of Christ, thou art sure to be a partaker of Christ in all his glory. *I shall be satisfied, when I awake with thy likeness. It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; why so? for we shall see him as he is.* And no wonder, for if the imperfect beholding of his glory in the glass of his Gospel, *change the soul into the same image from glory to glory;* how much more shall the full view of his glory in Heaven transform both the souls and bodies of his Saints into a fullness of glory? Here then is the top of Heaven; here is the *All in all;* here is the satisfaction of souls to the very uttermost; if Christ's glory in his transfiguration was so satisfactory to *Peter*, as that he desired his sight of it might never have end, or interruption; *O it is good to be here, let us here build Tabernacles;* and yet *Peter* was only a spectator of this glory, for he had himself no share in it; O then what infinite satisfaction mayst thou expect in the beholding of Christ's Glory in Heaven, which will be accompanied with an everlasting enjoyment? the lusture of his glory will be diffused unto all, so that some shall enjoy the glory of the Sun, others of the Moon, and others of the Stars. O my soul, if thou art but a Star there, yet if thou art filled with that light that comes from the Sun of righteousness, it is enough. O remember! oh consider! oh never forget this *Looking unto Jesus!* as it is thy duty on Earth, so it is thy privilege and highest happiness in Heaven forever and ever.

### **SECT. III. Of desiring after Jesus in that respect.**

3. LET us desire after Jesus, carrying on this work of man's Salvation at his second coming. It is true, many shrink at the thoughts of death and judgment; and 'tis an high pitch to desire the dissolution of ourselves, and of this world; the best Christians are compounded of flesh and spirit, and if the spirit long to be in Heaven, yet the Flesh is loath to leave this Earth. Speak out of my soul, thou prayest daily, *Come Lord Jesus, let thy Kingdom come;* but is not the Flesh afraid, lest God should hear thy Prayers? Oh that we could loath our loathness in that respect! oh that we could long for this second coming of Christ to Judgment! And Christians, this is attainable, or otherwise I should not persuade you to it. *I am in a strait (said Paul) between two, having a desire to depart, and to be with Christ which is far better:* And this is the voice of the desolate Bride, *Come;* for the spirit of Christ within her saith come, *The Spirit and the Bride say come.* Yea, the whole Creation saith come, *Waiting to be delivered from the bondage of corruption into the glorious liberty of the Sons of God; and not only they, but ourselves also which*

have the first-fruits, of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body. Oh that we could groan! oh that we could come up to this high pitch, even to sigh out, not our breath, but our spirits! even to groan out, not some vapors, but our hearts.

I know it is suitable to flesh and blood to tremble at the thoughts of judgment; *When Paul reasoned of righteousness, temperance, and of judgment to come, Felix trembled.* Weak Christians as well as Heathens may have many terrible fancies and notions of that day: Oh to think of a time, *When there shall be a great earthquake, when the Sun shall become black as jet, and the Moon red as blood, when the Stars of heaven shall fall, and when the heavens themselves shall depart as a scroll; when the Trumpet shall sound, that will shake the Earth, and every Mountain and Island shall be moved out of their places; when the Kings of the earth, and the great men, and the rich men, and the chief Captains, and every bonds-man, and every free-man shall hide themselves in the dens, and in the rocks of the Mountains, and shall say to the rocks and to the mountains, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand? Will it not be terrible? if the people were so afraid when the Lord came without such attendants to give the Law upon Mount Sinai; certainly much more terrible must such a coming in this manner be, when he shall come like a revenging judge to take an account of the world for the keeping, or for the breaking of that Law.*

In this respect, I wonder not at some weak Christians, that cry out, *O Lord thou knowest, that I have not desired this woeful day;* A wise Jew was wont to say, from a deep foresight of terror of this day, *The Messiah will come, but Lord let me not live to see his coming.* Now to conquer this fear, and to abate such slavish terror in such souls; oh that they would consider it in the whole notion of it, not only as it shall be a day of blackness, and of terror, but as it shall also be a day of rest and of release. Some are apt to take it up in the half notion of it, they look on it only as a day of judgment, and a day of condemnation, and so they fly from it as from a Serpent; but if they would take it up again, and look on the other side, the Serpent would be turned into a Rod. The day which will be so dreadful to the ungodly, and the beginning of their misery, it will be as joyful to the Saints, and the beginning of their glory.

But in what respect is this day of Christ so desirable a day? I answer, in these particulars—

1. It is *a day of refreshing.* Here the Saints work in a furnace; *his fire is in Zion, and his furnace in Jerusalem;* but Christ in his second coming (when all the world shall be on fire) shall fan wind (as I may say) on his Saints to cool them; to the wicked it is an hot day, a day of everlasting burnings; but to the Saints it is a day of cooling, quickening, reviving, and refreshing.

2. It is *a day of restoring of all things.* Every creature is now in it's work-day dressed, all defiled with sin, but at that day there shall be a restitution of all things; all the disorders and ruins which sin hath brought into the world shall then be repaired, and man himself whose sin is the cause of all, shall then be restored to his original glory.

3. It is *a day of the manifestation of the Sons of God.* Then shall it be known who are true Saints, and who are Reprobates; here we live in confusion, and in our most refined Churches (if we

have none scandalous) yet we may have many hypocrites, and we cannot discern them; but in that day it shall be known who are the Lord's, and who are not; the hypocrite shall then be unmantled, and the Sons of God shall shine and glitter as the Sun, that all may run and read, *These are God's Elect, these are the Sons and Daughters of the Almighty.*

4. It is *the day of adoption, and of the redemption of our bodies.* It is the day of our Sonship and deliverance; I deny not but that the Saints are adopted and redeemed before this day; but this adoption and redemption is not consummate, nor declared before Christ come again to judgment, then it is that he takes his Saints home to his house, and all the Angels and Men of the World shall understand the love wherewith he loves them; then shall Christ say, *These are my sons whom I have redeemed, and as I have set them free, so now shall they live and reign with me forever and ever.*

5. It is *The day of Christ's coming.* He was here not long since travailing about the Earth, and about our business; which done, he went away to Heaven upon a special errand for his Saints; and there now he is to intercede for them, to attend the court, to be their Advocate, and to agitate the business of their souls; and withal there now he is to take up lodgings for them, and to prepare them mansions for eternity: And no sooner shall he have dispatched his business there, but he will come for earth again; he will bow the Heavens and come down to give a report of his transactions there; hath he not left us a letter to that effect, *I will come again, and receive you to myself, that where I am, there you may be also.* O why are his Chariots so long a coming? why tarry the wheels of his Chariots?

6. It is *the day of Christ's revealing.* Christ to many of his Saints here is hidden and withdrawn; it is true, he may be in them, yea, certainly he is in them by his spirit, but no man knows it, no nor themselves neither, which makes them cry, *O where is he whom my soul loveth;* but at this day of Christ's revealing, all curtains shall be drawn aside, Christ shall be unhid, and the Saints shall see him face to face, they shall never lose him more; for without any intermission they shall stare, and gaze, and be ever *looking unto Jesus.*

7. It is *the day of Christ's bright and glorious appearing.* When he was upon the Earth he appeared in our dress, many then saw him, who then said of him, *There is no beauty in him that we should desire him:* Oh it was a sad sight to see him crowned with thorns and scourged with whips, and nailed to the cross? but in his next appearing we shall see him in his best attire, arrayed in white, attended with the retinue of glory, riding in his Chariot of light, and smiling upon all his Saints. Now is not this desirable? The Apostle tells us of the Saints, *Looking for the glorious appearing of the great God, and of our Savior Jesus Christ;* therefore surely they desire it.

8. It is *the day of Christ's joy.* Then he shall see of the travail of his soul, and he shall be satisfied. Now what is the travail of his soul? is it not the perfection of his redeemed ones? oh when Christ seeth this, when he seeth his spouse as without spot, or wrinkle; then shall be fulfilled that prophesy, *As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee:* look how the joy of a Bridgroom is over his Bride upon the wedding-day, (surely then if ever) all is love and joy; so is Christ's joy over his Saints at the last day; then begins that joy that never,

never shall have end, there shall be no moment of time wherein Christ will not rejoice over his Saints forever after.

9. It is *the day of Christ's perfection*. Christ as Mediator is not fully perfect till all his members be in glory united to him: As an head that wants an arm, or hand, or leg, we say is lame; so it is a kind of mystical lameness that Christ our head hath not with him all his members; the Saints are little pieces of mystical Christ, and it shall not be well till Christ gather in his arms, and thighs, and pull them nearer to himself in glory: and is not this desirable to see the Lord Jesus Christ as Head of the Church in his perfection? to see the Son of righteousness with every beam united to him? O desirable day!

10. It is *Christ's Wedding-day, or the Marriage day of the Lamb*. The Saints are betrothed to Christ when first they believe in Christ, that is Christ's word, *I will betroth thee unto me, and thou art my sister, my spouse, not my Wife; thou art not yet married, only contracted here: but at that day the marriage of the Lamb will be complete, and then will the voice be heard; Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his Wife hath made herself ready*. O the joy that Christ, and Saints, and Angels, and all that belong to Heaven will make at this marriage! *Blessed are they that are called to the Marriage-supper of the Lamb*. One of the seven Angels that came to John in visions, *talked with him, saying, Come hither, and I will show thee the Bride, the Lamb's Wife*. If the espoused Virgin be willing to be married, how is it that we cry not, *Come Lord Jesus, come quickly?*

11. It is *Christ's day of presenting his Saints unto his Father; he delivers up the Kingdom to God, even the Father*. Then shall he take his Bride by the hand and bring her to his house, and present her in all state and solemnity to the Father. Is not this a desirable day? surely Christ rejoiceth, and his very heart even springs again to present his Church unto his Father, *Father here behold my Bride that I have married unto myself*. It is true, a Child may sometimes marry such a one, as he may be ashamed to think of bringing to his Father's house; but how mean and sinful soever we are of ourselves, when once we are married unto Christ, he will not think it any dishonor, no not before his Father, that he hath such a bride, *Father (will he say) lo here all my Saints of all that thou hast given me, I have lost none, but the children of perdition, these are mine, dearly bought, thou knowest the price, O welcome them to glory*.

12. It is *the day of Christ's glory*. What glorious descriptions have we in scripture of Christ's coming to Judgment? *The Son of man shall come from heaven with power and great glory; and the work no sooner done, but he shall return again into Heaven with power and great glory*. Not to mention the essential glory of Christ, O the glory of Christ as Mediator; all the glory that *Ahasuerus* could put upon his favorites was nothing to this spiritual and heavenly glory, which the Father will put upon the Son; it is a glory above all the glories that ever were, or ever shall be; it is an eternal glory; not but that Christ shall at last give up his Kingdom to his Father; he shall no more discharge the acts of an Advocate, or intercessor for us in heaven, only the glory of this shall always continue; it shall to all eternity be recorded that he was the Mediator, and that he is the Savior that hath brought us to life and immortality, and upon this ground the tongues of all the Saints shall be employed to all eternity to celebrate this glory. This will be their everlasting Song, *Unto him that loved us, and washed us from our*

*sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be glory and dominion forever and ever, Amen.* Now is not this a desirable thing? do we believe there is such a thing as Christ's mediatory glory, and Christ's essential glory? as Christ's human glory, and Christ's divine glory? and have we no desires to behold this glory? surely Christ himself desired it of God, he would have his Saints with him where he is, that they might behold his glory; and shall not we desire it, whom it most concerns? O the sweet temper of the spouse when she cried out, *Make haste my beloved and be thou like a Roe, or to a young Hart upon the mountains of spices!*

Come now, and run over these particulars; surely everyone is motive enough to desire this day; it is a day of refreshing, a day of restoring, a day of manifestation of the sons of God, a day of adoption, and of the redemption of our bodies; a day of Christ's coming, of Christ's revealing, of Christ's appearing, of Christ's joy, of Christ's perfection, of Christ's Wedding, of Christ's presenting of his Saints, of Christ's glory; what are we not yet in a longing frame? the wife of youth that wants her husband for some years, and expects that he should return from over Sea-lands, she is often on the shore, her very heart loves the wind that should bring him home; every Ship in view, that is but a drawing near the shore, is her new joy, and new reviving hopes, she asks of every passenger, *O saw you my husband? what is he a doing? when will he come? is he not yet Shipped, and ready for a return?* souls truly related to the Lord Jesus Christ should methinks long no less; O what desire should the Spirit and the Bride have to hear when Christ shall say to his Angels, *Make you ready for the journey, let us go down and divide the skies, and bow the Heavens; I will gather my prisoners of hope unto me, I cannot want my Rachel, and her weeping Children any longer, behold I come quickly to judge the Nations?* Methinks every spouse of Christ should love the quarter of the sky, that being rent asunder should yield unto her husband; methinks she should love that part of the heavens, where Christ puts through his glorious hand, and comes riding on the Rain-bow and Clouds to receive her to himself. I conclude this with the conclusion of the Bible, *He that testifieth these things, saith surely I come quickly, Amen. Even so, come Lord Jesus.*

#### **SECT. IV. Of hoping in Jesus in that respect.**

4. LET us *hope in Jesus*, as carrying on the great work of our salvation for us in his second coming. Hope is of good things to come; hope is an act of the will extending itself towards that which it loves as future; only the future good as it is the object of hope is difficult to obtain, and therein it differs from desire; for desire looks at future good without any apprehension of difficulty, but hope respects the future good as it is gotten with difficulty. Lazy hopes that will not be in use of means, though difficult, are not true hopes; we see many desirable things set before us, of which we may say, *Oh that we had our part and portion of them!* but shall we go on, and search and find out the truth, whether we have any part or portion in them? or whether we have any hopes of any such thing? oh this is worthy our pains! come then, let us yet make a further progress, let us not only *desire that it may be thus and so;* but let us say, on some sure and certain grounds, *we hope it is thus and so; we hope Christ will come again, and receive us to himself, that where he is, there we may be also.*



Indeed there is the Christians stay and comfort; such an hope is a *sure Anchor*, that will hold the ship in a storm; only because our souls lie upon it, we had need to look to it that our hopes be true; the worst can say, *They hope to be saved as well as the best*; but I fear the hopes of many will be lamentably frustrated. Our Savior brings in many pleading with confidence at the last day for life, who shall be rejected with miserable disappointment; *Many shall say to me at that day, Lord, Lord, &c. and I will confess unto them, I never knew them; depart from me.* Now to clear this point, that our hopes, are of the right stamp, and not counterfeit hopes, I shall lay down some signs, whereby we may know that Christ's coming is for us, and for our good, and for the grace that is to be given us at the revelation of Jesus Christ.

1. If we are born again, then will his glorious coming be to glorify us, *Blessed be the God and Father of Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, to an inheritance incorruptible.* Whoever hath the true hope of Heaven, he is one that is begotten again; so our Savior, *Except a man be born again, he cannot see the Kingdom of God.* Many things may be done, as *Herod heard John the Baptist, and did many things*: but except a man be born again, those *many things* are in God's account as nothing. When Peter had told Christ, that he and his fellow-disciples had forsaken all, and followed him; *Then Jesus said, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye shall also sit upon twelve Thrones, Judging the twelve Tribes of Israel.* q. d. Peter, you have forsaken all, and followed me; but know, that bare forsaking is not enough: but you who have felt the Work of God regenerating your souls, upon which ye have followed me, ye shall sit upon twelve Thrones. In those who are alive at the last day there will be a change, and this change will be to them instead of death; *Behold I show you a mystery, we shall not all sleep, but we shall all be changed.* Certainly in those who at the last day shall sit on Thrones with Christ, there must be a change likewise in this life; (*i.e.*) a new spirit, and a new life must be put into them: Oh what a change is this! suppose a rational soul were put into a beast, what a change would be in that Creature! suppose an angelical nature were put upon us, what a change would there be in us? oh but what a change is this, when a man is born again of water and of the spirit; I must tell you, that the highest degree of glory in Heaven, is not so different from the lowest degree of grace here, as the lowest degree of grace here is different from the highest excellency of nature here; because the difference betwixt the highest degree of the glory of Heaven, and the lowest degree of grace is only gradual; but the difference that is betwixt the lowest degree of grace, and the highest excellency of nature is a specifical difference. Oh there's a mighty work of God in preparing souls for glory by grace, and this change must they have that must sit on Thrones. Come then, you that hope for glory, try yourselves by this; is there a change in your hearts, words, and lives? is there a mighty work of grace upon your spirits? are you experienc'd in the great mystery of regeneration? why here's your evidence, that your hopes are sound, and that you shall sit upon Thrones to judge the world.

2. If we long for his coming, then will he come to satisfy our longings. *Blessed are they that hunger and thirst, for they shall be satisfied*; how satisfied, but in being saved? *Christ was offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin to salvation*; unto them that look for him, or long for him, shall he appear the second time

unto salvation; it is very observable, how this *looking for Christ*, is in Scripture a frequent description of a true believer in Christ. Who are true, sincere, and sound Christians, but such as live in a perpetual desire and hope of Christ's blessed coming? they are *ever looking for, and hastening unto the coming of the day of God*. Here are two signs in one verse, *looking for, and hastening unto*; true believers are not only in a posture looking for the coming of Jesus Christ, but also, as it were, going forth to meet Jesus Christ with burning Lamps. Luther could say, *That he was no true Christian, neither could he truly recite the Lord's prayer, that with all his heart desired not this day of the coming of Christ*. It is true, that whether we will or no, that day will come, but in the Lord's prayer Christ hath taught us to pray that God would accelerate and hasten the day of his glorious coming, *thy Kingdom come, (i.e.) the Kingdom of glory at the Judgment, as well as the Kingdom of grace in the Church*. It is true, that the day of the Lord is a terrible day, the Heavens, and Earth, and Sea, and Air shall be all on a bone-fire, and burn to nothing; *nevertheless we according to his promise look for new Heavens, and a new Earth*; we that have laid hold upon God, and laid hold on him by the right handle, *according to his promises, we look for this day of the Lord, we look for it, and hasten unto it, we are glad it is so near, and we do what we can to have it nearer, with an holy kind of impatience we beg of the Lord, Come Lord Jesu, come, quickly*. This was Paul's character, *We know that the whole creation groaneth, and travelleth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our bodies*: God's children, such as have the first-fruits of the spirit, the beginnings of true saving grace in them, they constantly look and long for the day of full deliverance, or of the coming of Christ. This the Apostle instanceth in his Corinthians, *ye come behind in no gift, waiting for the coming of our Lord Jesus Christ*; and in like manner he writes to his Philippians, *Our Conversation is in Heaven from whence also we look for the Savior, the Lord Jesus Christ*: And to Titus himself he writes the same things, *We look for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ*. Now Christians lay this character to heart, do you long, pant, and look for this glorious and second coming of Christ? have you any such wishes, and sayings of heart and mind as these are; *Oh that Christ would appear! Oh that Christ would now break the Heavens, and come to Judgment! oh that I could see him in the Cloud, and on his Throne! oh that his enemies were ruined, my sins subdued, my soul saved, that I might serve him without weariness, forever and ever!* Surely if these elongations of soul be in you, it is a comfortable evidence that your hopes are sound, and that Christ will come to receive you to him. If, and to bring you to glory.

3. If we love Christ's appearing, then will he appear on our side, *Henceforth there is laid up for me a Crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto them also that love his appearing*. A true Christian loves Christ's appearing in ordinances, and in all the means of grace, how much more in his own person? but how should we love that we see not? O yes! there's a kind of an Idea of Christ, and of his glorious appearing in every sanctified soul, and in that respect we love him though we cannot see him, *Who having not seen ye love, saith the Apostle: and so your love and faith at the appearing of Jesus Christ shall be found unto praise, and honor, and glory*. Those that have not seen Christ, and yet love the Idea of his sight, even they shall appear at the appearing of Christ in praise, and

honor, and glory. Is not the Crown laid up for them that love the appearing of Christ? is it not a sign of a good cause to love a day of hearing? surely the love of Christ's coming cannot consist without some assurance that a soul shall stand upright in the Judgment. He that hath not a confidence in his cause, loves not the coming of the Judge; no guilty prisoner loves the Sessions, or loves the judges presence; it is the cry of Reprobates, *O ye mountains, and O ye Rocks fall on us, and hide us from the face of him that sitteth on the Throne*. But as for Christ and his Saints; O the mutual loves, and mutual longings in their breasts! The last words that Christ speaks in the Bible (and amongst us last words make deepest impressions) are, *Surely I come quickly*; and the last answer that is made in our behalf, is, *Amen, even so come Lord Jesus*. I know this Character is near the former, and therefore I shall pass it over.

4. If our works be good, then will he reward us according to our works. At that great day this will be the trial, works? are no works? *Then will he say to them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you, for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me*. Here were works, upon which followed the rewards of Heaven for these *went into eternal life*. I know Works are not meritorious, and yet they are evidences; I know works without Faith are but glisterrings sins, and yet works done in faith are signs, and fore-runners of eternal glory; I know that if all the excellencies of all the moralities of all the men in the world were put together, these could never reach glory, and yet *a cup of cold water given to one of Christ's little ones in the name of a Disciple of Christ shall not lose its reward*. If a Christian doubt, how should I know that my works are of a right stamp. I answer, 1. Look at the principle, is there not something above nature? do I not find some new light let out by God, that shows a glory, and excellency, and beauty in good works? is there not something in me that makes the same to be sweet, or pleasant, or agreeable to me? 2. Look at the end; natural works have no better end than self and creature-respects; but in my works is there no aim at something higher than self? whatever I do, is not this in mine eye, that all I do may tend to the honor and glory of God? I had need take heed of vain-glory, and self applause; the Godly at the day of Judgment do not know the good works they did; if my aim be at God I shall forget myself, as if all I did were swallowed up in God. 3. Look at the manner of my doing works: *Uzzah* had a good intention, but his work was not good, because the manner was not good; are my works according to the rule? do they carry a conformity to the Law of God? *Let every man try his own work* in this: O my soul bring thy works to the touch-stone, the Scripture, the Rule of goodness, is not all thy gold then discovered to be dross? the Scripture doth not only tell of works, but tells us the manner of performing them; as for instance, if rightly done, they must be done in zeal, in fervency, in activity; thus God's people are called *a peculiar people, zealous of good works*; a formal, customary, superficial performance of holy works fails in the manner of performing them: what, are my works performed in zeal? is there not too much of coldness, emptiness formality in all I do? why, thus may I know whether my works are of a right stamp; certainly all works, duties, actings, which are not done by a gracious heart, through a gracious power, to a gracious end, in a gracious manner, are sins, and not such works as shall have the rewards of Heaven. Some may object, this is an hard saying, who then shall be saved? I

answer, 1. By concession, very few; *What is the whole company of Christians, besides a very few (said Salvian) but a sink of vices?* are they only good works which are thus and thus qualified? it were enough to make us all fear all the works that ever we have done. But secondly, here's all our hope, that in a Gospel-way Christ looks at our good works in the truth of them, and not in the perfection of them; no man goes beyond *Paul*, who *when he would do good, found evil present with him*: Alas, there's a perpetual opposition and conflict betwixt the flesh and the spirit, so that the most spiritual man cannot do the good things he would do; and yet we must not conclude, that nothing is good in us, because not perfectly good. Sincerity and truth in the inward parts, may in this case hold up our hearts from sinking; as he in the Gospel cried, *I believe Lord, help my unbelief*; So if we can but say, *I I do good works, Lord help me in the concurrence of all needful circumstances*, here will be our evidence that our hopes are sound, and that Christ will sentence us to eternal life. *Come ye Blessed, &c.* and why so? *For I was an hungered, and ye gave me meat, &c.*

5. If we believe in Christ, then shall we live with Christ; if we come to him and receive him by Faith, then will he *come again, and receive us to himself, that where he is, there we may be also*. Good works are good evidences, but of all works those of the Gospel are clearest evidences, and have clearest promises; come then, let us try our obedience to the Commandments of Faith, as well as Life; let us try our submission to the Lord by believing, as well as doing. Surely the greatest work of God that ever any creature did, it is this Gospel-work, when it apprehends its own unworthiness, and ventures itself and its estate upon the righteousness of Jesus Christ: if we were able to perform a full, exact, and accurate obedience to every particular of the moral Law, it were not so great a work, nor so acceptable to God, nor should be so gloriously rewarded in heaven, as this one work of believing in his Son Jesus Christ. This is the work to which in express terms salvation, Heaven, and glory is promised; *He that believeth on the Son hath everlasting life; and he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but he hath passed from death to life — And this is the will of him that sent me, that everyone that seeth the Son, and believeth on him may have everlasting life—And these things are written that ye might believe that Jesus is Christ the Son of God, and that believing ye might have life through his name— Believe on the Lord Jesus Christ, and thou shalt be saved— And if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved— And we are not of them who draw back unto perdition, but of them that believe unto the saving of the soul— And these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have everlasting life.* Why this above all is the Gospel work, to which are annexed those gracious promises of eternal life. So that if we believe in Christ, how may we be assured that we shall live with Christ.

O my soul, gather up all these characters, and try by them. Everyone can say, that they hope well, they hope to be saved, they hope to meet Christ with comfort, though they have no ground for it but their own vain conceits; but hope on good ground, is that hope *that maketh not ashamed*; say then, art thou born again? dost thou look and long for the coming of Christ in the clouds? dost thou love his appearing? art thou rich in good works, ready to distribute, willing to communicate? dost thou obey the commandments of faith as well as life? sure

these are firm, and sound, and comfortable grounds of an assured hope. Content not thyself with an hope of possibility, or probability; but reach out to that plerophory, *or full assurance of hope*; the hope of possibility is but a weak hope, the hope of probability is but a fluctuating hope, but the hope of certainty is a settled hope; such an hope sweetens all the thoughts of God and Christ, of death and judgment, of Heaven, yea, and of Hell too, whiles we hope that we are saved from it; and are not the Scriptures written to this very purpose, *That we might have this hope?* are we not justified by his grace, *that we might be heirs in hope, heirs according to the hope of eternal life?* and was not this *David's* confidence, *Lord I have hoped for thy salvation?* why then *art thou cast down O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.*

If I may here enter into a Dialogue with my own poor, trembling, wavering soul.— *Person*— why art thou hopeless O my soul? wouldst thou not hope, if an honest man had made thee a promise of anything within his power? and wilt thou not hope when thou hast the promise, the oath, and the covenant of God in Christ? —*Soul*— Yes; methinks I feel some little hope, but alas it is but a little, a very little.—*Person*— Ay but go on my soul, true hope is called a *lively hope*, and a lively hope is an efficacious hope; no sooner faith commends the promise unto hope, but hope takes it, and hugs it, and reckons it as its Treasure, and feeds on it as Manna, which God hath given to refresh the weary soul in the desert of sin; go on then, till thou comest up to the highest pitch, even to that triumphant joyful expectation, and waiting for of Christ in glory— *Soul*— Why, methinks I would hope, I would ascend the highest step of hope; but alas I cannot; Oh I am exposed to many controversies, I am prone to many unquiet agitations; though I have a present promise, yet I extend my cares and fears even to eternity: Alas, I cannot comprehend, and therefore I am hardly satisfied; my sinful reason sees not its own way and end, and because it must take all on trust and credit, therefore it falls to wrangling; nay, Satan himself so snarles the question, and and I am so apt to listen to his doubts, that in the conclusion I know not how to extricate myself.—*Person*— Sayst thou so? surely in this case there's no cure, no remedy, but only the testimony of God's Spirit; but saith not the Apostle, *That the spirit of itself bears witness with our spirit, that we are the children of God?* if a Man or Angel, or Archangel should promise Heaven, peradventure thou mightest doubt; but if the Supreme Essence of the Spirit of God bear witness within, what room for doubting? why, this voice of the spirit is the very voice of God; hark then, enquire O my soul, if thou hast but this testimony of the spirit, thou art sure enough—*Soul*— Oh that it were thus with me! oh that the spirit would even now give me to drink of the wells of salvation! oh that the spirit would testify it home! oh that he would shine upon, and enlighten all those graces which he hath planted in me! fain would I come to the highest pitch of hope, oh that I could look upon the things hoped for as certainly future.—*Person*— Thou sayst well O my soul, and if these wishes be real, then pour out thyself unto God in prayer; this was the Apostles method, *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost;* let this be thy practice, pray as he prayed, pray thou for thyself as he prayed for others; if an earthly Father will hearken to his child, *how much more will God the Father give the spirit to them that ask the spirit of him.*—*Soul*— Why if this be it; to thee Lord do I come, O give me the Spirit, the witness of the Spirit, the first-fruits of the spirit, the sealing

of the spirit, the earnest of the spirit. O give me the spirit, and let the spirit give me this hope. *O the hope of Israel, and Savior thereof in the time of trouble, why shouldst thou be as a stranger in my soul, and as a way-faring man that turneth aside to tarry for a night? Come, O come, and dwell in my soul, Come and blow on my garden, that the spices thereof may flow out: come and fill me with a lively hope; yea Lord excite, and quicken, and stir up my soul to act this hope, yea, so enlighten, or shine upon my hope, that I may know that I hope, and know that I joyfully expect, and wait for the coming of Christ: O Let me hear thy voice, Say unto my soul I am, and will be thy salvation.—Person—Well now, thou hast prayed, O my soul, Come, tell me, dost thou feel nothing stir? is there nothing at all in thee that assures thee of this assurance of hope? is there no life in thy affections? no spark that takes hold on thy heart to set it on flame? no comfort of the spirit, no joy in the holy Ghost?—Soul—Yes! methinks I feel it now begin to work, the Spirit that hath breathed this prayer into me comes in as Comforter; O now that I realize Christ's coming and my resurrection, I cannot but conclude with David, *Therefore my heart is glad, and my glory rejoiceth, and my flesh also shall rest in hope.* Oh what an earnest is this? what a piece hath the spirit put into my hand of the great sum promised? not only that he in great mercy promised me Heaven, but because he doth not put me into a present possession, he now gives me an earnest of my future inheritance. Why, surely all is sure, unless the earnest deceive me; and what? shall I dispute the truth of the earnest? oh God forbid! the stamp is too well known to be mistrusted; this seal cannot be counterfeit, because it is agreeable with the Word; I find in myself an hope, a true sincere hope, though very weak: I find upon trial that I am regenerate, that I look and long for the second coming of Jesus, that I love his appearance even before hand: that my works, though imperfect, are sincere and true, that I believe on the Name of the Son of God, and flesh and blood could never work these duties or these graces in me; it is only that good spirit of my God, which hath thus sealed me up to the day of redemption. Away, away despair, trouble me no longer with a musing thoughts; I will henceforth (if the Lord enable) walk confidently, and cheerfully in the strength of this assurance, and joyfully expect the full accomplishment of my happy contract from the hands of Christ. *The Lord is my portion, therefore will I hope in him; the Lord is good to them that wait for him, to the soul that seeketh him; it is good that I both hope and quietly wait for the salvation of the Lord— It is good that I hope to the end, for the grace that is to be brought unto me at the revelation of Jesus Christ.**

#### **SECT. V. Of believing in Jesus in that respect.**

5. LET us *believe in Jesus* as carrying on the great work of our salvation in his second coming. Now this believing in Christ is more than hoping in Christ; Faith eyes things as present, but hope eyes things as future; and hence the Apostle describes faith to *the substance of things hoped for*; it is the substance, foundation, or prop which upholds the building; or it is the substance, essence, existence of things hoped for, and consequently absent and a far off, to be by a firm apprehension of the believer as already present and real. And this is as necessary as the former; oh if we could but see things now, as they shall appear at that last general day of Judgment, how mightily would they work upon our souls? I verily think the want of this work of faith is the cause almost of all the evil in the world; and the acting of Faith on this subject would produce fruits even to admiration. If we could but see that glory

of God in Christ, and those glorious treasures of mercies that shall then be communicated; if we could but see those dreadful evils that are now threatened, and shall then be fulfilled, would not this draw the hardest heart under Heaven? come, let us act faith this day, as if this day were the last day; a thousand years are but as one day to faith? it takes hold upon eternal life, whensoever it acts; it takes present possession of the glorious things of the Kingdom of God even now.

O then let us believe in Jesus in reference to his second coming to judgment. But how should we believe? what directions to act our saith on Jesus in this respect? I answer—

1. Faith must directly go to Christ.
2. Faith must go to Christ as God in the flesh.
3. Faith must go to Christ as God in the flesh made under the Law.
4. Faith must go to Christ made under the directive part of the Law by his life, and under the penal part of the Law by his death.
5. Faith must go to Christ as put to death in the Flesh, and as quickened by the spirit.
6. Faith must go to Christ, as going up into glory, as sitting down at God's right hand, and as sending down the holy Ghost.
7. Faith must go to Christ as interceding for his Saints, in which work he continues till his coming again. Of all these before.
8. Faith must go to Christ as coming again into this nether world to judge the quick and the dead; This is the last act of Faith in reference to Christ, *From thence he shall come to judge the quick and the dead*. The coming of Christ, the resurrection of the dead, the change of the living, the last judgment, and the glory of Christ with his Saints to all eternity, is that transaction which must be dispatched at the end of the world; now this is the object of faith as well as the former; Christ's work is not fully perfected till all these be finished, nor is our work of Faith fully completed till it reach to the very last act of Christ in saving souls.—Oh what an excellent worker is Jesus Christ? he doth all his works thoroughly and perfectly; the greatest work that ever Christ under took was the work of redemption, that work would have broken Men and Angels, and yet Jesus Christ will carry it on to the end, and then will he say not only prophetically, but expressly, *I have finished the work which thou gavest me to do*. Now Faith should eye Christ as far as he goes, if Christ will not have done till he comes again, and receive us to himself, and settle us in glory; no more should Faith, it should still follow after him, and take a view of all his transactions from first to last; what, will Christ come again? will he summon all the elect to come under judgment? will he sentence or judge them to eternal life? will he conduct them into glory, present them to his Father, and be their *all in all* to all eternity? why then let our faith act itself upon all these promises; or if I may instance in one for all, Christ's coming is the most comprehensive of all; and is not the coming of Christ very frequently mentioned in the promises, as the great support and stay of his people's spirits till then? do not the Apostles usually quicken us to duty, and encourage

us to waiting by the mentioning of this glorious coming of Jesus Christ? why then let us act our faith on this glorious Object; Christians, what do we believe, and hope, and wait for, but to see this coming? this was *Paul's* encouragement to rejoicing and moderation, *Rejoice in the Lord always—and let your moderation be known to all, the Lord is at hand;* To think and speak of that day with horror, doth well beseem the impenitent sinner, but doth ill beseem the believing Saint; such may be the voice of an unbeliever, and it may be of a believer in desertion or temptation, but it's not the voice of faith. O believe on Christ, as carrying on our salvation at his coming again, *For yet a little while, and he that shall come, will come, and he will not tarry.*

9. Faith must principally and mainly look to the purpose, design, intent, and end of Christ in his second coming to Judgment. Now the ends are— 1. In respect of the wicked that they may be destroyed, *for he must reign till he hath put all his enemies under his feet.* He shall come with flaming fire, and then he will *take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* O miserable men! now it is God's design to be revenged on you. This is the day when the wicked shall suddenly start out of sleep, and meet with gastly amazedness at the mouth of their sepulchers; above them stands the Judge condemning, beneath Hell gaping, on the right had justice threatening, on all sides the world burning; to go forward is intolerable, to go backward is impossible, to turn aside is unavailable; which way then? Heaven gates are shut, Hell mouth is open, where they must end their endless misery; the last torment lasteth ever. O the shrieks of the wicked at every passage of this day! when the Prophet *Joel* was describing the formidable accidents of his day, he was not able to express it, but stammered like a Child, or an amazed imperfect person, A. A. A. for the day of the Lord is at hand. We translate it, *Alas, for the day of the Lord is at hand.* But *Lyra, Ribera,* the Vulgar Latin, and others translate it, A.A.A. in *Hebrew* it is indeed but one word, and sounds as *Aha,* which howsoever so written, yet is it pronounced without any aspiration, as *Aharon,* is pronounced *Aaron.* The best Critics would but have it one word, and so they write it, A-a-a- for the day of the Lord is at hand: thus they that stammer, and cannot suddenly speak, say A-a-a. it is not sense at first; the Prophet was so amazed, that he knew not what to say; the stammering tongue that is full of fear, can best speak that terror, which will make all the wicked of the world to cry, and shriek, and speak fearful accents; oh the shrieks! oh the fearful sounds that will then be heard! sure that noise must needs be terrible, when millions of men and women at the same instant shall fearfully cry out, and when their cries shall mingle with the thunders of the dying and groaning Heavens, and with the crack of the dissolving World, when the whole fabric of nature shall shake into dissolution, and eternal ashes. *Now consider this ye that forget God, lest he tare you in pieces, and there be none to deliver you.* Shall not the consideration of these things awake your spirits, and raise you from the death of sin? what? do you believe these things? or do you not? if you do not believe these things, where is your saith? if you do believe them, and sin on, where is your prudence? and where is your hope? but enough of this; it belongs to the wicked.

2. In respect of the Godly that they may be saved. Now this contains several steps. As—



1. They must be regenerated. It is true they partake of this grace before, but now is the full perfection and manifestation of it, and therefore the last day is called *the day of regeneration*.
2. They must be redeemed. So they are in this life; *Paul* could tell his *Colossians*, that *Christ had delivered them from the power of darkness*; and that *in him they had redemption through his blood*. Yet the Scripture calls the day of judgment in a peculiar and eminent manner the day of redemption. *And grieve not the holy spirit of God whereby ye are sealed unto the day of redemption*.
3. They must be adopted. It is true, they are adopted in this life, *We are now the Sons of God* (saith the Apostle) *yet it doth not appear what we shall be*; the glory which Christ will put upon us at the last day, is so far transcendent and superlative to what now we are, that we know not what we shall be; sons, and more than sons; and therefore the Apostle calls the last day, *the day of adoption*.
4. They must be justified. I know they were justified by Faith before, and this justification was evidenced to some of their consciences; but now shall they be justified fully by the lively voice of the Judge himself; now shall their justification be solemnly and publicly declared to all the world; The Syriac word to *justify*, is also to conquer, because when a man is justified, he overcomes all those bills and indictments which were brought in against him; now this is manifestly done in the day of judgment when Christ shall before Men and Angels acquit, and absolve his people: oh what a glorious conquest will that be over Sin, Death, and Hell, when the judge of the whole World shall pronounce them free from all Sin, and from all those miserable effects of Sin, Death, Hell, and Dominion.
5. They must inherit the Kingdom prepared for them, so is the sentence at that day, *Come ye Blessed, inherit the Kingdom*. Not only are they freed from Hell, but they must inherit Heaven. Now herein is an high step of salvation, and a great part of the design of Christ's coming, to bring his Saints into Heaven; he went thither before to prepare it for them, and now he comes again to give them the possession of it, *come enter into heaven*. Heaven? what is Heaven? surely it is not one single Palace; but a City, a Metropolis, a Mother-City, the first City of God's creation: *When the Angel carried John in the spirit to a great and high Mountain, he shown him the great City, the holy Jerusalem, descending out of heaven from God, having the glory of God*. But a City is too little, therefore its more, its a Kingdom; *Fear not little Flock, its your Fathers good pleasure to give you the Kingdom*; and at this last day he bids his Saints to *inherit the Kingdom*. Or if a Kingdom be too little, it is called a World; *the Children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die anymore*. There's another world besides this, and for eminency it is called *the world to come*. O the breadth and largeness of that world! as the greater circle must contain the less, so doth that world contain this; alas, all our dwellings here are but as caves under the earth, and holes of poor clay in comparison. In the bosom of that Heaven is many a dwelling place; *In my Fathers house are many mansions*; there lodges many thousand of glorious Kings; O what fair fields, and mountains of roses and spices, are there? surely gardens of length and breadth above millions of miles are nothing in comparison. O the Vines, the Lilies, the Roses, the precious Trees that grow in *Immanuel's land*! an hundred harvests in one year are nothing there, The

lowest stones in every mansion there, are precious stones; the very *building of the wall about it is Jasper, and the City is pure gold, like unto clear glass*. O glorious inheritance! Tell me Christians, in what City on Earth do men walk upon gold? or dwell within the walls of Gold? though none such here, yet under the feet of the inhabitants of Heaven there is Gold; *All the streets, and fields of that City, Kingdom, World, are pure gold, as it were transparent glass*. But alas, what speak I of Gold, or Glass; all these are but shadows; indeed and in truth there is nothing so low as Gold, or precious Stones; there is nothing so base in this high and glorious Kingdom, as Gardens, Trees, or Roses, comparisons are but created shadows, that come not up to express the glory of the thing. I shall therefore leave to speak this, because unspeakable.

6. They must live with Christ in heaven; they must see, and enjoy Christ there to all eternity. This is a main end of Christ's coming, *I will come again, and receive you unto myself, that where I am, there ye may be also—And Father, I will that those whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me*. O let faith eye this above all the former! what? will my Savior come again? and shall I see his face? Oh what a pleasant sight will this same be? if Heaven, if the inheritance be such a wonder to the beholders, what a beauty is that which is in the samplar? oh what an happiness to stand besides that dainty precious Prince in Heaven? to see the King on his Throne? to see the Lamb, the fair Tree of life, the flower of Angels, the spotless Rose, that Crown, the Garland, the joy of Heaven, the wonder of wonders for eternity? oh what a life to see the precious Tree of life! to see a multitude without quantity of the Apples of glory! to see love itself, and to be warmed with the heat of immediate love that comes out from the precious heart and bowels of Jesus Christ! Oh what a dearness to see all relations meet in one! to see the Savior, the good Shepherd, the Redeemer, the great Bishop of our souls, the Angel of the Covenant, the Head of the body of the Church, the King of ages, the Prince of peace, the Creator of the ends of the Earth, the Song of Angels, and glorified Saints. Not only must they see Christ, but they shall enjoy him whom they see; they fly with doves-wings of beauty after the Lamb, and in flying after him they lay hold upon him, and they will not leave him; they can never have enough of the chaste fruition of the glorious Prince *Immanuel*, and they never want his inmost presence to the full; they suck the honey and the honey-comb; they drink of the floods of eternal consolations, and fill all empty desires; and as if the souls of Saints were without bottom, a fresh they suck again to all eternity. Now  $\langle \diamond \rangle$  is salvation indeed, the soul that attains this full enjoyment, is saved to the uttermost.

3. In respect of Christ himself that he may be glorified. Now in two things more especially will he be glorified at that day. 1. In his justice. 2. In his mercy, or free grace.

1. His justice will be glorified, especially in punishing the wicked here on Earth, little justice is done on most offenders; though some public crimes are sometimes punished, yet the actions of closets and chambers, the designs and thoughts of men; the businesses of retirements, and of the night, escape the hand of justice; and therefore God hath so ordained it, that there shall be a day of doom, wherein all that are let alone by men, shall be questioned by God; *Shall not the judge of all the world do right!* then all thoughts shall be examined, and secret actions viewed on each side, and the infinite number of those sins

which escaped here, shall be blazoned there; all shall have justice; and the justice of the judge shall be so exact, that he will account with men by minutes; and that justice may reign entirely, God shall open his treasure: I mean the wicked man's treasure, and tell the sums, and weigh the grains and scruples. *Is not this laid up in store with me, and sealed up among my treasures? I will restore it in the day of vengeance saith the Lord.* Oh how will God glorify his justice at that day? surely his justice shall shine, and be eminently glorious in every passage.

2. His mercy, or free grace will be glorified in rewarding the Saints. And this is the main, the supreme end of his coming to judgment, *He shall come* (saith the Apostle) *to be glorified in his Saints*; not but that the Angels shall glorify the riches of his grace, as well as Saints; but because the Angels never sinned, *(they have now kept their Robes of innocence, their cloth of Gold above five thousand years, without one spark of dirt, or change of color:)* therefore the glory of his grace is more especially fastened on Saints, that sometimes were sinners. Oh what stories will be told at this day of graces acts? *I was a blasphemer, and a persecutor, and an injurious person* (said Paul) *but I obtained mercy*; 〈 in non-Latin alphabet 〉 , *but I was be-merciéd*, as if he had been dipt in a River, in a Sea of mercy; it may be he will make the same acknowledgment at the day of judgment; *I was a sinner, but the grace of the Lord Jesus to me was abundant, superabundant; I obtained as much grace as would have saved a world.* Certainly free grace shall then be discovered in some purpose; then it shall be known, *That where sin abounded, grace far more; it over-abounded, or more than over-bounded*: 〈 in non-Latin alphabet 〉 , It is a word borrowed from Fountains, and Rivers, which have over-flowed with Waters ever since the Creation; then all the Saints shall exalt, and magnify, and with loud voices praise the glory of his grace; they shall look on their debts written in graces book, and then shall they sing and say, *O the mystery of grace! O the gold-mines, and the depts of Christ's free love!* why this was the great design of our salvation: at the first, when God was willing to communicate himself out of his aloneness everlasting, he laid this plot, that all he would do should be *to the praise of the glory of his grace*; and now at his second coming, having done all he will do, the Saints for whom he hath done all, admire, esteem, honor, and sound forth the praises of his grace. Is not this their everlasting song which they begin at this day? *Glory to the Lamb, and glory to his grace, that sitteth on the Throne forever more?* not but that they glorify him in his wisdom, power, holiness, and his other attributes, ay but especially in this, it is his Grace in which he most delighteth; even as virtuous Kings affect, above all their other Virtues, to be had in honor for their Clemency, and Bounty; so Jesus Christ the King of Kings affects, above all, the glory of his grace. And to this purpose Heaven itself is an house full of broken men, who have borrowed millions from Christ, but can never repay more than to read, and sing the praises of Free-grace; *Glory to the Lamb, and glory to the riches of his grace for evermore.*

Thus for directions; one word of Application, or a few motives to work Faith in you in this respect,

1. Christ in his word invites you to believe; these are his Letters from Heaven, *Come all to the marriage-supper of the Lamb; Ho everyone that thirsts come in*; Heaven-gate is open to all that knock, but fools, foolish Virgins, foolish souls, which have no Faith, nor will have any, to render them fit for Heaven. This meets with some that scruple, *what? will Christ come again to*

*receive me to himself? shall I enter with him into glory? alas no unclean thing shall enter into that holy City, and shall such a sinner as I am be admitted? Oh believe, believe thy part in this coming of Christ, to receive thee to himself; and no sin, that thou feelest a burden, shall keep thee out of Heaven. There is Rahab the Harlot; and Manasseh the Murderer, and Mary that had so many Devils; a man that hath many Devils may come where there is not one;Lame, and Blind, and Halt may enter into Heaven, and yet still there is room; there is a great variety of guests above, and yet one Table large enough for all; no crowding, and yet thousands, and thousands of thousands sitting together; Ah poor soul why dost thou make exceptions, where God makes none? why shouldst thou exclude thyself out of these golden gates, when God doth not? believe, only believe in the Lord Jesus, and the promise is sure, and without all controversy, thou shalt be saved.*

2. Christ by his Ministry intreats you to believe; come, say they, we beseech you believe in your judge; it may be you startle at this, what? to believe in him who is a coming to be your judge? but if your judge be Jesus, if the same person who died for you, shall come to judge you, why should you fear? indeed if your judge were your enemy, you might fear; but if he who is your Lord, and who loves your souls shall judge you, there is no such cause; will a man fear to be judged by his dearest friends? a brother by a brother? a child by a father? or a wife by her husband? consider! is not he your Judge who came down from Heaven, and who being on earth was judged, condemned, and executed in your stead? and yet are ye fearful, O ye of little faith? Oh what an unreasonable sin is unbelief! nay, say the scrupulous, if I were assured of this; if I knew that my judge were my friend, I should not fear; but is he not my enemy; have not I provoked him to enmity against my soul? do I not stand it out in arms against my judge? am not I daily sinning against him, who justly may condemn me for my sin? give this for granted, that this and no other, no better is my case, and what say you then? if it be so, hark then to the voice of our ministry. We poor Ministers that love your souls (say what you will of us) would fain have all this enmity against God, and against Christ done away; and to this purpose we not only appear many and many a time upon our knees to God for you, but (mangre all your opposition against us) we could be content to come upon our knees from God to you, to beseech you not to provoke your Judge against your souls: what, is Christ and you at odds? is the difference wide betwixt your judge and you? I do now in my Masters Name, in the Name of God, and in the Name of the Lord Jesus Christ, beseech you to believe; *I beseech you in Christ's Name; in Christ's stead, be ye reconciled unto God.* Is not this the Apostles word? *Now then we are Ambassadors for Christ,as though God did beseech you by us, we pray you in Christ's stead?* Christ's Ministers are not only God's Legates, but Christ's Surrogates; to make this plain to you, when a Prince sends a messenger to another Prince, that messenger is only an Ambassador, the Prince being not bound to carry the message himself in Person; but now Jesus Christ, he is the Father's Ambassador, and Christ is thereby bound to bring the message of peace himself, but being necessarily employed elsewhere (in the same design of grace) he constitutes us his officers; so that we do not come only in the Name of God, but in the place of Christ to do that work which is primarily his; *As the Father hath sent me,even so send I you;* and this was the commendation of the *Galatians, that they received the Apostle Paul even as Jesus Christ.* Now weigh our desire, we beseech you to believe;

we beseech you to sign the articles of agreement betwixt Christ and you; what? shall some base inconsiderable lust stand in competition with Jesus Christ? will you not make your peace with your judge whilst you are in a way, and before he sit in the Throne? behold we give you warning, *the Judge is at the door, now believe and be saved*. Oh how fain would we tempt you (as it were) with glory? we tender Christ, and we offer peace, we come in the judges name to beseech you to make ready for him, and for Heaven; we bring salvation to your very doors, to your very ears, and there we are sounding, knocking, *Will ye go to Heaven, sinners? will ye go to Heaven? Oh believe in him that will judge you, and he will save you*.

3. Christ by his Spirit moves, excites, and provokes you to believe. Sometimes in reading, and sometimes in hearing, and sometimes in meditating you may feel him stir; have you felt no gale of the spirit all this while? *It is the spirit that convinceth the world of sin*, especially of that great sin of unbelief; and then of *righteousness*, which Christ procureth by going to his Father; observe here, it is the work of the spirit thus to convince, so that all moral philosophy, and the wisest directions of the most Civil men will leave you in a wilderness; yea ten thousands of Sermons may be preached to you to believe, and yet you never shall, till you are over-poured by God's Spirit: it is the Spirit that enlightens, and directs you, as occasion is, *saying this is the way, walk in it*. It is the spirit that rouzeth, and awakeneth you by effectual motions, *Arise my love, my fair one, and come away. He stands at the door and knocks; he stretches out his hand with Heaven in it, and he doth so all the day long; all the day long have I stretched out my hand; and that you may find his yoke easy, and his burden light; it is the Spirit that draws the yoke with you; and by secret animations, and sweet inspirations heartens, and enables you to do the work with ease; and in this respect the Saints are said to be led by the spirit; even as a mother leads her child that is weak, and enables it to go the better, so the spirit leads the Saints (as it were) by the hand, and strengthens them to believe yet more and more*. I speak now to Saints, if whiles I press you to *believe in Jesus*, you feel the spirit in his stirrings, and impetuous acts, surely it concerns you to believe, it concerns you to be obsequious and yielding to the breathings of God's Spirit, it concerns you to co-operate with the spirit, and to answer his wind-blowing. As you are to take Christ at his word, so you are to take Christ's spirit at his work: if now he knocks, do you knock with him; if now his fingers make a stirring upon the handles of the bar, let your hearts make a stirring with his fingers also; O reach in your hearts under the stirrings of free grace; obey dispositions of grace as God himself; if now you feel your hearts as hot as Iron, it is good then to smite with the hammer; if now you feel your spirits docile, say then with him in the Gospel, *I believe, Lord help my unbelief; I believe, what? I believe when Jesus comes again, he will receive me to himself, and that I shall be forever with the Lord, Amen, Amen*.

#### **SECT. VI. Of Loving Jesus in that respect.**

6. LET us *love Jesus*, as carrying on the great Work of our Salvation for us in his second coming. In prosecution of this, I must first set down Christ's love to us, and then our love to Christ; that is the cause, and this effect; that is the spring, and this the stream; in vain should we persuade our hearts to love the Lord, if in the first place we were not sensible that our Lord loves us, *We love him* (saith the Apostle) *because he first loved us*; it is Christ's way of

winning hearts, he draws a lump of love out of his own heart, and casts it into the sinner's heart, and so he loves him. Come then let us first take a view of Christ's love to us, and see if from thence any sparks of love will fall on our hearts to love him again. Should I make a Table of Christ's acts of love and free grace to us, I might begin with that eternity of his love before the beginning, and never end till I draw it down to that eternity of his love without all ending: his love is as his mercy, from everlasting to everlasting; he loved us before time, in the beginning of time, in the fullness of time, at this time the flames of his love are as hot in his breast as they were at first, and when time shall be no more he will love us still; this fire of Heaven is everlasting; there is in the breast of Christ an eternal coal of burning love, that never, never shall be quenched. But I have in some measure already discovered all those acts of his grace and love, till his second coming: and therefore I begin there.

1. Christ will come; is not this love? as his departure was a rich testimony of his love. *It is expedient for you that I go away; so is his returning, I will not leave you comfortless, I will come unto you;* Oh how can we think of Christ's returning, and not meditate on the greatness of his love? might he not send his Angels, but he must come himself? is it not state and majesty enough to have the Angels come for us, but that he himself must come with his Angels, to meet us more than half the way? what King on Earth would adopt a beggar, and after his adoption would himself go in person, to fetch him from the dunghill to his Throne? we are filthy lazars, from the crown of our heads to the soles of our feet we are full of sores, and yet the King of Heaven puts on his best attire, and comes in person with all his retinue of glory, to fetch us from our graves, to his own Court of Heaven. Oh the loves of Christ in this one act, he will come again, he is but gone for a while, but he will come again in his own person.

2. Christ will welcome all his Saints into his presence; and is not this love? after he is come down from Heaven; he stays for them a while in the Clouds, and commanding his Angels to bring them thither, anon they come; and oh how his heart springs within him at their coming! what throbs and pangs of love are in his heart at the first view of them? as they draw near, and fall down at his feet, and worship him; so he draws near, and falls upon their necks, and welcomes them. Methinks I hear him say, *Come blessed souls, you are my purchase, for whom I Covenanted with my Father from eternity; O you are dearly welcome to your Lord, in that now I have you in my arms; I feel the fruit of my death, the acceptance of my Sacrifice, the return of my prayers; for this I was born and died, for this I rose again and ascended into Heaven, for this I have interceded a Priest in Heaven these many years; and now I have the end and design of all my actings and sufferings for you, how is my joy fulfilled?* look as at the meeting of two lovers there is great joy, especially if the distance hath been great, and the desires of enjoying one another vehement; so is the meeting of Christ with his Saints; the joy is so great that it runs over, and wets the fair brows, and beauteous locks of Cherubims and Seraphims; and all the Angels have a part of this banquet at this day.

3. Christ will sentence his Saints for eternal life; here is love indeed, every word of the sentence is full of love; it contains the reward of his Saints, a reward beyond their work, and beyond their wages, and beyond the promise, and beyond their thoughts, and beyond their understanding; it is a participation of the joys of God, and of the inheritance of the Judge

himself: *Come enter into your Masters joy, inherit the Kingdom.* Oh but if all the Saints have only one Kingdom, where is my room? fear not O my soul, thou shalt have room enough; though but one Kingdom, yet all the Inhabitants there are Kings; whole Heaven is such a Kingdom, as is entirely, and fully enjoyed by one glorified Saint, all and everyone hath the whole Kingdom at his own will; everyone is filled with God, as if there were no fellows there to share •ith him Oh that I may come under this blessed sentence! never was more love expressed in words, than Christ expresseth in this sentence, *Come ye blessed, &c.*

4. Christ will take up all his Saints with him into glory; where he will present them to his Father; and then be their *all in all* to all eternity. This is the height of Christ's love; this is the immediate love that comes out from the precious heart and bowels of Jesus Christ; this is that Zenith of love, when sensibly and feelingly it burns at hottest; it is true, that Christ's love breaks out in all those precedaneous acts, we have already spoken; Oh but what loves will he cast out from himself in glory? the more excellent the Soyl is, and the nearer the Sun is, the more of Summer, and the more of day; the more delicious must be the Apples, the Pomgranates, the Roses, the Lilies that grow there; surely Christ in glory is a blessed soil; Roses, and Lilies, and Apples of love, that are eternally Summer-green and sweet, grow out of him; the honey of Heaven is more than honey; the honey of love that is pure, and unmixed, and glorious in Christ, must needs be incomparable. I cannot say, but that Christ's love, like himself, is *the same yesterday, and today, and forever*; there is no intension, or remission of his love as in itself; for *God is love*, he is essentially love; and therefore admits of no degrees; yet in respect of the sense, or manifestation of this love of Christ, there must needs be a difference; thus if he loved his spouse on earth, how much more will he love her when his Bride in Heaven? If he loves us while sinners, and enemies to his holiness, how much more will he love us, when we are sons, and perfected Saints in glory; he that could spread his arms, and open his heart on the Cross, will he not then open arms, and heart, and all to them that reign with him in his Kingdom? if in this life such is loves puissance, that we usually say of Christ, *Though the head be in heaven, yet he hath left his heart on earth with sinners*; what shall we say of Christ in glory, where love like the Sun ever stands in the Zenith? where *the eternal God is the souls everlasting refuge, and underneath are his everlasting arms*?

5. And if Christ love thus; how should we love again for such a love? Lord, what a sum of love are we indebted to thee? is it possible that ever we should pay the debt? can we love as high, as deep, as broad, as long as love itself, or as Christ himself? no, no; all we can do is but to love a little; and Oh that in the consideration of his love we could love a little in sincerity! Oh that we were but able feelingly to say, *Why Lord I love thee, I feel I love thee, even as I feel I love my friend, or as I feel I love myself.* Such arguments of love have been laid before us, as that now I know no more; we have seen whole Christ cap-a-pe; we have heard of the loves of Christ from eternity to eternity; we have had a view of the everlasting Gospel of Jesus Christ, wherein his love is represented to us as hot as death, or as the flames of God; and do we not yet love him? hath Christ all this while opened his breast and heart to us, saying, *Friends, Doves, come in, and dwell in the holes of this rock?* And do we scratch his breast? do we turn our backs upon him, and requite his love with hatred? surely this is more than sin; for what is sin but a transgression of the law? but this sin is both a transgression of Law and Gospel.

What? to spurn against the warm bowels of love? to spit on grace? to disdain him who is the white and ruddy, the fairest of Heaven? Oh the aggravation of this sin! 'tis an heart of flint and adamant that spits at Evangelick love: Law-love, is love, but Evangelick love is more than love; its the gold, the flower of Christ's wheat, and of his finest love. Oh the many Gospel-passages of love that we have heard! Oh the sweet streams of love that we have followed, till now that we are come to a Sea of love, to an heaven of love, to an infinite, eternal, everlasting love in heaven! I want words to express this love of Jesus; a Sea of love is nothing, it hath a bottom; an Heaven of love is nothing, it hath a brim; but infinite, eternal, everlasting love hath no bottom, no brim, no bounds, and do we not yet love him? do we not yet feel the fire of love break forth? if not, it is time to turn our Preaching into Praying; *O thou who art the Element or Sun of love, come with thy power, let out one beam, one ray, one gleam of love upon my soul, shine hot upon my heart, cast my soul into a love-transe, remember thy promise to circumcise my heart, that I may love the Lord my God with all my heart, and with all my soul.* Surely the great Marriage of the Lamb is coming on, he will come, and welcome all his Saints into his presence; he will bid them inherit the Kingdom, and put them in a possession of the inheritance; and then we cannot choose but love our Jesus with all our hearts, and with all our souls; only begin we it here; let us now be sick of love, that we may then be well with love? let us now rub and chase our hearts (our dead cold hearts) before this fire, till we say with *Peter, Why Lord thou knowest all things, thou knowest that I love thee.*

**SECT. VII. Of joying in Jesus in that respect.**

7. LET us joy in Jesus, as carrying on the great work of our salvation for us in his second coming. Christ delights to have his People look upon him with delight; for a soul to be always under a spirit of bondage, and so to look upon Christ as a Judge, a Lyon, or an offended God, it doth not please God; the Lord Jesus is tender of the joy of his Saints, *Rejoice, and be exceeding glad, saith Christ; rejoice evermore,—rejoice in the Lord always; and again, I say rejoice. Let the righteous be glad, let them rejoice before God, yea let them exceedingly rejoice.* All that Christ doth to his Saints tends to this joy, as the upshot or end of all; if he cast down, it is but to raise them up; if he humble, it is but to exalt; if he kill, it is but to make alive; in every dispensation still he hath a tender care to preserve their joy. This is the *Benjamin*, about which Christ's bowels beat; *Let my Children suffer anything, but nothing in their joy; I would have all that love my Name to be joyfall in me.*

Oh, say some, but Christ's day is a terrible day; when Christ appears, he will make the Heavens, and Earth, and Hell to shake and tremble. *Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.* True! but what's all this terror but an argument of my Father's power, and justice against sinners? if thou art Christ's, and hast thy part in him, not one jot of all this terror belongs to thee, *The Lord knows how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished.* He knows how to make the same day a terror to his foes, and a joy to his people; he ever intended it for the great distinguishing and separating day, wherein both joy and sorrow should be manifested to the highest. *O then let the heavens rejoice, the sea, the earth, the floods, the hills, for the Lord cometh to Judge the earth: with righteousness shall he judge the*



*World, and the people with equity.* If you find it an hard thing to joy in Jesus, as in reference to his second coming, think of these motives—

1. Christ's coming is the Christians encouragement; so Christ himself lays it down, *You shall see the Son of man coming in a cloud with power and great glory; and when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.* The signs of his coming are the hopes of your approaching introduction into glory, and what should you do then but prepare for your approaching with exceeding joy? many evils do now surround you everywhere; Satan hath his snares, and the World his baits, and your own hearts are apt to betray you into your enemies hands; but when Christ comes, you shall have full deliverance, and perfect redemption; and therefore *look up, and lift up your heads.* The Apostle speaks the very same encouragement. *The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air,— wherefore comfort one another with these words.* Christ's coming is a comfortable doctrine to all believers; and therefore all the Elect that hear these words, should be comforted by them. *Comfort ye, comfort ye my people.*

2. Christ our Savior must be our Judge; the same Jesus that was born for us, and lived for us, and died for us, and doth now pray for us, will come at last to judge us; is not this comfortable? you that have heard all his transactions, can you ever forget the unweariness of Christ's love, in his constant and continual actings for your souls? how long hath he been interceding for his Saints? how long hath he been knocking at their hearts for entrance? it is now above a thousand six hundred years that he hath been praying, and knocking, and he resolves not to give over till all be his, till all the Tribes in ones and twos be over *Jordan*, and up with him in the heavenly *Canaan*. And if this be he that must be our Judge; if he that loves our souls must Judge our souls; if he that hath a great interest and increase of joy in our salvation, must pass our sentence, will not this work us into a rejoicing frame.

3. Christ's sentence is the Christian's acquittance; (I may call it his general acquittance from the beginning of the World to the end thereof.) Hence some call this the day of the believers full justification; they were before made just, and esteemed just, but now by a lively sentence they shall be pronounced just by Christ himself; now is the complete acquittance, or the full absolution from all sin; now will Christ pardon, and speak out his pardon once for all; now will he take his book (wherein all our sins, as so many debts or trespasses are written) and he will cancel all; *Your sins shall be blotted out (saith Peter) when the time of refreshing shall come from the presence of the Lord.* And is not this enough to cause our joy? when the spirit witnessing with our spirits, doth but in part assure us of sins pardon, is it not exceeding sweet? Oh but how sweet will be that sentence, which will fully resolve the question, and leave no room of doubting anymore forever? consider O my soul, the day is a coming, when the Judge of Heaven and Earth will acquit thee of all thy sins before all the World; it is a part of his business at that day to glorify his Justice and free grace in thy absolution. O Christians! how may we comfort one another with these words?

4. Christ in the issue will lead us into glory. As the Bridegroom after nuptials, leads his Bride to his own home, that there they may live together, and dwell together; so Christ our royal Bridegroom will lead us into the Palace of his glory. And is not this joy of our Lord enough to cause our Joy; Oh what embraces of love, what shaking of hands, what welcomes shall we have into this City? there shall we see Christ in his garden, there shall we be set as a seal on Christ's arm, and as a seal upon his heart; there shall we be filled with his love, enlightened with his light, encircled in his arms, following his steps, and praising his Name, and admiring his glory; there shall we joy indeed, *For in thy presence there is fullness of joy, and at thy right hand there are pleasures evermore.* There is joy, and full joy, and fullness of joy; there are pleasures, and pleasures evermore, and pleasures evermore at God's right hand. O the music of the sanctuary! O the sinless and well-tuned Psalms! O the Songs of the high Temple, without either Temple or Ordinances, as we have them here! can we choose to joy at the thought of this joy above? if God would so dispense, that even now we might stand at the utmost door of Heaven, and that God would strike up a window, and give us a spiritual eye, and an heavenly heart, so that we could look in, and behold the Throne, and the Lamb, and the troops of glorified ones clothed in white; would not this cheer up our hearts, and fill them with joy unspeakable, and full of glory? certainly this day will come, when Christ will bring us not only to the door, but *through the gates into the City;* and then we shall see all these sights, and hear all the music made in heaven: how then should we but *joy in the hope of the glory of God?* O methinks raised thoughts of our mansion in glory, should make us swim through the deepest Sea of troubles, and afflictions, and never fear. Come then, O my drowsy soul, and hearken to these motives; if yet thou seest not the Son itself appear, methinks the twilight of a promise should revive thee; it is but a little while, *And he that shall come, will come, and he will not tarry.* It may be thou art reviled, and persecuted here on Earth; and what then? hath not Christ bid thee to *rejoice in afflictions?* is it not his word, that in this very case thou shouldst *rejoice, and be exceeding glad?*—is it not his command, *Think it not strange concerning the fiery trials, but rather rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.* We must rejoice now, that we may rejoice then; indeed our present joy is a taste of our future joy, and God would have us to begin our Heaven here on Earth. Come then, come forth, O my dull congealed heart! thou that spendest thy days in sorrow, and thy breath in sighing, that minglest thy bread with tears, and drinkest the tears which thou weapest; thou that prayest for joy, and waitest for joy, and longest for joy, and complainest for want of joy; O the times a coming, when thou shalt have fullness of joy; the times a coming when the Angels shall bring thee to Christ, and when Christ shall take thee by the hand, and lead thee into his purchased joy, and present thee unspotted before his Father, and give thee thy place about his Throne; and dost thou not rejoice in this: art thou not exceedingly raised in such a Meditation as this? surely if one drop of lively faith were but mixed with these motives, thou mightest carry an Heaven within thee, and go on ever singing to thy grave; say then, dost thou believe? or dost thou not believe? if thy faith be firm, how shouldst thou but rejoice? if thou rollest thyself on Christ, and on that promise, *I will see you again, and your heart shall rejoice, and your joy no man taketh from you;* how shouldst thou but rejoice, and be exceeding glad? if thou lookest upon the holy Ghost as designed by the Father and the Son to bring joy and delight into thy

soul? how shouldst thou but be filled with the water of life, with the oil of gladness, and with the new wine of the Kingdom of God? O the blessed workings of faith on such a subject as this! if once we are but *justified by faith*, and that we can act our faith on Christ's glorious coming, then it will follow, that we shall have *peace with God, and rejoice in the hope of the glory of God; and not only so, but we shall glory in tribulation also.*

**SECT. VIII. Of calling on Jesus in that respect.**

8. LET us *call on Jesus*, as carrying on our souls salvation at his second coming; this contains prayer and praise.

1. Let us pray for the coming of Christ; this was the constant prayer of the Church, *Come Lord Jesu, come quickly. The spirit and the Bride say, come.* Well knows the Bride that the day of Christ's coming is her wedding day, her coronation day, the day of presenting her unto his Father, and therefore no wonder if she pray for the hastening of it; *Make hast my beloved, and be thou like to a Roe, or to a young Hart; thy Kingdom come.* Many prayers are in the bowels of this, as that Christ, when he comes, may bid us welcome, and give us a place on his Throne, on his right hand, and pronounce us blessed, and take us to himself, to live with himself in eternal glory, &c. But I mention only this general, and let each soul expatiate on the rest.

2. Let us praise him for his coming, and for all his actings at his coming. Our engagement to Christ even for this transaction is so great, that we can never enough extol his Name; at that day the books shall be opened, and why not the book of our engagements to Jesus Christ? if it must be opened, I can surely tell you it is written full; the page and margent, both within and without, is written full; it's an huge book of many volumes. O then let our hearts be full of praises! let us join with those blessed Elders that fell down before the Lamb, and sung, *Worthy it the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.* Yea, let us join with all those creatures in heaven, and on earth, and under the earth, and in the Sea; whom *John* heard, saying, *Blessing, Honor, Glory, and Power be unto him that sitteth on the throne, and unto the Lamb forever and ever, Amen.*

**SECT. IX. Of conforming to Jesus in that respect.**

9. LET us *conform to Jesus*, as coming again to judge the World. *Looking to Jesus* contains this; when the Apostle would persuade Christians to patience under the cross, he lays down first the cloud of witnesses, all the Martyrs of the Church of Christ; and secondly Jesus Christ himself, as of more virtue and power than all the rest; the Martyrs suffered much, but Christ endured more than they all; and therefore saith the Apostle, *look unto Jesus*; surely he is the best exemplar, the chief pattern to whom in all his transactions, we may in some way or other conform.

But how should we conform to Christ in this respect? I Answer—

1. Christ will in his time prepare for judgment; Oh let us at all times prepare for his judging of us; doth it not concern us to prepare for him, as well as it concerns him to prepare for us? if Christ come, and find us careless, negligent, unprepared, what will become of us? the very thought of Christ's sudden coming to judgment might well put us into a waiting, watching

posture, that we might be still in readiness; it cannot be long, and alas, what is a little time when it is gone; how quickly shall we be in another World, and our souls receive their particular judgments; and so wait till our bodies be raised, and judged to the same condition, or salvation? it is not an hundred years in all likelihood, till every soul of us shall be in heaven or hell; it may be within a year, or two, or ten, or thereabouts, the greatest part of this congregation will be in Heaven or Hell; and I beseech you what is a year, or two, or ten? what is an hundred, or a thousand years to the days of eternity? how speedily is this gone? and how endless is that time, or eternity that is come? is it not high time then to prepare our lamps, to trim our souls, to watch, and fast, and pray, and meditate, and to remember that for all our deeds, good or evil, God will bring us to Judgment? herein is our Conformity to Christ's coming; before he comes he prepares for us, oh let us against his coming prepare for him.

2. Christ at his coming will summon all his Saints to arise, to ascend, and to come to him in the clouds; O let us summon our souls to arise, to ascend, and to go to Christ in the Heavens. What Christ will do really at that day, let us do spiritually on this day. It was the prodigal's saying, *I will arise, and go to my Father, and say unto him.* We are naturally sluggish, we lie in a bed of sin, and security; and we are loath to arise, to ascend, and to go to God. Oh then let us call upon our own souls! *Awake, awake Deborah! why art thou so heavy O my soul?* let us stir up our spirits, consciences, wills, affections every day; let us wind them up, as a man doth his Watch, that it may be in a continual motion. Alas! alas! we had need to be continually stirring up the gifts and graces that are in us; it is the Lord's pleasure that we should daily come to him, he would have us on the wing of Prayer, and on the wing of Meditation, and on the wing of Faith; he would have us to be still arising, ascending and mounting up in divine contemplation to his Majesty. And is it not our duty, and the Saints disposition to be thus? *Whethersoever the dead carcass is, thither will the Eagles resort:* if Christ be in Heaven, where should we be but in Heaven with him? *For where your Treasure is, there will your hearts be also.* Oh that every morning, and every evening, at least, our hearts would arise, ascend, and go to Christ in the Heavens.

3. Christ will at last judge all our souls, and judge all the wicked to eternal flames; oh let us judge ourselves, that we may not be judged of the Lord in that sad Judgment. *If we would judge ourselves* (saith the Apostle) *we should not be judged.* Good reason we have to conform to Christ in this point, or otherwise how should we escape the judgment of Christ at the last day? but in what manner should we judge ourselves? I answer— 1. We must search out our sins. 2. We must confess them before the Lord. 3. We must condemn ourselves, or pass a sentence against our own souls. 4. We must plead pardon, and cry mightily to God in Christ for the remission of all those sins whereof we have judged ourselves, and condemned ourselves.

1. We must search out our sins. *Winnow yourselves O people, not worthy to be beloved.* There should be a strict scrutiny to find out all the profaneness of our hearts and lives, all our sins against light, and love, and checks, and vows; *winnow yourselves.* If you will not, I pronounce to you from the eternal God, that ere long the Lord will come in the Clouds, and then will he

open the black Book wherein all your sins are written; he will search *Jerusalem* with candles, he will come with a Sword in his hand to search out all secure sinners everywhere, and then will all your sins be discovered to all the World. O that we would prevent this by our search and scrutinizing a forehead.

2. We must confess our sins before the Lord; we must spread them before the Lord as *Hezekiah* did his letter; only in our confessions observe these rules; As—

1. Our confession must be full of sorrow, *I will declare my iniquity (saith David) I will be sorry for my sin.* His confessions were dolorous confessions; he felt sin, and it wrought upon him as an heavy burden, *They were two heavy for me.* There's nothing in the World can make an heart more heavy, than when it feels the weight and heaviness of sin.

2. Our confession must be a full confession, we must pour it out. Thus *David* stiles one of his Psalms, *A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.* We must pour out our complaints, as a man poureth water out of a Vessel. *Arise, cry out in the night, in the beginning of the watches, pour out thine heart like water before the face of the Lord.* Water runs all out of a Vessel, when you turn the mouth downward, never a spoon-full will then stay behind; so should we pour out our hearts before God, (and if it were possible) leave not a sin unconfessed, at least for the kinds, if not for the particular sins.

3. Our confession must be with full aggravation; we should aggravate our sins by all the circumstances, that may show them odious. Thus *Peter* when he had denied Christ, it is said that *he thought thereon, and he wept.* He thought thereon, or he cast in his thoughts one thing upon another; *q. d.* Jesus Christ was my Master and yet I denied him, he told me of this beforehand, that I might take heed of it, and yet I denied him; I professed to him that *I would never do it, I would never forsake him, and yet I denied him; yea, this very night, and no longer since, I said it again and again that I would not deny him, and yet I denied him; yea, I failed, Although others deny thee, yet will not I; and yet worse than all others, I denied him with a witness, for I affirmed desperately that I knew not the man; nay, I swore desperately that I knew not the man; nay more than so, I swore, and I cursed too, If I knew the man, let God's curse fall upon me; and all this I did within a few strides of my Lord; at that very time when I should have stood for my Lord, in that all the World forsook him; why, these were the circumstances of *Peters* sin, and meditating on them, *He went out and wept bitterly.* And thus we should aggravate our sins in our confessions; O my sins were out of measure sinful. O they were sins against knowledge, and light, against many mercies received, against many judgments threatened, against many checks of conscience, against many vows and promises; thus oft, and in this place, and at that time, and in that manner, I committed these and these sins; but of all the aggravations, let us be sure to remember how we sinned against the goodness, and patience, and love, and mercy of God; surely these circumstances will make our sins out of measure sinful. The Angel that reprov'd the Children of *Israel* at *Bochim*, after the repetition of his mercies towards them, and of their sins against him, he questions them in these words, *Oh why have ye done this?* *q. d.* The Lord hath done thus and thus mercifully unto you, oh why have ye done thus unthankfully towards him? why was his mercy abused, his goodness slighted, his patience despised? do ye thus requite the Lord O foolish people*

and unwise? in like manner should we confess and aggravate our sins, *O my God, thou art my Father; was I ever in want, and thou didst not relieve me? was I ever in weakness, and thou didst not strengthen me? was I ever in straits, and thou didst not deliver me? was I ever in sickness, and thou didst not cure me? was I ever in misery, and thou didst not succor me? hast thou not been a gracious God to me? all my bones can say, who is like unto thee; Lord, who is like unto thee? and shall I thus and thus reward the Lord for all his mercies towards me? hear O Heavens, and hearken O Earth; Sun stand thou still, and thou Moon be thou amazed at this! hear Angels, and hear Devils; hear Heaven, and hear Hell, and be you avenged on such a sin as this is! O the sinfulness of my sin in regard of these many circumstances.*

3. We must condemn ourselves, or pass sentence against our own souls; *Lord, the worst place in Hell is too good for me; Lord here is my soul, thou mayst if thou pleasest send Satan for it, and give me a portion among the damned.* This self-judging, or self-condemning is exemplified to this life in *Ezra*; for—

1. *He fell on his knees*, he did not bow down his knees, but like a man astonished he fell on his knees; he had before rent his garment, and mantle, and plucked off the hair of his head and off his beard, and sate down astonished; and now at the evening sacrifice he falls on his knees, and on the ground in great amazement.

2. *He spread out his hands unto the Lord; q. d. here is my breast, and here is my heart-blood, I spread my arms, and lay all open, that thou mayst set the naked point of thy sword of justice at my very heart.*

3. He is dum, and speechless (as it were) before the Lord; *And now our God, what shall we say after all this? for we have forsaken thy commandments; q. d. shall I excuse the matter? alas! it is inexcusable? what shall we say after all this? shall we call for thy patience? we have had it, but how did we abuse it? should we call for mercy? indeed we had it, but our stubborn hearts would never come down: O our God what shall we say? I know not what to say, for we have sinned against thee.*

4. He lays down his soul, and all the Peoples souls at God's feet, *q. d. here we are, thou mayest damn us if thou wilt, Behold we are all here before thee in our trespasses, for we cannot stand before thee, because of this.* Behold here we are, rebels we are; here are our heads and throats before the naked point of thy vengeance, if now thou shouldst take us from our knees, and throw us into Hell, if we must go from our prayers to damnation, we cannot but say that thou art just and righteous; Oh its mercy, its mercy indeed that we have been spared, its just and righteous with God that we should be damned.

In this more especially lies self-condemnation; it makes a man to trample upon his own self, it makes a man freely to accept of damnation; *They shall accept of the punishment of their iniquity, and then will I remember my covenant with Jacob; they save God (as it were) a labor, judging themselves, that they may not be judged.*

4. We must plead pardon, and cry mightily to God in Christ, for the remission of all our sins. This is the way of judging ourselves, we see nothing but Hell and damnation in ourselves, but

then we fling down ourselves at God's gate of mercy; we despair not in God, though in ourselves; God in Christ is gracious and merciful, forgiving iniquity, transgression, and sin; and hence we make bold to entreat the Lord for Christ's sake to be merciful to us; surely herein lies the difference betwixt nature and grace; the natural man may see his sins, and confess his sins, and judge himself for his sins; thus *Saul* did, and thus *Judas* did, but then they despaired in God, and were damned indeed; now the gracious man hath a conscience within, that represents to him his damned estate, but withal, it represents to him the free grace of God in Jesus Christ, and so he only despairs in himself, and not in his God; now thus far good: come Christians! do we despair in ourselves? do we fling off all our own hopes, and our own dependencies, hangings, holdings on duties, purposes, graces, performances? and do we go to God in Christ, and tell him, *We hang upon nothing but the mere mercy, the free grace of God in Christ; and therefore Lord pardon, Lord forgive for thy Names sake, promise sake, mercies sake, and for the Lord Jesus sake: O let free grace have his work; Lord glorify thy Name, and glorify the riches of thy grace in saving us: Why, this is the best hold in the World, though the World cannot abide it; surely if we thus judge ourselves, we should not be judged.*

4. Christ at his coming will be glorified in his Saints; not only in himself, but in his Saints also; whose glory as it comes from him, so it will redound to him: Oh let him now be glorified in us, let us now in some high way conform to the image of his glory, let us look on Christ till we are like Christ, not only in grace, but in glory; and this glory as it comes from him, so let it redound to him. I will not say, that the Kingdom of Heaven and glory is in this life, I leave this opinion to the dreamers of this time, I mean to the Familists, Quakers, and such like; but this I say, that even in this life the Saints of God enjoy a begun and imperfect conformity to Christ's glory; and this is that I would now press upon us; let us so *behold the glory of the Lord in the glass of the Gospel, as that we may be changed into the same image from glory to glory; from a lesser measure to an higher measure of glory.* The day is a coming that Christ will be glorified in himself, and he will be glorified in his Saints, O the glories that will then be accumulated and heaped upon Jesus Christ! come now, let us behold this glory of Christ till we are changed in some high measure into the same glory with Christ; Christ's glory rightly viewed is a changing glory: And herein the views of Christ surpass all creature-views, if we behold the Sun, we cannot possibly be changed into another Sun, but if with the eye of knowledge and faith we behold Jesus Christ, we shall be changed into the glorious image of Jesus Christ; if the Sun of righteousness cast forth his golden beams upon us, and we enjoy this light; why then, *Who is she that looketh forth as the morning (as Aurora, the first birth of the day) fair as the Moon, clear as the Sun.*

I know this glorious change is but a growing change by degrees, *from glory to glory;* and yet who can deny but there is some conformity to Christ's glory, even in this life? do not these very Texts speak the self same thing? *These things have I spoken to you, that my joy might remain in you, and that your joy might be full. And these things write we unto you, that your joy may be full. And ask, and ye shall receive, that your joy may be full. And rejoice with Jerusalem, and be glad with her all ye that love her,—that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the abundance of her glory. And the God of all hope fill you with all joy and peace in believing. Surely all joy, and peace, are synechdochically put for all other*

inchoations of glorification. But how is a Saint in this life filled with all joy? I answer, 1. In regard of the object, God and Christ. 2. In regard of the degrees; though not absolutely, yet so far forth, as the measure of joy is in this life attainable; I might instance in the joy of Mr. Peacock, Mrs Brettergh, and of some Martyrs, who sung in the fires. 3. In regard of duration, *rejoice always*, not only in the calm of peace, but in the storm of violent opposition. A Saint may have his troubles, but these troubles can never totally or finally extinguish his joy, *your joy no man taketh from you*. He rejoiceth always.

O that something of the glory of Christ might rest upon us! oh that having this glory of Christ in our thoughts, we could now feel a change from glory to glory! Is it so that the Lord Jesus will be glorified in all his Saints? and shall we have in-glorious souls; base and unworthy affections and conversations? or shall we content ourselves with a little measure of grace? O be we holy, even as he is holy; let our conversations be heavenly, let us purify ourselves even as he is pure; let us resemble him in some high measure of grace. And lastly, let us glorify him in bodies and spirits; all our glory is from him; and therefore let all our glory redound to him; let us now begin that Gospel-tune of the eternal song of free grace, which one day we shall more perfectly chant in glory; *Allelujah! and again Allelujah! and Amen Allelujah! salvation, and glory, and power, and praise, and thanksgiving, and obedience, be unto him that sits on the throne, the Lamb blessed forever and ever, Amen.*

### **The Conclusion.**

And now (my brethren) I have done the errand which Christ sent me on, I verily believe, I have now delivered this work of the everlasting Gospel, or of Christ's carrying on the great work of man's salvation, hath been somewhat long in speaking, but oh how long in acting! may I give you a short view of what I have said; and of what hath been acted from eternity, and will yet be acted to eternity; you may remember, that God in his eternity laid a plot or design to glorify the riches of his grace in saving sinners; and to that purpose first he decreed a Christ. 2. Presently after the fall, he promised the Christ he had decreed. 3. In fullness of time he exhibited the Christ that he had promised; then it was that the same Christ took upon him out nature, and joined it to his God-head to be one person; and in that person he was born, and lived, and died, and rose again, and ascended into Heaven; there now he hath been sitting, sending down the Holy Ghost, and interceding for his Saints for above one thousand six hundred years: And in this last work he will continue till the end of the World, and then he will come again to judge the World, and to receive his Saints to himself, that where he is, they may be with him, to see and enjoy him to all eternity. This is the epitome of all I have said; only in every particular I have set down Christ's actings towards us, and our actings towards Christ; in various forms, and out-goings of his love he hath acted towards us; and in various forms, and out-goings of our souls we have been taught fitly and suitably to act towards him.

Now in all these actings, How doth the free grace of God in Christ appear? *Ye are saved by grace*, saith the Apostle, *Eph. 2.5.* the decree, the means, the end of our salvation is grace, and only grace. The decree is grace, and therefore it is called *the election of grace*; the means are of grace, and therefore *we are called according to his grace*; and *we are justified freely by his grace*.



And the end is of grace, for *eternal life is the gift of God*, both beginning, and progress, and execution is all of grace. This is *the riches of his grace, the exceeding, the hyperbolical riches of his grace*; the conclusion of all is this, God's free grace which was first designed, will at last be manifested, and eternally praised by Saints and Angels; the same free grace which from the beginning of the age of God, from everlasting drove on the saving plot, and sweet design of our salvation, will at last be glorified to purpose; when Heavens inhabitants will be ever digging into this golden-mine; ever rolling this soul-delighting and precious stone; ever beholding, viewing, enquiring, and searching into the excellency of this same Christ, and this free grace. Now all is done, shall I speak a word for Christ, or rather for ourselves in relation to Christ; and so an end? if I had but one word more to speak in the World, it should be this; Oh let all our spirits be taken up with Christ! let us not busy ourselves too much with toys, or trifles, with ordinary and low things, but *look unto Jesus*. Surely Christ is enough to fill all our thoughts, desires, hopes, loves, joys, or whatever is within us, or without us; Christ alone comprehends all the circumference of all our happiness; Christ is the pearl hid in the large field of God's Word; Christ is the scope of all the Scriptures; all things and persons in the old World were Types of him; all the Prophets foretold him, all God's love runs through him, all the gifts and graces of the Spirit flow from him, the whole eye of God is upon him, and all his designs both in Heaven and Earth meet in him; the great design of God is this, *That he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him*. All things are summed up in one Jesus Christ; if we look on the creation, the whole world was made by Christ, if we look on providences, all things subsist in Christ, they have their being, and their well-being in him. Where may we find God but in Christ? where may we see God but in this essential and eternal glass? Christ is *the face of God, the brightness of his glory, the express image of his Fathers person*; the Father is as it were all Sun, and all Pearl; and Jesus Christ is the substantial rays, the eternal and essential irradiation of this Sun of glory: Christ out God as the seal doth the stamp; Christ reveals God, as the face of a man doth reveal the man; so Christ to *Philip, He that hath seen me, hath seen the Father; q. d.* I am as like the Father, as God is like himself; there is a perfect indivisible unity between the Father and me, *I and the Father are one*; one very God, he the begetter, and I the begotten; Christ is the substantial Rose that grew out of the Father from eternity; Christ is the essential wisdom of God; Christ is the substantial Word of God, the intellectual birth of the Lord's infinite understanding. Oh the worth of Christ! compare we other things with Christ, and they will bear no weight at all; cast into the balance with him Angels, they are wise, but he is wisdom; cast into the balance with him men, they are liars, lighter than vanity, but Christ is *the Amen, the faithful witness*; cast into the scales Kings, and all Kings, and all their glory, why he is King of Kings; cast into the scale millions of talents-weight of glory; cast in two Worlds, and add to the weight, millions of Heavens of Heavens, and the balance cannot down, the scales are unequal, Christ out-weighs all. Shall I yet come nearer home? what is Heaven but to be with Christ; what is life eternal but to believe in God, and in his Son Jesus Christ? where may we find peace with God, and reconciliation with God, but only in Christ; *God was in Christ reconciling the world unto himself*? where may we find compassion, mercy, and gentleness to sinners, but only in Christ? it is Christ that takes off infinite wrath, and satisfies justice, and so God is a most lovely, compassionate, desirable God in Jesus; all the

goodness of God comes out of God through this golden pipe the Lord Jesus Christ: It is true, those essential attributes of love, grace, mercy, goodness, are only in God, and they abide in God, yet the Mediatory manifestation of love, grace, mercy, and goodness, is only in Christ; Christ alone is the Treasury, Store-house, Magazine of the free goodness and mercy of the God-head. In him we are Elected, Adopted, Redeemed, Justified, Sanctified, Saved; he is the ladder, and every step of it betwixt Heaven and Earth; he is *the way, the truth, and the life*; he is honor, riches, beauty, health, peace, and salvation; he is a suitable and rich portion to every man's soul; that which some of the Jews observe of the Manna, that it was in taste according to every man's palate, it is really true of Christ, that he is to the Soul whatsoever the soul would have him to be. All the spiritual blessings wherewith we are enriched, are in and by Christ: God hears our prayers by Christ; God forgives our iniquities through Christ; all we have, and all we expect to have, hangs only on Christ; he is the golden hinge, upon which all our salvation turns.

Oh how should all hearts be taken with this Christ? Christians, turn your eyes upon the Lord; *Look, and look again unto Jesus*: Why stand ye gazing on the toys of this World, when such a Christ is offered to you in the Gospel? can the World die for you? can the World reconcile you to the Father? can the World advance you to the Kingdom of Heaven? As Christ is *all in all*, so let him be the full and complete subject of our desire, and hope, and faith, and love, and joy; let him be in your thoughts the first in the morning, and the last at night. Shall I speak one word more to thee that believest? Oh apply in particular all the transactions of Jesus Christ to thy very self; remember how he came out of his Fathers bosom for thee, wept for thee, bled for thee, poured out his life for thee, is now risen for thee, gone to Heaven for thee, sits at God's right hand, and rules all the World for thee; makes intercession for thee, and at the end of the World will come again for thee, and receive thee to himself, to live with him forever and ever. Surely if thus thou believest, and livest; thy life is comfortable, and thy death will be sweet; if there be any Heaven upon Earth, thou wilt find it in the practice, and exercise of this Gospel-duty, in *Looking unto Jesus*.

**A Poem of Mr. George Herbert in his Temple. JESU.**

JESU is in my heart, his sacred Name  
Is deeply carved there; but th' other week,  
A great affliction broke the little frame,  
Even all to pieces; which I went to seek:  
And first I found the corner, where was J,  
After, where ES, and next where U was graved.  
When I had got these parcels, instantly  
I sate me down to spell them, and perceived,  
That to my broken heart he was *I ease you*,

and to my whole is *JESU*.

FINIS.

**P-IA-2. Media: the middle things, in reference to the first and last things: or, The means, duties, ordinances, both secret, private and public, for continuance and increase of a godly life, once begun, till we come to Heaven. Wherein are discovered many blessed medium's or duties, in their right method, manner and proceedings; that so a Christian (the spirit of Christ assisting) may walk on in the holy path, which leads from his new birth to everlasting life. - Ambrose, Isaac, 1604-1664.**

MEDIA: The Middle Things, In reference to The First and Last things: OR, The Means, Duties, Ordinances, BOTH Secret, Private and Public, For continuance and increase of a Godly life, once begun, till we come to Heaven.

Wherein are discovered many blessed *Medium's* or *Duties*, in their right method, manner and proceedings; that so a Christian (the Spirit of Christ assisting) may walk on in the holy Path, which leads from his new birth to everlasting life.

Drawn, for the most part, out of the most eminently Pious, and learned Writings of our Native Practical Divines: With Additional of his own, by ISAAC AMBROSE, Minister of the Gospel at Preston in Amoundernes.

Matth. 12.50.

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

John 13.17.

If ye know these things, happy are ye if ye do them.

John 15.14.

Yea e my friends, if ye do whatsoever I command you.

Luke 17.10.

When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.

LONDON: Printed by *John Field* for *Nathanael Webb* and *William Grantham*, at the Greyhound in *Paul's Church-yard*. 1656.

**TO The Right Honorable, truly Religious, and Virtuous Lady, the Lady MARY VERE.**

MADAM,

I Took it as a special Providence, that in my troubles at *London* I got acquaintance with your Honor: Your Contribution at my parting, won much upon my heart; but your fellowship and communion at our first meeting in Church-Assemblies, and especially at that sweet Ordinance of the Lord's Supper, obliged me more, and faster to you in purer loves. I bless God for the Friends I found in my distress, but for *the Communion of Saints*, and for the *Comforts* I found in such *Communion*, *Bless the Lord, O my soul, and all that is within me, bless his holy Name*. You may wonder, that upon so small acquaintance I should lay this Book at your feet; it is not because I wanted other Patrons, but because at that very time, when I left it with the Press, I observed God stirring you up, as a right Patron, to encourage, relieve and comfort the Composer of it. I was then (as the Lord ordained it) in some trouble, and you encouraged me, and relieved me; but especially you comforted me with your society at that Soul-feast, when originally I drew all my comfort *out of the wells of Salvation*. I cannot but love and honor you in this last respect; for indeed I am, and I desire to be very choice and careful with whom I join in that sacred Ordinance (yet am no *Sectary*;) and this increaseth my affections to the *Saints* so much the more. *Madam*, I hope you will countenance (for I partly know, and am verily persuaded, that you are a constant practioner of) all *Duties, both Secret, Private and Public*: and if this weak Work, Patronized by you, may in any sort be helpful to you, or to any of the *Saints*, I have my desire, and shall give God the Glory.

Your Honors in all Christian bonds, *I. A.*

#### TO THE READER.

*OF many Books there is no end, and much study is a weariness to the flesh*: The Experience of this Truth (especially in these latter days) hath sometimes put me to sad and serious thoughts, How should a Christian furnish himself with a sufficient Library, to help him on in his way Heaven-ward? Should he buy up all the Ancients, or (in case he want the Tongues) should he buy up all our Modern English Writers, Positive and Polemical, they might fill his Closet, but he should find *no end of buying*, as there is *no end of making Books*: and if he resolvedly fell to reading he might conclude with the wiseman, *Much study is a weariness of the flesh*; nay, in in such variety, he would find the most of his study so impertinent, so unprofitable, that he might further conclude, *Such a study is a loss to his Soul, and rather an hinderer, then an helper of it in the way to Heaven*. To prevent this, some have advised Christians to choose out, amongst that world of variety we now enjoy, *such Authors as are most suitable to their Genius and Employment*. The Lord *Verulam*, with some others, give their opinions, *That if the choice and best Observations, which have been made dispersedly in our English Sermons (leaving out the largeness of Exhortations and Applications thereupon) were set down in a Continuance, it would be the best work in Divinity that hath been written since the Apostles times*. And Dr. *Hackwith* repeats almost the same words, saying, *That the Sermons of this latter Age, specially in this Land, have doubtless been more exquisite and effectual, then ordinarily they have been in any precedent Age; insomuch as it is observed, that if there were a choice Collection made of the most accurate since the entrance of Queen Elizabeth to these present times (omiting the large Applications thereupon) it would prove one of the rarest Pieces that hath been published since the Apostles times*: Dr. *Hackwith's* Apology of the Power and Providence of God in the Government of the World, *lib. 3. Cap. 7.*

Sect. 2. Indeed, had we such a Book extant, I would advise the Christians of our Age to buy the Bible, and that Book, and to study them, and no more, as to their Spiritual good. But alas, this Book is rather wished for, then hoped after; we may expect and wait for it till our eyes sink in our heads, and be never the nearer. However, it was my design to have carried on such a business as this in *the main necessary things*; not that I would read over all Authors on all subjects, but that I would first limit myself to such subjects, and then upon them cull out the best and choice Observations of many godly and learned Authors. In this design I have practiced and observed these particulars:—

1. I have brought into method the *Duties* of a Christian, which I call *The Middle things*, in reference to *The First and Last things*, before Printed: The *matter* I have for the most part drawn from others, only the *method* I have framed, as the Lord hath enabled; and wherein all Authors that ever I saw were silent, I have thereto added, to complete the work for the *matter* also.

2. I have purposely omitted the many Controversies, and tedious Disputes of this Age: For my part, I see little edifying in them; nay, is not the fat and marrow of Christian Religion lost by them? Were I to advise against any Error, Heresy, I had rather bid my Adversaries read some Books of Positive, Practical Divinity, wherein Truth and Religion is laid out in its life and power, then all the voluminous Controversies that ever I could write, or ever have been writ by any other of the Sons of men. I deny not but these kind of Books (the Spirit concurring) may convince men's judgments; but the other sort works both on judgment and Conscience, on their heads and hearts: The Controversial way of arguing, *pro & contra*, I cannot but approve; but the way of the Spirit, in which he leads and convinceth the Soul irresistibly, I must needs prefer. Hence you see the reason of the *method* I have propounded; wherein I dare say (yet with a spirit of submission) the workings of the Spirit, the breathings of Christ, the pantings of a Soul after Christ, are more fully manifested, then in all the jarring Pamphlets which this Age hath copiously afforded: My desire is both to inform, and to reform; to inform the judgment, and to reform life.

3. I have the rather fallen on this subject of *Duties*, both because necessary in their way, and because they are so much opposed by many of our Age, who surely are not acquainted with them (with the workings of the Spirit in them, and by them) for otherwise it could not be so: If this Error spread, it will quickly eat out all Religion, and throw down Souls to Hell. Their pretence is, who are the Abettors of it, That they have found out a near and easy way to heaven; but I *rather believe Christ* (saith Rutherford) *who tells us it is a way of many miles, strait, narrow and thorny; indeed the Meritorious way to us is easy, but the way of a Christian conversation (whether they will or no) lieth through Duties; it is not words, Lord, Lord, but working, sweating, running, wrestling, fighting, striving, overcoming, bleeding, suffering, abounding in the work, denying ourselves, taking up the cross, enduring temptations, sowing to the Spirit, serving the Lord with all humility, and with many tears and temptations, watching, praying, taking Christ's yoke upon us, selling all our sweetest delights, keeping the commandments of Christ, which howsoever they are not grievous, yet they are not so easy, as that the only bare act of Believing should be the only Gospel work.* Might we still lie in our Ivory Beds, under no Law, no Obligation of doing, no danger of

sinning, no *broken bones*, no terrors, no sense of sorrow for sin, no progress in personal Repentance, Mortification, Sanctification, no care of watchful walking to perfect holiness in the fear of God, no abstaining from worldly lusts, no strictness of Conversation, but only Believe that Christ hath Suffered, and Christ hath done all *Duties* for us, Repented for us, Mortified lusts for us, walked strictly and holily for us, this were an easy work indeed. *For my part, I would not willingly make the way to Heaven longer than Christ hath made it; but if we believe the Scriptures, we shall find other Commandments on us under the Gospel, then Believing only for Righteousness:* There is the Righteousness of Christ received by us, and working in us; the first is the Righteousness of Justification, the second of Sanctification, and our Establishment lies in both.

4. I have in every *Duty*, prescribed the manner of performing it; not that I would tie every spirit to this particular way or *method*: those who are accustomed to these exercises of Devotion, may perhaps devise other more fitting courses, or ways of proceeding, than these are; and it is reason, and a point of wisdom, for every man to make use of those Rules which in his own Experience he findeth most proper to his own disposition, and most powerful for his own Reformation: Only the Reader that is not better furnished, may please to make use of these, and I trust (by God's Blessing) he will find them profitable; which if he do in any measure, it shall be to me sufficient joy, contentment, recompense.

5. I have made use in this Treatise, not of one, or two, but of many precious men; as, *Angier, Ash, Ball, Bolton, Byfield, Downham, Dyke, Goodwin, Gouge, Hooker, Leigh, Mason, Rogers, Shepherd, Torshel, White, &c.* that the Adversaries of *Duties* may see what a Cloud of such Witnesses are for *Duties*. It was sometimes *Elijah's* trouble, *The children of Israel have forsaken thy Covenant, thrown down thine Altars, and I, even I only am left:* but 'twas the Lord's encouragement of *Elijah*, *I have left me Seven thousand in Israel which have not bowed the knee to Baal.* I bless God it hath encouraged me, and me thinks it might trouble the Opposites, that not only many thousands of God's people, but many *Eliahs* amongst those thousands, should appear with me, and against them. This is one Reason, why I chose rather to bring in the Authors, who *seem to be*, and indeed are *Pillars in the Temple of our God*, then to speak only in my own Dialect, or altogether from my own invention.

6. I have writ nothing, but in some measure I have, by the Lord's assistance, practiced the same, and felt the comfort of it in my own heart and soul; yet by way of caution I desire the Reader to remember, if at any time in the exercise of any of the *Duties* within written, he also feels his heart warmed, or savingly affected (which is the very Spirit, Power, Grace, Comfort, Presence and Sweetness of Christ) that he consider, it is not the *Duty*, it is not the bare Ordinance that elicits such divine and noble acts in the heart and affection, but it is the Blood of Christ, the Intercession of Christ, sprinkling those *Duties*, that makes them work such Graces in the Soul. In this case, the Blood of Christ is as the salve, and *Duty* is as the cloth or leather to which it sticks, and by which it is applied: Now from the cloth (the *Duty*) comes no virtue; no, no, it is only the Blood of Christ which by *Duty* heals, and cheers the Soul. Many have wondered, why sometimes they are so lifted up in *Duties*, and sometimes again they are no more moved by them, then a Mountain of Brass is moved by the winds;

*Why should the same Truth, the same Scripture, the same Meditation affect me at one time, and not at another, when I am as fitly disposed to be affected as at the first? Why should the same Instruction, the same Reproof, the same Consolation, awaken, wound and revive my Spirit at one time, and move me no more at another, then a charm doth a deaf Adder, as the Psalmist speaks? I grant, in respect of the subject, the Spiritual sense is sometimes benumb'd, and sometimes it is awakened; but in respect of the Efficient, it is only Christ's Blood, Christ's Intercession that doth all by an admirable and secret operation. I have no more to say of this Book, only, The Lord give a Blessing to it, and to the Reader of it: So prays*

Thy Servant in Christ Jesus, I. A.

**FOR The Reverend, his worthily much esteemed Friend, Mr. Isaac Ambrose, Minister of the WORD at Preston.**

Reverend Sir,

*I Crave your pardon for keeping your Papers so long: I have at length perused them, and returned them. I wonder at, and could almost envy you, that can find so much leisure, and employ it so well, in these hurryings and clatterings of the Times. I am yet, by Ordinance of both Houses, a Licensor of Books to the Press, and have made use of that Authority, by Subscribing my Name at the end of your Papers. I pray God bless you, and them, and all the rest of your labors, to the good of his Church, and the praise of the glory of his Grace: So rests*

*Winwick, March 29. 1649.*

*Your true Friend, Brother and Servant, Charles Herle.*

**To the Conscientious Reader.**

IT is thy privilege who readest, for Soul-help, to receive this Conscientious Contexture, a teaching and exciting pattern of choice Piety, out of the hand of thy dearest Husband *Jesus Christ*, who gave himself for thee, that he might give himself to thee; and with himself, that which doth convey himself, the *Gifts, Graces, Evidences, Experiences, Improvements, and Spiritual actings* of all those that are partakers of the Root and Fatness of that *Olive*. Here is then a Love-token, thy loving Husband hath been preparing for thee weeks and months (it may be some years) by the Study, Pains, Prayers, Tears, the Soul and Body-travel of a tender-hearted Brother; be thou ready for a meeting of Loves, that at the receipt, of this, comfortable fruit of love, Christ and thy Soul may rejoice together. Is there not not a cause? doth he not rejoice over thee with joy? doth he not rest in his love? doth not he joy over thee with singing? let this Love-token speak; herein thy free given Royalties are heaped up as high as *Heaven, Justification, Reconciliation, Adoption, Sanctification, Glorification*; Thy helpful *Experiences* remembered, and improved; thy heart-cheering *Evidences* collected, and cleared; thy love-Duty discovered, and precious Directions given, for an advantageous performance of them, in Secret, in Family, in Public, for the mutual overflowings of love betwixt Christ and thy Soul. Upon serious and sad thoughts, that the godly generally of later times, have been taken up with wrangling Disputes, and thereby taken off from Christian affection, and Communion



(and I fear from Christ too in dangerous measure) It hath been amongst my desires, That God would stir up the hearts of some of his Servants, to call off his people from these Soul-hurting Contendings, unto the Reading, and Study of Soul-*helping* Treatises; assuring myself, That if the people of God were helped against their contentious, and jarring Corruptions, the differences in their heads would be more easily reconciled, as to dear love, and due Spiritual Communion. I could not but observe, when these Papers were brought to my view, that the forementioned desires of my heart were imprinted thereupon, which made them more dear to me, and more willing to endear them to the sincere-hearted, as a happy mean of helping hearts, healing differences, and preparing the Lord's lot for those better times, which are more looked after, and boasted of, then prepared for: In reference to these restoring and refreshing times (though the workings of God have been very various, and seemingly contrary, now setting forward, and then setting backward) God hath not been wanting to feed the laboring, and sometimes almost fainting Faith of his people, by Divine arguments; amongst which, this is one, and not the least, That whilst Providence hath been at work to remove hindrances, and to open a full and free way amongst men, the in-dwelling Spirit hath been as busy in holy men, to stir up some to Pray, others to Preach, and others to Write, for the wide-opening of a door in men; the gracious enlarging of the heart, which gives assurance, that when God hath suffered them that are for no Religion, to play a first game, and them that are for all Religions, to play a second, that both the open and secret enemy of true Religion might be discovered, and discarded; he will then grant a longed for, joyful meeting of *Holy* times, and *Holy* hearts. To further the holiness of the heart, which gives the leading to holy times, is the happy project of compiling and Printing this Book. That it may be sanctified by the Spirit of Holiness, unto so good and promising an end, let be thy Prayer, that the Pains and Prayers of the Author, may be turned into Comforts and Praises; which is the hope and prayer of him

Denton, May 10. 1649.

*Who is joyful in this, and all other thy Soul-helps, JOHN ANGIER.*

### **To the Christian Reader.**

AMongst the multitude of Books in this Age, superlatively above our ability to buy or read, those seem to me most worthy of thy choice, which compendiously, in a methodical, plain and familiar way, set forth to us *totum hominis*, the whole duty of man, the service of God in holiness and righteousness, the right use, and wise improvement of the means of Grace: These being wells of Salvation to quench our thirst, and breasts of Consolation, to strengthen, revive, and comfort us in our Pilgrimage from Earth to Heaven: Voluminous Controversies may clear the understanding, and help to deliver and preserve that light from the poisoning clouds of Heretical darkness; but they do not quicken us to duty, to the love, and life of Christ, to the hope of Glory; they do not increase, but rather weaken the power of godliness. Diligence in reading of tedious Disputes, is not the way to possess that fatness and fullness of true life, peace and joy, which are treasured up for us in the Meritorious sufferings of our Redeemer. The Promises are *the life of that faith, whereby the just do live*; and good Works, uniform, steadfast and abundant, are the trial and glory thereof; whereunto not

Speculative, and Polemical, but Practical Discourses are an useful manuduction. In the reading of these with fervent Prayers, with serious and settled Meditations, many poor burdened sinners have been raised up out of the depths of a wounding, condemning Conscience, and brought to a transfigured Mountain, and Heaven on Earth in ravishing Consolations. Such a Discourse is here presented to thy view, by a Reverend and Religious Author, who hath experimentally learned, and doth daily copy out in his life the precious Truths of Jesus Christ, the Mysteries of Godliness. It is an high privilege, and great advantage to the Souls welfare, to learn of those, who have what they teach, not only in their lips, but also in their hearts and lives; who are able to say, *In these ways we have found rest; as ye have heard or seen us do, so do ye.* When the Conversation of Pastors preacheth Christ and Heaven, as well as their Doctrine; when vocal, real, and experimental Sermons go together, that's likely to be a successful Preaching. This Treatise may well be called, The Marrow of Christianity, A good and perfect guide to the *New-Jerusalem*, A golden Conduit-pipe, to convey to us streams of life from the Fountain of Living-waters, or the godly man's *Vade mecum*, wherein is compendiously, yet fully delivered the Rule and Life of the new Creature. Believe me, in the diligent, reiterated and religious reading thereof, thou wilt find, that these Titles are low enough, having a solid foundation, reality of Truth to bear them up; and that thy labor was not in vain, not a losing, but a regaining, a well improving of precious time, which ought to be redeemed. That the composing and publishing, the attentive reading and studying of this elaborate work, decked with the breathings of a gracious Spirit, may advance the glory of God, in the repairing of the Saints, and the edifying of the body of Christ, is the hearts desire and prayer of

*Halsall*, April 19. 1649.

Thine in the Lord, THO: JOHNSON.

### **The Epistle to the Reader.**

*Good Reader*, suffer me to say to thee, as that ancient and famous Orator, *Isocrates*, in his Oration *ad Nicolem*, said to his, 〈 in non-Latin alphabet 〉 ; *Aut hisce praeceptis utere, aut ipse tu inveni meliora*; Either make use of these wholesome Directions, or else publish better thyself: and if thou beest able to publish such in the future, yet will it much profit thee to make use of these for the present. Neither is it every speculative ability, that can bear such fruit; such as these must arise out of much inward observation of the work of God upon the Soul, and Christian long Experience: Weaker Christians may gain much growth in the diligent perusal of this sweet Composure, and strong ones may hence be instigated to try theirs; that which issues from the heart of an experimental Christian, usually reacheth to the heart of such as labor after the like Experience. Everyone that reads this work, perhaps knows not the Author so well as myself, therefore may I the more boldly speak of him: I have long known him of a weak body, but of a precious and strong mind; yet a man *qui de se modice sentit*, that judgeth but meanly of himself. These his (*Media*) *nomine*, so called in reference to his (*Prima & Ultima*) long since brought to light, thou shalt not (Christian Reader) find to be *Media re*, but *Remedia* to thy sighing soul: He is one that hath much fed up•n the Marrow of Practical Divinty, so that he may be ranked in a better kind amongst the Orators wise men,

〈 in non-Latin alphabet 〉 ;*Sapientes existima, non eos qui de rebus minutis curiose rixantur, sed qui de rebus maximis egregie dicunt.* Such shalt thou find the Author. No more, but

*Thine in Christ,* JOHN WAITE B.D.

### **The Contents of this Book.**

- *Chap. 1.*
  - *Sect. 1.* The Proeme, or Entrance into the Book, *Page 1*
  - *Sect. 2.* Of the first Privilege of a Believer, viz. Justification, *Page 1*
  - *Sect. 3.* Of the second Privilege, viz. Reconciliation, *Page 5*
  - *Sect. 4.* Of the third Privilege, viz. Adoption, *Page 8*
  - *Sect. 5.* Of the fourth Privilege, viz. Sanctification, *Page 10*
  - *Sect. 6.* Of the fifth Privilege, viz. Glorification. *Page 12*
- *Chap. 2.*
  - *Sect. 1.* OF Duties in general, and first of the Equity of Duties, *Page 13*
  - *Sect. 2.* Of the insufficiency of Duties, *Page 15*
  - *Sec. 3.* Of the healing of Duties, *Page 16*
  - *Sec. 4.* No resting in Duties, *Page 17*
  - *Sec. 5.* Of the ase and ends of Duties, *Page 20*
  - *Sec. 6.* Of the Saints abilities, or power to do Duties, *Page 26*
  - *Sec. 7.* Of the Saints delights in Duties, *Page 28*
  - *Sec. 8.* Of the essential Requisites in Duties, *Page 33*
  - *Sec. 9.* Of the kinds of Duties, in several Divisions, *Page 36*
- *Chap. 3.*
  - *Sect. 1.* OF Duties in particular, and first of the nature of Watchfulness. *Page 38*
  - *Sect. 2.* Of the objects of Watchfulness, *ibid.*
  - *Sect. 3.* Of the manner of Watchfulness over Original sins, *Page 39*
  - *Sect. 4.* Of the manner of Watchfulness over Actual sins, *Page 40*
  - *Sect. 5.* Of the manner of Watchfulness over special sins, *Page 41*
  - *Sect. 6.* Of the manner of Watchfulness over our Hearts, *Page 45*

- Sec. 7. Of the manner of Watchfulness over our Tongues, Page 48
- Sec. 8. Of the manner of Watchfulness over our Actions, Page 51
- Chap. 4.
  - Sect. 1. OF the nature of Self-Examination, Page 55
  - Sect. 2. Of the objects of Self-Examination, Page 57
  - Sec. 3. Of the manner of Examining our sins in general, Page 58
  - Sec. 4. Of the manner of Examining our special sins, Page 59
  - Sec. 5. Of the manner of Examining our Hearts, Page 62
  - Sec. 6. Of the manner of Examining our Tongues, Page 65
  - Sec. 7. Of the manner of Examining our Actions, Page 66
  - Sec. 8. Of the time of our Self-Examination, Page 69
  - Sec. 9. The daily Register of a weak unworthy Servant of Christ for some years, Page 71
- Chap. 5.
  - Sect. 1. OF the nature of Experiences, Page 86
  - Sect. 2. Of the gathering of Experiences, *ibid.*
  - Sec. 3. Of the improving of Experiences, Page 87
  - Sec. 4. Of the Sanctification of Experiences in their several uses, Page 89
  - Sec. 5. Of the consideration of Experiences in a Practical course, Page 95
  - Sec. 6. Of the Experiences of a weak Christian cast into method, Page 98
    - §. 1. Judgments on the wicked, *ibid.*
    - §. 2. God's love to his Saints, Page 100
    - §. 3. Several Chastisements or Afflictions on myself and others, Page 102
    - §. 4. Performances of gracious Promises to myself and others, Page 104
    - §. 5. The temptations of Sin, Satan and the World, Page 106
    - §. 6. Victories of the World, Lusts, Temptations, Corruptions, Satan, Page 107
    - §. 7. Observations of God's Providences, Page 109
    - §. 8. The breathings of the Spirit in my soul and others, Page 111

- §. 9. Deceits of the heart beguiling, *Page 113*
- *Chap. 6.*
  - *Sect. 1. OF the nature of Evidences, Page 117*
  - *Sect. 2. Of the gathering of Evidences, ibid.*
  - *Sec. 3. Of the improving of Evidences, Page 125*
  - *Sec. 4. Of the sanctification of Evidences in their several uses, ib.*
  - *Sec. 5. Of the Evidences of a weak unworthy Servant of Christ, laid down according to the Rules aforementioned, Page 133*
- *Chap. 7.*
  - *Sect. 1. OF the nature and kinds of Meditation, Page 136*
  - *Sect. 2. Of the circumstantials of Meditation, Page 137*
  - *Sec. 3. Of occasional Meditation, Page 138*
  - *Sec. 4. Of deliberate Meditation, and the parts thereof, Page 140*
  - *Sec. 5. An Example of the Souls love to Christ, Page 142*
  - *Sec. 6. Another Example of Eternity, Page 151*
- *Chap. 8.*
  - *Sect. 1. OF the nature of the Life of Faith. Page 162*
  - *Sect. 2. Of the manner of this Life of faith in general, ib.*
  - *Sec. 3. Of the manner of this Life of Faith in particular, as in Temporal evils, Page 166*
  - *Sec. 4. Of the manner of this Life of Faith in Temporal blessings, Page 171*
  - *Sec. 5. Of the manner of this Life of Faith in Spiritual evils, Page 175*
  - *Sec. 6. Of the manner of this Life of Faith in Spiritual blessings, as derived to us from God, and Christ, and the Spirit of Christ, Page 181*
  - *Sec. 7. Of the manner of this Life of Faith in spiritual graces, Page 186*
  - *Sec. 8. Of the manner of this Life of Faith in spiritual duties, Page 190*
  - *Sec. 9. Of the manner of this Life of Faith in things Eternal, Page 194*
  - *Sec. 10. Of the manner of this Life of Faith in regard of others, Page 196*
- *Chap. 9.*

- *Sec. 1. OF the nature of Family-Duties, Page 199*
- *Sec. 2. Of the preparatives to Family-Duties, *ibid.**
- *Sec. 3. Of the Duties of Governors in general, Page 201*
- *Sec. 4. Of the Duties of Parents to their Children, Page 204*
- *Sec. 5. Of the Duties of Masters to Servants, Page 208*
- *Sec. 6. Of the Duties of Husband and Wife, Page 209*
- *Sec. 7. Of the Duties of Children to Parents, Page 216*
- *Sec 8. Of the Duties of Servants to their Masters, Page 217*
- *Chap. 10.*
  - *Sec. 1. OF preparatives to Christian-Society, Page 221*
  - *Sec. 2. Of a mutual exchange of gifts and graces, Page 225*
  - *Sec. 3. Of a mutual serviceableness to the Bodies and Souls of one another, Page 226*
  - *Sec. 4. Of a mutual walking together, and holding hands in the Ordinances of Christ, Page 229*
  - *Sec. 5. Of some Orders to which some Christians subscribed before Conference, Page 231*
  - *Sec. 6. Of some Questions of Practical Divinity, which at the Conference were propounded and answered, Page 232*
    - *§. 1. What was the happiness of man's condition in innocence? *ibid.**
    - *§. 2. What are the miseries of man in state of Nature? Page 233*
    - *§. 3. What means hath God appointed to come out of this state? Page 234*
    - *§. 4. What are the signs of a sound humiliation? Page 235*
    - *§. 5. What are the signs of an hard heart? Page 236*
    - *§. 6. What means for brokenness of heart? Page 237*
    - *§. 7. What means for the obtaining, and increase of faith? *ibid.**
    - *§. 8. What are the signs of a true justifying faith? Page 238*
    - *§. 9. What motives to Evangelical Repentance? Page 240*
    - *§. 10. What signs of true Evangelical Repentance? Page 241*

- §. 11. How may a Believer Redeemed by Christ, acknowledge his thankfulness to Christ? *ibid.*
- §. 12. What are the signs of a sincere love to Christ? *Page 242*
- §. 13. What are the causes in us of Christ withdrawing from us? *Page 243*
- §. 14. What are the causes for which Christ on his part withdraws himself from us? *ibid.*
- §. 15. What means for the recovery of Christ's comfortable presence? *Page 244*
- §. 16. Of what use is Christ to a Believer already justified? *Page 245*
- *Sect. 7. Of some Questions or Cases of Conscience, which at the Conference were propounded and answered, Page 246*
  - §. 1. Whether a Believer may profit more, or be more intent in public, or in secret Prayer? *ibid.*
  - §. 2. Whether a Christian in his own apprehension decaying in grace, may not yet grow in grace? and what are the reasons of his mistakes? *Page 247*
  - §. 3. What signs of true grace, though for the present but weak? *Page 248*
  - §. 4. Whether is a Christian always bound to reprehend an offender? or in what cases may he forbear? *Page 249*
  - §. 5. How may we know whether we profit by afflictions? *Page 250*
  - §. 6. How should a Christian fortify himself against the reproaches of wicked men? *Page 251*
  - §. 7. Whether a true Believer may not sometimes doubt? and what are the causes? *Page 252*
  - §. 8. What are the cures or remedies of doubting incident to Believers? *Page 253*
  - §. 9. What are those *Remora's* that hinder the growth of Christianity, or the spreading of the kingdom of Christ? *ib.*
  - §. 10. What means to preserve unity and amity amongst Christians, *Page 254*
- *Sect. 8. Of some Questions or Controverted Points, which at the Conference were propounded and answered, Page 256*

- §. 1. Whether doth God see sin in Believers, so as to be offended at it? and how may it appear? *ibid.*
  - §. 2. Whether are Believers to repent for their sins? and on what grounds? *Page 257*
  - §. 3. Whether are Believers to pray for pardon of sin? and what are the reasons? *Page 258*
  - §. 4. Whether is it the duty of Christians to observe the Lord's day as a Christian Sabbath? and what grounds for it? *ibid.*
  - §. 5. Whether may not Christians lawfully sing *David's* or *Moses* Psalms? and how may it appear? *Page 259*
  - §. 6. Whether admitting of, or joining with scandalous persons in the Lord's Supper be sin? and how may it appear? *Page 260. & sine operis.*
  - §. 7. What is the duty of admitters and joyners to keep themselves blameless, and the Ordinance undefiled? *Page 261*
  - §. 8. In what cases is it lawful to enter into fellowship, association, confederacy and covenants with scandalous sinners? and in what cases is it not lawful? *Page 262*
- *Chap. 11.*
    - *Sect. 1.* OF the necessity of preparation to the Hearing of the Word, *Page 264*
    - *Sect. 2.* Of the manner of preparation to hear the Word, *Page 265*
    - *Sect. 3.* The duties of the soul in hearing the Word, *Page 269*
    - *Sect. 4.* The duties required after hearing, *Page 274*
  - *Chap. 12.*
    - *Sect. 1.* OF the two Sacraments of the new testament, *Page 276*
    - *Sect. 2.* Of the duties in general, before we receive the Lord's Supper, *ibid.*
    - *Sect. 3.* Of the manner of Examining our sins before the Lord's Supper, *Page 277*
    - *Sect. 4.* Of Examination of the wants of graces, *Page 278*
    - *Sect. 5.* Of the Examination of the truth of our graces, and first of our Conversion, *Page 281*
    - *Sect. 6.* Examination of Knowledge, *Page 283*
    - *Sect. 7.* Examination of Faith, *Page 284*



- Sec. 8. Examination of Repentance, *Page 286*
- Sec. 9. Examination of Love to the Brethren, *Page 288*
- Sec. 10. Examination of Obedience, *Page 289*
- Sec. 11. Examination of our desires after this Ordinance, *Page 290*
- Sec. 12. Examination of the growth of graces, *ibid.*
- Sec. 13. Of the duties in Sacrament, of the exercise of Repentance, *Page 291*
- Sec. 14. Of the exercise of Faith, *Page 293*
- Sec. 15. Of the exercise of Thanksgiving, *Page 300*
- Sec. 16. Of the exercise of Love and Mercy, *Page 301*
- Sec. 17. Of Examination after Sacrament, and the result, if not a good day, *ibid.*
- Sec. 18. Of Thankfulness, if a good day, *Page 303*
- Sec. 19. Of Obedience, and faithfulness in our lives, *Page 304*
- Chap. 13.
  - Sect. 1. OF preparation to Prayer, *Page 305*
  - Sect. 2. The general duties of the soul in Prayer, *Page 307*
  - Sect. 3. The particular duties of the soul in Prayer, *Page 311*
  - Sect. 4. The duties of the body in Prayer, *Page 314*
  - Sect. 5. Duties after Prayer, *Page 316*
  - Sect. 6. A Case of Conscience: Suppose I prayed, how may I know that God hears and will answer? *Page 317*
  - Sect. 7. A second Case: Suppose the thing I desire shall not be answered, how may I know that yet God doth hear? *Page 319*
  - Sect. 8. A third Case: Suppose I cannot discover that God will hear and answer, what shall I do then? *Page 321*
  - Sect. 9. A fourth Case: Suppose the thing I desire is answered, how may I know it was by my prayers, and not out of common Providence? *Page 322*
  - Sect. 10. A fifth Case: Suppose others joined with me in prayers, now answered, how may I know that my prayers had a hand in obtaining those answers? *Page 325*
  - Sect. 11. A sixth Case: Suppose I am assured that God hath heard and answered my prayers, what must I do then? *Page 327*

- Sec. 12. A Directory for Prayer, *ibid.*
- Sec. 13. A Form of Prayer in Scripture phrase, Page 331
- Chap. 14.
  - Sec. 1. OF the nature of Reading the Scriptures, Page 340
  - Sec. 2. Of fit times and seasons for reading the Scriptures, *ibid.*
  - Sec. 3. Of the manner of preparation before reading of Scriptures, Page 341
  - Sec. 4. Of the necessary duties in reading of the Scriptures, Page 343
  - Sec. 5. Of duties after reading the Scriptures, Page 345
  - Sec. 6. A Calendar once composed, but now referred to the Reader, to show how we may read over the Scriptures several ways once in a year, Page 346
  - Sec. 7. Of the Analysis of the whole Bible, and especially of the Old Testament, Page 347
  - Sec. 8. Of the Pentateuch, or Books of the Law, Page 349
  - Sec. 9. Of the Prophets Historical, Page 355
  - Sec. 10. Of Prophets Dogmatical, Page 362
  - Sec. 11. Of Prophets Prophetical, Page 364
  - Sec. 12. Of the New Testament; and 1. Of books Historical, Page 369
  - Sec. 13. Of Books Doctrinal, Page 373
  - Sec. 14. Of the Book Prophetical, Page 376
  - Sec. 15. Of common places for profitable things, Page 377
  - Sec. 16. Common places observed by one in his private reading of Scriptures, *ibid.*
  - Sec. 17. Of the use of these Collections, Page 380
- Chap. 15.
  - Sect. 1. OF preparatives to Fasting, Page 398
  - Sect. 2. Of the duties required in Fasting, Page 399
  - Sect. 3. Of duties after Fasting, Page 401
- Chap. 16.
  - Sect. 1. OF preparatives to feasting or thanksgiving, Page 403

- Sect. 2. Of the duties required in thanksgiving, *ibid.*
- Sec. 3. Of duties after thanksgiving, Page 404
- Sec. 4. Psalms suitable to this duty, Page 405

## THE Believers Privileges.

### CHAP. I.

#### SECT. 1. The Proeme, or Entrance into the Book.

YOU have heard in my *first things* the Doctrine, Precepts, and the Pattern of a man in his *second*, or *New birth*: Now remains what follows all his life; and therein is considerable

- 1. His Privileges.
- 2. His Duties.

1. His Privileges, as he is now a Believer in Christ, are

- Justification.
- Reconciliation.
- Adoption.
- Sanctification.
- Glorification.

Of these some of our Worthies have written largely; and amongst the rest, that watchful Soul-rowzing, Soul-searching *Shepherd*: I shall not therefore dwell on them, but sum what he hath delivered, in these following Sections.

#### SECT. 2. Of the first Privilege, viz. Justification.

THE first Privilege which immediately follows our *Union with Christ*, is *Justification*; which consists in these particulars, Imputation of Christ's Righteousness, and Remission of sin.

To prevent erroneous misconceits, which spring from the confounding of things that differ, understand, That a man may be said to be justified either intentionally, or virtually, or actually; either in God, or in Christ, or in himself.

1. Intentionally in God (*i.*) in God's Purpose and Decree: This is from all eternity, but this Decree and Intention doth not put anything into a state of actual being, but in the fullness of time.

2. Virtually in Christ: And this is from the day of Christ's Passion, and in the virtue of his Satisfaction; yet this intendeth no more, but that Satisfaction is made, and Remission purchased by the Blood of Christ.

3. Actually in himself: When a man hath the possession of *Justification*, immediately after his *Union* with the Lord Jesus Christ. Now this *Justification* considered as it is a *state of favor*, a *Covenant state* with God, which a man at his first believing is put into, is not reiterated, no more then a wife, after that first entrance into the relation, is frequently made a wife; yet the particular acts of Pardon, and Imputation of Christ's Righteousness, are continually by God communicated unto the Believer. In this respect this *actual Justification* (or particular acts of pardon) hath its degrees of progression: The beginning thereof is laid in our first *Union* and *Incorporation* into Christ; the consummation of it is not till the Judge at the latter day hath solemnly pronounced the Sentence of final Absolution, and so set us in full possession of entire Remission: Between both these, there is a progressive work of *Justification*, by the constant actings of the Spirit, applying the blood of Christ by the hand of Faith, to the quiet and comfort of the soul: The first we may term initial *Justification*, the second progressive, the last perfective; the second is the fruit of the first, and the prelude assurance of the last: The first is wrought and sealed in the first Sacrament, the second is wrought and sealed in the second Sacrament; and both these branches of *Sacramental Justification*, are to us the preassurance of that complemental and perfective *Justification*, the sentence whereof putteth an end to all fears, changing our Faith and Hope into fruition and full possession.

It hath been commonly said by some of our best Divines, That *Justification* is transacted in our first *Union* and *Incorporation* into Christ; at which time it is conceived, That the pardon of *all sin* is sealed to the Believer at once. But I fear the misunderstanding of this point (not untrue in itself, if not mistaken and misapprehended) hath laid the ground upon which some build that unhappy Structure which *turneth the grace of God into wantonness*: who knoweth not that *Justification* in the proper acceptation of the word, according to the Scripture phrase, is *the act of a Judge pronouncing a judicial sentence, wherein he absolveth the person of the sinner from all sin and punishment due to him for sin, and that for the alone Righteousness of the surety Christ freely imputed, and by Faith received of him*. And according to this, I suppose we shall not err from the truth, if we say, 1. That the main work of *Justification*, is even as yet to us future, viz. at the great and last day of Judgment, when we shall receive a final *Quietus est*, and discharge, and when God shall wipe away all tears from our eyes: And yet 2. That in our first *Union* with Christ there is a work of *Justification*, viz. actual Imputation of Christ's Righteousness, and actual Remission of what sin for the present the soul stands guilty of, at that time when it is first united to Christ. I dare not say that *Justification*, *quatenus* it comprehends Imputation, and Remission of sin, is one individual act; or that all sins, past, present, and to come, are remitted to the Believer at once; but this I say, That in our first *Union*, all our sins past and present, are actually pardoned; and this favor received, is a pledge of assurance, That in future also, by applying ourselves to Christ, we may and shall receive the forgiveness of our daily sins, and that at the last day we shall at once be absolved from all Accusations and Charges laid in against us; and that *Justification* (besides those particular acts of pardon, and Imputation of Christ's Righteousness) doth connote a state that the subject at his first believing is put into, viz. *A state of grace, and favor, and reconciliation with God for the imputed Righteousness of Christ, without Apostasy from it, either total or final*.

O glorious Privilege! especially in these respects:

1. By this a sinner is righteous; a wonder that may astonish Angels, for a man accursed and sinful in himself, to be at that very instant blessed and righteous in another: Our own Duties, Works, and Reformation may make us at the best but less sinful, but this Righteousness makes a sinner sinless.

2. By this a sinner is righteous before the Judgment Seat of God: *It is God that justifies, who shall condemn?* not Christ, he is our Advocate; not Sin, for Christ was made sin for us; not the Law, for Christ hath fulfilled the Law for us; not Satan, for God is his Judge, and if he have acquitted us, what can the Jailor do?

3. By this we have perfect Righteousness: we are as perfectly righteous, *as Christ the Righteous. Little children, let no man deceive you, he that doth righteousness is righteous, even as he is righteous.* Indeed our own righteousness, though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect, and very little; but by this, the Faith of *David, Peter, Paul*, was not more precious then ours is, because we have the same righteousness as they had: what sincere soul but esteems of perfect holiness, more then of heaven itself? O consider, we have it (in this sense I now speak of) in the Lord Jesus.

4. By this we have continual righteousness: Do we complain because we feel new sin, or old sins confessed, lamented, subdued, returning upon us again, and the springs in the bottom filling our souls again, that we are weary of ourselves? O but remember, this is not a Cistern, *but a Fountain opened for us to wash in; as sin abounds, so grace in this gift of righteousness abounds much more:* The Lord hath *changes of garments* for us, by means whereof there shall never enter into the Lord's heart one hard thought towards us, of casting us off, or of taking revenge upon any new occasion, or fall unto sin, so as for final destruction.

5. By this we have eternal righteousness, that never can be lost: If the Lord should make us as perfectly righteous as once *Adam* was, or as the Angels in heaven are, we might be in danger of losing this; but now the Lord hath put our righteousness into a safer hand, which never shall be lost: Christ hath obtained *an eternal Redemption* for us, he hath made an end of sin, and brought in *an everlasting righteousness*.

6. By this we please God more, then if we had a perfect righteousness in ourselves: Do not say, *This is a poor righteousness, which is out of myself in another:* Suppose it were in ourselves, such a righteousness at best would be nothing but man's righteousness, but this is called *The Righteousness of God;* Now what is Angelical righteousness, to the righteousness of God? 'tis but a Glow-worm before the Sun; the smell of *Esau's* garments (the Robes of this righteousness of the Son of God) are of sweeter odour then ours can be, or ever shall be.

7. By this we glorify God exceedingly: *Abraham believed, and gave glory unto God;* so when we believe, we glorify God, we advance his Mercy and Free-grace, and triumph in it.

8. By this we have *Peace* in our Consciences: For Christ's blood is sprinkled on them, and that cools the burning torments of them: None of our duties can pacify Conscience, but as they carry us hither to this righteousness; only if this Rainbow appear over our heads, it is a

certain sign of fair weather, and that there shall be no more deluge of Wrath to overwhelm us.

9. By this all miseries are removed: When our sins are pardoned, there is something like sickness, shame, and death, but they are not; *The inhabitants of Zion shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity;* 'tis no sickness in a manner, nor sorrow, nor affliction, if the venom, sting, and curse be taken away by pardon of sin, this is the blessedness of all Believers. *Blessed is he whose iniquity is forgiven, and whose sin is covered: Blessed is the man to whom the Lord imputeth not iniquity.* Here's a blessing pronounced, what should we do but believe it, and rejoice in it?

### **SECT. 3. Of the second Privilege, viz. Reconciliation.**

THE second Privilege is *Reconciliation*: This I called the state or condition which a Believer in his *Justification* is put into; and here I consider it as a Privilege, which in order of nature follows pardon of sin, as pardon of sin in order of nature follows Imputation of Christ's righteousness: *Being justified by faith, we have peace with God;*(i.) Christ's righteousness being imputed, and sins pardoned, we have peace with God; not only peace from God in our Consciences, but peace with God in our reconcilment to him, and in his favor towards us; in our Imputation and Pardon the Lord accounts us just, in our Reconciliation the Lord accounts us friends: Indeed our meritorious Reconciliation is by Christ's death; as the Kings Son, who procures his Fathers favor towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and possession of it, is (to my weak conception) after pardon of sin. Now this Reconciliation consists in two things: 1. In our peace with God, whereby the Lord lays by all acts of hostility against us. 2. In the love and favor of God: he now loves us not only with a love of good will, as in our Election, but with a love of complacency and delight. O consider what a blessed state is this!

1. That God should be pacified with us after anger, after provocation by sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottom of Hell, and is now, and ever shall be burning upon them in Hell.

2. That God should be pacified wholly and thoroughly, that there should be no consuming fury left for us to feel: *Fury is not in me*, saith God; indeed briars and thorns (i.) obstinate sinners, that prick and cut him to the very heart by their impenitency, *he will burn them together*: God out of Christ is a consuming fire, but in Christ he is Love; and though there may be fatherly frowns, chastisements, reproofs, and rods, though he may for a time hide his face, shut out our Prayers, defer to fulfil Promises, yet all these are out of love to us in some sort, and we shall see it, and feel it so in the latter end.

3. That the Lord should be pacified eternally, never to cast us off again for any sins or miseries that we fall into: This is wonderful. Those whom men love, if their love be abused, or if their friends be in affliction, they many times forsake, but the Lord's love and favor is everlasting: *The mountains may depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee:*

Nay, that which is something more, the abounding of our sin, is now the occasion of the abounding of his grace; our very wants and miseries, are the very objects and occasions of his bowels and tender mercies: O what a Privilege is this! Did the Lord ever show mercy to the Angels that sinned? Did not one sin cast them out of favor utterly? and yet that so many thousand thousand of sins should gush out of my heart, and thy heart that readest, against the mercy, love and kindness of our good God, and for all this he not be incensed; that the Lord who poured out all his anger upon his own Son for us, cannot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our sins! Stand amazed ye Angels, and all the Host of Heaven at this!

4. That the Lord should be thus pacified with enemies: A man may be easily pacified with one that offends him but a little, but with an enemy that strikes at his life (as by every sin we do at the living God) what can we say to this?

5. That he should be pacified by such a wonderful way as the blood of Jesus Christ: This is such a love, as one would think the infinite wisdom of a blessed God could have devised no greater: It is enough to burst the heart with astonishment and amazement, to think that the party offended (who therefore had no cause to seek peace with us again) should find out such a way of peace as this: Woe to the world that despise this peace.

6. That being thus pacified, we may come into God's presence with boldness at any time, and ask what we will; I wonder what he can deny us, if he love us: *This is the confidence that we have in him, That if we ask anything according to his will, he heareth us.*

7. That all Creatures should be at peace with us: *Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee:* As when the Captain of the Army is pacified, none of the Soldiers must hurt or strike that man; so no Creature must hurt us, nay all the Creatures that seem our enemies, shall be forced to do us good: *O Death, where is now thy sting? O Grave, where is thy victory?* All our wants will make us pray the more, our sorrows humble us the more, our temptations make us exercise our graces, our Spiritual desertions make us long for heaven, and to be with Christ; not only *Paul, and Apollos, and the world, and life, but death itself is ours, to do us good:* We may now *sleep, and none shall make us afraid;* we shall not be afraid of *evil tidings, our hearts are fixed, trusting in the Lord.*

#### **SECT. 4. Of the third Privilege, viz. Adoption.**

THE third Privilege is *Adoption*, which in order of nature follows *Reconciliation*; whereby the Lord accounts us Sons, and gives us the Spirit and Privilege of Sons: *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God:* The Lord accounts us just in our *Justification*, friends in our *Reconciliation*, Sons in our *Adoption*: Now this *Adoption* is either begun here in this life, or perfected in the world to come, when we shall receive all the Privileges of Sons, not one excepted. For this latter *Adoption*, to wit, *The Redemption of our Bodies*, we wait; but of the former we speak, the manner of which is thus:

1. God loves Jesus Christ with an unspeakable love, as his only Son, and our elder Brother.
2. Hence when we are in Christ his Son, he loves us with the same love as he doth his Son.

3. Hence the Lord accounts us Sons, *having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* O the excellency of this Privilege! It appears in these respects:

1. That the Lord should prize us as his Sons: A man that hath Sons, esteems them more than all his goods and Servants; so the Lord esteems of the poorest, unworthiest Believer, more than of all his household-stuff, more than of Heaven, Earth, and all the glory of it, more than of all the Kings and great men in the world.

2. That the Lord should take care for us as for Sons: In times of want we are ready to question, *What we shall eat or drink? how we shall live?* O consider, are we the Sons of God? then he that *feeds the Ravens, and clothes the Lilies,* will provide for us; or suppose we continue in the want of temporal things, why the Lord is therein plotting our eternal good: *No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.*

3. That the Lord should love us as his Sons: Sometimes we think that the Lord loves us not, because we do not feel his love, or know his love; but do not we love our Sons, because whiles they are young, they know not their Fathers, or because their Fathers are sometimes out of sight, and have not them always in their arms? *Zion said, The Lord hath forsaken me, and the Lord hath forgotten me: Can a woman forget her sucking child, that she should not have compassion on the Son of her womb? yea, they may forget, yet I will not forget thee.* We may think, because we have so many sins, or so many afflictions, that therefore the Lord loves us not; but judge we righteously? have our children no love from us, because they are sick, and we keep them under a spare diet? *God knows our mold, and that we are but dust:* He hath freely chosen us to be his Sons, and therefore (notwithstanding all our sins and sufferings) he loves us still: If he sees *Ephraim bemoaning his stubbornness, as well as sickness,* the Lord cries out, and cannot hold, *Is Ephraim my dear son? Is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.*

4. That the Lord should make us *heirs and co-heirs with Christ:* Sons by Nature are not always heirs, but all Sons by Adoption are: We are heirs 1. Of the visible world, 1 Cor. 3.22. 2. Of the other world, 1 Pet. 1.4. 3. Of all the Promises, Heb. 6.17. And herein *Jehovah* himself comes to be our Inheritance and Portion forever: O that such vessels of wrath, fire-brands of Hell by nature, should thus become the children of God by grace, and heirs of heaven!

5. That the Lord should give us the Spirit of Sons, *The Spirit of Adoption, whereby we cry Abba Father, The Spirit of Assurance, witnessing with our Spirit, that we are the children of God:* It doth not only witness to our Spirits, but with our Spirits, (*i.*) with our renewed Consciences, thus, *All Believers are Sons, but I am a Believer, therefore I am a Son:* Herein the Spirit bears witness with us in every part, premises, and conclusion; only it testifies more clearly, certainly, comfortably, sweetly, ravishing the soul with unspeakable joy, and peace, in the conclusion: Sometimes indeed it may be suspended, and sometimes we may not hear it; or if we do, we may object against it, through the unbelief in part remaining in us: *yet if we want it in the*



witness and comfort of it, we have it in the holiness of it: Hence it is called, *The holy Spirit of God*, whereby we are sealed unto the day of Redemption.

**SECT. 5. Of the fourth Privilege, viz. Sanctification.**

The fourth Privilege is *Sanctification*, which in order of nature follows *Adoption*: No sooner are we Sons, but we receive the image of our heavenly Father in *Sanctification*; The manner of it is thus:

1. The Spirit works in us a Principle of Spiritual life: The Scripture sometimes calls it a *Seed*, sometimes a *Spring*, or *Fountain*, sometimes *The life of Christ*, because it is conveyed unto us by the Spirit of Christ, by means of our inseparable union with Christ. What name soever we give it, we may not conceive it to be a new faculty added unto those which are in men by nature, but an improvement of those abilities to work Spiritually, as they did naturally before Regeneration: Hence it is that a regenerate man in Scripture is said *To walk after the Spirit*, — *To be led by the Spirit*, — *To walk in the Spirit*.

2. From this Fountain springs all those habits of Spiritual grace, which are severally distinguished by the names of *Faith*, *Hope*, *Love*, &c. although to speak properly, they are but the diversifications of that Spiritual Principle within us, distinguished by these names.

3. From these habits of grace abiding in us, ordinarily proceeds Spiritual motions and operations according to those habits. And as it is with Natural habits, so it is with Spiritual, they are much increased and strengthened by their motions, operations (*i.*) by the use and exercise of them, and are as much weakened by disuse, and neglect of such an exercise. I deny not but for all this, there is within us a woeful, sinful nature, cross, and contrary unto holiness, and leading us daily into Captivity: yet here's our Privilege, even *Sanctification in part*; surely the Lord hath given us another Nature, a new Nature: there is something else within us, which makes us wrestle against sin, and shall in time prevail over all sin: *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.*

The excellency of this Privilege appears in these particulars:

1. This is our glory, and beauty, even Glorification begun: What greater glory then to be like unto God? *We are changed into the same image, from glory to glory*; every degree of grace is glory, and the perfection of glory in heaven, consists chiefly in the perfection of grace.

2. This will give us abundance of sweet peace: For whence comes troubles, and doubts of God's favor and love? Is it not some guile or decay here? Is it not some boldness to sin? Is it not our secret dalliance with some known sin, continued in with secret impenitency? On the other side, what was *Paul's* rejoicing? *Hezekiah's* peace? the one cried, that *In all sincerity and simplicity he had his conversation amongst men*; the other, *Lord remember, I have walked before thee uprightly*: not that this was the ground of their peace, for that only is Free-grace in Christ, but the means of their peace: That is a cursed peace, that is kept by looking to Christ, and yet loving our lusts.

3. This will make us fit for *God's use*: A filthy unclean vessel is good for nothing, till cleansed; a man must first purge himself, and then he shall be a vessel unto honor, sanctified, and meet for the masters use, and prepared unto every good work.

4. By this we have a most sweet and comfortable *evidence* of our *Justification*: Nor is this a running upon the Covenant of Works; Is not *Sanctification* (*the writing of the Law in our hearts*) a privilege of the Covenant of Grace, as well as *Justification*? and can the evidencing of one Privilege by another, be a running upon the Covenant of Works? O consider, how many Evangelical Promises are made to persons invested with such and such graces! as of *Poverty, Mourning, Meekness, &c.* and to what end? but that everyone may take, and be assured of his portion manifested particularly therein? surely none are *justified*, but they are *sanctified*; or if not *sanctified*, they are not *justified*.

#### **SECT. 6. Of the fifth Privilege, viz. Glorification.**

THE fifth Privilege is *Glorification*, which is the last in execution of God's eternal Purpose towards all his beloved and chosen ones: And hereby we are made partakers of those endless and unutterable joys, which *neither eye hath seen, nor ear hath heard, nor the heart of any man conceived*: But of this you have several Sermons in my *Last things*, enough to cheer up all those precious hearts that have any title to, or interest in the Lord Jesus Christ: My meaning therefore is to pass by these *Privileges*, and secondly to come to the *Duties*, which gracious Spirits, in all faithful and thankful obedience unto him that hath called them, are ready to fall upon.

### **CHAP. II.**

#### **SECT. 1. Of Duties in general: And first, of the Equity of Duties.**

NO sooner is the soul translated into the state of grace, and crowned with those glorious Privileges, but immediately it cries out, *O Lord, what shall I now do for thee? how shall I now live to thee?* Good reason, the soul should now give up herself to Christ, for she knows, she is not her own, but Christ's. Can there be such a heart in any Christian, as now to cast off Duty, and to continue in sin, because so much grace hath abounded? O no! *The love of Christ constrains us* (saith the Apostle) *because we thus judge, — That he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.* There is a Principle of love now in the hearts of believers, and this love of Christ constrains them to live to Christ: *Ye are now a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People, that ye should show forth the praises of Christ, who hath called you out of darkness into his marvelous light*: What blessed Titles are these? and to what end? but that they who are so ennobled by Christ, may now adorn the Gospel of Christ, and show forth the praises of him who hath called them? *Dearly beloved* (saith the Apostle) *I beseech you, as strangers and pilgrims, abstain now from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.* But what duties must they fall on? 1. *Submit yourselves to every Ordinance of man for the Lord's sake.* 2. *Honor all men.* 3. *Love the Brotherhood.* 4. *Fear God.* 5. *Honor the King.* 6. *Suffer wrongs*: You have herein Christ for example, and you must do all for

Christ's sake; or if these Duties will not contain all, *Zacharias* tells us, that *being delivered out of the hands of our enemies, we must serve him without fear, in holiness (in all Duties of the first Table) and righteousness (in all Duties of the second Table) all the days of our life.* Indeed, how can we love Christ, and neglect duty to Christ? *If you love me (saith Christ) keep my Commandments;* the love of Christ will constrain us to embrace his Commandments, as a most precious treasure. *I hope assuredly, that the God of grace and mercy will keep, by his power to Salvation, all those persons he doth deliver; and that he will sow the seeds of grace in their hearts, that they may not sin (i.) presumingly. And I hope also, God will meet with such as are disturbers of the truth of Christ, and peace of the Gospel, by their base and vile conversations: And I shall recommend to them the reading of the Epistle of Jude, where they may see the fearful wrath of God upon such persons as abuse the grace of God to sin. O let not the love of Christ thus manifested, be so basely requited at your hands, seeing the Lord hath so freely loved you, & given Christ to you, that you might be to the praise of the glory of his grace, in a godly Christian conversation, whereunto you are ordained. For you are God's workmanship (saith the Apostle) created in Christ Jesus unto good works, which God hath before ordained, that you should walk in them. And I beseech you always to remember, That you cannot answer the free love of God towards you any other way, but by showing it in a fruitful conversation in the world; considering that one end of your Redemption, that Christ who gave himself for you, might redeem you from all iniquity, and purify you unto himself, a peculiar people, zealous of good works.* Here's good equity for Duties; the soul cannot consider her deliverance by the blood of Christ, and by the Spirit of Christ, but she cries, *What shall I render unto the Lord for all his benefits towards me? I will take the cup of Salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord, now in the presence of all his people: O Lord, truly I am thy servant, I am thy servant and the son of thy handmaid; thou hast loosed my bonds.* For a man that hath a touch of the loving kindness of Christ, and therefore stands ready to speak forth the praise of the glory of his grace, that hath so freely saved him, it must needs be an acceptable service to God in Christ.

## **SECT. 2. Of the Insufficiency of Duties.**

BUT alas, what are these Duties to my Lord? or what are these Duties in themselves?

1. All the Duties of man, they are nothing at all unto God: *Can a man be profitable unto God, as he that is wise can be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? If thou be righteous, what givest thou him? or what receiveth he from thine hand? O my soul, thou hast said unto the Lord, Thou art my Lord: And what then? what recompense to God for this propriety? Nay, David is here non-pluss'd, My goodness extendeth not to thee.* All the service of men and Angels, though they run parallel with the longest lines of eternity, are insufficient recompense for my souls deliverance: *When we have done all we can, still we must say, We are unprofitable servants.*
2. All the duties of man, as they are done by man, are in that respect sinful: What is Duty, but man's tie to that which is due? or (if we follow the *Latins*) what is Duty, but obedience commanded by God, to be performed by man? Now wherein anything is to be done as of man, therein is some mixture of sin: All our righteousness is *as filthy rags, as a menstruous cloth;* How? *All our righteousness?* It is true, whilst a Believers heart is overcast with gross

vapors, and is more then ordinarily dull in hearing, whilst it flies low and slow in praying, and is somewhat stiff, and untoward in fasting above measure, such *Righteousness* goes usually for sin; but if a soul gets under full sail; if it be filled with a stiff gale of the Spirit of Christ; if stoods of meltings flow from it; if it cry mightily, be swift to hear, be greedy in sucking in Divine Truths, and be somewhat exact in observing practical righteous means, to mourn and pray lustily, being helped by the Spirit herein: Are such Prayers, Mournings, and other Divine Exercises in any sort sinful? yes, as there is some mixture of man's infirmity in them; and in our best Duties there is some such mixture: for all our *righteousness is as filthy rags, as menstruous clothes*; I know who hath said it, and yet I know not wherein to contradict it. *Christians may distinguish between that which is the Spirits, in works after renovation, and the whole work after they have done it: Now although the motions and assistance of the Spirit be pure, holy, and without skum in the spring, to wit, in itself; yet by that time these motions and assistance have passed through the channels of their hearts, and have been mixed with their manifold corruptions in doing, even the whole work thereby becomes polluted.* If this be so, that our best recompense to Christ for his loves be unprofitable to him, and sinful as done by man, What shall I say? how must I carry (saith the soul) to my Redeemer?

### **SECT. 3. Of the healing of Duties.**

I Dare not but obey; though all the *Duties* in the world are insufficient to recompense those bowels of God's mercies in Christ, I must not therefore cast away *Duties*. It is true, I cannot but sin in all I do, my best Duties (nakedly and barely considered in themselves) are tainted, poisoned, and mingled with sin: But will it follow, That because I cannot be more clean, therefore I must be more filthy then needs? Nay, O my soul, if thou art married to that Bridegroom Christ, *Duties* and all things else are clean to thee. *The whole filth and dung of our works, through faith in Christ, is extracted by Christ, and he presenting the same, purged by himself alone, they are accepted with God:* In this respect there is an healing of *Duties*, if we be in Christ. Certainly, that fruit which cometh from a root of Faith, must needs be good fruit: *I believe, therefore I speak*, saith the Psalmist: O my soul, canst thou say thus? I believe, therefore I pray; I believe, therefore I sanctify the Lord's day; I believe, therefore I do all *Duties* of obedience: Thy obedience then is the fruit of Paradise, for it grows on the very Tree of Life. Christ is *The Sun of Righteousness, that ariseth with healing in his wings:* Christ is that Sun, that by his heat of love extracts all the filth of sin out of thy *Duties* performed; and so thy *Duties* are healed, the Spiritual part of them being presented by the intercession of Christ, and the carnal defects covered by the Righteousness of Christ, in whom the Father is always well-pleased.

#### **§. 1. Of the manner of healing our Duties.**

NOW the manner (O my soul) how Christ heals our *Duties*, it is thus:

1. He takes our persons, and carries them in to God the Father, in a most unperceivable way to us; he knows, that if our persons be not first accepted, our *Duties* cannot be accepted: *Love me, and love my Duty; hate me, and hate my Duty.* It is true, that in the Covenant of Works, God first accepted of the work, and then of the person; but in the Covenant of Grace, God first accepts of the person, and then of the work: Now therefore, that our works (our *Duties*) may

be accepted, Christ Jesus our great High Priest first takes our persons, and carries them into the presence of God the Father: This was plainly shadowed out to us, by that of the High Priest, who *went into the holy of holiest, with the Names of all the Tribes upon his breast.*

2. As Christ takes our persons, and carries them in to God the Father; so when we perform *Duty*, he observes what evil or failing there is in that *Duty*, and draws it out, before he presents it to God the Father: As a child that would present his father with a Posy, he goes into the garden, and gathers flowers and weed together; but coming to his mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the father. Thus we go to *Duty*, and we gather weeds and flowers together, but Christ comes, and picks out the weeds, and so presents nothing but flowers to God the Father: *Who may abide the day of his coming* (said the Prophet of Christ) *and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope: And he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offerings of Judah and Jerusalem be pleasant unto the Lord: mark, Thou shall their offerings be pleasant: then? when? When he had purged their sacrifices and their offerings.* Thus it was in the days of his flesh, and much more now.

3. As Christ takes away the iniquity of our holy things, so he observes what good there is in any of our *Duties*, and with that he mingles his own Prayers, Intercessions, Incense, and presents all as one work mingled together unto God the Father: *And another Angel* (viz. the Angel of the Covenant) *came and stood at the Altar, having a golden censer, and there was given to him much incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne: And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand.*

§. 2. The Souls Quaere's in this case.

[Quare. 1] 1. IF this be so, O my soul, what is thy case? are not most of thy *Duties* performed with many fillings, infirmities, hardness of heart, straitness of Spirit, distracting thoughts? and is there any *healing* for such a *Duty* as this?

[Answ.] O yes! For first, in every *Duty* we perform, there are two things; there is the sacrifice, and there is the obedience in offering of the sacrifice; the sacrifice may be imperfect, and yet our obedience in offering the sacrifice may be perfect with Gospel perfection. Secondly, God deals with our *Duties* as with our persons; though he find a great deal of ungodliness in them, yet he imputes his righteousness unto them, and so he justifies our *Duties*, which in our eyes are most ungodly. This indeed is a wonder; did we ever hear or read of any seal, that when it was set upon the wax, would change the wax into its own metal? or did we ever hear or read of any stamp, that being set upon brass, it would change the brass into silver, or being set upon silver, it would change the silver into gold? O but when Christ comes unto a *Duty*, and sets his own stamp, and his own righteousness upon a *Duty*, that which was brass before, (i.) full of failings, and much unrighteousness, he changes it into silver, into gold; he only hath the Philosophers Stone (as I may so speak) and all that Christ toucheth, it presently turns

into gold; he turns all our *Duties* into golden *Duties*, and so presents them unto God the Father.

[Quare. 2] 2. But how should I know that Christ thus takes my *Duties* and *heals* them, and mingles them with his own incense, and carries them in unto God the Father?

[Answ.] Consider, didst thou never find a Spiritual fire come down (as it were) upon thy heart in *Duty*, or after *Duty*? In the times of the Old Testament, if they offered up a sacrifice, and a material fire came down from heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted: Now in the times of the Gospel, we must not expect material fire to come down upon our *Duties*, but hath the Lord at any time caused an inward and Spiritual fire to fall down upon thy heart, warming thy Spirit in *Duty*? there the Lord speaks thus much to thee, That thy sacrifice is turned into ashes, and it is accepted by Jesus Christ.

[Quare. 3] 3. O but whence comes this fire now in these Gospel times?

[Answ.] It issues from the blood and intercessions of Christ *our Great high Priest*; it is the efficacy of his blood, and power of his glorious intercession, that when thou feelest any good in *Duties*, doth at that very instant prevail with God the Father for what thou feelest: say then, *Do I now in this Ordinance, or in this Duty, feel my heart warmed, or savingly affectect? O I see, I am bound to believe, that the Lord Jesus who sits in glory at the right hand of God, now, now he remembers me a poor worm on earth; now I feel the fruit of his death and intercession in Heaven; now I feel his spirit, power, grace, comfort, presence, sweetness; now I taste, I drink, I enjoy, and am abundantly satisfied with his rivers of pleasures: And if this presence of Christ be so sweet, what is himself then? O my soul, if ever thou dost thus relish the blood and spirit of Christ upon thy spirit in Duties, go thy way, and give glory to God.*

#### **SECT. 4. No resting in Duties.**

AND yet be wary, O my soul: It was *Luther's* saying, *Take heed not only of thy sins, but also of thy good Duties*; they are apt (by reason of our corruption) to bring men into themselves, and this is very dangerous. Certainly, a man may not only exclude Christ from his soul by gross sins, but by self-confidence: *You are they which justify yourselves*, said Christ to the Pharisees. Take a profane man, what makes him drink, swear, cozen, game, whore? Is there no God to punish? Is there no Hell hot enough to torment? Are there no Plagues to confound him? Yes: Why sins he then? Oh! he prays to God for forgiveness; he sorrows, and repents in secret (as he saith) and this bears him out in his lewd prancks. Take a Moral man, he knows he hath his failings, and his sins, as the best have, and is overtaken sometimes as the best are; Why doth he not remove these sins then? Why is he not more humbled under his sins? The Reason is, he constantly observes Evening and Morning prayer, and then he craves forgiveness for his failings, by which course he hopes to make his peace with God: And hence he sinneth without fear, and riseth out of his fall into sin without sorrow; he maintains his sins by his *Duties*.

Take a Professor, such a one as may be exceedingly troubled about his sins, as endeavors very much after Mourning, Repenting, Reforming, and others commend him for a diligent Christian, *Do you not see how he mourns, and weeps, and prays?* and now the wind is over, the tempest down, and there is a great calm in his soul, how comes he to this quiet? Oh! his affections were enlarged, he hath reached so high, as to a very proportion of repentance, and tears, and sorrow, and fasting, &c. and this hath given him ease, this hath took away the burden, and laid his soul at rest: O poor soul, is this all the remedy to rid thee of the sting and guilt of sin? Hast thou no more pantings, but only after bitterness, heaviness, mourning, melting, extraordinary enlargements? Why then, let me tell thee, all thy righteousness (though it were more perfect than it is) is but *a filthy rag*. Couldst thou weep thy heart out, should thy heart melt like wax, dissolve into water; *Couldst thou desire and pray till heaven and earth shook▪ till thou hadst worn thy tongue to the stumps; Couldst thou fast till thy skin and bones cleave together; Couldst thou promise and purpose with full resolution to be better; Couldst thou reform thy heart, head, life, tongue, some, nay all sins; Couldst thou live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim; Couldst thou die ten thousand deaths, lie at the fire back in Hell so many many millions of years, as there be piles of grass on the earth, or sands on the sea shore, or stars in heaven, or motes in the Sun; I tell thee, not one spark of God's wrath against thy sins, can be quenched by all these Duties, nor by any of these sorrows or tears.*

It was Austin's saying, though it sounds harsh, that *Repentance damns more than Sin*; meaning, that thousands did perish by resting therein: It is no digging within ourselves, for power to leave sin, to be more holy, and humble, and religious, and conscientious, and so to think to work out ourselves in time out of this state: The words which the Prophet put into *Israel's* mouth, if they would truly turn unto God, were these, — *Ashur shall not save us, we will not ride upon horses, q.d.* We will trust no more to these outward means, we will not save ourselves by our graces, or our abilities.

But how shall any man know, that he rests in his *Duties*?

I answer, By these signs following:

1. It is a sign that a man rests in his *Duties*, if he never found it a hard matter to come out of his *Duties*: Examine, if thou never yet sawest, if thou canst not tell the time when thou didst rest in *Duties*, and then didst groan to be delivered from these entanglements, thou hast just cause to fear.

2. It is a sign that a man rests in *Duties*, if he exceedingly prize the bare performance of *Duties*; those *Duties* that carry thee out of thyself unto Christ, make thee to prize Christ: Now tell me, Dost thou glory in thyself? Dost thou say, *Now I am somebody? I was before ignorant, forgetful, hard-hearted, but now I understand better, now I can sorrow for my sins, I can pray with some life, now I have done very well.* Alas poor soul! if thou retest here, if thou thus inhancest the price of *Duties*, that thou beginn'st to dote on them, then do I pronounce from God, That thou dost rest in *Duties*: *These things* (saith Paul) *I accounted gain* (i. before his conversion) *but now I account them loss*: This is the reason why a child of God commonly after his prayers doubts much of God's love towards him; whereas another man that falls short of him, never

so much as questions his estate: The first seeth much rottenness and vileness in his best *Duties*, and so adjudgeth meanly of himself; but the other is ignorant of any such vileness, and therefore he prizeth and esteems highly of them.

3. It is a sign that a man rests in his *duties*, if he never came to be sensible of their poverty, and utter emptiness of any good in them. Didst thou never feel thyself in this manner? *Oh! I am as ignorant as any beast, as vile as any devil; what a nest and litter of sin and rebellion works in my heart? I once thought, at least, my heart and desires were good, but now I feel no spiritual life; O dead heart, I am the poorest, vilest, basest and blindest creature that ever lived!* If thou never feelest thyself thus, thou never camest out of thy *Duties*.

4. It is a sign that a man rests in his *Duties*, if he gain no Evangelical Righteousness by *Duties* (i.) if he prize not, desire not, delight not in union with the Lord Jesus Christ: Hence a child of God asks himself after Sermon, after Prayer, after Sacrament, What have I gained of Christ? Have I got more knowledge of Christ? more admiring of the Lord Jesus Christ? on the contrary, a carnal heart, that rests in his *Duties*, asketh only, *What have I done? I thank God* (said the Pharisee) *I am not as other men are, — I fast twice in the week I give tithes of all that I possess:* So, I pray, and hear, and reform, and sorrow for sin, therefore I think verily I shall be saved; no such matter: let a man have a Bucket of Gold, doth he think to get water, because he hath a Bucket; no, no, he must let it down into the well, and draw up water with it: So must thou let down all thy *Duties* into the Lord Jesus Christ, and draw life, and light from his fullness, otherwise (though thy *Duties* be golden *Duties*) thou shalt perish without Christ.

#### **SECT. 5. Of the Use and Ends of Duties.**

AND canst thou not, O my Soul, be saved by thy *Duties*? to what end shouldst thou pray, or hear, or sorrow, or repent, or meditate, or examine, or confer? I answer, There are many ends and purposes, for which Christians may, and must perform *Duties*.

1. That herein, and hereby, they may express their obedience to God's will: *Rejoice evermore, pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you* (saith the Apostle;) and this was the ground of David's inference, *Thou hast commanded us to keep thy precepts diligently:* And what then? *O that my ways were directed to keep thy statutes.*

2. That God the Father of our Lord Jesus Christ may be honored by the performance of these *Duties:* *Herein is my Father glorified, that you bear much fruit;* and as the Apostle, *Ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; Abraham believed, and gave God glory:* So we should pray, and meditate, and hear, and all should tend to the glory of God. Indeed, Hypocrites aims are at other ends, by *giving alms, and praying, and fasting, that they may have glory of men, — That they may be seen of men, — That they may appear unto men, —* But the child of God aims at the glory of God. I confess, it is God's grace to account of man's *Duty* as his glory, seeing it is so defective.

3. That *Duties* may be as *Evidences* of God's everlasting love to them who are in Christ Jesus: They cannot save, but they let the foul into Christ, and follow, and accompany such a man as



shall be saved. *We hear of some that boast of joys, feeling, gifts, Spirit, and Grace; but if they walk in the commission of any one sin, or in the omission of any one known duty, or in the slovenly illfavored performance of Duties, they can have no assurance (say what they please) without slattering of themselves: If these things be in you (saith Peter) and abound, they will make you that you shall never be barren, or unfruitful in the knowledge of our Lord Jesus Christ; and he that lacketh these things is blind:— Wherefore, Brethren, give diligence to make your calling and election sure. Duties bring you in to Christ, and are Evidences when you are in Christ, that the Lord and mercy is yours, even as at the Sacrament, the Elements of Bread and Wine are outward signs to bring Christ and the heart together; indeed, the heart must not rest in these signs, but when the soul is let in to Christ, then Faith must let go the outward Elements, and close, and treat immediately with the Lord Jesus Christ. So Grace and Duties are signs inward, and while men make use of them only, as bare signs, to let them come in unto Christ, and their rejoicing is not in them, but in Christ, their confidence is not pitched upon them, but upon Christ, there is and will be no danger at all in making such use of signs; especially seeing in nature, the effect is a sign of the cause: Neither is it more derogatory to Free-grace, or to Christ's honor, for God to make such effects Signs of our union with him, then it was to make outward Signs of his presence: It's true, these are not full testimonies without the Spirit of Christ.*

4. That they that use and exercise *Duties* may obtain the Promises: *Godliness is profitable unto all things (saith the Apostle) having the promises of the life that now is, and of that which is to come.* There are many Promises scattered up and down in the Word, and hereby if God be not a debtor unto thee, yet he is to himself, and to his own faithfulness. *Reddis debita, nulli debens,* cried Augustine; *Thou Lord payest debts, and owest to none; it was free for thee before thou hadst promised, whether to give me heaven, or no: but now the word is out of thy mouth, I use Duties as means, though I adhere only to thee, and to thy faithfulness, who hast promised.* To prevent mistake, *Duties* are considered in a double relation: First, as services, in respect of the command; and Secondly, as means to obtain and procure blessings at God's hands, in relation to his promise: Now the most in the world perform *Duties* as acts of obedience only, and so rest in the present performance; but if we do them in Faith, we shall have an eye to the Promise, and look on *Duties* as means to obtain some mercy, yea, Salvation itself at God's hands, *Phil. 2.12. Romans 10.10. 2 Cor. 7.10. 1 Pet. 1.9.*

But is not this to be saved by *Duties*?

No such thing: For herein we speak not of *Duties* originally, or *per se*, but instrumentally, and with relation to the Lord Jesus Christ; not as meritorious causes, but as subordinate means of our salvation in the name of Christ: The best of *Duties* carry no such luster, beauty, and Energetical virtue in their own faces and natures; they are but mere empty pits, and dry channels (of themselves) though never so curiously cut out, but Christ fills them (and as some desire Ministers to do) so I am willing for my part to say and express thus much of Christ, that the people may clearly understand and remember so much, and be guided explicitly to the Fountain itself, Christ alone.

5. That these *Duties* may turn to our comforts: Not so, as to put confidence in them, to take comfort from them as a cause; that cannot be, for who can look upon anything he doth with

that boldness? but as the testimony of God's eternal love to us. Thus *Hezekiah*, not as a proud Pharisee, but as a thankful acknowledger of what was in him, prayed, *I beseech thee, O Lord, remember me, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*: Some suppose, that such a temptation as this might fall on *Hezekiah*, that when he had labored to demolish all those Superstitions, and now became dangerously sick, that he had not done well; and therefore he comforts himself in his heart, That he did those things with a *perfect heart*, not absolutely, but comparatively perfect: We may therefore take comfort from *Duties*, not so as to rest in them, but so as to praise God thereby. It's a good way, *nesciendo scire, in not knowing, to know*, that so we may praise God for them; and *sciendo nescire, in knowing, not to know*, that so we may be humble in ourselves.

6. That others might receive good, and thereby be occasioned to glorify God: *These things are good, and profitable unto men*, saith the Apostle; and, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven*. Christ doth not here encourage vain glory, but he propounds the true ends of our visible holiness; for godliness being light, it ought not (in suitable *Duties*) to be hid under a bushel: *My goodness extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight*. *Jerome* said of *Augustine*, *That he loved Christ dwelling in Augustine*; so ought we to walk, that others may love Christ dwelling in us.

There's an Exhortation to wives, so *to walk, that their husbands may be won to the Lord*: Sweet soul, it may be thou prayest for thy husband, in a carnal condition, thou desirest him to go to hear such a Minister, such a Sermon; go on in these *Duties*, adding this to the rest, See that thy life also may convert him.

7. That *Duties* may carry us to the Lord Jesus, the only Savior; he alone *is able to save them to the uttermost that come unto God by him (i.)* in the use of the means: Hear a Sermon to carry thee to the Lord Jesus; Fast, and pray, and get a full tide of affections in them, to carry thee to the Lord Jesus Christ (*i.*) to get a more love of him, more acquaintance with him, more union in him, and communion with him; use thy *Duties*, as *Noah's Dove* did her wings, to carry thee to the Ark of the Lord Jesus Christ, where only there is rest: If she had never used her wings, she had fallen in the waters; and if she had not returned to the Ark, she had found no rest: So, if thou shalt use no *Duties*, but cast them all off, thou art sure to perish; and if they convey thee not to Christ, thou mayest *lie down in sorrow*: or as it is with a poor man, that is to get over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it, and useth it, to carry him over to the treasure: So Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not get to him, now call for a Boat; though there is no grace, no good, no salvation in a pithless *Duty*, yet use it to carry thee over to the treasure, *The Lord Jesus Christ*: When thou comest to hear, say, *Have over, Lord, by this Sermon*; when thou comest to pray, say, *Have over, Lord, by this Prayer to a Savior*: But this is the misery of people, like foolish Lovers, when they are to woo for the Lady, they fall in love with her Handmaid, that is only to lead them to her: So men fall in love with, and dote upon their own *Duties*, and rest contented with the naked performance of them, which are only Handmaids, to lead the soul unto the Lord Jesus Christ.

8. That the Lord Christ may be exalted, and advanced by *Duties*. The main end of *Duties*, is the glory of him who hath Redeemed us with the price of his blood, and by the power of his Spirit; this sets the Crown on his head: *Behold King Solomon, with the Crown wherewith his mother crowned him*. How many perform *Duties*, not to set the Crown on Christ's head, but to set the Crown on their own heads? So do hypocrites, that seek their own praise, and credit, and profit; so do all, especially that do anything with a conceit of meriting at God's hands. Now this is the main end of right obedience, That *the Crown may be set on Christ's head*, that he who is King of Saints, may have the honor given him, due to his Kingly Office. In this respect, I cannot blame them who blame others, for crying up, and magnifying man's works in their own name. To say that Christ is always supposed as principal, is no sufficient Apology: For why only supposed? why not he named, as well as *Duties*, and *Righteousness*? Certainly, it is not good manners (to say no worse) to forget him, whiles his poor Instruments are so highly remembered. When Servants bring Presents from their Masters to any, they do not say, I bestow such and such a thing on you, but, My Master sends it you; if he should take it on himself, he should go for an arrogant fellow: nor will it salve the matter, when he is taxed for such arrogancy, to say, My Master should have been supposed, when he gave no hint of him. *Me think it were comely* (saith the Author rightly in this) *in extolling of Mans Righteousness, explicitly to ascribe all the praise to the glory of Christ, and his grace*: And, *I see not* (saith another ingeniously) *but that Ministers may be humbled, that they have pressed religious Duties, but not so as to set up Christ: and hereby people have been content with Duties, and Sacraments, though no Christ in them: but as vessels were to be of pure Gold in the Temple, so ought all our Duties to be of pure and mere Christ for acceptation*. Again, *If Bernard said, He did not love to read Tully, because he could not read the Name of Christ there; how much rather may we say, That in many Sermons, in many a man's Ministry, the drift and end of all his preaching is not, that Christ may be advanced*. And again, *Let Christ be the matter of our Righteousness and Comfort, more then he hath been; you know the posts that were not sprinkled with blood, were sure to be destroyed, and so are all those persons and duties that have not Christ upon them*. How sweet is the harmony of Dissenting Brethren? Me thinks, I would not lose a shred of that gold which both Authors (so strongly my heart beats and pants after unity) give out to be weight in the Ballance of the Sanctuary: It is observed by the former, That when the Church grew into credit, then *Religio peperit Divinitas & filia devoravit matrem*; I may as truly say, *Christus peperit Justitiam, & filia devoravit matrem*: just as if a King should promote a Favorite, and then he should be so applauded for his usefulness to the Subjects, that the King must be dethroned, and he Crowned in his place: — In all exigencies, wants and extremities, how few followers hath Christ himself? how rarely are men sent to shelter themselves under the shadow of his wings? In the mean while, what hideous outcries for Prayers, Mournings, Fastings, &c. to help men at a dead lift? What sending and posting to them in extremities, as if they kept a Court by themselves? for Christ is seldom heard of, at least not set up so high as to do all; and that this *Righteousness* is but merely his ministering servant: What the Apostle said of himself, I may as truly say of the best *Righteousness* best assisted, What is Prayer, Mourning, Fasting, Hearing, but *ministers by whom ye believed, and received mercy*? and if but *as ministers* at best, shall they be greater then the Lord? Let me not be mistaken, I intend no derogation to *Righteousness*, but the bringing of it into it's own place, namely, that it is to be used as that, where according to Christ's

directions we may meet with him, from whose hands alone we may expect whatever we pant after, according to his will; reserving a submission to be disposed of otherwise, if he see fit. Again, it is not the Spiritualness, nor the fervency in the performance of *Duties* that carries it, but when *Duties* are performed as to the Lord, and for the Lord, and not to and for ourselves; O my soul, in respect of all these ends, use and exercise *Duties*, but be sure of Christ in all, above all, more than all: O let Christ have the *Crown set on his head*, give him all the glory. Cast not away *Duties*, but cast them down at the feet of Jesus Christ, as the Twenty four Elders cast their Crowns, saying, *Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things* (all *Duties*) *and for thy pleasure they are and were created*.

**SECT. 6. Of the Saints abilities or power to do Duties.**

[Obj.] *BUT alas, how should I perform my Duty? by nature I am dead, and except God give me an heart and strength, what can I do? There is no power in my hands, I am nothing in myself, and therefore till God come, or naked Christ come, I will sit down in discouragements; Let God do all, I see I have no ability at all, &c.*

[Ans.] What sayest thou (O my soul?) surely *this is thine infirmity*; these conclusions are ill drawn from a true Principle: It is true, all is of God, and by nature I am dead; but it is ill urged in this case, for that the Regenerate have in them a Seed, a Spiritual Principle, a power to do good: First, because such are living, and all life is a power to act. 2. Else there is no specifical difference betwixt a man regenerate and unregenerate, if both were still dead, and without strength. 3. Grace is a renewing of *that image of God and Holiness* which we lost in *Adam*; but that was a power to do what God required, therefore so far as that image is repaired, so far there is power. 4. Else we should not have as much benefit by the second *Adam*, as we had by the first: for the first would have communicated his power to do good, and being corrupted, doth communicate power to do sin; therefore much more by Christ have we a life, a power to do good in our measure.

[Obj.] It may be objected, *Without me ye can do nothing*.

The meaning is, *Except ye be implanted into me, ye can do nothing*: The word [*Without me*] signifieth, *Seperate from me, or apart from me*; and intimateth this only, That till we are knit unto Christ, we are but dead, and barren branches, and so Christ explains himself, *As the branch cannot bring forth fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me*.

[Obj.] It may be objected again, *It is God that worketh, both to will and to do of his good pleasure*.

[Sol.] This denies not that the Saints have in them *A seed, a spring, a principle of life, a power*; but on the contrary, it affirms, That they have a *power*, only that this *power* is of God: We should work out our salvation in humility, not boasting in our own selves, for all is received of God: More fully, God is said *to work the will and the deed*, 1. By giving a principle of Spiritual life, habitual grace, a renewed frame of heart. 2. By exciting and strengthening this grace: and both these are ever afforded to the Saints, only the latter is more or less, according to his pleasure: So that in the worst times, a Believer hath power to do good, though not alike

at all times; and this power we must use, and put forth ourselves as we are able, or we cannot with reason expect his help. A Ship hath instruments of motion (though not an internal principle) and if the Mariner would have help by the winds, he must loose his Cables, and hoise his Sails; so must we, or else we may lie still.

Now that which we are to do, is, —

First, To stir up ourselves; for God hath promised to meet us, and to reach out his hand to help us, if we be not wanting to ourselves: It is certain, a godly man cannot by his own endeavors alone raise up his soul, nor recover his loss, though he should lay Mountain upon Mountain, and pile endeavors upon endeavors; yet as endeavors without God cannot, so God without endeavors will not help us herein, and therefore labor we to quicken ourselves (*i.*) work we upon our own hearts, by our understandings; as the striking of the Flint and Steel together begetteth fire, so the meeting of these two faculties, having an internal life in them, do quicken the soul. Thus we see *David* pleading with himself, sometimes chiding, *Why art thou cast down, O my soul, and why art thou disquieted within me?* sometimes exciting himself to *Duty, Praise the Lord, O my soul, and all that is within me, praise his holy Name:* sometimes comforting himself in God, *Turn to thy rest, O my soul, for God hath dealt bountifully with thee:* It was an usual thing for him to talk with himself, and he found so much good in this way, that he puts all upon it, *Commune with your own hearts upon your beds, and be still;* the understanding is to the heart, as the stomach to the body, all is fed by it: Set therefore upon our hearts with quickening thoughts: for as rubbing and chafing the hands with hot Oyls, is a means to recover them, when they are benumb'd; so the plying of the heart with stirring thoughts, and enforcing arguments, is a means to revive it: And amongst all thoughts, there are none more prevalent, then *Of sins past, Of Heaven, Hell, Eternity, Love of Christ,* these are strong Cordials to cheer up the Spirits.

2. To fall on the *Duty;* for if we be doing, he will work *with us, in us, and for us. Is it thus (O my soul) that thy heart is stirred, rowzed, revived? then set to thy hands, idle beggars must be whipped, he that will not work, must not eat:* Remember, we have a life in us, if we be in Christ; and as we have a life, so there is a never-failing presence of the Spirit, to attend that power which we have: If then we put forth ourselves to that we are able, and as far as our power extends, God will draw near to us. It is true, that which we want is out of our reach, we are not able to make crooked things to become straight, to lay those swelling Mountains of Corruption level, but yet we must set to the work: *Joshua* could not with the strength of *Rams horns sounding, cast down the walls of Jericho,* but yet he must set upon the work; when the *Midianites* fall, there must be *The Sword of the Lord, and Gideon:* The father holdeth an Apple to the child, the child cannot reach it, yet his short arm must be put forth, and then the father, whose arm is long enough, will reach it to him; we must be *doing,* and yet *when all is done,* our hearts must learn habitually to say, *Not I, but Christ in me:* Let us still interest Christ in all we do, as the efficient-final cause.

**SECT. 7. Of the Saints delights in Duties.**

*MY yoke is easy, and my burden is light, saith Christ; and that which makes it so, is, The delights which the Saints have in God's service: I have delighted in the way of thy testimonies, saith David: I have? yes, and I will delight in thy statutes: I will? yes, and Thy testimonies are my delight: They are? yes, and My delight shall be in thy Commandments: They shall be? how long? even to perpetuity itself; I will delight continually in thy statutes. These are the strings David beats upon, and they make heavenly Music; Music even cheering him in the midst of his sorrows: Trouble and anguish are upon me, yet are thy Commandments my delight: and, Unless thy Law had been my delight, I should have perished in my affliction.*

Now the reason why God's people find such delight in *Duties*, is, 1. Because in *Duties* they come to see the face of God in Christ: Hence *Duties* are called *The face or presence of God*; the Worship of the Jews was called, *An appearing before God*: David breathes out his desires in the same expression, *When shall I come and appear before God?* The Queen of Sheba counted it an high favor to stand before Solomon, What high favor then is this to stand before Jesus Christ, and to hear wisdom itself speak to our souls? 2. Because in *Duties* they have converses, and communion with God, who is the God of all Consolation; and with the Spirit of God, who is called the *Comforter*: Now as a man that walks amongst Perfumes, must needs smell of the Perfume; so they that converse with the God of all joy, must needs be filled with all joy: and therefore David calls God *His exceeding joy*. The Saints look upon *Duties* (the Word, Sacraments, Prayers, &c.) as Bridges to give them a passage to God, as Boats to carry them into the bosom of Christ, as means to bring them into more intimate communion with their heavenly Father, and therefore are they so much taken with them: When they go to the Word, they go as one goes to hear news of a friend; when they go to Pray, they go to talk with a friend; when they go to Read, they go to read a Letter from a friend; when they go to receive, they go to Sup with a friend: They look upon *Duties* and Ordinances, as those things whereby they have to do with God and Christ, and therefore are *Duties* so precious. Indeed, to them who have to do with nothing but *Duty* in *Duty*, but Prayer in Prayer, but Hearing in Hearing, to them *Duties* are dead, and dry, and spiritless things; but they that have to do with God and Christ in *Duty*, to them *Duties* are passing sweet and precious. This seems a Riddle to unregenerate men, they wonder what the Saints find in *Duties*, where the sweetness, what the comfort is, what secret golden Mines they find in these diggings, when themselves find nothing, but burthensom Stones, and Clay: Oh! the Saints meet with Christ in *Duties*, and therefore they cannot but find great treasure: *David's soul was athirst, not for a Kingdom, but for God, for the living God, Psal. 42.2.* It is the highest reward, the very wages which the Saints look for in *Duties*, to find God in them: *Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the goodness of thy house, even of thy holy Temple.*

A good Caveat in these days, when so many do cry down *Duties*: What, My Brethren, Shall we look upon that as our burden, which is our delight? our bondage, which is our Privilege? What is the happiness of a glorified Saint, but that he is always under the line of love, ever in the contemplation of, and converses with God? And shall that be thought our burden here, which is our glory hereafter? Take heed of this; take heed you do not think it an hell, a pain, a vexation, to be in *God-approaching, and Christ-meeting Duties*. I know weariness may be upon

the flesh, there are weaknesses, and distempers there, but chide them away, entertain them not: Number it among your choicest Privileges, Comforts, Delights, to converse with God in Christ: Consider if there be an Heaven, it is the very presence of this God in Christ. Hence they who meet with God in duty, usually find their hearts sweetly refreshed, as if Heaven were in them: *For in thy presence there is fullness of joy, and at thy right hand there are pleasures evermore.*

[Obj. 1] *But if there be such delight in Duties, what is the reason that wicked men account it a wearisomeness, and burden, and snuff at it: Behold, what a weariness is it? and ye have snuffed at it, saith the Lord.*

[Ans.] A wicked man cannot delight in God's service, because it is above his capacity: While he is at Duty, he is like a fish out of his Element; the Duty is heavenly and Spiritual, but he is worldly and natural, no wonder therefore he delights not in it. But more particularly, a wicked man delights not in Duties, —

1. Because of his ignorance of the worth and excellency of Duties, he cannot possibly delight in what he knows not: So much as we *know*, so much we *desire* and *delight*, and no more.
2. Because of his infidelity: Faith is the main organ of comfort, and therefore no wonder (as it was said of the Jews) *if the word preached do not profit him, not being mixed with faith in him that heard it.*
3. Because of the absence of the all-seeing and quickening Spirit: *It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak to you are Spirit and life:* As the Body is dead without the Spirit, so Duties without Christ's quickening Spirit, are dead and lifeless.

[Obj. 2] *But if there be such delight in Duties, what is the reason that the Saints themselves do miss of their comforts in Duties*

[Ans.] I answer, 1. There are none of God's people but they do sometimes or other find comfort, either in Duties, or from Duties. 2. If at any time they miss of comfort, it is because they do not meet with God, whom they came to converse withal: As when a man goes to meet with a friend, and meets him not, he comes away sadded in his Spirit; so when a child of God comes to some Duty, hoping to enjoy sweet communion with God in it, and then fails of his expectation, this must needs fill him full of sadness. It was an excellent speech of Bernard, *I never go from God without God;* happy Christian, that when he goes to converse with God in some Duty, can say, *I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.*

[Obj. 3] *But if no comfort, no delight without God in our Duties, What then is my case, that have no sense, no feeling of God's presence in Duties? When I have done all I can, methinks I cannot find God, I cannot meet with Christ.*

[Ans.] I answer, Hast thou indeed no sense of God's presence, and yet hast thou a sense of God's want? It is good then to observe the different effects of God's presence, or else thou mayest wrong God, as well as thyself; to say he was not with thee, when yet he was: As 1.

There are manifest and evident fruits of God's presence in *Duties*; as, Much liberty of Spirit, much Joy, much Peace, assurance of Faith. 2. There are more inward and reserved fruits of his presence; as, Sence of want, sorrow for want, desire of enjoyment, willingness unto further *Duties*, to find that which we want in some other: In the former, God is with us, and we know he is with us; in the latter, God is with us, and we know not so much: This was the case of the two Disciples going to *Emmaus*, *Their eyes were holden, that they could not know Christ*; yet afterwards when they did know him, they remembered, that they had sufficient evidence of his presence, even when they knew him not, *Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures?* Now whence was that fire, but from the Spirit of Christ conveyed in his Word?

[Obj. 4] *But what is the reason that God's people do sometimes miss of God's comfortable presence in Duties?*

[Ans.] I answer, They miss of God's comfortable presence, 1. Because (it may be) they bring no vessels at all to hold *the Consolations of God*; I mean, no hunger after God's presence in the Ordinance: or 2. Because they bring vessels so little, and so narrow-mouthed, that they will hold but very little water; I mean, they bring so little hunger after God, that God will not vouchsafe to satisfy it: or 3. Because they bring their ordinary hearts, their carnal and worldly hearts to heavenly and Spiritual *Duties*, hearts unsuitable to the *Duties*, hearts unsensible of the *Duties*: Thus a man finds no sweetness in his meat; the reason is not, Because his meat is unsavory, but Because his taste is distempered; the Ordinances are sometimes sweet, and would always be so, were the souls palate always in the same temper: or 4. Because there is some *Achan* unstoned, some sin unrepented of that eclipseth the light of God's countenance, some Spiritual obstructions; these, and such like are the causes, why the Saints sometimes miss of their comforts. — But the fault is never in the *Duty*, which is brim-full of rare and ravishing comfort; that as *Bernard* relates the story of himself, *Sometimes when he went to his Prayers, he found himself dull, and heavy; but after he had struggled a little with his dullness, all on a sudden he was visited with the visitations of the Almighty: I should account myself happy* (said he) *if these visitations would always last; but Oh, it continues but a while!* And *Augustine* relates this story of himself, that *Upon a time, when he and his Mother Monica were discoursing together about the joys of Heaven, and the comforts of God's Spirit, they were so filled with joy, that Augustine useth these words, Lord, thou knowest in that day, how vilely we did esteem of the world, with all his delights.* — The comforts of the world are not worthy to be named that day that we speak of these comforts: O the pure, the undefiled comforts and delights that are to be found in *Duties*, when God is found in them: Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightened? God is the spring of Comfort, and therefore surely our hearts will be comforted, if we meet with God in our *Duties*.

### **SECT. 8. Of the essential Requisites in Duties.**

BUT what are they we call *Duties*? or what are those *essential Requisites* (O my soul) in *Duties*? Many by *Duties* intend nothing but that which is external and sensible, as *Coming to the Church, and receiving of Sacraments, &c.*



I answer, These are like clothes upon a dead man, that cannot warm him, because there is no life within: The soul of all *Duties* is that which is internal, or essential; In which respect three ingredients are necessary, viz.

That they be

- From God.
- Through God.
- To God.

1. From God: It is of the very essence of a *Duty*, that it be commanded by God. Hence in one Chapter we read thirteen several times, *I am the Lord; q. d.* such and such Commands I enjoin you: Would you know the grounds? *I am the Lord*, a God of sovereign Power and Authority, and my Will it is that such *Duties* be done. Look to this (O my soul) in thy *Duties*, know the Commands, and do them, because they are commanded: If thou dost them, and yet knowest not that God commands them, this is no true obedience; or if thou knowest they are commanded, but yet dost them not because they are commanded, or in Conscience to his Command, neither is this obedience to God. In all *Duties* rightly performed, there must be a knowledge of, and an eye to the will of our God, *Rom. 12.2. Eph. 5.17.*

2. Through God (*i.*)

- Through the Spirit, who doth Spiritualize them.
- Through Christ, who presents them, and makes them acceptable to God.

1. Through the Spirit of God: Now the Spirit works on our Spirits, stirs up the regenerate part to the performance of our *Duties*; and therefore look how much there is of *the Inner man*, of *the regenerate part*, of *the holy Spirit in Duty*, so far it is sanctified, so far it is accepted, and no further. *God is my witness (saith Paul) whom I serve with my Spirit in the Gospel of his Son:* In every service we perform, our Spirit stirred up by God's Spirit, must needs have a hand in it, or it is but the body and carcass of a right service: The soul, will, and affection, must go together with our *Duties* (that I mean by our Spirit) or the vitals are wanting. *Ex. gr.* If a man come to confess his sins, and yet slights them inwardly in his heart; if a man pray for reconciliation with God, and yet have no longing, and sighing in his heart after it; if he earnestly ask grace, or the Spirit of Mortification, and yet his heart doth not inwardly seek it, Now he prays not in the Spirit, and therefore God will not accept it; *For God is a Spirit, and they that worship him, must worship him in Spirit and in Truth:* In Spirit (*i.*) not only in the understanding and mind (Prayer is not a work of wit, or of memory) but also in will and affection: When all within us is opened, and explicate, and exposed to the view of the Lord; when we call in all our thoughts and affections, and recollect them together, as the lines in the Centre, or as the Sun-beams in a Burning-glass, That makes Prayer to be hot and fervent; whereas otherwise it is but a cold and dissipated thing, that hath no strength or efficacy in it.

[Quest.] *If this spiritualness in Duties be so necessary, how is it that the Saints have so much of earth and flesh ordinarily in their Duties?*

[Ans.] I answer, In every regenerate man there is both *Flesh and Spirit*; It may be the *Flesh* lies uppermost, and the *Spirit* lies in the bottom, so that a man, though a Saint, may hear carnally, receive carnally, pray carnally, that is, when the flesh hath gotten the upper hand, as in some fits it may, when the mind is filled with worldly sorrow, worldly rejoicing, and worldly desires; such *Duties* the Lord regards not, be the man never so holy: But if the regenerate part be acted and stirred up by God's *Spirit*, and the *Flesh* that always hinders, be removed by the same *Spirit*, then are the Saints able to do their *Duties* to God in Christ Jesus Spiritually.

2. Through Christ: For Christ perfects, perfumes, and presents our *Duties* to his heavenly Father; as *Duties* come from us, they savor of flesh, but the Angel of the Covenant *mingleth much Incense with them, and so he offers them upon the golden Altar, which is before the Throne.* Here is sweet comfort (O my soul) *What though thy Duties are weak, and cold, and confused, full of distempers, and damps? yet through Christ they are fortified, and enlivened, with his pacifying perfection, and intercessory Spirit: Through Christ they are perfumed with the precious odors of his fresh-bleeding Merits, and blessed Mediation, and so they are made acceptable to God, that he may receive them, that he may not refuse and reject them.*

Observe here a double Intercessor:

- One is the Spirit, that helps our infirmities.
- The other is Christ, that makes them acceptable to God.

3. To God: (*i.*) to set forth his Glory, and Free-grace; for as his Name is blasphemed when we walk in wickedness, so it is glorified in doing our *Duties*: This is the end of all our *Duties*, indeed of all our *doings*; *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God: One Duty* sanctifying Christ and Free-grace in the heart, is more than a thousand. Yong Christians it may be do more works, but not as works of grace; the more Evangelical our works are, and the more to God (for that is the end of the Gospel, to honor Christ and Free-grace) the better they are: *We are of the Circumcision, who rejoice in the Lord Jesus, worship God in the Spirit, and have no confidence in the flesh.*

### **SECT. 9. Of the kinds of Duties in several divisions.**

THESE *Duties* some have distributed according to their several objects, *God, our Neighbor, and ourselves*: 1. The Lord claims our *Love, Fear, Honor, and Obedience*. 2. Our Neighbor claims our *Duty, Courtesie, Bounty*: And for ourselves, we must 1. *Instrust the Understanding*: 2. *Bridle the Will*: 3. *Moderate the Affections*. Others in retribution to Christ, give us another scheme of such *Duties*, as they call mere Gospel-*Duties*. So it is our *Duty*, 1. To think and muse much on Christ, and upon his loves towards us. 2. To speak much of Christ, and to commend him to others: When the Spouse was asked, *What her beloved was above others?* she sets him forth in every part of him, and concludes with this, *He is altogether lovely*. 3. To be oft in the company

of Christ, and to grow up thereby into a familiar acquaintance with him. Now Christ is with us here but two these ways, Either in his Ordinances, or Providences, by his holy Spirit: So that to be oft in Christ's company, is to be much in his Word, in Prayer, in Sacraments, in Christian communion, in Meditation, in examination of our hearts, in his Providences of mercies, Crosses and Trials. 4. To do much for Christ, and that willingly: *This is love indeed, To keep his Commandments, and those are not grievous.* 5. To suffer and endure any evil for Christ: *What tell you me (saith Paul) of bonds and imprisonments? I am ready, not only to be bound, but to die for the sake of Christ at Jerusalem. My life is not dear to me, that I may finish my course with joy: For thy sake we are killed all the day long.* No question these Heads will include all sorts of *Duties*: But the method I shall prosecute (wherein I desire to confound *Duties, Ordinances, and Means*, whereby a Christian walks on in the holy path) I have otherwise digested thus:

- The *Duties* of a Christian are either of
  - The first kind, as *Watchfulness*.
  - The second kind: And these have reference—
- Either
  - only to
    - Secret Ordinances, as
      - *Self-examination.*
      - *Experiences.*
      - *Evidences.*
      - *Meditation.*
      - *Life of Faith.*
    - Private Ordinances, either
      - In one Family, as *Family-Duties.*
      - In more Families joined, as *Christian Society.*
    - Public Ordinances, as
      - *Hearing the Word.*
      - *Receiving the Sacraments.*
  - Jointly to all three, and they are either
    - Ordinary, as
      - *Praying.*

- *Reading the Word.*
- Extraordinary, as
  - *Fasting.*
  - *Feasting.*

[Obj.] It may be objected, *That in this Analysis there is not that express mention of Christ; and the reason why some vilify Duties, is because the very Name of Christ is not in them.*

[Sol.] But I answer, If the Name be wanting, yet *Christ* is not. I have heard of many that have stood much in appearance for Jesus Christ, so that they would bow, and do homage to the very sound and syllables of his *Name*, and yet none more enemies unto Christ than they, being the very limbs of Antichrist: *Many (saith Christ) will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? (as if the name of Christ had been a Spell) And then will I profess unto them, I never knew you, depart from me ye that work iniquity; and thereupon he concludes, that he only is a wise man, and builds upon the rock who hears Christ's sayings, and doth them.* Hence learn (O my soul) that he that presseth to the practice of the *word of Christ*, he preacheth *Christ*, he sets up *Christ*, though he do not directly name *Christ*, or though his Text be not literally of *Christ*; even as a man may have no other subject of his Sermon but *Christ*, and yet betray *Christ*. Thus much of *Duties in general*.

### CHAP. III.

#### SECT. 1. *Of Duties in particular: And first, of the Nature of Watchfulness.*

*Watchfulness* is the first and principal help to all exercises of Religion; it is the eye to see them all well done and used, and therefore we set it in the front of all *Duties*: We are to *watch unto prayer*, Eph. 6.18. and we are to *watch unto hearing*, Luke 8.18. and we are to *watch unto fasting*, Mat. 6.18. we are to *watch to almsgiving*, Mat. 6.1. and we are to *watch in all things*, 2 Tim. 4.5.

Now for our better direction in the exercise of this *Duty*, observe we the

- Nature.
- Objects.
- Manner of it.

For the Nature of it: *Watchfulness* is a continual, careful observing of our ways, in all the passages and turnings of our life, that we still keep close to the written Word of God. *Keep thy heart in all diligence: I said, I will take heed to my ways, that I sin not with my tongue: Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.*

#### SECT. 2. *Of the objects of Watchfulness.*

The object of our *Watch* is either

- Evil works, or sin.
- Good works, or *Duties*, or anything in its own being, good.

1. Watch we must over sin,

- More general
  - Original sin, or corrupt Nature.
  - Actual sin.
- More special, as sins of our
  - Calling.
  - Constitution.

2. Watch we must over anything (in its own being) *good*: And herein if we look for the adequate object, including everything that ought to be watched, it is either

- Hearts,
- Tongues,
- Actions,

which howsoever good in themselves, yet if we *watch* not, they will soon contract evil.

### **SECT. 3. Of the manner of Watchfulness over sin Original.**

THat we may *watch* over sin Original, or that inward corruption we carry about us, observe we these Rules:

1. Let us take matter and motives to humble our souls under the sight and sense of this inherent pollution. And to that purpose, consider we the rueful complaints of the holiest Saints against it: *O wretched man that I am* (saith Paul) *who shall deliver me from the body of this death? Behold, I was shapen in iniquity* (said David) *and in sin did my mother conceive me*: Did not God in Christ accept of our complaining, striving, grieving, and hating this, how could we find any comfort?

2. Let us pray against it, that *though it be in us, yet it may not hurt us*, nor be imputed to us; That God would give us his Spirit to bridle our corruption, and especially that he would give us the Spirit of Sanctification, that he would cleanse us from this filth more and more, that he would season the fountain, and at last dry it up.

3. Let us strive after contrary holiness, and endeavor the reformation of our natures and lives: *Put we off the old man, which is corrupt according to the deceitful lusts, and be we renewed in the Spirit of our mind.*

4. Let us consider the Promises of Remission, and those Privileges which the Saints have in the blood of Christ; and let us actuate and exercise our Faith in respect of such Promises: *I knew that thou wouldst deal treacherously (saith God) and that thou wast called a transgressor from the womb; yet for my Names sake I will defer mine anger, and for my praise I will refrain for thee, that I cut thee not off.*

**SECT. 4. Of the manner of Watchfulness over sins Actual.**

THat we may watch over Actual sins, observe we these Directions: —

1. Avoid we all occasions of evil: Be afraid, not only of the fire and flame, but of the very smoke of sin; it is dangerous to approach near the Whirl-pit, or to *play about the hole of the Asp, or the den of the Cockatrice*; and therefore prayed David, *Turn away mine eyes from beholding vanity*; not my heart only from affecting it, but mine eyes also from beholding it: *There is a shutting of the eyes from beholding evil*, brought in amongst other Duties by the Prophet Isaiah, to which is affixed this promise, that such a one *shall dwell on high, his place of defense shall be the munition of Rocks.*

2. Resist we the temptations of sin: It may be (notwithstanding all our care) temptations will offer themselves, and urge us to evil, but then we must constantly resist, and this is praise worthy: If a man keep himself sober, when he cannot come to wine or strong drink, it is nothing; but for a man to be careful not to break the bounds of sobriety, when he shall be in place where wine is plenty, and no restraint of it, and where company will be urging him to take more then is meet, this is true temperance indeed: If a man live chastely when he wants his lewd company, it is nothing; but for a Joseph (sued and sought to by his Mistress, yea, urged and solicited day after day to condescend to her adulterous desires) to refuse then, and to choose rather loss of present liberty by not sinning, then to gain further preferment by consenting to sin, this is true chastity indeed. Away then with those idle apologies, *I was urged to sin, I was provoked to lewdness, &c.* Neither man nor Devil can compel you to sin, unless you will your own self: \* *The Devil may persuade, entice, suggest, and provoke, but he cannot enforce nor constrain*; nor (unless your own hearts give consent) can he cause you to sin.

3. Confess we our sins, mourn we for sin, and especially labor we for hatred of sin: *The fear of the Lord is to hate evil*, Prov. 8.13. not only to forbear it, but (as the Apostle speaks) *to abhor it*, Rom. 12.9. as the meat that sometimes we have surfeited of, our stomach nourisheth and goeth against it; so should our hearts rise against sin: And to this purpose consider we 1. The foulness of sin; it is fouler then the foulest Fiend in hell. 2. The illness of sin; it is a greater ill then the damnation of a man's soul, or then the destruction of all the creatures in the world. 3. The infectiousness of sin; it is of that pestilential property, that it pollutes everything it comes near. 4. The perniciousness of sin; it deprives us of God's favor, of our part and portion of the blood of Christ, of the Providence of that blessed Trinity, of the guard of Angels, of the Communion of Saints, of heavens joys; and it brings upon us infinite sorrows, as blindness of mind, hardness of heart, deadness of Spirit, desperate thoughts, horror of Conscience, vexation of Spirit, and (without Repentance) all the terrors of Hell. 5. Christ's

sufferings for sin; shall we not hate him that kills our Friend, Brother, Father? how much more sin, that put to death the Lord of life, who is indeed our dearest Friend, Brother, Father, Savior? Look on Christ crucified, and see if this will not make us hate sin.

4. Believe, and by Faith expect victory over our sin; yea, by that Faith in which we have confessed, mourned, prayed, let us rest persuaded, That such means shall not be used of us in vain: O lift we up the hand of Faith towards heaven, and lay hold on the promises of pardon, on the mercy of God in Christ Jesus.

#### **SECT. 5. Of the manner of Watchfulness over special sins.**

THat we may watch over our special sins, our *Delilah* sins, our darling-delights, observe we these Rules:

1. Endeavor we the mortifying of this sin: Some one sin there is in every soul of us that is most predominant. Now it is the main work of a Christian, as to fall out forever with all sin, so especially to improve all his Spiritual forces and aid from heaven, utterly to demolish, and to beat down to the ground this hold, this bosom-sin.

2. Lay we load of deepest groans, and strongest cries for mortifying grace against this dominiering sin; especially every Morning and Evening strive with God in our Prayers for a comfortable conquest over it, enforce and enlarge that passage with an extraordinary pang of fervency, cry we mightily to God for power and strength against this lust, that continually wars against the soul.

3. Bend we ourselves against the special acts, occasions, and opportunities of this sin; as suppose *rash anger*, the sin which a man sifteth, and pursueth to the extirpation of it; in this case, he should resolve with himself, not to speak harshly, nor to look fiercely, nor to use any churlish behavior, whether his Servant displease him with negligence, or his Friend offend him with unfaithfulness, or his enemy provoke him with ill language, or some malicious dealing.

4. As oft as we find any motion of this sin to stir, and show itself in us, it will be convenient, not only to with-hold our consent, but withal to exercise some act of contrary holiness: As suppose *Desire of revenge* be the sin, which stirreth up our blood, and boileth within us, we must not only forbear to avenge ourselves, but also bend ourselves to pray for him that hath offended us; and if *he hunger*, to *feed him*, if *he thirst*, to *give him drink*.

5. Settle we in ourselves a purpose of heart to forbear it for time to come: In undertaking of which purpose, it will be expedient to set ourselves some short space of time, in which we may force ourselves to the forbearance of it, as for a day, or a month, or the like; and when the prefixed time is come, we should then question ourselves, How well we have performed? or how, or wherein we have failed? and then begin a new purpose, and prescribe ourselves a like time, for shunning of the same sin; and so on from time to time, till we have gotten a full victory.

6. If in our daily or monthly review, we find that we have been defective in performing of what we had purposed, then with an holy revenge we should correct our former errors, beg pardon for our defects, and punish ourselves for such slothfulness, or willfulness, by abstinence from meat, ease, recreation; *Keeping under our bodies, and bringing them into subjection*, by mulct, or forfeiture of some portion to the poor, whereby we may feel smart: This holy revenge is commended by the Apostle, 2 Cor. 7.11. as a worthy fruit of serious Repentance.

7. Above all, without which all the rest are as nothing, *Believe the Promises of pardon in the blood of Christ*: It is Faith in the Promises which will be able to cleanse, and purge the heart from this sin; *If the blood of Bulls and of Goats* (saith the Apostle) *and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead works, to serve the living God?* the sense is, When a man hath once applied the blood of Christ for his Justification, this effect will follow it, That there will accompany it a certain vigor, virtue, power, and strength, which will also purge his conscience from dead works; there will go a power of the Spirit together with this blood, that shall not only forbid him, and show him that he ought not to do such and such evil things, but it shall cleanse his conscience from those roots of dead works, those corrupt lusts, and sinful affections that are in him, and that dispose him to that evil: Now this power is gotten by applying *the blood* (i.) by applying the Promise of pardon and forgiveness by the *blood of Jesus Christ*: Let no man think by his own strength to prevail against any lust; it is not our endeavoring, praying, bending ourselves against the special acts and occasions, exercising some acts of contrary holiness, purposing to forbear it, punishing ourselves for it (if gone about by our own might, and power, and strength) will ever kill this sin; no, no, we must do all these at the feet of Christ, and draw virtue from Christ; we must *Believe the Promises*, get assurance of pardon, get assurance of God's love to us in Christ; we must labor to delight in God, to get communion with Christ, and then our hearts will grow to an application of the Commandment; and whereas before they resisted it, rebelled against it, they will then cleave to it, and love it, and delight in it, and receive an impression from it. This I take it is the meaning of that Text, *Whereby are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust; q.d.* by believing the Promises we are made partakers of the godly nature, and we overcome our corruptions and lusts: Consonant to which, is that of the Apostle, *Know ye not, that as many as are baptized into Christ, are baptized into his death? q.d.* as many as are baptized into Christ, for reconciliation with God, must needs be baptized into his death; they must be dead to sin, as he was dead: We cannot be baptized into him for Reconciliation or Justification, but we must be baptized likewise for Mortification of the flesh, and for Resurrection to newness of life. To wind up all in a word, He that hath the strongest Faith, that believes in the greatest degree, the *Promises of pardon and remission*, he hath the holiest heart, the most mortified life: Sanctification and Mortification arise from that root of *Justification*. The blood of Christ hath not only a power to wash us from the guilt of sin, but also to cleanse us, and purge us from the power and stain of sin▪ And therefore I say, the best



way to get a great degree of Sanctification, the best way to get a greater measure of the graces of the Spirit, the best way to mortify our sinful lusts, the best way to watch over our special sins, is to labor to grow in Faith, in the *belief of those Promises of the Gospel of Christ*; and this would be well observed by those that are a little legally biased, or carried to mortify sin only by Vows, Promises, shunning occasions, removing temptations, strictness and severity in Duties, fear of Hell and Judgments, scarce rising so high for their Mortification, as Christ. Now these in themselves are but empty, weak means of prevailing against sin, like the mighty Sails of a Ship, without wind and tide; no question but shunning occasions, strictness and severity in Duties, watchfulness, &c. dwell in their place and order, like Oars in a Boat (See *Saltmarsh, Free-grace*, page 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faster: Howsoever, it is Christ crucified which is the power of all in all; it is Christ lifted up, as *Moses* lifted up the Serpent, which strikes more soundness into the wounded beholder, then any other way; wherein some have toiled all their time for power over corruptions, and like *Peter*, have *caught little or nothing*, because Jesus Christ was not in the company.

**SECT. 6. Of the manner of watchfulness over our Hearts.**

THat we may *watch* over our *hearts*, observe we these directions:

1. Guard we the windows of our soul, the Senses: *I made a Covenant with mine eyes* (said *Job*) *why then should I think upon a maid? Turn mine eyes from beholding vanities* (said *David*) *and quicken thou me in thy way*. It is incredible, what a deal of pollution and ill the Devil conveys insensibly into the heart, through these floodgates of sin, and therefore we had need to watch over the Senses.
2. Go we down into our hearts, and consider well all our thoughts; these, if good, will bring forth good fruit; and if evil, they are the parents and begetters of all sins, the first plotters and contrivers of all Treasons and Rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other lusts, that *take thought to provide for the satisfying of them*, the disturbers in all good Duties, that interrupt, and soil, and fly-blow all our Prayers, that they stink in the nostrils of God; and therefore consider and weigh well all our *thoughts*, for as our *thoughts* are, so be our affections, prayers, speeches, actions.
3. Let us make Conscience of our thoughts: By them especially do we sanctify, or sin against God; by them especially do we evidence ourselves, to be sincere-hearted Christians, or dissembling hypocrites; by them especially will the Lord judge us at the last day, *when he will make manifest the counsels of our hearts*; by them especially (if we will not make Conscience of them) will God lash us in Hell to all eternity, even by *thoughts accusing*; there shalt thou meditate terrors, and study God's wrath, together with thy own sins and miseries, forever and ever.
4. Resist and crush we every exorbitant thought which draws to sin, at the very first rising: Is the temptation strong? encounter it with this dreadful *Dilemma*, *If I commit this sin, either I must repent, or not repent; if I repent, it will cost me more heart-break and spiritual smart, before I*

*can purchase assurance of pardon and peace of Conscience, then the sensual pleasure can be worth; if I never repent, it will be the death and damnation of my soul.*

5. Lodge we not so much as light thoughts, unprofitable or vain thoughts in our hearts; they will still be entering in, whilst we are in these houses of clay, yet lodge they must not. Hence the Apostle, *Let not the Sun go down upon your wrath; q. d.* if thoughts of anger come in, in the morning or day time, they must be turned out ere night; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may pass, as strangers through a bad man's heart, and multitudes of vain thoughts and motions may make a through-fare of a Believers heart, and disturb him in good *Duties*, by knockings, and interruptions, and breakings in upon his heart, but still they *lodge* not there, they are not there fostered and harbored.

6. Forget and stifle we all thoughts of sinful actions already passed: The mind is very apt to run over the passages and circumstances of the same sins, long since committed, with a new and fresh delight; this argues wickedness of heart, and such as when it is ordinary with the heart to do so, is not compatible with grace: *What fruit had you of those things whereof ye are now ashamed?* All that the Saints reap out of such fruits, is shame and sorrow, and many a sad sigh: *When Ephraim remembered his sins, he was ashamed and repented;* a truly sanctified soul will hate the appearance of his former sins, and will have his heart inflamed with a zeal and revenge against it. What, do you repeat to yourselves your old sins with delight? this provokes God exceedingly, you thereby stand to, and make good your former act; you show a delight to rake in those wounds you have given Christ already, and therefore in hell it will prove the greatest gall, to remember your old sins; every circumstance in every sin then, will be as a dagger in your hearts. O study not these thoughts, forget them, stifle them!

7. Entertain all good motions put into your heart by the blessed Spirit, howsoever occasioned; whether by the Ministry of the Word, mindefulness of Death, Christian admonition, reading some good Book, some special Cross, or extraordinary Mercy; feed, enlarge, and improve them to the utmost, so shall we preserve our hearts in a soft, comfortable temper, and heavenward, which is a singular happiness.

8. Endeavor we to preserve and keep up lively, holy, and Spiritual affections, and suffer them not to cool; or if we have grown remiss, endeavor to recover those affections again: Thoughts and affections are mutual causes of each other; *Whilst I mused, the fire burned,* said David: and again, *How love I thy Law? It is my meditation day and night.* First, his thoughts were the bellows that kindled and inflamed his affections: And secondly, his *affections inflamed,* made his thoughts to boil, and to *meditate on God's Law day and night.* Hence it is that men newly converted to God, having new and strong affections, can with more pleasure think of God then any else can.

9. Let us captivate and conform all the thoughts and imaginations of our heart, to the Rules and Sovereignty of grace; *Bring into captivity every thought to the obedience of Christ:* If thy change in words, actions, and all outward carriages were Angelical, yet if thy thoughts be sinful and unsanctified, thou art a limb of Satan still: Purity in the inward parts, is the most

sound evidence of our portion in the purity and power of Christ. *O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: How long shall thy vain thoughts lodge within thee? God seeth* (saith the Psalmist) *and understandeth our thoughts afar off:* And hence it is that many humble souls, sensible of their secret sins, in the presence of God's pure eye, are more grieved (setting aside ill example and scandals) for the rebelliousness of their thoughts, than the exorbitancy of their actions, for of these the world sees the worst; but concerning the other, it cuts them to the heart, that they are not so well able to preserve their inward parts in purity, towards the all searching eye of God, as their words and actions in *plausibleness* towards man.

10. Get we our hearts possessed with deep, strong, and powerful apprehensions and impressions of God's Holiness, Majesty, Omnipresence, and Omniscience: If any thoughts be of power to settle, fix, and draw in the mind of man, they are thoughts of him. What is the reason that Saints and Angels in Heaven have not a vain thought to eternity, but that their eye is never off him? we find it by experience, a blessed means to avoid distractions in Prayers, to enlarge a man's thoughts in his preparations before, or at the beginning, if with a consideration of God's Attributes and Relations to us, he sets on the Duty.

11. Let us elevate, and often lift up our hearts towards heaven: Consider the blissful depths of God's boundless Mercies in Christ; Consider the glory, the everlastingness, the unutterable excellencies of that immortal shining Crown above, which after this life (and this life is but a bubble, a smoke, a shadow, a thought) shall be set on our heads by the hand of God; a very glimpse whereof is able to sweeten the bitterest griefs that can be, and to dispel those mists of fading vanities, which the world (heated by the fire of inordinate lusts) is wont to evaporate, and interpose betwixt the sight of men's souls, and the bliss of heaven.

12. Let us spend some thoughts, yea many thoughts, about the saving excellencies of Jesus Christ: Consider the wonder of our Redemption, the most admirable, and most astonishing plot of the blessed Trinity, sitting in Council about the saving of our souls; a Mystery which the Angels stoop down to pry into, an Orient Pearl, that will out-shine all the sparkling Jewels of the whole Creation; Consider the Love-letters of Christ in his glorious Gospel; the Love-tokens he hath sent to our dear souls: And ah! what flames of divine affection? what raptures of zeal? what ravishments of delights? what brinish sorrows, and great indignation against sin? what ecstasies of obedience can be enough for our blessed Lord, and dearest Redeemer?

#### **SECT. 7. Of the manner of watchfulness over our Tongues.**

THat we may *watch* over the *tongue*, two things must be heeded:

- 1. That it be not unseasonably idle.
- 2. That it be not sinfully exercised.

1. That it be not unseasonably idle; and herein observe those generally, and much neglected Duties of

- Christian Reproof.
- Heavenly Discourse.

1. For Christian Reproof, observe these Directions: —

1. If a Brother be overtaken with a fault, or some less offense, *admonish him in the spirit of meekness, considering thyself, lest thou also be tempted.*

2. If he offend more grievously, then reprove him freely, *and suffer not sin to rest upon his soul.*

[Obj.] *But in this case, when, or how must we reprove?*

[Sol.] This case is clothed with such variety of circumstances, and constancy of alterations, that we cannot give any particular directions; only the Christian that is perplexed what to do, let him consult with these bosom-Counselors:

1. With his Spiritual wisdom; it is that must suggest to him, when, and how to reprove, whether presently upon it, or sometimes afterwards; whether directly and downright, or indirectly and by intimation; whether personally, or in the general; whether in a fair and milder manner, or with a more bold and resolute spirit; whether only by discountenance, or by discourse, &c.

2. With his heart: A reproof must not spring from any imperious humor, of censuring, and meddling with his brethren; from any secret ambitious desire, to purchase an opinion and reputation of holiness to himself, or from any other by-end, but from an heart truly humbled with sight and sense of its own infirmities, graciously resolved into compassion, and commiseration of the offender, and lifted up in a secret supplication for the success of the Reproof, and salvation of the party, all at once to God's Throne of Grace.

2. For Spiritual and Heavenly discourse, observe these Directions: —

1. Apprehend all opportunities and occurrences which may minister matter of digression from worldly talk, into Divine discourse. It is pity that Professors should ever meet, without some talk of their meeting in heaven, or of the blessed ways and means that lead thereunto; and therefore by some wise transcision, turn thou the current of the discourse towards some heavenly good: It was the practice of our Savior, upon mention of bread, he pressed upon his Disciples a disuasion from the *Leaven of the Pharisees*: And upon occasion of *Drink* being denied him by the *Samaritan* woman, he (forgetting his weariness, hunger and thirst) labors to allure her to the well-head of everlasting happiness.

2. Have ever in a readiness some common heads of more stirring and quickening motives to mind heavenly things; as the cursed condition of our natural state, the dear purchase of Christ to Redeem our souls, the incomparable sweetness of Christian ways, the vanity and vexation of earthly things, the uncertainty and misery of this short life, the everlastingness of our state in another world, the terrors of death, the dreadfulness of that great and last day drawing on now apace, the horrors of damned souls, &c. Mention of these things many times may strike full cold to the heart of the most sensual *Belshazzar*, and drive him into his

dumps; and by God's blessing may sometimes prepare the hardest hearts, for some thoughts of remorse, and more heavenly impressions.

3. Get we into our hearts an habit of more heavenly-mindedness, by much exercise, and intercourse, and acquaintance with God, by often contemplation, and forecast of the sweetness, glory, and eternity of those Mansions above, by reflectings on time past, how long thy soul was detained in the state of darkness, what bitterness and terrors it passed through in the pangs of its new birth, what relapses and desertions it hath been incident to, ever since that time to this; and being thus busied at home in our own hearts, we shall find ourselves much more pregnant and plentiful in holy talk when we come abroad: Men for the most part speak most, and most willingly of those things they mind most; such provisions within, will make the *tongue* so ready, that it cannot be unseasonably idle.

2. Watch we must over the *tongue*, that it be not *sinfully exercised*: And herein observe these Directions: —

1. Be dumb to all unsavory communication; as, Lying, Swearing, Cursing, &c. O how do these sins wound the heart of Christ, *and crucify again the Lord of glory?*

2. Be silent from Slandering, Backbiting, False accusing, Censuring: A true heart is ever most angry and displeased with, most Eagle-eyed, and watchful over, most strict and severe against its own sins; which homebred employment haply hinders, and moderates a man from too much meddling abroad.

3. *Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you*: By *Dogs* are meant obstinate enemies, that maliciously revile the Ministers of the Word, and the Messengers thereof: By *Swine* are meant those sottish, scurrile wretches, who scornfully and contemptuously trample underfoot all holy Instructions, Reproofs, Admonitions, tendered unto them by any Christian out of the word of truth. Now if accidentally such a *son of Belial*, or scoffing *Ishmael*, be in our company, we are commanded by Christ to say nothing, at least of the consolations of *Christ*, of the special promises of *Christ*, of the gentle entreaties of the Gospel of *Christ*: Consider this, and tremble, all ye that are scornful, and furious opposites to the purity and power of the Word; it is the Lord's will that you should run furiously towards the pit of hell, and that nobody should stay you; not a man must call and cry unto you, to tell you of such things as are peculiar to the Saints, in way of application to you: *But he that is filthy, let him be filthy still; let him drink, be drunk, despair, die, and be damned*: All this while not a word of comfort belongs to you.

#### **SECT. 8. Of the manner of Watchfulness over our actions.**

Our actions are either

- Natural,
- Civil,

- Religious,

In all which observe these Directions:

1. Concerning Natural actions, as *Eating, Drinking, Sleeping, Visitations, Recreations, &c.* no constant Rule can be prescribed, because it is much diversified by health, sickness, age, constitution; and everyone hath either learned by his own experience, what seasons, and proportions of such natural helps are fittest for his temperament, or he is most unworthy of that precious thing (an Understanding soul) which he bears in his bosom; only let me inform Christians, that they may sin in any of these actions, and therefore let them beware and watch over themselves in the use and enjoyment of these things; which howsoever lawful in their own nature, yet by our corruption are capable of inordinateness and excess. Some are of opinion, That Christians are in more danger of being Spiritually undone, by a sly insinuation and insnarement of licentiousness and immoderation in such lawful things, then by the gross assaults of foul sins and temptations; their hearts may rise against any work of darkness, as Adultery, Murder, Swearing, Prophaning the Lord's day, Speculative wantonness, &c. which yet may too often be insensibly seized upon, by an excessive sinful delight, in things un sinful in themselves; and therefore we had need to watch over our Natural actions.

2. Concerning Civil actions, as *Bargains, Contracts, Covenants, Dealings, Negotiations, &c.* observe these Directions:

1. Think we seriously and solemnly of that Principle, *Do as thou wouldst be done by:* In a fellow-feeling real conceit, put thyself into the place, and impartially put on the person of the party with whom thou art to deal, and then returning to thyself, deal out and proportion unto him that measure in every particular, which thou wouldst be willing to receive at another's hand, if thou werit in his case: *Whatsoever* (saith our Savior) *ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.*

2. Abhor with an infinite disdain, to get anything by any wicked means, wrong doing, or unconscionable dealing; we may assure ourselves in such cases, That besides the secret grumbings of our self-accusing Consciences, the angry eye of God sees secretly our doings, and will shortly, and most certainly revenge.

3. Let our desire and delight never fasten itself immoderately upon any earthly thing, though never so excellent: Exorbitancy and error this way, brings many times with it either a loss of the thing so doted on, or it may be a cross, or howsoever a curse. O consider we the vanity of these earthly things! Consider we the glories above! Methinks this one preservative would be powerful enough to keep the heart of every Christian from doting upon the world, or suffering it to be possessed thereof, it is this, Every Christian by a fruitful Faith, may be assured of a Crown of life, either by assurance of adherence, or evidence, or both: Now if that once a day he should take a serious survey of the glory, everlastingness, and unutterable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to set upon his head, when he shall be dissolved from this vale of tears;

Methinks it were able so to dull the edge, and dissolve the drossiness of all earthly desires, that they should never be able to heat or harden his heart anymore.

3. Concerning Religious actions, as *Meditating, Hearing, Reading, Fasting, Praying, Almsgiving, &c.* observe these Directions:

- 1. In general.
- 2. In special.

1. In general, observe, That we draw and derive from Christ by the attractive force of Faith, Special abilities, 1. To perform all Duties. 2. To exercise all Graces. 3. To resist and overcome all Temptations and Corruptions which shall be befall us: To this purpose are those Promises of Grace and Strength, *Isa. 44.3. Ezek. 36.27. Zech. 10.12. Joh. 1.16.* And these are Securities given us from God, that we shall receive grace through *Duties*, which are the Conduit-pipes or instruments of conveying the same into the soul from Christ. This is to do all in the strength of *Christ*, and to take forth a great deal of *Christ* into the soul, so that *not I, but Christ may live in me.*

2. In special, observe these Directions:

1. That before the doing of *Duties*, we remove all lets and impediments which may hinder, and improve all occasions which may forward us thereunto.

2. That in doing of them, we behave ourselves well and wisely, performing them rightly and religiously.

3. After all is done, that we be careful all be not lost through our own vileness, and viciousness, privy pride, or secret hypocrisy.

For instance, Would we *watch unto Prayer*, as the Apostle enjoins us?

1. Then, before we fall on our knees, let us shake off three impoysoning and heavy hindrances, which otherwise will clog and clip the wings of our Prayers, that they will never be able to ascend up into heaven; as, Sin, Anger, and Distrust: and let us possess ourselves of three excellent helps and inflaming furtherances; the first is a right apprehension of God's Dreadfulness, Purity, Power, &c. The second is, a true sense of our own Vileness, Abominableness, Nothingness, &c. The third is, an hearty survey of the Infiniteness, and unexpressibleness of God's Bounty, Blessings, and compassionate forbearance towards us.

2. After we are down on our knees, first repel with an undaunted Spirit, Satan's Blasphemous injections: Secondly, watch over the world with care and timely opposition, that if it be possible) not an earthly thought may creep into our heart all the while: Thirdly, strive to hold our hearts in heat, as well in Confession as Deprecation, in Deprecation as Petition; as well for purity of heart, as for pardon of sin throughout: Prayer is the creature of the holy Ghost, every part whereof we should heartily wish, and earnestly wrestle, That he would proportionally animate and enliven, even as the soul doth the body.

3. After we are risen off our knees, first, take heed of resting in the *Duty*, take heed of privy pride, and secret hypocrisy, take heed of returning with the dog to his vomit: Secondly, pursue and press after the things prayed for, by a timely apprehension, fruitful exercise, and utmost improvement of all occasions, and heavenly offers, which may any ways concur to the compassing of them: But of this I shall speak more largely, when I come to the *Duty of Prayer*. Thus much of *Watchfulness*.

#### CHAP. IV.

##### SECT. 1. Of the Nature of Self-Examination.

WE have done with *Watchfulness*, the eye that oversees and directs all other *Duties*: Now to the *Duties* themselves; wherein we shall follow this method: 1. To consider them as in reference to private persons: 2. As in reference to Families: 3. As in reference to public Assemblies. The Philosopher in his method of Practical Philosophy, first handles *Ethics*, in reference to particular persons; and then he proceeds to his *Economics*, in reference to Families; and lastly, to his *Politicks*, in reference to Cities and Countries. Of many particulars arise a Family; of many Families is constituted a City: The same order shall we follow in these Divine Arts, of our *Ethics*, *Economics*, and *Politicks*. And we shall first handle *Duties* in reference to particular persons; of which sort are these:

- 1. *Self-Examination*.
- 2. *Experiences*.
- 3. *Evidences*.
- 4. *Meditation*.
- 5. *Life of Faith*.

The first *Duty* is *Self-Examination*: And for our better direction in the exercise of this *Duty*, observe we

- 1. *Nature*.
- 2. *The Objects*.
- 3. *The Manner*.
- 4. *The Time of it*.

For the Nature of it, *Self-Examination* is a kind of judiciary proceeding, in which a man keepeth private Sessions at home, passing a Sentence on his Thoughts, Words, and Actions.

Or, for more distinct knowledge, two sorts of actions are implied in this *Duty of Examination*, some

- *Essential*.



- *Accidental.*

1. Of the former sort, or of *Essentials*, are these three,

- *Discussion.*
- *Application.*
- *Censure.*

1. *Discussion* is a sifting of our life and dealings, by which we pull things out of the heap, where before they lay confused, and unseen, and by which we set every fact of ours in open view, that it may be scanned, and seen by itself what it is.

2. *Application* is a laying of these acts, thus searched and found out, to the Rule of God's Law, which is the Touchstone of all our doings, and according to which God will judge us at the last day.

3. *Censure* is the judgment that our Minds and Consciences give upon our Thoughts, Words and Deeds, according to the Rule of the Law. These three laid together, make up the nature of this work of Examination: So that we may not unfitly describe it out of its own Principles, thus: —

*Self-Examination* is, A Discussion of a man's life, that his Thoughts, Words and Deeds may be seen, and censured according to the Rule of God's Law.

2. Of the latter sort (or of *Accidentals*) are these two; viz.

- The one going before *Examination*.
- The other following after *Examination*.

1. That which goes before, is a purpose to better a man's Spiritual estate, by

- *Correcting what is amiss.*
- *Confirming what is right.*

2. That which follows after it, is a practice of such Rules as may back our *Examination*, and make it more effectual to us: I shall mention only these three Rules:

1. That after we have examined, we then compare our present, with our former estate, and consider whether we have increased or decayed in grace.

2. That if we have profited in grace, we then consider by what means we have profited, that so we may make more constant use of such means; or if we have decayed in grace, we then observe by what temptations we were overcome, that so our former errors may make us more wary, and more resolute against them for the future.

3. That as we meet with any occasions of moment, concerning which we had a purpose to better our Spiritual estate, we then recall home our thoughts, and make use of our former resolutions, and practice what we did purpose. — Out of all these laid together, we may more fully describe it thus:

*Self-Examination is a discussion of a man's life, for the finding out the true estate of a man's soul towards God, accompanied with a purpose and practice of whatsoever upon trial shall appear requisite for the salvation and good of a man's soul.*

## **SECT. 2. Of the objects of Self-Examination.**

The object of our Examination, is either

- *Evil works, or Sin.*
- *Good works, or Duties.*

1. We must examine our sin in

- *General.*
- *Special.*

1. In *General*, whether of Omission or Commission: For as in the last Judgment, our Lord will not only give Sentence against Murthers, and Oppressions, but against Uncharitableness, and Unmercifulness, in not feeding the hungry, in not lodging the stranger, in not clothing the naked, in not visiting the sick: So when we judge ourselves, we must censure not only our Robbing the poor, but our not Relieving the poor; not only our Commissions of evil, but our Omissions of good.

2. In *Special*, whether of our Calling or Nature: These sins may breed special danger, because we are ready to drop into them of our own dispositions; and therefore in the daily care of our souls, we had need to examine ourselves concerning these sins.

2. As we must examine our evil works, so our good works.

1. Because we are many times deceived with shows, thinking that good which is evil: Thus *Paul* thought he shown much zeal, when he *persecuted the Churches of Christ*; and *Mica* thought he highly merited God's favor, when he *kept a Priest for Idolatrous service*.

2. Because in the very works which are truly good, we do many times intermingle corruptions of our own; sometimes evil ends, and sometimes evil thoughts, and sometimes we perform them in an evil manner; but always in our best devotions there are many imperfections and failings. Indeed this Examination is a *Duty* necessary to all *Duties*: If we believe, we must do it *with the heart*, Rom. 10.10. If we sing Psalms, we must do it *with the Spirit*, 1 Cor. 14.15. If we come to the Lord's Supper, first *Let a man examine himself, and so let him eat*, 1 Cor. 11.28. If we pray, we must therein examine: And hence (as some observe) the same Hebrew word signifies to pray, and to judge a man's self.

But because *Duties* are of several sorts,

- inward
- outward

of

- *Heart.*
- *Tongue.*
- *Action.*

In examining these three, we shall inclusively examine all sorts of *Duties* that are in reference to them.

### **SECT. 3. Of the manner of examining our sins in general.**

THat we may examine our sins of all sorts, observe these Rules:

1. Procure we a Catalogue of our sins, both before, and since our conversion; and to that purpose, go we through the Commandments one by one, and in each of them consider what sins are condemned, and what *Duties* are enjoined: And hereupon question with our own hearts, *Whether have I committed this or that sin?* 2. *Whether have I neglected this or that Duty?* and as the heart answers, be ready to note down those sins whereof we stand guilty.

2. The sins thus found out, make we a solemn Confession to God, with deep Humiliation; let them be dolorous Confessions, with grief and sorrow for sin, and from a sight and sense of it: Thus *Ephraim* did, and God was feign to acknowledge it, *I have surely heard Ephraim bemoan himself*: O the Lord loves to hear such bemoaning *Ephraim's*, and such bemoaning Confessions.

3. The sins thus confessed and bewailed, let us judge and condemn ourselves: This is that *Duty* instanced in by the Apostle, *If we would judge ourselves, we should not be judged*. There is a Tribunal that we should everyone erect within us, where Conscience is the Accuser, Reason the Judge, Fear the Goaler, Sorrow the Executioner.

4. After we have thus judged ourselves, let us then appeal to God's Throne of Grace; let us desire of God salvation in the Lord Jesus Christ; let us cast all our confidence on him; who never fails them that put their trust in him, and in his precious Merits.

### **SECT. 4. Of the manner of examining our special sins.**

THat we may examine our special sins, our *Delilah* sins, observe we these Rules:

1. Endeavor we to find out this sin; and in our scrutiny, our examination, we may discover it by these marks:

1. That it is the *Delilah*, which thy own Conscience and the finger of God in the Ministry many times meets with, and chiefly checks thee for.

2. That which thou art lothest to leave, hast least power to resist, and which most hinders the resignation and submission of thy soul and body to the Word and Will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgement of thyself-accusing heart; and if ever the sword of the Spirit shall cleave it from thy bosom (which is infinitely to be desired) it will cost the bitterest tears, and deepest groans.

4. Thoughts, Plots, and Projects about it (a thousand to one) ordinarily seize upon thy heart at the very first waking, if they have not broken thy sleep, and troubled thee in thy dreams.

2. The sin once found out, do we pursue it, and make we a solemn Confession to God of it; mourn we under it, and desire we help from God for his mortifying Grace.

3. Settle we in ourselves a purpose of heart, to forbear it for time to come: In undertaking of which purpose, it will be expedient to set ourselves some short space of time, as for a day or a month, &c. and when the prefixed time is come, we should then question ourselves, How well we have performed? or how, or wherein we have failed? and then begin a new purpose.

4. Be we ever jealous of ourselves, and of our infirmity and proneness to this sin. Now we have two grounds of this jealousy:

- 1. Lest we be deceived about it.
- 2. Lest we be overtaken with it.

1. We may be deceived, in supposing that we are utterly divorced, and quite delivered from this bosom-sin, when it is nothing so; as thus:—

1. We may change only in the outward form, and not in truth: For instance, whereas the same sin of *Covetousness* doth utter and express itself by Usury, Symony, Sacrilege, Bribery, Grinding the faces of the poor, Detaining ill-gotten goods, without restitution; we may perhaps insensibly glide out of one gulf of griping cruelty into another, or it may be from one of these more notorious, to some other less observed, and less odious in the world, and yet still abide in the chambers of Death, and under the tyranny of this reigning sin.

2. We may surcease, and refrain from the outward gross acts of such hateful villainies, and yet our inwards be still defiled with insatiable, sensual hankerings after them: For instance, Whereas the foul sin of Uncleaness doth actuate itself by Fornication, Adultery, Self-pollution, immoderate abuse of the Marriage-bed, Speculative wantonness, we may perhaps forbear the external acts of uncleaness, and yet lie and languish in the delightful revolvings of them in our mind, in adulteries of thought.

3. We may change the kind of our bosom-sin, in respect of the matter, form, object, every way; and yet upon the matter itself, it is but the exchange of one foul fiend for another: For instance, Wantonness may be our sweet sin in youth, and Worldliness in old age; Hypocrisy may reign at one time, Apostasy at another; Furious Zeal for one while, Profane Irreligiousness for another.

4. We may for a time pull our necks out of this strong yoke of Satan (out of a melancholic pang of slavish terror, serious fore-thought of death, lying everlastingly in Hell) but because it is not the work of the word, humbling us soundly under God's mighty hand, planting Faith, and infusing mortifying power, anon will this unclean Spirit return, and rule in us again far more imperiously then before.— I know it is not impossible, but that a man after his conversion, by the sudden surprisal of some violent temptation, and cunning train of Satan, may be hailed back to commit his sweet sin again (though it be an heavy case, and to be lamented, if it were possible, with tears of blood) yet he never doth, nor never can return to wallow in it again, or to allow it: Here is the difference, The temporary man, after his formal enforced forbearance, engulphs himself again with more greediness into the sensuality and pleasures of his bosom-sin, he lies in it, and delights in it, and hardens himself more obstinately in it: but the sound convert after a relapse, his heart bleeds afresh with extraordinary bitterness, and he cries more mightily to God, for the return of his pleased countenance, and he prays, and fortifies the breach with stronger resolution, and more invincible *watchfulness* against future assaults; observe then, if our change be but formal, outward, mistaken, temporary, we are utterly deceived, and therefore we had need to be jealous of ourselves.

2. We may be overtaken with this sin, before we be aware; our nature is very apt to take fire, our corrupt heart is like Tinder or Gunpowder: This sin is called *Pecatum in deliciis*, our darling pleasure, our minion delight; it is ever ready at every turn to allure us, tempt us, persuade us; and the soul by a secret sensual inclination is apt to follow it, to feed upon it, with much affectionate sweetness: It may be we have sometimes given it a death's wound, by the power of his might, who is our all in all, and yet as it is said of the first Beast, this *deadly wound is ready to be healed again*; it is an *Hydra* with many heads, and if we be not still hacking and hewing, it will revive and recollect strength, and at last rage more then before; and therefore what need have we to this holy jealousy?

5. Above all, without which all the rest are nothing, believe we the Promises of Pardon, and of Sanctification: The Promises of the first sort, I spoke to in our *Watchfulness* over this sin, and therefore now I shall speak of the latter. The Lord hath *promised to deliver us from all our enemies, that we may serve him in righteousness and holiness all the days of our life*; The Lord hath *promised to write his Law in our hearts*, and that can never be, except he obliterate all the old-writing: Now then believe these Promises, and press the Lord with them, or we shall never be able to outwrestle our lusts; what though we find our sweet sins, confess them, resolve against them, be jealous over them? unless we go to God and Christ in the Promises for strength, we shall *lie down in sorrow*: Could we of ourselves subdue our Corruptions, God would not take this upon him, to give us new hearts, and new Spirits, to sanctify us, to make us new creatures, to crucify the flesh, to weaken the dominion of sin: Alas, he knows our weakness, and he knows all is in his own power; and therefore if we would mortify these lusts, we must go to him, and beseech him to do it. When a man is once in Christ, he lives by a Principle without himself: *I live by the faith of the Son of God (said Paul) who loved me, and gave himself for me*: If we ask, Why will the Lord have our strength out of ourselves? why may not a man have sufficient habitual strength in himself, by which he may be able to outwrestle

lusts, and overcome temptations? The reason is, Because no flesh shall rejoice in itself, and therefore Christ is made Sanctification unto us: O let us believe these Promises, and have continual dependence on the Lord Jesus Christ.

**SECT. 5. Of the manner of examining our hearts.**

THat we may rightly examine our hearts, observe we these Rules:

1. Use we retiredness when we fall on this work: To this purpose, saith the Psalmist, *Commune with your own hearts on your beds, and be still*: When we get alone purposely to study our hearts, our hearts will then come to us, they will be more apt to discourse with us privately, then in a crowd; and therefore set we some time apart out of our public or particular occasions to deal with our hearts, as *David, who after the public business was done, turned home to visit, and to bless his own house.*

2. Examine what thoughts are within, and which way runs the stream of our thoughts: The heart is an house of common resort, into which multitudes of thoughts, like so many guests, enter, and have free and open access; only if it be sanctified, it ordinarily distils holy, sweet, and useful Meditations out of all objects; as the Bee sucks honey out of every flower, and a good stomach sucks sweet and wholesome nourishment out of what it takes to itself: So doth a holy heart (so far as sanctified) convert and digest all into Spiritual and useful thoughts: But on the contrary, if it be wicked, then a world of vain, light, wanton, profane, and dissolute thoughts lodge there, and defile those rooms they lodge in; which made the Lord say to *Jerusalem, O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: How long shall thy vain thoughts lodge within thee?*

3. If upon examination we find a loathness to entertain holy thoughts, and unsteadiness in them, a misplacing of them (which disorder is a vanity and sin, be the thought materially never so good) or if we find in us many times a taking *thought to fulfil the lusts of the flesh*, a representing or acting over sin in our thoughts (O how much of that precious sand of our thoughts run out this way) then let us humble ourselves for them; and thus *Agur teacheth, If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth; (i.)* be humbled, be ashamed of these thoughts.

4. After humiliation, we must proceed to Judgment: And to that end consider, what will be the subject of that great Inquest at the last day? The Apostle answers, *The counsels of the heart*: And who will be the Executioner? even *Thoughts accusing*: O then let us prevent this doom, and this execution, by our own Judgment and Self-condemnation; let us sentence our hearts, and whip out our evil thoughts, and give them their pass.

5. Let us watch over, and observe our hearts ever after: Thoughts will be crowding in, when we have done all we can, yet let them know that they past not unseen; where strict watch and ward is kept, where Magistrates, and Marshals, and Constables are diligent to examine vagrant persons, you shall have few of them there: The reason that such swarms of vagrant thoughts make their Rendezvouz, and pass in our hearts, is, Because there is no strict watch kept, we observe not our hearts *with all diligence.*

6. Set our thoughts in order every morning, strengthen and perfume our Spirits with some gracious Meditations on God's Holiness, Majesty, Omnipresence, Omniscience: *My soul waiteth for the Lord* (said David) *more then they that watch for the morning*; observe it, if you please, when we first open our eyes, there stand many suitors attending on us to speak with our *thoughts*, even as *Clients at Lawyers doors*; but speak we first with our God, and he will say something to our hearts, and settle them for all the day after.

7. Now and then propose we to our hearts these two questions: 1. *Heart, how dost thou?* a few words, but a very serious question: you know, this is the first question, and the first salute that we use to one another, *How do you Sir?* I would to God we would sometimes thus speak to our hearts, *Heart, how dost thou? how is it with thee for thy Spiritual estate?* 2. *Heart, what wilt thou do?* or, *Heart, what dost thou think will become of thee and me?* as that dying Roman once said, *Animula; vagula, blandula, &c. Poor, wretched, miserable soul, whither art thou and I agoing, and what wilt become of thee, when thou and I shall part?* This very thing doth Moses propose to Israel, though in other terms, *O that they would consider their latter ends!* And O that we would propose this question constantly to our hearts to consider and debate upon! *Commune with your own hearts*, said David; *q.d.* debate the matter betwixt you and your own hearts to the very utmost: Let your hearts be so put to it in communing with them, as that they may speak their very bottom. *Commune,*] or hold a serious communication, and clear intelligence and acquaintance with your own hearts: It was the Confession of a Divine, sensible of his neglect in this kind, *I have lived* (saith he) *forty years, and somewhat more, and carried my heart in my bosom all this while, and yet my heart and I are as great strangers, and as utterly unacquainted, as if we had never come near one another: — Nay, I know not my heart, I have forgotten my heart; Ah my bowels, my bowels! that I could be grieved at the very heart, that my poor heart and I have been so unacquainted!* We are fallen into an Athenian age, spending our time in nothing more then in *telling or hearing News: How go things here? How there? How in one place? How in another?* But who is there that is inquisitive, *How are things with my poor heart?* Weigh but in the Ballance of a serious Consideration, what time we have spent in this *Duty*, and what time otherwise? and for many scores and hundreds of hours or days that we owe to our hearts in this *Duty*, Can we write Fifty? or where there should have been fifty vessels full of this *Duty*, can we find Twenty or Ten? O the days, months, years we bestow upon sin, vanity, the affairs of this world, whiles we afford not a minute in converse with our own hearts, concerning their case.

#### **SECT. 6. Of the manner of examining our Tongues.**

THat we may rightly examine our Tongues, observe we these Rules:

1. Search we into our dispositions, whether we are men of few words, or given to much speaking? The tongue may offend both ways, but especially if we are wordy.
2. Peruse with a broken heart and bleeding affections, the many kinds of those sins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty. Some number them in thirty particulars; as, *Blasphemy, Murmuring Defense of sin, Swearing, Forswearing, Lying, Equivocating, Slandering, Flattering, Cursing, Railing, Brawling, Scoffing, Giving ill counsel, Sowing*

*seeds of Discord amongst Neighbors, Double-tonguedness, Boasting, Discovering of secrets, Hasty or indiscreet, Threatning, Rash Promises and Vows, Idle words, Loquacity, or Immoderate talkativeness, Filthy talking, Scurrility, or foolish Jestings, Tale-telling, Raising of rumors, Sinful silence, Rash censuring, Malicious informing, Whispering.*

3. Consider we the last Judgment, when men shall give *account for every idle word; for by our words we must be justified, and by our words we must be condemned.* Will it not be a fearful Bill, wherein must be written every word that we spoke all our life long? O let us tremble to think of it, and judge and condemn ourselves, and seal up our lips with amazement, as if we were struck dumb.

4. Let us ever after set a watch at the door of our lips: *I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle.* It is storied, That when this verse was read, or Lectured upon to a religious person, he cried out, *Stay there, and I will hear the rest when I have learned that verse:* A long time after being demanded, Why he returnrd not to his old Master, he answered, that *As yet he was not perfect in his first lesson:* And hence the Apostle could say, *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.* It is an hard work to bridle the tongue, and therefore we had need to watch over it.

5. Pray we the Lord for the guidance of his Spirit in right governing of our tongue; *The preparation of the heart in man, and the answer of the tongue, is from the Lord;* and therefore prayed David, *Set a watch, O Lord, before my mouth, keep the door of my lips:* O the tongue is a fire, a world of iniquity, as the fire flies about, so the tongue is said to have wings; as the fire assimilates and turns everything into its own nature, so the tongue assimilates the hearts of men to whom it speaks; we had need therefore to pray, that God will order this fire in our mouths, lest we kindle such a fire in the breasts of others, as we shall never live to quench again, and so kindle the fire of God's wrath, which shall smoke to our destruction.

#### **SECT. 7. Of the manner of examining our Actions.**

THat we may rightly examine our actions (I mean such actions as are matters and concernments of the soul, whether the work of saving grace, or the individual companions of this saving work, as *Duties and Graces*) observe we these Rules:

1. For the work of saving grace or Conversion, examine—

1. Whether ever our souls were wounded by a clear discovery and wide opening of our many ulcerous secret corruptions? Whether ever they were affected and pressed with a through sense and feeling of the fierce wrath of God, ready to break out into unquenchable flames of vengeance against us?

2. Whether after these bruising and breakings, our souls ever cast their eyes upon that infinite sea of God's mercy, gloriously streaming through the bleeding wounds of Jesus Christ upon every truly broken, contrite and wounded heart? Whether ever they settled and fastened their sight steadfastly upon their blessed Redeemer, as he was hanging on the Cross, struggling with his Fathers wrath for our sins, and crying out at last, *It is finished?*



3. Whether after this sight, and consideration of the work of our Redemption, our souls ever hungered and thirsted after the precious blood of the Lord Jesus, far more greedily and insatiably, then ever the panting heart thirsted after the rivers of water? Whether ever with strong cries, prays, groans and sighs, they threw themselves with some comfort and confidence into the bleeding and blessed bosom of our dear Redeemer, and there hid themselves sweetly and deeply in his sacred wounds, and goared side, from the eager pursuit of the wounding Law, the rage of Satan, and stings of their own Consciences?

4. Whether after this fast-hold upon the Passion and Merits of Christ, our souls ever received this comfortable news, That we were pardoned, justified, intitled by the Covenant of grace unto a Crown of Immortality, and endless joys in the Heavens? Whether this ever melted us into an Evangelical Repentance, to bewail heartily all our sins, and former wretchedness of life, for having so vilely and rebelliously grieved and offended so gracious and loving a Father?

5. Whether after these comforts and sorrows, our souls ever resolutely abandoned the practice of every gross sin, and threw out of their affections the liking and allowance of every the least infirmity? Whether we have ever since settled ourselves to holiness of life, universal obedience to all God's Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart?

It maybe every soul (truly converted) cannot speak affirmatively to every of these *Quaeres* in intention, or height of measure, though for the substance they can; and if so, we may conclude, there is *the work of saving grace*.

2. For the individual companions of this saving work, as

- *Duties*.
- *Graces*.

1. For *Duties*, examine —

1. How we manage them before, in, and after the work? Of this we shall inform more particularly in most of the *Duties*, as we handle them in order.

2. What sensible and quickening communion we have with Christ in our *Duties*? This is the main business and end of all the Ordinances of Christ. It is ordinary with us to terminate our Devotions with a circular course of praying Morning and Evening, or of coming to Church every Lord's day; we look no further, but only to the exercise of the body, we see not anything in the power of Christ shining out in strength in these *Duties*: And therefore examine we particularly—

1. Whether we have (in the use of any Divine Ordinance) an intimate, tender and effectual presence of Christ himself with us?

2. Whether we have a constant influence, a quickening power of Spiritual refreshing, a sensible Spiritual taste of Divine love, or of God himself by this presence of Christ? In right

performance of *Duties*, we come to have fuller Union with Christ, and by this coming to him, we come to, and see the Father by him: And hence follows by this presence of Christ, these three things, 1. Peace with, and a Spiritual joy in God: 2. A strength communicated to walk with Christ, and in his power with God. 3. A sealed assurance of eternal communion with God in glory.

2. For *Graces*, examine —

1. The truth of our *Graces*.

2. The growth of our *Graces*.

3. The wants of our *Graces*: All which we shall discuss at large in the Sacrament of the Lord's Supper.

### **SECT. 8. Of the time of our Self-Examination.**

The Scriptures have determined no set time, yet some rules there are, partly in Scripture, and partly prescribed by holy men, which we may make use of, as thus:

1. There is no danger of surfeiting upon too much; the oftener we reckon with our souls, the fewer things we shall have to reckon for every time; and the fewer things there be, the more readily will they be called to mind, and more exactly be scanned: This made *Bernard* say of this work, *If we will do it as often as we need, we must do it always.*

2. The time that learned and devout men commend to us, is once every day: So *Chrysostom*, *Let this account be kept every day; — Have a little book in thy Conscience, and write therein thy daily transgressions; and when thou layest thee down on thy bed, then bring forth thy book, and take an account of thy sins.*

3. The time that especially Scripture holds forth to us, is at evening or at night: *I call to remembrance*, said *David*, *my song in the night; I commune with my own heart, and my spirit made diligent search:* And thus he bids us, *Commune with your own heart upon your bed, and be still.* Upon which words says *Chrysostom*, *What means this that he saith, Commune with your own hearts upon your beds? q.d.* after supper, when you lie down, and are ready to sleep, and have great quietness and silence, without presence or disturbance of any, then erect a Tribunal for your own Consciences.

4. Other times may be as occasion requires: When the Church of *Israel* was in distress, and sighed to God, then they encouraged each other, *Let us search and try our ways, and turn again to the Lord.* When Christians purpose to receive the Lord's Supper, then *Let a man examine himself, and so let him eat:* When we observe days of Fast for humiliation of our souls; or when we observe a Sabbath of Feasts, or especially when we are cast down upon our sick beds, and in expectation of our dissolution, then it's time to *examine, and to judge ourselves, that we be not judged.*

5. Besides those daily and casual times, it is convenient also, after some good space of time, to examine ourselves over again, *ex. gr.* after a month or a year, to consider ourselves for the

month or year past, that we may see how we have profited or decayed for that space of time; for as our members grow, and our shape every day changeth, and our black hairs turn gray, while we perceive it not, yet after some space of time, we may easily discern; so it is in our souls, besides the manifest changes which sometimes appear at the instant, there are certain insensible alterations, which are not to be discerned, but after some continuance of time: And for rectifying of these, it is necessary to take a more general view of our souls, in a monthly or yearly examination; by this means we shall see wherein we are better or worse, how our zeal is increased or decreased; if we are bettered since our last general account, we shall have occasion to praise God; if otherwise, we must therefore be humbled, and blow the coals of zeal, and stir up the grace of God in us, that we may *strengthen the things which remain, and are ready to die.*

To this purpose we read of many Ancients that were accustomed to keep Diaries or Day-books of their actions, and out of them to take an account of their lives: Such a Register (of God's dealings towards him, and of his dealings towards God in main things) the Lord put into a poor creatures heart to keep in the year 1641. ever since which time he hath continued it, and once a year purposes (by God's grace) to examine himself by it; the use and end of it is this:

1. Hereby he observes something of God to his soul, and of his soul to God. 2. Upon occasion he pours out his soul to God in prayer accordingly, and either is humbled or thankful. 3. He considers how it is with him in respect of time past, and if he have profited in grace, to find out the means whereby he hath profited, that he may make more constant use of such means; or wherein he hath decayed, to observe by what temptation he was overcome, that his former errors may make him more wary for the future.

Besides many other uses, as of his own *Experiences* and *Evidences*, which he may (by the Lord's help) gather out of this Diary.

**SECT. 9. The daily Register of a weak, unworthy Servant of Christ, for some years.**

IT may be expected that I give some Example hereof; wherein, if I may any way advance Christ, or benefit his Church, though I lie in the dust, I shall willingly, in such things as are fitting to publish, subscribe the daily Register of a poor unworthy Servant of Christ, indeed one of the meanest of his Masters family for some space of time.

1641.

*January 24.* This day came the news of my Mothers death, whom (for the daily prayers made, and many tears shed for me) I esteemed as another *Monica*, and therefore I had cause to mourn for such and so great a loss.

*May 20.* This day in the Evening the Lord in his mercy poured into my soul the ravishing joy of his blessed Spirit. O how sweet was the Lord unto me? I never felt such a lovely taste of Heaven before: I believe this was *the joyful sound, the Kisses of his mouth, the Sweetnesses of Christ, the Joy of his Spirit, the new wine of his kingdom;* it continued with me about two days.

1642.

*January 6.* This day I observed a private Fast in my house; where by the Spirit of Prayer in some Christians, all hearts were warmed, affections moved, and Christ manifested his presence in the midst of us.

*Feb. 2.* I Preached (at the desire of the people) the first Sermon that ever was Preached in *Garstange Chapel*: I hope a blessed beginning, the Lord prosper the Word in that place.

*Feb. 5.* The Lord (as once before wonderfully) so this day again delivered me from the danger of fire, which had seized on some part of the house or stuff in it where I lived.

*May 15.* I first Preached against all Superstitious vanities, and particularly against the Cross in Baptism: This was the first occasion of the people's general discontent, ever since when some of them have been irreconcilable: Now begun the Divisions of Church and State. Reformation proves an hard work. I received strong consolation afterwards out of *Psal. 37. v. 32, 33, 34.* and out of *Psal. 57.* throughout.

*Aug. 2.* This day I observed a private Fast, with a godly Neighbor-Minister, wherein some of his, and some of my Hearers joined: I took this as a fore-runner of Consociation of Churches.

*Novemb. 15.* I was taken Prisoner, but some Gentlemen offered themselves to be bound for my appearing when called; and so the Lord set me free: Now began the troublesome times; and this year the Lord many a time assisted me in the Preaching of his Word boldly to the Enemy, both above ordinary, and far above myself.

1643.

*Febr. 9.* This day the Lord gave *Preston* (which was kept *Garison* by the Commissioners of *Array*) into the Parliaments hands. I saw much of God in it; *O that Preston would have known, or yet would know the things belonging to its peace!*

*March 20.* This day the Lord gave *Preston* again into the hands of the Commissioners of *Array*, much blood was shed; I was taken Prisoner, and yet preserved and delivered by the good hand of God.

*July 5.* The Affairs of this County were (by God's Providence) so altered again, that this day we observed an holy Fast, and Thanksgiving to God publicly, for his people's deliverances in *Lancashire*. There was many mixtures this year of God's frowns and smiles to his Saints.

1644.

*Jan. 28.* Many godly and sweet Ministers exiled from *Yorkshire*, were provided for in *Preston*, and the parts adjacent: And this day they were pleased to observe with me a private Fast in my house; it was a comfortable day.

*May 2.* *Bolton* was taken: Colonel *R.* Forces Routed, and many a sweet Saint slain; no Quarter would be given, so that it grew into a Proverb, *Bolton-quarter (i.)* present death without

mercy: Now I removed into *Yorkshire*, and the Lord provided for me comfortably, especially in *Leeds*.

*June 14.* Other two godly Ministers of *Lancashire* with myself, observed a public Fast in *Leeds* new Church: The best people in and about the Town joined with us.

*June 21.* This day the same Ministers joined in a private day; some Christians of the place joined with us, and the Lord sweetly enlarged our hearts: A good sign that he would return favorable answers.

*July 2. and 5.* Two solemn Fasts were observed at *Manchester*: It was observed, That at the very same time of the former day, whilst an holy grave Minister was praying, that the Lord gave us the Victory (which was the turn of *England*) over Prince *Ruperts* Forces.

*July 10. and 11.* were days of Thanksgiving observed at *Manchester* for the same Victory: They were two comfortable days.

*Aug. 17.* I returned to *Preston*, and the next day Preached there before the General and Colonels: *This was the Lord's doings, to him be the glory and praise forever.*

1645.

*Feb. 27.* This day I had given me an Augmentation to my former Means; The Lord grant I may rightly improve it to his glory. *Incline my heart unto thy testimonies, and not to covetousness.*

*March 11.* This day, with some other Christians, I observed a private, but solemn day of Thanksgiving: The *Duty* no sooner done, but News came to the house (which exceedingly heightened our joys in the Lord) that *Bristol* was taken.

*Decemb. 2.* This day *Latham-Hall* was delivered into the Parliaments hands: It is observed, That as it was twice Besieged, so on the same day twelve-month that the former Siege was raised, was the latter Siege laid; and it is supposed (as it was foretold by a well-wisher to the house) that the blood shed at *Bolton* pulled down those walls.

1646.

*Febr. 8.* This day, after the Lord had enabled me in the Preaching of his Word, one of my Hearers came to me with tears and complaints, doubting her case and Spiritual condition: *Now the Lord bring in souls, and make his Word powerful unto them.*

*May 20.* I came to *Weddicre*, which I did upon mature resolution, every year about that pleasant Spring time (if the Lord pleased) to retire myself, and in some solitary and silent place to practice especially the secret Duties of a Christian: In this place are sweet silent Woods, and therein this month, and part of the next, the Lord by his Spirit wrought in me Evangelical Repentance for sin, gave me sweet comforts, and Spiritual refreshings in my commerce, and intercourse with him, by Prayer, and Meditation, and Self-Examination, &c. discovered to me the causes of my many troubles and discouragements in my Minister: whereupon I prayed more fervently, pressed the Lord with his promises, set his Power, and

Wisdom, and Mercy on work; and so waited and believed, till the Lord *answered every Petition*, and I could not but observe his hand in it. This was a comfortable time to my soul. *June 26*. I returned home again.

*Aug. 7*. I was ill troubled concerning the Divisions amongst us, and the reproaches of some cast upon me; but at last I drew comfort from *Psal. 37.4, 5, 6, 7, 8*.

*Aug. 23*. I Preached, and all the hour the Stitch was sore in my side; after Sermon I grew worse, and my sickness daily increased, the Physician could not by any means give me ease: I then made my Will, gave Exhortations to the chief of my Hearers; yet after it pleased the Lord to recover me, and *September. 13*. I Preached again, when Mr. A. joined with me as Assistant. O the fruit of Prayers!

*Decemb. 8*. We observed a private Fast: Some Ministers joined with me; it was a heavenly day, the Lord walking in the midst of us. *All glory to him*.

1647.

*March 1*. This day Mistress C. sent for me, expressing that my Sermons of *Eternity* had struck her with fear and trembling, and that she was troubled in Conscience, and desired to be informed in God's ways: I advised her, and prayed with her; many a tear came from her: *The Lord by his Spirit work in her a through and saving Conversion*.

*March 3*. Mr. B. a godly Minister in the North, being troubled in Conscience, came to me, and desired some Spiritual advice: After acknowledgement of my unfitness and weakness, I directed, as the Lord enabled. On *March 8*. we joined in a private day of Humiliation; and the terror of Conscience had so worn out his Spirit, and wasted his body, that he was not able (as he said) to perform: yet desiring him to depend on God, and to cast himself on him for ability; he prayed with such fervency, humility and brokenness of heart, that he opened the fountains of all eyes about him, and caused a flood of tears in my Chamber, I never saw the like day. *All the glory to God*.

*March 29*. This day I received a Letter from Mr. B. who expressed, That *he had found a great and constant ease and quietness of mind, ever since that day he was by the good Providence of God cast amongst us; and that he enjoyed that quietness, as God's gracious return of our powerful Prayers*. O our Father, hallowed be thy Name in this and all things.

*March 30*. I received a Letter from Mr. S.B. then at *Warwick-house* in L. who amongst other things, complained of our *great Divisions, many fears, frustrated expectations; so that if God show mercy now, 'twill be strange to us: but this was our Unum Magnum, to have recourse upwards, to shelter ourselves there, and either to wait for better times, or our pass for eternity*: This Letter coming from so worthy, holy, and able a Divine, sadned my heart exceedingly, which helped on the Duty of the next day, being a public Fast day.

*April 1*. Two Suns were seen in the Firmament by many in *Preston*: I dare not stick in the natural cause, but rather consider it as a token of God's heavy displeasure.

April 17. I received a Letter from Mr. C. Minister at H. who visited with sickness, expressed his grief for some former miscarriages; desiring that his head were waters, and his eyes a fountain of tears, to weep for his sins: adding, That whatsoever I was minded to say to him, whether by way of Exhortation, Admonition or Reproof, it should be heartily and lovingly accepted, and be as oil, which should not break his head. O Lord, make his Repentance sincere, and sanctify his sickness to his Spiritual advantage.

May 2. This day (after three years want) we administered and received the Sacrament of the Lord's Supper; it was the most heavenly heart-breaking day (especially at the time of the Ordinance) that of a long time we enjoyed: Many souls were raised, many hearts melted. Blessed be God.

May 19. This day I went to Weddicre, that in those sweet silent Woods (where I have found God many a time) I might fall upon the practice of some secret Duties, and enjoy sweet communion with my Lord and my God; accordingly I found him in the several Duties of Self-Examination, Meditation, Prayer, Praises, &c. June 21. I returned home again.

June 26. I visited (upon call) R. M. in his bed of sickness, who confessed that the Lord made me an instrument of his souls Conversion; and now in his sickness the Spirit of God had filled his soul with Comforts, and given him Assurance, which he drew from Christ in that precious Promise, *Believe in the Lord Jesus, and thou shalt be saved.*

June 27. I visited (upon call) E.W. whose heart God touched in the midst of our Prayers, and she received some Spiritual Comforts.

July 1. R. M. sent for me again, and drawing to his end, he proclaimed *God's goodness, and sweetness, and mercy*, which were his last words; and after, in the midst of our Prayers, he gave up the ghost. Now he enjoys that of which he had such sweet fore-tastes. The next day I Preached his Funeral Sermon on that Text which he hit on for his comfort, when he cried, *It is come, it is come.*

July 19. This night desiring God to sanctify my sleep and dreams, that I sinned not in them: I dreamed, that after some troubles of life, my time limited was at an end, and that I heard the very voice of God calling me by name into his glorious Kingdom; whither when I came, heavenly ornaments were put upon me by the hand of God, and of Christ: My soul was exceedingly ravished. *The Lord grant I may make some use of this, to be more heavenly-minded, and to breathe more after Christ.*

July 27. E.W. died in midst of our Prayers; the day after was our Monethly Fast; which done, I Preached again her Funeral Sermon, and the Lord was then pleased so to enlarge my heart, and to pour words into my mouth, that I am confidently persuaded he spake in me, and by me. *O Lord bless thy word to the people, and enable me still by the power of thy might.*

Octob. 4. This day I was called by some discontented Brethren to a private Fast: I construed this as good news from Heaven, was obedient unto it, and joined with them. Some sparkles of former love still remained in everyone of us: notwithstanding former breaches, *I trust God will by degrees unite our hearts more and more.*

Octob. 12. This day I was told by a godly Minister Mr. C. that Mr. B. residing in *Glasco*, and lighting by Providence on my Book of the *First and Last things*, it was a means (as he acknowledged) of his Conversion; at this time he was ordained Minister by the *L. Classis*, and reported to be a holy and able man. *Glory and praise to thee, O my Lord and my God.*

Octob. 15. A Letter full of Invectives, without any Name subscribed, was in the night cast into my house: I guess the man, but I desire to look up to God, to search my own heart, and to bind the Reproofs as a Crown unto my head; be the Author who he will, I much matter not, *Psal. 27.11, 12, 13, 14.*

Novemb. 29. This night I was told that Mistress *E. D.* was upon my Prayer the last Fast troubled in Conscience; and that since she had much talked of me, and desired to see me, but her Companion concealing it, she now apprehended the time was past, and utterly despaired: I sent to her, and at her first entrance into my Chamber, she cried, *O that face! I dare not look on it! Shall such a lost creature as I look upon thee? — Had I seen thee yesternight, I might have been saved; but now I am lost time is past; — O the terrors of the Lord are upon me, &c.* yet after she was pleased to hear me pray: And then I advised her, *To search out her sin — To submit to the Lord, to wonder at God's mercy, that yet she lived, and was on this side Hell; — To acknowledge God's Justice; — To bear the indignation of the Lord; — Not to quarrel with the Lord; — Not to limit him to this or that time; — To learn Eli's and David's lesson, Here I am, let him do with me as seemeth him good in his own eyes.* To this she spake sensibly, acknowledging God to be righteous, That she deserved the state she was in; yet promised to yield, and to be quiet under God's hand, and to search out her sins: so for that time we parted. After this I understood she grew to a deep melancholy, took Physic, but before she was cured, she was took by her friends into *Ireland.*

Decemb. 5. I was very weak in body; yet being desired, I went out to pray for *R. G.* who received thereby some soul-comfort, and within an hour after departed this life.

1648.

January 24. I was troubled in mind to hear, and consider of the many oppositions I found in my Ministry; at night I read a feeling passage in *Rogers* on *Judges 13.* thus: — *I have often thought it God's mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by experience they be armed against it.*

March 17. I had news of a Justice of Peace who took offense at some passages in my Sermon before the Judges; and after a Messenger came to me from the Judges themselves, to give me an account of the Assizes, and especially of the Trial of the Jesuit *S.* concerning whom was the exception taken.

May 3. We had sudden news of some Cavaliers driven out of *Scotland*, and drawing towards us: At morning, in order of our Family-duty, we read *Psal. 124.* and at night *1 Pet. 5.7.* both which places refreshed and cheered my soul.



May 5. We had blessed news from *London*, of an happy accord betwixt the Parliament, City and Army; a strange alteration on a sudden: Thus God, when he pleaseth, *wheels things about, and is that Spirit in the wheels.*

May 7. I administered the Sacrament of the Lord's Supper; wherein I found much sweetness, and blessed impressions of the Spirit of Christ, and Spiritual enlargements above myself, and a return of Prayers, in that the Lord hedged his Sacrament, that some such came not in, whom I desired to keep out. *Halleluiah. Blessed be God.*

May 16. I came to *Weddicre*, to renew my engagements and loves with my Lord and my God this Spring also: My ground is that of *Cant. 2.11, 12. Come my beloved, let us go forth into the fields, &c. there will I give thee my loves. The bridegroom of our souls (said Bernard) is bashful, and more frequently visits his bride in the solitary places.*

May 17. I went into the solitary Woods, to practice the secret Duties of a Christian: No sooner stepped in, but the green Trees, and Herbs, and the sweet singing of Birds, stirred up my soul to praise God. After, I begun my work, and continued it during that month: At several times I ran through the Duties of *Watchfulness, Self-Examination, Experiences, Meditation, the Life of Faith*; and many a time I felt many sweet stirrings of Christ's Spirit: The Lord Jesus appeared to my soul, gave me the kisses of his mouth, especially in my Prayers to, and praises of his Majesty. *Surely thou art my Lord, and I will praise thee: Thou art my God, and I will exalt thee. Halleluiah.* June 19. I returned home again.

June 20. I observed this day an experimental truth, That it is the nature of Mortification to press forwards to have more virtue from Christ: So a Christian should 1. Prevail against the outward act of lust: 2. Against the rising and rolling of it in his fancy: 3. He should then come to hate it, and the thought of it. *O Lord write this Law in my heart.*

July 3. I observed with some Christians a private Fast, for the removal of God's hand in immoderate Showers, Sword, Pestilence, &c. and the next day we observed a public Fast to the same purpose. *O when will the Lord return answers!*

July 12. We had news that the Scots had invaded this Kingdom.

August 1. In the morning, a little before day, I dreamed fearfully of Satan's being busy with me about my bed, and in terror I awaked; the night was rough: Hereupon I meditated on God's Judgments now abroad on the earth. After in my Family-duty was read *Psal. 103.* and from *ver. 8, 9, 10, 11, 12, 13.* whence I drew some Spiritual comfort.

Aug. 5. I read the Story of *Mistress Sarah Wight*; I found many a sweet passage in it, that exceedingly affected me, and melted my heart. *Now the Lord Christ be magnified and exalted, whom I desire to be my All in All.*

Aug. 6. I read a Story of the *Indians* receiving the Gospel in *New-England*, written by Mr. *T. Shepherd*, wherein was expressed many gracious impressions of God upon them, as the precious first-fruits of *America* to Jesus Christ, it much affected my heart to read it. *All glory to God.*

Aug. 9. Upon further advance, and near approach of D. *Hamilton* and the Scots, I was forced to remove; and presently after I heard the enemy was come into *Preston*.

Aug. 16. A Fast was upon the occasion observed in *Manchester*. In my preparation unto it (reading in the Bible) I light upon *Isa.* 49.17.—51.12, 13. After the Duty begun, the Lord kept my heart up as in a flame: The day was sweetly observed, but the Conclusion of it (when Mr. *Angier* prayed) was exceeding sweet; his Prayer was so working, that I believe it melted all hearts: and for my own, it pleased the Lord so to soften it, and break it, that (so far as I can remember) it was never in such a melting frame in any public Ordinance before.

Aug. 22. I returned to *Preston*, and saw the wonderful works of God, and heard of many miracles of Mercies; — as 1. That the Infantry of the Scots was ruined, 150 Colours taken from them, 36 Barrels of Powder, 100 Barrels of Match, 6000 weight of Bullet, 5000 Muskets, 2000 Pikes, the Enemy being above 30000, and the Parliament forces not above 9000.— 2. That no place (whither the Enemy came) escaped Plundering, except *Preston*, which was prevented by the Armies coming in the very nick of time.— 3. That provision of meat was brought into the Town-Hall for the Scots, to the value of a thousand pounds at least, but the Armies seasonable march saved that provision for themselves.—4. That some of the Scots in the pangs of death cried out, *They had broken the Covenant*, notwithstanding that the word COVENANT was interwoven in their Colours. Upon meditation of the whole business, I believed that the Lord heard *my Prayers*: 1. In that my heart sympathized: 2. In that my heart was filled with joy in the accomplishment: 3. In that the Mercy concerned me, in respect of my person, Family, Congregation, as much as any other.

Aug. 30. and 31. we observed as days of public Thanksgiving to God.

September. 25. *R.H.* died: In his life he was incontinent, and run away with a Journeyman's wife that wrought with him; he was a frequenter of Alehouses, and kept in his Shop a Jugge, which he called *Jack of Newberry*, of large size, which he would have sent to the Alehouse sometimes about, and sometimes above twenty times in one day: He was a great Prophaner of the Lord's day, and ordinarily would have wrought in the way of his Calling on it: Once being demanded to pay Lays, he answered, *How could they honestly demand moneys of him, that would not suffer him to work; there were but seven days in the week, and one day he must watch, and another day he must Fast, and a third day he must rest from his work, because it was the Lord's day.* But this wicked life had a miserable end: for some weeks together he consumed away; at which time of his weakness, Mr. *T.A.* advised him to repent, to whom he answered in loud language, *Let me alone, let me alone*: Another advised him to call upon God; to whom he answered, *I care not for God, and God cares not for me*: A Gentlewoman advised him to send for the Minister to pray for him; to whom he answered, *Yes, when I have need*: and the party then going from him, he bade, *The Devil go with her*. Upon remembrance of that Text (which he often repeated) *No unclean person hath any inheritance in the Kingdom of Christ*; he concluded, *That then he should never see God's face in his Kingdom*. One whole night (which was terrible to the hearers) he spent in cursing himself and others, bidding often, *The Devil take thee, and the Devil fetch me*: Sometimes he was heard to say to the by-standers, *See, do you not see that black grim fellow that stands there? there will be whisking even now*: The very day before he died, he

drank eighteen Cans of Ale, and (without any visible repentance) the day after, he died, without any man or woman in presence, to the amazement of them who first found him dead. *O Preston take warning!*

*Octob.* 23. I had this Relation, That one Sir G.C. of an ancient Family, sprung from many Knights, was much addicted to the sin of Uncleaness: An ancient Hall he had, which for the statelyness he Idolized; he left behind him one Son, and two Daughters: His on Sir H. C. followed his Fathers steps, and had only two Sons lawfully begotten, whereof his younger died first, together with his Lady; and the other Son having a Maid to wait upon him, she brought the Pestilence into the family, of which his Son and Heir died also: He himself (now being in a Consumption) said, That he knew his house was come to its period. About this time his fair house was made a Garison, by which means all his Barns and buildings about it were pulled down; but the storm being over, he began to repair the house, and two Workmen being lately come out of *Ireland*, having the bloody Flux, brought that disease into the Family; hereupon he removed: And when the house was clear, he returned, and began again to repair the Building; but then the Pestilence by some means or other was brought into the Family, and so he was forced to remove again: The house once again cleansed, he (being now far spent in his Consumption) desired two days before his death to be carried to it, saying, *He must be the last of that house, and he would die where his Father died before him;* accordingly his Servants conveyed him thither in a Chair. His great affliction was the want of an Heir, and especially that he knew none of his own Name in *England* (except Bastards) to whom he might convey his Estate: But after much enquiry, he was resolved that there was a Gentleman near his Name (it being but a syllable longer) who lived near the City of Y. This pleased him so well, that he made him (though a stranger) the Heir of all his Lands: In the mean while one of his Sisters died, and he himself (being conveyed as aforesaid) died in the same place he so much desired. There was none now alive of that Family, except one Sister, and she not long after his death, died also; at whose very time of death (as it was observed by strict calculation) a fire (not known certainly how) seized on that stately Hall, which was so vehement, that none could quench it, till at least two parts of it were burnt to the very ground. *Here's a Looking-glass for all unclean persons, and vain-glorious worldlings.*

*November* 6. At night in my sleep I was exceedingly troubled with fearful dreams of the Kings danger in reference to his person, and of great Commotions in the Kingdom, and Uproars everywhere; and that I was got into the throng, and could not avoid: At my waking I was exceedingly troubled.

*Novemb.* 8. Some Christians with me joined in a day of Humiliation, and sought God for a blessing on our Conferences the beginning of this Winter season.

*Novemb* 14. A public Fast was observed in *Preston*, for a blessing on the Provincial Meeting. Mr. A. and Mr. H. undertook the Burthen, and performed it very ably and sweetly.

*Decemb.* 6. The Army (as I heard) turned the City Guard back, as they were going to the Parliament House, and undertook the Guard themselves; after, forty one Members were

seized on, and carried away, and the next day they turned all others back, whom they judged not expedient to sit in the House.

*Decemb. 25.* was a day of jollity to all about us; but some Christians considering the evil days we lived in, joined with me in humbling ourselves, and we found by sweet experience, that *It is better to be in the house of mourning, then in the house of mirth.*

1649.

*January 30.* The King (as I heard) was Beheaded before *White-hall*: The news came to me on *Feb. 3.* and on *Feb. 4.* I observed a day of Humiliation with my own Family; which was helped on (for some part of the day) by the public Ordinances: my ground was 2 *Sam. 1.12.*

*Feb. 16.* news, That the Commons Voted the House of Peers useless and dangerous, and therefore to be abolished: As also, That the Office of a King in this Nation is unnecessary, burthensom, and dangerous to the Liberty, Safety, and public Interest of the People of this Nation, and therefore also to be abolished. To this purpose they Voted further, That the Oaths of Allegiance and Supremacy should from henceforth be made void, and never more imposed upon any People in this Nation: On *March 14.* Acts were brought in to these purposes: *Hos. 3.4.— 10.3, 4.*

*April 2.* Some Christians with me joined in a private Thanksgiving day, for God's assistance and gracious appearings in our Winter Conferences: It was a comfortable day. *All glory to God.*

*April 7.* news, that the Lord Major of *London* refusing to Proclaim the Act for taking away Kingly Government, was put out of his Majoralty, put into the Tower, Fined Two thousand pounds: And that four Ministers were sent for by the Commons out of this County, to answer for their Papers against the *Agreement of the People*, whereof myself (the most unworthy) was one.

*April 8.* I preached upon that subject of the *Two Witnesses*, and cleared it by Scripture proofs, That they were Magistrates and Ministers, and that the time of their killing is yet to come: *Zech. 4.14. Rev. 11.3, 4, 7, 10.*

*April 10.* Some Christians with me observed a private day of Humiliation, in reference to our sins and manifold miseries threatening us more and more: It was a good day. *O Lord return favorable answers.*

*April 20.* I received a Summons from the Committee of Plundred Ministers, to appear before them, and to answer all such matters as should be objected against me, concerning a Paper entitled, *The Agreement of the People taken into consideration, &c. by the Ministers of the Province of Lancaster*; The next day I went up towards *London*.

*May 5.* I appeared, with the rest of my Brethren, before the Committee: where we confessed our Subscription, and owned the Papers for the substance of them. On *May 10, 13, 21, 22, 23, 24,* we appeared again, and were not at all questioned of anything in the Book, but some few Interrogatories were made, Whether we owned the present State-Government, and would

submit to it? we had many precious Prayers put up to God for us in the City, many Prayers and private Fasts for us in the Country, many sweet encouraging Letters both from Ministers and people in our own parts, and many unexpected friends and acquaintance stirred up by God wheresoever we came; the Lord encouraged and enabled us from time to time, so that the last day Mr. M. (Chairman of the Committee, in whose eyes we found favor) wished publicly there, *I would the business of the Lancashire Ministers were well rid out of our hands. All glory and praise be to our good God.*

May 6. and 27. I received the Sacrament of the Lord's Supper at the hands of Mr. Nalton and Mr. Ash: Their Exhortations, Prayers, Consecration and Administring of the Sacrament, exceedingly melted my heart. *Blessed be God for them: Blessed be they of the Lord.*

May 28. Upon serious consideration of the manifold miscarriages both in Church and State, which I observed since my coming to *London*, I had some resolutions to spend the remainder of my uncertain days in a more retired and private way. At this time I set out of *London*, and left this Book in the Stationers hands for the Press. The Lord bless it to his people for his Names sake. *Amen.*

## CHAP. V.

### SECT. I. Of the Nature of Experiences.

*EXperience* (say some) is a knowledge and discovery of something by sense not evident in itself, but manifested by some event or effect. This description contains both Natural and Spiritual *Experience*; but my purpose is to speak only of the latter, and in that respect I look strictly at *Experiences*, as *Real proofs of Scripture truths*. When I mark how true every part of God's Word is, how all the Doctrines, Threatenings and Promises contained therein, are daily verified in others, and in my own self, and so improve, or make use of them to my own Spiritual advantage, this I call *Experience*.

### SECT. 2. Of the gathering of Experiences.

THat our *Experiences* may further us in the way to Heaven, we must learn 1. To gather them: 2. To improve them. 1. For the gathering of them, the only way is —

1. To mark things which fall out; To observe the beginnings and events of matters, to eye them every way, on every side, that they may stand us instead for the future: This observation and pondering of events, with the causes that went before, is the ripener of wit; *Who among you will give ear to this? who will hearken for the time to come? Whoso is wise, and will observe those things, even they shall understand the loving kindness of the Lord.*

2. To treasure up, and lay in these observations, to have ready in remembrance such works of God as we have known and observed. The Philosopher saith, that *Experience* is *multiplex memoria*, A multiplied memory, because of the memory of the same thing often done, ariseth *Experience*: *I remember the days of old*, saith David; I remember how thou didst rebuke *Abimelech*, and overthrew *Nimrod*, and *Pharaoh*, and *Ahithophel*: and thus would we treasure up *Experiments*, the former part of our life would come in to help the latter, and the longer

we live, the richer in Faith we should be; even as in Victories, every former overthrow of an Enemy, helps to obtain a succeeding Victory. This is the use of a sanctified memory, it will lose nothing that may help in time of need, or in the evil day; it records all the breathings, movings, stirrings, workings of a soul towards Christ, or of Christ towards a soul.

3. To cast these things thus marked and laid in under several Spiritual heads, of *Promises, Threats, Deceits of the heart, Subtilties of Satan, Allurements of the world, &c.* I might enlarge the Heads into anything that is *good or evil*: 1. Into anything that is *good*, whether it be *God*, or the *things given us by God*; his Spirit, his Councils, his Ordinances, his Work of Sanctification, and all the fruits of the Spirit. 2. Into anything that is *evil*, whether it be *Sin*, or the *fruits of Sin*, as Corruption, inability to good, vanity of all the Creatures, the Judgments of God. Thus we must sort our *Experiences*, as the Apothecary sorteth his Drugs.

### **SECT. 3. Of the improving of Experiences.**

2. FOr the improving of *Experiences*,—

1. We must consider what Scripture-truth is verified thereby in

- Others.
- Our selves.

1. In *others*, as if we consider how God blesseth and cheereth the religious; wherein that Text is verified, *Blessed are the righteous, for it shall be well with them, for they shall eat the fruit of their doings*: Or if we observe how God punisheth the carnal and hypocritical, wherein that Text is verified, *Woe unto the wicked, it shall be ill with them, for the reward of their hands shall be given them*.

2. In ourselves, as if by a Spiritual *Experience* we taste God to be good; wherein that Text is verified, *If so be ye have tasted that the Lord is gracious*: If we find the *things given us of God* to be good; as that his Spirit is good, according to that Text, *Thy Spirit is good*: That his Ordinances are good, according to that Text, *It is good for me to draw near to God*; — and, *This is my comfort in affliction, for thy word hath quickened me*: That Sanctification, and the fruit of the Spirit, are good; according to that Text, *It is good that a man should both hope, and quietly wait for the salvation of the Lord*: — *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High*:— *It is good to be zealously affected always in a good thing*:— *It is a good thing that the heart be established with grace*; or if by *Experience* we discern the evil of sin itself out of measure sinful, according to that Text, *Sin by the Commandment is become exceeding sinful*: If we find out the corruption of our own Nature, according to that Text, *Behold, I was shapen in iniquity, and in sin did my mother conceive me*: If we discover the abomination of our own righteousness, according to that Text, *We are all as an unclean thing, and all our righteousness are as filthy rags*: If we feel our own inability to do any good, according to that Text, *To will is present with me; but how to perform that which is good, I find not*: — *Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God*: If we have trial of the vanity of all creatures, as of Riches, Honor, Wisdom, according to that Text, *Vanity of*

*vanities, all is vanity*: O how will these blessed *Experiences*, backed by Scripture truths, kindle our affections! I deny not, Faith works more steadfastness, and firmness of adherence, but *Experience* usually breeds the greater strength of affections: *I love the Lord*, (saith David) and why so? *because (of this Experience) he hath heard my voice, and my supplications.*

2. We must endeavor to produce that fruit, that frame of heart, which the Lord requires, directs, and looks for in such and such cases. Thus the Sanctification of *Experiences* is evidenced by the *Dispositions* answering God's mind, which are left upon the heart, and brought forth into the life afterwards; namely, when Divine discoveries are the more strongly believed; the heart by threats more kindly awed; adherence to the Promises more strongly confirmed; the deceitful heart more narrowly watched; Satan's suggestions more watchfully resisted; the bewitchings of the world kept at a greater distance from the soul; in a word, when by this experimental application of God's works to his word, God is more advanced, and Self more abased, the honor of the Lord is more studied, and the edification of his people endeavored, holy love increased, service quickened, faith strengthened, Christ improved; then is this business Christianly managed indeed. But of these more largely in the next Section.

#### **SECT 4. Of the Sanctification of *Experiences* in their several Uses.**

The Sanctification of *Experiences* is evidenced (as we said) by such *Dispositions* as these: —

1. When Divine discoveries are more strongly believed; this is one fruit of *Experience*, it wonderfully strengthens our faith: When the *Israelites* saw the *Egyptians* drowned, then *they believed the Lord, and his servant Moses*. When we find all things in the event to be as we believed, this confirms our Faith, as *David knew that God favored him, by his deliverances.*

2. When the heart by threats is more kindly awed: This another fruit of *Experience*, *The righteous also shall see and fear; first see, and then fear*: When the Primitive Christians saw *Ananias fall down, and give up the ghost*, then *great fear came on them that heard those things*; this holy fear many a time possesseth the Saints: *My flesh trembled for fear of thee (saith David) and I am afraid of thy judgments. — When I heard, my belly trembled (saith Habakkuk) my lip quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble*: As the child quaketh when he seeth his Father correct a servant, so the faithful tremble when they observe the severity of God's wrath against impenitent sinners.

3. When the deceitful heart is more narrowly watched: Hath it cozened us once and again? *Experience* hereof will breed in us a godly jealousy and suspicion over our hearts; we are now conscious of our own weakness, and of the snare that is in every creature, to take and entangle us; and this will make waking Believers circumspect and careful, how they entertain evil motions, how they keep up holy thoughts, how they perform holy duties, how their affections move towards that which is above, lest they should miscarry upon the sands.

4. When Satan's suggestions are more watchfully resisted, this is the voice of *Experience* in such a case, *Doth Satan furiously assail us? be not dismayed; Are his temptations most fierce? be we most diligent in the means of grace, the practice of holiness, the labors of an honest calling; Pray*

*earnestly, exercise faith, stick faster to the word of promise, stop our ears against scruples and doubtings; Draw nigh to God, for Satan will then cease to vex thee with his temptations anymore: Resist the Devil, and he will fly from you: it is true, the Believer is too weak of himself to withstand the least assault, but if we rely on the Lord, we may through his power be made victorious in the greatest assaults whatsoever; and here is the comfort of Experience, That a Soul having once returned with victory, through the power of his might, He will abide in the secret place of the most high forever.*

5. When the bewitchings of the world are kept at a great distance from the Soul: This was Solomon's case and cure, after all his travels and great delights, he no sooner returns *as to himself*, but he fills the world with this news; What news? *Vanity*, And what more? *Vanity of vanities*; And what more? *All is vanity: Experience* of its vanity, weans him from the love of this earth, it takes him off the creature, and lifts him unto the Lord his Creator; so should we (if ever we were charmed with such Syren songs) be more careful, lest we be drawn away with the pleasing delights of things transitory, and keep them at a greater distance from us.

6. When the Lord Jesus is more studied and advanced: The man that feels Christ's gracious power and virtue, will be sure to exalt Christ, and set him up on high; when Israel saw the mighty work of *David* in overthrowing *Goliath*, then *David* was much set by: The Believers *experience* of Christ's mighty and gracious working, makes Christ very precious to him, then he cries, as the Soldiers of *David*, *Thou art worth ten thousands of us*: Hence it is that God's people value him above all their profits, friends, ease, credit and lives. *Matthew* left the Receipt of Custom, *James* and *John* their Ships, and Nets, and Father, *and followed him*, *yea, many for his sake loved not their lives unto death*; no wonder they had many sweet *experiences* of Christ: Christ to their apprehension was *the fairest of ten thousand*, none but Christ, none but Christ.

7. When the people's edification is endeavored: Have we tasted of the goodness of God? let us then provoke others to believe, and to serve the Lord together with us; this is one end of *Experience*, and that use we should make of it towards others. When *Gideon* heard the telling of the dream, and the interpretation thereof, he worshipped, and turned into the host of Israel, and said, *Arise, for the Lord hath delivered the host of Midian into your hands*.

8. When a man's own self is more abased: Do we live the life of grace and true holiness? this will teach us to deny ourselves wholly: *If any man* (saith Christ) *will come after me, let him deny himself; q. d.* If any man will come after me in the knowledge of my Will, in the belief of my Promises, in the love of my Truth, in the obedience of my Precepts, let him deny himself, let him lay aside his own wisdom, his own will, his own imagination, his own affections, his own ends, as base and unworthy marks to be aimed at: *Let him deny himself*; whatsoever is of himself, or belonging to himself, as a corrupt and carnal man; let him go out of himself, that he may come to me; let him empty himself of himself, that he may be capable of me, that I may rule and reign in him, and that he may wholly subject himself to me and my service: This the Apostle stiles, *A living, not unto ourselves, but unto him that died for us*; he alone understands, and hath *experience* of the end of Christ's death, that makes Christ's glory the end of his life, and lives not to himself, but to Christ.



9. When holy love is more increased: *I love the Lord, because he hath heard my voice and my supplication:* We cannot taste of the Lord, but we must have an hearty love to the Lord: Will you hear the voice of Experience? this 'tis, *O taste, and see how good the Lord is;* and then, *O stay me with flagons, and comfort me with Apples, for I am sick of love;* such a one truly affects Christ, and all that follow Christ; such a one loves the person of Christ, without his privileges; a naked Christ, as well as a Christ clothed with all his robes, in all his glory and resplendent beauty; Christ in a Prison, as well as Christ in a Throne: Thus *John* (after all his Experiences of Christ's love to him) could love Christ on the cross, when other forsook him, as well as in the Temple, when he was working miracles.

10. When hope is quickened, such times may come, that death and darkness may surround us, and we may grovel in the dust: But here is our comfort, *That tribulation worketh patience, and patience experience, and experience hope:* Have we any Experience of God's gracious dealings with us in former times? have we sometimes been refreshed by his hand? hath he sometimes helped us? was he found of us when we sought him? nay, often unsought for? hath he come to our souls, and renewed our stock, and filled our becalmed spirits with fresh gales of grace? how should we then but hope? As it was in this respect, *it is, and ever shall be;* if new temptations arise, and new lusts break in and spoil, it is the voice of Experience, *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory and dominion forever and ever—and, We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us, in whom we trust he will yet deliver us.*

11. When joys of the Spirit are raised and stirred up: Who is he that hath not been delivered out of some miserable exigence? and if we have, we may well say with *David*, *Thou hast shown me great troubles and adversities, but thou wilt return and receive me, and wilt come again, and take me up from the depth of the earth, and comfort me:* Former comforts are as a bill obligatory under God's hand, to assure us that he will not forsake us: *Whom God loves, he loves unto the end—Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.*

12. When Faith is more and more strengthened, Experiences should be turned into Confidences: Thus *David* improved his Experiences, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine:* In like manner should we take notice of God's dealings, and after we have once tried him and his truth, let us trust him for the future; *Tryed Truth, and tried Faith unto it,* sweetly agree, and answer one another. Hence it is that Experience of God's love, should refresh our Faith upon any fresh onset; *So let all thine enemies perish* (said *Deborah*, the heart of that blessed woman was enlarged, as it were Prophetically) *when one falls, they shall all fall;* there is the like reason, *So let all thine enemies perish, O Lord.* Experience in ourselves or others, will enlarge our faith to look for greater matters still from our gracious powerful God: *Hath the Lord given us a victory over the Philistines?* then *Awake, awake Deborah, awake, and be enlarged, O my faith!* Every new Experience is a new knowledge of God, and should fit us for new encounters: I deny not but we ought to trust God upon other grounds, though we had never tried him; but when he helps our faith by former Experiences, this should strengthen our confidence, and shore up

our Spirits, and put us on to go more cheerfully to God, as to a tried friend. It was the speech of one eminent in holiness, upon occasion of the accomplishment of a great request made to God by him, *I have tried God often, now I will trust him indeed.* If we were read in the story of our own lives, we might have a Divinity of our own, drawn out of the observation of God's particular dealings towards us: we might say, *This and this truth I dare venture upon, I have found it true, I dare build all my happiness upon it; as Paul, I know whom I have trusted, and I am persuaded he is able to keep that which I have committed unto him against that day; q. d. I have tried him, he never yet failed me, I am not now to seek how faithful he is to all those that are his.*

13. When scruples and doubts are removed, *O* (cries the soul) *I have many Experiences, but no Comfort as yet.* Thus *David*, after the remembrance of his songs in the night, left his soul still in doubt; and he goes on to say, *Will the Lord cast off forever? and will he be favorable no more?* In this case it is the duty of Christians, to call to mind their former *Experiences of Faith and Joy* again and again: for though they comfort not at one time, yet they may at another. Have we found a Promise (which is a *breast of Consolation*) milkless? yet again suck, Comfort may come in the end: If after we have impanell'd a Jury and Grand Inquest to search, and our first Verdict condemns us, or they bring in an *Ignoramus*; yet do, as wise Judges often do, send them about it again, they may find it the next time: *Jonah* looked once, it seems, and found no comfort, for he said, *I will look again towards thine holy Temple:* So some have looked over their hearts by signs at one time, and have to their thinking found nothing but Hypocrisy, Unbelief, Hardness, Self-seeking, &c. but not long after, examining their hearts again by the same signs, they have espied the Image of God drawn fairly upon the Tables of their hearts, and so found a world of comfort.

*O but* (cries the soul) *I have tossed and tumbled over my heart, I have searched into the Registers and Records of God's dealings, and me thinks, I can call nothing into remembrance betwixt God and me:* What, nothing? look again: Did God never speak peace to our hearts? Did Christ never shed his love abroad into our souls? Have we at no time found in our heart pure streins of love to Christ? Pure drops of godly sorrow for offending Christ? Have we never an old tried *Evidence*, which hath been acknowledged and confirmed again and again in open Court? What, not one? Surely, if we can now call to mind but one, if in truth, it may support us: If one Promise do belong to us, all do; for everyone conveys whole Christ, in whom all the Promises are made, and who is the matter of them: As in the Sacrament, the Bread conveys whole Christ, and the Wine conveys whole Christ: so in the Word, every Promise conveys whole Christ; if we can but say as the Church of *Ephesus*, *This thing I have, that I hate sin:* we may plead this to God, yea though it be in a lesser degree, if in truth and sincerity (for God brings not a pair of Scales to weigh, but a Touchstone to try our graces) if it be true gold, though never so little of it, it will pass current with him: *He will not quench the smoking flax,* though it be but a smoke, not a flame; though it be but as a *wick in the socket*, (as it is in the Original) likelier to die and go out, then to continue, which we use to throw away, yet he will *not quench it*, but accept it. *O* let us comfort ourselves with these words!

*O but* (cries the soul again) *I have searched all crevases for light, but alas, I cannot see the least beam of it: What help now remains?* If it be thus, poor soul, *Be not faithless, but believing.* Christ

helps some to live above glorious Manifestations; sometimes in absence of these Manifestations, just ones may live, and rejoice in the invisible Essence of God: Christians may live waiting on God, when his face is wholly hid from them; or Christians may live depending on God, when all other subordinate stays or helps are lost: In such a soul there may be this resolution, Let God do what he will with me, Ile hang on him still, *Though he kill me, yet will I trust in him*, and there is comfort in this.

*If so (saith the soul) then what need of Experiences, so long as I have the Promises, and may live by Faith? O but for all this, be not careless of Experiences: for 1. It is the goodness of God, that besides the promises of good things to come, he is pleased to give us some present evidence and taste of what we believe: This heightens his mercy, that besides Faith, he should train up his Children by daily renewed Experiences of his fatherly care. 2. Though it be one thing to live by Faith, another thing to live by sight, yet the more we see, and feel, and taste of God, the more we shall be lead to rely on him, for that which as yet we neither see nor feel: This is the very meaning of God, that by that which we feel, we might be strengthened in that we look for.*

**SECT. 5. The consideration of Experiences in a practical course; or some practical Rules to be observed.**

IT were good for Christians intending the practical part, to observe these or the like Rules:

- Some Cautionary.
- Some Directory.

1. The Cautionary Rules may be these:—

1. In gathering *Experiences*, *Beware of misprision of God's Providences*. There are many mistakes nowadays, and therefore it is our best and only course, for our security, to interpret all God's works out of his Word: We must make the Scriptures [as we said before] a construing book to the book of God's Providences: Judge neither better of prosperity, nor worse of adversity, then God's word warrants us. This was the Psalmists cure, his *Experience* put a *Probatum est* to this prescription, *When I thought to know this, it was too painful for me, until I went into the Sanctuary of God, then understood I their end*: God may prosper a wicked man, and he may construe this as an argument, and note it as an *Experience* of God's gracious dealing with him, and dear love unto him: O take heed! *To the Law and to the Testimony, if they speak not according to this word▪ it is because there is no light in them.*

2. In improving *Experiences*, beware how we argue from one *Experience* to another: Judgments threatened, are not always inflicted after one and the same manner; God meets with the wicked sometimes in this life, and sometimes he reserves their plagues for another. In like manner the gracious Providences of God are not always dispensed after one and the same manner; indeed *David* could say, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine*; and *Paul* could say, *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work*: and so we

may say, that *God many times hath delivered us, and doth deliver us, and therefore that he will deliver us still*: But this manner of arguing, as it is demonstrative, so it hath some limitations, which we must carefully take notice of; as

1. That besides a mere Providence, we take notice of some Promise of God on which we build: Thus *Paul* delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promise, he hangs on God, *which* (saith he) *raiseth the dead*.

2. That we consider the manner of the Promise, because

1. Some Promises are disjunctive; as when God in his mercy conveys anything to us either in particular, or in the equivalent, by way of Commutation and Compensation with Spiritual things. Thus a Christians *Experience works Hope*, but not always of the self-same outward issue, and manner of deliverance out of his trouble, which he hath before time found; No, we must *hope* according to the *Word*, or according to the quality of the *Promise*: *Paul's* hope (after *Experience* of many deliverances) was not expressly or peremptorily, that *the prick in his flesh should be removed*, but that *God's grace should be sufficient*, and so he had the fruit of his former *Experience*, because he obtained an equivalent supply, but not otherwise.

2. Some Promises are conditional in respect of us; as when God promiseth protection from contagious sickness, and from trouble, and war: *If my people which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land*. In these or the like Promises, God may give us the *Experience* of his Word at one time, but deny it at another, because we fail in the condition of the Promise on our parts. Observe, Christians! would we conclude a deliverance as formerly, be sure then to look to the frame and disposition of our Spirits: If we are in the way of the Promise, then we may conclude it for certain; if we meet God in the course of his Providence, or in the improvement of the means he hath appointed, then we may set it down, That God will do whatsoever he hath promised to give, in his own way, or otherwise not.

3. Some Promises are indefinite; as that in *Jam. 5.14, 15*. *Is any sick among you? let him call for the Elders of the Church, and let them pray over him: — and the prayer of faith shall save the sick, and the Lord shall raise him up*: In this case God may sometimes, yet doth not always perform promise according to the letter, though a man may be truly qualified with the conditions specified in that Promise, *toties quoties*, again and again. It only intends thus much, That God may, and sometimes will save the sick, and raise him up at the Churches prayers, but he will not ever do so. Now as God doth not always perform, so neither are we absolutely, or infallibly, or universally to conclude, The Promise is not universal, but indefinite, and accordingly our conclusions should not be universal, but indefinite: we should indeed, because of the Promise, adventure ourselves upon God in such a condition, not knowing but in his outward dispensations he may make it good to us, yet with submission to his pleasure, if otherwise he dispose of us: And as this is all we must do, so this is all we can say, or conclude in such a case as this is.

2. The Directory Rules may be these:—

1. Let us communicate our own *Experiences* to the good of others. *David* in his deliverances invites others to have recourse unto him: *Bring my soul out of prison, that I may praise thy name; then shall the righteous compass me about, when thou shalt deal bountifully with me.* Conceal not within our bosoms those things, the communicating whereof may tend to public profit: Surely it were a course much tending to the quickening of the faith of all, if we would impart to one another our mutual *Experiences*.

2. Let us trade others *Experiences* to our own particular profit. Thus *David* in desertion hath recourse to God's gracious dealings with his forefathers: *Our fathers trusted in thee, they trusted, and thou didst deliver them; they cried unto thee, and were delivered, they trusted in thee, and were not confounded.* What favor God showeth to any one, he will vouchsafe to everyone that seeketh him diligently, if it may be for his good: Thus we find in Scripture, that sometimes a personal *Experience* was improved to an universal advantage, *James* 5.11. *Psal.* 73.1. *Heb.* 13.5, 6.

3. Let us cast our *Experiences* under several heads, and make the Word and Works face one another, and answer one to another: Or to make the work complete, it were not amiss to distribute the frame into three Columns; and in the first to set down *Experiences*, in the second the *Texts*, in the third *Dispositions* answering God's mind, in such and such a case, to be left on the heart afterwards.

4. Let us pray with fervency (when ever we set a time apart to view over our *Experiences*) that those *Dispositions*, answering God's mind in every particular *Experience*, may be written in our hearts, and brought forth in our life afterwards. This will be the chief use and choice comfort of the soul in this *Duty*. And this method a poor creature and servant of Christ hath followed in his own particular practice: whereof I shall give you a taste in the following Section.

## **SECT. 6. The Experiences of a weak Christian, cast into the method propounded.**

§. 1. Judgments on the Wicked.

Experiences.

1643.

*Feb.* 9. *Preston* was taken by the Parliaments Forces; several Papists slain in it, some naturally of a good disposition, & therefore many mourned for their untimely death, but rejoiced in the accomplishment of the promise.

*Octo.* 29. This day a Soldier was slain in *Preston* in the open Fair; and not long after another Soldier was slain in the very act of drunkenness: It is reported that he was drunk the night before, and that he threatened that very morning, before night either to kill or to be killed.

1648.

*June 6. H.M.* (as it is said) drunk together 18 Cans of Ale, and presently upon it fell sick, & after died; others in like manner surfeited: But above all, most terrible was the death of *R.H.*

*Octob. 23.* A strange and fearful relation of the ruin of a family, and of a stately house, of one who was exceedingly addicted to the sin of uncleanness; and now (excepting two of his brothers base born) there is not a man left of his name in all *England*; for which cause he conveyed his Estate to a stranger.

Texts.

*Rev. 16.6, 7.* They have shed the blood of Saints, and thou hast given them blood to drink. — Even so Lord God Almighty, true and righteous are thy judgments.

*Rev. 19.2.* He hath judged the great whore, which did corrupt the earth with her fornication, &c.

*Gal. 5.19, 20, 21.* Now the works of the flesh are manifest, which are these, — Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

*Isa. 5.11, 14.* We unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till the wine inflame them: — Therefore Hell hath enlarged herself, and opened her mouth without measure, &c.

*Prov. 5.8, 9, 10, 11.* Remove thy way from the strange woman, lest thou give thine honor to others; — lest strangers be filled with thy wealth—and thou mourn at the last, when thy flesh and thy body are consumed.

Dispositions required in this case, and to be prayed for.

*Rev. 18.4* Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

*Rev. 18.20.* Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

*Gal. 5.16.* Walk in the Spirit, & ye shall not fulfil the lusts of the flesh.

*Gal. 5.24.* They that are Christ's, have crucified the flesh, with the affections and lusts.

*1 Cor. 6.20.* Ye are bought with a price, therefore glorify God in your body, & in your Spirit, which are God's.

*Prov. 23.20.* Be not amongst wine-bibbers.

*Luke 21.34.* Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.

*Rom. 13.13.* Let us walk honestly, as in the day, not in rioting and drunkenness.

*Ephes. 5.18.* Be not drunk with wine, wherein is excess, but be filled with the Spirit.

Coloss. 3.5, 6. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection: — For which things sake the wrath of God cometh on the children of disobedience.

1 *Thess.* 4.3. This is the will of God, even your Sanctification, that ye should abstain from fornication.

§. 2. God's love to the Saints.

Experiences.

1642.

*SEpt.* 29. This night some Christians observed a night of Humiliation and Prayer for besieged *Manchester*; and *Octob.* 1. the Siege was raised: God's love was exceedingly manifested herein to the Saints, both within and without that prayed for Town. O let the mercy never be forgotten!

*Decemb.* 23. Thus they prayed for *Blackburn*, and *Decemb.* 24. the siege was raised thence.

1647.

*Feb.* 11. This evening one was desired to pray for Mr. *L.* sick child; and it was observed in the heat of Prayer, at the *commending of its soul to God*, the soul at that very expression left the body: Blessed be *God* for this Providence, and for the assistance of his spirit at so needful a time

1648.

*August* 7. A Letter from Mr. *Tho:Shepherd*, of the *Indians* receiving the Gospel in *New England*: He calls them, *The precious first fruits of America to Jesus Christ*; it much affected the hearts of many.

*Aug.* 22. many Miracles of mercies to *England*, to the County Palatine of *Lancaster*, and especially to *Preston*, by that glorious Victory over the Scots: The Army came to *Preston* in the very nick of time, by which means it both escaped Plundring and firing, the Enemy having threatened it both ways. Surely, God now answered Prayers, of which the LORD gave some signs the very day before, at a public Fast observed in *Manchester*.

Texts.

2 *Chron.* 7.14. If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.

2 *Chron.* 6.28, 29, 30. If their enemies besiege them in the cities of their land, — then what prayer shall be made by any man, — hear thou from heaven.

*Isa.* 65.24. And it shall come to pass, that before they call, I will answer, and whilst they are yet speaking, I will hear.

*Acts 7.59, 60.* Lord Jesus receive my spirit: — and when he had said this, he fell asleep.

*Isa. 60.5, 8.* The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee: — Who are these that fly as a cloud, and as the doves to their windows?

*Judge. 20. 28,42,43,45.* Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up, for tomorrow I will deliver them into thy hand: — So they turned their backs before the men of Israel— but the battle overtook them, — and chased them, and trod them down with ease over against Gibeah— and they gleaned of them in the high ways, and pursued after them to Gidom, and slew 2000.

Dispositions required in this case, and to be prayed for.

*Psal. 28.6.* Blessed be the Lord, because he hath heard the voice of my supplications.

*Psal. 116. 1, 2.* I love the Lord, because he hath heard the voice of my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

*Psal. 6.8.* Away from me, ye workers of iniquity, God hath heard the voice of my weeping.

*Ps. 66. 16, 17, 18, 19.* Come and hear, all ye that fear God, and I will declare what he hath done for my soul: I cried unto him with my mouth, and he was extolled with my tongue: If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me, he hath attended to the voice of my Prayer.

*Isa. 54.1.* Sing O barren, thou that didst not bear; break forth into singing, & cry aloud, thou that didst not travel with child: for more are the children of the desolate, then the children of the married wife, saith the Lord.

*Psa. 2.11.* Rejoice with trembling.

*Psal. 44.8.* In God we boast all the day long, and praise thy name forever. *Selah.*

*Exo. 15.11.* Who is like unto thee, O Lord, amongst the gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?

*Judge. 5.15.* For the divisions of Reuben, there were great thoughts of heart.

§. 3. Several Chastisements or Afflictions on myself and others.

Experiences.

1641.

*JAn. 24.* This day one heard of his Mothers death, whose daily prayers and tears, now missing, he could not but mourn for her loss.

*March 5.* This day the LORD visited one with a Feaver, but not long after restored him to his former health.



1645.

*Jan. 21.* This day fire took hold on the clothes of a young child, and burned his face very ill.

1646.

*Aug. 23.* one fell into a sore sickness; many gave him for gone, but the Lord recovered him.

1647.

*Decem. 27.* This day one understood of the slanders, and consultations and threat• of some eminent persons against him; at which time he fell upon reading, and the Lord seemed to speak to him out of Psal. 31.

1648.

*Jan. 24.* I had a grieved and troubled heart, by reason of some opposition of wicked people; at night I read a feeling passage of Mr. Rogers on *Judges 13.* thus, — *I have often thought it God's mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by experience they be armed against it.*

July 1. or thereabouts, one gave me a Relation of her sad desertion, thus— That one night as she sate by the fire, she thought she saw the ground open, and a gulf of fire appearing; whereupon she cried, I am damned, I am damned: If at any time she saw any fire, she supposed that she must go into it, and that the Devils would fetch her into it. Once wringing her hand•, she cried ou•, O what was I born into the world for? one standing by, answered, To glorify God; to whom she replied, You say true, for God shall be glorified in my damnation: If any offered to pray, or to read, she usually cried out, It was too late to pray for her; and they should not read that pure Word of God by her, for it belonged not to her. At last God appeared, and she felt marvelous comforts.

Texts.

*Psal. 35.14.* I bowed down heavily, as one that mourneth for his Mother.

*Luke 4. 38, 39.* Simon's wives mother was taken with a great fever, and they besought Christ for her; and he rebuked the fever, and it left her.

*Zech. 3.2.* Is not this a brand plucked out of the fire?

*Phil. 2.27.* For indeed he was sick nigh unto death, but God had mercy on him.

*Psa. 31.13.* I have heard the slander of many, fear was on every side, while they took counsel together against me.

*Joh. 15.20.* Remember the word that I have said unto you, the servant is not greater then the lord; if they have persecuted me, they will also persecute you.

*1 Cor. 4.13.* We are made as the filth of the world, and are as the off-scouring of all things unto this day.

*Job* 13.24, 26. wherefore hidest thou thy face, and holdest me for thy enemy? thou writest bitter things against me.

*Psa.* 88.14, 15. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted & ready to die;—while I suffer thy terrors, I am distracted, &c. v. 16, 17, 18.

Dispositions required in this case, and to be prayed for.

*2 King.* 2.12. And he cried, My father, my father, the charet of Israel and the horsemen thereof.

*1 Thess.* 4.13. Concerning them which are asleep, sorrow not, even as others which have no hope.

*Psal.* 103. 2, 3. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases.

*Isa.* 43. 1, 2. Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee, when thou walkest through the fire, thou shalt not be burnt.

*Psal.* 30.3, 4. O Lord, thou hast brought up my soul from the grave, thou hast kept me alive—Sing unto the Lord, O ye Saints of his.

*Joh.* 11.4. This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

*Psa.* 31. 14, 15, 16. But I trusted in thee, O Lord; I said, Thou art my God, my times are in thy hand, deliver me from the hand of mine enemies, and from them that persecute me: Make thy face to shine upon thy servant, &c.

*Matth.* 5.12. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

*Matth.* 5.44. Pray for them which despitefully use you, & persecute you.

*Rom.* 8.35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution? &c.

*Rom.* 12.14. Bless them which persecute you: bless, and curse not.

*Psal.* 77.5, 6, 7, 10. I have considered the days of old, the years of ancient times: I call to remembrance my song in the night, I commune with mine own heart, and my Spirit makes diligent search: Will the Lord cast off forever? and will he be favorable no more?— And I said, This is my infirmity.

*Isaiah* 50.10. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the LORD, and stay upon his God.

§. 4. Performances of gracious Promises to myself and others.

Experiences.

1642.

*JAn.* 6. This day a private Fast being observed, the Lord gave some, that exercised, the very spirit & power of Prayer, to the ravishment of hearers; surely it was the Spirit spake in them.

*Feb.* 5. The Lord wonderfully this day (as once before) delivered one from the danger of fire, which had begun in his house, but was discovered by the smoke.

1643.

*Ian.* 2. This day was snares laid for a poor Christian; the Sheriff of the county sent for him, but the Lord delivered him.

1644.

*July* 2. This day was a public Fast observed in *Manchester*, and the very same day the Lord returned answers, by overthrowing *Pr. Ruperts* forces at *York*.

1646.

*Sept.* 13. The Lord restored one to his health, out of a dangerous disease, and he praised God for it in the public Assemblies.

1647.

*Decemb.* 11. This day one observed GOD'S goodness, in supplying fully all his Temporal wants: This he construed as an earnest both of Spiritual and Eternal favors and mercies in Christ.

1649. *May* 5. Some Ministers were convented before the Committee of plundered Ministers, and examined by them concerning a Book put forth by the Ministers of Christ in the Province of *Lancaster*; but the Lord stood by those Ministers, and gave them in that hour what to speak for Christ and his Cause.

Texts.

*Zech.* 12.10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications.

*Rom.* 8.26. Likewise the Spirit also helpeth our infirmities,— it maketh intercession for us, with groanings which cannot be uttered.

*Isa.* 43.2. When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.

*Psa.* 64.5, 7. They commune of laying snares privily:— But God shall shoot at them with an arrow, suddenly shall they be wounded.

*Psal.* 55.18. He hath delivered my soul.

*Isa. 65.24.* And it shall come to pass, that before they call, I will answer; and whiles they are yet speaking, I will hear.

*Deut. 7.15.* And the Lord will take away all sickness.

*Exod. 23.25.* And I will take sickness away from the midst of thee.

*Mat. 6.33.* Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

*Pro. 13.4.* The soul of the diligent shall have plenty.

*Matth. 10. 18, 19, 20.* And ye shall be brought before Governors and Kings for my sake.— But take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you.

Dispositions required in this case, and to be prayed for.

*Jer. 29.12, 13.* Then shall ye call upon me, and ye shall go, and pray unto me, and I will hearken unto you; and ye shall seek me, and find me, when ye shall search for me with all your heart.

*Jer. 31.9.* They shall come with weeping, and with supplications will I lead them.

*Dan. 3.15.* Our God whom we serve is able to deliver us from the burning fiery furnace.

*Isa. 24.15.* Wherefore glorify ye the Lord in the fires.

*Psal. 64.9, 10.* And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing; the righteous shall be glad in the Lord, and shall trust in him, and all the upright shall glory.

*Psa. 66.13, 14.* I will pay thee my vows which my lips have uttered, and my mouth hath spoken.

*Psa. 66.20.* Blessed be God, which hath not turned away my prayer, nor his mercy from me.

*Psa. 30.3▪ 12.* Thou hast kept me alive, that I should not go down to the pit;— to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee forever.

*Psal. 62.10.* If riches increase, set not your heart upon them.

*Prov. 30.8.* Remove far from me vanity and lies, give me neither poverty nor riches: feed me with food convenient for me.

*Matth. 10.16.* Be ye wise as serpents, and harmless as doves.

*Matth. 10.26.* Fear them not therefore, for there is nothing covered that shall not be revealed, and hid that shall not be known.

*Matth. 10.28.* But rather fear him, who is able to destroy both soul and body in hell.

§. 5. The temptations of Sin prevailing, of Satan cheating, of the World ensnaring.

Experiences.

1646.

*MAY 25.* The Lord opened a poor creatures eye, to see in some measure the depths of Satan, and deceitfulness of his own heart: he acted in things doubtful, against the reluctancy of his own conscience before; no question this is sin, because it is not of faith.

1647.

*JAN. 23.* This evening one fell into exorbitancy of passion; it was so strong in him, that it cast him into *Palpitation of heart.*

*MARCH 27.* Ones heart was over-powered, and exceedingly troubled with the cares of this life; and this occasioned some discontentments in his family. O base world! how dost thou vex them that intermeddle with thee?

*OCTOBER 5.* One was overcome with a strong temptation of Satan, for which his conscience immediately smit him very sore.

1648.

*APRIL 4. & 17.* A poor creature in the night was fearfully troubled in his dreams with Devils, and Torments, and Satan's power over his soul: He apprehended strongly that Satan was with him, and very busy to ensnare him; which at his first awaking struck him with trembling and horror.

Texts.

*ROM. 7.* That which I do, I allow not.

*ROM. 14.23.* He that doubteth, is damned if he eat, because he eateth not of faith, for whatsoever is not of faith, is sin.

*JOB 18.4.* He teareth himself in his anger.

*PROV. 15.1.* A soft answer turneth away wrath, but grievous words stir up anger.

*PRO. 19 11.* The discretion of man deferreth his anger, and it is his glory to pass over a transgression.

*ECCLES. 1.2, 14.* Vanity of vanities, saith the preacher, vanity of vanities, all is vanity.—Behold, all is vanity, and vexation of spirit.

*ROM. 7.23.* I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

*2 COR. 2.11.* We are not ignorant of his devices.—

*EPHES. 6.11.* Of the wiles of the devil. — *REV. 2.24.* Of the depths of Satan.

1 *Thess.* 3.5. By some means the tempter hath tempted you.

1 *Pet.* 5.8. Your adversary the Devil, as a roaring lyon, walketh about seeking whom he may devour.

Dispositions required in this case, and to be prayed for.

*Rom.* 14.22. Hast thou faith? have it to thyself before God: Happy is he that condemneth not himself in that thing which he alloweth.

*Gal.* 2.14. Walk uprightly, according to the truth of the Gospel.

*Psal.* 37.8. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

*Eph.* 4.31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

*Col.* 3.12, 13. Put on therefore bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another.

*Luke* 21.34. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

1 *Joh.* 5.4. Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

*Matth.* 26.41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.

*Eph.* 6.11, 16. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.— Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

*Jam.* 4.7. Resist the devil, and he will flee from you.— 1 *Pet* 5.9. Whom resist stedfast in the faith.

2 *Pet.* 2.9. The Lord knoweth how to deliver the godly out of temptations.

§. 6. Victories of the World, Lusts, Temptations, Corruptions, Satan.

Experiences.

1646.

*MAY* 25. the Lord discovered to a poor creature his sins, not only in things absolutely sinful, but in things doubtful; and by the power of his might, began blessedly to subdue in him those his iniquities.

1647.

*Jan.* 24. One troubled in conscience for his rash anger, reconciled himself to his adversary, and immediately God spake peace to his conscience.

*March 27.* A poor soul being mightily ensnared with the world, and finding by experience its vanity and vexation, he resolved against it, divided his estate betwixt his wife and children, desiring thenceforth piously to make his soul to rejoice in God's blessings and his own labors, and to give himself to the LORD wholly for the remainder of his days: This desire he makes at the feet of Christ.

1648.

*March 6.* This night in his sleep a troubled soul was by Satan tempted to sin, but the Lord stood by him, put prayers into him though asleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satan's approach and busy temptations: it struck him into fears, but praising God for his assistance, he received boldness, and then slept again.

Texts.

*Rom. 14.14.* I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.

*Mat. 5.23, 24.* If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee,— go thy way, first be reconciled to thy brother.

*Eccles. 2.24.-3.22.-5.19.* There is nothing better then that a man should rejoice in his own works, for that is his portion. Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.

*1 Tim. 6.9, 10, 11.* They that will be rich, fall into temptation and a snare: — for the love of money is the root of all evil: — But thou O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.

*2 Cor. 12.7, 8, 9.* There was given to me a thorn in the flesh;—for this thing I besought the Lord thrice that it might depart from me; and he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness.

Dispositions required in this case, and to be prayed for.

*Rom. 14.9.* Let us follow after the things which make for peace, and things wherewith one may edify another.

*Acts 24.16.* And herein do I exercise myself, to have always a conscience void of offense, toward God, and toward men.

*Matth. 11.29.* Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

*Tit. 1.7.* For a Bishop must be blameless, as the steward of God, not self-willed, not soon angry.

*Phil. 4.11.* I have learned in whatsoever state I am, therewith to be content.

1 *Tim.* 6.8. And having food and raiment, let us be therewith content.

1 *Tim.* 6.17, 18, 19. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living *God*, that they be rich in good works, ready to distribute,—laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1 *Cor.* 15.57. But thanks be to *God*, which giveth us the victory through our Lord *Jesus Christ*.

2 *Cor.* 12.9. Most gladly therefore will I rather glory in my infirmities, that the power of *Christ* may rest upon me.

*James* 4.5, 6. The Spirit that dwelleth in us, lusteth to envy, but he giveth more grace.

§. 7. Observations of *God's* providences.

Experiences.

1642.

*Feb.* 5. This day one observed a special providence in preventing a sin, to which he had given consent, with some reluctancy of spirit. O gracious Providence!

*May* 25. A Minister being generally opposed & discountenanced by the people, who had formerly expressed singular love to him, which arose from his casting off some unlawful ceremonies of the Church; it pleased the Lord that he observed this day a special providence, w<sup>ch</sup> put a courage into him, by reading (as it fell in course in his family-duties) *Psal.* 57.

*June* 24. One this day understood by a Knight, that some snares were laid for him, and by a special Providence at the same time he opened the Bible, and cast his eye on *Psa.* 37. v. 32, 33, 34. to his great encouragement and comfort.

1647. *Aug.* 9. this day some Christians observing a private Fast in reference to the Distractions betwixt the City and Army, in midst of the duty, there came into them an Emissary from the Army, with Papers and Declarations; of this Providence (though sad) they made use in their Prayers.

*Aug.* 13. This day hearing the proceedings at *London*, a Minister brake out into those words written in *Is.* 59.14, 15, 16.

1648.

*March* 1. This day one musing on *God's* Providences, he occasionally took up a Book, and read in it, That the recording of Providences is not the least portion of *God's* Praise, of our Duty, of Posterities Patrimony.

Texts.

2 *Thess.* 3.3. The Lord is faithful, who shall stablish you, and keep you from evil.

*Psal.* 94.18. When I said, My foot slippeth: thy mercy, O Lord, held me up.



*1 Sam. 2.9.* He will keep the feet of his saints.

*Psal. 69.7, 8, 9, 10, 11, 12, 13.* For thy sake I have born reproach, shame hath covered my face, I am become a stranger unto my brethren, and an alien unto my mothers children: for the zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me: When I wept, and chastened my soul with fasting, that was to my reproach:— But as for me, my prayer is unto thee, O Lord, in an acceptable time.

*Psal. 37.32, 33.* The wicked watcheth the righteous, and seeketh to slay him; the Lord will not leave him in his hand, nor condemn him when he is judged.

*Psal. 38.12.* They that seek after my life, lay snares for me: and they that seek, my hurt speak mischievous things.

*Dan. 9.16, 20, 22, 26.* I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem:—And whilst I was speaking and praying, and confessing my sin,—the man informed me, & talked with me, and said, Unto the end of the War desolations are determined.

*Isa. 59.14, 16.* Judgment is turned away backwards, and justice standeth afar off, for truth is fallen in the streets.

*Job 5.27.* Lo, this we have searched, so it is; hear thou it, and know it for thy good.

Dispositions required in this case, and to be prayed for.

*Joh. 17.15.* I pray not that thou shouldst take me out of the world, but that thou shouldst keep me from the evil.

*Isa. 30.21.* This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.

*2 Sam. 16.11, 12.* Let him alone, and let him curse, for the Lord hath bidden him; it may be the Lord will look on my affliction, and that the Lord will requite good for his cursing this day.

*Isa. 51.7.* Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings.

*Mat. 5.12.* Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets which were before you.

*Psal. 37.34.* Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.

*Psal. 38.13, 15.* But I as a deaf man heard not, and I was as a dumb man that openeth not his mouth: for in thee Lord do I hope, thou wilt hear, O Lord my God.

*Isa. 26.16, 17, 18.* Lord, in trouble have they visited thee, they pour out a prayer when thy chastening was upon them, like as a woman with child that draweth near the time of her

delivery: — We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth.

*Lam.* 1.20. Behold, O Lord, for I am in distress, my bowels are troubled, mine heart is turned within me, for I have grievously rebelled.

*Psal.* 34.8, 9. O taste and see that the Lord is good: blessed is the man that trusteth in him; fear the Lord, ye his saints.

§. 8. The breathings of the Spirit in others, and my own Soul.

Experiences.

1641.

*MAY* 20. This day the Lord cast one into a Spiritual, heavenly ravishing love-trance; he tasted the goodness of God, the very sweetness of Christ, and was filled with the joys of the Spirit above measure. O it was a good day, and blessed foretaste of heaven.

1644.

*April* 21. This day one received the Sacrament of the Lord's Supper, but found not in it the comfortable presence of Christ as at other times; it troubled his soul, and then falling to examination and prayer, the Lord was pleased at last to give him a sweet visit, and spiritual refreshing.

1645.

*March* 17. After some extreme torment, one voided a Stone; and suddenly the Spirit of Christ injected this motion into his heart, That the best cure for the stone in his heart, was to look on Christ, whose heart he pierced; and to consider that Christ looks on him in every action, and therefore that he should still carry as in his presence, that his heart should be still on God's eye

1646.

*May* 22. The Lord by his spirit wrought in one a depth of humiliation for sin, and yet he was troubled that he was not more troubled for it.

1647.

*Feb.* one was struck into very sad, serious, and withal sweet stirrings of God's Spirit within him, at the consideration of Eternity.

1648.

*May* 7. This day one felt many sweet impressions of God's Spirit in his heart, sometimes melting, and sometimes cheering his soul, in the public Ordinances of his Word and Sacrament.

Texts.

*Cant.* 2.3. I sate down under his shadow with great delight, and his fruit was sweet to my taste.

*2 Cor.* 7.4. I am filled with comfort, I am exceeding joyful in all our tribulation.

*Acts* 13.52. And they were filled with joy, and with the holy Ghost.

*Cant.* 3.1, 2, 3, 4. I sought him whom my soul loveth, I sought him, but I found him not: I will rise now, & go about the city in the streets, and in the broad ways I will seek him whom my soul loveth; I sought him, but I found him not: —it was but a little that I passed from them, but I found him whom my soul loveth.

*Zech.* 12.10. And they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

*Heb.* 4.13. All things are naked and open unto the eyes of him with whom we have to do.

*Isa.* 38.14. Like a crane or a swallow, so did I chatter, I did mourn as a dove, mine eyes fail with looking upwards: O Lord undertake for me.

*Ps.* 39.3, 4. while I was musing, the fire burned; then spake I with my tongue, Lord make me to know mine end, and the measure of my days.

*Cant.* 5.1. I am come into my garden, my sister my spouse, I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunken my wine with my milk: Eat O friends, drink, yea drink abundantly, O beloved.

Dispositions required in this case, and to be prayed for.

*1 Pet.* 1.8. Whom having not seen, ye love; in whom though now we see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

*Rev.* 22.17, 20. And the Spirit & the Bride say Come, and let him that heareth, say Come, and let him that is athirst come.— He which testifieth these things, saith, Surely I come quickly. Amen, even so come Lord Jesus

*Cant.* 1.7. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon? for why should I be as one that turneth aside by the flocks of thy companions?

*Cant.* 3.4. I found him whom my soul loveth, I held him, and would not let him go.

*2 Thess.* 5.19. Quench not the Spirit.

*Ezek.* 11.19, 20. I will take away the stony heart out of their flesh, and I will give them an heart of flesh, that they may walk in my statutes, and keep my ordinances to do them.

*Zech.* 12.11. In that day there shall be a great mourning in Jerusalem, as the mourning of Haddadrimmon in the valley of Megiddon.

*James* 4.9, 10. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness: humble yourselves in the sight of the Lord, and he shall lift you up.

*Deut.* 32.29. O that they were wise, that they understood this, that they would consider their latter end.

1 *Tim.* 6.12. Lay hold on eternal life, whereunto thou art also called.

*Psal.* 89.15. Blessed is the people that know the joyful sound, they shall walk O Lord, in the light of thy countenance.

§. 9. Deceits of the heart beguiling.

Experiences.

1641.

*FEb.* 19. This day one fell upon a religious work, but too strongly intended himself and his own ends therein. O deceitful heart!

1643.

*Jan.* 2. A poor soul was this day strongly moved, & ready to drop into evil, which would have been scandal; but by a subtle kind of dealing, he declined the temptation, so that it brake not then forth into outward act: yet in this carriage was more policy then piety, O it was devoid of that plain si•plicity which the Gospel requireth.

*April* 17. A poor soul committed sin, and concealed it; but the Lord's eye was upon him, which after he was sensible of.

1644.

*July* 2. One made a show of that grace and godliness, which he may well say he had not in that measure as he made show of.

1645.

*March* 8. One concealed and smothered the grace & conscience that was in him, in respect of the place and company, which might have been prejudicial unto him. O deceitful heart!

1646.

*May* 13. One performed indeed a good action, but he exceedingly overprized it; which he found afterwards.

*May* 15. This day a poor soul upon strict examination of his heart, found that formerly he had judged many sinful actions lawful and good, and had excused many actions though in themselves sinful: he felt not such a powerful operation of his corruptions before, and so through Pride and Ignorance thought better of himself then he had cause.

1647.

*March 27.* A poor soul woefully breaking such Vows as he had formerly made, he now saw the unsoundness and unsettledness of his deceiveable heart.

1648. *May 29.* One felt many strivings and contrary workings in his spirit; sometimes in prayer ravished, and sometimes heavy; sometimes full of comfort, and sometimes exceedingly dejected; sometimes patient, and other whiles impatient. O the sickleness and uncertainty of the heart in the course of piety.

*Octob. 24.* One many times, but now especially, took notice of the slipperiness of his heart in the very act of performance: *Sometimes (said he) it slily steals away after idle and wandering imaginations: sometimes it lets in base thoughts of praise, vain glory, &c. sometimes it raiseth up many good and holy motions, meditations, desires and affections, which yet are nothing to the present performance, and therefore come not from the Spirit of grace, but from Satan.* O cheating cozening heart!

Texts.

*Rom. 7.21, 22, 23.* I find a law, that when I would do good, evil is present with me. I delight in the law of God after the inner man; but I see another law in my members, warring against the law of my mind.

*Gal. 6.12.* As many as desire to make a fair show in the flesh, they constrain you—only lest you should suffer persecution for the cross of Christ.

*Gal. 2.14.* But (howsoever I yielded not) I saw that I walked not uprightly according to the truth of the Gospel

*Psal. 69.5.* O God, thou knowest my foolishness, and my sins are not hid from thee.

*Jer. 17.9.* The heart is deceitful above things.

*2 Cor. 12.11.* I am become a fool in glorying, ye have compelled me.

*Mat. 26.58, 70.* But Peter followed him afar off unto the high priests palace, and went in, and sate with the servants to see the end; —and saying (to the damsel that came unto him) I know not what thou sayest.

*2 Cor. 11.7.* That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

*2 Cor. 12.11.* I am become a fool in glorying.

*Gal. 1.13, 14, 15, 16.* For ye have heard of my conversation in time past, — being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mothers womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood.

*Rom. 7.5.* What I would, that do I not, but what I hate, that do I.

*Rom. 7.18, 19.* To will is present with me, but how to perform that which is good, I find not: for the good that I would do, I do not, but the evil which I would not, that I do.

*Gal. 5.17.* For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.

*Rom. 7.22.* For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind.

*Jerem. 17.9.* The heart is deceitful above all things, and desperately wicked, who can know it?

*Rom. 7.21.* I find then a law, that when I would do good, evil is present with me.

Dispositions required in this case, and to be prayed for.

*Rom. 7.24, 25.* O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

*Matth. 16.24.* If any man will come after me, let him deny himself.

*2 Cor. 1.12.* Our rejoicing should be this, The testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world.

*2 Cor. 11.3.* But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

*Hab. 1.13.* Thou art of purer eyes than to behold evil, and canst not look on iniquity.

*Heb. 4.13.* All things are naked and open to the eyes of him with whom we have to do.

*2 Cor. 12.5.* Of myself I will not glory, but in mine infirmities.

*2 Cor. 12.6.* But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

*Heb. 10.23.* Let us hold fast the profession of our faith without wavering, for he is faithful that promised.

*Psal. 40.10.* I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation, I have not concealed thy loving kindness.

*1 Cor. 4.7.* And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

*Jer. 9.23.* Let not the wise man glory in his wisdom: — *2 Cor. 10.17.* But he that glorieth, let him glory in the Lord.

*Phil. 3.12, 13, 14, 15.* Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those

things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the price of the high calling of God in Christ Jesus. Let us therefore as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this to you.

1 Cor. 16.13. Watch ye, stand fast in the faith, quit you like men, be strong.

Psal. 76.11. Vow, and pay unto the Lord your God.

Eccles 5.4 When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed.

Rom. 7.24, 25. O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord: So then, with my mind I myself serve the law of God, but with my flesh the law of sin.

Gal. 5.18. But if ye be led of the Spirit, ye are not under the law.

Gal. 5. 24, 25. They that are Christ's, have crucified the flesh, with the affections and lusts: If we live in the Spirit, let us also walk in the Spirit.

Gen. 15.11. And when the fowls came down upon the carcasses, Abram drove them away.

Mat. 26.41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.

1 Pet. 4.7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer.

## **CHAP. 6.**

### **SECT. I. Of the nature of Evidences.**

THE Scriptures set out the ways of discovering things spiritual, by *sight* and by *taste*: By *taste*, *Experience* is meant; and by *sight*, *faith*, and *assurance of faith* is intended: *Peter* speaks of *tasting* that *the Lord is gracious*; and *Moses* by *faith* saw him which is *invisible*: *David* joins both together, *O taste and see that the Lord is good: Blessed is the man that trusteth in him*. We have done with *tasting*, the next is *seeing*, which I call *Assurance*, or *Evidence*: Would we know what these *Evidences* are? I look at them as *inherent and habitual observations of the Spirits actings in the Soul*; of which the beloved *Apostle* speaks so often, *Hereby we know that we know him, if we keep his Commandments*.—*We know that we have passed from death unto life, because we love the Brethren*: — *By this we know that we love the children of God, when we love God and keep his Commandments*:—*These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life*; and the *Apostle Paul*, *Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God*.

### **SECT 2. Of the gathering of Evidences.**

NOW for *Evidences* (as *Experiences*) it is our duty

- 1. To gather them.
- 2. To improve them.

1. For the gathering of them, observe we

- 1. A right season.
- 2. The right way.

1. Seasons must be observed; for when thick mists surround us, and black clouds cover us, we cannot so well judge either of ourselves, or of our own concernments: *David* in desertion refuseth to be comforted; he spilled all the cordials and physic that was brought him, he was not only void of comfort, but refused it: *What? bring me promises* (will a Soul then say) *you may as well carry them to one in Hell; What? are these the Evidences of God's love? I see no such thing, here's nothing but scruples, and doubts, and flaws:* O how apt is such a one at such a time, to forsake his own mercy, to take Satan's part, to plead against his own title, his own interest, in the best things he can have interest in: Now therefore, if we will draw a Book of *Evidences*, it is good to observe times, and such precious opportunities of comforts and refreshings as God vouchsafeth unto us.

2. The right way must be observed, and that consists—

In eying

- 1. The precious promises of Christ.
- 2. The inward graces unto which those promises are made.
- 3. The truth of those graces written in our hearts.
- 4. The testimony of the *Spirit*, *witnessing with our spirits that we are the children of God.*

1. We must eye the precious promises, and yet not so as that we must close with them, or rest on them alone, without seeking for, or closing with Christ in those promises; the Promise is but the Casket, and Christ the Jewel in it; the Promise is but the field, and Christ the Pearl hid in it, and to be chiefly looked at; the Promises are the means by which we are assured, not the things on which we are to rest: It were folly for a man to think he hath an interest in an Heiress Lands, because by some means or other he hath got the writings of her Estate into his hands; all know that the interest of the Lands goes with her person, and with relation of marriage to her, otherwise without a title to herself, all the writings may justly be fetched out of his hands again; so it is with the *Promises*, they hang all upon Christ, and without him there is no interest to be had in them.

2. We must eye the inward graces to which the Promises are made, not that we must be too much carried away with the signs of Christ in our hearts, and not after Christ himself; as pleasures that are lawful in themselves, may be unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them; so that to dead the heart



either to the present delighting in God, or pursuing after him with the joint strength of our Souls, as our only chiefest good; so an immoderate recourse unto signs (barely considered as such) is as unwarrantable, when thereby we are diverted, and taken off from a more constant actual exercise of daily thoughts of Faith towards Christ immediately, as he is set forth to be our Righteousness; and yet the minds of many are so wholly taken up with their own hearts, that as the Psalmist says of God, *Christ is scarce in all their thoughts*: Let these consider, what dishonor this will be to Christ, that his train and favorites (our Graces) should have a fuller court, and more frequent attendance from our hearts than himself, who is the King of glory: Now to rectify this error, the way is not wholly to reject all uses of such *Evidences*, but to order them rightly; as thus,—

1. Let not the use of graces go before, but follow after an address of Faith first renewed, and acts of Faith first put forth upon Christ himself: Thus whensoever we would go down into our own hearts, and take a view of our graces, let us be sure first to look wholly out of ourselves unto Christ, as our Justification, and to close with him immediately, as if we had no present or by-past grace to evidence our being in him; and if then (whiles Faith is thus immediately clasping about Christ) we find either present or forepast graces coming in, as handmaids, to attend and witness to the truth of this adherence unto Christ, this will derogate nothing from Christ's honor, or the Doctrine of *Free-grace*.

2. Let us in the closure of all, begin afresh to act Faith upon Christ immediately, with a redoubled strength; as Faith should give a leading to the use of Graces, so the sight of our Graces should be as a back-door to let Faith in again, to converse with Christ: Even as at the Sacrament, the elements of Bread and Wine, are but outward signs to bring Christ and the heart together, and then Faith lets the outward elements go, and closeth and treats immediately with Christ: So grace is an inward sign; and whiles men make use of it, only as of a bare sign to let them come in to Christ, and their rejoicing is not in it originally, but in Christ; their confidence is not upon it, but upon Christ: There is no danger at all in making such use of signs; for thus we make our Graces subordinate and subservient to Faith, whilst it makes Christ its *Alpha and Omega, The beginning and the end of all*. I know it is strongly objected against Christians, That many forget, and seldom use an entire, immediate close with Christ, whilst in the mean time the stream of their most constant thoughts and deepest intentions, are ever running upon their Graces, and the gracious workings thereof in duties towards Christ: Others on the contrary run all on Christ, despising the Graces of the Spirit, because (say they) *Christ is all in all to them*; so that if we ask such, Have you any Grace, change of heart? &c. tush, what do you tell them of Repentance, Holiness, &c. they have Christ, and that is sufficient; they have the substance, and what shall they now do with shadows of Ordinances, Duties, Graces? they have all in Christ, what should they look for *Evidences*, from any Graces inherent in themselves? O let those mourn over themselves, that have with much affection been seeking after Christ's benefits, peace of conscience, holiness of heart and life, but have not sought first and last to embrace, and have the person of the Lord Jesus Christ himself; and let such tremble, who in advancing Christ himself, and *Free-grace*, will needs abolish and despise those heavenly Graces which flow from him unto all the Elect: *The Law of God is written on the heart of Christ, Heb. 10.7.* and if ever he wraps us up in the

Covenant of Grace, *He will write his Law in our hearts also, Heb. 8.10.* The right way for both, is to order their *Evidences* aright, and by this course Graces will have their due, and the life of Faith will still be actually maintained and kept upon wing, in its full ure and exercise towards Christ alone for Justification.

[Quest.] *Why would not some men have Grace or Sanctification an Evidence?*

[Answ.] In some it ariseth from their lusts, which they have a mind to live quietly in, desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this *Witness of water* or Sanctification, to testify in the Court of Conscience; in others, I think it doth not arise from want of grace, but because the Spirit of Grace and Sanctification runs very low in them; it can speak little, and that little very darkly and obscurely for them, therefore they have no great mind that it should be brought in as any witness for them; others I think may have much Grace, yet for a time they cast it by as an *Evidence* unto them, because they have *Experience* how difficult and troublesome it is to find this *Evidence*, and when 'tis found, how troublesome to read it, and keep it fair, and thereby to have constant peace and quietness: And hence arise those speeches, *Why do you look to your Sanctification? it is a blotted Evidence, you may have it today, and lose it tomorrow, and then where is your peace?* These men, because they feel not that measure of Sanctification they would, do therefore vilify and deny that they have; because they *feel a Law of sin in their members, leading them away captive*, therefore they will not take notice of the Law of their minds, whereby that *inner man delights in the Law of God*, and mourns bitterly under *the body of death*, by which they might see with *Paul*, That *there is no condemnation to such, Rom. 8.1.* But I shall propose one thing to Conscience: Suppose thou wert now lying on thy Deaths-bed, comforting thyself in thy elected and justified estate; suppose the Spirit of God should now grapple with thy Conscience, and tell thee, *If thou art justified, then art thou sanctified, 2 Thess. 2.13.* Is it thus with thee? what wilt thou answer? if thou sayest, *Thou art not sanctified*, the Word and Spirit will bear witness against thee, and say, *Thou art not then justified:* If thou sayest, *Thou knowest not, thou lookest not to Sanctification, or the fruits of the Spirit;* they will reply, *How then canst thou know or say thou art elected or justified?* for it is a truth as clear as the Sun, *None are justified, but they are sanctified, and if they are not sanctified, they are not justified:* O bless God for any little measure of Sanctification, do not scorn or secretly despise this Spirit of Grace, knowing that without it thou shalt perish, but if thou hast it, thou hast an *Evidence* of thy part in Christ; surely Grace is *the image of Christ stamped upon the Soul*, and they who reflecting upon their Souls, see the image of Christ there, may be sure that Christ is theirs; Christ hath given all himself to those, to whom he hath given this part of himself.

3. We must eye the truth of those Graces thus written in our hearts: There is a great deal of counterfeit Grace in the world; a true Christian can have nothing, as discernible to others, but an hypocrite may have and do for the outward semblance as much as he; it is good therefore to try the truth of our Graces, and herein the rise, manner and end of our motions carry much manifestation in them. But of this more largely in the *Duties of Self-Examination, and Receiving of the Lord's Supper.*

4. We must eye *the testimony of the Spirit, witnessing with our spirit, that we are the children of God: As God hath set up a frame of holiness in every Believer, so he hath given unto us the earnest of the Spirit: The Graces of the Spirit are a real earnest of the Spirit, yet they are not always an Evidential earnest, therefore an earnest is often superadded to our Graces.*

There is a threefold work of the Spirit;

- 1. To convey and plant Grace in the soul.
- 2. To act and help us to exercise the Graces which are planted there.
- 3. To shine upon and enlighten those Graces, or to give an earnest of those Graces.

This last work the Spirit fulfils two ways;

- 1. By Arguments and Inferences, which is a mediate work.
- 2. By presence and influence, which is an immediate work.

This the Apostle calls *Witness-bearing*, the Spirit *brings in the witness of the water, and of the blood*, which is his mediate work; but besides and above these, he gives a distinct witness of his own, which is his immediate work, and is in a way of peculiarity and transcendency, called, *The witness of the Spirit: Hence that of the Apostle, We have received not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God: The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our further consolation, doth (as it were) put his hand and seal to our receipts; whence he is said, To seal us up unto the day of Redemption.*

[Quest.] *But how may a man discern between the testimony of the Spirit, and the illusion of Satan?*

[Answ.] I Answer, There is ever an harmony and sweet accord between the inward and outward testimony, between the Spirit of God, and the Word of God, and therefore we may discern the testimony of the Spirit *by the Word*. Thus in the Old Testament, all Revelations were to be examined by the Word, *Deut. 13.1. Isa. 8.20.* and in the New Testament our Savior tells us, *That the Spirit shall lead you into all truth: How so? For he shall not speak of himself, but what he shall hear, that shall he speak: And what is that which the Spirit heareth, is it not that which is already contained in the Scriptures?*

[Obj.] *Nay then (say some) the credit of the voice of the Spirit, must depend upon the Word, but this must not be allowed, that anything should be of such credit, as to give credit to the Spirit.*

[Sol.] I answer, Why not? the Scripture we know is already known and received as the Word of God, and therefore what cometh after it, must needs borrow credit from it: Indeed, *the truth* of what the Spirit speaketh doth not depend upon the Word, yet *the credit* of it doth.

[Obj.] *But there is no more Evidences (say they) save only the revealing Evidence, the Spirit of Christ, and the receiving Evidence, which is Faith; the Spirit within thee saith, Thy sin is forgiven*

thee, and Faith receiveth it, and sits down satisfied; now here is thy Evidence, if thou hast only these two, thou hast thy portion, thou needest no more.

[Sol.] I Answer: 1. In this way, what profane person is there in this world, which may not conclude for himself, if he will but force upon himself this persuasion, *That the Spirit saith it, and I believe it.* 2. *The revealing and receiving Evidence (i.)* the Word of the Spirit, and the subscription of Faith, do not lay the ground of perfect peace, except there come in also the Evidence of inherent qualifications. For the better understanding of this, observe, That the Evidence of the Spirit is either mediate, when it enables the Soul to frame a Syllogism, wherein the *minor*, sc. the dictate of the Conscience, so far maketh to this Evidence, as our Graces are witnessed unto by the Spirit, 1 Cor. 2.12. or immediate, which is indeed without any such discourse of our conscience, and wherein our spirit is merely passive or receptive, an act of irradiation or impression of God's love, or (as some call it) a transcript of the decree of God's election set upon the Conscience; the Scripture calls this especially, *A seal of the Spirit*, which imports the mere passiveness of the heart to it, as of the wax to the seal; and this Evidence is solitary, without reference to Inherent Graces, yet howsoever, it excludes them not, nor cometh in till that mediate Evidence precede, Eph. 1.13. Hence I infer, the mediate testimony of the Spirit, that ordinarily concludes; for *hic & ill*, doth not speak according to the Word, but where a Text of Scripture hath a *Quicun{que}* for the Proposition, and a work of the sanctifying Spirit for the assumption; as thus, the Scripture saith, *They that repent and believe:— They that are led by the Spirit of God, are the sons of God*, Mark 1.15. Rom. 8.14. Hereupon the renewed and sanctified Conscience saith, *I do repent and believe, I am led by the Spirit, therefore I am the child of God*: Now this conclusion deduced, if afterwards the immediate testimony of the Spirit (manifested by an heavenly impression and irradiation upon the Soul) comes in with his attestation to confirm it, we may not doubt either of this or of the former testimony, because now they both speak according to the word and work of Grace in the heart; the ground of all this is in the nature of this testimony of the Spirit, which is rather an attestation, then a testimony; a secondary, not first deponent: Is not this rightly concluded from that of Rom. 8.16. *The Spirit witnesseth with our Spirit?*] where we have two witnesses joining together their testimonies to assert this truth, *That we are the sons of God*; two, I say, viz. *our spirit*, and the *Spirit of God*: The witness of our spirit (*i.*) of our conscience, is the first, the Spirit of God is the second: His work is not 〈 in non-Latin alphabet 〉, but 〈 in non-Latin alphabet 〉, *to witness together with our Spirit; (i.)* To confirm and ratify what that hath asserted; so that indeed the evidencing of this testimony of the Spirit, is after the testimony of our own Conscience; if this do not first speak and conclude, that other of the *spirit* speaks not at all: Now the testimony of the Conscience is the conclusion of the practical Syllogism, and the certainty of this conclusion depends upon the verity of the assumption, which mentioneth the work of Grace in the heart: So then, let it be the care of the Christian, to make good the verity of the assumption, that he may truly say, *I do repent, I do believe, I am led by the Spirit*; and this shall not only afford him comfort by the conclusion, but also (when the immediate testimony of the Spirit comes in with his attestation to confirm it) it will assure him, that he is not misled by the suggestion of Satan, but guided by the Spirit in this point of assurance: *Surely (will he say) this is the Spirit of God,*

*for now he speaks according to the Word of God, and according to the work of his own Grace within me.*

**SECT. 3. Of the improving of Evidences.**

2. FOR the improving of *Evidences*, we must endeavor to produce that fruit, that frame, that disposition of heart which the Lord requires, directs and looks for in such a case, as the admiring of God's unsearchable Grace in Christ Jesus; a sober, moderate and self-denying use of our *Evidence-comforts*; a fiducial pleading of all the precious promises of the Gospel; a cheerful bearing of crosses, a holy contempt of Creature comforts, a bold approaching to the Throne of Grace upon all occasions, a valiant adventuring for Christ, longings for the appearings of the Lord Jesus, a confident contest with sin, a courageous resisting of temptations; I may add humility, love to God, fear of offending, zealous labors to advance Christ in the power of Grace, &c. all which are the fruits of legible *Evidences* in true Christian hearts: And our *Evidences* thus improved, then is the whole business Christianly managed indeed. But of these in the next Section.

**SECT. 4. Of the Sanctification of Evidences in their several uses.**

THE Sanctification of *Evidences* is manifested (as we said) by several *Dispositions*: To enlarge myself; No sooner is the Soul settled in its Scripture-persuasions, and Spirit-persuasions, that God hath translated it unto Christ, but immediately there follows,—

1. A deep admiring of God's unsearchable grace in the Lord Jesus Christ: *Hath the Lord assured me that I am his? O my Soul, stand amazed at this endless, boundless love of the Lord; it is of his grace that ever I did bethink myself of the danger of my sinful course I was formerly in; it is of mere grace that the Lord Christ died for my sins, and rose again for my Justification; It is of his special grace, that the Spirit of Christ should thus whisper to my Spirit, Thy sins are forgiven thee. O the bountifulness and love of God to man! O I am swallowed up in this depth! It is a mystery which may astonish Angels, an Orient Pearl which out shines all the sparkling Jewels of the whole Creation.* When the Jews heard of the Proclamation of King Cyrus, by which they were set free from their long and tedious captivity, they were wrapped with joy, they were like to men that rather *dreamed*, then possessed the thing that their souls longed after: How much more will Assurance that we are set free from the perpetual bondage of sin, and restored to the everlasting freedom of righteousness and life, make us wonder at the infinite wisdom; and unspeakable goodness of our heavenly Father? The Saints considering the goodness of God towards man in his creation, brake forth into holy admiration, *Lord, what is man, that thou art mindful of him?* The Prophet calling to mind long after, what God had done for his soul, cannot pass it over without servant praise, *What shall I render to the Lord for all his benefits towards me?* How much more ought and will that man that is assured of God's favor and love towards him, forever admire the mighty power, unspeakable goodness, and rich mercy of God, who hath delivered him from the pit of hell, from the power of Satan, from the curse of the law, and from the waiting for of all the wicked Devils, and damned Spirits, and withal, hath translated him into the kingdom of his dearest Son? O needs must his heart be inflamed with love, and enlarged in praises!

2. A sober, moderate, and self-denying use of *Evidence-comforts*: I speak not herein against the frequent actings of grace, or against the simply looking on them, or comforting ourselves in them, especially under sad hours; but against the excessive, overflowing, over-loving way of *Evidence-comforts*, against the abuses thereof: which may be in these particulars; as 1. When we pore more frequently upon the comforts of our own gracious actings, then upon Jesus Christ and his death; when we live too much on the sight of a new-created birth in ourselves, and the image of the second *Adam*, though indeed we have Christ himself to live on. 2. When we wonder so much at what is done in ourselves by the grace of Christ, that we begin to make a mixture of *self* therewith, *and immediately we sit down and write of ourselves an hundred instead of fifty*. 3. When we think graces and comforts so rooted in ourselves, that we neglect God and Christ for the upholding, increase and exercise of them. 4. When we rest upon, and too much confide in the power of inherent grace, former revelations, and witnesses of God's Spirit, which are all but creatures, acts of God upon us, and in us; and therefore in doing thus, we make an Idol of inherent grace, and put that trust in it, which we should repose in the Lord alone: and so, as the Lord speaketh, *We go a whoring after our own hearts*. Now all these flow from the corruption of our nature, and not from *the nature of assurance*; the product of true *Evidences* is, a praising of God for them, and a comforting ourselves in them, as in the fruit of his eternal and unchangeable love: *Our rejoicing is this, even the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world; but not a making of them the only or chief grounds of our hope and comforts, for God in this case may leave us to ourselves, That no flesh should rejoice in his presence*.

3. A fiducial pleading of all the precious Promises of the Gospel: *And hath the Lord indeed given me a kiss of his mouth, a sure sign of his love? Why then, O my soul, arise, and lay hold on all the Promises, which God of his mercy in Christ doth offer in the Gospel: Be not dismayed by reason of thy unworthiness, for the Promise is of grace, freely offered, and freely given to them that be most unworthy in their own eyes: Thou art unworthy of the least crumb of Mercy, but of the riches of his grace God hath given thee the Promises of highest advancement, if thou wilt but embrace them. I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty: — And it shall be in the place where it was said unto them, Ye are not my people, that there they shall be called, The children of the living God: — He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. Surely Lord, I will lay hold on these promises: I will yet draw nigher to thee, and put my trust in thy mercy; I will henceforth fly to the throne of Grace, to get my title made surer and surer unto my conscience. O Lord, I believe, help thou my unbelief*. Thus the soul pleads with God, and God is well pleased with such pleadings; the soul is assured of salvation, and yet prayeth in the midst of assurance, *Who am I, Lord, that thou shouldst make such ample and free promises unto thy poor servant? Of thy free mercy, and according to thine own heart hast thou spoken all these great things, to make thy servant know them; and now O Lord God, establish, I beseech thee, the word that thou hast spoken concerning thy servant*.

4. A cheerful bearing of crosses: Hence *Paul* eying that object of assurance, that *weight of glory*, he counts all *his afflictions light, momentary*; he sung in the dungeon, and reckoned it a special favor to be a sufferer for Christ: The fire of divine love so inflames Christians in this condition, that much water of Persecution cannot quench it; yea, such is the nature of this

fire, that it feeds on those waters, and grows more fervent by that which would quench it; no wonder: it is but *a light affliction, but it causeth unto us a more excellent and eternal weight of glory*; and parts of this *glory* the Christian now receiveth aforehand, as earnest of the whole: This makes him to rejoice (even in the midst of crosses and losses) with a joy unspeakable and glorious: And hence it is that a Christian despiseth the sufferings for the joys, yea, the sufferings are so overcome by the joys, that the sufferings do not turn his joys into sadness, but his assurance turns the sadness of his sufferings into joys, *for he rejoiceth in his sufferings*.

5. An holy contempt of Creature-comforts: This is another fruit of assurance, it will make a man endeavor to rid himself from such feculent matters here, to contemn them, to trample them under his feet, and out of the greatness and goodness of his spirit, ambitiously to long after the presence of the Lamb. Do I speak or write to the denizens of Heaven? tell me then, you that carry the *Evidences* of Heaven in your hands and hearts, is it not thus with you? hath not God wrought your hearts to this frame and divine disposition? if not, he will do it first or last; for citizens of Heaven set not much by the best things on earth, when they are themselves, and act like their Savior. It was a good speech of an Emperor, whatsoever he himself was, You (said he) *gaze on my purple Robes, and golden Crown, but did you know what cares are under them, you would not take them up from the ground for them*; but suppose there had been no cares but pleasures in them, yet Moses when he had this assurance of Faith, *He refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sins for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward*.

6. A bold approaching unto the throne of Grace upon all occasions: Because we are assured, therefore we beg anything of God with greater affiance; *Prayer is nothing else but the stream and river of Faith, and an issue of the desire of that which we joyfully believe*: Our Savior Christ knew that *his sheep should never perish*, and yet he prayeth, *Holy Father, keep them in thy name*: Paul knew assuredly, that the Lord would deliver him from every evil work, yet without ceasing he prayeth to be *delivered from evil*. Assurance adds fervency to prayer; the firmer our Faith, the more free is our access, with boldness and confidence to the throne of Grace, the more fervently and boldly can we pray, *Abba Father*: Assurance hearkeneth what the Lord speaketh, and speaketh back again in fervent groans and desires; it hath the promise of God, and therefore is bold to pray, and will not keep silence, *Thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee*; nay, Assurance puts on the Soul to ask anything it wants; these be the times when the Spirit moveth the waters, therefore, Now (saith Assurance) *cast in your Petition, and whatsoever grief it hath in it, you shall be cured of it*: Now the King holds out his *golden Scepter*, And therefore (saith Assurance) *let the Queen come in boldly with her request, though it be for a Kingdom*; yea, this King likes it best, if *first we seek a Kingdom, and the Righteousness inseparably annexed to it, for then we shall have all other things with it*.

7. A valiant adventuring for Christ: Is a man assured of God's love in Christ? such a one fears not any troubles, he knows all comes through his Fathers hands, and that man and Devil cannot do what they would, and therefore he goes on comfortably *today, tomorrow, and to the*

*end*; he is like one of *David's* Worthies, or like *David* himself, that having got experience, fears nothing; he walks up and down the world like a Giant, higher by head and shoulders than most men, he holds in his hand a strong *shield*, that the Devil himself cannot pierce, but it *queneth his fiery darts*: He gets a victory against the world by his *Faith*, and *Samson*-like, breaks all bands of temptation as straw, he *leaps over a wall*, *breaks a bow of steel*, *lays heaps upon heaps*.

8. An earnest longing for the *appearing of the Lord Jesus*: As he adventures and conquers in life, so he can think of death, without any prevailing fear; he can say with *Paul*, *I desire to be dissolved, and to be with Christ*; and with *Stephen*, *Lord Jesus receive my spirit*; and with the Spouse in the *Canticles*, *Come away, my Beloved, and be thou like a Roe, or to a young Hart upon the Mountains of spices*. It is the voice of Assurance, *My life is hid with thee, O Christ, and therefore appear quickly, my Life, my Jesus, that I may quickly appear with thee in glory; let the day of gladness quickly come, wherein both soul and body, even my whole self, may eternally enjoy thee: I cannot be still put off with these tastes and earnest, my love and longing is rather inflamed by them to the fruition of thee*: The very voice of these earnest is, *Come*; yea, they scarce know any other language but *Come*, therefore again and again they say, *Come*; yea, after they have said, *Come*, as if that were not enough, they say, *Come quickly*; and now, what can the Soul say more to her Lord? only as before she still said, *Come*, so now will she still say, *Amen; even so, Amen and Amen*.

9. A loathing of sin, indignation for sin, contest with sin, and a continual watch against the baits and allurements of sin: How can it be conceived that a man should be assured of the pardon and forgiveness of many sins, but it will work a greater loathing and detestation of sin, unfeigned abasement for former weakness, and continual watchfulness, to keep himself pure for the future, that he lose not his comfort, nor dishonor God, who hath done so great things for him? It is Satan's cavil against the Saints, *That Assurance begets security*: Assuredly, if it be true Assurance, it will through Christ mortify our lusts, and quicken us to more sincere, settled and constant obedience; nor is it possible that a Christian should hold his assurance any longer, than whiles he follows, cherishes and feeds in himself this heavenly affection.

[Obj.] *But some may object, If we say we have no sin, we deceive ourselves:—Who can say his heart is clean?—There is no man just, that sinneth not: — And how can these two stand together, Sin and Assurance?*

[Sol.] I Answer, Gross sins, grievous sins, are not compatible with the hope and assurance of a Christian, especially reigning sins committed with delight, or indulgence: This spot is not the spot of God's children, and yet such sins as we call infirmities, blemishes, remainders of Original corruption, under which the Regenerate must labor so long as they live: These are not altogether incompatible with Assurance, nor do they hinder the lively workings of faith, in receiving the promises; it is good therefore to distinguish betwixt sins, which administer matter of humiliation, and such as may give occasion to the Soul to question its Regenerate estate: As — 1. There are sins of simple ignorance, unavoidable infirmity, sins of forgetfulness, inconsideration, passion, pettishness, inordinate fear, whereto there is no



advised consent, and these may stand with Assurance. But 2. There are foul sins, enormous crimes (not to speak of sins willfully committed with full consent, delight and contentment, to the utter extinguishing of the Spirit of Grace, which shall never befall them that are called according to the purpose of God) and those sins hinder Assurance, so that the sinner cannot for the present lay actual claim to any one privilege of Grace formerly enjoyed; I deny not but he may still retain his right and title to eternal life, but he is in this condition suspended from actual claim, until he rise again by Repentance, and so recover not a new right and title, but a new claim by virtue of the old title.

10. A courageous resisting of doubts, scruples, temptations; not but that doubts will come after assurance: We see the Sun is one day bright, and the next day is covered; *Evidences* may be lost, though interest be continued: yet *Assurance* and *Evidences* rightly improved and sanctified to us, may help us against all the shakings, and shiverings, and doubtings of the Soul, and of their own nature they do resist them: Hence the best cure and remedy of doubtings, is to perfect and strengthen our assurance; the more purely the fire burns, the less smoke it hath; when the light and heat of the Sun are greatest, then the clouds and misty vapors are fewest: *Assurance* and *Doubting* are like a pair of scales, where the weight of the one bears away the other.

[Quest. 1] *But how should assurance be strengthened?*

[Answ.] 1. Go we to God, for God who gave it can strengthen it: Every grace depends upon him, not only for birth, but also for complement; his strength must lead us on from strength to strength, and therefore if we would have strong assurance, we must go to a strong God, and beg of him for it: *O Lord (say) my knowledge is dim, lighten that candle, open mine eyes yet more and more, that I may see thy truth; my assents many times shake, but do thou establish and confirm my heart in thy truths; my embracings, applications, are very trembling, and broken, and interrupted, but do thou guide my eye to look upon my Savior, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodness of thyself, of thy Christ, of thy Word; my faith is but weak, but Lord, I would have more faith, even full assurance of faith, and thou canst work it, O do it for thy weak servant.*

2. Be in the way of strength: There are ways in which God doth reveal his arm (*i.*) his Ordinances; he that is too good for the Ordinances, will ever be too weak in his faith. *One thing* (could David say) *have I desired of the Lord, that I may dwell in the house of the Lord all the days of my life:* and to what end? *that I may behold the beauty of the Lord, and visit his Temple:* what this beauty is, he himself expounds, *We thought of thy loving kindness in the midst of thy Temple:* The loving kindness of God, his mercy and countenance upon his own servants, that is the Lord's beauty, that is it which makes him amiable in his own people.

3. Let assurance know its privileges, & then it will grow stronger. *Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people:* they who descended from the blood of Abraham had more privileges than others, and have not they greater who come of the blood of Christ? The Priests of the Law had singular exemptions, and Kings of all men are most highly privileged; and do Believers come short, who are not profane, civil, typical Priests,

but *royal Priests*? who are not Priests only, nor Kings only, but both *Kings and Priests: A royal priesthood, an holy nation, a peculiar people*. If we did once thoroughly know our privileges, the grants of favor, the free access, the singular acceptance we have with God in and through the Lord Jesus Christ, how might we keep down our fears, and our doubtings, and with fullest eagerness embrace our God, our Christ, our Promises.

4. Observe, and call to mind our former *Experiences* of God's favor and love: *I will remember* (saith David) *the years of the right hand of the most High* (i.) the years and times of my life, wherein I had sweet experiences of God's mercies and love: why, what of that? he tells you, *Because thou hast been my help, therefore in the shadow of thy wings will I rejoice*. But of this point in the last Chapter.

[Quest. 2] *But what if after all these means used, no Sun appears, our Evidences are quite lost, God suspends all comforts?*

[Answ.] In such a case we must endeavor to live above *Evidences*, by working the soul to close with, and depend upon an absolute Promise: To this purpose it pleaseth the Father of Mercies; sometimes to convince and persuade the soul, that he will supply what is wanting, heal backslidings freely, work both will and deed fully, whereby he sustains the soul in life, and raiseth it up as it were from the grave of despair and dismal distress. Thus David expected to receive his *Assurance*, when he cried, *Why art thou cast down, O my soul? — Hope thou in God, for I shall yet praise him for the help of his countenance*: And if at our first conversion, when we had nothing but the offer of Free-grace to look upon, we cast ourselves on God, why not now, when our *Assurances* wholly fail?

**SECT. 5. The Evidences of a weak unworthy servant of Christ, laid down according to the Rules aforementioned.**

The life of all we have said, is *Practice*: Hence I make bold to lay down the *Evidences* of a poor creature, not worthy to be named, much less to have his Name written in the Book of Life.— He gives them thus:—

1. The Texts containing Promises.	2. The Graces to which Promises are made; or my particular Evidences.	3. The truth of these graces examined	4. The testimony of the Spirit.
	After acts of faith first put forth upon <i>Christ</i> himself, and closing with him immediately, as if I had no present or by-past grace to evidence my being in him: I now bring in these graces or workings of the Spirit of <i>Christ</i> in me, as handmaids to attend, and to witness to the truth of this	See in the duty of Self-examination and Receiving of the Lord's Supper.	Which is either by Arguments & Inferences from the word and work of grace in the heart, or by presence and influence, manifested by an Heavenly impression and irradiation upon my soul!

	adherence unto <i>Christ</i> , which I call my Evidences.		
<p>1. John 3.5, 8. 1 Pet. 1.23.</p> <p>2. Joh. 1.11, 12. 2 Pet. 1.3, 4.</p> <p>3. Gal. 2.20.</p> <p>4. Psal. 119. 6, 7.</p> <p>5. Psal. 119.5, 128.</p> <p>6. 2 Cor. 7.10.</p> <p>7. Ezek. 9.4, 6. Psa. 119.136. 2 Pet. 2.7, 8.</p> <p>8. Rom. 10.1.</p> <p>9. John 4.19. Psa. 119.165. 1 Joh. 3.10, 14 1 John 4.7.</p> <p>10. Rom. 7.23. Gal. 5.17.</p> <p>11. Psal. 19.12.</p> <p>12. 1 John 3.3. Rev. 15.3.</p> <p>13. Mat. 10.39. Mark 10.21. Luke 9 23, 24</p> <p>14. Psal. 89.15. Isa. 12.3. John</p>	<p>1. My Conversion from corruption to Christianity, the time whereof (I bless God) I remember.</p> <p>2. My desire and endeavor to rely on the Promises of Christ, both for this life and that to come.</p> <p>3. My Experience that I could act Faith, and lay hold, and rest upon the Promises of God in diverse cases and conditions.</p> <p>4. The chief aim and bent of my heart, which for the main is Godward and Christ-ward.</p> <p>5. My respect to all God's Commandments, desiring that I could give up myself wholly to God to do all his will.</p> <p>6. My renewed repentance for my often failings, and sins committed against God.</p> <p>7. My grief for the sins of the times and places where I lived.</p> <p>8. My earnest desire and prayer to God for Israel, and for all I know, That they might be saved.</p> <p>9. My love to God in Christ, to his Word, Services, Saints, and all things that belong to him.</p> <p>10. My sense and feeling of the fight and combat between the flesh and the Spirit.</p> <p>11. My watch to strive against secret sins, which no eye sees, as</p>		

<p>15.11. Rom. 14.17. Gal. 5.22. 1 Pet. 1.8.</p>	<p>well as against public, notorious, scandalous sins.</p> <p>12. My desire after Christ for his holiness, as happiness; taking him for my King and Husband, as for my Jesus and Savior.</p> <p>13. My willingness to suffer shame and disgrace, and (if my heart deceive me not) persecution and death for Christ my Savior.</p> <p>14. The unspeakable joy of God's Spirit, which sometimes I have felt in and after Ordinances; and especially once, when for the space of two days I was carried away into ecstasy and ravishment: This was when I began to see Spiritual things; and upon which followed more desire and endeavors after grace.</p>		
<p>15. Mal. 4.2. Eph. 4.15. 2 Pet. 3.18.  16. Psa. 119.67. Heb. 12.7, 8, 11.  17. Col. 2.2. Heb. 6.11, 19. Heb. 10.22. 2 Cor. 5.17. Gal. 5.22. Rom. 8.15, 16  18. Psal. 27.14. Psal. 40.1.</p>	<p>15. My sensible growth in the measure of God's sanctifying graces, as in knowledge, and faith, and hope, and patient expectation of God's presence and assistance in all things to come.</p> <p>16. My patience under infirmities and afflictions, with an earnest desire that I may be bettered by my afflictions.</p> <p>17. My assurance of faith, and of my spiritual safety; which is 1. Both by the evidences of internal vision or reflection, for I know that I believe, as certainly as I know that I live: and 2. By application of the Promises of the</p>	<p>See in the duty of Self examination and Receiving of the Lord's-Supper.</p>	<p>This is either by Arguments &amp; Inferences from the word and work of grace in the heart, or by presence and influence of the Spirit, manifested by an Heavenly impression and irradiation upon the soul by a sweet motion and feeling of God's goodness, and pardon, and mercy, and saving presence to me.</p>

<p>19. Psal. 28.6. Psa. 66.18, 19 Psal. 116.1, 2. 20. 2 Tim. 4.8. Rev. 22.20. 21. Phil. 1.10, 11. 22. Psa. 139.23, 24. 23. Rom. 7.24. Rom. 8.13. Gal. 5.17. Col. 3.4, 5.8, 9. Tit. 2.11.12.</p>	<p>Gospel: and 3. By the effects and fruits growing from the root of grace: and 4. By the testimony of God's Spirit, which sometimes (after prayer especially) hath suggested to my Spirit that I am God's child.</p> <p>18. A desire to wait upon God, if at any time he delay to hear prayers.</p> <p>19. The return of my prayers, which many a time God hath graciously made sensible and known to my soul.</p> <p>20. My sincere and hearty longing for the time of restoring, and for the appearing of Christ, who is my chiefest treasure, and my all in all.</p> <p>21. My Conscience hath born witness with me, that my heart was sincere towards God.</p> <p>22. I rest not in the approbation of men, unless I can approve my heart unto God.</p> <p>23. Besides these and the like, I may fetch (say some Divines) as good, if not better Evidences from Mortification, in denying myself, in overcoming my passions, in crucifying my corruptions, as from any graces whatsoever.</p> <p>But, O my soul, rest not on these inward graces of the Spirit; now when all is done, begin again to act faith upon Christ immediately with a redoubled strength.</p>		
---	--	--	--

His *Evidences* thus gathered in, the prime and especial work of the soul is, the sanctification of *Evidences* in their several uses. But of that before, *Sect. 4*. And thus much of *Evidences*.

## CHAP. VII.

### SECT. 1. Of the nature and kinds of Meditation.

*ME*ditation is a deep and earnest musing upon some point of Christian instruction, to the strengthening of us against the flesh, world and Devil, and to the leading us forward towards the Kingdom of Heaven; or *Meditation* is a steadfast bending of the mind to some spiritual matter, discoursing of it with others, till we bring the same to some profitable issue.

Now this *Meditation* is either sudden or set, occasional, or solemn, and deliberate.

1. *Occasional* or *Extemporal Meditation*, ariseth from such things as God by his providence offers to our eyes, ears and senses. *When I consider the Heavens, the work of thy fingers, the Moon and Stars which thou hast ordained: What is man that thou art mindful of him, or the son of man, that thou visitest him?* This *Meditation* of *David's* was occasional.

2. *Deliberate, set, or solemn Meditation*, ariseth out of our own hearts, when purposely we separate ourselves from all company, and go apart to perform this exercise more thoroughly, making choice of such matter, time and place as are most requisite thereunto: Now this *Meditation* is double, for it is either conversant about matters of knowledge, for the finding out of some hidden truth, or about matters of affection, for the enkindling of our love unto God: The former of these two we leave to the Schools and Prophets, the latter we shall search after, which is both of larger use, and such as no Christian can reject, as either unnecessary, or over-difficult.

### SECT. 2. The Circumstantials of Meditation.

The circumstantials of our *Meditation*, are *time* and *place*; I shall add to these (though I cannot call it a circumstance) the *subject matter*, which by way of *preparation* to the *duty* we may take notice of.

1. For the time: No time can be prescribed to all men; for neither is God bound to hours, neither doth the contrary disposition of men agree in one choice of opportunities; some find their hearts most in frame in the morning; others learn wisdom of their reins in the night season; others find *Isaac's* time the fittest time, *who went out in the evening to mediate*: No practice of others can prescribe to us in this circumstance; it is enough that we set apart that time wherein we are aptest for that service.

2. For place: We judge solitariness and solitary places, fittest for *Meditation*, especially for *set and solitary Meditation*: Thus we found *Jesus* meditating alone in the Mount, *John the Baptist* in the desert, *David* on his bed, *Daniel* in his house, *Isaac* in the field. *The Bridegroom of our Soul*, the Lord *Jesus Christ*, is bashful (said *Bernard*) and never comes to his meditating *Bride* in the presence of a multitude: Hence was the Spouses invitation, *Come my beloved, let us go forth into the field, let us lodge in the villages, let us go up early to the vineyards, let us see if the vine flourish,*

*whether the tender grapes appear, and the pomegranates put forth, there will I give thee my loves:* We must in this case abandon worldly society, both outward and inward: Many sequester themselves from the visible company of men, which yet carry a world within them; both these societies are enemies to this *Meditation*.

3. For the matter of our *Meditation*, it must be Divine and Spiritual; viz. God's Word, or some part thereof: It is woeful to think how some meditate on sin, contrary to God's Word, studying to go to Hell with the least noise of the world; others bend their thoughts only on the search of natural things; as, The motion of the Heavens, the reason of the ebbing and flowing of the Seas, the kinds of simples that grow out of the earth, and the Creatures upon it, with all their qualities and operations; but in the mean while, the God that made them, the vileness of their nature, the danger of their sin, the multitude of their imperfections, the Savior that bought them, the Heaven that he bought for them, &c. are as unregarded, as if they were not: The matter of our *Meditation* must be something divine; *I remember thee on my bed, and meditate on thee: — I will meditate of all thy works, and talk of thy doings.*

### **SECT 3. Of occasional Meditation.**

Occasional Meditation ariseth from such things as God by his providence offers to our eyes, ears or senses: Examples of this sort are infinite, for a taste take these few:

1. Upon our first waking in the morning, meditate how the Lord can at the last day as easily raise up our dead bodies from the dust, as he hath now awaked us out of sleep; and as now we rise from the grave our bed, so then we must arise from that bed our grave.

2. Upon sight of the morning sky, *meditate*, That if one Sun make so bright a morning, what a shining morning will that be when Christ (*the Son of Righteousness*) shall appear, attended with all his bright Angels, Archangels, Cherubims, Seraphims, Bodies and Souls of Saints? When there shall be as many Suns on a day, as there are stars on a bright winters night.

3. Upon the occasions of the day, meditate, how the Lord seeth us, and understands all our thoughts, and is acquainted with all our ways: *The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them, whose heart is perfect towards him, and therefore we should do all things as in the awful presence of God.*

4. Upon our particular callings we may accordingly meditate; as—

1. A Magistrate, thus, As I judge others, so will the Lord judge me; it will not be long ere death arrest, and I must go without bail: Me thinks I hear that sound in mine ears, *I have said ye are gods; but ye shall die like men.*

A Minister, thus, The time I have to spend is not mine, but the people's: Me thinks whiles I idle it away, I hear them crying after me, To your closet, and there pray for us that we perish not; study for us, that we may learn of you how to walk in his paths; for if we perish, and you will not give warning, *then must our blood be required at your hands.*

3. A Tradesman, thus, What is that balance in my shop, but a *memento* of distributive and commutative Justice? if my dealings be not just to a point or pin, I shall then be weighed in God's balance, and be found too light: *A false balance is an abomination to the Lord*, and so is a true balance, without true dealing with all men.

4. An Husbandman, thus, As I sow in spring, so I reap in harvest, and God hath said, *He that soweth iniquity, shall reap vanity, but they that sow in tears, shall reap in joy*: Lord, whiles I sow in tears, give me *April* showers of Repentance, that when the harvest comes, and the Angels must reap, they may gather me into thy barn of Heaven.

5. A Soldier, thus, What trade is this I follow? what devices are these I carry about me to murder afar off? whose image do I bear in this killing disposition, but his whose true title is, *The Destroyer*? I had need look about me that I be in a righteous cause; I am sure, all the titles of God sound of mercy and gracious respects to man, God the Father is his Maker and Preserver, God the Son his Savior and Redeemer, God the Holy Ghost his Sanctifier and Comforter: O Lord, that my enemies may be thy enemies, and my cause, thy cause, or that I may leave this calling.

5. Upon night approaching, *meditate*, That seeing our days are determined, and the number of our months are with the Lord, and our bounds are appointed, which we cannot pass, that one day more of our limited time is gone and past, and we are now nearer to our end by a day, then we were in the morning.

6. Upon occasion of lights brought in, *meditate*, If the light of a poor candle be so comfortable, which is nothing but a little inflamed air, gathered about a moistened snuff, What is the light of that glorious Sun, the great Lamp of Heaven? but much more, what if the light of that infinitely resplendent Son of Righteousness, who gave that light to the Sun, and that Sun to the world?

4. Upon the sight of a bright sky full of stars, *meditate*, How worthy a Science it is to see and observe those goodly spangles of light above our heads, their places, qualities, motions: But the employment of a Christian is far more noble, Heaven is open unto him, and he can look beyond the veil, and see further above those stars, then it is thither, and there discern those glories that may answer to so rich a pavement: *I see indeed those glittering glorious stars, with my bodily eyes; but I see withal by the eyes of my faith, that this is but the floor of that goodly fabric, the outward curtain of that glorious tabernacle*: I see within that incomprehensible light, which none can see and not be blessed: How many are these stars before my eyes? but Oh! what millions of pure and majestic Angels? what millions of happy and glorified Souls? how many mansions of my Father (one of them being my own) do I see by Faith? Come down no more (O my soul) after thou hast once pitched upon this heavenly glory; or if this flesh force thy descent, be unquiet till thou art let loose to immortality.

Thus from our uprising to our down-lying, we may upon every object presented to our senses, frame a sudden or *occasional Meditation*.

**SECT. 4. Of deliberate Meditation, and the parts thereof.**



*DEliberate Meditations* arise, and are wrought out of our own hearts: Now every such Meditation consists of these parts, The

- Entrance.
- Proceedings.
- Conclusion.

1. The entrance is either

- Common.
- Proper.

1. The common entrance is some short, yet pithy prayer, that God may guide and direct us therein, by the gracious assistance of his holy Spirit.

2. The proper and particular entrance, is the choice of some theme or matter, and a settling of ourselves on that which we have chosen.

2. The proceedings of our *Meditation* are in this method:

- 1. To begin in the understandings.
- 2. To end in the affections.

1. Concerning that part which is in the understanding, it is good to keep that course which the common places of Natural and Artificial Reason do lead us unto: as to consider the matter of our *Meditation*, 1. In its description: 2. In its Distribution: 3. In its Causes: 4. In its Effects: 5. In its Use: 6. In its Properties: 7. In its Opposites: 8. In its Comperates: 9. In its Scriptural Testimonies; only in these heads observe these cautions:

1. That we be not too curious in prosecution of these Logical places; the end of this *Duty* is not to practice Logic, but to exercise Religion, and to kindle Piety and Devotion: Besides, every theme will not afford all these places; as when we *meditate* of God, there is no room for *Causes* and *Comparisons*: it will therefore be sufficient, if we take the most pregnant and voluntary places.

2. That if we stick in the disposition of any of these places (as if meditating of *sin*, we cannot readily meet with material and formal causes) we rack not our minds too much with the inquiry thereof, but quietly pass over to the next.

2. Concerning that part which is in the affection, it is good to follow that course which the common places of Rhetoric do lead us unto: These are six: viz.

- 1. A relish of what we have meditated on.
- 2. A complaint, bewailing our wants of this relish.

- 3. A wish of the soul for what it complaineth to want.
- 4. A confession of our inabilities, to effect what we wish.
- 5. A petition for the supply of our inabilities.
- 6. A confidence of obtaining what we petition for.

3. The conclusion of the work contains these parts:

- 1. A thanksgiving.
- 2. A recommendation of our souls and ways to God.

I shall add no more, but only wish the soul thus concluding, to lift up the heart and voice to God, in singing a Psalm answerable to its disposition, and matter meditated on; and by this means shall the soul close up itself with much sweetness and Spiritual contentment.

#### **SECT. 5. An Example of the souls love to Christ.**

AFTER entrance by Prayer, and choice of this theme, the soul may proceed thus:—

##### *1. Description.*

O my soul, what is this souls *love to Christ*, whereof thou studieth? It is a Spiritual fire kindled from above in the hearts of his darlings, towards their Bridegroom the Lord Jesus Christ.

Or it is a sparkle of that fire of the holy Ghost, struck into the tinder of our souls, which immediately smokes, and sends up the flame thitherward, whence it first had its rise: Or, it is the souls rest or reposal of itself in the bosom of Christ, with content unspeakable and glorious, being persuaded of her interest in that song of the Spouse, *I am my well-beloveds, and my well-beloved is mine*. This, O my soul, is the nature of thy *love to Christ*.

##### *2. Distribution.*

There is a twofold *love*, one of *desire*, which is an earnest longing after that which we believe would do us much good, if we could attain to it; another of *complacency*, when having attained that which we desire, we hug and embrace it, and solace ourselves in the fruition of it: Now the first of these *loves* is an Introduction to the second, and both of them (in relation to Christ) issue from a proportionable act of faith precedent: 1. That affectionate longing, and thirsty *love*, wherewith we pant and gasp after Christ, proceeds from the first acts of faith, whereby we assent to all Gospel-promises, as true and good in themselves, and better unto us than anything in the world, could we but once be assured that they belong unto us. 2. That other love of complacency, when (with the Psalmist) *we return unto our rest, because the Lord hath dealt bountifully with us*; when sweetly we repose ourselves in the lap of our Savior, with content unspeakable, and full of glory, it proceeds from the last act of faith, whereby we are actually persuaded by those welcome whistlers of the Spirit of adoption, that certainly Christ is our Savior, & that our debts are cancelled to the very last mite; only observe (O my soul) these two things of this love: 1. That 'tis subject to all variations or changes, ebbings

and flowings of that persuasion; sometimes in a violent temptation, or in a sensible desertion, our persuasion fails, and so this *love of complacency* is either stupefied, or it falls back into that thirsty anxious *love of desire*. 2. That this *love of complacency* admits of degrees, proportionable to the degrees of our persuasion; if that be clear and strong, this love is more cheerful and pleasant; if that be weak and obscure, this love is more cold, with many fears and jealousies,—whence this *love of complacency* may not unfitly be subdivided into an *Ordinary* and *Heroical love*; ordinary love proceeds from a weak degree of that last act of Faith; *Heroical love* springeth from a more eminent and transcendent pitch of persuasion, concerning our own reconciliation in particular: It is called *Ordinary*, because most Christians (though effectually called) do ordinarily feel but such a timorous love in themselves; it is called *Heroical*, because it is constantly only in such, as either besides the *evidence* of the Word and Spirit, have had some special revelation to put them out of all doubt, concerning their estate to Godward; or in such as by a certain close walking with God, have been long exercised in a Christian course, have often entertained Christ Jesus at supper in their hearts, and habituated themselves into a more familiar acquaintance with that holy Spirit, which brings all the good news from Heaven, to those diligent souls which carefully wait for it.

### 3. Causes.

But whence is this *love*, O my soul? The Apostle is plain, *We love him, because he first loved us*: When the Spirit of God in the promises *lets in* some intimation of God's love into the soul, then she loves him again: That expression of the Psalmist, *The Lord will command his loving kindnesses in the day time*, is pertinent to this; it is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws: so the Lord sends out his *loving kindness*, saying, *Go out, my everlasting love and kindness, take a Commission from me, go to that humble, thirsty, hungry soul; go and prosper, and prevail, and settle my love effectually upon him; I command thee do it*: It may be at the first visit, the poor soul cries out, *What, I love? What, I mercy? will Christ Jesus accept of me?* Oh, I am the worst of sinners; could I pray, or perform duties as some others do, I might have some hopes of mercy; but what? is it possible that the Lord of Heaven should love me? *Yes, thee, even thee, saith the Lord: go out my loving kindness to that poor soul, break open the doors of that weary weltering heart, knock off those bolts of carnal reason, and all base arguments, and clear and warm that broken, bruised, humbled soul, and tell him from me, That his sins are pardoned, his sighs and prayers are heard, and he shall be saved; I charge thee do the work before thou comest in again*: Here, O my soul, is the immediate cause, God's love thus affecting the heart, it breeds a love in the heart to God again: *I drew them (saith God) with the cords of a man, even with the bands of love*.

### 4. Effects.

And what are the effects (O my soul) of this *love*? O this *love* hath many holy gracious effects, it will make the soul to rejoice in Christ's presence, to grieve in his absence, to please Christ in all things, to desire union with Christ, though it never see good day, though it have no other wages; to bestow readily and freely anything it hath on the Lord Jesus Christ, to deny itself, or anything that may come in competition with Christ, to part with her *Isaac's*, her dearest things, *To account all things as dung and loss, that she may win Christ*, to be content with

nothing, but love again from the party beloved, to be ever and anon thinking and musing on the Lord Jesus Christ, to be ordinarily and frequently speaking of Christ: Love is full of eloquence in the praises of her beloved, so is the souls love to the Lord Jesus Christ. O how that Spouse of Christ runs on in a description of his rarities and transcendencies, *My beloved is white and ruddy, the chiefest among ten thousand* (or as it is more elegantly in the Original, *He is an ensign-bearer among ten thousand*)—*He is altogether lovely, or he is all-entire, he is all composed of loves*: Betwixt those Verses [10. and 16.] there's a description of Christ, so stuffed with choicest delicacies of expression, that thou canst not match it (O my soul) out of any of those Poets which have flown highest in amorous inventions; at last she concludes with a triumphant Epiphonema, *This is my beloved, and this is my friend, O daughters of Jerusalem*: Nay, love will make the soul not only *speak*, but do anything for the Lord Jesus Christ: O then she cries, *How may I please Christ better? what duty must I do? and what sins must I avoid? if there be any of the bedchamber of the Bridegroom, tell me I beseech you, how may I hear, and pray, and walk, and approve my heart to my Christ and King, that nothing may displease him*. Lastly, love will make the soul suffer for Christ, and to *rejoice in such sufferings*; it is *a fire that much water of persecution cannot quench*; nay, it feeds on those waters, and grows hotter by them: As opposition riseth against it, so it riseth against opposition, yea, it riseth by it, until it rise above it.

#### 5. Opposites.

Now what are the contraries to this *love of Christ*, but an *hatred of Christ*? One would wonder there should be such a thing in the world, as *hatred of Christ*: But why then should the Apostle threat, *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha; (i.)* If any man hate Christ, let him be accursed with all manner of execrations or curses in the most desperate manner, expecting *due vengeance from the Lord, when he cometh with his holy millions, to execute judgment upon all, and to convince all that are ungodly*: No question there is a world of wicked men, that are under this curse; I speak not of poor *Indians*, and other Savages of the unchristian world, whose souls are over-clouded with the blackest mists of irreligion, that the prince of darkness can possibly enwrap them in, who come into the world, not knowing wherefore, and go out of the world, not knowing whither; an heavy case, which cannot sufficiently be bewailed with an ocean of tears and blood; but of those that live within the paradise of the Christian Church, that have nothing to distinguish them from those *Indian Miscreants*, but an outward conformity, outward formalities, the charity of other men, and their own slight imaginations: As 1. All open enemies, gross, heinous and grievous sinners, swearers, blasphemers, drunkards, railers against God, his Ministers, his People, these and the like *love sin more then Christ, they love the Devil more then Christ*. 2. All fawning Hypocrites, that profess (it may be) a marvelous affectionate *love* unto the Lord Jesus Christ, but they are inward haters of Christ.

#### 6. Comparisons.

But to inflame thy *love* (O my soul) upon Christ, consider whereunto it is like, or to what it may be compared: The Scripture hath described the outgoings of such a Soul, 1. By the *parched ground*: *My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land, where*

no water is. 2. By the pantings of a chased Hart: *As the Hart panteth after the water brooks, so panteth my soul after thee, O God.* 3. By the longings of a teeming woman: *I have longed for thy salvation, O Lord, and thy Law is my delight.* 4. By the fainting and swooning of one that is in good earnest sick of love: *I charge you, O daughters of Jerusalem, if you find my Beloved, that ye tell him I am sick of love:* Such souls are commonly cast into an agony, into pangs of love, that love Christ indeed.

#### 7. Testimonies.

And doth not the Scripture express these loves of the soul to the Lord Jesus? *If God be your Father (said Christ to the Jews) then will ye love me:—and, Thy name is as an ointment poured forth, therefore do the Virgins love thee:—and, We will remember thy love more than wine; the upright love thee:—We love him (saith the Apostle) because he loved us first: I will love thee (saith David) O Lord my strength:—I will cause those that love me (saith Wisdom) to inherit substance:—He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and I will manifest my love unto him:—Look upon me (saith David) and be merciful unto me, as thou usest to do unto those that love thy name.*

Thus for Information of Judgment, now for the stirring up (O my soul) of thy affections.

#### 1. Relish.

O divine love! O the pleasures, O the joys of this love! O honey and sweetness itself! it is the love of Christ, that sets a price on all other Duties; the least service (even a cup of cold water, or a widows mite) if it have but a grain of this love in it, is a most acceptable sacrifice to God; it is love to Christ that hath the Promises of this life, and that which is to come: *I will cause those that love me, to inherit substance, and I will fill their treasures;—yea, there is a crown of life, which the Lord hath promised to them that love him;* it is love to Christ, that by Christ assures to us all the glorious privileges, flowing from Christ, as Reconciliation, Adoption, Forgiveness of sins, Justification, Righteousness, Wisdom, Sanctification, Redemption, Possession of all things, *All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christ's, and Christ is God's.* O who can think of this love of Christ, and not be ravished therewith! Had I a thousand hearts to bestow on Christ, they were all too little, they were never able to love him sufficiently; it is the Lord Jesus that is all strength, and all wisdom, and all honor, and all beauty; the fountain of all graces, and virtues, and qualities in men: whatsoever grace, or virtue, or quality is in us, they are but so many rays that come from this Sun of righteousness; *he is fairer then the children of men, and grace eminently is poured into his lips.*

#### 2. Complaint.

But alas! where is my soul? how dull is my understanding? my affection? how careless, how peevish is my soul, in a business which concerns it so much? how prejudicate is my opinion? how vain are my conceits? O my soul! how ignorant art thou of the incomparable worth, and delightful sweetness that is in the Lord Jesus? how secute, and sleepy, and senseless art thou? O this hard heart of mine! thou canst mourn for losses and crosses of this life, but for

the loss of Christ, thou canst not mourn one jot: Didst thou, O my soul, truly affect Christ, the pillow would be washed with thy tears for thy want of Christ, and for thy want of assurance: Woe, and alas, that my mind is taken up with a confluence of worldly lusts, worldly cares, and worldly desires! O it is this that quencheth the *Conjugal love* of my soul to her bridegroom; my loves are now become very adulterous loves: woe, and alas, that *I have loved the world, and the things that are in this world*, that I have followed my base lusts, and adulteries, and abominations; that instead of loving Christ, I have loathed him, and whipt him, and scourged him, and crucified him, and preferred the vilest lust (any sin whatsoever) before the Lord Jesus. And now I am musing of this *love of Christ*, alas, I feel it not, or if I feel a little, little *love of desire*, yet I have no sense, no taste, no relish of that *love of complacency*; there is no such fire, no flames in my breast towards the Lord Jesus.

### 3. *Wishing.*

And yet, O that I could *love the Lord Jesus!* O that he had my heart! O that now I could bid adieu to all other lovers! O that the *Father of love*, and the *Spirit of love* would strike one spark of *love* from the Promise, to kindle it in the heart of his poor creature! O that I felt a dilatation of my desires after Christ! that God would stretch them, and widen them to the utmost, that I might *love Christ* with all my heart, soul and might! O that I were *even sick of love!* O that I were cast into the melting pangs of a divine Christian *love!* O my soul, consider the want of Christ, and the worth of Christ! O consider the benefits of Christ's death, the sweetness of Christ's promises, the pleasantness of his commands, the preciousness of his graces, and above all, the infiniteness of his love, and thou canst not but love him! Consider that soul-ravishing Text, *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus:* and thou canst not but cry out with the ardency of affection, with the strength, the zeal of *love*, O! *To him, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, To him be glory and dominion forever and ever. Amen.*

### 4. *Confession.*

O my soul, these are sweet motives: But alas, how dull is thy understanding, how dead thy affections? I clearly see there is no strength at all in thee. O how cold, and weak, and faint, and heartless are these thy wishes! O *Christ!* I would *love* thee, but I cannot; I find no ability in myself to *love* thee; I am no more able to *love* thee, then cold water is able to heat itself, O where be those scalding affections to Christ Jesus, which holy men have felt in all ages, and striven to express in their *Soliloquies?* O where is this holy, constant, conjugal *love?* O where are those swellings, and throwings, and wrestlings, which others have felt in their bowels? O where be those holy fits, those pangs of *love*, those *love-trances*, those Seraphical flames of conconjugal affection, which made the Spouse cry out, *I am sick of love?* Alas, I feel a distemper in my affections; I find it not so easy to *love Christ*, as many men think, surely it is a very hard and difficult thing to love the Lord Jesus.

### 5. *Petition.*

Come then blessed Lord, and show thy own self to me, *I beseech thee, if I have found grace in thy sight, show me the way that I may know thee: —I beseech thee show me thy glory;— give me the Spirit of wisdom and revelation in the knowledge of Christ;* let me see the beauties and glorious excellencies, and by this means blow my love into a pure flame, yea advance it to a degree of Angelical sublimity. Surely, Lord, I cannot love what I see not, and therefore anoint mine eyes with thy eye-salve, that I may see thy loveliness, and love thee with my best loves: O kindle, inflame, and enlarge my love, that it may rest largely in thee; enlarge the crany which the Spirit hath bored through the flesh into my Spirit, that I may largely see thee, and so largely love thee; enlarge the arteries and conduit-pipes, by which thou the head and fountain of love flowest into thy members, that being abundantly quickened and watered with the Spirit of love, I may abundantly love thee: and do not only come much, but come often into me, and let my Spirit often be one Spirit with thee, in communitive and fruitive unions; for such often unions with thy Spirit, will make my Spirit more Spiritual, and the more Spiritual she is, the more will she love thee, the God of all Spirits. Blessed Lord, wilt thou love the image, and shall not the image much more love the pattern? *O that I were sick of love!* that my understanding, will and affections were all overflown, overcome and amazed, that my faintings were inflamed towards thee, and even melted into thee! O sweet Jesu, touch my soul with thy Spirit, that virtue may go out of thee into me, and draw me unto thee; let the savor of thy ointments (whose very breath is love) be ever in my nostrils: *Give me the flagons of the new wine of the kingdom,* which may lift up my soul above myself in my loves; give me to forget the low and base loves of this world, and by an heavenly excess, transport me into an heavenly love, that I may embrace Christ who is the Lord from heaven with a love like himself: O give me to believe, for *faith* and *love* grow together, and the stronger my *faith*, the greater will be my *love*.

### 6. *Confidence.*

And this (sweet Jesu) I am fully persuaded thou wilt do: *I believe, Lord help my unbelief;* surely thou art God, who canst not lie, and thou hast promised, that the *upright shall love thee*. O how should I but believe thee? and now thou hast in some sweet measure convinced me, now thou beginn'st to warm my heart, and to cast me into a love-trance; now that my Spirit is somewhat raised, my heart in some sort enlarged, my mind in some measure fixed upon thee: I make bold (Lord) to conclude with this Spiritual *Epithalamium*, *Blessed Lord*, I am thine, only thine, ever thine, all that I am is at thy command, and all that I have is at thy disposing; be pleased to command both it and me: I know whatsoever I adventure or lose for thy sake, I shall receive with infinite advantage in thy blessed self. I dare trust my Lord with the best thing that ever he gave me, my precious soul. O my bleeding heart and broken spirit doth languish, in a thirsty love, panting and gasping after thee, my blessed Savior: O let me taste how gracious thou art, by some real experiments in my own heart, smile upon me from heaven, answer me with some assuring whispers of the Spirit of Adoption; *Kiss me with the kisses of thy mouth, for thy love is better then wine*. O let me bathe my soul in the delicious intimacies of a Spiritual communion with thee my God, that I may forever adhere unto thee

with a sincere constancy, and rest in thee with a *love of complacency*: for I feel, I find my soul cast into a longing sweat for thee, and nothing can satisfy the importunate longing of my perplexed soul, but thy own self; for thou art my Lord, my love, my life, and thou art altogether lovely, O my dear Jesu! O my dearest Husband! O these holy fits! O these sweet pangs of *love* grow upon me apace! Upon a sudden, my King, my Savior, *I am even sick of love!*

Conclusion.

And now, O my soul, *return unto thy rest, for the Lord hath been beneficial unto thee*: The reason of thy *love* is Christ's *love*; *Thou lovest him, because he first loved thee*. Is it thus, O my soul? hath the Lord Christ indeed discovered his will, to take thee for his Spouse? What, he that is so holy, to marry such an impure wretch as thou art? O how should this but melt thee into a flame of *love*? what stirrings of love shouldst thou now feel in thy bowels? how shouldst thou now value him, and prize him, and praise him? how should thy *glory now sing praises to him, and not be silent*? how shouldst thou admire and wonder, that thou couldst endure to be without Christ so long? that thou couldst so slightly think of Christ heretofore? O my soul, henceforward cling to thy Savior, go out of thyself, and creep to him, and affect not only union, but very unity with him; bathe thyself hereafter again and again, many and many a time in those delicious intimacies of thy spiritual marriage: And to that purpose (O my soul) if sometimes thy love to thy Savior shall cool, O then sweet Savior look upon me in mercy; one look of thine will awaken my *love*, and make me weep bitterly, that I have *loved* thee so little, whom to *love* sufficiently, my best and mightiest *loves* are most insufficient: Prevent my seeking with thy seeking, be thou present with me in thy providence and power, when thou seemest to be far off me, in the taste of thy sweetness and fruition of thy loves; and then when I have regained thee, I will hold more hardly, and keep more fastly, and love thee more vehemently, by thy power assisting: Provide a stock of *loves* in the summer, against winter, if it return anymore: Come Lord Jesus, and be *as the Roe on the Mountains*; my life is hid with thee, O appear quickly, that I may quickly appear with thee in glory, and in the happiness of a consummate marriage: *Even so, come Lord Jesus, come quickly, Amen, Amen, Psal. 18. to ver. 7.*

### **SECT. 6. Another example of Eternity.**

AFTER entrance by prayer and choice of this theam, the soul may proceed thus:—

#### 1. *Description.*

O my soul, what is this *Eternity* whereof thou studiest? *It is the entire and perfect possession of a life* (together and at once) *that never shall have end*: The description may be imperfect, and no wonder; For how can that be defined, which hath no bondage or limits: Whatsoever is said of *eternity*, comes infinitely short of it, no words can utter it, no figures number it, no time can measure it: *Eternity* is of this nature, take from it what you will, it is still the same, it is neither increased by addition, nor diminished by subtraction: What is *Eternity*? it is a circle running back into itself, whose center is *always*, and circumference, *without all end*: What is *Eternity*? it is a duration always present, it is one perpetual day, which is not divided into that which is past, and that which is to come: What is *Eternity*? it is an age of ages, never



expiring, but always like itself, without all change: What is *Eternity*? it is a beginning without beginning, middle or ending, or a beginning never ending, always beginning: and this, O my soul is *Eternity*.

## 2. *Distribution.*

There is a twofold *Eternity*, an *Eternity* of woe, and an *Eternity* of joy: First of woe, O woe that never shall have end! *The worm shall not die, the fire never shall be quenched*: After a thousand thousand millions of years, there are still as *many more* to come, and when those *many more* are come and gone, the woes are yet as far from the last as they were at the first: It is now above Four thousand years since *Esau*, who hated *Jacob*, was cast into this pit of woes, and yet the number of his years of torments are as many, as it was the first day of his torment. Secondly, of joy, O joy, *above all the joys in harvest*; they are the joys of Heaven: There joys the understanding, by a perfect knowledge and vision of God; there joys the memory, by a perfect remembrance of all things past; there joys the will, by enjoying all manner of good, without all fear of evil: In this joy there is no corruption, no defect, no old age, but solemn glory, and continual solemnity; there is an everlasting spring, there is always the flower, and grace of youth and perfect health: *With thee is the fountain of life, and in thy light shall we see light.*

## 3. *Causes.*

Whence are these two *Eternities*, O my soul, but from him that is only eternal?

1. *Eternal woe* is from him, *For he hath prepared Tophet of old*: God is the efficient, but sin the meritorious cause of this woe, *The wages of sin is death.*

2. *Eternal joy* is from him, the Father bestows it, the Son merits it, the Holy Ghost seals and applies it: God hath given thee a Savior (O my soul) to give this *eternal joy* to thee, and God hath given thee faith, whereby thou mayest attain to this Savior; and God hath given thee his Word, whereby thou mayest attain to this Faith: Look up therefore to him as the beginner and finisher of this *Eternity*, and whilst thou magnifiest the author, be ravished with the glory of the work; there is nothing that is good, that is not comprehended herein: *In thy presence is fullness of joy, and at thy right hand are pleasures evermore.*

## 4. *Effects.*

What are the *effects*, O my soul, of this *Eternity*?

1. Of *Eternity* in Hell, these amongst others; *heavy, heavy*, most sad and *heavy thoughts*, when the damned shall consider their dooms, *Go ye into everlasting fires*, then shall they cast their deep thoughts on

- *Time past.*
- *Eternity to come.*

1. For time past they shall remember, that sometimes they lived (at least some of them) in a glorious *Goshen*, enlightened with the fairest noon-tide of the Gospel that ever the Sun saw, and that they heard many and many a powerful Sermon; any one passage whereof (had they not suffered Satan to blindfold and baffle them) might have been unto them the beginning of *the new birth*; that many times they were told of this danger by God's faithful Ministers; that they had many calls and offers of salvation, and the Spirit of God many a time cried behind them, *This is the way, walk in it*: That sometimes they were half persuaded to be Christians, and they were near salvation, and they had a golden opportunity for it; but alas, they revolted again, and preferred their lusts, and passed by those offers and opportunities, with an inexpressible neglect, and horrible ingratitude, and now they lie drowned and damned in that lake of fire and brimstone, which they might have so easily and so often escaped: O what a shriek will this cause in Hell? whiles at every of these considerations, the worm of conscience shall give them a deadly bite, even to the heart? that the memory of things here on earth, remains still with all spirits in the world of Hell, is manifest, *Son, remember thou in thy life time receivedst thy good things, and Lazarus evil, now therefore is he comforted and thou art tormented*, said Abraham to that rich man in Hell.

2. For *Eternity* to come, they shall consider, That this *Eternity* is another Hell in Hell; might they endure those horrible pains, and extreme horrors, no more millions of years, then there are creatures both in Heaven and earth, they would comfort themselves with this thought, *My misery will at last have an end*; but this word [*Eternity*] it rents their very heart in pieces, it rents their very throat with hideous roarings, it gives a new life to their insufferable sorrows: O my soul, doest thou not tremble at this consideration. Imagine thou heardst Judas roaring in Hell flames, *I have now suffered above One thousand six hundred years since I betrayed Christ, and through the extremity of torment, I have thought these One thousand six hundred, to have been a thousand, thousand, thousand, thousand years: O when will be an end of these sufferings! When? couldst thou tell stellas coeli, stillas roris, undas aquei flueris, &c.* all the stars of Heaven, stills of dew, drops of rain, fleeces of snow, flowers of the Spring, colors of flowers, fruits of the earth, grains of corn, leaves of trees, beasts of the field, motes of the Sun flying in the air, hairs on thy head, sands on the sea shore, piles of grass growing on the earth; and shouldst thou add to these, all the thoughts of men, the motions and mutations of all the creatures, and number all these by all the additions and multiplications of Arithmetic, enough to fill volumns reaching from earth unto Heaven, as yet thou hast not measured the length, the middle of *Eternity*: O Judas here is thy lot, thou hast fryed in Hell above a thousand years, thou must be tormented in those flames a hundred thousand years, ten hundred thousand years, a thousand millions of years, a thousand, thousand, thousand, thousand millions of years, of ages; and when all those years and ages are gone and past, thou art as far from the end of thy torments, as thou wert at the beginning, when thou hangedst thyself, and first wentst down to Hell. O my soul, here's a *Meditation* able to startle thee from the sleep of sin: No question, at these thoughts, Judas and all the damned in Hell take on with infinite anguish, and enraged indignation: Hence comes that horrible hatred, and perpetual blasphemies which the damned utter against God: O how they tear their hair, and bite their nails, and gnash their teeth, and dig furiously into the very fountain of life,

desirous (if they could do it possibly) to spit out their very bowels. O my heart, well mayest thou tremble in the midst of this Meditation! *O Eternity! Eternity! Eternity!*

2. Of *Eternity* in heaven, these (amongst others) are the effects, *rowzing, raising*, and most *ravishing thoughts*, when the blessed shall consider their doom, *Come ye blessed of my Father, inherit the kingdom*: Then shall they cast their thoughts on

- *Time past.*
- *Eternity to come.*

1. For *time past*, they shall remember, That sometimes they were in troubles, in sorrows, in sicknesses, in contempt of others, in dangers by Sea and Land; That sometimes they were ready to perish, and to cast away their souls by this or that sin, but that God still held his special hand over them, and gave them grace, and now hath brought them into the Port and Haven of Security, where is no shadow of miseries: O what ravishing of Spirit will the souls of the just be cast into at this recalling of time past! and that the memory of things here below, remains still with all the Spirits of the just made perfect, is manifest: *Remember me when thou comest into thy kingdom*, said the good Thief to Christ.

2. For *Eternity to come*, they shall consider, That the joy they enjoy, they *shall enjoy forever*: *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. They shall shine*: how? *as the firmament, as the stars, or as the Sun*, saith our Savior: *Not so* (saith Chrysostom) *as that they should not surpass the brightness of the Sun, but the Sun being the most glittering thing in the world, he takes a resemblance towards the expressing of their incomparable glory*: But to heighten this glory, observe the *auxesis*, *it shall be forever* (i.) *for eternity, or forever and ever, (i.) for eternity and eternity*; or as the Latins, *in perpetuas aeternitates, for perpetual eternities*: If one *eternity* be without end, what are two? what are ten? what are an hundred? what are infinite? O what a life is this that knoweth no end? what a glory is this that never fadeth? what a love is this that never cooleth? what a joy is this that never ceaseth?

##### 5. *Opposites.*

Why then, O my soul, dost thou set up thy rest on this side *Jordan*? what are those few short pleasures thou here enjoyest? what is this brittle life, on which depends eternal bliss or woe? what is earth to heaven? what a minute to *eternity*? if anything be contrary to *eternity*, what is it but this *punctilio of time* we have here to spend? this little brittle life, what is it but *an ell, a span, an inch, a point*? O dear pennyworth, to buy the merry madness of one hour, with ages of pangs, infinite and eternal! O dearest bargain that ever was, to sell away Heaven, (our everlasting inheritance) with *Esau*, for a sip of momentary pleasure. I see this world and the other are mere opposites; my *life* is so little, and *eternity* so long, that I cannot tell what is more contrary then these two: My life is nothing but a *Now*, this *instant* is properly my own, I cannot promise to myself anything future, and therefore my *life* and *eternity* are as contrary as may be.

## 6. Comparisons.

But to what shall I compare this *Eternity*? as a drop of water is unto the sea, and a gravel stone in comparison of the sand, so are a thousand years to the day of *Eternity*: Nay, if we multiply a thousand years a thousand times, it would not amount to the least fraction of the numberless number of *Eternity*. They say, That the eighth *Coelestial Orb* or *Sphaere*, is moved wonderful leisurely, for though it be daily wheeled about by the rapid motion of the *Primum mobile*, yet it finisheth not its own proper Circuit, but once in Thirty six thousand years; and this space of time they call the *Great year*, or *Plato's year*: but compare this with *Eternity*, and it will appear but as a moment, a very nothing at all; to what then mayest thou compare this *Eternity*? O my soul, it is like an Orb, every way round, and like itself, or like a wheel, that turns, and turns, and doth never cease turning; or like a year, continually wheeling about, which turns again to the same point whence it began, and still wheels about again; or like an ever-running Fountain, whither the waters after many turnings flow back again, that they may always flow; or like a Snake bowed back unto itself orbicularly, holding the tail in her mouth, which in its end doth again begin, and never ceaseth to begin; or like a Ring, or like a Globe, or like a Sphaere, or like the circuit of Sun and Moon, without all end.

## 7. Testimonies.

Is not the Scripture (O my soul) frequent in the mention of *Eternity*? *These shall go into everlasting punishment, but the righteous into life eternal: — Their worm shall not die, their fire never shall be quenched: — Depart from me ye cursed into everlasting fire: — Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water, springing up into eternal life: — We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens: — Surely he shall not be moved forever, the righteous shall be in everlasting remembrance: — They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.*

Thus far, O my soul, for the information of thy judgment: Now for the stirring up of thy affections.

### 1. Relish.

O *Eternity*, whether of joys or woes! O that thou wert written in a book, that thou wert graven with an iron pen and lead in the rock forever! O that my heart were the book! that my Meditation were the iron pen and lead! and that this word *Eternity* were so imprinted and engraven in my heart, that I might still have it in my mind, when Pleasure fawneth, when Lust provoketh, when the Flesh rebelleth, when the Spirit faileth! O *Eternity*, how is it I forgot thee! O my soul, be established, and say with *David*, *My heart is fixed, O God, my heart is fixed*: Set thyself in a sure place, and stand awhile; and standing, admire at this *Eternity*, which always stands, and never passeth away; and that thou mayest taste and relish, that thou mayest be affected and moved with this *Eternity*.

1. Consider the *never-dying worm, and the everlasting fire*: O the bitterness of this *Eternity!* there's a man in fire, and a worm at his heart; the fire burns him, and the worm bites him, yet neither of these make an end of him; there he roars, and yells, and howls, and cries, O *woe is me forever!* A man said I! alas, *Broad is the way, and many there are that walk hell-ward*: It were enough indeed to make all tremble, though there were but one amongst all the sons of *Adam* to suffer eternally, but that *Hell should enlarge herself, and open her mouth without measure, and their glory, and their multitude, and their pomp should descend into it*; that there should be millions of men of the same flesh and blood that *I am*, chained together in hell, where one roars, and another answers, and all bear the Burthen, *Woe and alas forever*. In one nook of Hell there's a lamentable shriek, *Woe forever*: in another corner far remote there's another fearful shriek, *Woe forever*; in all the corners of those smoky Vaults there's a cry, or an echo of this cry, *For ever, forever, forever, forever*.—O my soul, how is it thou canst sleep in the night, or be merry in the day, whilst thou thinkest attentively, or considerest thoroughly of this Meditation? less matters have sometimes bestraght men of their wits, and bereaved them of their lives.

2. Consider the *Eternity of joys*. O the sweetness of this *Eternity!* O blessed estate of Saints in the kingdom of heaven! O glory, not to be expressed, even by those who are glorified! there is that perpetual spring, which through the fresh and sweet breathings of the Spirit of God, shall flourish ever; there is time (if it be time) always after one sort, not distinguished into evening and morning, but continued with a simple *Eternity*. O *Eternity of joys*, worthy of continual songs of Saints and Angels to celebrate thy praise! O *Eternity of joys!* how should I extol thee, desire thee, love thee, and hate all this world for thee?

### 2. *Complaint.*

But alas, where is my fear, my trembling for that *Eternity?* my love, my longing after this *Eternity?* what little taste and savor have I of that bitterness, or this sweetness? My soul, what dullness and heaviness is this that hangs upon thee? How hath the world bewitched thee, and thou art become so carnal, so corporeal, so senseless of spiritual things? Thy thoughts run after riches, and they are uncertain; thou art ambitious after honors, and they are slippery; thou art in love with pleasures, and their end is sudden, and there is bitterness in the end; thou art daily conversing with men, but death shall dissolve all knots of friendship with others. O preposterous care! what, all on the world? and now that *Eternity* is thy *Meditation* (on which thou shouldst taste largely, and be affected deeply) art thou now all *a mort?* O what dullness, what drowziness, what security is this? if thou hast in thee any sparks of that heavenly fire, first breathed into thee by the Spirit of God; awake, awake, O my soul, away, away with this dull senseless security, and consider there's but a step betwixt thee and *Eternity*.

### 3. *Wish.*

O that I could find this *Eternity!* that I could taste or relish this *Eternity!* that I were fitted and prepared for *Eternity!* O that I were wise, that I understood this, that I considered my latter end! O that now while it is called today, while it is the accepted time, and the day of salvation, I had a

diligent and intent eye upon this *Eternity!* O that I could still reason thus, What if I endure hunger and thirst, emptiness and injuries, sickness and poverty? *What if I were beaten with rods, or suffered shipwreck? what if I were stoned to death?* all these are nothing to that *Eternity of woes*; on the contrary, What if I had *Croesus riches, Solomon's Wardrobe, Belshazzars Cup-board, Samson's strength, Absalom's beauty?* What if an Angel should take me up into an exceeding high mountain, and show me all the Kingdoms of the world, and the glory of them, and say unto me, *All these will I give thee?* all these are nothing to Eternal glory: O when shall this day come, that I shall enter into these confines of *Eternity*, and solace myself in my God? *As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God?*

#### 4. Confession.

I desire Lord, but alas, how weakly, how dully, how heartlessly? I am not able, *Not sufficient of myself, to think anything as of myself, but my sufficiency is of God:* It is nature that pulls me from this holy *Meditation*; nature favors itself, loves the world, abhors death and *Eternity* in another world: It is my misery that I dote on nothing, or on sin, that's worse then nothing: How long shall these vanities thus besot me? *How long shall these vain thoughts lodge within me?* Why Lord? there is no strength in me, I can neither will nor do; *It is thou only must work in me both to will and to do* (both to meditate on, and to prepare for *Eternity*) *of thy good will and pleasure.*

#### 5. Petition.

To thee, Lord, I make my moan, to thee I tender my humble Petition, and pour out my soul: O give me a taste and relish of this *Eternity*; O give me *this water, that I need thirst no more*; O give me such a taste or relish of this water, *that it may be in me a well of water, springing up into eternal life*: O inflame my soul with a love of these thoughts, with a longing desire after this *Eternity of joys*: O let me not always be thus dull and brutish, but thou that hast prepared *Eternity* for me, prepare my soul for *Eternity*; teach me so to carry on this earth, that I be not shut out of those eternal Mansions in Heaven; give me repentance for sin, that I be not thrown into those Eternal woes in Hell; open my eyes that I may see, draw aside this veil, that I may know what *Eternity* is; give me so to live, as one that labors for *Eternity*, contend for *Eternity*, suffers for *Eternity*; let me never be so foolish as to settle myself on vanity, and to neglect this *Eternity* that never shall have end.

#### 6. Confidence.

Behold, O my soul, and do not merely crave, but challenge this favor of God, as that which he owes thee; he owes it, because he hath promised it, and by his mercy he hath made his gift his debt: Is there not a promise made, *Blessed is the people that know the joyful sound, they shall walk in the light of thy countenance, O Lord:* and is it not an experience tried, *I sate down under his shadow with great delight, and his fruit was sweet to my taste*: O what is this but the taste of *Eternity*? what is this but a glimpse of unspeakable joy? press on, O my soul, and do not only believe a taste, but a hearty draught of *Eternity*; these tastes are but earnest, but there is a promise of everlasting fruition: Hath he not given thee his word for *Eternal life*, for an *Eternal*

*inheritance, for everlasting righteousness, for an inheritance incorruptible, undefiled, and that fadeth not away? Awake, arise, O my soul, and lay hold on the promises of this blessed Eternity; be not dismayed by reason of thy unworthiness, for the promise is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Christ hath purchased righteousness and everlasting life, believe in him, and live to all Eternity. O my soul, why art thou dull and sluggish, wherefore dost thou not put forth thyself to embrace and receive this promise of Eternity? God's promises are ever certain, never less, but rather more in accomplishment than in tender; why dost thou not cast thyself upon this blessed issue, If God be merciful, I am eternally happy? It is the sure promise of God, That he that believeth hath Eternal life; therefore if I believe, I am already a free denizen in the new Jerusalem; Eternity of joys is already reserved for me: Why Lord, I believe, come glory, come Eternity, come and welcome glorious Eternity, eternal glory.*

Conclusion.

*Return unto thy rest, O my soul, for the Lord hath been beneficial unto thee: O the incomprehensible love and favors of the Lord! Was it ever found that any King or Potentate should adopt the blind, the lame, the deaf, the dumb, to succeed him in his Inheritance? and shall such a one as I (the vilest, the worst of sinners) inherit everlasting life, a crown that never withereth, a durable treasure, which can never fade: O what shall I give unto the Lord for this Eternity? My soul, rejoice thou in the Lord, and bless his holy name: Now begin that Alleluiah on earth, which in Heaven thou shalt sing more sweetly to all Eternity, Alleluiah! and again Alleluiah! Amen, Alleluiah!*

And now (O my soul) give up thyself to God, and repose thyself wholly on thy Maker and Redeemer; wait patiently on him, for the full possession of this Eternity, and walk cheerfully in the way that he leads thee thereunto: Say at the parting of this Meditation, O Lord, O Eternity itself, O thou First and Last, Alpha and Omega, without beginning, and without all end, I recommend my soul, my ways to thee; take me to thy keeping, and prepare me for Eternity, through Christ thy only Son, my only Savior. *Psal. 16. beginning at Verse 7. ad finem.*

## CHAP. VIII.

### SECT. 1. Of the Nature of this Life of Faith.

*TO live by Faith, is by Faith in Christ to assent and adhere unto, and to possess the whole Word of God, as our own in all estates and conditions, resting quietly upon his gracious and faithful promise, and yielding ourselves unto his good pleasure, in sincere, universal and constant obedience: Or, to live by Faith, is to feed upon the several promises of God made in his Word, and to apply them to our own selves, according to our needs, and so to uphold, comfort and encourage ourselves against all temptations, and unto every good duty. This Life of Faith is a very Heaven upon earth, a sweet Sanctuary to any hunted soul; hereby our hearts will be cheered, our life will be sweet to us, God will be glorified, and the glory of his truth will be mightily advanced. O blessed Duty!*

### SECT. 2. Of the manner of this Life of Faith in general.

Our Directions for this life of Faith are either

- General.
- Particular.

In general, that we may live by Faith, we must endeavor two things,

- 1. To get matter for our faith to work upon.
- 2. To order our faith aright in the work.

1. That we may provide matter for our faith to work upon, we must observe three things: 1. That we store up all the good promises of God, and our own experiences seasonably: It is good to lay up in a good time aforehand.

2. That we lay in promises of all kinds: We had better leave than lack; it is the wisdom of a man, that he may not live feebly and poorly, but to have somewhat to spare.

3. That we so lay them up, that we may have them at hand: It is folly to say, *I have good provision as can be, but I have it not here: Let the word of God dwell in you plenteously and richly in all wisdom.*

2. That we may order our Faith aright in the work, observe these Directions:

1. Take possession of the promises, and value them as our own.

2. Expect nothing from the promise, but that which is suitable to the nature of it: To this purpose some promises are absolute, which God hath simply determined to accomplish; as the promise of the Messiah, *Isa. 7.14.* and of the calling of the Gentiles, *Rom. 11.26.* Some promises are conditional, which God will accomplish in his own order, in his own time, and in his own manner and measure; in a word, they are no further promised, than God seeth in wisdom to be most meet for his glory, and our good; as, all temporal blessings, less principal Graces, and the measure of all sanctifying Graces: now in all these expect nothing from them, but that which is suitable to the nature thereof.

3. That done, then eye that particular good in the promise which we stand in need of, and set God's power, and faithfulness, and wisdom awork, to bring it about; for instance, thou art in persecution, and either thou wouldest have deliverance out of it, or comfort and refreshment in it: In this case see all this in the promise (referring the order, and time, and manner to God) and then set God's power and faithfulness awork that can do it, and his wisdom awork to contrive it, which way he knows best: This is the meaning of that Text, *Commit thy ways unto the Lord, trust in him, and he shall bring it to pass; and hurl your care upon the Lord, for he careth for you.*

4. By faith wait upon God, in that way he hath appointed; it is true, God will work that good for us, yet we must use the means, and meet God in the course of his providence, otherwise we live not by Faith, but tempt God, and throw away his promises and all.



5. Set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence: This is the very work of faith itself, thus it draws sap and virtue from the promise, when it concludes, That according to the good in the promise, it is sure to be done.

6. But imagine the Lord delays, and doth not suddenly accomplish, then must faith take up its stand, and stay till it come: *He that believeth, maketh not haste, the vision is for an appointed time, and therefore wait for it;* so the Psalmist, *As the eyes of a servant look to the hands of his Master, and the eyes of a maiden to her Mistress, so our eyes wait upon the Lord our God, until he have mercy upon us; not until we will, or until we see it fit, but until he will have mercy upon us.*

7. Imagine the Lord not only delays, but seems to frown, and to say, *He will not hear:* In this case, labor with an holy humility to contend with our God, and by strong hand to overcome him, for the Lord loves to be overcome thus. When *Jacob* wrestled with God, *Let me go,* saith the Lord; *I will not let thee go,* saith *Jacob:* So do we catch the Lord Jesus, and strive with him, and leave him not, till we have those comforts he hath promised, and which we have begged: Surely this is the glory and victory, and triumph of faith, when the Lord is fain to lay down his weapons, and to yield himself as conquered; *Thy name shall be no more called Jacob, but Israel, because thou hast prevailed with God.*

Two cautions concerning promises, and *the life of faith,* are mainly to be observed in the general.

1. That not barely the promises, but the person of Christ, is the object of faith: We are not to wrest on the promises alone, but to close with Christ in those promises; and therefore in receiving of, or having recourse unto a promise, we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the promise in him: Thus *Philip* directs the Eunuch, *Believe on the Lord Jesus:* The promise is but the Casket, and Christ the Jewel in it; the promise but the field, Christ is the Pearl hid in it, and to be chiefly looked at: Thus it is said, That promises of pardon, are not as pardons of a Prince, which merely contain an expression of his royal word for pardon; but God's promises are made in his Son, and are as if a Prince should offer to pardon a Traitor, upon marriage with his child, whom in and with that pardon he tenders: The reason hereof is, because Christ is the grand promise, in whom all the promises are *Yea and Amen.*

2. That promises in things temporal and spiritual (not absolutely necessary to salvation) are not universal, but indefinite, (*i.*) he makes such promises, because sometimes (though not always) he grants accordingly. For instance, that promise of *healing the sick,* cannot be universal, for it might then be supposed, that sick men should never die, seeing *the Elders* may at all such times of danger of death, still come and pray with them, but we all know *it is appointed for all men once to die;* the meaning thereof is, that prayer is an Ordinance to which God hath made such a gracious promise, and he often doth restore the sick at their prayers; and therefore upon every such particular occasion, we are to rely upon God for the performance of it by an act of recumbancy, though we cannot with an act of full assurance, the promise not being universal, but indefinite: Of like nature are all other promises of

things temporal or things spiritual, not absolutely necessary to salvation; as, long life, riches, honor, *Assurance of Evidence* to them that fear him, the tenor and purport of which promise, is not as if absolutely, infallibly, and universally, God doth always perform these to those that are truly qualified, with the conditions specified in those promises; the contrary both Scripture, instances, and common experience shows, they are therefore indefinitely meant, and so to be understood by us; because when ever God doth dispence any such mercies to any of his, he would do it by promise: And he requires answerably an act of faith, suitable to that his meaning in the promise; that as he intended not in such promises, an absolute, infallible, universal obligation of himself, to the performance of them to all that fear him, so the act of faith, which a man is to put forth toward this promise, in the application of it for his own particular, is not required to be an absolute, infalible persuasion and assurance, that God will bestow these outward things upon him, having these qualifications in him, but only an indefinite act (as I may call it) of recumbancy and submission, casting and adventuring ourselves upon him for the performance of it to us, not knowing but he may in his outward dispensations make it good to us; yet with submission to his good pleasure, if otherwise he dispose it; and if he grant, to consider then, That whatsoever we have, it is not *by a mere Providence*, but *by virtue of a Promise*.

**SECT. 3. Of the manner of this Life of Faith in particular, as in Temporal evils.**

IN particular that we may live by faith, observe we,—

- 1. The Promises.
- 2. The exercise of faith concerning the Promises.

And both these are considerable, either in regard of

- Our selves.
- Others.

1. In regard of ourselves; and therein we shall consider matters

- *Temporal*.
- *Spiritual*.
- *Eternal*.

Things Temporal are either

- *Evil*.
- *Good*.

We shall begin first with *Temporal Evils*; and concerning them, first give you the Promises; and secondly, the exercise of faith in respect of those Promises.

1. The Promises that concern *Temporal Evils*, have reference to those evils, either in

- *General.*
- *Special.*

1. Evils general, are afflictions and dangers, concerning which we have Promises, some to

- Prevent,
- Qualifie,
- Remove those Afflictions.

1. The Promises to prevent Afflictions, you may read in the Word, and they are these and the like: *Psal. 91.10. Psal. 121.7. Job 5.19. Zech. 2.5.* where the Lord promiseth *to be a wall of fire to his people;* not of stone, or brass, saith *Theodoret*, that it may both fray afar off, and keep off too at hand; protect them, and destroy their enemies.

2. The Promises to qualify evils, are these and the like: *Psal. 103.13, 14. Isa. 49.13, 14, 15. Hos. 11.8, 9.* In this last Promise, God imitates Parents (saith *Theodoret*) when any misery is upon their child, their bowels yern more; never sits the child so much on the Mothers lap, never lies so much in her bosom, as when he is sick: So the Spouse being sick of love (*i.*) in some misery, *Christ stayeth her with flagons, comforts her with apples, his left hand is under her head, and his right hand doth embrace her: Psal. 56.8.* where we may read God's compassion to his children in their calamities, that he narrowly observes everyone of them; *Thou tellest my wanderings]* yea, he makes so precious a reckoning of their griefs and sorrows, that not a tear falls to the ground, but he keeps it, preserves it (as precious liquor) in his bottle; *Put my tears into thy bottle]* yea, he keeps them in memory, he notes them and writes them his book, as if he would chronicle our tears for everlasting remembrance; *Are they not in thy book?]* *2 Chron. 4.17.* Is there or can there be any richer or fuller expression in *Tully*, then there is in the Greek, where there is both an elegant *Antithesis*, and double *Hyperbole*, beyond *Englishing*, 〈 in non-Latin alphabet 〉 ; for *affliction, glory;* for *light affliction, heavy, massy, substantial glory, a weight of glory;* for *momentary affliction, eternal glory:* nay, the Apostle adds degrees of comparison, yea goes beyond all degrees, calling it *more excellent, far more excellent,* an *Hyperbole, Hyperbole, exceeding excessive, eternal weight of glory.*

3. The Promises to bear them, or in due time to remove them, are these and the like: *Psal. 37.24. Jer. 29.11. Micah 7.8, 9. Psal. 97.11.* as sure as harvest follows a seeding, so to the righteous, comfort follows mourning, *John 16.20. 1 Cor. 10.13.*

2. Evils special, are Sickness, Poverty, Famine, War, Captivity, Witchcraft, Possession, Oppression.

1. For sickness, we have Promises, some to

- Prevent,

- Qualifie,
- Remove sickness.

1. The Promises to prevent, are these and the like: *Exo. 15.26. Deut. 7.15. Psal. 91.10.*

2. Promises to qualify sickness, are these and the like: *Ps. 41.3. Heb. 12.6, 7, 8.*

3. Promises to remove sickness, are these and the like: *Exo. 23.25. Deut. 7.15. Isa. 4.31.*

2. For *Poverty*, we may store up these Promises, *Psal. 23. throughout, Psal. 34.9, 10. Psal. 37.25. Heb. 13.15.* The wicked indeed may have more abundance then the Christian, but here's the difference, the wicked hath all by a *Providence*, the Christian hath all by a *Promise*: and this distinction the poor Christian would not part with for a world of gold.

3. For *Famine*, we may store up these Promises, *Job 5.19, 20. Psal. 33.18, 19. Prov. 10.2, 3. Psal. 37.18, 19. Isa. 41.17, 18.* Some *Martyrs* being cast into Prison, and denied necessary food, they had faith to return this answer, *If men will give us no meat, we believe God will give us no stomach.* When Christ was an hungered, and Satan tempts him to *command stones to be made bread*, he answered, *Man shall not live by bread alone, but by every word that proceeds out of the mouth of God;* *q.d.* a man may feed on a Promise, he must depend on God's allowance, and when provision fails, then not to distrust the provision of God, is a notable trial of faith.

4. For *War*, we may gather up these Promises and the like, *Job 5.20. Prov. 3.24, 25, 26. Jer. 39.17, 18.*

5. For *Captivity*, gather in these Promises and the like, *Deut. 30.3, 4.* which very Promise *Nehemiah* sueth out, *Nehem. 1.9. Psal. 106.46. Ezek. 11.16.*

6. For *Witchcraft* or *Possession*, consider that Promise, *Numb. 23.23.*

7. For *Oppression*, we have these Promises, *Psa. 12.5. Psa. 68.5. Psa. 146.7, 8, 9.*

2. For *the exercise of faith*, concerning these Promises, that we may live by them, go to

- *Meditation.*
- *Prayer.*

1. For *Meditation*, and the matter of it, consider these things, and let your faith chew on them.

1. That all affliction comes from God: *Shall there be evil in a city, and the Lord hath not done it? I form the light, and I create darkness; I make peace, and I create evil: I the Lord do all these things. I know, O Lord, (saith David) that thy judgments are right, and that thou in thy faithfulness hast afflicted me.*

2. That as God sends it, so none can deliver us out of it but God alone: *O our God, wilt thou not judge them? We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee.* This Meditation draws the heart from carnal repose, in

means or friends; it expels vexatious and distracting cares, and estrangeth from the use of unlawful means of deliverance: *The horse is prepared against the day of battle, but safety is of the Lord.*

3. The causes of all miseries and sorrow, is sin, and therefore its time for us to examine our ways, to humble ourselves, and to set upon Reformation: *I thought on my ways (said David) and turned my feet unto thy testimonies: when Manasseh was in affliction, He besought the Lord his God, and humbled himself greatly before the God of his Fathers: Surely it is meet to be said unto God, I have born chastisement, I will not offend anymore: That which I see not teach thou me; If I have done iniquity, I will do no more: The end of chastisement, is amendment of life, whence it receives the name of Correction, which signifieth, to set aright or straight.*

4. That now God trieth our faith, patience, contentation, and meekness of Spirit, He hath said unto Crosses, *Go ye to such a man, not to weaken his faith, or to waste any Grace of the Spirit, but to purge him, refine him, try him, exercise him, to breed the quiet fruits of Righteousness, to confirm his patience, support his hope, &c. — Hence God's servants by their faith have been enabled to say, I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: And if he say thus, I have no pleasure in thee: Behold, here am I, let him do to me as seemeth good to him.* This Meditation makes the heart willingly, freely and constantly to resign itself to the good pleasure of God in all things.

5. That 'tis God's will, after we have gone to the promise, to use all lawful means of help which God in his providence affords; but in point of *dependence*, that we solely rest on God's promises: Faith coupleth the means and the end, but looketh to the Promiser (whose truth, and wisdom, and power, and mercy, never fails) and not to the probability of the thing promised: *Abraham against hope, believed in hope, — That what God had promised, he was able to perform.*

6. That the promises are in Christ, *Yea and Amen*, and therefore set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence; it may be not yet, what then? *He that believes will not make haste: Daniel waited Seventy years for deliverance out of captivity in Babylon, and may not we wait Seventy weeks, Seventy days?*

2. For prayer, and the parts and manner of it, observe this method:

1. Lay open our sorrows before the Lord, pour out our complaints into his bosom: *I am the man that have seen affliction by the rod of thine anger, thou hast brought me into darkness but not into light: — Lord, how am I beset with miseries? how do my sorrows increase daily? how are they increased that trouble me?*

2. Confess our sins with hatred and godly sorrow: *I will declare my iniquity, I will be sorry for my sins: For want of this, God threatened the Israelites, I will go and return to my place, till they acknowledge their offenses, and seek my face, in their affliction they will seek me early.*

3. Importune the Lord, and direct we our supplications to our God: *Lord, how long wilt thou look on? O rescue my soul from their destruction, my darling from the Lions; look upon mine affliction and my tears, for I am brought very low.*

4. Then press we the Lord with his promises: Lord, thou hast said, *The rod of the wicked shall not rest upon the lot of the Righteous: Thou hast said, Yet a little while and the indignation shall cease: Thou hast said, In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer: O these are thy promises, Lord, make them effectual to my poor soul.*

5. For conclusion, tell we the Lord, whatever becomes of us we will trust in him: *Though thou shouldst slay me, yet will I trust in thee:—For what time I am afraid, I will will trust in thee.*

These are the acts of faith by which it puts forth, and exerciseth itself in time of afflictions.

#### **SECT. 4. Of the manner of this Life of Faith in temporal blessings.**

Concerning temporal blessings, or good things, consider we

- 1. The promises.
- 2. The exercise of faith in those promises.

1. Promises that concern temporal blessings, have reference to those blessings, Either in

- General.
- Special.

1. The general promises are these, and the like, 1 *Tim.* 4.8. *Psal.* 34.8, 9. *Psal.* 84.11. *Phil.* 4, 19. 1 *Cor.* 3.21. all things are yours, we are heirs of all the world.

2. The special promises have a relation, some to our name, some to our bodies, some to our estates, some to our callings.

1. Those promises that have a relation to *our good name*, are such as these, 1 *Sam.* 2.30. *Prov.* 3.16. *Prov.* 4.8. *Prov.* 14.19. *Isa.* 56.3, 4, 5.

2. Those promises that have a relation to our bodies, are either for *long life*, concerning which, *Deut.* 5.16, 33. *Prov.* 3.1, 2. or for *health*, concerning which, *Prov.* 3.8. *Psal.* 103.3, 4, 5. or for *safety*, concerning which, *Prov.* 1.33. *Job* 11.18. *Hosea* 2.18. *Job* 5.23. or for *peace*, concerning which, *Levite.* 26.6. *Psal.* 29.11. *Psal.* 37.11. *Prov.* 16.16. or for *sleep*, concerning which, *Job* 11.19. *Prov.* 3.24. or for *food*, concerning which, *Psal.* 37.3. *Psal.* 111.5. *Joel* 2.26. or for *raiment*, concerning which, *Deut.* 10.18. *Matth.* 6.25, 30, 32. or for *posterity*, the fruit of the body, concerning which, *Deut.* 7.12, 13, 14.

3. Those promises that have relation to our estates, are these, *Job* 22.24, 25. *Prov.* 8.18, 19. *Psal.* 37.5.

4. Those promises that have a relation to our calling, are either for *plenty*, concerning which, *Prov.* 10.4. and 12.11. and 13.4. and 28.19.—or for *protection*, concerning which, *Psal.* 91.11.—or for *promotion*, concerning which, *Prov.* 12.24. and 22.29. — or for *good success*, concerning which, *Prov.* 12.14. *Isa.* 65.21, 23. I deny not but the wicked may enjoy all these Temporal blessings by a *general Providence*, but only the just have a Spiritunl right to them; they only have them as rewards of their righteousness, as testimonies of God's love and care over them, and by *virtue of a Promise*.

2. For the exercise of faith concerning these Promises, observe that we may live by them, either in the

- want
- enjoyment

of these Temporal mercies.

1. Of the want of them, go we to

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That faith in this case doth ransack, and fan the soul narrowly to find out and remove whatsoever doth offend: *If thou return to the Almighty thou shalt be built up, thou shalt put iniquity far from thy tabernacles: then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.* This advice faith digests, and labors the reformation of what is amiss, and whatsoever hinders the Promise.

2. That faith is painful, provident and frugal; it shakes off idleness, takes the opportunity, husbands thriftily, and observes God's providence in all affairs, otherwise we *live not by faith*, but tempt God, and throw away his Promises and all.

3. That faith preserves from the use of all unlawful means: The believer consults ever what is just, not what is gainful; or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteousness, then great revenues without right.*

4. That faith leans upon the providence of God, who will keep back nothing from us, but what is hurtful and pernicious: Here's a sweet act of faith, it submits to God's wisdom, and rests on his providence, after the use of all lawful means; and this maintains a Christian in some measure of contentment.

2. For Prayer, and the parts or manner of it, observe this method:

1. Confess our sins, especially those sins which upon search we are persuaded hinders prosperity: *O Lord, I have thought on my ways, and I find (this or that) sin in my bosom, this or that*

*corruption hath gotten head, and hinders thy blessings: O Lord, how should I expect needful things? What have I to do with thy Promises, that have committed such and such sins?*

2. Importune the Lord for his Temporal blessings, at least so far as he seeth them to be for our good, and for the glory of his great name: Thus *Bildad* tells *Job*, *If thou wouldst seek unto God betimes, and make thy supplication to the Almighty, surely now he would awake for thee, and make the habitation of thy righteousness prosperous: Though thy beginning was small, yet thy latter end should greatly increase.* Thus *Jabez* prayed, *O that thou wouldst bless me indeed, and enlarge my coasts, &c.* and God granted him that which he requested. In like manner was *Jacob's* prayer, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace, Then shall the Lord be my God: And thus may we importune the Lord, and make our supplication to the Almighty.*

3. Then press the Lord with his Promises, as with so many Arguments: Lord, thou hast said, *Godliness hath the promise of the life that now is, as well as that which is to come: Thou hast said, Fear the Lord, ye his saints, for there is no want to them that fear him, &c.* O these are thy Promises, make them good to us as it stands best with thy wisdom.

2. In the enjoyment of these Temporal blessings, go we to—

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. Faith in prosperity, keeps the heart in a holy temper and disposition (*i.*) in humility, meekness, tenderness and compassion towards others, in thankfulness, obedience, and in the fear of the Lord: Satan himself could reply to the Lord, *Doth Job fear God for naught? hast thou not made a hedge about him?* in this case faith will remember man of his duty, and persuade him to be so much the more serviceable, as God's mercies are more plentiful upon him.

2. That faith makes a man heavenly-minded in the use and possession of a prosperous estate; as it receives all earthly blessings from God, so it winds and pulls up the soul to God again: and if it be rightly considered, prosperity is the fittest season for heavenly contemplation; the less trouble lies upon our estate, the more liberty we have to think of heavenly things: howsoever, faith considers these things as pledges of God's love, as parts of our childes-portion, and so it makes us look at the better part, those never-fading riches which God hath reserved in heaven for all that fear him.

3. That faith breeds a godly jealousy and suspicion, lest the heart should be drawn away with the pleasing delights of things transitory, for by grace it is that we are made conscious of our own weakness, and of the snare that is in every creature, to take and entangle us: Prosperity is pleasing, but dangerous; a man may quickly surfeit of sweet meats. This makes the waking believer circumspect and watchful, and jealous, and suspicious of his own heart, lest he miscarry in prosperity, considering there is a snare in it.



4. That faith minds a change, even when our mountain seems strongest: *The thing I greatly feared (saith Job) is come upon me, and that which I was afraid of, is come unto me; by this it appears, that Job always thought upon a change: There is no wind (saith the Proverb) which may not blow rain, if God so please. Riches have their wings, and take their flight like an Eagle: now faith minds this, and prepares for this; The prudent man foreseeth evil, and hideth himself.*

2. For Prayer, and the manner of it, observe this method:

1. Confess and acknowledge God's mercy both in his Promises and performances: say, *Lord, thou hast promised, That no good thing wilt thou withhold from them that walk uprightly; and surely thou art true in thy sayings, I believe by virtue of thy promise I enjoy this land, and those goods, &c. I have nothing, Lord, but merely of Free-grace, and by virtue of a promise.*

2. Pray, importune the Lord for sanctification of prosperity, and for God's blessings upon the means: the more we prosper, the more earnest should the prayers of faith be; for of ourselves we have no power to wield a good estate well, no ability to preserve or keep it: in greatest wealth we lie open to many temptations, and if we pray not earnestly that God may sanctify all his Temporal blessings to us, we shall cool in grace.

3. Praise God for his mercies, and devote ourselves unto him from whom we have received all: *What shall I render unto the Lord (saith David) for all his mercies towards me? I will take the cup of salvation, and call upon the name of the Lord.* Men look for thanks, for a small kindness, and shall not we magnify God for all his favors and loving kindness towards us? O praise the Lord, bless the Lord, O my soul!

#### **SECT 5. Of the manner of this Life of Faith in Spiritual evils.**

Things Spiritual are either

- *Evil.*
- *Good.*

We shall begin with Spiritual evils: and concerning them, first give you the promises, and secondly the exercise of faith in respect of those promises.

*Evils Spiritual* arise either from the Devil, or the Flesh, or the World, or from Man, or God, or from our own selves.

1. Those evils that arise from *the Devil*, are temptations of several sorts; and the man whose heart is upright, shall find strength enough against every temptation: To that purpose consider these Promises, *Matth. 16.18. 1 Cor. 10.13. 1 John 5.18.*

2. Those evils that arise from *the flesh*, are lusts or temptations of Uncleaness; and for strength and ability against such a temptation, consider these Promises, *Prov. 2.10, 11, 16. Eccles. 7.26. 1 Thess. 5, 23, 24.*

3. Those evils that arise from *the World*, are covetousness, cares, evil company, &c. and for strength against such, consider these Promises, *2 Cor. 6.17, 18. Gal. 1.4. 1 John 5.4. Heb. 13.5.* <

in non-Latin alphabet › , there are five Negatives together in the Original that strongly affirm; *q.d.* I tell thee, I will never, never, never, never, never forsake thee.

4. Those evils that arise *from men*, are either oppositions against truth, concerning which, *Mat.* 10.19. *Acts* 18.9, 10. or oppositions against goodness, concerning which, *Mat.* 5.10. 1 *Pet.* 3.14. — or oppositions against both, and so they fall either on our good name, concerning which, *Psal.* 37.6. where howsoever thy *innocence* be at sometimes covered (as it were) with a thick and dark mist of slander and oppression, yet the Lord will in his good time scatter and dissolve the mist, and so make thy *innocence* apparent to the world; yea, he will make thy righteousness as evident as the Sun when it ariseth, yea, as noon day, when it is at highest, and shines brightest, *Psal.* 68.13. *Mat.* 5.11, 12. 1 *Pet.* 4.14, &c.—or they may fall on us in respect of our liberty, and concerning which, *Psal.* 69.32, 33, and 102.19, 20. *Rev.* 2.10.— or they may deprive us of our goods, concerning which, 2 *Chro.* 25.9. *Mat.* 19.29. *Habak.* 3.17, 18.—or they may take away life, concerning which, *Matth.* 10.39. *John* 12.25. *Revel.* 14.13.

5. Those evils which arise *from God*, are desertions; and for comforts against them, consider these promises, *Isa.* 49.14, 15, 16. and 54.7, 8. and 50.10.

6. Those evils that arise *from ourselves* are sins and infirmities, and they are either spiritual blindness, concerning which, *Luke* 4.18. 1 *John* 2.27. *Isa.* 35.4, 5.—or *spiritual lameness*, concerning which, *Isa.* 35.6. and 40.31.—or heaviness of mind, concerning which, *Isa.* 35.1, 2. *Jer.* 66.12, 13, 14.—or weakness of memory, concerning which, *John* 14.26. or fears of losing God's love, concerning which, *Isa.* 49.15. and 54.10. *Jer.* 33.20. *Psal.* 89.33, 34, 35. *Joh.* 13.1. *Rom.* 11.29.—or fear of falling away from God, concerning which, see the impossibility in regard of God, 2 *Tim.* 2.19. in regard of Christ, *Luke* 22.32. in regard of the Holy Ghost, *John* 14.16. *Ephe.* 4.30. in regard of the promises, *Psal.* 94.14. 1 *Cor.* 1.8, 9.—or indisposition, distraction, defects in our best performances, concerning which, *Numb.* 23.21. *Cant.* 2.14.—or particular falls, daily frailties and infirmities, concerning which, *Isa.* 55.7. *Jer.* 3.1. *Psal.* 37.24. and 145.14. *Hosea* 14.4. 1 *John* 1.9.

2. For the exercising of faith, concerning these promises that we may *live by them*, go we to

- *Meditation.*
- *Prayer.*

1. For *Meditation*, and the matter of it, consider we these things,

1. That of ourselves we cannot resist these spiritual evils; all our comfort is, that neither the Devil, nor the world, nor the flesh, nor sin, can oppose any further then God will give them leave; not the Devil himself can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all these he is confined by the providence of God. A legion of Devils could not enter into a *Gaderene Hog*, till Christ had given them leave: Satan could not touch one bleat pertaining to *Job*, till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: O meditate on God and his power, who hath all our enemies in a chain; as for ourselves, we have no ability to resist any of these evils.

2. That faith fortifies the soul against all oppositions, the more they rage, the more faith heartens the soul to believe, and to keep close under the shadow of the Lord's wings: as the child affrighted, clings faster to the mother; so the poor soul pursued by the Devil, or World, or Flesh, or Man, or God, or our own Corruptions, it runs to Christ, the everlasting Rock, and in his name resists all these evils, and in his name gets the victory.

3. That in the most forcible tempests, which God, Devil or Man raiseth against us (when to present sense and feeling all sight and hope of the grace and goodness in Christ Jesus is lost) then faith tells the heart, that a calm is at hand. The last temptation wherewith Satan set upon Christ, was the most furious, and when he could not prevail thereby, *he departed for a season*: The Lord will not suffer us to be tempted above measure. This faith assures of, and persuades us quietly to wait for the issue.

2. For prayer, and the manner of it, observe this method:

1. Confess our sins of former ignorance, vanity of mind, self-confidence, solitary musings on the temptations of Satan, misinterpreting of the Lord's doings, &c. which set open the soul to all other spiritual evils:—*O my God, I have disesteemed thy mercy, distrusted thy promises, harbored thoughts of unbelief, &c. and so hav<sup>e</sup> exposed my soul to the most violent, horrible and fiery temptations of the world, flesh, Devil, and my own lusts: my soul, which should have been ravished with the joys of Heaven, and with the kisses of Christ, is continually pestered and assailed with the black and hellish thoughts of Atheism, Blasphemy, and soul-vexing fears; my heart trembleth, my strength faileth, my life is spent with grief, my spirit within me is overwhelmed, and prevailing fears so tyrannize over me, that I cannot speak, I am sore wounded and broken, I go mourning and desolate all the day long.*

2. Importune the Lord for pardon of sin, and for help against all oppositions: *Pardon, O Lord, my yielding to the temptations of the Devil, or Flesh, or World, or Man, or Sin: Pardon, O Lord, the infidelity, doubtings, dejectedness, infirmities, and carnal excessive fears of thy poor servant; and for the future, deliver my soul from the snares, strengthen me in the combat against all my enemies: Arise, O Lord, disappoint Satan, cast him down, deliver my soul from the wicked one; O be thou my strength in my trouble, for I fly unto thee for help and for succor.*

3. Then press the Lord with his Promises, as with so many arguments: *Lord, thou hast said, That the gates of hell shall not prevail against us: That whoso pleaseth God, shall escape the strange woman: That whosoever is born of God overcometh the world: That if we suffer for righteousness sake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee: That a good man though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand. O these are thy golden sweet precious Promises; now Lord make them good to my soul, let me draw the sweet, and juy<sup>e</sup>, and virtue from every of these Promises; let not a word of these Promises fall to the ground, let me have my share, and part, and portion in these comfortable Promises, through the Lord Jesus.*

§. An Appendix of the manner of this Life of Faith, in oppositions against truth and goodness, and more particularly against our good Name, whereby an unworthy servant of Christ sometimes found abundance of Spiritual comfort.

His innocence being sometimes overshadowed with a thick and dark mist of Slanders, Reproaches and Defamations, he endeavored first to review the Promises, and secondly to act his faith on them.

1. The Promises were these: *Psal. 37.5, 6. Mat. 5.10, 11, 12. 1 Pet. 3.14. 1 Pet. 4.14. Psal. 68.13. Though you have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold; q.d. though hitherto you have been as so many abjects, cast into the ends of the earth, as thrown amongst black and smoky pots, oppressed with mighty calamities, yet the time is at hand that ye shall be made white as doves; your innocence and happiness shall appear, and your white shall be intermixt with the color of pure and yellow gold; (i.) you shall come to the top of the highest felicity, and ye shall be freed from slanders, and obtain illustrious glory.*

2. In the acting of his faith, he endeavored 1. To Meditate: 2. To pray.

1. His Meditations were these:—

1. That we know not how to prevent it. Men may slander, and men will slander, so long as the world lasts; only we have these Promises for comforts, and it is the Lord who promiseth, and if he please, he can hide us from the scourge of tongues; or if he please, he is able to restore us double to our shame.

2. That true faith will fortify the soul against all Reproaches: There is an encouraging voice of the Lord to this end; *Hearken unto me, ye that know righteousness; the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.*

3. That if the wicked reproach more and more, yet it is the duty of Christians to exercise patience. Experience of their vanities, and God's gracious dealings with us, will fortify our hearts: *Fear not thou worm (thou poor despicable thing) I will help thee, saith the Lord thy Redeemer; and as for thy reproachers, their doom is before, Behold, all they that are incensed against thee, shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish.*

4. That faith makes the soul circumspect, and in this case doth ransack and fan the soul narrowly, to find out what is the matter and rise of those slanders & reproaches: *If ye suffer for righteousness sake, happy are ye; it must be for righteousness sake, or there is no blessing upon it: and so the Apostle adds, You must have a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ: for it is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing.* We are ordinarily more impatient at undeserved, then deserved sufferings; but it is better (saith the Apostle) so to suffer, then otherwise. *Let none of you suffer as a murderer, a thief, an evil door, but if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.*

5. That true faith esteems all such slanders as the most honorable badges of innocence that possibly can be. *If mine adversary should write a book against me, surely I would take it upon my shoulder, and bind it as a crown to me. I rejoice (said Luther) that Satan so rages and blasphemes, it is likely that I do him and his Kingdom the more mischief. And they that reproach me (said Austin) do*

against their wills increase mine honor both with God and good men. The more the dirty feet of men tread and rub on the figure graven in gold, the more luster they give it: so the more causeless aspersions the wicked cast on the godly, the more bright do they rub their glory. And hence was that choice of Moses, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt.

2. For Prayer, his method was,—

1. To complain to the Lord, as sometimes David did, *Thou, O Lord, hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none, and for comforters, but I found none.*

2. To petition to the Lord, as otherwhiles David did, *Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave: let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous. O how great is thy goodness, which thou hast laid up for them that trust in thee before the sons of men? Thou shalt hide them in the secret of thy presence from the pride of men, thou shalt keep them secretly in a pavilion from the strife of tongues. Thus Lord I beg at thy hands, or if otherwise, thou knowest it best in thy wisdom: Let them alone, and let them curse, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their cursing this day.*

3. To press the Lord with his gracious Promises: as thus, *Thou hast said, Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my names sake: And if ye suffer for Righteousness sake, happy are ye: And if ye be reproached for the name of Christ, happy are ye:* These are thy golden promises, now Lord make them good to my soul, let me draw the juice, and sweet, and virtue from every of these promises; let not a word of these promises fall to the ground, but let me have my part, and share, and portion in them.

4. To pray to the Lord to forgive all his Enemies that trespassed against him, as sometimes Christ did, *Father, forgive them, for they know not what they do:* Surely in these two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble ourselves, and pray for the authors of all the reproaches and slanders that are unjustly cast on us.

#### **SECT. 6. Of the manner of this life of faith in spiritual blessings, as derived to us from God and Christ, and the Spirit of Christ.**

Concerning *spiritual blessings*, or good things, consider we

- 1. The promises.
- 2. The exercise of faith in respect of those promises.

1. The *Promises* are of such blessings as arise either from

- God.
- Christ.
- The Spirit of Christ.

1. From God proceeds his

- Love of us.
- Presence with us.
- Providence over us.

1. Concerning his *love of us*, we have these promises, *Deut. 7.7, 8, 13. Isa. 54.8. Jer. 31.3. Hosea 2.19. and 14.4. John 3.16. Ephe. 2.4. 1 John 4.19.*

2. Concerning his *presence with us*, we have these promises, *Gen. 26.24. and 28.15. Exod. 3.12. Joshua 1.5. Jer. 1.8. 1 Chron. 28.20. Isaiah 41.10. Math. 28.20. Rev. 2.1.*

3. Concerning his *providence over us*, we have these promises, *Psal. 34.7. and 91.11, 12. Job 36.7. Zech. 2.8. whence (He that toucheth you, toucheth the apple of mine eye) observe, That the Lord to express the tenderness of his love, names the tenderest part of the body, nay the tenderest piece of the tenderest part, The Crystal humor, as the Philosophers call it.*

2. From Christ we have promises

- 1. Of the person of Christ.
- 2. Of the benefits that flow from Christ.

1. *Of the person of Christ*, in *Genesis 3.15.* where was the first promise, and the foundation of all other promises, because God intended to make good every promise in Christ.

2. Of the benefits that flow from Christ, whether

- *Redemption.*
- *Vocation.*
- *Justification.*
- *Reconciliation.*
- *Adoption.*

1. Concerning *Redemption*, we have these promises, *Tit. 2.14. Ephe. 1.7. Gal. 3.13. Heb. 9.12.*

2. Concerning *Vocation*, we have these promises, *Acts 2.39. Rom. 8.30.*

3. Concerning *Justification*, we have these promises, *Isaiah 53.11. Acts 13.39. Rom. 8.33.*

Now this *Justification* consists of two parts, in

- 1. *Not imputing sin.*
- 2. *Imputing righteousness.*

1. For *not imputing* (or forgiving) sin, we have these promises, *Psal.* 32.2. *Jer.* 31.34. *Isaiah* 55.7. *Jer.* 33.8. hither tend all those Metaphors, *Isa.* 43.25. and 44.22. and 38.17. *Micah* 7.19.

2. For *imputing Righteousness*, we have these promises, *Rom.* 5.19. *1 Cor.* 1.30. *Rom.* 10.4. *Isaiah* 61.10. *Gal.* 3.6. this phrase is used ten times in one Chapter, *Rom.* 4.3, 5, 6, 8, 9, 10, 11, 12, 23, 24.

4. Concerning *Reconciliation*, we have these promises, *2 Cor.* 5.18, 19. *Ephe.* 2.14, 16. *Col.* 1.21, 22.

5. Concerning *Adoption*, we have these promises, *Gal.* 3.26. *John* 1.12. *Rom.* 9.26. *Gal.* 4.4, 5, 7.

3. From *the Spirit of Christ*, we have promises,—

- 1. Of the Spirit himself.
- 2. Of the operation of the Spirit.

1. Of the Spirit himself, in *Joel* 2.28, 29. *Acts* 2.17, 18. *John* 14.16, 17. *Ephe.* 1.13. *Gal.* 3.14.

2. Of the operation of the Spirit, and that

- 1. In general, as *Sanctification*.
- 2. In special, as
  - *Spiritual Graces.*
  - *Spiritual duties.*

1. Concerning *Sanctification*, we have these promises, *Micah* 7.19. *Jer.* 31.33, 34. *Heb.* 8.10. and 10.16. *1 Thess.* 5.23. *1 John* 1.7. *Revel.* 1.5.—

Concerning *Graces* and *Duties*, we shall handle them anon.

2. For the *exercise of faith* concerning the promises, that we may *live by them*, go we to

- *Meditation.*
- *Prayer.*

1. For *Meditation*, and the matter of it, consider these things:

1. That faith (considering the privileges of God's children) admires and adores, *O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that*

*trust in thee, before the sons of men?—How excellent is thy loving kindness, O Lord; therefore the children of men put their trust under the shadow of thy wings.*

2. That faith (in consideration hereof) rests upon God, and Christ, and the Spirit of Christ, to receive whatsoever may be good and profitable to the Soul: *The Lord is my shepherd, I shall not want:—He shall lead his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* What can they want, who have God for their Father, Christ for their Savior, the Spirit for their Sanctifier? *Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend: Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away: Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness.*

3. That faith hereupon sets an high price upon Christ, upon God in Christ, upon the Spirit of Christ: These promises are more worth then Kingdoms, Empires, the whole world, which made holy David say, *In the multitudes of my thoughts within me, thy comforts delight my soul; q. d.* I have multitudes of thoughts, some running this way, some running that way, some on this pleasure, some on that profit, but my soul is only comforted in the thoughts of thee: Pleasures, profits, honors, all are vain and empty, and nothing is to be rested on, to be delighted in, but Jesus Christ; yea, there's a full content in Jesus Christ; let the world be filled with trouble and sorrow, even now *faith* carries a merry heart.

4. Faith in these promises doth greatly enlarge the heart towards God, and stirreth up to earnest study of holiness; if a Christian be much in the Meditation of God's singular goodness in Christ, it will even constrain him to yield up himself wholly to God, in all manner of godly conversation: *Examine, O Lord, and prove me, try my reins and my heart, for thy loving kindness is before mine eyes, and I have walked in thy truth.*

5. Faith ever runs to these promises in all straits, and here it finds comforts: Nature teacheth man and beast in troubles and storms to make to a shelter; the child runs to the arms of the mother, the birds to their nests, *the conies to the rock*, so must the soul have a sanctuary, an hiding place, when danger and trouble comes; now where can it take up a surer and safer refuge, then with God and Christ, and the Spirit of Christ? indeed *God* it dares not look at, but *in Christ*; and the *Spirit* proceeds not but from *Christ*, to *Christ* therefore it runs immediately; it is *Christ*, who of *God* is made unto us wisdom, and righteousness, and sanctification, and redemption: *Come* (saith faith) *let us out to Christ, and if he receive us not presently, let us stay a little; he is full of bowels and tenderness towards poor sinners, h• keeps open house for all comers, he invites all, entertains all, old sinners, young sinners, great sinners, less sinners, his promise is sure to: him that cometh unto me, I will in no wise cast out:* Thus faith takes the Believer off from self, civil life, estate, friends, and hangs the soul alone upon that true friend, the Lord Jesus Christ, who hath manifested the greatness of his love to poor sinners, by *dying for them*, and sending his Spirit to *sanctify and comfort them.*

2. For Prayer, and the manner of it, observe this method:



1. Confess and acknowledge God's mercies both in his promises and performances: Say, Lord, thou hast said, *I will love thee freely:—And I will be with thee, even to the end of the world:—He that toucheth you, toucheth the apple of mine eye:— And all is yours, and ye are Christ's, and Christ is God's:—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, &c. Surely Lord thou art true in thy sayings; I believe by virtue of this and that promise, I have the love, and promise, and providence of God, I am redeemed, called, justified, reconciled, adopted by Christ; I have the Spirit of Christ, I am sanctified in some measure by that Spirit, I have all this of free grace, and by virtue of a promise.*

2. Pray for this increase of faith, and for a further and further sight of this belief: *Give me, gracious Father, to believe as thou hast promised; create in me the hand of faith, and make it stronger and stronger, that I may effectually receive, what in mercy thou reachest forth; and then give me the Spirit of Revelation, that I may discern truly what thou hast given me, that my lips may sing of thy praise all the day long.*

3. Praise God for his mercies, and quietly rest in the promises: *O Lord, thou hast freely loved, and redeemed, and sanctified my soul; O how should I praise thee, how should I advance and set thee up on high? Salvation, and Glory, and Honor, and Praise be given to thy name, &c. I praise thee for my Election, Vocation, Justification, Sanctification, &c. but above all, for the fountain of all, the Lord Jesus Christ; It is my Christ justifies, and my Christ sanctifies: Lord, thou hast given Christ for my Wisdom and Sanctification, as well as for Righteousness and Redemption: Lord, thou hast appointed Christ to be the beginner and finisher of my holiness, and surely he will not leave that work imperfect, whereunto he is ordained of the Father; were the progress of this building committed to my care and oversight, there might because of fear, but since thou hast laid all upon Christ, my only and all-sufficient Redeemer; Lord increase my faith, that I may hold him fast and be safe, and so at last I may sing *Hallelujahs* to thee in Heaven forever and ever.*

#### **SECT. 7. Of the manner of this Life of Faith in Spiritual Graces.**

The operation of the Spirit in general, we told you was Sanctification; now the operation of the Spirit in special, appears. in

- Spiritual Graces.
- Spiritual Duties.

1. *Spiritual Graces* we shall consider in their

- Kinds.
- Degrees.

And of them both give

- 1. The Promises.
- 2. The exercise of Faith in respect of those Promises.

1. The kinds of Graces are these, Knowledge, and Faith, and Hope, and Joy, and Love, and Fear, and Obedience, and Repentance, and Humility, and Meekness, and Patience, and Righteousness, and Uprightness, and Peace of Conscience, and Zeal, and Perseverance; sixteen Graces in number: concerning which the Lord hath made gracious Promises.

- 1. Of them, to give them.
- 2. To them, to reward them.

The first Grace is *Knowledge*, and we find some promises, 1. *Of it*, *Psal.* 25.14. *Jer.* 31.34. *Isa.* 2.2, 3. *Micah* 4.1, 2. *Ephes.* 3.5. *Rev.* 21.23. 2. *To it*, as *Prov.* 3.14. *Psal.* 91.14. 2 *Pet.* 1.2. *Prov.* 3.18.

The second Grace is *Faith*, and we find some promises, 1. *Of it*, as *Ephes.* 2.8. *Joh:* 6.37. observe here these promises of assurance, the highest measure of faith, *Psal.* 50.23. *Ezek.* 34.30. *Isa* 60.16. *Psal.* 97.11. 2. *To it*, as 2 *Chron.* 10.20. *Prov.* 29.25. *Isa.* 26.3. *Acts* 10.43. *Rom.* 18.4. *Acts* 13.39. *John* 1.12. and 7.38. and 3.16, 36. and 5.24. and 6.47.

The third Grace is *Hope*, and we find some promises, 1. *Of it*, as *Psal.* 65.5. *Prov.* 14.32. *Job* 13.15. 2. *To it*, as *Psal.* 40.4. *Rom.* 4.18, 22. *Rom.* 8.24.

The fourth Grace is *Joy*, and we find some promises, 1. *Of it*, *Psal.* 36.8, 9. and 64.10. and 68.3. and 97.11. and 118.15. *Isa.* 12.2, 3. *Isa.* 35. throughout, *Isa.* 56.7. and 66.13, 14. *John* 16.22. *Rom.* 14.17. 2. *To it*, *Psal.* 89.15, 16.

The fifth Grace is *Love*, especially of *God*, and we may find some promises, 1. *Of it*, as *Cant.* 1.4. *Deut.* 30.6. 2. *To it*, as *Psal.* 91.14. and 145.20. *Prov.* 8.21. *Deut.* 7.9. 1 *Cor.* 8.3. and 2.9, 10. *James* 1.12. and 2.5.

The sixth Grace is *Fear*, and we find some promises, 1. *Of it*, as *Jer.* 32.39, 40. *Hosea* 3.5. 2. *To it*, as *Psal.* 103.11. and 31.19. and 147.11. *Mal.* 3.16, 17.

The seventh Grace is *Obedience*, and we find some promises, 1. *Of it*, as *Ezek.* 11.19, 20. and 36.26, 27. 2. *To it*, as *Deut.* 28.1, 2. to 14.

The eighth Grace is *Repentance*, and we find some promises, 1. *Of it*, as *Acts* 5.30, 31. *Exek.* 11.19. and 20.43. and 36.31. 2. *To it*, as *Mal.* 3.7. *Isaiah* 55.7. 2 *Chron.* 7.14. *Isaiah* 1.16, 17, 18. *Job* 3.27, 28. *Jer.* 4.14.

The ninth Grace is *Humility*, and we find some promises, 1. *Of it*, as 2 *Cor.* 10.4, 5. *Gal.* 5.22. 2. *To it*, as *Prov.* 15.33. and 22.4. *James* 4.6. 1 *Peter* 5.5. *Isaiah* 57.15. *Matthew* 5.3.

The tenth Grace is *Meekness*, and we find some promises, 1. *Of it*, as *Isa.* 11.6, 7, 8. *Gal.* 5.22, 23. 2. *To it*, as *Psal.* 37.11. and 147.6. *Isa.* 29.19. *Psal.* 25.9. *Zeph.* 2.3. *Matth.* 5.5. and 11.29. *Psal.* 149.4.

The eleventh Grace is *Patience*, and we find some promises, 1. *Of it*, as *James* 1.5. 2. *To it*, as *Hebrews* 10.36. *James* 5.11.

The twelfth Grace is *Righteousness*, and we find some promises, 1. *Of it*, as *Rev.* 19.7, 8. 2. *To it*, as *Psal.* 11.7. *Isa.* 32.17, 18. *Prov.* 14.32. *Psal.* 112.2, 6. *Mat.* 25.46.

The thirteenth Grace is *Uprightness, or Sincerity of heart*, and we find some promises, 1. *Of it*, as Jer. 31.33. Jer. 50.5. 2. *To it*, as Psal. 84.11. Prov. 14.11. Psal. 112.2. 2 Chron. 16.9. Psal. 112.4. and 84.11. Gen. 17.1, 2. 1 Chron. 29.17. Prov. 12.22. Psal. 37.37. Prov. 28.18. Psal. 15.1, 2.

The fourteenth Grace is *Peace of Conscience*, and we find some promises, 1. *Of it*, as John 14.27. Gal. 6.16. Isa. 57.19. Isa. 54.10. 2. *To it*, as Phil. 4.7.

The fifteenth Grace is *Zeal*, and we find some promises, 1. *Of it*, as Jeremiah 20.9. 2 Cor. 7.11. 2. *To it*, as Numbers 25.12, 13. Revel. 3.19, 20.

The sixteenth Grace is *Perseverance*; and we find some promises, 1. *Of it*, as Psal. 89.28. Prov. 12.3. Isaiah 46.4. 2. *To it*, as Mat. 10.22. Revel. 2.26.

2. The degrees of Graces follow; and we find some promises 1. *Thereof*, as Isaiah 44.3, 4. Mal. 4.2. Psal. 84.7. Prov. 4.18. 2. *There to*, as Rom. 13.11. 2 Pet. 1.8.

2. For the exercise of faith concerning these promises, that we may *live by them*, go we to

- *Meditation*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That of ourselves we have no ability to attain any of these Graces: Everyone can say, *I purpose well*, but the question is, whether they build not on their own strength: Many a man (especially in time of his sickness, danger, disgrace) will make fair promises of amendment, but when the rod is removed, all is forgotten: What may be the reason? he stands on his own feet, he presumes to go alone of himself, and by his own strength, and then no marvel if he falls and catcheth many a knock: If we will have any of these *Graces*, then deny we ourselves: *I will keep thy statutes* (said David) but immediately upon his resolution he cries, *O forsake me not utterly*: Purposes thus grounded, bring forth holy performances, but of ourselves we can expect nothing.

2. That God's Spirit will infuse these *Graces*, and the increase of these *Graces* into them that believe: Many would fain have Knowledge, and Faith, and Hope, and Joy, &c. but they exercise not their Faith to believe God and his promises: *I knew a man in Christ* (could Paul say) concerning his Revelation; so, *I know a man in Christ off and on, unstayed, dismayed at his manifold slips, strong corruptions, little prevailings against them*, and (when all came to all) he could find no help till he went to a promise, and by faith believed that God would aid and assist, and do the whole work for him; it is good to believe that (according to his promise) God will sanctify our natures, enable us to holiness, and bestow all his graces on us.

3. That for the degrees of these Graces, it is necessary to improve them; graces improved, are the ready way to have them increased: God ever bestows the greatest measure, where he finds a care to put them forth to advantage: *Whosoever hath, to him shall be given, and he shall have more abundance*; as men increase their substance by labor, and learning by diligence, so he that improves graces, shall more and more abound in them.

2. For Prayer, and the parts of it, observe this method:

1. Confess and acknowledge our inabilities: *O Lord, I have no grace by nature, I have no power to cleanse my own heart: O Lord, I have defaced thine image, but I cannot repair it; I may say with the Apostle, When I would do well, evil is present with me, but I find no means to perfect what I desire: I am not able to crawl about the doing of that which is good: O when shall I be set at liberty, that I might do the work of God, and run the race of his Commandments: O that I had Knowledge, and Faith, and Hope, and Joy, and Love!*

2. Look we up to the Power, and Grace, and Truth of God, and press him therewith: *Lord, I have heard of thy power, thou art God Almighty, who callest the things that are not, as if they were; thou canst if thou wilt, work in me these Graces, and create them in me, as thou didst gloriously create them in Adam, the first man: Lord, I have heard also of thy grace and truth, thou art as faithful to keep, as free to make these sweet precious promises; Thy grace is unsearchable, thy word purer then silver seven times refined: O then make good thy promises, I press thee with thy Power, Grace and Truth: O replenish me with thy Graces, give me Knowledge, and Faith, and Hope, &c.*

3. Look we on the promises, and pray by them, or turn them into prayers: Faith hearkeneth what the Lord speaketh, and speaketh back again in fervent groans and desires to whatsoever it hearkeneth: Hence we can make no prayer in boldness, faith or comfort, but for things promised, and in that manner as they are promised. Thus *Jacob (Gen. 32.9.) and David (2 Sam. 7.27, 28, 29.) prayed by a promise; and thus should we pray by a promise, and then we may be sure we pray according to his will. In want of other Rhetoric and Oratory, let us urge God with this repetition: Lord, thou hast promised, Lord, thou hast promised, thou hast made many sweet precious promises of Graces, and of degrees of Graces: Thou hast said, The secret of the Lord is with them that fear him; and, All that the Father giveth me, shall come unto me; and, The Righteous hath hope in his death; and, The Righteous shall be glad in the Lord, and shall trust in him; and, They shall go from strength everyone of them in Zion, appearing before God: O make these promises effectual to me, blow on my garden, that the spices (these graces) may flow out.*

### **SECT. 8. Of the manner of this Life of Faith in Spiritual Duties.**

AS *Spiritual Graces*, so *Spiritual Duties*, are of the operation of God's Spirit: Now the duties are Twenty, concerning which we shall give

- 1. The Promises.
- 2. The exercises of faith in respect of the Promises.

The first duty is *Prayer*, to which are affixed these promises, *Psal. 5.3. and 10.17. and 65.2. Prov. 15.29. Psal. 50.15. and 12.17, 18, 19, 20. Zech. 13.8, 9. Rom. 18.13. James. 5.15.*

The second duty is *Praises*, to which are affixed these promises, *1 Sam. 2.30. Psal. 50.23. and 67.5, 6.*

The third duty is *Preaching*, to which *Matth. 28.20. John 5.25.*

The fourth duty is *Reading the Word*, to which *Psal. 19.8. Prov. 1.4.*

The fifth duty is *Loving the Word*, to which *Psal.* 119.165. and 112.1.

The sixth duty is *Waiting on the Word*, to which *Proverbs* 8.34, 35.

The seventh duty, *Hearkening to the Word*, to which *Isaiah* 55.2, 3. *Acts* 5.20.—20.32.—13.26.

The eighth duty is *Sacraments of*

- *Baptism*, to which *Acts* 2.38. and 22.16. 1 *Peter* 3.21.
- *Lord's Supper*, to which *Isa.* 25.6. *Proverbs* 9.5, 6. *Mat.* 26.26..

The ninth duty is, *A lawful Oath*, to which *Jer.* 12.16. *Psal.* 15.4.

The tenth duty is *Fasting*, to which *James* 4.9, 10. *Matth.* 6.18.

The eleventh duty is *Meditation*, to which *Psal.* 1.2. *Prov.* 14.22. *Phil.* 4.8, 9.

The twelveth duty is *Self-examination*, to which 1 *Cor.* 11.31. *Gal.* 6.4.

The thirteenth duty is *Sanctification of the Lord's Day*, to which *Isaiah* 58.13, 14. and 56. 2. *Jer.* 17.26.

The fourteenth duty is *Watchfulness*, to which *Mat.* 24.46, 47. *Luke* 12.37, 38, 43. *Rev.* 16.15.

The fifteenth duty is *Conference*, to which *Prov.* 12.14. and 16.13. *Mal.* 3.16. *Luke* 24.32.

The sixteenth duty is *Reproof*, to which *Proverbs* 24.25. and 28.23.

The seventeenth duty is *Almsgiving*, to which *Psal.* 41.1, 2, 3. *Luke* 14.13, 14.

The eighteenth duty is *Seeking of God*, to which *Psal.* 34.10. *Ezra* 8.22.

The nineteenth duty is *Waiting on God*, to which *Isa.* 40.31. and 64.4. and 49.23.

The twentieth duty is *Delighting in God*, to which *Psalm* 37.4.

2. For the exercise of faith concerning these promises, that we may live by them, go we to

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That God deals graciously with his people, he might out of his absolute sovereignty over us, command only, and we were bound then to obey in every of these *Duties*; but he is pleased (the better to quicken us to obedience) to annex these gracious promises.

2. That as he is gracious to us, so we should be cheerful in our *Duties* to him: This cheerfulness of service, is the very fruit of faith; *By faith Abel brought of the firstlings of his flock, and of the fat thereof, an offering to the Lord; By faith David went with the multitude unto the*

house of God, with the voice of joy and of praise: It is the voice of faith, I will sing and give praise with the best member I have.

3. That to make us cheerful, we should rouse ourselves to awaken to the work of our God: *Arise, O my soul, why sleepest thou! stir up thyself with readiness to obey the charge of God in the duties prescribed; look on the Saints who have gone before thee, they endured imprisonment, loss of liberty, spoiling of their goods, hazard of life: Thou art not yet called to suffer, but to obey, why dost thou delay, or goest forth unwillingly? wouldest thou reign with them, and not labor with them? receive the prize, and not run the race? divide the spoil, and not fight the battle? look on the promise annexed to the duty: I said not unto the seed of Jacob, Seek me in vain, saith God: O my soul, arise, contend forward towards the mark, Heaven is worth all thy labor.*

4. That to remove all *remora's*, the Lord hath promised to assist us in these duties by his own Spirit: Besides the promises to *Duties*, we have promises of *duties*, God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condition; yet his Covenant of Grace is always a gracious Covenant, for he not only gives the good things, but helps us in performing the condition by his own Spirit; he works our hearts to believe and repent, &c. he gives what he requires: For instance, in one place he commands, *Cast away from you all your transgressions, and make you a new heart, and a new spirit;* and in another place he promiseth, *I will sprinkle clean water upon you, and you shall be clean from all your filthiness: A new heart also will I give you, and a new spirit will I put within you:* in one place he commands them, *Circumcise the foreskin of your hearts;* and in another place he promiseth, *That he will circumcise their hearts:* in one place he commands us, *To keep his Commandments;* in another place he promiseth to cause us, *To walk in his statutes:* in one place he commands us, *To fear him,* and in another place he promiseth, *To put his fear into our hearts:* in one place he commands us, *To pray, to ask, seek, and knock;* and in another place he promiseth, *To pour upon us the Spirit of Grace and Supplication:* These promises of *duties* are the foundation of all our performances, and those promises to *duties* are the rewards of his Free-Grace and good pleasure; we do not by working cause him to fulfil his promises, but he by promising doth enable us to perform our works, and so he rewards us accordingly.

2. For prayer, and the parts of it, observe this method:

1. Acknowledge the goodness and Free-grace of God in these promises: *O Lord, why shouldst thou allure me to that which I am every way bound to? If I had none of these promises, I have already in hand a world of mercies, which do infinitely bind me to duty; and wilt thou yet add this and that promise, to this and that duty? O miracle of mercies! O the goodness of God!*

2. Bewail our own dullness and sloth to the duty: *And yet (O Lord) how dull, and remiss, and slightly am I in the practice of this or that duty? thou hast said, Cursed is the man that doth the work of the Lord negligently; and, Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: O then what is my portion, who have sacrificed that which is torn and sick unto the great King and Lord of Hosts, whose name is dreadful among the Heathen? no marvel if I feel no power, no sweet in the Ordinances of Grace, whilst I deal partially, hear perfunctorily, pray coldly, labor not to feed on the promise, and to suck vigor out of it: O Lord, thou*

lovest a cheerful giver, but my services are maimed, and corrupt, and dead, and superficial, and very uncheerful.

3. Importune the Lord to revive and quicken our dead hearts *to the duty*; so prays David, *Teach me to do thy will,thy Spirit is good, lead me in the Land of uprightness*; so prays the Church, *Draw me, and we will run after thee*; and so let us pray,*Give me a cheerful heart in thy service, animate and enliven my heart by thy blessed Spirit, give me to do what thou requirest, incline my heart to thy statutes, and not to covetousness.*

4. Implore the assistance of God's Spirit to every good *duty*, beg acceptance of our persons and performances in the Lord Jesus Christ, press him with his promises to *set on duties*, and to reward *duties*; and what ever *duty* we do, press him with that especially promise belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by faith, in reference to *Spiritual duties*.

### **SECT. 9. Of the manner of this Life of Faith in things Eternal.**

THings Eternal are either

- Evil, as Damnation.
- Good, as Salvation.

Concerning both we shall first give you the promises, and secondly the exercise of faith in respect of these promises.

1. Concerning *Damnation*, or eternal confusion, we have these promises against it, *Isaiah* 45.17. *Rom.* 8.1.

2. Concerning *Salvation*, we have these promises for it, *Rom.* 6.23. *1 Thess.* 4.17. *God hath promised us a Kingdom*, *Mat.* 25.34. *An heavenly Kingdom*, *Matth.* 7.21. *And eternal Kingdom*, *2 Pet.* 1.11. *A Crown of life*, *James* 1.12. *A Crown of Righteousness*, *2 Tim.* 4.8. *An unaccessible Crown of glory*, *1 Peter* 5.4.

2. For the exercise of faith concerning these promises, that we may live by them, go we to

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That faith in the precious promises of eternal life, quiets and cheers the heart in the midst of discouragements: This we see in the lives and deaths of God's faithful servants, *who took joyfully the spoiling of their goods, knowing in themselves, that they had in Heaven a better and an enduring substance.*

2. That faith strives to enter into the possession of this Kingdom by degrees: Men that purchase an inheritance to come in hereafter, they are glad if any part fall into their hands

for the present: Fulness of glory is reserved for the life to come, but the beginnings of glory (as peace of Conscience, joy in the Holy Ghost, Sanctification of the Spirit) are vouchsafed here; grace is the beginning of glory, and glory is the perfection of grace; now as grace grows, so we enter upon the possession of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earnestly desires and longs after the full accomplishment of glory: *Our selves also which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the Redemption of the body: I am in a full strait (said Paul) betwixt two, having a desire to depart, and to be with Christ, which is far better: Salvation is the end of faith, Heaven is the home of Believers: Now all would be at home, all things desire perfection in their kind, this makes the Believer to long after glory.*

2. For prayer, and the parts of it, observe this method:

1. Confess we our former carelessness to enter upon this inheritance: *O Lord, I have slighted thy promises, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not labored more and more to be sealed with the promised Spirit: Ah Lord, what a dwarf am I in Holiness and Sanctification? by reason of my sloth, the powers of grace are so enfeebled, that I can scarce breath or sigh, or crawl in the way to Heaven: O that I have not so earnestly sought (as I might) to make Heaven sure to myself, that I have not entered possession thereof, so far as in this life I have given me of Grace.*

2. Pray that the Lord would increase our Faith, seal us by his Spirit, lead us in the way of peace, cause us to grow up in holiness, make us wise to prize and value, to taste and relish the very joys of heaven; and above all, that he would assure our consciences of our right and title thereto: *O it is God that sealeth, and makes us to read the sealing; it is God that promiseth Heaven, and affects the heart with the goodness and worth of the thing promised; it is God that (by the pledges of his favor, and earnestness of his Spirit) doth testify our adoption, and causeth us certainly to apprehend what he doth testify: pray then, Who am I Lord, that thou shouldest make such ample, and free promises to thy poor servant? it is of thy free mercy, and according to thine own heart: And now, O God, establish I beseech thee, the word that thou hast spoken concerning thy servant: O seal unto me the promised inheritance, and make me assuredly know what those hopes are, which thou hast reserved for me in Heaven: Of thy Free grace thou calledst me to this hope, therefore is thy servant bold to entreat the sense of thy love, the knowledge of this hope, the increase of Grace, the assurance of thy mercy.*

3. Praise God for his Promises of eternal life: *O Lord, thou hast looked on my base estate, and visited me with mercy from on high; of a stranger and forreigner, thou hast made me a free denizen of the New Jerusalem: Now I see, I read it in thy precious Promises, that my name is registered in heaven; an eternal weight of glory is reserved for me; Heaven is my home, my hope, my inheritance: O where should my heart be, but where my treasure is? where should my thoughts be, but where my hope is? now all glory, and honor, and praise be given to my God! O the incomprehensible love and favor of my dear Lord! What a mercy is this? What promises are these? my soul rejoiceth in thee my God, my spirit shall bless thy name forever and ever.*



**SECT. 10. Of the manner of this Life of Faith in regard of others.**

WE have done with the Promises that concern ourselves: Now follows such special Promises as we find in Holy Writ concerning others, and they have reference To

- Our own Family.
- Godly Society further enlarged.
- The Church of Christ
  - Particular.
  - General.

1. The members of our *Family* are either

- *Husband and Wife.*
- *Parent and Child.*
- *Master and Servant.*

1. For *the Husband and Wife*, if godly, they have a promise from the Lord, *Psal.* 128. *Prov.* 31.28. & 11.16. *Job* 5.25.

2. For *Parent and Child*, God hath made a gracious Covenant with them, *Gen.* 17.7, 9. *Acts* 2.39. *Jer.* 32.39. *Prov.* 20.7. Good Parents (though poor) leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave God's favor for their possession, and his promises for a sure inheritance, *Psal.* 37.25, 26. *Prov.* 11.21. *Psal.* 112.2. & 25.13. & 37.29. *Prov.* 13.22. *Isa.* 44.3, 4. & 54.13. and Children obeying their Parents, have these promises, *Exod.* 20.12. *Eph.* 6.2. *Jer.* 35.18, 19. *Prov.* 1.8, 9. & 6.20.

3. For *Master and Servant*, they have sweet promises, *Pro.* 3.33. *Job* 8.16. *Prov.* 14.11. especially the servant that is truly obedient, *Col.* 3.23, 24. 1 *Pet.* 2.19. here consider

- Magistrates, *Deut.* 17.19, 20. *Psal.* 132.18.
- Ministers, *Psal.* 105.15. *Rev.* 2.1. *Isa.* 49.4.

2. *Godly Society* (out of our own Families) hath precious promises, as *Prov.* 13.20. *Mal.* 3.16, 17. *Mat.* 18.20.

3. The *Church of Christ*, whether *particular* (as public Assemblies) hath blessed promises, *Isa.* 33.20, 21. & 59.21. *Mat.* 18.20. 1 *Cor.* 5.4. *Rev.* 2.1. *Psal.* 26.8. & 133.3. *Micah* 4.4, 11, 12. or whether *general and universal*, it hath glorious promises, as *Mat.* 16.8. *Isa.* 27.3. *Psal.* 125.2. *Zech.* 9.16. here come in all the promises, First, of calling the *Jews*, as *Isa.* 59.20. *Rom.* 11.23, 26. *Hos.* 13.14. & 14.2, 3, 4, 5, 6, 7, 8. Secondly, of bringing in the *Gentiles*, as *Isa.* 49.22, 23. *Rev.* 21.24. *John* 10.16. *Isa.* 60.3, 5, 8. *Acts* 10.14. *Eph.* 2.12, 19. Thirdly, of the destruction of *Antichrist*, as 2 *Thess.* 2.8. *Rev.* 17.16. & 18.21. where each word hath almost a gradation, in

that *an Angel, a mighty Angel* taketh a stone, and a great stone, even a millstone, which he letteth not barely fall, but *casteth into the sea*, whence nothing ordinarily is recovered, must less a millstone, thrust from such a hand, and with such force.

Now for the exercising of faith concerning these promises, that we may live by them, go we to

- *Meditation.*
- *Prayer.*

1. For *Meditation*, and the matter of it, consider these things:

1. That we have had the performance of many of these promises in hand; and this may persuade us, that the residue (especially of the Churches flourishing, and of Antichrists downfall) is as sure as that part already accomplished, which we see with our eyes; experience should strengthen faith, and breed an assured hope in God's people, of the Lord's most glorious appearing, and this hope shall not make us ashamed.

2. That the time is now for the Churches restoring, and for bringing in more Kingdoms from Antichrist to Christ; what else mean all the shakings in all the Kingdoms of the world at this time? therefore study we *this time of God*, and in our places and callings, work with providence, now we have a season to help up the Church, God's holy Mountain.

2. For *Prayer*, and the parts of it, observe this method:

1. Confess our former neglect in our several relations: *O Lord, I have not done my duty in my own family, among Christians in the Churches of Christ, I have not performed my vows, served my generation, helped onward the building of Zion: And now Lord what shall I say, but confess to thy glory, and my own shame, my disrespect of others good, or of the communion of Saints.*

2. Pray for a blessing on others, as on our own selves, forget not our relations to others in our best prayers; be importunate with God more especially for *Zion, O look upon Zion, the city of our solemnities, let thine eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; let not one of the stakes thereof be removed, nor any of the cords be broken.*

3. Press we the Lord with all his precious Promises, either to our *Families, or Christian Societies*, or to the *Churches of Christ*: We have a promise, that *The Lord will create upon every dwelling place of mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defense*: Now Lord make good thy word, &c.

Conclude with, *I believe, that whatsoever God hath said in any of these respects, he will fulfil it in his own time: Heaven and earth shall pass away, but not one jot, one tittle of God's word shall fail.* It may be for the present things seem contrary, yet *God hath said it* (should a soul say) *and that's enough for me: If I can but really acknowledge, and believe, that God is able to do it, he will then speak from heaven, as he did once on earth, According to your faith be it unto you.* Thus much of *The Life of Faith.*

## CHAP. IX.

### SECT. 1. Of the nature of Family-duties.

*Hitherto of the Duties which concern every man in his own particular; next to them succeed Family-duties: And they are such Duties as ought to be jointly or respectively observed by the families and houses of the people of God. This is implied by that threat, Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name; and by that example of Joshua, But as for me and my house, we will serve the Lord; and by that promise of God, At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.*

### SECT. 2. Of the preparatives to Family-duties.

Now that we may comfortably carry on these *Family-duties*, observe we

- 1. Our entrance into them.
- 2. Our proceedings in them.

1. For entrance, we must lay a good foundation for tractableness unto Religion in those that belong to this Family, as

- 1. In the governor.
- 2. In the governed.

1. In the governor; whose duty it is

1. To endeavor in a special manner for knowledge in God's word, and for holiness of conversation in a Christian walking; this would tend much to the preservation of his authority, who otherwise will be slighted and disregarded, through an aptness in inferiors to take occasion therefrom.

2. To *marry in the Lord*, and then to live chastely in wedlock, that there may be an holy seed: Now that he may *marry in the Lord*, 1. Let piety be the mover of his affection, and personage, parentage and portion, be only as a comfortable accessory, considerable in a second place: Christianity and grace is the chief golden link and noble tie, which hath the power and privilege to make marriage a lovely and everlasting bond. 2. Let him ply the throne of Grace with fervency of prayer; a good wife is a more immediate gift of God: whence *Solomon* could say, *Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord*: such a rare and precious jewel is to be sued and sought for at God's Mercy-seat with extraordinary importunity and zeal; and if she be procured at God's hand by prayer, he shall find a thousand times more sweetness and comfort, then if she be cast on him by an ordinary providence. 3. Let him observe and mark these six points in his choice; as, 1. The Report: 2. The looks: 3. The speech: 4. The apparel: 5. The companions: 6. The education: These are like the pulses, that show the fitness and godliness of any party with whom he ought to marry.

3. To beware whom he admits to dwell with him, that they be tractable unto religious courses: See *David's resolution herein, Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way shall serve me; he that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight.*

2. In the governed; whose duty it is both to join together in the performance of *Family-duties* with their governor, to submit to his government: *My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck.*

*These preparatives I pin upon the front or porch of this Family: Now to the Family-duties themselves, and how they must be exercised.*

### **SECT. 3. Of the Duties of Governors in general.**

IN the proceedings of these *Family-duties*, we are to consider the *Duties*

- 1. Of the governors.
- 2. Of the governed.

1. The governors, if (as it is in marriage) there be more then one; as first, the chief governor, to wit, the Husband; secondly, the helper, to wit, the Wife: both these owe *Duties* to their *Families*, and *Duties* to one another.

1. The *Duties* they owe to their *Families*, are either

- In general to the whole.
- In particular, according to their several relations.

1. That which in general they owe to the whole Family, is either to their

- Bodies.
- Souls.

1. To their Bodies; concerning which, saith the Apostle, *He that provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel.* Now as the Spirit of God chargeth us with this duty, so he setteth us about such things whereby this may be compassed; as, 1. That everyone should have some honest and good calling, and walk diligently in it; *Let him that stole, steal no more (saith the Apostle) but rather let him labor, working with his hands the thing which is good.* 2. That he bear a low sail, and keep within compass; remembering that of Solomon, *He that is despised, and hath a servant, is better then he that honoreth himself, and lacketh bread.*

2. To their Souls; concerning which, some duties they are to

- Perform to the Family.

- Require of the Family.

1. The Duties they must perform to them, are—

1. To provide that they may live under the public Ministry, for otherwise how should they be brought into the sheepfold of Christ, if they hear not the voice of the chief Shepherd speaking unto them by those whom he hath sent?

2. To oversee the ways of their Families, that they serve God; and as in all other duties, so especially in sanctifying the Sabbaths: To this the very words in the fourth Commandment, do bind all Masters of families: *Remember, thou and thy son, and thy daughter, thy man-servant, and thy maid;*—Where the Lord speaks by name to the Governors, as if he would make them overseers of this work of sanctifying his Sabbaths.

3. To set their house in order for the service of God, to offer prayers and praises to the Lord morning and evening, before and after meals: This was *David's practice, Evening and morning, and at noon will I pray and cry aloud, and he shall hear my voice;* and this was *Jobs practice, who sent for, and sanctified his sons and daughters, and rose up early in the morning, and offered burnt-offerings, according to the number of them all:—Thus did Job continually:* And this was *Abraham's practice wheresoever he came, to build an Altar to God, where God should be worshipped jointly of him and his family:* And this was *Christ's practice for himself and his family, Matthew 14.19. and 26.30. John 17.1.*

4. To instruct their families privately in matters of Religion, that they may not only profess, but feel the power of Religion in their lives and conversations: This duty hath these specials belonging to it,

1. A familiar catechizing of them in the principles of Religion: Thus were Parents commanded of old, *Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

2. A daily reading of Scriptures in their hearing, directing them to mark and to make use of them: So *Timothy* was trained up by his parents, and that *from his childhood.*

3. A careful endeavoring that they may profit by the public Ministry: To this end 1. They must prepare them to hear the Word, by considering God's Ordinances, Promises, and their own necessities. 2. They must remember them to look in the Word for a Christ, and for communion with Christ. 3. They must examine them after the Ordinances, what they have learned, and what use they can make of it; thus *Christ, after he had preached a parable to his disciples, he said unto them, Know you not this parable, and how then will you know all parables? and then he expounds the parable to them.*

2. The duties they are to require of the family, are both carefully to frequent the public Ministry, and diligently to be conversant in the private worship of God, and constantly to practice all holy and Christian duties comprised briefly in the Commandments of God; and

they are to require these things, not only by telling them, calling on them, catechizing them, admonishing them, but if they be negligent, by correcting them.

Now this correction must be ministered in

- *Wisdom.*
- *Patience.*

1. In wisdom, whose property it is to find out the right party that committed the fault, to consider of what sort and nature the fault is, to weigh circumstances of age, discretion and occasions; and to look to the mind of the doer, whether negligence or mere simplicity brought him to it.

2. In patience, whose property it is to make the fault manifest to the offender, that his conscience may be touched therewith; to hear what the offender can say in his own defense, and accordingly to allow or disallow; to avoid bitterness, which sooner will harden the heart, then reform the manners of the offender: These Rules being observed, and the heart lifted up in prayer to God for direction and blessing, this *Correction* is necessary, as is evident in *Gen. 30.2. Prov. 13.24. and 19.18.*

These are the duties that *Governors* owe to their *families*, in respect of their souls; to *correct them, catechize them, admonish them, call on them, read to them, pray for them, &c.* only with these limitations:

1. That they presume not above their callings: This was *Paul's* Exhortation, *That no man take this honor to himself, but he that is called of God, as was Aaron:* The *honor* here, is the *honor* of the public Ministry, except that, and I know not but that every Governor of a family, who hath special abilities, utterance, memory, may read Scriptures, repeat Sermons, pray, teach and instruct them out of Scriptures, *1 Pet. 4.10.* Thus *Jacob* said to his household, *Put away the strange gods that are among you: And without all contradiction (saith the Apostle) the less is blessed of the better: And if the women would learn anything, let them ask their husbands at home;* thus *Oriegen* would have the Word expounded in Christian families; and *Augustine* saith, *That which the Preacher is in the pulpit, the same is the householder in the house.*

2. That they presume not above their gifts: This was *Paul's* Exhortation to every man, *Not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith;* yet I deny not but in some cases they may lawfully depute or substitute someone in the family, whom they judge fittest unto the service and employment, which they themselves should ordinarily perform, as in case of old age and weakness of body; *Thus Samuel being old, made his sons Judges:* Or in want of good utterance or expression of what is to be said; thus *Aaron* was *Moses* his spokesman, and instead of a mouth: Or in want of boldness and audacity, arising from a consciousness of weakness; thus the good Centurion sent the Elders of the Jews to Christ to intercede for him: Or in case that a Minister of the Gospel do sojourn in ones family, as *Archippus* did in *Philemon* his house: Or in case of necessary absence; thus the Apostle *Paul* made *Timothy* his deputy to the Christian

*Thessalonians*: Or in case the Lord hath bestowed more of his gifts and graces to one than another: I know not in this case, but that we may *Covet earnestly the best gifts in others, as well as in our own selves.*

#### **SECT. 4. Of the Duties of Parents to their Children.**

The *Duties* in particular which *Governors* owe to the *Family*, according to their *relations*, are either

- As Parents to their Children.
- As Masters to their Servants.

The duties of Parents to their children, are either

- To their bodies.
- To their souls.

1. The *Duties* of Parents to the *bodies* of their children, are in many particulars, but may be all comprised under this one head, *A provident care for their Temporal good*; and this extendeth itself to all times, as,

- 1. To their infancy.
- 2. To their youth.
- 3. To the time of Parents departure out of this world.

1. The first age of a child is his infancy, and the first part of its infancy, is while it remaineth in the Mothers womb: Here the *Duty* lies principally upon the mother, to have a special care of it, that it may be safely brought forth. Why was the charge of *abstaining from wine, strong drink, and unclean things*, given to *Manoah's* wife, but because of *the child which she had conceived*?

The next degree of a child's infancy, is while it is in the swaddling-band, and remains a sucking child; in this also the care more especially lies on the mother, whose *duty* it is to take all pains she possibly may, for the education of her child; and especially to give her child suck, if she be able thereto: This not only Nature, but Scripture sets forth;

- 1. By Consequence, *Gen. 49.25. Hosea 9.14. 1 Tim. 5.10.*
- 2. By Example, *Gen. 21.7. 1 Sam. 1.23. Psal. 22.9.*
- 3. By Grant, the Word giving it as a ruled case not to be denied, *Gen. 21.7. Cant. 8.1. Luke 11.27.*

2. The second age of a child is its youth, from the time it begins to be of any discretion, till it be fit to be placed forth: Now the *duty* of Parents at this time is,

- 1. To nourish.
- 2. To nurture their children.

Under nourishment, are comprised Food, Apparel, Recreation, means for recovery of health when they are sick; in which if Parents provide not for their Children, *they are worse then Infidels*: And under nurture, are comprised good manners, a good calling, frequent admonition, reprehension, correction, the last remedy, which may do good when nothing else can, *Prov. 19.18.—23.13, 14.—29.17.*

3. The last time to which parents provident care extendeth itself, is the time of their departure out of the world, & then they are to set their house in order, & to leave their estates to their children.

2. The *duties* of Parents to the souls of their children, extends itself also to all times, as,

- 1. To their Infancy.
- 2. To their Youth.
- 3. To the time of Parents departure out of this world.

1. The first age of a child, is his infancy: and the first part of its infancy, is while it remaineth in the mothers womb. Now the duty of parents at that time are these: 1. That they pray for their children: Thus did *Rebekah*, while the children were quick in her womb. Those parents that neglect this duty to their children, consider not rightly that they are conceived in sin: and 2. That they make sure (so much as in them lies) that their children be born under the Promise, or under the Covenant, in respect of the Spiritual part of it: How? *by making sure that they be under the Promise or Covenant themselves*: If God in Christ be their God, they may have a comfortable hope, That God will be the God of their seed, according to the Promise, *I will be thy God, and the God of thy seed.*

The next degree of a childes infancy, is when it is born: and the duty of parents then is, To give up their children unto God, casting them into the hands of his Providence, into the arms of his Mercy, begging for them a gracious acceptation with God; and to tender them to the Ordinance, *The Sacrament of Baptism*, to get the seal of the Covenant set upon them, to get them mark'd out for salvation.

2. The second age of a child, is its youth: Now the Duty of Parents to their children at this time, is to train them up in true piety, *To bring them up in the nurture and admonition of the Lord.* To this end—

1. When children begin to read, let them *read the holy Scriptures*: so was *Timothy trained up from a child*; and thus will children suck in Religion with learning.

2. Let children be Catechized constantly from day today; only with this caveat, That parents deal with their children, as skilful Nurses and Mothers do in feeding their children, (*i.*) not to give them too much at once: overmuch dulls a childes understanding, and breeds



wearisomeness to it; it is most suitable to give them *Precept upon precept, Precept upon precept, Line upon line, Line upon line, here a little, and there a little*: Thus shall they learn with ease and delight, and in time a great measure of knowledge will be gained thereby.

3. Let parents declare to their children, the admirable works that God in former times hath done for his Church, especially such works as he hath done in their time: outward sensible things do best work upon children, and therefore this direction was given under the Law, *Josh. 4.6, 21*.

4. Let Parents be to their children a good pattern in piety, leading them to Christ by their examples: This will take place with children, more than all precepts or paternal instructions: *But as for me (said Joshua) and my house, we will serve the Lord*; he sets himself first, as a guide to the rest.

5. Let Parents reprove and correct their children for sin; and that the Lord may sanctify this *correction* unto them, *Consider this, O ye parents*, Do you observe such and such sins in your children? enter into your own hearts, examine yourselves, whether they come not from you: Consider how justly the hand of God may be upon you: and when you are angry with your children, have an holy anger with your own selves, and use this or the like Meditation with your own souls, *Lord, shall I thus punish my own sin in mine own child? shall I thus persecute the corruptions of mine own ancestors? how then mayest thou be displeased with me for the too carnal conception of my own child? It may be, I then lay in some sin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, show thou pity on me and my child!*

6. As children grow in years, and in the knowledge of Christ, and of justification by Christ, let Parents train them up in the exercise of all *Duties*, as *Prayer, Meditation, Self-Examination, Watchfulness, and all means public and private*: if this be done, the world to come may reap the benefit of their education; such children as you bring up, such parents will they be (when you are gone) to their children; and such children shall they have, who are parents in the next generation, &c. You then are the very making or marring of the world: but on the contrary, if this be neglected, the rich man shall rise up against you in the day of Judgment, and condemn you; for he being in hell, had a care of his fathers house, that they might be forewarn'd, he desired *Abraham to send Lazarus to his brethren, to testify unto them that they came not to that place of torment*; but you will not admonish your children, you will not teach them *Moses and the Prophets*; you will not show them the danger of God's heavy displeasure hanging o•er their heads; you will not, whilst you live, lead a good example before them: O you may fear that your children shall be Furies of hell to torment you. *Now the Lord open your eyes to foresee, and to fly these judgments to come.*

3. The last time to which the *Duty* of Parents extends itself, is the time of their departure out of the world, and then they owe to their children

- Good direction.
- Faithful prayer.

1. For direction: when Parents observe their time to draw near, it is their duty then especially, to commend some wise and wholesome precepts unto their children, the better to direct them in their Christian course; so did *Isaac*, and *Jacob*, and *David*: The words of a dying Parent are especially regarded, and make a deeper impression.

2. For prayer: then is the most proper time for parents to pray and to bless all their children. As they commend their own souls into God's hands, so let them commend their children unto God's grace: *God's providence and promises are the best inheritance in the world*, and if parents (in their prayers) leave these to their children, they can never want anything that is good. O the faithful prayers of *Parents* for their *Children* (especially when they are leaving their *Children*, and going to *God*) must needs, *in, for and through Christ*, prevail mightily with *God*.

#### **SECT. 5. Of the Duties of Masters to Servants.**

The *Duty of Masters* to their *Servants*, is either

- To their Bodies.
- To their Souls.

1. The *Duty of Masters* to the *Bodies* of their *Servants*, consists in these particulars; *viz.* In a due provision of food for them, *Prov.* 31.15. & 27.27. In a wise care for their clothing, *Prov.* 31.21. In a well-ordering of their labor, so as they may be able to undergo it: In their ease, rest, and intermission from labor at seasonable times: In paying them sufficient wages, *Deut.* 24.14, 15. In a careful preserving of their health, and using means for their recovery in case of sickness, *Mat.* 8.6. and that not of the *Servants* wages, but of the *Masters* own charge, otherwise they *undo not the heavy burden*, but rather lay burden upon burden.

2. The *Duties of Masters* to the *Souls* of their *Servants*, consists in these particulars; *viz.* In teaching them the Principles of Religion, and all duties of Piety: In causing them to go to the public Ministry of the Word and Worship of God: In taking account of their profiting by the public and private means of Edification: In praying for them; and as they observe any grace wrought in them, in praising God for it, and praying for the increase of it: Nothing so much wins a *Servants* heart, or the affections of any gracious heart, as the edifying of it in grace.

#### **SECT. 6. Of the Duties of the Husband and Wife.**

The Duties which the chief governor and his helper owe to one another, are either

- Common and mutual.
- Proper and peculiar to each severally.

1. The common mutual *Duties* betwixt Man and Wife, are either

- Of necessity to the being of marriage; as
  - *Matrimonial Unity.*

- *Matrimonial Chastity.*
- Of honesty to the welbeing of marriage; as a
  - Loving affection of one another.
  - Provident care of one for another.

The former Duties presupposed: there ought to be—

1. A sweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearness into each others bosoms. This mutual-melting-heartedness, being preserved fresh and fruitful, will infinitely sweeten and beautify the marriage state. Now for the preservation of this love, let them consider

1. The compassionate and melting compellations which Christ and his Spouse exchange in the *Canticles*, *My fair one, my love, my dove, my undefiled, my well-beloved, the chief of ten thousand*: such a fervent and chaste love as this, all married couples should resemble and imitate.

2. The Command of God to this purpose, *Husbands love your wives, Ephes. 5.25.* and *Wives (or young women) love your husbands, Tit. 2.4.* Me thinks this charge oft remembered, should ever beat back all heart-rising and bitterness, all wicked wishes that they had never met together, that they had never seen one another's faces: when the knot is tied, every man should think his wife the fittest for him, and every wife should think her husband the fittest for her of any other in the world.

2. A provident care of one for another; which extends to the body: *No man hateth his own flesh, but nourisheth and cherisheth it*: and to the good name; *Joseph was not willing to make Mary a public example*: and to the goods of this world; in which if there fall out any cross providence, they are both to join with *Jobs spirit, The Lord hath given, and the Lord hath taken, &c.* But especially to the soul; in praying together, for and with one another; in taking notice of the beginning and least measure of grace, and approving the same; in conferring about such things as concern the same, mutually propounding questions, and giving answers one to another; in maintaining holy and religious exercises in the Family, and betwixt their own selves, in stirring up one another to hear the Word, to receive the Sacraments, and conscionably to perform all the parts of God's public Worship: In case the one prove unconverted, let the other wait, and pray, and expect God's good time: or in case the one be a babe in Christ, or weak in Christianity, let the other deal fairly, lovingly, meekly, and let our Lord Jesus his tender-heartedness to Spiritual yonglings, teach us mercy this way, who is said to *gather the lambs with his arms, and to carry them in his bosom, and gently to lead those that are with young.*

2. The proper and peculiar duties to each severally, are—

1. Of the husband, whose *Duty* it is

- 1. That he dearly love his Wife.

- 2. That he wisely maintain and manage his authority over her.

For the former, consider,

- 1. The matter.
- 2. The manner of his love.

1. The matter of it is a dear love, a special love, and a more special than that common mutual love to one another: No question the Wife is to love her Husband, and a Brother to love his Brother, and a Friend is to love his Friend, but more especially, or with a more *special love*, is the Husband to love his Wife. To this purpose she is called, *The wife of his bosom*, to show that she ought to be as his *heart* in his bosom. He must love her at all times, he must love her in all things: love must season and sweeten his speech, carriage, actions towards her: love must show itself in his commands, reproofs, admonitions, instructions, authority, familiarity with her; the rise of which love must not be from her beauty, nobility, or because she contents & pleaseth her husband; but especially because she is his sister in the profession of Christian Religion, and an inheriter with him of the Kingdom of heaven; because of her graces, and virtues, as modesty, chastity, diligence, patience, temperance, faithfulness, secrecy, obedience, &c. because she bears and brings him forth children, the heirs of his Name and Substance, and the upholder of his family; and because of the union and conjunction of marriage. Love growing of beauty, riches, lust, or any other slight grounds, is but a blaze, and soon vanisheth, but if grounded on the considerations, and especially on this union of marriage, it is lasting and true: The want hereof is the fountain of strife, quarrelling, debate, which converts the paradise of marriage into an hell.

2. For the manner of this love, the Apostle gives it thus, *Husbands, love your own wives, even as Christ also loved the Church*. Now the love of Christ to his Church, is commended to us in these particulars:—

1. In the cause of his *love*, which is his *love*: *He set his love on you, because he loved you*; his love arose wholly and solely from himself, and was every way free: so should husbands love their wives, though there be nothing in wives to move them, but merely because they are wives.

2. In the order of his love: Christ began it to the Church, before the Church could love him: and as a wall is first smitten on by the Sun beams, before it give a reflection of her heat back again; so the Church is first heated and warmed at heart by the sense of Christ's love, before she love him again: *We love him, because he loved us first:—Because of the savor of thy ointments, therefore do the virgins love thee*; so should husbands begin to love their own wives: I know some wives prevent their husbands herein, and there may be reason for it; but the greater is their glory. This pattern of Christ should rather stir up the husbands to go before them.

3. In the truth of Christ's love: This was manifested by the fruits thereof to his Church; *He gave himself for it, that he might sanctify it, and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle*: So must husbands love their wives in truth and in deed, by

guiding them in the way of life, and path that is called *Holy*: for this is the truest character of a sincere love.

4. In the quality of his love: Christ's love is an holy, pure, and chaste love: as he himself is, so is his love, such must be the love of husbands, an holy, pure and chaste love. Away with all intemperate, excessive, or any ways exorbitant pollutions of the marriage-bed! from which, if the fear of God, imitation of Christ, love of purity, awfulness of God's all-seeing eye cannot draw, yet that slavish horror, lest God should punish such a couple with no children, or with mis-shapen children, or with idiots, or with prodigiously wicked children, or with some other heavy cross, one would think should be able to affright them.

5. In the continuance of Christ's love: *Having loved his own, he loved them unto the end*. His love is a constant love, an everlasting love: no provocation or transgressions could ever make him forget his love; *Thou hast played the harlot with many lovers, yet return unto me*. Such must be the love of husbands, a firm love, an inviolable love: the ground of it must be God's Ordinances, and the support of it must be an inviolable resolution, that no provocation shall ever change it, or alter it. Husbands must pass by all infirmities, endeavoring in love to redress them, if possibly they can, or if not, to bear with them.

2. Duty of an husband, is, *Wisely to maintain and manage his authority*: Now the managing of it consists in two things:

- 1. That he tenderly respect her.
- 2. That he carefully provide for her.

1. He must *tenderly respect her*, as his wife, companion, yoke-fellow, as his very delight, and the *desire of his eyes*, and *never be bitter against her*. This bitterness ordinarily turneth the edge of his authority: if therefore any matter of unkindness arise (as sometimes certainly will) then must he carefully, with all lenity, gentleness and patience quiet all, and never suffer himself nor his wife to sleep in displeasure: *Let not the sun go down upon your wrath*; or if he shall have occasion to reprove her, he must keep his words until a convenient time, & not do it in presence of others, and then utter them in the spirit of meekness and love. Surely if she be not corrected by a word of wisdom and discretion, she will never amend by threats, or any hasty, rigorous carriage: and if she once begin to lose her shamefac'dness in the presence of her husband, it is likely there will be often brawlings and quarrels betwixt them, and the house will be full of disquietness: it is best therefore to deal wisely with her, to admonish her often, to reprehend her seldom, never to lay violent hands on her; and if she be dutiful, to cherish her, that she may so continue; if wayward, mildly to suffer her, that she wax not worse.

2. He must carefully provide for her: To this purpose he is called her Head, and Savior, as *Christ is the head of his Church*, and the Savior of the body: The *Head* (you know) is the fountain of motion, quickening, life, sense and lightsomness to the body; so should the husband be as the well-spring of liveliness, light-somness, light-heartedness to his wife: she hath forsook all for him, and therefore she should receive from him a continual influence of cheerful

walking, and comfortable enjoying of herself. And a *Savior* (you know) both provides for, and protects the saved: Christ thus saved his Church, he is every way a sufficient Savior, *able perfectly to save, even to the very uttermost*; he saves soul and body, he saves from all manner of misery, from the wrath of God, the curse of the Law, the venom of all outward crosses, the tyranny of Satan, the sting of death, the power of the grave, the torments of hell, or if sin be the greatest evil, (as indeed it is) *he will save his people from their sins*: I cannot say thus of the husband; yet an husband carrieth a resemblance of Christ, and is after a manner a Savior to his wife, to protect her, and provide for her. *David* compares her to a *vine*, intimating, that as a *vine* is underpropped and raised by some tree or frame near to which it is planted, so is the wife raised to the height of honor by virtue of her relation to her husband; by his wealth is she enriched; by his honor is she dignified: he is under God and Christ, *all in all to her*. In the Family he is a King, to govern and aid her; a Priest, to pray with her and for her; a Prophet, to teach and instruct her; a Savior, to provide for, and protect her to *his utmost*, if not to *the utmost*, which indeed is proper and peculiar to the Lord Christ.

2. The Duties proper to the wife, are these,

- 1. That she be in submission to her husband.
- 2. That she be an helper to him all her days.

1. *Wives must be in subjection to their own husbands: Sarah obeyed Abraham, and called him Lord:* But here's a case of conscience:—

1. What if her husband be a son of *Belial*, an enemy to Christ? must she then yield subjection?— Yes: because in his office her husband is as in Christ's stead: The Church is compared to a *lilly among thorns*, she remains lilly like, white, soft, pleasant, and amiable, though she be joined with thorns, which are prickly and sharp: So a wife must be meek, mild, gentle, obedient, though she be matched with a crooked, perverse, profane and wicked husband: She must in this case remove her eyes from the disposition of her husband's person, to the condition of his place, and by virtue thereof (seeing he beareth Christ's image) be subject unto him as unto Christ.

2. What if her husband command things contrary to Christ? must she therein be subject? — No: *Submit, &c.* How? *as unto the Lord*: if she submits to things contrary to Christ, she submits not *as to the Lord*. Conscientious wives must remember they have an husband in heaven, as well as on earth, betwixt whom there is a greater difference, then betwixt heaven and earth: and therefore in case they bid contrary things, they must prefer God before man, Christ before all men.

2. Wives must be helpers to their husbands. Now this helpfulness consists in these things:

1. That she be careful to preserve his person, in sickness or health, in adversity or prosperity, in youth or old age.

A most memorable and famous pattern for this purpose, is recorded by *Vives*: A young, tender and beautiful Maid was matched (as he reports) to a man stricken in years, whom after

marriage she found to have a very fulsome and diseased body, full of many loathsome and contagious diseases: yet notwithstanding, out of sense and conscience that by God's providence she was become his wife, she most worthily digested all with incredible patience: friends and Physicians advised her by no means to come near him, and for their parts they utterly forsook him; but she (passing by with a loving disdain those unkind dissuasions) becomes to him in their stead, Friend, Physician, Nurse, Mother, Sister, Daughter, Servant, everything, anything to do him good any manner of way. At last by extraordinary expense, and excessive charges about him, she came to some want of some necessaries, whereupon she sold her Ring, Chains, richest Attire, Plate, and choicest Jewels: and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewail her widowhood, she not only abhorred all speeches tending that way, but protested, if it were possible, she would willingly redeem her husbands life with the loss of her five dearest children. Whence it appears, that this worthy woman was wedded to her husbands soul, not to his body, seeing no infirmity or deformity thereof, could cool or weaken the fervency of her love.

2. That she learn and labor to forecast, contrive and manage household-affairs, and *business within doors*, as they say: for which see a right noble glorious pattern in *Prov. 31*.

3. That she help her husband, in setting forward the rich and royal trade of Grace, in erecting and establishing Christ's glorious Kingdom in their house, and especially in their own hearts. This is that one necessary thing, without which their Family is but Satan's Seminary, and a Nursery for hell: This will marvelously sweeten all reproaches, cast upon them by envenomed tongues: This will sweetly seal unto them, their assurance of meeting together hereafter in heaven;—where the husband and wife perform these and the like *Duties*, there's an happy Family, there's a College of quietness; where these are neglected, we may term it an Hell.

Thus much of the Duties of Governors: we now come to the governed.

### **SECT. 7. Of the Duties of Children to Parents.**

*Duties* of Children to Parents, are either

- inward, as *Love and Fear*.
- or outward, as
  - *Reverence*.
  - *Obedience*.
  - *Recompēce*.

1. The inward *Duties* which children owe to their parents, are, *Love and Fear*: *Love* like Sugar sweetens *Fear*, and *Fear* like Salt seasons *Love*; there must be a loving-fear, and a fearing-love. Hence the *fear* of a child, is opposed to the *fear* of a slave; for a childes *fear* being mixed with *love*, hath respect to the offense which a parent may take: but a slaves *fear*, which is

ordinarily mixed with hatred, hath respect to nothing but the punishment which his Master may inflict upon him. This *love-like-fear* is so proper to children, as that the awful respect which the Saints bear to God, is called a *filial fear*: Children have received their substance, from the very substance of their parents, and therefore they are to perform this *Duty of Love and Fear* to them.

2. The outward *Duties*, or the manifestation of this *Love and Fear* in children, appears

1. In their Reverence, *in speech and carriage*: They must give to their parents reverent and honorable titles, meek and humble speeches, obeisance, as becomes their age and sex: Thus *Joseph* and *Solomon* bowed, the one to his father, the other to his mother. Contrary hereto is mocking and despising father and mother; of which said *Solomon*, *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out*: a phrase that sets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes.

2. In their obedience to their Commands, Instructions, Reproofs and Corrections of their Parents, *Eph. 6.1. Prov. 1.8, 9.* the reason is, because of God, whom the father represents: Children must remember, that whatsoever they do to their parents, they do it to God; when they please them, they please God; when they disobey them, they disobey God; when their parents are justly angry with them, God is angry with them: nor can they recover God's favor (though all the Saints of heaven should entreat for them) till they have submitted themselves to their own parents; only with this limitation, that they submit or obey them *in the Lord*, *Eph. 6.1.*

3. In their Recompence: This is a *Duty* whereby children endeavor (as much as in them lies) to repay what they can for the parents kindness, care and cost towards them, in way of thankfulness: *If any widow have children, or nephews, let them learn first to show kindness at home, and to requite their parents*; in sickness, they must visit them, in time of mourning, they must comfort them, in want, they must provide for them; as the children of *Jacob*, who visited, comforted, and went to buy food for their father: in time of danger, they must endeavor their protection, as *David* did, *Let my father and mother* (said he to the King of *Moab*) *I pray thee, come forth and be with you, till I know what God will do for me: And he brought them before the King of Moab, and they dwelt with him, all the while that David was in the hold.* If God please to take children out of this world before their parents, and their parents be succorless (they must as they can) provide for their well-being after their deaths: Thus Christ commended his Mother to his Disciple *John*, a little before he gave up the ghost. It is recorded of the Stork, That when the dams are old, the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are past flying, the young ones carry them on their weak backs. Thus Nature teacheth children their *Duty*, how much more should grace?

#### **SECT. 8. Of the Duties of Servants to their Masters.**

*Duties* of Servants to their Masters, are either



- inward, as *Fear*.
- outward, as
  - *Reverence*.
  - *Obedience*.

1. The inward *Duty* is *Fear*: *Servants, be subject to your masters with all fear, and account them worthy of all honor*: So proper is this fear to a Servant, as where it is wanting, there is a plain denial of his Masters place and power: *If I be a master, where is my fear?* said God: observe, I mean not an excessive, slavish fear; as when a servant fears nothing but the revenging power of his Master (such was the fear of that unprofitable servant, who could say to his Master, *I knew that thou wert an hard man,—and I was afraid*) but I mean an awful fear of provoking his Masters wrath, so as it makes him cast every way, how he may please his master, and such a fear draws him on cheerfully to perform his *Duty*.

2. Outward Duties which issue from this fear, are

- *Reverence*.
- *Obedience*.

1. Reverence, which is manifested in speech and carriage. Thus servants must give reverend titles to their Masters, as *Father, Lord, and Master, &c*. They must yield obeisance to them; as *The children of the prophets, when they saw that the Spirit of Elijah rested on Elishah, they came to meet him, and bowed themselves to the ground before him*.

2. Obedience, which hath respect to the Commands, Instructions, Reproofs and Corrections of their Masters, 1 *Pet.* 2.18, 19, 20. But here's a case or two of Conscience:

1. How far they must obey; or what is the extent of servants obedience to Masters?— The Apostle answers, *Servants, obey in all things your masters according to the flesh*: It is not sufficient that servants perform well their *Duties* in some things; they must do it in *all things*, yea in things that may be against their own mind and liking, if their Masters will have it so: This is clear in the example of *Joab, the King commands him to number the people; Joab* declares himself, that he thinks it a very unmeet thing, *Why doth my Lord the King delight (saith he) in this thing?* yet against his judgment he yields unto the Kings peremptory command, *The Kings word prevailed against Joab*. Look as *Peter*, when Christ bid him launch out into the deep, and let down his net for a draught, *He answered and said, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net*. So must servants say, when they have a peremptory command, though contrary to their own judgments, this or that in all humility, I suppose, or I propound to you, *Neververtheless, at your word I will let down the net, I will do as you please*.

2. But what if God and Master should command contrary things?— In such a case the Apostle sets down an excellent limitation in these four phrases, 1. *As unto Christ*: 2. *As the servants of Christ*: 3. *Doing the will of God*: 4. *As to the Lord*:] All these imply, That if Masters command their

servants anything contrary to Christ, they may not yield to it: Upon this ground the Midwives of the *Hebrew* women, would not kill the *Hebrew* children, *They feared God* (saith the Text) *and did not as the King commanded them*. In this case *Joseph* is commended in not hearkening to his Mistress; and the servants of *Saul* are commended, for refusing to slay the Lord's Priests at their Masters command. When Masters command or forbid anything against God and Christ, they go therein beyond their commission, and their authority ceaseth, so that servants may say, *We ought to obey God rather than men*.

3. But some *Anabaptists* object, That all men are alike, and that there is no such difference as betwixt Masters and Servants, nay it is expressly forbidden to be *Servants of men*. I answer, I answer, to *be a servant*, in that place, is not simply to be in subjection under another, but to be so obsequious to man, as to prefer him before God: Hence the Apostle elsewhere in the Duties of servants, lays down this Antithesis, *Not as men-pleasers, but as the servants of Christ; again, doing service as to the Lord, and not to men*: The meaning is, That we must do Duty to a Master, not as merely to a man, but as to one *in Christ's stead*. Masters by virtue of their office and place, bears the image of Christ; Christ communicates his authority unto them, and so in performing Duty to Masters, we perform Duty to Christ, and in denying Duty to Masters, we deny Duty to Christ: Thus the Lord said to *Samuel*, when the people rejected his Government, *They have not rejected thee, but they have rejected me, that I should not reign over them*. Consider this, all ye that are Servants, though Masters should neither reward your good service, nor revenge your ill service, yet Christ will do both: This is your prerogative that fear God, above all other Servants; others may serve their Masters with *fear and trembling*, in singleness of heart, and with good will, but only Christians and Saints do service *as to Christ*, and this makes them not content themselves with doing the thing, but to endeavor to do it after the best manner they can, so as God and Christ may accept of it.

I have now run through the Family, and informed you of the Duties both of Governors and governed. Christians, look within you, look about you, *that man is not a good man, that is not good in all his relations*. The same God that requires us to serve him as private persons, requires us to serve him in our relations: And therefore though you be never so careful of your Duty in the former respect, yet you may go to hell for neglecting your Duties, as Masters, Servants, Husbands, Wives, Parents, or Children; nay, Ile say a little more, that though you should be good in one relation, yet if you endeavor not to be good in every relation, you shall never go to heaven: for the same God that commands you to serve him as a Master, commands you to serve him as a Father, as an Husband, &c. *And he that keeps the whole Law, and offends in one point, is guilty of all*.

## CHAP. X.

### SECT. 1. Of Preparatives to Christian-Society.

Hitherto of secret Duties, and private Duties, so far as they concern every man in his own particular, and in his own family: Now as of many particulars consists a *family*, so of many *families* may consist this *Christian-Society* we are ready to treat of; and the rather do we fall upon it, because we hold it a Duty, to keep a constant, endeared and loving correspondence

with the Saints, to communicate with experimental Christians, in their *Experiences* of Christ working and dwelling in them, *To exhort one another, and so much the more, as we see the day approaching.*

Now that we may jointly and comfortably carry on this *Duty*, observe we,

- 1. Our entrance into it.
- 2. Our proceedings in it.

1. For entrance, we must

- 1. Renounce all sinful and wicked Society.
- 2. Entertain such Graces as will fitly prepare us for this Society.

1. We must renounce and discharge all wicked society: *For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? what agreement hath the Temple of God with Idols?* as melted gold will unite itself with the substance of gold, but not incorporate itself with dross; so if God by his Spirit melts the heart, and fits it for union with Believers, then he separates it from that which is Heterogeneous and disagreeing to it: *Lord, who shall dwell in thy holy hill?* saith David; the answer is given, *Psal. 15.4. In whose eyes a vile person is contemned, but he honoreth them that fear the Lord:* Understand the Text soberly concerning *Contempt of a vile person.* David would not have us to deny him courtesies and civil behavior: We may eat, and drink, and buy, and sell, and show kindness, and pity him, and pray for him, and carry ourselves with all wisdom towards him, though he be without; but as for holy communion, we must say to him as *Peter to Simon, Thou hast neither part nor fellowship in this body;* or as *Nehemiah to Sanballat, Tobiah and Geshem, You have no portion, nor right, nor memorial in Jerusalem.*

2. We must entertain such Graces as will fitly prepare us for this *Christian Society*, and they are such as these:—

1. Humility: Humble men contend not, censure not, quarrel not, disdain not: They can meet with unequal respects of age, sex, state and parts; they can discern even in women what is to be honored, and if there be not always so profound a judgment, yet many times there is more holy, and more sweet affections: They have not the faith of Christ in respect of persons, but can say to the poor man (if he be of the poor whom God hath chosen, rich in Grace, and heir of the Kingdom) *Sit thou here in a good place;* they can prefer Grace before parts, and delight in the sweet scent of creeping Violets: They can make use of, and improve all other men's gifts, *For in honor they prefer one another,* and so they come to be kindly affectioned one to another in brotherly love; they can spy out Graces of all sorts, in all sorts and ranks of people: They observe the sweet affability and courtesy of some great ones, the honest diligence and patience of some poor ones, the blushing modesty and humility of some solidly learned, the cheerful activity of God's worship of some illiterate, that love Christ in sincerity, though they cannot dispute for him: Several sorts of men, have several

lustres: now the humble learn of all, and so receive much benefit in communion from all: This Grace then gives him a fitness for this Society.

2. Acknowledgement, and the prising of others gifts: It is said of *Apollos*, *That though he were an eloquent man, and mighty in the Scriptures, yet he so far acknowledged and honored the Graces of God, and the gifts that were in Aquila and Priscilla, (a plain couple, an handy-crafts man and his wife) that he was content to learn of them: O let not Brethren envy and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.*

3. Self-denial: *Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better then themselves: Look not every man on his own things, but every man also on the things of others: How goodly is it to see a man who hath parts, and gifts, and graces, to deny himself, and all for the edifying of the body? Paul could endeavor to please all men in all things, Not seeking his own profit, but the profit of many: He hath a true public spirit, that prefers the body of Christ, before his own private; that can deny himself, so that God may be glorified.*

4. Love: A grace of such use and influence, that without love there can be no *Christian Society*; it is love that joins hands and hearts: So the soul of *Jonathan* was knit to the soul of *David*, *For Jonathan loved him as his own soul.* Love disposeth men to all spiritual Offices, to pray together, sing together, talk or confer together; on the contrary, all the gifts in the world, how excellent soever, are nothing worth without love: *Though I spake with the tongues of men and Angels; Though I had the gifts of all prophesy, and understood all mysteries, and all knowledge, and have not love, I am nothing.*

5. Amiability, Facility or Condescension: Rugged stones unhewn and unsquared, cannot fitly lie and join together in one building; sour, harsh and sullen spirits, are not fit for society: If there be a *Nabal*, who is such a son of *Belial*, that no man can speak to him, he may not be entertained: I know there are some good men of an harsh and rigid disposition, who make many a poor Christian to startle back, though he came with a resolution to consult and learn something of them: But there is in some others (whom I always prefer) an alluring facility, that doth call in the modest and blushing, who would otherwise step back: Now this sweet disposition for gaining of souls into the liking and relishing of the good ways of God, is a commendable Grace.

6. Sobriety of spirit, in the suspending of all rashness of censures, and a patient bearing with some errors and offenses, which unavoidably will sometimes fall out: The Apostle had respect unto this, when he admonished the *Colossians*, *To forbear one another, & to forgive one another, if any man have a quarrel against any, or a matter of complaint (as the word signifieth) even as Christ forgave you: How quarrellous are some men? How loud and shrill, and thunder-stormy in their complaints? on the contrary, heavenly souls resolve to do good, and to suffer evil: Such was David's carriage towards Shimei, and Shimei cursed him: Come out thou bloody man, thou man of Belial: David said no more, but Let him curse, because the Lord had said unto him, Curse David.*

7. Innocency, harmlessness, or inoffensiveness of conversation: Nothing more destroys *Christian-Society*, then frequent lies, flatteries, whispering, scoffs, calumnies, and invented slanders: Hence *James* calls the tongue, *An unruly evil, full of deadly poison;— And if this member be not tamed, all Religion is in vain; and consequently all Religious Society.*

8. An holy coveting of excellent gifts: Emulation ordinarily engenders strife, and overthrows *Christian-Society*; But this holy contention, this spiritual emulation, this zeal after more perfection of gifts and graces, the Apostle enjoineeth, *Covet earnestly the best gifts; q.d. affect, emulate, be zealous after a further growth or improvement.*

9. Wisdom: Both to discern where the rich treasure lies, and to be able to draw it forth: There lies many times a great deal of spiritual wealth, in some obscure and neglected Christians, which many supercilious and conceited professors do pass by and neglect: One would not think what dexterity in Scriptures, what judgment in Controversies, what fervency and expressions in Prayer, what acquaintance with God and his Providence, what strength of Faith, what Patience, Meekness, Moderation, Contentedness, Heavenly-mindedness, may be now and then found out and discovered in plain people, that have plain carriage and plain speech: Here then is the necessary use of wisdom, to discover those gifts and graces; and when we find such a vein, to dig it, and draw it forth: Do you observe one of great dexterity in Scriptures? propound to him some difficult place where you were fain to make a stand: Do you observe one well studied in controversies? desire him to untie a knot, where you have been a great while looking for an end: Do you observe one acquainted with cases of desertion and soul-clouds? learn of him what experiments he hath collected, and which was his way out of the mist: Do you observe one powerful in Prayer? get him to commend your suits with you unto God: All men would be dealt with in the proper way wherein they are versed, and wherein they excel.

## **SECT. 2. Of a mutual exchange of gifts and graces.**

After the Preparatives, we come to the Duties themselves; which consist,

1. In a mutual exchange and imparting of Gifts and Graces.
2. In a mutual serviceableness to the bodies and souls of one another.
3. In a mutual walking together, and holding of hands in the Ordinances of Christ.

1. There must be in *Christian-Society*, a mutual exchange and imparting of Gifts and Graces: God hath dispensed variety of gifts unto his people; as *Job* was exemplary for patience and uprightness; *Moses* for faithfulness and meekness; *Josiah* for tenderness and activity in the cause of Reformation; *Timothy* for Ministerial diligence and care of the flock: The gift of Christ is Grace, according to measure: He measures to one such gifts, to another such, to another such and such, as he pleaseth: *Unto everyone of us is given grace, according to the measure of the gift of Christ: God gave the Spirit without measure unto Christ, but we have it according to our scantling, and as he pleaseth to honor and entrust us: To one is given the word of knowledge, to another faith, to another prophesy, to another the discerning of spirits, to another divers kinds of tongues: Thus every man hath his proper gift of God, One after this*

*manner, and another after that:* One hath quickness of parts, but not so solid a judgment; another is solid, but not so ready and presential; one hath a good wit, another a good memory, a third a good utterance; one is zealous, but ungrounded; another well principled, but timorous: One is wary and prudent, another open and plain hearted; one is trembling and melting, another cheerful and full of joy: Now thus God freely gives, and most wisely disposeth, that we may be engaged to use his bounty to each others help: The knowing Christian is to impart to him that is weak in gifts, and the zealous Christian that hath fewer notions, is to impart his warmth and heat to his knowing friend: The Christian that hath collected experiences, or found out methods, for the advancement of holiness, must not deny such knowledge to the body; Christians must drive an open and free trade, they must teach one another the mystery of godliness: Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have the bodies, and all the body hath, yours: Some say, The art of Medicine was thus perfected, as any one met with an herb, and discovered the virtue of it by any accident, he would post it up in some public place, and so the Physicians skill was perfected, by a collection of those experiments and receipts: We must one day account how we have laid out our Knowledge, our Utterance, our spirit of Prayer, our Ability of discerning, our experience of God, our taste of the Promises, our enlargements after Prayer, our improvements by Conference, our comforts after private Humiliation, our strengthening by Sacraments, or what else may be instanc'd in for the use of others; how we got rid of such a lust, how we mastered such a temptation, how we attained to such a facility in this or that *duty*, and there must be this commerce among them that are in this heavenly partnership.

### **SECT. 3. Of a mutual serviceableness to the bodies and souls of one another.**

There must be in this *Christian-Society*, a mutual serviceableness:

- 1. To the bodies.
- 2. To the souls one of another.

1. To the bodies of one another: The primitive Christians excelled in this care, they put their estates (by reason of the persecution) into a *common stock*, that all, even the poorest sort, that in those hard and uncertain times, gave their names to Christianity, might be tended and looked on with equal care and respect: I know some have stretched this too far, to make it a leading case and binding example; but thus far it holds, that if the necessity of the faithful call for it, even all that we have must be serviceable in order and in due respects: The Catalogue runs thus; 1. The public state wherein we live, we must provide for. 2. Our selves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The household of faith. 7. Our kindred. 8. Our nearest neighbors and common friends. 9. Our countrey men. 10. Strangers. 11. Enemies. It is truly an acceptable service to God, and a glorious Ministry, to tend the Lord's poor and sick; therefore *Paul* sometimes took upon him the *fellowship of the ministering to the Saints*, as he was desired by the Churches of *Macedonia*, whom he commends for their charity, and whose example he wills the *Corinthians* to follow.

2. To the souls of one another, and this several ways:

1. In watching over one another: I know we have Enemies that maliciously watch over us for our haltings, but it is the part of a friend, to watch over his companion for good; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithful friends, to make us know ourselves.

2. In admonishing and reproofing those that fall: This is a great Duty, but much neglected. Reverend Mr. *Bolton*, speaking of that grave and religious Judge *Nichols* (who desired him sometimes to deal plainly with him) confessed after the Judges death, that *he was grieved at his heart that he had done no more in that kind*: O count not admonition an unnecessary meddling, we may through a foolish humor to be esteemed peaceable and quiet, suffer many to miscarry and be lost.

3. In recovering those that are fallen, through a spirit of meekness: *Brethren, if any man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted*. Christians should not triumph over them that are on the ground, and thrown down by a temptation, but rather they should sit by them on the same flat, and mourn with them and for them, and feel some of their weight.

4. In instructing the ignorant, dull, and less capable: To this purpose we should rather keep a slow pace, then willingly out-go the young and tender Lambs: O despise them not here, with whom we shall have eternal company in heaven; it may be they can reach no higher then the very Principles of Religion, without which they could not be safe: yet if they know and can say anything of God in Christ Jesus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Christian army, but strive with their infirmity or unfitness, whatsoever it be.

5. In encouraging weak beginners: bid them welcome that stand upon the threshold, that linger in the porch of this Society, and would be glad to sit down among the Disciples of Christ. It was prophesied of Christ, *A bruised reed shall he not break, and the smoking flax shall he not quench*: It should be thus with Christians, they should not quench, but rather encourage the smoking flax into a flame: Do you perceive a poor soul to listen after Christ, and to hearken if some word of comfort may be let fall? open yourselves to him, and let him in to the pleasures and ravishments of the Kings chambers: Take heed of making any one go back, or grow out of love with the order and government of Christ's family.

6. In stirring up the Spirits and gifts of one another: *Consider one another* (saith the Apostle) *to provoke unto love and to good works; not forsaking the assembling of ourselves together, but exhorting one another*. A mean person by asking a question, may lay the first stone, whereupon a goodly frame of excellent and rich discourse may be reared: Christians must quicken one another in the ways of godliness; as the iron sharpeneth iron, as rubbing of the hands makes both warm, and as live coals makes the rest to burn, so let the fruit of Society be mutual, sharpening, warming and inflaming.

7. In raising, cheering, comforting the dejected and dismayed Spirit: How did the Martyrs in their Prisons set one another at liberty from the bondage of fears? how did holy *Bradford's* sweet and cheerful company, make the very dungeons lightsom, and Palace-like to his fellow-prisoners? An unbelieving heart, oppressed many times with foolish cares and fears, doth sometimes (by a word duly spoken, or by a Promise applied in the season of it) feel the load quite taken away.

**SECT. 4. Of a mutual walking together, and holding hands in the Ordinances of Christ.**

There must be in *Christian Society*. *A mutual walking together in the Ordinances of Christ: as—*

1. In hearing the Word, by quickening one another unto it, by helping the negligent to apply it, by taking forth the several portions belonging to the several conditions and necessities of each, by praying for one another, that it might be useful and seasonable to all.

2. In the Sacraments, *joining in one another, beholding their order and stedfastness of faith in Christ:* How should they but rejoice together in the love of God, feeding at the same Table as those that shall meet and sit down with Christ in his Kingdom of Glory? How should they but behold their order and stedfastness of faith, now renewing their Covenant of love among themselves, and laying down all grudges, rancor, prejudice, uncharitableness, surmises for Christ's sake, and giving *the right hand of fellowship*, cordially and unfeignedly to one another, as those that find themselves to be all retainers to the same Master, and provided for with the same care, and purchased by the price of the same blood.

3. In Prayer for and with each other: In Primitive times, they used to transact one another's affairs in the Court of Heaven by Prayer: *Pray always* (said *Paul*) *with all prayer and supplication, for all Saints, and for me:—* and, *Pray one for another* (said *James*) *that ye may be healed; q. d.* if the heart rankles, or if there be any fallings out, any differences and jarrings among Christians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witness of their mutual sincerity, and is only able to search the bottom of the wound, and to cure it: Sometimes Christians have known blessed experiments of this, and can tell when a *Prob-tum est* was written upon it.

4 In fasting for the afflicting, and humbling of the soul; so *Ezra* and his men, and *Esther* and her maids, maintained communion together: Such Fasting-days, are soul-feeding-days, and soul-curing-days; some diseases, some lusts will go out no other ways.

5. In mutual bemoanings, confessions, and opening of our sores and wounds; it may be, when the Apostle saith, *Confess your faults one to another*, he means more then acknowledgement of offenses, whereby a man hath sinned against his brother; viz. that Christians should also bewail their failings, infirmities, deadness, unsavoriness, coldness, narrowness, unfruitfulness to one another, to see whether others have been in the same case, and what course they took, and what remedy they procured: many souls may perish through too much reservedness and modesty.

6. In holy Conference: This indeed is it that might much improve the meeting of Christians. In the Prophets time, when proud scorers, and profane spirited men talked vainly, and did



even what they list, then *they that feared the Lord met, and spake often one to another*; no doubt they spake of God, and his councils, of his works and ways, of his providence and goodness, of the baseness of Atheistical thoughts concerning God: would Christians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, they might strengthen and encourage one another, as the brethren did *Paul*: and have we not an express Command for this *Duty of Conference*? *Thus shall ye say everyone to his brother, and everyone to his neighbor, What hath the Lord answered? and what hath he spoken?*

And now I am fallen on this *Duty*, give me leave to lay down some experiments and proceedings of some Christians as willingly joined themselves in a *Christian Society*, and by God's blessing thereby sweetly improved themselves.

#### **SECT. 5. Of some Orders to which some Christians subscribed before Conference.**

IN this Conference of Christians,

- 1. Some Orders were made, to which all subscribed.
- 2. Some Questions were propounded, to which all answered.

1. The Orders were these:—

1. That every Wednesday (especially during winter) we will meet for Conference about soul-affairs.

2. That if any difference in opinion shall arise amongst us, we will fully debate, and then submit to the judgment of the Society, as it shall be made good out of the Word.

3. If we observe any of the Society to fall into any sin or scandal, he that observes it shall first warn the party thereof; and if he offend again in the same kind, the observer shall then join with himself one or two more to warn the same party; and *if he will not hear them*, the observer or any other shall then acquaint the Society at our next meeting; and if he will not hear them, that then he be excluded till he repent, and be voted for his admission again.

4. That whatsoever is spoken amongst us (the telling whereof may tend to the prejudice of any one of us) shall be kept secret, upon pain of undergoing such Censure as the major part of the company shall think fit.

5. That for admission of any into our Society, we will not be too strict nor too large; not too strict in excluding any, in whom we have any good hopes of sincerity, and real desire to increase their knowledge, and mutual love, though they may be *but weak* in gifts; nor too large in admitting such, who may be either *heretical in opinion*, or *immoderate in life*: And by this Rule, those that are to be admitted shall be voted by the major part of us.

6. That for better regulating of this Society, we will have a Moderator. And what further Orders we or any of us shall hereafter think upon, we shall propound the same to the Society at our next meeting; and the same shall be confirmed or adnulled, as it shall be agreed by the major vote of our Society.

7. That the Moderator shall propound the Question and matter of our Discourse the week before it be discussed; and at every meeting begin with Prayer, and end with Thanksgiving.

**SECT. 6. Of some Questions of Practical Divinity, which at the Conference were propounded and answered.**

The Questions propounded were of several sorts:

- 1. Choyce Heads of Practical Divinity.
- 2. Wholesom Cases of Conscience.
- 3. Some Contraverted Points.

The Questions of the first sort, were these and the like:

§. 1. What was the happiness of Mans condition in the state of Innocency?

1. GOd made man in his own Image, *Gen. 1.26, 27. and 9.6. Eccles. 7.29. Eph. 4.24.*
2. Man was wonderfully and fearfully made, *Psal. 139.14.*
3. Man was made Lord of all the creatures, *Gen. 1.26, 28. Psal. 8.6.*
4. Man had a perfect knowledge of
  - God, *Rom. 1.19, 20.*
  - the Creatures, *Gen. 2.19.*
5. Man had sweet and immediate communion and conference with God, *Gen. 1.28, 29, 30. and 3.8.*
6. Man was placed in Paradise, *Gen. 2.15.*
7. Man was made little lower then the Angels, *Psal. 8.5.*
8. Man labored without pain, *Gen. 3.17.*
9. Man lived without sin or shame, *Gen. 1.31. and 2.25.*
10. Man was crowned with glory and dignity, *Psal. 8.5. 1 Cor. 11.7.*
11. Man was God's delight, *Prov. 8.31.*
12. Man had a possibility not to die, *Gen. 2.17. and 3.19.*
13. Man had free choice of good and evil, not necessitated to either, *Gen. 2.16.*

§. 2. What are the Miseries of Man in state of Nature?

1. HE is impure in his conception, *Psal. 51.5.*
2. He is born in iniquity, *Psal. 51.5.*

3. He is defiled with sin in the whole nature, *Isa.* 64.6. *Ezek.* 16.6. *Rom.* 7.24.
4. His thoughts are corrupted with sin, *Gen.* 6.5. *Eph.* 4.17, 18.
5. All the members of his body and powers of his soul are defiled with sin, *2 Pet.* 2.14.
6. His members are servants to unrighteousness and to iniquity, *Rom.* 3.13, 14, 15, 16. and 6.19.
7. He is Spiritually blind, *Rev.* 3.17. *Jer.* 10.14. *1 Cor.* 2.14. *Eph.* 5.8.
8. His mind is set in evil works, *Eph.* 4.18. *Col.* 1.21.
9. His will lusteth after evil, *Rom.* 8.7.
10. His heart is deceitful and desperately wicked, *Jer.* 17.9.
11. His affections are inordinate, *Isa.* 59.7.
12. He hath a defiled conscience, *Tit.* 1.15.
13. He hath an insatiable desire after sin, *Job* 14.4.—15.16.
14. He is full of sin, *Prov.* 22.15. *Rom.* 1.24.—7.5, 14. *2 Pet.* 2.19.
15. He is dead in sin, *Eph.* 2.1, 2.
16. His civil actions are sin, *Prov.* 21.4.
17. His best services are sin, *Prov.* 15.8, 9, 28, 29.
18. He is unable to any good, *Rom.* 3.12.—7.19.—8.8. *2 Cor.* 3.5. *Rev.* 3.17.
19. He is hated of God, *Psal.* 5.5.
20. He is separated from all fellowship with God, *Isa.* 59.2. *Eph.* 2.12.
21. He is under God's curse, *Gal.* 3.10. *Deut.* 28.16, 17, 18.
22. He is without Christ, *Eph.* 2.12. and out of the communion of Saints, *Eph.* 2.12.
23. He is a bonds slave of Satan, *John* 8.34, 44. *2 Cor.* 4.4. *Eph.* 2.2. *Heb.* 2.15.
24. He is a child of wrath, *Eph.* 2.3.
25. He is subject to all the calamities and curses of this life, *Deut.* 28.15, 16, 17, &c.
26. His life is short, and vain, and full of toil and care, *Gen.* 3.19. *Eccles.* 5.14. *Psal.* 103.14, 15.
27. He is liable to death, *Rom.* 5.12.—6.23. *Gen.* 3.19. *Deut.* 30.18. *Psal.* 89.48.
28. He is guilty of damnation, *Rom.* 5.17, 18.— 8.6. *2 Thess.* 2.11, 12.
29. He shall not (as such) inherit the Kingdom of heaven, *1 Cor.* 15.50. *2 Thess.* 1.9.

30. He is an enemy to his children, *Deut. 28.18.*

§. 3. What means hath God appointed to come out of this miserable estate?

1. WE must enquire after the means of salvation, *Luke 3.10, 12. Acts 2.37.—16.29, 30.*

2. We must lay hold on seasons and opportunities of grace offered, *John 12.35.*

3. We must hearken to, and entertain the motions of God's Spirit, *Rev. 3.18, 20.*

4. We must seriously consider of our own ways, *Haggai 1.5. Luke 15.20.*

5. We must go to God by Christ, *John 14.6. and 10.9.*

6. We must search the Scriptures, *Deut. 17.19. Isa. 55.1, 2, 3. John 5.39.*

7. We must wait on the word preached, *John 5.24. Acts 26.18. Rom. 10.14, 17. 1 Cor 1.18, 21. 1 Pet. 1.23. 1 John 4.6.*

8. We must see our sin, *Rom. 2.20. Gal. 2.10. have a sense and feeling of sin, Mat. 11.28. Acts 2.37.*

9. We must confess our sins, *Prov. 28.13. 1 John 1.9.*

10. We must be grieved for sin, *Isa. 57.15. Mat. 5.4. James 4.9, 10. Zech. 12.10. 2 Cor. 7.10.*

11. We must be instant in prayer, *Acts 8.22. Rom. 10.13. 2 Thess. 1.11.12. Heb. 4.16.*

12. We must endeavor after regeneration, *John 3.3, 5. and mortification, Mat. 7.13. Rom. 8.13.*

13. We must consider the curse due to us for sin, *Ezek. 18.28. Gal. 3.10. Col. 3.6.*

14. We must remove all lets or impediments that hinder conversion, *Deut. 12.8. Eph. 4.17.*

15. We must consider that by sin we had an hand in crucifying Christ, *Zech. 12.10. Acts 2.36, 37.*

16. We must judge ourselves, that we be not judged, *1 Cor. 11.31.*

17. We must forsake our ways and thoughts, and turn to the Lord, *Isa. 55.7. Joel 2.13. Acts 2.38.*

18. We must avoid evil society, *2 Cor. 6.17, 18.*

19. We must desire after Christ and his righteousness, *Mat. 5.6. Rev. 3.18.—21.6.*

20. We must believe on the Lord Jesus, *John 3.15.—6.35, 65. Acts 16.31. Gal. 3.22. Eph. 2.8.*

21. We must rest on God's Promises in Christ for conversion, *Isa. 43.25.—44.21, 22. Ezek. 36.26, 27.*

22. We must deny ourselves, *Mat. 15.24. Luke 14.26.*

23. We must be doers of the word, and not hearers only, *James 1.22.*

§. 4. What are the signs of a sound and sincere Humiliation?

1. A Sorrow for sin, because God hates it, *Psal.* 51.4.
2. A breaking of the heart out of pure love to God, *Rom.* 2.4.
3. A sorrow for sin, because it crucified Christ, *Zech.* 12.10.
4. A free acknowledgement of our unworthiness, in greatest fullness of our worldly felicity, *Gen.* 32.10.
5. A suffering of sorrow to abide on the soul, and not putting it off by worldly comforts, *Isa.* 58.5, 6. *Joel* 2.13.
6. A mourning for lesser sins, as well as for greater; for the evil that cleaves to a man's best works, as for his other evil actions, *James* 2.10.
7. A submission to God's will, let him do what he pleaseth, *Josh.* 10.15. *2 Kings* 20.19. *Jer.* 10.19.
8. A throwing of the soul (being affrighted with the threats of the Law, and accusations of his own conscience) wholly upon Christ and his Promises, *Luke* 13.12. *Acts* 16.31.
9. A hatred against, and shunning of all sin, *Job* 42.6. *Psal.* 119.113. *2 Cor.* 7.11.
10. A leaving of all sin, and doing the contrary good things, *Isaiah* 58.6, 7, 8. *Micah* 6.8.
11. The seven marks of godly sorrow, laid down in *2 Cor.* 7.11.

§. 5. What are the signs of an hard heart?

1. IMpetitence, *Rom.* 2.5.
2. An evil heart of unbelief, *Heb.* 3.12, 13.
3. Inflexibleness under the means of grace, *Exod.* 7.14. *Mat.* 23.37. *Jer.* 6.16.—44.16.
4. Spiritual blindness, and obstinacy in error, *Isa.* 44.18. *John* 12.40. *Eph.* 4.18.
5. A contemning of God and of Christ, *1 Sam.* 6.6. *Mark* 3.5.
6. A slighting of divine miracles, *Mark* 6.52.
7. A distrusting of the Almighty, *Psal.* 78.17, 18, 19, 20.
8. A slighting of the mercies of God, *Deut.* 32.15.
9. A slighting of God's threats and judgments, *Jer.* 5.3.-44.16
10. Abuse of God's lenity, bountifulness, patience, and longsuffering, *Rom.* 2.4, 5.
11. A desire of God's departure from us, *Job* 21.14.
12. A greedy affection to sin, *Eph.* 4.18, 19.

13. A despising of the blessed means of salvation, *Psal.* 81.11, 12. *Jer.* 32.33. *Zech.* 7.9, 10, 11, 12. *Acts* 2.51.

14. A not being bettered by the means, but rather the contrary, *Isa.* 6.9, 10.

15. A growing worse and worse after judgments, *Exod.* 8.15.—9.34. *Psal.* 106.43.

16. A willful provocation, *Num.* 14.11. *Psal.* 95.8.

17. Pride against God, and cruelty against the people of God, *Exod.* 5.2.

18. Wilful and desperate speeches, *Jer.* 18.12.

19. Opposition of God's people in their service to him, *Exod.* 13.15. *Deut.* 2.30.

20. War against the people of God, *Josh.* 11.20.

§. 6. What means hath God appointed for brokenness of heart?

1. THE word powerfully preached, *Jer.* 23.29.

2. Attendance unto, and hearing of the word preached, *2 Kings* 22.19.

3. A sight and sense of our own sins, *Ezra* 9.6. *Psal.* 31.9, 10,— 38.3, 4, 17, 18. *Jer.* 23.9, 10.

4. A consideration of the sins of our Prophets, *Jer.* 23.9.

5. A consideration of Christ crucified for and by our sins, *Zech.* 12.10. *Acts* 2.37.

6. A consideration of the hardness of others hearts, much more of our own, *Mark* 3.5.

7. Prayer for contrite spirits, *Psal.* 51.10. *Ezek.* 36.26. *Luke* 18.15.

8. A remembrance of our affliction and misery, *Josh.* 7.5. *Lam.* 3.19, 20.

9. A consideration of God's withdrawing his comfortable presence for us, *Lam.* 1.16.

10. A consideration of God's infinite love and grace to our souls, *Joel* 2.13. *Rom.* 2.4.

11. A consideration of the death of God's Saints, who are as the pillars of the places where they live and abide, *Isa.* 38.2.— 57.1.

12. A consideration of God's judgments on others, who have been hardened in sin, *Heb.* 3.8.9, 10, 11, 12, 13.

13. An actuating of our faith in respect of the precious promises of softening hearts, *Ezek.* 11.19.—36.26.

§. 7. What are the means both for the obtaining and increasing of Faith?

1. THE preaching of the word *John* 4.42-5.24. *Acts* 13.48.— 14.22.—16.14.32, 34. *Acts* 18.8. *Rom.* 1.16, 17.—10.8, 14, 17. *Eph.* 1.13.

2. The influence and assistance of the Spirit concurring with the word, *1 Cor.* 2.4, 5.

3. A forsaking of our own legal righteousness, *Rom.* 3.27.—9.30, 31. *Phil.* 3.8, 9.
4. Godly conference with others, *John* 4.7, 29, 39. *Acts* 17.2.4.
5. Due administration of the Sacraments of
  - Baptism, *Rom.* 4.11. *Heb.* 10.22, 23.
  - The Lord's Supper, *1 Cor.* 10.4, 16. *Gal.* 3.1.
6. Fervent prayer and wrestling with God, *Luke* 17.5.— 22.32. *Eph.* 3.16, 17. *1 Thess.* 3.10.
7. A complaining of our own unbelief, *Mark* 9.23, 24.
8. Experiences of God's former dealings, *1 Sam.* 17.37. *2 Cor.* 1.10.
9. A consideration of the faithfulness of God in his Promises, *Heb.* 11.11.
10. A drawing nigh to God with an heart sprinkled from an evil conscience, *Heb.* 10.22, 23.

§. 8. What are the signs of a true justifying Faith?

1. THE blessed fruits of the Spirit, *Gal.* 5.22, 23. *1 Tim.* 2.15.— 6.11.
2. All the graces linked together in that golden chain, *2 Pet.* 1.5, 6, 7.
3. A love of Christ, *John* 16.17. *2 Tim.* 1.13. *Philem.* 5. *1 Pet.* 1.8. *1 John* 5.1.
4. A love of the Saints, *Eph.* 1.15. *Col.* 1.4.
5. Love and peace with the brethren, *Eph.* 6.23.
6. Love and hope of salvation, *1 Thess.* 5.8.
7. A joy unspeakable, and full of glory, *1 Pet.* 1.8. *Rom.* 5.1, 2.
8. Patience in waiting for the Promises, *Isa.* 28.16. *Heb.* 6.12, 15.
9. Patience in enduring affliction, *2 Thess.* 1.4. *James* 1.3. *Rev.* 3.10.
10. Hope in God, *1 Cor.* 13.13. *1 Pet.* 1.21.
11. Repentance from dead works, *Heb.* 6.1.
12. Righteousness, peace and charity out of a pure heart, *1 Tim.* 2.15. *2 Tim.* 2.22.
13. A heart weaned from the world, *1 John* 5.4, 5.
14. A resistance of Satan, and his fiery darts of temptation, *Eph.* 6.16. *1 Pet.* 5.9.
15. A confidence in Christ, without being ashamed, *Rom.* 10.12. *2 Tim.* 1.12.
16. A firm resolution to cling to Christ, maugre all discouragements, *Mat* 15.28. *Rom.* 8.35, 36.
17. A relying upon God's power, when all worldly means fail, *Rom.* 4.18, 19, 20.

18. A relying on mercy, not upon merit, *Rom.* 4.5. *Phil.* 3.9.
  19. A throwing ourselves on God, though he frown on us, *Job* 13.15.
  20. A pure heart, and a good conscience, *Rom.* 5.1. *1 Tim.* 1.5, 19. *Heb.* 10.22.
  21. A sanctified life, or pure conversation, *Acts* 15.9.—26.18. *Heb.* 11.7. *James* 2.17, 18.
  22. Obedience to God in things contrary to, or above human Reason, *Rom.* 11.7, 8, 11.
  23. Fervent and hearty prayer, *Rom.* 5.1, 2. *Eph.* 3.12. *Jam.* 1.6. *Mark* 9.24.
  24. A contempt of the world in respect of the heavenly inheritance, *Heb.* 11.24, 25, 26.
  25. The seal of God's Spirit, which is the earnest of our inheritance, *Eph.* 1.13, 14. *1 John* 5.6.
  26. A glorifying of God, *Rom.* 4.20.
  27. Thankfulness for the promises, as for the performance, *Heb.* 11.13.
  28. A disregard, and defiance of the tyranny of man, *Psal.* 56.4, 11.
  29. A sense of our own infidelity, and an earnest desire of the increase of our faith, *Mark* 9.24.
  30. A true, real and cordial confession of faith, *John* 20.28. *Acts* 19.18. *Rom.* 10.10.
  31. A constancy in our holy profession, *2 Cor.* 1.24.
  32. An earnest longing after the coming of Christ, *2 Cor.* 5.7, 8.
- §. 9. What motives to Evangelical Repentance?
1. Sin laid open before us, to the conviction of conscience, *Acts* 2.37, 38.
  2. A consideration of God's Judgments threatened, *Ezek.* 18.30. *Jonah* 3.4, 5. *Jer.* 4.3, 4.—6.26.—26.4. *Amos* 4.12. *Luke* 13.3, 5. *Rev.* 2.4, 5, 16.
  3. A consideration of the Lord's chastisements and corrections on us, *Lam.* 3.19, 20. *Rev.* 3.19.
  4. A fear of the enemy prevailing against us and over us, *Judges* 10.9, 10, 15, 16. *2 Chron.* 12.5, 6. *Jer.* 6.26.
  5. A fear of God's removing the Candlestick from us, *Rev.* 2.5.
  6. A consideration of the great Judgment-day, *Acts* 17.30, 31.
  7. A consideration of God's mercies and grace, *Hosea* 6.1. *Jer.* 18.8. *Joel* 2.13. *Zech.* 1.3.
  8. A consideration of God's patience and goodness, *Rom.* 2.4. *2 Pet.* 3.9.
  9. A consideration of God's travellings after our souls salvation, *Ezek.* 33.11.
  10. The approaching of God's Kingdom, or of the beauty of Religion, *Mat.* 3.2, 4. *Mark* 1.15. *Acts* 17.30. *Ezek.* 43.10, 11.



11. A consideration of the Promises of Remission upon our Repentance, *Isa.* 55.6, 7. *Ezek.* 18.21, 22. *Acts* 3.19.
  12. A consideration of the Promise of Life upon Repentance, *Ezek.* 18.32, 38.
  13. A consideration of the Promise of God's communion and fellowship with us, *Isa.* 57.15.
  14. A consideration of Christ crucified for us, *Zech.* 12.10, 11.
  15. A consideration of God's former dealings with us in mercy, *Hosea* 12.3, 4, 5, 6.
  16. A hope and belief of God's acceptance when we come to him, *Jer.* 3.22.
  17. The publication of Christ's marriage with our poor souls, *Jer.* 3.14.
  18. A consideration of those comforts that await Repentance, *Mat.* 5.4. *Luke* 15.7, 17, 18.
- §. 10. What are the signs of true and Evangelical Repentance?
1. AN abhorring of sin, and of ourselves for sin, *Job* 42.6. *Amos* 5.15.
  2. A godly shame for sin, *Ezra* 9.6. *Jer.* 3.24, 25.—31.19. *Ezek.* 16.61, 63.
  3. A mourning for sin, because God is offended, 1 *Sam.* 7.2. *Psal.* 51.4. *Zech.* 12.10, 11.
  4. Sorrowing mingled with hope, *Ezra* 10.1, 2.
  5. Serious carefulness, 2 *Cor.* 7.11.
  6. Judicious clearing, 2 *Cor.* 7.11.
  7. Holy indignation, 2 *Cor.* 7.11.
  8. Filial fear, 2 *Cor.* 7.11.
  9. Eager desire, 2 *Cor.* 7.11.
  10. Godly zeal, 2 *Cor.* 7.11.
  11. Impartial revenge on ourselves for sin, 2 *Cor.* 7.11.
  12. Works meet for Repentance, *Mat.* 3.8. *Acts* 26.20. *Isa.* 1.16, 17. *Hosea* 12.6.
  13. A forsaking of sin, *Ezek.* 14.6.— 18.28, 33. *Rom.* 6.6. *Heb.* 6.1. *Isa.* 30.22.
  14. Self-denial, *Luke* 15.19.
  15. A justifying of God, or giving him the glory, *Hos.* 14.1, 2. *Luke* 7.29.
  16. A disesteem of all worldly helps, *Jer.* 3.23.
  17. A submission to all offices of humility upon sense of sin, *Luke* 7.37, 38.
  18. A dear love to God's Ministers, whom God hath made instruments of our Repentance, *Acts* 16.14, 15.

19. An endeavor after this work on ourselves, to work it on others, *Psal.* 51.13. *Ezek.* 18.30.

20. An earnest longing after Christ's coming to Judgment, *1 Thess.* 1.9, 10.

§. 11. How may a Believer Redeemed by Christ, acknowledge his thankfulness to Christ?

1. BY a continual remembrance of God's goodness to us, *Psal.* 103.1, 2, 3, 4.

2. By telling others what Christ hath done for our souls, *Psal.* 34.3, 4. *Eph.* 1.3.

3. By walking holily, and without blame before Christ in love, *Psal.* 116.8, 9. *Eph.* 1.4. *Phil.* 1.11. *Col.* 2.6, 7.

4. By rejoicing in God through our Lord Jesus Christ, *Psal.* 34.2.—63.7. *Eph.* 5.11.

5. By calling on God, and paying our vows, *Psal.* 116.12, 13, 14.

6. By endeavoring the conversion of others, *Psal.* 51.12, 13.

7. By administering to the necessity of the Saints, *Heb.* 13.16.

8. By singing of Psalms, making melody in our hearts unto the Lord, *Eph.* 5.19, 20.

9. By worthily receiving the Sacrament of the Lord's Supper, *1 Cor.* 11.24, 25.

10. By loving the Lord Jesus Christ, *Cant.* 1.3. *Luke* 7.47. *1 John* 4.19.

11. By denying ourselves and highest excellencies in respect of Christ, *Rev.* 4.10.

12. By a public profession of Christ's sovereignty, *Phil.* 2.11.

13. By suffering willingly for the Name of the Lord Jesus, *1 Pet.* 4.14, 16.

§. 12. What are the signs of a sincere love to Christ?

1. Upright walking with God, *Cant.* 1.3. *John* 14.15, 21, 23. *Eph.* 1.4. *1 John* 2.5,—15.

2. A fainting and languishing desire after Christ, *Cant.* 3.1, 2, 3, 4.—5.8.

3. A love to the members of Christ, *1 John* 4.12, 20.

4. A hating of evil, *Psal.* 97.10.

5. A relieving of the poor members of Christ, *Mat.* 25.45. *1 John* 3.17.

6. A full assurance of faith, *Cant.* 6.3. *Rom.* 8.38, 39.

7. A disesteem of all things in comparison of Christ, *Mat.* 10.27. *Phil.* 3.8.

8. A conquering of all difficulties and discouragements for Christ, *Cant.* 8.6, 7. *Rom.* 8.35. *2 Cor.* 5.14.

9. A heart and tongue enlarged in the praises of Christ, *Cant.* 5.10. to the end.

10. All the fruits of the Spirit, *Gal.* 5.22.

11. A contemplation of Christ's love, and desires after further sense of it, *Eph.* 3.17, 18, 19.

12. A restlessness of the soul in the non-enjoyment of Christ, *Cant.* 3.1, 2, 3, 4.

13. A contentedness to suffer censures, disgraces, and death for Christ, *Cant.* 5.6, 7, 8. *Acts* 21.13.

14. A rejoicing in Christ, whom we love, *Psal.* 5.11. *John* 14.28.

15. A patient waiting for Christ's appearing, *2 Thess.* 3.5.

§. 13. What are the causes in us of Christ withdrawing from us?

1. COvenant-breaking, *Deut.* 31.16, 17.

2. Idolatry, or Spiritual whoredom, *Deut.* 31.16, 17, 18. *Psal.* 78.58, 60. *Hosea* 5.3, 4, 6.

3. The pride of our hearts, *Hosea* 5.5, 6.

4. Hypocrisy in God's service, *Hosea* 5.6.

5. Infidelity, and frowardness of hearts, *Deut.* 32.20.

6. Leaving our first love, *Rev.* 2.4, 5.

7. Carnal security, *Psal.* 30.6, 7. *Cant.* 5.3.

8. Carelessness of accepting the seasons of grace, whether Christ draw near in Ordinances, or in inward dispositions, *Cant.* 5.3, 6.

9. A preferring of the creature before Christ, *Isa.* 57.17.

10. A weariness of God's Ordinances, *Ier.* 33.38, 39. *Mal.* 3.7.

11. A withdrawing from God in the duties of our obedience, *Deut.* 32.20. *2 Chron.* 15.2. *Hosea* 5.4, 6.

§. 14. What are the causes for which Christ on his part withdraws himself from us?

1. TO try us what is in our hearts, *Deut.* 32.20. *2 Chron.* 32.31.

2. To bring us to an humble acknowledgement of our sins, *Job* 13.23. to the end. *Hosea* 5.15. *Deut.* 31.17. *Psal.* 30.7.

3. To prevent Spiritual pride in us, *2 Cor.* 12.7, 8.

4. To make us pray earnestly to him, *Psal.* 3.7, 8.—13.1.—77.1, 2, 3.—88.1, 2, 3, &c.

5. To exercise our faith in his Name, *Isa.* 50.10.

6. To make us seek him in the use of all means, *Cant.* 3.1, 2, 3, 4.—5.6, 8.

7. To make us prize him, and highly to esteem of him, *Cant.* 5.8.—8.1.

8. To make us hold him more surely when once we have found him, *Cant.* 3.4.

9. To stir up and exercise in us all our Spiritual graces, *Cant.* 5.6, 7, 8, 9, 10, 11.

§. 15. What means for the recovery of Christ's comfortable presence?

1. A Search after, and an acknowledgement of those sins which caused his withdrawals, *Psal.* 32.4, 5. *Lam.* 3.40, 50.

2. An hearty bemoaning, shame and repenting for sin, *Ier.* 31.18, 19, 20. *Psal.* 34.18. *Isa.* 57.15.

3. A waiting upon God in the use of his Ordinances, *Psa.* 27.13, 14. *Cant.* 1.8. *Isa.* 8.17. *Luke* 24.32. 1 *John* 1.3, 4.

4. A diligent enquiry after Christ, *Cant.* 3.3, 4.

5. A moaning and weeping for his loss till he be found, *John* 20.11, 13, 14, 15, 16.

6. A drawing nigh to God in the duty of prayer, *Lam.* 3.57. *Psal.* 51.12.—145.18. *James* 4.8.

7. A pressing of God in prayer with his word and promises, *Psal.* 119.49, 50.

8. A due receiving of Christ in the Lord's Supper, 1 *Cor.* 10.16.

9. A feeding upon Christ Spiritually, by a true and lively faith, *John* 6.56. *Isa.* 50.10.

10. A recourse to our former experiences, *Psal.* 77.7, 8, 9, 10.

11. An hope that for all this we shall enjoy Christ, *Psa.* 43.5.

12. A listening and submitting to the voice of his Spirit, *Rev.* 3.20.

13. A walking in his statutes, and keeping his commandments, *Lev.* 26.3, 11, 12.

§. 16. Of what use is Christ to a Believer already justified?

1. Christ is wisdom and sanctification unto us, 1 *Cor.* 1.30.

2. Christ is the satisfaction of all our desires, *John* 6.35.

3. Christ is our example in forgiving of others, *Eph.* 4.32. *Col.* 3.12, 13.

4. Christ is our example in suffering injuries with patience, *Heb.* 12.3. 1 *Pet.* 2.21.

5. Christ is our example in holiness, 1 *Pet.* 1.15, 16.

6. Christ is our example in love, *Eph.* 5.1, 2.

7. Christ is our example in meekness, lowliness, humility, *Mat.* 11.29. *John* 13.14, 15. *Phil.* 2.5.

8. Christ is the way and means for our access to God the Father, *Rom.* 5.2. *Heb.* 10.19, 20.

9. Christ is both the representer and the granter of our requests, doing for us whatsoever we desire in his Name, *John* 14.13, 14. *Rev.* 8.3.

10. Christ is our consolation in sufferings, *2 Cor.* 1.5.
11. Christ is our continual joy, *Rom.* 5.11.
12. Christ is the death of sin in us, *Rom.* 8.10. *1 Cor.* 15.57. *Heb.* 9.14.
13. Christ crucifies the world in us, *Gal.* 6.14.
14. Christ is our freedom, the end of the law for righteousness, *Rom.* 8.2.—10.4. *Gal.* 5.1.
15. Christ is our life, the very life of grace in us, *John* 14.6. *Rom.* 8.11. *Gal.* 2.20. *Eph.* 3.17.
16. Christ makes intercession for us, *Rom.* 8.34. *Heb.* 7.25. *1 John* 2.1.
17. Christ is our upholder in temptations, *Heb.* 2.18.
18. Christ is our harbinger for heaven, *John* 14.2, 3.
19. Christ is our Master, *Mat* 23.8, 10. our Lord, *Rom.* 14.9. our Head, *Eph.* 4.15. our Master and Lord, *John* 13.13.
20. Christ is our inabler to do all things, *Phil.* 4.13.
21. Christ is both the Author and finisher of our faith, *Heb.* 12.2.
22. Christ is our Savior, yea salvation itself to us, *Rom.* 5.9, 10. *1 Thess.* 5.9. *2 Tim.* 2.11, 12.
23. Christ is our very being, the food, and soul of our souls, *John* 6.55. *Acts* 17.28.
24. Christ is our all in all, *Col.* 3.11.

**SECT. 7. Of some Questions or Cases of Conscience, which at the Conference were propounded and answered.**

The Questions concerning Cases of Conscience, were these and the like:

§ 1. Whether a Believer may profit more, or be more intent in public, or in secret Prayer.

IT was answered, That this *Case* might better be resolved by experience than Scripture; and accordingly some preferred public Prayer for these Reasons:—

1. Because in public they are stirred up by others; but in private or secret Prayer, they had none others to join with them.
2. Because in public they that exercised had more excellent gifts, which exceedingly tend to their edification; but in secret they found themselves weak, and dull, and dead-hearted ordinarily.

Others answered otherwise, and preferred secret Prayer on these grounds:—

1. Because in secret they could confess more inlargedly and feelingly their own sins, then others could do it for them in public, to whom they were not particularly known.

2. Because in secret they had fewer occasions of distraction, then in public, and consequently they kept closer to God in the Duty.

3. Because they found by experience, that in secret their hearts were more up; and when they themselves were to perform in public, the Society whom they joined with, did ordinarily more straiten them.

4. Because in secret they could take more pains with their heart; as in midst of Prayer to prostrate, or by breaking off to meditate, &c. which conveniently they could not do in public.

In conclusion this Case was resolved, That *some Believers may profit more, or be more intent in public, others in private*: And the reason rendered was, Because the Spirit that helps us to pray, is a free agent, and works diversely in the hearts of his people, to show the diversity of his gifts, and his diverse manner of working.

§. 2. Whether a Christian in his own apprehension decaying in Grace, may not yet grow in Grace? and if so, What are the reasons of his wrong apprehensions?

TO the first Question it was answered Affirmatively; as in case of temptation, *Psal. 73.21, 22, 23.* or in a Spiritual desertion, *Psal. 51.12. Psal. 88. Isa. 49.14.*

To the second Question these reasons were given in:—

1. The neglect of Self-examination.
2. The want of God's lively Ordinances.
3. A too much eying of our afflictions.
4. A too much poring upon sin, without any thoughts of Christ or Free-grace.
5. The want of the light of God's amiable countenance.
6. The insensibleness of grace, which is of a Spiritual nature, and not so easily to be perceived.
7. A present deadness or dullness of Spirit.
8. A misapplying of someone or more places of Scripture, as *Heb. 6.6,* &c.
9. Weakness of knowledge, or want of judgment in such experimental passages, especially in the beginning of Christianity.
10. The distemper of the soul (especially in desertion) when as in the distemper of the body, a man thinking or speaking idly, we say it is not he, but his sickness; so it is in this case.

In conclusion, these reasons were approved; but we agreed, That all the succeeding Answers or Resolutions should be proved out of God's holy word.

§. 3. What signs of true grace, though for the present but small or weak grace?

1. A Willingness to be admonished, and to have our sins discovered, *Job* 13.23. *Psal.* 141.5.
2. A consideration of our sins, with endeavors to turn to our God, *Psal.* 119.59. *Lam.* 3.40.
3. A feeling sin to be a burden, *Mat.* 11.28. and a sorrow for sin, *Zech.* 12.10.
4. A loathing of our sins, *Ezek.* 36.31. *2 Cor.* 7.11.
5. An hatred of the occasions of evil, *Jude* 23.
6. A resolution to relinquish sin, *Psal.* 17.3. *Prov.* 28.13. *Luke* 15.17, 18. *1 John* 1.9.
7. A weak apprehension of the promises of God concerning forgiveness, *Psal.* 31.22.
8. An importunate enquiry after Christ and salvation, upon sense of sin, *Acts* 2.37.—13.12.—16.30.
9. An hunger and desire after Christ, *Psal.* 42.1, 2.—107.9.—145.19. *Mat.* 5.6.
10. A precious esteem of Christ, *John* 8.42. *Phil.* 3.7, 8. *1 Pet.* 2.6, 7.
11. A love of the word, *Psa.* 119.103. *John* 10.4, 27. *1 Pet.* 2.2.
12. A Spiritual joy in the word, *Psal.* 119.77.
13. A receiving of the word with all readiness, *Acts* 16.14.—17.11.
14. A longing desire to keep God's Commandments, *Psal.* 119.5.
15. A sorrow that others keep not God's Law, *Psal.* 119.136. *2 Pet.* 2.8.
16. A love of the brethren, *Psal.* 16.3.—137.6. *1 John* 3.14.
17. A Spiritual joy in the Churches deliverance, *Psal.* 68.3.—106.5. *Isa.* 66.10.—61.10.
18. A reverence and fear of God, *Heb.* 12.28. and trusting in God, *Prov.* 30.5.
19. A delight in doing well, *Prov.* 21.15.
20. An hatred of evil Assemblies and wicked Society, *Psal.* 26.4, 5.—129.21, 22.
21. A holy despair in ourselves, through our own abilities to attain heaven, *Ezra* 9.6. *Luke* 15.17.
22. A poverty of Spirit, and purity in heart, *Mat.* 5.3, 8. *Mark* 9.24.
23. An holy endeavor after growth in grace, *Phil.* 3.13. *2 Pet.* 3.18.
24. A continual conflict betwixt Flesh and Spirit, *Rom.* 7.22, 23, 24.
25. A competent measure of Spiritual knowledge, *Acts* 26.18. *Col.* 3.10.
26. A careful endeavor after perseverance, *Psal.* 119.111, 112. *John* 8.31. *Gal.* 3.3.
27. The unutterable sighs and groans of the Spirit in prayer, *Rom.* 8.26.

28. A sense and bewailing of the hardness of our hearts, *Isa.* 63.17.

29. A pure love of God, and desire to fear his Name, *Neh.* 1.11. *Psal.* 18.1. *Isa.* 26.8, 9. *Rom.* 8.28.

30. A godly conversation, *Psal.* 16.8-50.23. *Acts* 2.25.

§. 4. Whether is a Christian always bound to reprehend an offender? or in what Cases may he forbear?

IT is answered, That a Christian is not bound ever to reprove, but he may forbear in such cases as these:—

1. When the party offending is a scorner, and we perceive he will but scoff at it, *Prov.* 9.8.—23.9. *Mat.* 7.6.

2. When the offender sins of infirmity, *Gal.* 6.12.

3. When the offended is not able to convince the offender that it is a sin, *Job* 6.25. *Tit.* 1.9.

4. When there is no hopes to prevail in respect of the evil times, *Amos* 5.13.

5. When the offenses are small, and but little, *Prov.* 19.11.—20.3.

6. When we know not certainly whether the supposed offense be a sin, or not, *Josh.* 20.16, &c.

7. When the reprehender is faulty in the same thing, *Mat.* 7.3, 4, 5.

8. When the party offending is not capable of reproof, as in case a man be an idiot, or drunk, or in the height of his passion, *1 Sam.* 25.36, 37.

9. When our reproof may breed some dissention, or imminent and dangerous disturbance; as in case it be amongst rude, boisterous and desperate company, *Mat.* 7.6.

10. When the offender is obstinately and willfully bent to go on in his sin, *Mark* 14.60, 61.—15.4, 5.

§. 5. How may we know whether we profit by afflictions?

WE may know by these signs:

1. If by affliction we come to be sensible of God's heavy displeasure, *Deut.* 31.17. *Ruth* 1.13. *Mic.* 6.9 *1 Cor.* 11.37.

2. If by affliction we are drawn to search our ways, *1 Kings* 8.38. *Ezra* 9.14. *Psa.* 32.4, 5. *Lam.* 1.5.—3.39, 40.

3. If by afflictions we are soundly and sincerely humbled, *2 Kings* 22.19, 20. *Job* 1.20. *1 Pet.* 5.6.

4. If our afflictions work on us to make our peace with our God, *Isa.* 27.5. *Hosea* 5.15.

5. If by afflictions we be drawn to make and pay vows of better obedience, *Psal.* 66.13, 14.



6. If in our greatest afflictions we rest upon God, 2 *Chro.* 14.11. and wait on God, *Psal.* 37.7, 34. *Micah* 7.9.
  7. If in our afflictions we mind the promises, and roll ourselves on them, 1 *Sam.* 30.6. *Psal.* 119.49, 50, 92.
  8. If in our afflictions we clear God when he is judged, *Psal.* 119.75.
  9. If for afflictions we bless God, and his afflicting hand, *Job.* 1.21.
  10. If by afflictions our graces are stirred up and exercised, *Job.* 13.15. *Psal.* 42.5. *Jer.* 31.18. *Rom.* 5.3. 2 *Cor.* 1.10. *Heb.* 10.34. *James* 1.3.
  11. If by our afflictions our prayers are more fervent, *Neh.* 1.3, 4. *Psal.* 77.2.—116.3.—142.4, 5.
  12. If in our affliction we gather in some experiences of God's love and help, *Psal.* 34.46.—66.16, 17.
  13. If in our afflictions we submit willingly and cheerfully to God's good will and pleasure, *Levite.* 26.41. 1 *Sam.* 3.18.
  14. If in afflictions we look more at the hand of God that strikes, then at the instrument, 1 *Sam.* 3.18. 2 *Sam.* 16.11.
  15. If in affliction we reject all worldly sinful hopes, and unlawful means of deliverance, and rest only on God, 1 *Cor.* 1.8, 9. *Heb.* 11.25, 26.
  16. If in present afflictions we gather assurance of deliverance from former experiences, 1 *Sam.* 17.37. *Psa.* 77.9, 10, 11. 2 *Tim.* 3.11.
  17. If by afflictions we find corruptions to weaken, and to be mortified, *Isa.* 27.9.
  18. If our afflictions beget assurance of our adoption, *Heb.* 12.8. sanctification, *Heb.* 12.6, 7, 8, 9, 10, 11. glorification, *Mat.* 5.12. 2 *Cor.* 4.17. 2 *Pet.* 2.8.
- §. 6. How should a Christian fortify himself against the reproaches of wicked men?
1. Let him consider the command of God in this case, *Mat.* 5.44. *Rom.* 12.19. 1 *Pet.* 3.9.
  2. Let him look on reproaches as the very hand of God, 2 *Sam.* 16.11.
  3. Let him consider what an honor it is to suffer reproaches for Christ, *Acts* 5.41.
  4. Let him eye the blessedness of those that are reproached for Christ, *Mat.* 5.11, 12. 2 *Tim.* 2.12. 1 *Pet.* 3.14.—4.14.
  5. Let him consider it as the lot of God's servants to suffer reproaches, 2 *Tim.* 3.12.
  6. Let him consider that in his reproaches he suffers with and for Christ, *John* 15.20.
  7. Let him consider, that though the wicked reproach, yet God will in his time justify and approve, *Psal.* 37.33.—147.11.

8. Let him consider, that the Lord in due time will both clear his servants, and punish the reproachers, *Micah* 7.8, 9, 10.

9. Let him set before him the examples of Christ, his Apostles, and Prophets, *Isa.* 53.7. *Mat.* 5.12. *John* 15.18. *1 Cor.* 4.13. *1 Pet.* 2.21.

10. Let him pray with fervency and faith, *Job* 16.20. *Psal.* 109.1, 2, 4. *1 Cor.* 4.13.

11. Let him be sure to keep a clear conscience within, *1 Pet.* 4.15.

12. Let him refer the issue of all unto God, *2 Sam.* 3.39.

13. Let him exercise that heavenly duty of the life of Faith, and fasten it on these promises, *Psal.* 37.6.—68.13. *Isa.* 61.7. *1 Pet.* 1.7.—3.14.—4.14.

§. 7. Whether a true Believer may not sometimes doubt? and what are the several causes of doubting?

IT was answered, That without controversy (and as the following Texts will evince) a true Believer may doubt of his salvation; and the causes are these:—

1. The prosperity of the wicked, *Psal.* 38.17.—73.2, 3, 12, 13.
2. His own want of necessary provisions for this life, *Numb.* 20.3, 4, 5.
3. Suspension of divine favor, *Job* 13.24. *Psal.* 77.7, 8, 9, 10.
4. Imminent dangers and fears, *Exod.* 14.10, 11, 12. *Mat.* 8.25, 26.—14.30, 31.
5. Apprehensions of God's denying his prayers, *Psal.* 22.1, 2.
6. The afflicting hand of God lying sore on his soul, *Psa.* 116.10, 11. *Lam.* 3.17, 18.
7. Mistaken apprehensions and weakness of judgment, *Mat.* 14.26. *Mark* 6.49, 50. *Luke* 24.37.
8. Relapses, or reinsnarements into former sins, *Psal.* 51.8, 12.
9. The littleness or smallness of faith, *Mat.* 14.30. *Mark* 9.24.
10. A poring on, or a studying too much of the life sense, *Luke* 1.18, 20. *John* 20.25.
11. A want of the true understanding of some divine mysteries, *John* 6.60.
12. A distrusting of God's promises, upon human reports, *Numb.* 13.32, 33.—34.1, 2, 3.

§. 8. What are the cures or remedies of doubtings incident to Believers?

1. FAith in the Lord Jesus Christ, *Rom.* 11.20.—14.23.
2. A wary and filial fear, *Heb.* 4.1.
3. A hope in God, *Psal.* 42.11. and waiting on God, *Isa.* 8.17. *Jer.* 14.19, 22.

4. Earnest prayer: 1. Against doubting, *Mat.* 21.21, 22. *Mark* 9.24. *Luke* 17.5.—22.32. *2 Cor.* 12.1, 8, 9. and 2. To have our doubts resolved, *Judges* 6.37, 38.
  5. A depending on the faithfulness of God and his promises, *Heb.* 10.23.—11.11.
  6. A striving to keep down the life of sense, *Mat.* 6.28, 29, 30, 31.
  7. A recalling to mind the Lord's dispensations in our former afflictions, *Lam.* 3.18, 19, 20, 21.
  8. A recalling to mind God's former love to our souls, *Psal.* 22.1, 2, 3, 4, 5. *Lam.* 3.22, 24.
  9. Diligence in the use of all means, *Psal.* 73.17. *Cant.* 3.1, 2, 3.
  10. A trusting in God's Name, making him our stay and support, *Psal.* 73.26. *Isa.* 50.10.
- §. 9. What are those *Remora's* that hinder the growth of Christianity, or the spreading of the Kingdom of Christ?
1. Want of a pious and powerful Ministry, *Pro.* 29.18. *Rom.* 10.14, 15.
  2. Negligence of the Ministry in place, *Jer.* 1.21, 22, 23. *Ezek.* 34.4, 5, 6.
  3. A scandalous and vicious Ministry, *1 Sam.* 2.17. *Jer.* 23.1, 2. *Mal.* 2.8. *Mat.* 23.13.
  4. The deceits and sophistry of false Prophets, *Jer.* 27.14.—28.15. *Ezek.* 13.6, 10. *2 Pet.* 2.18.
  5. A presuming to teach others without God's call, *Jer.* 23.32.
  6. A despising of the Ministry of the Gospel, *Mark* 6.3. *John* 8.57.
  7. Envy and railing against the Word and Ministry, *Acts* 13.45, 46.
  8. Persecution of God's Messengers, *Acts* 12.1, 2, 3, 4.
  9. Ambitious, factious, and malicious spirits, *3 John* 10.
  10. Fomentors of divisions amongst the people of God, *Rom.* 16.17, 18. *2 Pet.* 2.2, 3.
  11. Enemies of the truth and power of godliness, *2 Tim.* 3.6.
  12. The evil example of Superiors, *1 Sam.* 2.23, 34. *1 Kings* 14.16. *John* 7.47, 48.
  13. Seducing spirits, *1 Kings* 12.27, 28, 29, 30. *Acts* 14.19.—20.30. *1 Tim.* 4.1.
  14. Scandalous Professors, *Heb.* 12.14, 15.
  15. Evil Society, *Psal.* 18.26. *Prov.* 4.14, 15, 16.
  16. Conspiracy of the wicked, *Acts* 19.29, 34.
  17. Satan and Antichrist, *Zech.* 3.1. *2 Cor.* 4.4. *Rev.* 8.10, 11, &c.
  18. Broaching and fomenting of errors, and especially of idolatry, *1 Kings* 12.30. *Acts* 19.27, 28. *2 Peter* 2.2. *Revel.* 2.20.

19. Mistake in the matters of Salvation, *Hosea* 4.6. *John* 6.66.
  20. A profanation of holy things, *1 Sam.* 2.17.
  21. A preferring carnal things before Christ, *Mat.* 8.34.—19.22. *Acts* 19.26.
  22. Obstinacy and unbelief, *Jer.* 44.16. *Mat.* 13.58. *Heb.* 3.19.—4.2.
  23. Slavish fear, *John* 9.22.
  24. Abuse of Christian liberty, *1 Cor.* 8.9, 10, 11.
  25. A giving offense in things merely indifferent, *Rom.* 14.13. *1 Cor.* 10.32, 33.
  26. Persecution of the Church, *Acts* 8.1, 3. *Revel.* 11.7.
- §. 10. What means to prefer Unity and Amity amongst Christians.
1. FRrequent and fervent prayer, *Psal.* 122.6. *John* 17.11. *Rom.* 15.5, 6. *James* 5.16.
  2. Pithy and pious Exhortations, *Rom.* 12.10, 16. *1 Cor.* 1.10. *1 Thess.* 5.13. *1 Pet.* 1.8.—4.8.
  3. The spirit of meekness and lowliness, of longsuffering and forbearing one another in love, *John* 13.14, 15. *Rom.* 12.10.—15.1, 2. *Eph.* 4.2, 3. *Phil.* 2.3.
  4. A not rendering evil for evil, *1 Pet.* 3.8.9.
  5. A restoring such as are fallen with the spirit of meekness, *Gal.* 6.1, 2.
  6. A moderate reprehension of such as are contrary-minded, *2 Tim.* 2.24, 25.
  7. A slighting of slanderous reports, *Prov.* 25.23.
  8. A quelling of the spirit of pride, *Prov.* 13.10.
  9. A seasonable visit of the Brethren, with whom we have had spiritual commerce, *Acts* 15.36.
  10. Meetings and Conferences about differences that have fallen out, *Acts.* 15.6.
  11. A ready submission to the judgment of one another, according to the Word, *Eph.* 5.21.
  12. An endeavor to speak the same things, and to be of one mind, *1 Cor.* 1.10. *Phil.* 2.2.
  13. A doing of all things in charity, *1 Cor.* 16.14.
  14. A readiness to forgive, as Christ forgave us, *Mat.* 18.33. *Eph.* 4.32.
  15. A spirit of wisdom and discretion, *Proverbs* 19.11. *Eccles.* 7.9.
  16. A mortifying of lusts, and subduing of passions, *1 Cor.* 3.3. *James* 4.1.
  17. A loving carriage and deportment of the outward man, *Prov.* 15.1.—25.23.
  18. A cheerful admission of the weak into Christian-Society, and bearing with their infirmities, *Rom.* 14.1.—15.1. *1 Thess.* 5.14.

19. An avoiding of such as cause divisions amongst Christians, *Rom.* 16.17.
20. An avoiding of ill speeches one against another, *1 Peter* 2.1.
21. A not thinking too highly of ourselves, but soberly, according to the measure of faith God hath given us, *Rom.* 12.3, 4. *1 Cor.* 4.6.
22. A desire to do to others, as we wish others to do to us, *Mat.* 7.12.
23. A study to be quiet, and not to meddle with another man's business, *1 Thess.* 4.11.
24. A solemn entering into Covenant with God, and with one another, *Jer.* 50.5.
25. A consideration of the command, *Be of the same mind one towards another*, *Rom.* 12.16.
26. A consideration that we all know but in part, and therefore that we should bear with one another's infirmities, *1 Cor.* 13.9.
27. A consideration that a passionate, peevish and froward professor is seldom acquainted with the truth as it is in Jesus, *Psal.* 25.9. *Proverbs* 11.2.—27.20. *Isaiah* 28.9. *Rom.* 16.17. *James* 1.21, 26.
28. A consideration that unity in judgment is the promise and blessing of another life, and that unity in affection is our present duty, *Ephes.* 4.13. *Phil.* 3.15, 16.

**SECT. 8. Of some Questions or contraverted Points, which at the Conference were propounded and answered.**

The Questions of contraverted points were these and the like:—

§. 1. Whether doth God see sin in Believers, so as to be offended at it? and how may it appear?

1. IT is answered affirmatively, that God doth see sin in his Saints, as appears by these Texts, *Exod.* 4.14. *1 Sam.* 3.12, 13. *2 Sam.* 12.9, 10. *Psal.* 135.14. *Jer.* 16.17, 18. *Rev.* 2.4, 13, 14. though not in reference to their justification, yet in reference to their conversation and sanctification, which is but in part.

2. This appeareth—

1. From the Lord's complaining against believers for sin, *Isa.* 1.2, 3, 4, 5, 6, 7, 8, 9. *Jer.* 2.5, 6, 7, 8, 9, 10, 11, 12, 13.

2. From his threats if they do not repent, *2 Sam.* 7.14. *Psal.* 89.30, 31, 32. *Isa.* 1.20. *Rev.* 2.5, 16.—3.8.

3. From his chastisements of them for sin, *2 Sam.* 12.15. *Psal.* 74.1.—99.8. *Amos* 3.2. *Jer.* 30.15. *Luke* 1.22.

4. From God's withdrawing the comforts of his Spirit for sin, *Psal.* 51.12.

5. From the Prayers of Believers to God, for the hiding of his face from their sins, and removing of his anger for their sins, *Psal.* 6.16.—32.5, 6.—51.9.

6. From the Lord's reprovings of his people for their sins, *2 Sam.* 12.7, 8, 9. *Mat.* 16.23.

§. 2. Whether are Believers to repent for their sins? and upon what grounds?

1. ANSwered, That they are to repent, as appears, *Job* 42.6. *Jer.* 31.19. *Rev.* 2.5.—3.3.

2. The grounds or reasons are these following—

1. Because God looks for repentance from them, *Zech.* 6.6.

2. Because God commands them to repent, *Rev.* 2.5, 16.— 3.3, 19.

3. Because it is God's pleasure that we should feel the bitterness of sin, as well as the sweet of sin, *Jer.* 2.19.

4. Because believers sin as well as others, *1 King.* 8.46. *1 John* 1.10.

5. Because in believers there is a proclivity and disposition to all sin, *Psal.* 51.5. *Rom.* 7.24.

6. Because repentance is a means for the diverting of judgments from a Land, or a person, *2 Chron.* 7.14. *Joel* 2.13.

7. Because repentance is a means for obtaining mercies, *Judge.* 20.26. *Neh.* 1.9.

8. Because repentance is a means to

- Pardon, *1 Chron.* 7.14.
- Salvation, *2 Corinth.* 7.10.

9. Because repentance is a necessary fruit of faith, *Zech.* 12.10. *Acts* 19.18.

10. Because after repentance we may expect comfort, *Psal.* 126.5, 6. *Mat.* 5.4. *2 Cor.* 7.9, 13.

11. Because that therein we shall give God the glory of his Justice, *Psal.* 51.4. *Rev.* 16.9.

§. 3. Whether are Believers to pray for pardon of sin? and what are the reasons?

1. ANSwered, that believers are to pray for pardon, as may appear from these Scriptures, *Num.* 14.19. *2 Sam.* 24.10. *Dan.* 9.19. *Psal.* 25.11. *Mat.* 6.12.

2. The Reasons are these and the like:

1. Because Christ taught his Disciples so to pray, *Matth.* 6.12.

2. Because believers have renewed infirmities, *Numb.* 14.11, 19.

3. Because God is ready to pardon them that pray for it, *Psal.* 86.5.

4. Because God hath promised to pardon the sins of his Saints, *2 Chron.* 7.14. *Jer.* 33.3, 8.

5. Because whatsoever we read in Scripture of pardon, it is always in reference to sins past, *Isa.* 43.25. *Jer.* 33.8. *Psal.* 79.8, &c.

6. Because yet the Judge hath not solemnly pronounced the sentence of pardon, neither will he till the last day, *Acts* 3.19.

§. 4. Whether is it the duty of Christians to observe the Lord's-day (now being the first day of the week) as a Christian Sabbath? and what grounds for it?

1. ANswered, That it is their duty; and proved from *Mark* 16.2. *John* 20.19, 26. *Acts* 1.1, 2, 3.—20.7. *1 Cor.* 16.1, 2. *Rev.* 1.10.

2. The grounds are these and the like:

1. Because Christ as that day did perfect the work of Redemption for our eternal rest, *Mat.* 28.1, 2.

2. Because Christ did appear to his disciples upon that day more especially, *John* 20.19, 26.

3. Because (as it is observed generally) the Holy Ghost as that day did fall upon the Apostles, being met together in one place, *Acts* 2.1.

4. Because upon the same day the Apostles ordinarily dispensed the Word, Sacraments, and other Ordinances, *Acts* 20.7. *1 Cor.* 16.1, 2.

5. Because such things as are named the *Lord's* in Scripture, are ever of the Lord's institution; as, *The Word of the Lord*, *1 Tim.* 6.3. *The Cup of the Lord*, *1 Cor.* 11.27. *The Supper of the Lord*, *1 Cor.* 11.20. and so *The Lord's day*, *Rev.* 1.10.

6. Because God doth seem to honor the first day of the week above any other day, as appears by his great works done upon that day; viz. In the creation he made that day the first fruits of time; and in it he created the highest heavens, the place of the eternal Sabbath; and in it he brought forth the light of the world, answerable to which is the day of Christ's Resurrection, wherein the Son of Righteousness, the true light of the world rose up, and became the first fruits of them that sleep, and by virtue thereof will bring all his Saints into eternal rest, *Gen.* 1.1, 2, 3, 4, 5. compared with *Mal.* 4.2. *John* 1.9. *1 Cor.* 15.20. *Heb.* 4.9, 10, 11.

§. 5. Whether may not Christians lawfully sing *David's* or *Moses* Psalms? and how may it appear?

1. ANswered affirmatively: *Eph.* 5.19. where, under those three heads, of *Psalms*, and *Hymns*, and *Spiritual songs*, *David's* Psalms are contained.

2. This is proved by Precepts, Paterns and Reasons.

1. By Precepts, *Ephesians* 5.19. *Colossians* 3.16. *James* 5.13.

2. By Paterns:

- 1. Of Christ himself and his Apostles, *Mat.* 26.30.
- 2. Of *Paul* and *Silas*, *Acts* 16.25.

- 3. Of the Church, Rev. 15.3.

3. By Reasons, as—

1. Because the people of God have used the very same words of *David's Psalms* in singing, 2 *Chron.* 15.13. compared with *Psal.* 136. and *Ezra* 3.11. compared with *Psal.* 118. and *Rev.* 15.4. compared with *Psal.* 86.9. and *Exod.* 15.2. compared with *Psal.* 118.14.

2. Because *Paul* directing to sing Psalms, gives the very same word or title as *David* gives in his Psalms, *James* 5.13. compared with *Psal.* 95.2.

3. Because *David's Psalms* were indicted by the Spirit of God, as well as any others that confessedly may be sung, 2 *Sam.* 23.2.

§. 6. Whether admitting of or joining with scandalous persons in the Sacrament of the Lord's Supper, and not endeavoring to keep them back (whiles such) be not sin in the admitters and joyners? and how may it appear?

1. ANswered Affirmatively, That it is sin,

- 1. In the admitters, *Mat.* 7.6.
- 2. In the joyners, 1 *Cor.* 5.11. 2 *Thess.* 3.6.

2. This appears to be sin—

1. In the admitters, by these grounds:—

1. Because it is against the command, of keeping unclean persons from such like holy things, *Num.* 9.6, 7. 2 *Chron.* 23.19.

2. Because Christ cast out the man that came without his wedding garment, *Mat.* 22.11.

3. Because this was the practice of the Apostles, 1 *Cor.* 5.3, 4, 5. 1 *Tim.* 1.20.

2. In the joyners, by these grounds:—

1. Because they are forbidden expressly to join with such, 2 *Thess.* 3.14.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as Heathens and Publicans, *Mat.* 18.17.

3. In both admitters and joyners, by these grounds:—

1. Because God hath forbidden us to eat with such, 1 *Cor.* 5.11. 2 *Thess.* 3.6.

2. Because by this means their sins would become ours, 1 *Cor.* 5.6, 7. *Gal.* 5.9, 10.

3. Because the Ordinance of the Lord's Supper is defiled thereby; which is not to be understood simply in itself, but in some sort (*i.*) to them who are scandalous, and to them who join with such as they know to be scandalous: And this appears—



1. In that the Temple, which had a sacramental signification of Christ, was polluted by the coming of profane persons into it, *Ezek. 23.38, 39.*

2. In that the Sacrifices of old were defiled by profane persons, *Haggai 2.11, 12, 13, 14.*

3. In that the profane are as Swine, which trample the pearls under their feet, *Mat. 7.6.*

See these Proofs enlarged in *Gelespi. Aaron's Rod blossoming*, l. 3. ch. 15.

§. 7. In such a case, what is the duty of admitters and joyners, to keep themselves blameless, and the Ordinance undefiled?

1. IT is the duty of admitters—

1. To eye and observe the flock, over which God hath given them charge, *Acts 20.17, 28.*

2. If any be observed, or brought in as offenders, it is their duty—

1. To admonish them once or twice, *Tit. 3.10. 2 Thess. 3.15.*

2. If that prevail not, to suspend them, *1 Cor. 5.11. 2 Thess. 3.6, 14, 15.*

3. If that prevail not, then to Excommunicate them by the lesser Excommunication, *Matth. 18.17. 1 Cor. 5.4, 5. 2 Cor. 2.6.*

4. If that prevail not, then (in some cases) to Excommunicate them by the greater Excommunication, *1 Cor. 16.22. Gal. 1.8, 9. 1 John 5.16.* This is only when a man is visibly irrecoverable, or hath committed the sin against the holy Ghost; the case of *Julian* the Apostate, whom the Church would not pray for, but prayed against.

2. It is the duty of joyners—

1. To eye and observe one another's conversation, so much as they may, *Heb. 10.24. and 3.12, 13.*

2. If upon observation they find any faulty, then—

1. The Scandal being private, it is the joyners Duty,—

1. To admonish privately betwixt him and the offender alone, *Mat. 18.15.*

2. If that be not effectual, then to take one or two more with him, *Mat. 18.16.*

3. If that be not effectual, then to Tell it to the Church, *Mat. 18.17.*

4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, *1 Cor. 5.2.*

2. The Scandal being public, it is the joyners duty immediately to bring it to the Church, *1 Cor. 5.1. 2 Thess. 3.14.*

§. 8. In what cases is it lawful to enter into fellowship, association, confederacy and covenants with scandalous sinners? and in what cases is it not lawful?

1. IT is lawful in some civil affairs to enter into association or Covenants with them, *Jer.* 29.7. *Rom.* 12.18. as—

1. For maintaining our own outward peace and quiet with them, *Gen.* 31.44. *1 Kings* 5.12.

2. For commerce and traffic with them, *Gen.* 23.16.— 47.20, 21. *1 Kings* 5.10, 11, 12.

3. For maintenance of the several Orders, Liberties and Privileges of the Towns and Cities where we live, &c. *1 Cor.* 5.9, 10.

2. It is not lawful to enter into association or covenants with them:—

1. In some civil affairs; as—

1. In conjugal covenants, *Deut.* 7.3. *2 Kings* 8.18. *2 Cor.* 6.14.

2. In mili••ry covenants or expeditions, *2 Chron.* 18.3. compared with—19.2. *1 Kings* 22.49. *2 Chron.* 20.35, 36, 37.— 25.7, 10.

2. In Religious affairs; as—

1. In the Sacrament of the Lord's Supper, *1 Cor.* 5.11.

2. In private Religious conferences, *Mal.* 3.2. *Acts* 2.42. compared with *2 Cor.* 6.17. *2 Thess.* 3.14.

3. Nor may we enter into any other Religious covenants, of what kind soever with Heretics, Blasphemers or Idolaters, *Exod.* 23.32, 34.12, 13. *Judges* 2.2.

## CHAP. XI.

### SECT. 1. Of the necessity of preparation to the *Hearing of the Word.*

Hitherto of *Duties* in reference to our Spiritual *Ethics* and *Economics*: Now follow our Divine *Politicks*; viz. such *Duties* as have reference to public or Church Assemblies; and they are either

- *Hearing the Word Preached.*
- *Receiving the Sacraments.*

1. For our right, holy and conscionable impartment in and about the Hearing of the Word, we must look to

- Our preparation before we hear.
- Our carriage in hearing.
- Our behavior afterwards.

1. For preparation, it is of such necessity, that the want and neglect of it, is the cause that the word to many becomes the *savor of death unto death*; and to some professors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general

complaint of the best Christians, that they are ordinarily possessed with much deadness of heart, and dullness of spirit at these holy exercises? Alas, their zeal and fervency which should be quickened and inflamed at every Sermon, is dull and benumb'd with senselessness and satiety; they do not tremble at divine Comminations, and denuncements of God's Judgments against sin; they are not so refreshed with the gracious Promises of life and salvation, as they ought to be; they do not enjoy and reap the thousandth part of that delight, comfort and benefit as they well might, by the Ministry of the Word; they do not with that cheerfulness receive, with that sweetness taste or relish, with that life and vigor digest the food of life; they do not so clearly see and discern the infinite beauty of the sacred Majesty represented unto them, or that glorious grace, shining unto them in the face of Christ Jesus; their hand of faith doth not with that feeling and fastness lay hold upon, and clasp about the rich treasures revealed in the Gospel: and why? because their hearts are not purged and prepared for hearing. This duty then is of great necessity, and special use, for all those which look for benefit or blessing by the preaching of the word: *Take heed how ye hear* (saith Christ;) and *Take heed to thy foot* (saith the Preacher) *when thou goest to the house of God; and be more ready to hear, then to offer the sacrifice of fools, for they consider not that they do evil.*

But understand we aright: God would not have us make an Idol of preparation, as if therefore God draws nigh to us, because we are prepared; No, no: though preparation in ordinary course is a means to find God, yet doth God sometimes hide himself when his people are prepared? he would have us know, that if he be found of us at all, it is of mere mercy; he is not bound in Justice (setting aside his Promise) to reward this preparation: it's but our duty, and he can espy in it matter enough of displeasure, but ordinarily the godly find God according to their preparation; and hereto the current of the Scripture bears witness, *They that seek the Lord, shall praise him: Open your gates, and the King of glory shall come in: — If any man open to me, I will come in to him: — If thou prepare thine heart, and stretch out thy hands towards him,—then shalt thou lift up thy face without spot.*

## **SECT. 2. Of the manner of preparation to hear the Word.**

The manner of this preparation consists in these particulars: 1. In Prayer. 2. In Meditation. 3. In Examination. 4. In the purging or cleansing our hearts. 5. In a right disposition of our hearts.

1. In Prayer: *If thou criest after knowledge, and liftest up thy voice for understanding;— then shalt thou understand the fear of the Lord, and find out the knowledge of God.* Christ bids us pray for our daily bread, and a blessing upon it; much more should we pray for a blessing upon our Spiritual food, for *Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.* Now the particulars we are to pray for, are these:

1. For the Minister, *that God would open unto him a door of utterance, to speak the mysteries of Christ; — and that he may make it manifest as he ought to speak. Direct him, Lord* (should every soul say) *that he may speak fitly to me, somewhat for my understanding, somewhat for my affections, somewhat to help me against such or such a temptation.*

2. For the Congregation, that Christ may ride with triumph in the midst of them, that some may be converted, others may be confirmed and strengthened in their most holy faith.

3. For ourselves, that through God's assistance we may hear profitably, and be blessed in the hearing; that God would help us in our Preparation, Meditation, Examination, in the purging of our hearts, and putting them into a right disposition and frame: *Open thou mine eyes (said David) that I may see the wonderful things contained in thy law.*

2. In *Meditation: I thought on my ways (said David) and turned my feet unto thy testimonies*; he first looked over his own ways, before he would set his feet into God's ways.— Now the matter of our *Meditation* is, 1. Who we are, to hear God's Word: Alas, poor handfuls of dust and ashes, base and vile; thus *Abraham* and *Job* in their converses with God confess: and this consideration will stir-up our humility and repentance in us. 2. Into whose presence we come: Is it not into the presence of an high, and holy, and powerful God? Is it not the Lord, a person both of greatest place, and supreme authority? This consideration will further our reverence and respect of God. When *Job's eye did see God, he abhorred himself in dust and ashes*. 3. By whose assistance we come; we have no strength of our own to do any good, nor is there anything in us, that can procure favor and acceptance with God, we must therefore by faith depend upon Christ for assistance and acceptance: This consideration will stir up our humility and faith. 4. With what affections we come; if we come to purpose, we must come with inward Spiritual affections, with willingness, cheerfulness, reverence, repentance, love, humility and faith. 5. To what end we come; whether it be to God's glory, and our own souls good.

3. In Examination, let us search and try our ways:— *Commune with your own hearts; — and then offer to God the sacrifice of righteousness.*— Now the matter of Examination is, 1. The general frame and temper of our hearts, whether they be in a better or worse temper then formerly. 2. The special occasions, for which our souls at such or such a time desire to meet God: It is the complaint of some, *I am weak in knowledge*; of others, *I want such and such graces*; of others, *I am like to encounter such and such temptations*: of all these we are to examine ourselves, that we may accordingly receive supply. 3. Our sins, that we might have them slain by the sword of the Spirit in the Ministry of the Word. 4. Our graces, that we may have them strengthened and nourished by the Spiritual food of our souls. But the handling of these at large, I shall leave to the *Receiving of the Lord's Supper*.

4. In the *purging or cleansing of our hearts*, 1. From sin; *Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls*: with which agrees that parallel place, *Wherefore putting away all malice, as new born babes desire the sincere milk of the word*; as it is with the body, when the stomach is foul and clogged with bad humors, we should first purge it, before we feed it, otherwise whatsoever we eat, will but nourish and increase the corrupt humors: so when the soul is stuffed or clogged with sin, whatsoever is heard in the Ministry of the word, will but be abused by it, and wrested to the destruction of it. 2. From worldly cares and thoughts, which may draw away the heart: *The cares of the world (saith Christ) do choke the seed of the word*. When *Abraham* went up to the Mount to sacrifice, he left his servants in the valley; and when we go up to the Mount where

God appears, we should leave all our servile affections, and worldly thoughts in the valley; or if any enter, we should do by them as *Abraham* did by the birds that would have eaten up his sacrifice, *chase them away*. It is said, that in the Temple, though there was much flesh for sacrifice, yet there was not one fly appeared stirring. O that it might be so with us, that not one thought might arise upon our hearts, unsuitable to the place or work at hand: But this is the misery, we have not Spiritual hearts in temporal employments, and therefore we have carnal hearts in spiritual employments, the less of the Sabbath in the week, the more of the week we find in the Sabbath.

5. In a *right disposition in our hearts*: We must have hearts seasoned, 1. With *softness*, for if the heart be not soft and flexible, the power of the Word will not make any print or deep impression upon it; all holy admonitions, reproofs and instructions will be but as arrows shot against a stone wall. 2. With *humility*, *For them that be meek will he guide in judgment, and teach the humble his way*: The proud heart is so swelled with the wind of vanity and vain-glory, of self-love and over-weening conceit, that there is left no room in it for the precious treasures of saving Grace to enter. 3. With *honesty*, *For honest hearts are the profitable and fruitful hearers*, resembled by the good ground; hearts that have no manner of purpose to live and continue in any one known sin; hearts ready and resolved to serve and please God in all the ways of his Commandments, and that sincerely and continually. 4. With *faith*, for this makes the Word sink and soak into the soul with power and profit. The old Jews *heard the Word, but it profited them not, because it was not mixed with faith in them that heard it*: Faith animates and inspires the promises of the Gospel, with such a sovereign sweetness, that they are able to raise us from the depth of fears, yea, to put us into a Paradise of spiritual pleasures, and possession of Heaven, as it were already. 5. With *teachableness*: *Sacrifice and burnt offerings thou wouldst not (saith David) but mine ears hast thou prepared; q.d.* Thou hast bored new ears in my heart, that I can now reverently attend unto, rightly conceive, and with an holy greediness devour (as it were) the mysteries of Grace.

6. With *openness, or readiness to receive every truth that God shall teach us*: It is said of the *Bereans, That they received the Word with all readiness of mind*: When there is such an holy disposition in us, as to receive both in judgment and practice whatsoever God shall reveal to us out of his holy Word, this is a precious disposition.

Thus much of preparation, before we hear: what follows, but that we open our hearts and hands? Surely the windows of heaven will be set wide open, that all manner of spiritual comforts, all the blessings of peace and happiness, may in abundance be showered down upon us; the rich treasury of everlasting glory and mortality, shall be now unlocked to us, and we may row and tumble ourselves amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend, but that which is weaned from all worldly pleasures, and set apart, and sanctified for all holy services and business of Heaven.

### **SECT. 3. The duties of the soul in hearing the Word.**

Our *Duties in hearing*, consists in these particulars:—

1. That we set ourselves in God's presence whiles we are hearing the Word, and that we consider it is God we have to deal withal in this business, and not man, and that it is God's Word; and not man's: This was the great commendation of the *Thessalonians*, *That they received the Word as the Word of God*; and it is the express saying of our Savior, *He that heareth you, heareth me*: The Lord himself is present in a special manner, where his Word is preached; *Surely the Lord is in that place*, as *Jacob* said of *Bethel*: Now this apprehension of God's presence in the assemblies of his people, will preserve our hearts from roving and wandering thoughts: *I hate vain thoughts, but thy Law do I love*; yea, it will keep us in that awful and reverent disposition that is meet for the majesty of Heaven.

2. That we diligently attend to that we hear, thus *all the people were very attentive to hear Christ*; or (as it is in the Original) *They hanged upon him to hear him*; they so carried themselves, as if their ears and minds had been tied to his very tongue: Look as a Prisoner will hearken to the sentence of a Prince, every word he speaks being life or death; or as the servants of *Benhadad*, when they were in their enemies power, observed diligently if any word of comfort would come from the King of *Israel*, and they did hastily catch at it; so should we with all diligence and attention hearken to the good word of God.

3. That we labor to understand what we hear; to this purpose, *Christ called to the multitude and said, Hear and understand*: Now the means to understand the Word are these: 1. Come to the Word with a willing mind to learn; though the Eunuch *understood not what he read*, yet because he had a mind to learn, the Lord provided for him, and we know what a comfortable success *Philip's* sermon had with him: Men love to teach willing Scholars, so doth God when we come with willing and ready minds to be taught of him. 2. Be well acquainted with the Grounds and Principles of Christianity; it is the want of this that makes men dull in understanding; they that are not first well nourished with milk, will not be fit to receive and digest stronger meat; if the foundation be not well laid, it is in vain to build. 3. Walk according to the light revealed; *A good understanding have all they that do his Commandments*: If we employ well the little knowledge we have, there is a promise to give us more.

4. That we hear the Word with all spiritual subjection, as that Word which hath power to command the soul and conscience: God to this purpose looks into a Congregation, to see what hearts will yield to his Word; the Spirit of God hovers over the Congregation, and here it waits, and there it expects, to this man it comes, and knocks at the door of his heart, to that man and the other man it goes, saying, *Open your hearts, you everlasting doors, that the King of Glory may come in*: Surely now should we say, *These are God's testimonies, this is the Word the Minister of God speaks to me in God's stead, I must give account of it, and therefore I will submit myself to it*.

5. That we hear the Word, with application of it to our own hearts and lives; *Hear this, and know it for thyself*: so did Christ's Disciples when our Savior told them, that one of them should betray him, *They were exceeding sorrowful, and began everyone of them to say, Lord, is it I?* as no plaster can do the Patient any good, unless it be applied; and as no meat is able to do us good, unless it be eaten and digested, no more can the Word preached profit us, unless it be mixed with faith, one principal work whereof is to apply those things that are delivered in the

Word, and this is the meaning of the Prophet, *Hearken diligently unto me, and eat ye that which is good.*

6. That in hearing, we look to our *affections*, that they be rightly exercised: Thus *Josiah* his heart is said to *melt at the reading of the Law*: Thus the Jews at *Peters Sermon* were *pricked in their hearts, and said, Men and brethren what shall we do?* Thus the hearts of the two Disciples that went to *Emmaus, burned within them, when Christ opened to them the Scriptures*: Now the means to stir up these affections, are, 1. A belief of the Word, as that which is undoubtedly true: *God cannot lie*, Tit. 1.2. *Nor will he change his mind*, Numb. 23.19. 2. A love of the Word, for it is purity, perfection, usefulness, and wonderful benefits to us. 3. An appropriation of the Word unto ourselves, for that which affects us, is that which most nearly concerns us; without this means of quickening our hearts, they remain dead and senseless, and the Word becomes utterly unprofitable. 4. A consideration of the nature of the Word, which ever requires and calls for suitable hearts and affections; it is a *pure Word*, and therefore we must cleanse and purify our hearts for the receiving of it; it is *spiritual and heavenly*, and therefore we must labor for spiritual and heavenly minds to entertain it; it is a word of power and authority, the very voice of Christ, and therefore our hearts must submit and stoop to receive it with *meekness and trembling of heart*: *It is a sure word*, 2 Pet. 1.19. *A faithful word*, Tit. 1.9. *A vision that will not lie*, Heb. 2.3. and therefore we must embrace it with faithful and believing hearts, without which the Word cannot profit us at all, Heb. 4.2.

7. That above all other *affections*, we make sure to *delight* in the Word; it is said of Christ's hearers, *that they heard him gladly*, and it is noted for an especial sign of Grace to hear the Word with *delight*: *I rejoiced at thy Word* (said David) *as one that findeth great spoils.*

[Quest. 1] *But whether may not ungenerate men have a delight in God's Ordinances?*

[Answ.] I answer, 1. Most of them have no *delight* at all in God's Ordinances: *To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it;* and if this be our case, if we can hear sweet Gospel-preaching, the free offer of Jesus Christ, with all his glories and excellencies, to poor sinners, to vile, lost, undone souls, and are no whit taken therewith; woe to our souls, can we sleep away such a sermon? can we slight or neglect such Gospel-offers, nay, do we attend them coldly? have we not heart-risings? no stirrings and workings? no longings and desires? and thus we pass Sermon after Sermon, and Sabbath after Sabbath: O then we are wholly dead unto the life of grace, Jesus Christ as yet hath not given us his true light, no work of Conversion doth at all appear in us: The end which Jesus Christ had in sending out Preachers, was to discover his love to poor perishing sinners, that so they might be affected with him, and long after him, and if we have no such relish, our condition is sad.

2. Some unregenerate men may have some delight in the word: *They seek me daily* (said God) *and delight to know my ways, as a nation that did righteousness, and forsook not the Ordinances of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God.* The second

ground received the word with joy, and Herod heard John the Baptist gladly. Ungodly men may delight in God's word, as in these cases:—

1. When the Ordinances are a leading way unto some end that suits with corrupt nature: Thus *Jehu* shown abundance of zeal in destroying the house of *Ahab*, and the Idolatry of *Baal*, that thereby he might establish the kingdom to his Posterity, and get himself a great name; *Come with me, and see my zeal for the Lord*: he was so full of vain-glory, that he could not hold in, but was forced to burst out.
2. When the manner of dispensation of the Ordinances doth suit with their disposition: An understanding judicious man may love preaching that is judicious and understanding; A man of meekness, may delight in a Sermon of *Peace, peace*; a temperate man may like a Sermon that is tart and bitter against drunkenness, uncleanness; the liberal man may delight in severe preaching against covetousness; as a man musically affected, may delight in singing of Psalms, because these things suit with their dispositions: The gifts of Ministers may have an affecting pleasingness; they may express their minds in such fit terms, or so pathetically, or they may have such a grace in utterance, as may affect: *Lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but do them not.*
3. When there is a common work of the Spirit of God upon them for a time: *They may taste of the heavenly gifts, and be made partakers of the holy Ghost; they may taste the good word of God, and the powers of the world to come, and yet fall away*; but this work is rather a work upon them, then in them, a forced work, not natural, rather a flash, then a fire of affection; the affections are lifted up, they cannot be altered and changed, acted only by an outward principle; the experience that the Spirit hath forcibly and powerfully wrought on them, not by an outward and inward principle also, both by the Spirit of God, and suitableness of affection to that which is good: it was otherwise with *David*, *I delight to do thy will, O God; yea, thy law is within my heart*: and otherwise with *Paul*, *I delight in the law of God after the inward man*; till the law of God be within us, we cannot from within taste the sweetness of God's Ordinances: In true and solid *delight*, there must be a suitableness betwixt the heart and the Ordinances; therefore saith the wise man, *It is joy to the just to do judgment*: The *Justice* that is in him, is suitable to the *Judgment* to be done by him, and this makes the joy. Hence it follows, *that so much grace, so much delight*: were we more holy, spiritual, heavenly, as the Ordinances are, we should be more affected therewith. Thus it is not in the wicked, they have no such *delight*.

[Quest. 2] *Why is the word so brim-full of comfort to the dear Saints of God?*

[Ans.] Because in the word they have communion with God, who is the God of all Consolation; and with the Spirit of God, who is called *the Comforter*: Now as a man that walks amongst Perfumes, must needs smell of the Perfume, so they that converse with the God of all joy, must needs be filled with all joy; and therefore *David* calls God his *exceeding joy*. The Saints go to the word, as one that goes to hear news of a friend; they look upon the Ordinances, as that whereby they have to do with God, and therefore it is precious and sweet



to them. No wonder, can a man who is cold come to the fire and not be warmed? Can he that is in the dark come into the open air and not be enlightened? God is the spring of all comfort, and therefore sure their hearts must needs be comforted, that meet with God in the Ordinances; on the contrary, if they meet not with God, if they miss of their communion with the Lord Jesus Christ, then is comfort afar off: But we must not argue against a general truth, from a particular temptation. The Position will stand, That God's word is brim-full of comfort to God's people, though every experiment comes not up to it.

#### **SECT. 4. The Duties required after hearing.**

THE Duties required after hearing the word, are these:—

1. That we carefully remember, and keep that which we have heard: *My son, let thine heart retain my words,—keep them in the midst of thine heart.* As a man that hath a Jewel will be careful to lock it up in his safest Chest, so should we keep the word in our hearts, in the midst of our hearts. Many hear the word desirously, but (as we say) it goes in at one ear, and out at the other, it stays not for any after-use, but a little present admiration: others hear, and the word smites them a little on their Consciences, and wounds them, and one would think some good thing would be wrought on them, but they go away, and the motion dyes; like unto metals which are soft and pliable, whilst they are in the fire, but shortly after they become harder then before. *Take earnest heed to the things which we have heard, lest at any time we should let them slip; or let them run out as a leaking vessel, for so the Original bears it.*

2. That we meditate, and seriously think of that we have heard: *Meditate upon these things* (said Paul to Timothy) *give thyself wholly to them, that thy profiting may appear to all:* Thus Mary pondred the words of the Angel in her heart, and David meditated all the day on God's law: Meditation is as the bellows of the soul, that doth kindle and inflame holy affections: Meditation is of a separating and settling nature, it seperates heavenly thoughts from earthly, for it often goes over with thoughts, and at last settles the heart on such thoughts as these, *O this is the word of God, this is the law, the proclamation of the great King, whereby I must be judged: This may be the last Sermon that ever I shall hear whiles I live, such a gale of God's Spirit may never be offered to me again: I will be wise therefore, and give way to the Spirit of God, I will not beat it back again, but yield to the blessed motions of God's Spirit, that this day have been made.*

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it: *My tongue* (saith David) *shall speak of thy word, for all thy Commandments are righteousness:* and, *You shall lay up these my words in your hearts* (saith God) *and you shall teach them your children, speaking of them when thou sittest in thy house.* This is it for which the noble Bereans are commended to us, *They searched the Scriptures daily, concerning the things that were delivered by Paul:* A man that comes into a pleasant garden, will not content himself with the present scent only, but will carry some of the flowers away with him: So after we have been in the Garden of spices, and have felt the savor of Christ's ointments in Church-Assemblies, let us take some of the flowers away with us, and smell of them again and again. *Repeating, conferring, examining the word,* is as the pounding of spices, that will make them smell more.

4. That we put in practice whatsoever we hear: *Be ye doers of the word, and not hearers only, deceiving your own souls*; we must *do it*, we must bring it nearer to us, that it may be an engrafted word in our understanding and affections, that it may be written in our souls, and in the tables of our hearts; that it may be incorporated and naturalized into our inward man, that so we may speak and think, and do nothing but that which is divine: and in doing, observe we this frame of Spirit, to be quick and speedy about it: *I made haste, and prolonged not the time to keep thy commandments*; This speedy, this immediate putting of the word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays die and decay suddenly.

5. That (when the word is heard, and we are returned home) that we pray again for a blessing on that we have heard, and as our memories will bear, let us turn the word into prayer, especially the heads or principal parts of it: Prayer must be the *Alpha* and *Omega*, the *beginning* and *ending* of this Spiritual duty; we must pray in preparation, and pray in conclusion, and *pray always*. And thus much concerning our *Duties* before, in, and after the *Hearing the Word*.

## CHAP. XII.

### SECT. 1. Of the two *Sacraments of the New Testament*.

THE next duty of a Christian, as it hath reference only to the public or Church-Assemblies, is *a right receiving of the Sacraments*, which are two, *Baptism, and the Lord's Supper*: *Baptism* is the Sacrament of our incorporation into Christ, of our initiation or investing into the glorious state of Christianity; *The Lord's Supper* is the Sacrament of our continuance in Christ, of our confirmation in spiritual life, and the power of Grace already planted within us: By *Baptism* we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God: By the *Lord's Supper* we grow in spiritual strength, we lay better hold by the hand of Faith, upon the merits and mercies of Christ; we feel more soundly and sensibly the power and virtue of his blood, we see more clearly, and are more fully and feelingly ascertained of the forgiveness of our sins: Concerning the former, it is to little purpose to give any directions, because infants (whom only are in our days baptized) are merely subjects receptive, not active, and so far as concern the Parents in relation to their infants, we have dispatched elsewhere.

### SECT. 2. Of the duties in general, before we receive the Lord's Supper.

I Shall now therefore proceed to the second Sacrament, and for right receiving of the *Lord's Supper*, there are duties of necessity required

- before
- in
- after

the Sacrament.

My meaning is not to speak of the habitual dispositions, but of the actual dispositions of the heart, in reference to which—

Before Sacrament, the duty is *Self-Examination: Let a man examine himself, and so let him eat of this bread, and drink of this cup*: Of this *Self-Examination* we have spoken before; but in reference to this Sacrament, we shall handle it more fully, and so consider of it,

- 1. In its subject.
- 2. In its object.

1. For the subject matter, or the nature of this *Self-Examination*: *Self-Examination is a holy work of the soul, whereby it casts its eye, and reflects upon its self, and so looks through itself, and takes, a true scantling and estimate of its spiritual estate*; for instance, I find such and such sins forbidden in the Word, such and such Graces required in the Word; whereupon, comparing my present condition with the Scriptures, I examine, *Am not I guilty of these sins? do I practice these duties? or am I possessed of these graces?* The conscience being thus closely and sincerely examined, it will return a true answer to every question, whence it will be easy to give a true censure of our spiritual estate or condition.

2. For the object of our Examination, it is generally—

- Our sins.
- Our graces.

Of which in order.

### **SECT. 3. Of the manner of examining our sins before the Lord's Supper.**

For the right examining of our sins, observe we these rules:—

1. Procure we a double catalogue of our sins, the one before, and the other since our conversion: *Let us search and try our ways (saith Jeremiah) and then turn again to the Lord*: If we will not, we may be sure God will: *Thou inquirest after mine iniquity (saith Job) and searchest after my sin.*

2. Confess we our sins: Bring we them out, as they brought *the vessels of the temple, by number and weight*: Aaron confessing for the people, *he was to confess all the iniquities of the Children of Israel, and all their transgressions in all their sins*. As *three make All*, so here's *three Alls* to make up a right confession; not only must be confessed *All their iniquities, and All their sins, but All their transgressions in all their sins; q.d.* Aaron must number, and Aaron must aggravate their sins, by laying out how many transgressions were wrapped up in their several sins.

3. Labor we for grief and sorrow of heart for sin, otherwise all is to no purpose: *I will declare mine iniquity (saith David) I will be sorry for my sin*: His confessions were dolorous confessions; he felt sin, and this wrought upon him, *as an heavy burden, they are too heavy for me*; there's

nothing in the world can make an heart more heavy, then when it feels the weight and heaviness of sin.

4. Judge we and condemn ourselves for our sin: This is that duty instanc'd in by the Apostle, *If we would judge ourselves, we should not be judged: O Lord, I am not worthy* (could the Centurion say) *that thou shouldst come under my roof: But, O Lord, I am not worthy* (should everyone of us say) *that I should come to thy table.*

5. Pray for mercy, pardon and acceptance, in, for and through the Lord Jesus Christ.

#### **SECT. 4. Of Examination of the wants of Graces, that should be feelingly in us.**

FOR the right examining of our Graces, observe we this threefold search or scrutiny of

- 1. The wants of our Graces.
- 2. The truth of our Graces.
- 3. The growth of our Graces.

1. That we may rightly examine the wants of our *Graces*, practice we these particulars:—

1. Procure we a catalogue of Graces, such as that in *Gal. 5. 22, 23. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;* or such as that in *2 Pet. 1.5, 6, 7, 8. Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: if these things be in you, and abound, they will make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

2. This Catalogue procured, set we the same before us, and consider which of these graces we have, and which of these graces we want. I know it is a question, whether all graces are not so connex'd and chained together, that one of them cannot be severed from another? But howsoever we may distinguish, *quantum ad habitus, & actus;* in respect of habit, we grant they are always connex'd and chained together, but not in respect of act or exercise: *Add grace to grace* (saith the Apostle) *q.d.* a Christian at first doth not exercise all graces; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first: so it is in graces, there are many forms that Christians go through, as Scholars at School do: The first form is to teach them their sins and miseries, and so they go to school to the Law, and are set to study it; and then after they have learned that lesson thoroughly, they are led up higher, to have their faith drawn out, and to be exercised about Free-grace, and about Christ his person, and union with him, and about the art and way of drawing virtue from him, and doing all in him: nay after this, though a Believer in his conversion hath the substance of all these taught him, yet he goes over them again throughout his whole life; and sometimes his thoughts dwell more about the emptiness of his own righteousness, sometimes about that fullness that is in Christ, sometimes about the Spiritual strictness he ought to walk in; and this is to *add grace unto grace:*— Nay, there may be addition concerning one and the same *grace*, as when a man's grace and the fruits thereof

grow bigger, and more plentiful, when there are new degrees of the same, *ex. gr.* for faith, when from a man's casting himself on Christ, he comes to find sweetness in Christ, and from that grows up to an assurance of faith: So for prayer, when we find our prayers to grow better; when more Spiritual corruptions are put into our confessions, and stronger grounds of faith are put into our deprecations, or petitions for pardon; when we have more enlargedness us of thankfulness, more zeal to pray for the Churches, when we go to pray with all prayer and supplication in the Spirit: So for obedience, when we abound more and more in the work of the Lord, as it is said of the Church of Thiatira, that their last works were more than their first; when as the boughs are laden, and we are filled with the fruits of righteousness: this is to add grace unto grace, or one degree of grace unto another. Now if in this sense there be an addition of graces, or an addition of degrees, examine, what is the grace? or what is the degree of any grace that we want?

3. Pray we fervently for a supply of those wants in this Ordinance: Imagine we saw Christ compassed with all his privileges, and promises, and pardons, and mercies, and merits; imagine we heard him say, *Come hither poor souls, you that are sensible of your wants, and of your spiritual poverty, there is in me bowels of compassions, and pardons in store; it is I that am your Wisdom, Righteousness, Sanctification and Redemption; what is it you want? What is it you would have me do for you?* shall not these sugared words of our Savior melt your hearts, and bring you low on your knees: O Lord (should the soul say) *I beg of thee saving Knowledge, justifying Faith, sincere Repentance, fervent love: O Lord, I would fain have assurance of pardon, strength of faith, power against some special lust, healing virtues, to launch my bloody issues: O Lord, that thou wouldst bestow on me meekness, or temperance, or patience, or obedience, or quickenings in thy Spirit: Lord, that a pardon might be sealed for all my sins, that I might receive the virtue of thy death, the comforts of thy Spirit, the mortifying of such and such a lust: Lord, that my unclean heart may be sanctified, that I may be enabled with more strength to perform such a duty:—O Lord, upon this very errand, and for this very end, do I now come to thee, for help in this or that particular do I now come to thy Ordinances: And, O Christ, I beseech thee, supply all my wants, and let me draw virtue from thee: If thus we would pray, and come to Christ, then would Christ out of his bowels and mercies, answer our souls: Receive (would he say) the Grace you feel want of; receive my Spirit, receive power against lusts, receive strength to obedience, receive all the Graces of my spirit, for I am all in all to you.*

4. Raise and rouse we up our souls, and go we to the Ordinances, with strong expectations to receive the benefits and Graces we have prayed for; never any came to Christ to be healed, but they came with a strong expectation to receive health; if a leper came, he came with expectation of cleansing; if a blind man came, he came with expectation of seeing; if a lame man came, he came with expectation of walking, and we never read that any coming with such expectation, was turned empty away; the Creeple asking an alms of Peter and John, they said to him, *Look on us, and then (saith the Text) he gave heed unto them, expecting to receive something of them:* If we would come to the Sacrament, with our eyes on Christ, to his Graces and Promises, *Of his fullness* (for he is full of Grace, a fountain ever-flowing, and over-flowing) *we should receive grace for grace;* say then, Christ hath promised to give in the Sacrament his body and blood, the benefits of his death and precious blood-shed; he hath promised to seal

pardons, to manifest himself, to give power against lust, I will now therefore go to this Sacrament, with a particular *expectation* of such and such a blessing as my soul stands in need of.

**SECT. 5. Examination of the truth of our Graces, and first of our Conversion.**

*Our sins and want of Graces thus examined*, the soul is in good measure prepared; yet because the Lord Jesus abhors to be food to nourish, where he was not seed to beget, it concerns all who desire to taste of the sealing power of the second Sacrament, first to prove the sealing power of the former Sacrament; before they come to be nourished as Saints, let them know whether they are begot and made Saints: and to that end they must examine further,

- 1. The truth of their Graces.
- 2. The growth of their Graces.

1. For the truth of their Graces, it is good to begin with the beginning; and first to examine their conversion, and secondly the individual companions of their conversion, as their *Knowledge, and Faith, and Repentance, and Love, and Obedience, and desires after this Ordinance.*

1. For *Conversion*: A man may by such marks as these, try and consider whether he be truly and soundly converted or no.

1. If he have turned from Satan *in all sins*, and turned unto God *in all duties*; if he have left all gross sins, as *Lying, Swearing, Usury, Drunkenness, Uncleaness, &c.* in practice and action, and all frailties and infirmities, at least in allowance and affection, so that with watchful resistance, and earnest groanings of Spirit, he strive and pray against them, and be humbled and kept in awe by them, and that he perform obedience to all God's Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

2. If he be willing in all his purposes, desires, endeavors and actions, to set himself *in the presence of God*, and in them to be wholly, unreservedly and entirely guided by *his word*.

3. If he can with *an holy comfort, and humble triumph, think upon death, the Law, that great judgment, hell, and those endless torments.*

4. If he lovingly hunger and thirst after spiritual nourishment, *the growth in grace by the Word, Sacraments, Christian conference, sanctifying the Sabbath*, and all other godly exercises both public and private.

5. If truly and heartily he *love and long after the coming of Christ*; and *love such as are true Christians*, and that because they make conscience of sin, and serve God with singleness and sincerity of heart.

6. If his chief *delight* and best comfort be in *holy duties and heavenly things*, and that he *infinitely prefer* them before gold, honors, pleasures, *yea the whole world*.

7. If he would not change his present station, though never so *base, poor and neglected in the world* (yet accompanied with the state of Grace and Christianity) *for the most rich and glorious*

*estate of the greatest man upon earth*, where there is nothing but profaneness and unregeneration; if all this whole great world about, were turned into gold, honor and pleasures, and in respect of the comfort of Grace, it were dung, vanity, nothing.

8. If he would not be in the state and case he was before (*though he then thought that good enough*) for any worldly good, for ten thousand worlds.

9. If he be truly humbled with consideration of the *long time* of his profaneness, and impenitency, and *very sorry he began no sooner*, nor made greater haste into the royal and glorious state of Christianity.

10. If those sinful *pleasures and vanities* be most *tedious, irksome and distasteful* unto him, which formerly he pursued with *greediness and delight*.

11. If he *mourn* for the abomination of the times: *Grieve at the wicked courses of others*, and be very glad and heartily joyful, when godliness and sincerity gets the upper hand, and when any one is converted.

12. If to the power of his gifts at all occasions, he be still plotting, working and laboring the *conversion of others with zeal* and sincerity, especially those *that are nearest about him, any ways depend upon him, and belong to his charge*.

#### **SECT. 6. Examination of Knowledge.**

NOW for the *individual companions* of sound *conversion*: We must inquire within ourselves, for these Graces of *Knowledge, Faith, Repentance, &c.*

The first of these Graces, which every worthy and fit receiver must necessarily find in himself, is *Knowledge*; and by such marks as these, he may try and consider, whether his knowledge be a saving and sanctifying knowledge or no.

1. If it beget humility and lowliness of mind; if the sight of God's purity, majesty, just indignation and vengeance against sin; if the sense of his own blindness, vanity, inward filthiness, and natural corruption, makes him willingly entertain humility, and a lowly conceit of his own self.

2. If it be drawn into practice, and joined with conversion of the heart from sin unto God, and with reformation of life from evil to good, otherwise knowledge without practice will increase the guilt of Conscience, and the damnation in hell.

3. If it be edged and enagred with a longing desire and insatiable thirst after more of those rich and saving treasures: There issues from out the sanctuary *Waters of Life* (see their increase) first to the ankles, then to the knees, then to the loins, afterwards *a river that no man could pass*: *If we have once tasted how sweet the Lord is*, there will be a desire to increase more and more.

4. If it be diffusive and communicative of itself, if it shine round about, and work all the good it can in all places: *The lips of the righteous feed many*: —*The lips of the wise disperse knowledge*,

*but the heart of the foolish doth not so: It is as new wine in vessels, desirous to vent; not to purchase a little vain-glory, or profane praises, but to work spiritual good, and for the conversion of others.*

5. If it beget reverence of *that great majesty and love*, to that holy *truth* it knows and apprehends in the *Word*, and an holy *estimation* of it above all possessions, *Counting all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.*

6. If by it the soul knows *God in Christ*, and knows Christ as his own Savior, and knows *the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.*

7. If by it the soul knows *the things given it of God*, and especially the inhabitation of *the Spirit of Christ.*

8. If it extinguish or greatly dull the savor of earthly things, and makes the soul heavenly minded, *savoring of spiritual things.*

### **SECT. 7. Examination of Faith.**

A Second Grace which every worthy receiver must find in himself, is *Faith*; and by such marks as these, he may try whether his faith be a true and justifying faith.

1. If it *sprung* in the heart by the public Ministry of God's holy *word*; if the heart was broken, and bruised, and brought to an holy desperation, whereby it wholly *renounced, disclaimed, and disavowed itself*, as unworthy of life, of breath, or being; if then it began to lift up its eyes upon the precious promises of Salvation, revealed in the Gospel, and shining gloriously in the face of Christ: And if lastly it perceived some glimpses of comfort, hopes of pardon in the blood of Christ, whence arose an hungering desire, and longing thirst after the mercies of God, and merits of Christ Jesus; and so it casts itself with strong cries and prayers into the arms of Christ his blessed Redeemer.

2. If it grow, and daily spring up towards height of assurance, and *fullness of persuasion*: Ordinarily faith is weak at first, full of many doubts and distractions, fears and tremblings, but after long experience of our own sincerity, godly life, and good conscience, it grows up in time, and by leisure to be a *strong faith.*

3. If it *purify the heart*: Formalists may watch over their open outward actions, but true believers set themselves with special care, and all good conscience, to bridle and bring under all wicked stirrings of the heart. *The desire of the righteous is only good (i.)* the main streams of his desires, the course and current of his heart, is to godliness and goodness, though sometimes his corrupt Nature, and Satan's boisterous temptations, do unawares and violently carry his thoughts another way, for which he sends out many a prayer for pardon and purging.

4. If it bring forth a true and through *Evangelical Repentance*: Where God's comfortable favor shines, and is shed into the heart, it immediately melts and resolves into tears of sorrow and



grief for former rebellions, and makes unfeigned and resolute vows, forever after, by God's grace, to throw out of his heart and life, those sins which have grieved so good a God.

5. If it beget in him whom it possesseth, a *sanctification* of all parts, both in soul and body, though not in perfection; if the understanding be enlightened with knowledge in the great mysteries of godliness; if the will be bent with the best things; if the memory be a storehouse of heavenly treasures; if the stream of our affections be turned from the world towards God's glory and good causes; if the heart be weaned from lusts, and fallen in love with eternal pleasures and heavenly things; if the Conscience be watchful to discover, and sensible to feel the approach and prickings of the least sin, &c.

6. If it *work by love*, first towards God and Christ, in that all his sins are remitted, and he is eternally beloved of God in Christ: Secondly, towards *Christians*, in that the saving graces of God's Spirit shine in them: Thirdly, towards himself, with relation unto God, and reservation of his glory: Fourthly, towards kindred, friends, not so much because they are of the same blood, as because of the mutual interest they have in the blood of Christ: Fifthly, towards enemies, because of the precious *Command of Christ*.

7. If it cause a forsaking the world: No man can do this (if it be his sweet sin) until his soul have received by the hand of faith from the Spirit of God, an assurance of an immortal Crown in the heavens, sealed unto him by the blood of Christ: but then how willingly doth he bid the world farewell? how resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures?

8. If it speak *comfort in distress, joy in tribulation, glorying in afflictions*: Faith teacheth that God casts us in the fire, not to burn us, but to refine us, and make us more orient in his sight: This is the beaten path to heaven (cries faith) which all the glorious Saints have trodden before us.

9. If it will maintain a Christian in some measure of sufficiency and contentment in all estates: *The just shall live by faith*, not by friends, money, earthly hopes, or helps, &c. if it makes a man lay hold on God's promises, and work an inward trust in God's never-failing providence, so as he will leave the success of all his labors to the Lord.

### **SECT. 8. Examination of Repentance.**

A Third grace which every worthy Receiver must find in himself, is *Repentance*; and by such marks as these he may try whether his *Repentance* be a sound and sincere *Repentance*.

1. If it be *ashamed of sin*: not as a Thief is ashamed, which shame ariseth from the effect of sin, as punishment or disgrace, but as a Son is ashamed (whence it is called a *filial shame*) out of a sight of the filth and loathsomeness of sin; the impenitent glory in their shame, but the truly penitent are ashamed of such glorying, as of every sin.

2. If it *mourn for sin*: Thus *David* mourned (not for the punishment, he is *willing to bear it*, but) for sin, as it was sin. I deny not but sorrow may be godly, even for *Judgments*, and then our trial will be, if we can mourn rather for Spiritual Judgments, then for Temporal; and

especially if we can feel and bewail *hardness of heart*, mourning because we cannot mourn as we ought.

3. If it cause a great mourning, at least so great as our mourning would be for outward losses: Thus *Zacharias* instanceth, the *Spirit of God* should cause them to mourn, as in the family one would *mourn for the loss of their only Son*, or as in the Commonweal the Subjects would *mourn for the loss of a most worthy Prince*.

4. If it rest not without cleanness: True Repentance is not *water*, but *washing*, nor every *washing*, but such as maketh *clean*; could a man weep his eyes out, yet if he weep not his sins out, what is he better? *Sorrowing after a godly sort, what carefulness, what cheering hath it wrought? If I have done iniquity, I will do it no more.*

5. If it bring forth fruits meet for Repentance: This was the sum, as of *Johns*, so of *Paul's* preaching, that *Jew and Gentile should repent, and turn to God, and do works worthy amendment of life*: nay, it is the very sum of the Gospel, *To mourn, to be comforted, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified.*

6. If it be stirred up by the sense of God's goodness: So that nothing more fires a man to abase himself in the sense of his own vileness, then to feel and find the gracious goodness and readiness of God in Christ, to show him mercy; *He feareth the Lord and his goodness.*

7. If the same Spiritual means assuage it, that first raised it in the heart: Repentance that can be heal'd by sports, merry company, &c. was never sound; It is the voice of the Church, *Come, and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten, and he will bind us up.*

8. If it be joined with a secret trust in the acceptation of God in Christ: If no misery can beat thy soul from inward affiance, or hope of mercy; if in the very *disquietness of the heart*, the desire of the soul be *to the Lord*; if he be never so much *cast down, yet he waits upon God for the help of his countenance*, and in some measure condemns the unbelief of his own heart, and supports himself with the hope of the never failing compassions of God in Christ, wherein it differs from the Repentance of *Cain* and *Judas*.

#### **SECT. 9. Examination of love to the Brethren.**

A Fourth grace which every worthy Receiver must find in himself, is *Love to the Brethren*: and by such marks as these, he may try whether his *love be a true love*.

1. If it be to the *Saints as Saints*; not because they are rich, learned, wise, but merely because they have God's image upon them: *Love one another with a pure heart*, love must be pure, not mixed, and then it is pure, when it springs from no other fountain but grace, and holiness, and love of God in Christ.

2. If it be to the *Saints above others*: Others may have love and honor, according to their relations, qualities, worths; but true love bestows its *Benjamins* portion (the specialty and choice of its affections) upon the *Saints*.

3. If it be to *all the Saints*: if it love grace in rags, as well as in Robes; if it love the absent, as well as present; if it love for the truths sake those he never saw, yet this hinders not the difference of degrees of love, which by the special providence of God some Christians may have to others, in some special eminency of respects.

4. If it extends as to *all Saints*, so to all times, as well in adversity, disgrace, temptation, sickness, &c. as in prosperity, health, good estimation, &c.

5. If it delight in the *fellowship of Saints*: Such as find no need of, nor delight in the society of Saints, may doubt their condition, and be humbled for it.

6. If it cause forbearance of one another, *Forgiveness of one another*: if in case the person injuring desires no reconciliation, yet the person injured is willing to let fall all wrath, malice, or desire of revenge.

7. If it make a soul to *honor them that fear the Lord*: This honor hath in it—

1. An estimation of them, as the only excellent people in the world.

2. A free acknowledgement of their just praises in all places for their grace.

3. A willing proposing of them as examples to imitate.

4. An holy endeavor to cover their infirmities, taking things in the best part and sense.

5. An apology for them, against the reproaches and scorns of the world.

#### **SECT. 10. Examination of Obedience.**

A Fifth grace which every worthy Receiver must find in himself, is *Obedience*: and by such marks as these he may try whether his *Obedience* be true:

1. If it arise out of *love to God in Christ Jesus*; if it be voluntary and not constrained; if the heart be inflamed with the sense of God's love in Christ; and if it be humbled when it hath done its best, that it can bring no more glory to God.

2. If it be in all things, with all respect to all God's Commandments; if as *Noah, we walk with God (i.)* if in a settled even course of obedience, we keep close to him all the days of our life.

3. If it submit against profit, pleasure, credit, liberty, ease, &c. if it prefer God's Commandments *above all things, yea above life itself.*

4. If it obey the *Commandments of faith*, as well as *life*, submitting to the Lord by believing, as by doing, yielding to *the Gospel as to the law.*

#### **SECT. 11. Examination of our desires after this Ordinance.**

A Sixth grace which every worthy receiver must find in himself, is *Holy desires after this holy Ordinance*; and by such marks as these he may try whether his *desires* be holy.

1. If they carry the soul after Christ, fellowship with Christ, communion with Christ, a fruition of Christ and his benefits.
2. If they spring from any sense of the want of Christ, or from sense of former sweetness or goodness in Christ, found in the use of the Ordinances.
3. If there accompany them an holy kind of impatience in the want of the Ordinance: *When shall I come and appear before God?*
4. If nothing but Christ will content the soul: If Christ be desired for himself, and not for any base ends; If the soul be content with Christ, though he be cast into prison and banishment.
5. If there follow a great and sweet contentment in the use of the Ordinances; if (as it was with *Sampson* drinking of the water that God sent him out of the hollow of the jaw) our spirits come again and revive upon it; so that sometimes the heart is filled with strange ecstasies, with excess of spiritual pleasures, with an heavenly kind of satisfaction, contentation and delight.
6. If there follow after the Ordinance *holy vows and wishes of infinite and eternal thankfulness*; as also a growth and springing up as among the grass, or as willows by the water courses.

**SECT. 12. Examination of the growth of Graces.**

THE truth of Graces thus found out; In the last place, examine we the *growth of Graces*: True grace is ever growing grace, and if a man grow, it will appear by these signs:

1. By his outward appearance; not that any man can see him grow, but that we may discern him (as the corn that springs and grows up) after some time, when he is grown in *Knowledge and Faith, &c.*
2. By his appetite to his spiritual food: Young men have better stomachs than old men, because they are growing; and a gracious spirit hath ever an appetite or *desire after Spiritual dainties.*
3. By his spiritual strength; a Christian is at first *weak*, but if he grow, he is stronger and stronger, till at last he can wrestle with a spiritual enemy, with lusts and corruptions, *Powers and Principalities*, and get the mastery over them. To this duty of *Examination*, others add *Excitation*, as thus,—There must be a new exciting of *Faith, and Repentance, and Love, and of desires after the Ordinances*; but of that more fully in the Ordinance itself.

**SECT. 13. Of the duties in Sacrament, of the exercise of Repentance.**

THUS far of the duties *before Sacrament*: now follow the duties *in the time of the Sacrament*; viz. The exercise of our Graces, I mean such Graces as are suitable to the quality and nature of the Sacrament, as *Repentance, and Faith, and Thanksgiving, and Love, and Charity.*

The first of these Graces, which must be stirred up or exercised, is *Repentance*: And this will be actuated, if we consider God's love in Christ, and Christ's sorrows and sufferings for sin: There are many things in the Ordinance, which if but looked upon with the eye of faith, will

open all the springs of true spiritual sorrow, or *Repentance* in the soul, but we name only these two particulars:

1. Here is a discovery of the love and sweetness of God, in giving his Son to die for us: *So God loved the world, that he gave his only begotten Son, &c.* enough to cause us to mourn that ever we offended: *O that God should be more tender to us, then to his Son, not sparing his Son, that he might spare us; give him to die, that we might live; pour the curse upon him, that the blessing might be poured upon us: Who can think on this, and withhold from tears!*

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts:—Consider them—

1. In themselves: What breakings, woundings, scourges, crownings, piercings, did he endure in his body? what conflicts, strugglings with the wrath of God, terrors of hell? what weight, burden, wrath, did he undergo, *when his soul was heavy unto death*, when he drank that bitter cup, that cup mingled with curses, which if man or Angel had but sipped of, it would have sunk them into Hell? nay, it made him who was God as well as man, sanctified with the Spirit, supported with the Deity, comforted by Angels, sweet such a sweat, as never man sweet, *drops, very clods of blood?*

2. In the meriting cause of all our good, the procurers of all our peace, salvation: *He was wounded, that we might be healed; scourged, that we might be solaced; He was slain, but not for himself: —He was wounded for our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.*

3. As the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our icy stony hearts: *It was I (should the soul say) who was the Traitor, Murderer, Judas, Herod, Pilate; they were my sins which were the bloody instruments, to slay the Lord of glory: Lord, I have sinned, and thou sufferedst, 'twas I that eat the sour grapes, and thy teeth were set on edge:* This consideration must needs fill the heart with sorrow: *They shall look upon him whom they have pierced; and how then? They shall mourn, and be in bitterness of soul, as one in bitterness for their first born:* O how should we look upon Christ as wounded, scourged, pierced for us, and not be affected with, afflicted for our sins, the cause of it? *If thou wilt be conformable to Christ (saith Bernard) as thou beholdest here a broken bleeding Christ, so labor to behold him with a broken bleeding heart:* O who can with the eye of faith look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit? a bleeding Christ, but with a bleeding soul: God hath made in nature the same organ for seeing and weeping; and in grace he who sees clearly, weeps thoroughly; *The eye will affect the heart: O Christ, that my eye would affect my heart; that whiles I behold Christ shedding his blood for my sins, my heart would melt out at my eyes, and shed tears for those sins for which I see Christ shed his blood: That I could turn the Sacrament of the Supper into a Baptism of tears, that I could wash and baptize myself with tears of Repentance.*

**SECT. 14. Of the exercise of Faith.**

The second Grace, which in time of Sacrament must be actuated and exercised, is *Faith*; then should a communicant speak to his *Faith*, as *Deborah* to her soul, *Awake, awake, Deborah, awake, awake, utter a song: so awake, awake, O my Faith, bestir and rouse up thyself, to receive Christ in this Sacrament.*

But how, or in what manner is *Faith* to be actuated, and set on work in the use of the Sacrament?

In the Sacrament we must consider three things: 1. Sacramental representations. 2. Sacramental offers. 3. Sacramental promises; all which are in the words of institution: *In the night that he was betrayed, he took bread and brake it:—He took the cup, and gave it, saying,—Take, eat, this is my body which is given for you:—And drink ye all of this, for this is my blood of the New-Testament, which is shed for you, and for many, for the remission of sins.* 1. *He took the bread, and brake it, and cup, and gave it,*] there is the Representation. 2. He bade, *Take, and eat, drink of this,*] there is the offer. 3. He said, *This is my body, which is given for you: This is my blood, which is shed for many for the remission of sins,*] there is the promise: Now upon every of these must our Faith be busied and set on work: As thus in order;—

For Sacramental Representations:

1. In the breaking of bread, and pouring out of the wine, there is a representation of Christ's death and passion, both of his body broken and wounded, and his blood poured and shed.

1. Of his body broken and wounded: *He was wounded for our transgressions,—And with his stripes we are healed:* What sweet comfort may faith fetch hence? Look now upon the wounds of Christ, as healing wounds, as a City of refuge, whither thy pursued soul by the avenger of blood, may fly for safety and sanctuary: Indeed I am a grievous sinner, *I have wounded my conscience with my transgressions, but behold my Savior here wounded for my transgressions: I may well have a troubled conscience for the wounds my transgressions have made therein; yet my conscience needs not sink in a despondency of spirit, whiles I look at the wounds of Christ:* Here are wounds for wounds, healing wounds for stabbing wounds, curing wounds for killing wounds: O what comfort is here for faith in the wounds of Christ crucified, the nails, the spear, the wounds, all preach unto faith a reconciled God, that *God is in Christ, reconciling the world to himself:* The Lord's bowels are laid open by these wounds, so as throughout them we may see the tender bowels of his mercy, and so as through them, mercy flows from those bowels unto us:—*O my dove, that art in the clefts or holes of the rock!* Some of the Ancients understood by these *clefts of the rock*, the wounds of Christ, in which *the dove*, the Church, lies and shelters herself: This is one work of *Faith* in the Sacrament, when it sees *these clefts of the rock opened*, like a dove to betake herself thereunto for shelter security, against all fears that wrath and guilt may put their Conscience to: Do any fears of wrath trouble thee? doth any guilt of Conscience disquiet thee? why now for thy comfort, behold the *holes in the rock*, where thou mayest shelter: *Dwell now in the rock, and be like the dove that makes her nest in the sides of the holes mouth;* see, and fully believe thy peace to be with God through Christ, and look upon him broken and wounded for thy transgressions: *Faith* thus actuated, cannot but send the soul from the Sacrament with much comfort.

2. Of the blood poured and shed; and what is to be done now when I see this blood in the Sacrament, but to actuate my *faith*, and apply this blood to myself? *Christ's blood is a reconciling blood*, Rom. 3.25. *A justifying blood*, Rom. 5.9. *A pacifying blood*, Coloss. 1.20. *A pardoning blood*, Ephes. 1.7. *A sanctifying blood*, Heb. 13.12. *A purging blood from dead works*, Heb. 9.14. *A cleansing blood*, 1 John 1.7. *A mortifying, crucifying blood*, Gal. 6.14. *A blood that sets prisoners free*, Zech. 9.11. *A blood that makes men Kings and Priests*, Rev. 1.5, 6. *A softening, mollifying blood, that makes the heart tender, a fleshy heart*, Zech. 12.10. Goats blood (some say) breaks the Adamant, which neither iron nor fire can do; but surely the blood of this Lamb breaks the Adamant-heart of a man, which nothing else can break: It is a quickening blood, that brings life and strength with it; it is life-blood, blood full of spirit, that fills the soul with excellent vigor to holy performances, Heb. 13.20, 21.—Now what a deal of comfort may *faith* draw from all this? *True, my person is unrighteous, but, O Christ, thy blood is justifying blood; my heart is unclean, but thy blood is a sanctifying blood; my lusts are many and mighty, but thy blood is mortifying blood; my heart is wondrous hard, but thy blood is softening blood; my heart is exceeding dead, but thy blood is quickening blood: In this blood of thine I believe, this blood of thine I thirstily drink down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits: Be of good cheer, O my soul, here is pardoning blood against thy guilt, sanctifying blood against the pollutions of thy nature, crucifying blood against thy lusts, softening blood against thy hardness, quickening blood to help thee against thy deadness.*

2. For Sacramental offers, in the words, *Take, eat, drink,*] Christ himself is offered with all his benefits: Here then must *faith* actuate itself, and set itself on work, striving with all its might to take Christ, to eat and drink Christ offered: When Christ is offered to us, the act of *faith* then is that of the Psalmist, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors;* and why must these gates and doors be lift up? *that the King of glory may come in:* Christ makes offer to come into our hearts, and therefore we must open the gates, we must lift them up, even from off the hooks, that fair and foul way may be made for ready entrance. If a great man, especially a King, comes to a man's house, he will not only open the small wicket, his little door, but he sets open his great gates, he throws them wide open, to make spacious way for his entrance; so if thus it be, that Christ in the Sacrament offers himself to come to us, let our *faith* busily bestir itself in widening the passage, and opening our hearts to make Christ way, let us strive with might and 〈2 pages missing〉 so that Christ is full, and ever shall be full to the brim; there is in him a fullness of merit, for our justification, and a fullness of spirit, and habitual Graces for our sanctification: *In him are hid all the treasures of wisdom and knowledge (i.)* vast heaps, for some pieces of silver and gold, are not *treasures; all the treasures, all the heaps of Knowledge and wisdom* that are in the world, all are in him; he is *all in all.*

2. *Faith* casts its eye on the promise, for the conveyance of Christ, and of Grace from Christ: *Faith* works by virtue of the promise; where there is no promise, there can be no *faith*, and therefore *faith* discovers the promise, *That of his fullness we shall receive grace for grace; That his body is given for us; That his blood is shed for us, and for many, for the remission of sins:* Hence the schools admit of a double fullness (i.) *Of abundance and redundance:* The promise speaks not only of the fullness of *abundance* in Christ, whereby he is sufficiently full in himself, but also

of a fullness of *redundance*, by which he overflows and fills all his Saints: He is the well-head or fountain, which is not only full itself, but springs and flows over to the filling of the streams below it.

3. Faith looks upon this Ordinance, as an instrument, a means which God hath set up for the conveying of Christ, and nourishment from Christ: in *Zacharias* we find mention of two *olive branches, which through two golden pipes, emptied the golden oil out of themselves*: We may thus interpret, Christ is the olive branch, and the olive tree, and from whom comes all the golden oil of Grace and spiritual comfort, and he it is that empties it out of himself, into our hearts; but how? it is by his Ordinances, they be the golden pipes, by which this golden oil is conveyed unto us: Christ doth not immediately empty the oil into our hearts, but first into the golden pipes of his Ordinances, and so through them into us.

4. Faith being steeled by such considerations as these, it goes over to Christ, and by virtue of the promise, draws down his *body and blood* into the soul; this therefore is the main work, to awaken, and to actuate our faith, to set it on work upon Christ, and so to draw forth the efficacy of Christ in the Sacrament: *Lord, I believe that thy body was given for me, thy blood shed for me, and for the remission of many sins: Lord, I cheerfully and gladly believe that I am now partaker of thy body and blood, and that my sins are pardoned in thy blood: I believe that Christ is mine, his death is mine, his resurrection is mine, remission of sins is mine, pardon and heaven are mine: Lord, I accept, I believe this sealed pardon of my sin: Lord, I believe that all Christ, whole Christ is mine, from top to toe: Lord, I believe his person is mine, his Godhead is mine, his Manhood is mine: Lord, I believe his merit is mine, his virtue is mine, his benefits both of Grace and Glory are mine: Lord, I believe that in Christ all fullness dwells, and that of his fullness I shall receive grace for grace: Lord, I believe that through this golden pipe of the Lord's Supper, I shall receive the golden oil of Grace from Christ, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my soul, and fill it full of the Lord Christ, of the body and blood of Christ.* In this manner, as one said of the tree of Christ's ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a palsy hand, though a weak and trembling hand, if we can but go to him with a praying heart, Christ can withhold nothing from us.

By the way, this may discover to us where the fault is; when we return home, our faith never the more stretched, our hearts never the more warmed, our Graces never the more nourished, our corruptions never the more weakened, our assurance never the more heightened, it is a shrewd sign faith did not play its part in the Mount: *Faith* was entrusted in this employment, to go over to Christ for these and the like benefits, but thy *faith* did fail in the undertaking; therefore God, suspends the bestowing of these benefits, because thou suspendest thy *faith*:—Well then, if thou see not the fruit and benefit thou expectedst, to come into thy soul in the use of this Ordinance, charge thy *faith* with it, and bewail the weakness of it; and for the future, put it to its burden, let it have its full and perfect work, and thou wilt then find the comfort and fruit of it: Never did *faith* touch Christ in any Ordinance, but virtue came from him.



**SECT. 15. Of the exercise of Thanksgiving.**

THE heart being warmed, and growing hot with the sense of God's goodness, a man should then break out, and give vent to his heart, in magnifying the mercy of God for the death of Christ, and the fruit thereof communicated to us. Now this duty of Praise and *Thanksgiving* is actuated—

1. By our private ejaculations: *Our souls should praise him, and all that is within us should praise his holy name; especially our affections of joy and love should taste largely of God. We should to this purpose now and then cast up such a dart as this to heaven, We praise thee, O God, we acknowledge thee to be the Lord, &c.*
2. By our public and joint praises: Minister and people should both lift up their voices, with *Glory to God on high, on earth peace, good will towards men.*
3. By our singing of Psalms: Thus Christ and his Apostles, after the celebration of the Lord's Supper, *they sung an hymn or psalm; and some say, it was one of David's Psalms, which was to present purpose (the Jews at their Passover used these Psalms, Psalm 113. to 119. which they called the great Alleluiah) but others say, it was a Psalm composed by Christ himself, containing the mystery of his Passion: howsoever, we learn our duty, as at other times, so at this especially, to sing unto God a great Alleluiah.*
4. By our obedience, by devoting, and giving up ourselves to Christ, to be at the will of him, who is our sovereign Lord. The proof and life of Thanksgiving, is *Thanks-doing; the life of thankfulness, is the good life of the thankful: Do we praise God for his excellency? that strictly is the object of praise: or do we thank God for his goodness? that strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our praises; and that we stand bound and beholding to him indeed, as we say in our thanks. Let us carry ourselves in our life towards him, as to God, who only is excellent, who only is God, our God, the God of our life and salvation.*

**SECT. 16. Of the exercise of Love and Mercy.**

OUR love must be actuated—

1. In respect of all men, not only by doing them good, as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them.
2. In respect of our enemies; by *forgiving, and forgetting all injuries, by praying for them, as Christ hath commanded.*
3. In respect of the Saints, by delighting in them, *as the most excellent of the earth, the only true worthies of the world, worthy forever of the flower, and fervency, and dearness of our most melting affections and intimate love, by sympathizing with them in their felicities and miseries, Rejoice with them that rejoice, and mourn with them that mourn.*

Our mercy must be exercised to the poor, according to their necessities, and our abilities; only with this caveat, That we give in faith, and cheerfulness, and spiritual discretion, in preferring the Saints.

**SECT. 17. Of Examination after Sacrament, and the result, if not a good day.**

THus far of the *Duties* both before, and at the time of the Lord's Supper: Now follows the *Duties* after Sacrament, and they are these,—

- *Examination.*
- *Thankfulness.*
- *Obedience.*

1. A man is seriously and faithfully to consider, after he hath been at the Lord's Supper, what entertainment and welcome God hath given him? what comfort? what increasing of Faith and Grace? what quickening? what refreshment? what assurance? what friendship, and what communion with Christ? what virtue he hath found to flow out of Christ into his soul?

Now if upon such examination, a man have found no joy, no comfort, no enlargement, no communion with, nor answer from Christ; but on the contrary, his heart full of deadness, hardness, dullness, unfruitfulness, then two things are to be done:—

1. Let such a one suspect himself, that some miscarriage hath been in him, either in his preparation to, or in his performance of the Duty; and let him labor. to find out where the fail was; what it was that hindered the efficacy of that *Blessed Sacrament*: and having found out what hindered, let him judge himself for it, and be seriously humbled therefore: If he can but do thus, he needs not be overmuch dismayed, because this is one fruit of the life of Christ, which was undoubtedly received in the Sacrament; if he have not that which he would have, yet he hath that which was worth the going for: Let him construe this *Humiliation* as a fruit of going to the Sacrament, and be thankful for that.

2. Let him endeavor by after-pains in prayer and humiliation, to quicken and awaken the efficacy of the Sacrament: *Sacraments do not always work for the present, but the efficacy may come afterwards*; the actions of God are of eternal efficacy, though he put forth that efficacy in such times and seasons as he sees good. Physic doth not always work when it is taken, but sometimes afterward: Thus also it may be with the Sacrament, when a Communicant humbled for his unprofitableness in the *Duty*, endeavors by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the case of the Lord's Supper, as in the Sacrament of Baptism? the efficacy and force of Baptism doth not presently appear, no not presently upon the years of discretion: many a one lives viciously in a sinful course, a Swearer, Adulterer, &c. yet afterwards when God gives a man the heart to be touched with the sense of sin, and he begins to bestir himself, to seek God by faith and repentance, the Lord then quickens his Baptism, and makes it as powerful and efficacious, as if it had been administered that very day: So in this case possibly a man hath been at the Lord's Table, and hath more then once been an unworrrhy receiver, yet if he shall

once come to be humbled for that unworthiness, God will make Sacraments so often received unprofitably, to become efficacious unto him: If then we have miscarried in our preparations and dispositions, so as we have found no benefit, no comfort, yet here is a remedy and help. Take this course by after-diligence, and after-humiliation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

**SECT. 18. Of Thankfulness, if a good day.**

IF upon examination we find that we were refreshed, had our hearts enlarged, had virtue from, and communion with Christ, then must follow

- Thankfulness.
- Obedience.

1. *Thankfulness*: Return home now, as with thy heart full of benefits of the Lord, so with thy heart full of praises to the Lord: Angels employments are most suitable to Angels food; Shall we bless God for a crumb, and not for a Christ? other mercies are but crumbs, in comparison of this rich mercy, and shall our hearts savor them so much, and not relish these? what's corn and wine to this? This is a mercy, in which all other mercies are folded up: Christ doth eminently contain all other mercies, and in the want of all, Christ enjoyed is *exceeding great reward*; nay, all mercies are not only folded up in him, and entailed to him, but he sweetens and sanctifies every mercy: let us then return home, as full of the blessing from on high, so full of *praises* to the most high: *Thankfulness* is the great grace to be exercised in, and *Thankfulness* is the great grace to be exercised after; and therefore while the present sense of this mercy warms our hearts, let the heat of it burst forth into *Thankfulness* toward God; it is the most suitable service, and the most suitable time to return it.

**SECT. 19. Of obedience and fruitfulness in our lives.**

THE second thing required in such a case, is *Obedience*. 1. Get we our hearts now further set against sin, let our souls say, *Hath God been so gracious to renew and confirm my pardon, and shall I again dishonor him? Hath he wiped off my former scores, and shall I run on afresh to offend him? Hath he taken off my former burden, and cast it on the back of his dear Son, and shall I again lay more load on him? Hath he spoken peace to me in his Ordinance, and shall I again return to folly? No, far be it from me: I have washed my feet, how shall I again defile them? I have put off my coat, how shall I again put it on?*

2. Get we our hearts further strengthened to service: In this Ordinance is a mutual sealing of Covenants between God and us; he seals to the first part of the Covenant, Pardon, Mercy, Grace, and we must seal to the second part of it, Service, Subjection, Obedience. God gives Christ to us, and we are to give ourselves back again to Christ. As there is matter of *Bounty* from God to us, so there is matter of *Duty* from us to God: There was never any soul, to whom God said in this Ordinance, *I am thine*, whose heart did not echo again to the same God, *Lord, I am thine*. Let us then labor to get our hearts further strengthened to service. And thus much concerning our duties before, in, and after the Sacrament of the Lord's Supper.

## CHAP. XIII.

### SECT. 1. Of preparation to PRAYER.

Hitherto of all the *duties* in reference *only to secret, private or public Ordinances*; now follow such *duties* as have reference jointly to all three, and they are either

- ordinary, as
  - Praying.
  - Reading the Word.
- extraordinary, as
  - Fasting.
  - Feasting.

The first of these *duties* is prayer, in which (as in the former) there is required some things,

- 1. Antecedent.
- 2. Concomitant.
- 3. Subsequent.

1. There is something required before, *viz. Preparation*; now this *Preparation* consists partly in

- Removing impediments.
- Using the means.

1. The Impediments to be removed are these:—

1. We must lay aside all carnal thoughts, and worldly cares, which might distract our minds: *Keep thy foot when thou goest to God's house, saith Solomon; q.d. look with what affection and disposition thou comest to God in prayer.*

2. We must *put off our shoes* (*i.*) remove our pollutions and corrupt affections, as carnal lusts, anger and doubting: *I will that men pray everywhere, lifting up holy hands, without wrath and doubting.*

3. We must avoid surfeiting and drunkenness, which makes the heart dull and heavy: *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this world; with ordinary prayer we must join a moderate diet, and with extraordinary, fasting.*

4. We must cast off our sins: *I will wash my hands in innocence, and so will I compass thine altar, O Lord.*

5. We must draw off from prayer, from resting in it, or trusting upon it; a man may pray much, and instead of drawing nigh to God, or enjoying sweet communion with Christ, he may draw nigh to prayer, his thoughts may be more upon his prayer, then upon God to whom he prays; and he may live more upon his cushion, then upon Christ: but when a man indeed draws nigh to God in prayer, he forgets prayer, and remembers God, and prayer goes for nothing, but Christ is all.

2. The means to be used are

- Prayer.
- Meditation.

1. *Prayer*; a little eating prepareth a weak stomach, and setteth an edge upon the appetite to eat more: To this purpose *David* prayed before prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice: Set a watch, O Lord, before my mouth, keep the door of my lips.*

2. *Meditation*, 1. On our own unworthiness, that so we may pray in humility: *I am less then the least of all thy mercies*, said *Jacob*: *O my God, I am ashamed and confounded to lift up mine eyes*, said *Ezra*. 2. On the glorious majesty of God our Father: He that speaks to God, must remember that *God is in Heaven*; nay, what is prayer, but a coming before God, an approaching to God, a meeting of God? in prayer we have to do with God, and this will teach us to speak to him in reverence. 3. On the mediation and intercession of our Savior Christ, which is the very ground of our faith in prayer: *Whatsoever ye shall ask in my name, that I will do*. 4. On the promises of God in Christ, made to our prayers: *Thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee:—And deliver me, I pray thee (saith Jacob) from the hands of my brother Esau; Thou saidst, I will surely do thee good: Such promises have we all, Ask, and ye shall have; seek, &c.*

### **SECT. 2. The general duties of the soul in prayer.**

2. The *duties* in prayer, are either internal or external: The former are the *duties* of the soul, the latter are the *duties* of the body.

1. The *duties* of the soul we shall consider

- in general.
- in particular.

The *duty* in general is to pray,

- In truth.
- By the Spirit.
- In the name of Christ.

1. In truth, (i.) in sincerity and uprightness of heart: *The Lord is nigh unto all them that call upon him in sincerity and in truth:* Hence two faults are to be avoided.

1. Praying with feigned lips, this is to pray with an heart and an heart, as all hypocrites do: but 'tis otherwise with the Saints: *Hear the right, O Lord, attend unto my cry, give ear to my prayer, that goeth not out of feigned lips.*

2. Praying with wandering thoughts, arising partly from the flesh, and partly from the suggestions of Satan: The speech of the mouth must not go before, but always follow after the conceit of the mind: Many times as a Musicians fingers will run over a song which he hath been used to play, although his mind be otherwise occupied; so many in prayer will run over that form of words they have been used to utter, though their minds be roving about other matters: Such a prayer is called, Lip-labor: O let the absurdity of the fault, breed in us a loathing of it; Do our minds wander in prayer? endeavor we to join into one speech, the prayer of the mouth, and the speech of the heart, both which sound in God's ears, and then consider whether we would make such a speech (I say not with *Malachi, To our Prince*, but) to any man whom we regard, which yet we are not ashamed to offer unto the Lord: I will not deny in such a case, if we be grieved for, and strive and pray against such wanderings; this infirmity through God's mercy, and the intercession of Christ shall not be imputed unto us. It is good to distinguish of the cause whence these wandering thoughts may arise; if they come from weakness in ourselves, or from the temptations of Satan, the Lord will consider this, and deal mercifully with us; but if they arise from mere negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

2. By the help of the Spirit: *It is the Spirit that helps our infirmities* (saith Paul) *for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered; q.d.* when we put forth the graces of the Spirit in us, then the Spirit comes and helps, and what comes from us now, it comes from the breathings of the Spirit. This *helping of the Spirit*] is very Emphatical in the Original; as a man taking up an heavy piece of timber by the one end, cannot alone get it up, till some other man takes it up at the other end, and so *helps* him: So the poor soul that is a pulling and tugging with his own heart, he finds it heavy and dull, like a log in a ditch, and he can do no good with it, till at last the Spirit of God comes at the other end, and takes the heaviest end of the burden, and so helps the soul to lift it up. In our prayers we should eye the Spirit of God, we should cast our souls upon the assistance of the Spirit, we should press the Lord with this Promise, *Lord, thou hast said, that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for anything as we ought: Now make good this word of thine to my soul at this time, let me have the breathings of the Spirit of God in me; alas, the breathings of man, if it come from gifts and parts, thou wilt never regard, except there be the breathings of the holy Ghost in me.*

[Quest.] *But how should we know whether the Spirit of God come in, or no?*

[Ans.] We may know it by this; The Spirit of God carries unto God, and it makes the prayer sweet and delightful, it leaves a savor behind it. O the breath of the Spirit of God is a sweet breath, and it makes sweet prayers; it never comes into the soul, but after it hath done any

work it came for, it leaves a sweet scent behind: as Civit that is put into a little box, though you should take out the Civit, yet there will be a sweet savor left behind; so though the Spirit of God, in respect of the present assistance, withdraws itself, yet it leaves a sweet savor behind it.

3. *In the Name of Christ: for whatsoever you ask the Father in my Name, that I will do.* There is a necessity of praying *in Christ's Name*,

- 1. In regard of Admission.
- 2. In regard of Assistance.
- 3. In regard of Acceptance.

1. In regard of Admission: *God is a consuming fire*, and we are dried stubble; there is no approaching to him, but in Christ, *in whom we have access with boldness to the Throne of Grace*: God will not look pleasingly on us, if we come without Christ, he is no *Throne of Grace* without him; it is Christ who makes that which was a Bar of Justice, a Bench of Mercy; in him we have admission: Do we fall upon the *Duty of Prayer*? do it not in the strength of man, but in the strength of Christ: say, *Lord, I come alone in the Merits of Christ, to partake of the Merits of the Lord Jesus: I have endeavored to prepare myself through thy grace, but I look not for admission through my preparations or dispositions, but through the blood and mediation of Jesus Christ.*

2. In regard of Assistance: We pray, but we have no strength to do it without Christ; we might as well be set to move Mountains, as to pray without the strength of Christ: *Without me* (saith Christ) *you can do nothing*; without union with Christ, without communion with Christ, we can do nothing: from Christ we must have both operating and co-operating strength, both inherent and assistant strength; otherwise though we have grace, we shall not be able to perform any work, nor exercise our own graces: it is he that must work all our works in us and for us, the inherent work of grace within us, and the required works of duty for us: And blessed be that God, who hath given to us what he requireth of us, and hath not only made Precepts Promises, but Promises Performances.

3. In regard of Acceptance: Our works, they are not only impotent, but impure too, as they come from us: It is *Christ* that must put validity to them, it is *Christ* that must put his own odors to them, it is *Christ* that must put both Spirit and Merit to them, his grace to work, and his blood to own them, for whatever comes from his Spirit, it is presented through his Merit: Here is great comfort: Do we look over our performances, & wonder that ever God should accept them? so much deadness, so little life, so much coldness? consider then, that God looks upon them, not as ours, but as *Christ's*, in whom not only our persons, but our performances are accepted: Christ gives us his spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own whatever is presented to him by Christ his Son. This rightly considered, it will cause us in every petition put up, to think ourselves so much beholding to Christ, that we shall be ready to say in our hearts, when any petition is granted, *I may thank Jesus Christ for this.*

*But what is it to pray in Christ's name?*

I answer, 1. To pray *in Christ's name*, is to pray with reliance upon the grace, favor and worthiness of the merits of Christ, *in whom we have believed, and have access with confidence, by the faith of him*: Christ's satisfaction is the ground of our intercession, *because Christ's blood hath purchased this (we pray) therefore, O Lord, grant this.*

2. To pray *in Christ's name*, is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus, *Tell him, I sent you, and that I desire such a thing of him*; so when we take those words which the Lord puts in our mouths, and desire those things only that the Lord commands us to seek, whether absolutely, or conditionally, this is to pray in *his name*.

3. To pray *in Christ's name*, is to pray for his ends, for the sake and use of Christ: Thus the phrase is used, *To receive a prophet in the name of a prophet (i.)* for this end and reason, because he is a prophet. Now let Christians observe, when they would have anything of God, to what use and end, and for whose sake it is: *You ask, and have not, because you ask amiss, to spend it on your lusts.* A lust is properly such a desire (though for lawful things) wherein a man must have a thing, because it pleaseth him: *Give us water, that we may drink* (was the brutish cry of Israel) not that we may live to him that gives it; holy desires or prayers (opposed unto lusts) are such desires of the soul left with God, with submission to his will, as may best please him for his glory.

### **SECT. 3. The particular duties of the soul in prayer.**

The *Duties* of the soul in particular, are such as are—

- in the mind.
- in the heart.

1. In the mind, two things are required,

- Knowledge.
- Faith.

1. Knowledge

- of God to whom we pray.
- of that for which we pray.

1. We must know and acknowledge Jesus Christ whom *he hath sent*: Christ told the Samaritans, *Ye worship ye know not what*; far be it from Christians thus to do: Without this knowledge we shall wander into Will-worship, and superstitious inventions; *And therefore know thou the God of thy fathers (said Solomon) and serve him with a perfect heart.*



2. We must know and understand what we pray, otherwise we are subject to our Saviors reproof, *You ask you know not what*: two sorts of men are here condemned 1. Those that pray in an unknown tongue. 2. Those who pray in a known tongue, but understand not what they pray.

2. Faith,

- more general.
- more special.

1. Faith more general is such a faith, as apprehends the main promise of the Gospel concerning salvation by Christ.

2. Faith more special, is such a *faith* as apprehends the precious promises made to our prayers, whereby we are persuaded that our particular requests shall be granted unto us, only with this distinction,—in matters spiritual, necessary to salvation, we are to ask absolutely, as being persuaded that God hath subordinated our salvation to his own glory; and we are to believe absolutely, that the Lord will grant them unto us; yea, it is a good sign, if we desire any saving grace, that the same grace is begun in us: but in matters temporal or spiritual, not necessary to salvation, we are to ask them conditionally, so far forth as they may stand with God's glory, and the good of ourselves and our brethren; and we are to believe that he will so far forth grant them: Thus our Savior prayed in the like case, *O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.*

2. In the heart three things are requisite,

- Humility.
- Reverence.
- Ardency of spirit.

1. *Humility*, which is derived *ab humo*, from the ground; intimating, that when we pray, we should humble ourselves, as it were to the ground: Thus the Christians in the eastern Churches were wont to cast themselves down to the ground, when they called upon God: Thus *Abraham* acknowledged himself but *dust and ashes*; Thus *Jacob* confessed himself *less than the least of all God's mercies*; thus *David* professed, that he *would be vile before the Lord*; thus *Isaiah* cried out, *I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*: Thus *Ezra* prayed, *O my God, I am ashamed, and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the Heavens*: Thus the Centurion, *Lord, I am not worthy that thou shouldst come under my roof*: Thus the woman of *Sirophaenicia*, confesseth herself a dog in comparison of the Israelites; and thus the Prodigal received to favor, confesseth himself *unworthy to be called a son*: Here's a cloud of witnesses, concluding that *Humility* in the heart is requisite in prayer.

2. *Reverence of the majesty of God: Serve the Lord with reverence, and rejoice with trembling:* The blessed Angels being in God's presence, and sounding forth his praise, are described as having six wings, *whereof two pair serve to cover their faces and their feet, hereby betokening their wonderful reverence of God:* How much more should we, who inhabit these houses of clay, (subject to infirmities, and corrupted with sin) be stricken with an awful reverence of Almighty God? did we consider ourselves to be in the midst of Angels, before the God of Angels, performing the like exercise as the Angels, how would this strike us with a *reverence* of this great King of Heaven?

3. *Ardency, or fervency of spirit; this gives wings to our prayers, and causeth them to ascend before God; this sets on work all the graces of God's Spirit, and the more fervent the prayer is, the more they are intended, actuated, increased:* I mean not thus of every fervency; there is a fervency of faith, and a fervency of mere natural desires: In this latter, there is no holiness, no fire of the Spirit, but in the former there is: When Christ lived upon earth, many came to him, and some were exceedingly importunate to be healed, or to have Devils cast out, &c. now if he answered their requests, his usual phrase was, *Be it unto thee* (not according to thy importunity and fervency, but) *according to thy faith; q.d.* I heed not, I regard not this clamor and earnestness, if it be only out of mere natural desires, but if it be out of *Faith;* if besides sense of need, you have in you a true hope of mercy, *then be it unto thee according to that:* This fervency is set out in the Word by divers significant phrases; sometimes it is called *A crying unto the Lord*, thus *Moses cried unto the Lord*, and *Samuel cried unto the Lord*, and *Elijah cried unto the Lord*, and *Isaiah cried unto the Lord;* sometimes *a crying mightily: Let man and beast be covered with sackcloth, and cry mightily unto God:* sometimes *a lifting up of our prayers; wherefore lift up thy prayer for the remnant that is left*, said *Hezekiah to Isaiah:* sometimes *a pouring forth our souls before the Lord like water; O wall of the daughter of Zion,— pour out thy heart like water before the face of the Lord: Thus the Israelites drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord:* sometimes *a groaning in spirit, or groans of the spirit; The Spirit itself maketh intercession for us, with groanings which cannot be uttered:* sometimes *a praying exceedingly;* sometimes *a praying fervently, sometimes a striving with God: Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me:* sometimes *a wrestling with God: Thus Jacob wrestled with a man (i.) with God in form of a man, until the breaking of the day: —All these phrases do set forth the excellency, the necessity of this ardency, fervency of prayer, required in the text.*

#### **SECT. 4. The duties of the body in prayer.**

THus far of the *duties* of the soul in prayer; as *for bodily exercise* (of itself) *it profiteth little:* but if joined with the soul, it is of great importance; *Therefore glorify God in your body, and in your Spirit, for both are God's.*

The *duties* of the *body* may be reduced to these two heads:

- The gesture of the body.

- The speech of the mouth.

Concerning the first; in public prayer we are to follow the custom of the Church wherein we live, if it be without scandal and superstition: In private prayer we may take our liberty, so that our gesture be correspondent to the affections and dispositions of the soul.—In Scripture we read of these several gestures: 1. *Standing*, which is a token of reverence and service, *2 Kings* 5.25. *1 Sam.* 16.21. *1 Kings* 10.8. *Job* 29.7, 8. *Gen.* 18.22. *2 Cor.* 20.5. *Psal.* 134.1. *Luke* 18.13. *Mark* 11.25. 2. *Kneeling*, which is a token of our humility and earnestness in prayer, *Psal.* 95.6. *2 Chro.* 6.13. *Dan.* 6.10. *Acts* 7.60. and 9.40. and 20.36. *Luke* 22.41. 3. *Prostration*, or falling on the ground, or falling on the face, a gesture of the greatest humiliation, though not used amongst us in these parts of the world, *Numb.* 16.22. *Josh.* 5.14. *Ezek.* 9.8. and 11.13. *Mat.* 26.39. 4. *Sitting, lying, walking, riding, journeying*, in some cases, *2 Sam.* 7.18. *1 Kings* 19.4. *Isa.* 38.2. *Psal.* 6.6. *Gen.* 24.26. *2 Chron.* 18.31. 5. *Uncovering of the head in men, covering of the head in women*, which is a token of subjection, *1 Cor.* 11.7, 10. *Rev.* 4.10. 6. *Lifting up, and casting down of the eyes*, the former being a token of faith, the latter of dejection and hum•••tion, *Psal.* 123.1. *Mat.* 14.19. *John* 11.41. and 17.1. *Luke* 18.13. 7. *Lifting up, or stretching forth of the hands*; expressing humility and earnest affection; and *knocking them on the breast*, which betokens guilt, and earnest desire of pardon, *Exod.* 9.33. *Psal.* 143.6. *1 Kings* 8.22. *Psalm* 134.2. *Lam.* 3.41. *Luke* 18.13. *Luke* 23.48.

Concerning the second; viz. The voice or speech of the mouth; it is necessary in Church or family, and most convenient in private: Now the voice used in prayer, is either

- Inarticulate.
- Articulate.

1. The inarticulate, is that which is uttered in sighing, groaning and weeping: *Lord, all my desire is before thee; and my groaning is not hid from thee, saith David; and Hezekiah professeth, That he did chatter like a crane or a swallow, and did mourn like a dove; And the Spirit himself maketh intercession for us with groanings, which cannot be uttered.*

2. The articulate voice, is the external speech itself, whereby the prayer is expressed, wherein three things are considerable,

- Quantity,
- Quality.
- Form.

1. For *Quantity*, we must not affect prolixity, as if for multitude of words we looked to be heard: *When ye pray, use not vain repetition, as the heathen do:* The Heathen thought, that their gods did not always hear, as being otherwise employed (so *Elias* told *Baals* Priests) and therefore they used to repeat the same things often, that if they did not hear them at one time, they might hear them at another time; thus Christians must not pray, they must not lengthen their prayers, as conceiving that either God hears not, or that he will hear for the

lengths sake; but on the other side, where is variety of good matter, uttered with the attention of mind, and vigor of affection, there the longer we continue in prayer, the better it is.

2. For *Quality*, we need not be curious in respect of the style, God looking to the heart, rather than the speech: As it is not the lowness of a Preachers voice, but the weight and holiness of the matter, and spirit of the Preacher, that moves a wise and intelligent hearer; so not gifts, but graces in prayers, are they that move the Lord: The reason, prayer moves not God as an Orator, but as a child moves his Father: two words of a child humbled, and crying at his fathers feet, will prevail more than pen'd orations: it is the meaning of the spirit that God looks unto, more than the expressions, for the groans are said to be *unutterable*, Rom. 8.26. yet must we not be more careless and negligent for the manner of speech, than we would be, if we were to speak to a mortal man: *If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy Governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts*, Mal. 1.8.

3. For the *Form*: We are not tied to any set form, nor are we so tied to conceived prayer, as that it must be without all study or meditation, either against the instant, or in former times: A man may conceive a prayer *ex tempore*, and yet without Euthusiasms, or extraordinary revelations; viz. by the help of his former studies and Meditations: and that I may afford some help that way, I shall in conclusion of this Chapter, lay down a directory for prayer, together with a form of prayer (though broken) in Scripture phrases.

#### **SECT. 5. Duties after Prayer.**

3. The *Duties* subsequent, which follow after prayer, are these:—

1. Quietly to rest in the good will and pleasure of God, not doubting but the Lord hath heard our Prayers, and in good time shall grant that which shall be most for his glory and our good; and this is the meaning of the word *Amen*, wherewith we seal up our prayers.

2. Diligently to use all good means for the obtaining of our suits; as if I pray for *faith*, or any other spiritual Grace, I must besides prayer, use all good means carefully, which the Lord hath ordained for the begetting and increasing of those graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwise our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gainings by prayers, otherwise we are like foolish Venturers, who have a great stock *a going*, but look not after their returns: *In the morning I will direct my prayers, and look up:]* There are two military words in the verse, *David* would not only pray, but *marshal up his prayers*, put them in array; and when he had done so, he would be as *a spy upon a tower*, to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Quaeres or cases of Conscience as:—

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?
3. Suppose after prayer I observe all I can, I can by no means discern, that either God will answer, or doth hear my prayers, what shall I do then?
4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?
5. Suppose that others joined with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?
6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

**SECT. 6. The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?**

WE may resolve this case, by some observations before prayer, in prayer, and after prayer.

1. Before prayer: When God prepares the heart to pray, when he pours upon a man a *Spirit of Grace and Supplication*, a praying disposition; when he puts in motives, suggests arguments and pleas unto God, as materials for prayer; all which you shall find to come in readily, and of themselves; and that likewise with a quickening heat, and enlargement of affections, with a lingering, and longing, and restlessness of spirit, to pour out the soul unto God: This is a sign that God lends his ear, and will return answers: *Thou wilt prepare their heart; thou wilt cause thine ear to hear; q. d.* Thou fashionest the heart, and composes it into a praying frame, and that is a sign, Lord, that thou meanest to hear.

2. *In prayer*: As 1. when God *draws nigh*, and reveals himself to thy soul, in and upon such or such a particular petition, when God smiles upon thee, welcoms thee, falls about thy neck and kisseth thee; when no sooner thou comes into his presence to inquire of him, but he says, *Here I am*, as the promise is, *Isa. 58.9.* this thou art to observe as a sign that he hears thy prayer, and accepts both thee and it: *Hear me speedily (saith David) and that I may know thou hearest me, draw nigh unto my soul, Psal. 69.17.* 2. When God doth put a restless importunity into the heart, maugre all discouragements, for this or that mercy; and when this importunity is joined with a subjection to God's will, and runs along with it, then hath God stirred it up, and then look for something to come: You know the parable, how the unjust Judge heard the widow, *for her importunities sake*: So when God puts this *importunity* into the heart, it is a sign God means then to hear and answer.

3. *After prayer*: This will appear in several particulars; as—

1. When God quiets and calms the heart after prayer, by speaking something to the heart, though what is spoken be not always discerned; as when you see an earnest or importunate suitor going in to a great man, exceeding anxious, but coming out very cheerful, contented, and quiet in spirit, you would conceive that certainly something hath been said to him,

which gave him encouragement: So when thou goest to God, and hast been importunate in a business, and thy desires were exceedingly up for it, and then thou risest up with thy mind, calmed and satisfied, and thou feelst the anxiousness, the solicitude of thy heart, about the thing taken off and dispelled; this is a good sign that God hath heard, and will return answer to the full: When *Hanna* out of much bitterness, and with strong desires, *had poured her soul out unto the Lord*, it is said, *That she looked no more sad*; And then God gave her a son, a son of her desires.

2. When God gives an obedient, dependent heart, in walking before him, when that consideration still comes in as a curb unto sin: If *I regard iniquity in my heart, God will not hear me*: When God doth still after praying, keep the soul in a more obedient frame of spirit; when he keeps thee from using ill means, &c. it is a sign that God hath heard thy prayers, and thou shalt have returns: *David* praying for his life, *Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness*:—Presently after he prays for holiness, knowing that sin would enervate and spoil all his prayers; *Cause me to know thy way, wherein I should walk*:—*Teach me to do thy will*.

3. When God after prayer, strengtheneth the heart to wait and expect for the mercy desired; when a man after prayer, begins to wait rather than pray (though he prays still) because he looks now God should perform; in this case, and at this time he may look for some good answer from God: *David* having prayed, says to his soul, *Wait on the Lord, be of good courage, and he will strengthen the heart: wait, I say, on the Lord*.

**SECT. 7. The second Case: Suppose the thing I desire shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?**

WE may resolve this case, if 1. we observe these particulars:

1. Whether thy prayer was framed in a right manner? didst thou not pray absolutely for such blessings, as were never absolutely promised? if so, no wonder thy prayer is denied; or didst thou pray conditionally (as *Christ* prayed, *If it be possible, &c.*) then thy prayer may be heard, and yet the things denied; for otherwise *Christ* had not been heard, when yet the text says, *He was heard in that he feared*.

2. Whether there be not a reservation in that denial, for some greater mercy, whereof that denial was the foundation? if we had many of our desires, we should be undone: If the child had lived for which *David* so earnestly prayed, he would but have been a living monument of his own shame; God therefore denied his prayer, but after he gave him a *Solomon*.

3. Whether God doth not answer thee still according to the ground of thy prayer? Now the ground and intent of thy prayer, is after God's glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou desirest, and yet he answers the ground of thy prayer, his glory shall be advanced, his Church preserved, thy comfort made up (even for that prayer of thine) some other way.

4. Whether God yields not far to give thee satisfaction, as if he were tender of denying thee? So the Lord answered *Abraham*, when praying for *Ishmael*, *O let Ishmael live in thy sight!* God

went as far in answering his request as might be, *I have heard thee (said God) and I have blessed him, and I will make him fruitful, and multiply him exceedingly, and he shall beget twelve Princes; but my covenant I will establish with Isaac.*

5. What effects that denial hath upon thy heart? as—

1. Whether thy heart be enlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine own unworthiness the cause of his denying thee? *I cry in the day time (saith David) but thou hearest not:—Yet thou art holy, O thou that inhabitest the praises of Israel.*

2. Whether God fills thy heart with holy contentment in the denial?

3. Whether thou canst be thankful to God out of faith, that God hath ordered all for the best, though he hath denied thee?

4. Whether thy heart be not discouraged, but thou canst pray still, at least for other things? it moves ingenuous natures to see men take repulses and denials well, and so it moves God: Now if the case be thus, if upon observation thou canst say, that thy prayers, though denied, were conditional [*if God will*] that thou perceivest a reservation in God's denial, for some greater mercy; that God answered thee, at least, according to the ground of thy prayers, that God yielded far to thee; as if he were loath to deny thy prayers; that thou feelest such effects of denial upon thy heart, as these:—1. An enlargement, to acknowledge God holy and righteous. 2. An holy contentment in the denial. 3. A thankful heart. 4. An heart not discouraged howsoever. Surely then God hears, or God hath heard thy prayers, although the particular suits are not accomplished.

**SECT. 8. The third Case: Suppose after prayer, I observe all I can, and can by no means discover, that either God will answer or hear my prayers, What shall I do then?**

WE may resolve this case by laying open the duties appertaining to such a soul: Canst thou not discern God's dealings? spy no returns of thy prayers? it is then thy duty—

1. To examine what is the cause; and if the fault be in our prayer, because *we did ask amiss*, we must endeavor by God's grace to amend; or if the fault be in ourselves, because we are impenitent, we must first repent, and then renew our prayers unto God.

2. To *persist and persevere in our prayers, without fainting, Continue instant in prayer, as Hanna, and David, and Daniel, and Bartimaeus, and that importunate widow.*

3. To expect the Lord's leisure: *I waited patiently for the Lord (saith David) and he inclined unto me, and heard my cry.*

4. To rest in the good-will and pleasure of God: *Let him do what seemeth him good:* Who can tell, but God in time may give thee a sign of his good-will towards thee, and that he hath heard thy prayers? howsoever, it is the Lord that gives or denies, let him do what he please.

**SECT. 9. The fourth Case: Suppose the thing I desire is answered, how may I assuredly know it was by my prayers, and not out of common providence?**

WE may resolve this case by giving these directions to the soul, whereby it may be enabled to discern when and how things prayed for, come in by prayer; As

1. From the manner of God's performance: When God gives anything in answer to prayers, he often discovers a more than ordinary hand of providence in it: As

1. By bringing it to pass through many difficulties: Thus *Peter* was delivered out of prison at the prayers of the Church; and we find 1. He was sleeping between two Soldiers, if they had wakened, he had been discovered. 2. He was in chains, but they fell off. 3. The Keepers stood before the door, but they minded him not. 4. When one watch is past, he passeth quietly through another. 5. When both those were past, an iron gate flies open of its own accord: Now such difficulties are there in many businesses, which yet in the end are accomplished by prayer; iron chains fall off, iron gates, enemies hearts fly open of their own accord, and though not in that miraculous manner, by the means of an Angel, yet no less wonderful.

2. By facilitating all means, and causing them to conspire to accomplish the thing prayed for; thou hast wind and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many circumstances together to effect it, which had influence into it, wherefore if any one had been wanting, haply the thing had not been done: Thus when *Israel* went out of *Egypt* (which was the accomplishment of their prayers, *their cry came up unto God* (saith the Text) how were all things facilitated? the Egyptians that detained them, then came and entreated them to go out, *Rise up, and get you forth amongst my people*, said *Pharaoh*; *Yea, they were urgent upon the people, that they might send them out of the Land*; yea, *They hired them to go out with their jewels of silver, and jewels of gold, and raiment*, and *Pharaoh* parts himself lovingly and fairly with them, and desires their prayers, *Bless me also*; yea, to show there was no resistance, the Text saith, *A dog did not move his tongue*; the brute creatures did not disturb them, though at midnight, when these creatures use to be most obstreperous through noises, especially at Travelers.

3. By bringing it to pass suddenly and unexpectedly; as the return of the captivity of *Babylon*, which was the conclusion of many prayers, was done in a trice; *they were as men in a dream*, they could scarce believe it was so, when it was done.

4. By doing above what was desired, with addition of other mercies; so *Solomon* asked *wisdom*, and God gave him more than he asked, *Peace, Riches and Honor*: When prayers are answered, usually mercies come thick; the thing we prayed for, comes not alone.

5. By adding some special circumstance, as a token of God's special hand in it; such a token as a man himself often takes notice of, yea, and others also often takes notice of it; *Shew me a token for good* (saith *David*) *that others that hate me may see it, and be ashamed*: So when *Abraham* and *Isaac*, and *Abraham's* servant, had prayed for a wife for *Isaac*; see by what a token God shown that he had heard their prayers; *Rebekkah* was the first that came out, and if *she be the woman appointed for Isaac* (prays the servant) *let her offer me drink, and my camels also, and*



*thereby shall I know thou hast shown kindness to my Master; and God gave him the token, and therefore the servant bowed at it, and worshipped the Lord:* If we take notice of the sign, it was such as argued in her a kind, courteous disposition, which therefore (it may be) he singled out as a token of a meet wife, especially to be looked at in the marriage choice.

2. From the time, wherein the thing prayed for is accomplished: God who doth all things in weight and measure, shows his wisdom and love as much in the season, as in giving the thing itself: God considereth all times of thy life, and still chooseth the best and fittest to answer thy prayers in:*In an acceptable time have I heard thee* (saith God) As—

1. It may be at the very time when thou art most instant and earnest in prayer:*Whiles they are yet speaking* (saith God) *I will hear;* a time cull'd out on purpose, that they might rest assured it was an answer to their prayers.

2. At that time when thou hast most need, and when thy heart is most fitted for mercy (*l.*) when thy heart is most subdued, and thy lusts mortified, for then thou art fittest to relish his goodness alone, and not to be drawn away with the carnal sweetness that is in the thing;*Thou wilt prepare thine heart, thou wilt cause thine ear to hear, thou wilt prepare thine heart* in taking it off from the thing desired, in making it quieted and contented with God in the thing, *and then thou wilt hear]* this is the fittest time.

3. From the effects upon thy heart that prayest: As —

1. If the thing granted by thy prayers, draw thy heart more near unto God: Things granted out of ordinary providence only, do increase our lusts, and are snares to us; but if thou findest God's dealings with thee, to be a kindly motive to cause thee to mourn for sin, and to be a restraint against sin, it is a sign it was a fruit of thy prayer:*Away from me ye workers of iniquity* (saith David) *God hath heard the voice of my weeping;* or,

2. If thou findest God's dealings with thee, to be a kindly motive, to cause thee to rejoice in God, more then in the thing obtained, it is a sign it was a fruit of thy prayer. *Hanna* blessing God for her child,*My heart rejoiceth in the Lord,* saith she: She rejoiceth not so much in the gift, as in the giver, not so much in her child, as in his favor that answered her prayer.

2. If the mercy obtained by thy prayer, enlarge thy heart with thankfulness: Self-love makes us more forward to pray, then to give thanks, for nature is all of the craving and taking hand; but where Grace is, there will be no eminent mercy gotten with much struggling, but there will be a continual, particular thankful remembrance of it a long while after, with much enlargement: *Great blessings won with prayer, are worn with thankfulness;* such a man will not ask new, but withal, he will give thanks for old: *Thankfulness* of all duties proceeds from pure Grace, therefore if thy spirit stirs thee to it, it is a sign he made the prayer: See *Hanna's* song when she had her desire, 1 *Sam.* 2.1.

3. If the mercy gotten by thy prayer, doth encourage thee to go to God another time, to pray again more confidently and fervently, it is a sign thou hast gotten the former mercy that way:*The Lord hath heard me* (saith David) *and I will call upon him as long as I live.*

4. If the thing obtained by thy prayer, doth make thee careful to perform thy vows made in prayer: *I will pay thee my vows (saith David) which my lips have uttered, and my mouth hath spoken, when I was in my trouble; and the reason follows, because that verily God hath heard me, when I cried to him; and so Eliphaz in Job, doth connect and hang these two together, Thou shalt make thy prayer to him, and he shall hear thee, and thou shalt pay thy vows.*

5. If the thing granted by thy prayer, prove a real and stable mercy; if the curse be taken out, and it have few thorns and vexations in it: *When the blessing of God maketh rich, he addeth no sorrow with it:* It may be the heart was put to some trouble in the deferring, but its recompensed by the more settled; constant, immixt sweetness in the enjoying.

6. If the mercy obtained brings with it assurance of God's love, and an evidence of his favor: I need not make that a sign, for when this comes with a mercy, it carries its own evidence; you will then know well enough that it is the fruit of prayer.

**SECT. 10. The fifth Case: Suppose that others join with me in those prayers now answered, how should I know that my prayers had an hand in obtaining those answers, as well as any others?**

WE may resolve this case by these observations: As—

1. If thy heart did sympathize and accord in the same holy affection with those others in praying, then it is certain thy voice hath helped to carry it: *If two of you shall agree on earth, (saith Christ) as touching anything that they shall ask, it shall be done for them of my Father which is in heaven: If two of you shall agree* (the word is 〈 in non-Latin alphabet 〉 ) *q.d.* if you harmonially agree to play the same tune (for prayers are *music* in God's ears, and so called *melody to God*) if you agree not only in the thing prayed for, but in your *affections*, for it is the *affections* that makes the consort and melody: If the same holy *affections* were touched and struck by God's Spirit in thy heart, that was in others, then didst thou help to make up the consort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God sometimes stands upon such a number of voices (as when he named ten persons in *Sodom*) and so one voice may cast it.

2. If thy heart be filled with joy in the accomplishment of what was prayed for, it is an evident argument that thy prayers did move the Lord to effect it, as well as the prayers of others. When good old *Simeon* saw his prayers answered in sending the Messiah into the world, he was even willing to die *through joy*, and thought he could never die in a better time: *Lord, now lettest thou thy servant depart in peace, according to thy word.*

3. If the thing concern others, and thy heart be thankful for a blessing on others, prayed for by thee with others, it is a sign thy prayers had some hand in it: Thus *Paul* prayed for the *Thessalonians*, and when *Timothy* came, and brought him good tidings of *their faith and charity*, he was not only *comforted*, but in his ravishment he cries, *What thanks can we render again to God for you?*

4. If the thing concern thyself which was prayed for by others, helping thee in their prayers, what cause hast thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the sooner through the help of their prayers: *I know this shall turn to my salvation, through your prayers*, said *Paul*: but if God stirs up thy heart to pray for thyself, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers also, and hath had a respect to thee as well (if not more then) to others, because it concerneth thyself especially, as being a more special mercy to thee then to others.

**SECT. 11. The sixth Case: Suppose I am assured upon former observation, that God hath heard and answered my prayers in their particulars, what must I do then?**

WE may resolve this *Case*, by laying open the duties appertaining to such a soul: Art thou now assured of answer and return of thy prayers, it is thy duty then—

1 To be thankful to God for his goodness: *Blessed be the Lord* (saith *David*) *because he hath heard the voice of my supplications.*

2. To love God the more, and to resolve with confidence to call upon him so much the more: *I love the Lord, because he hath heard the voice of my supplication; because he hath inclined his ear to me, therefore will I call upon him as long as I live.*

3. To have such a deportment and demeanor ever after, as is suitable to such who have commerce and intercourse with God; as, *To depart from sin, to apply our hearts to obedience, and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voice of my weeping:— And I will pay thee my vows which my lips have uttered;—For God hath heard me.*

**SECT. 12. A Directory for Prayer.**

I Promised in conclusion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I shall draw this Schem.

- In Prayer, observe •
  - The Preface to it, w<sup>ch</sup> consists of
    - a description of God by his
      - *Attributes.*
      - *Promises.*
    - a craving of
      - *Audience.*
      - *Acceptance.*
  - The Parts of it,

- Confess...
- Of sin.
  - 1. Of the sin of our first Parents.
  - 2. Of Original pollution.
  - 3. Of actual Transgression
    - In themselves, word, deed
      - before Conversion.
      - since Conversion.
    - Against
      - Light of Knowledge.
      - Checks of Conscience (7 letters) .
      - Long Distance of God.
      - Tender Mercies.
      - Arguments.
      - ...
      - Frequent Promises.
      - Multiplied Vows.
    - ... age, sex, constitution, relations, &c.
    - Seen, become us, Against ... Against ... Gospel of Christ; as
      - Our not resting after Christ
      - Our not relying on Christ.
      - Our grieving God's Spirit.
      - Our continued impenitency.
    - In their aggravations by circumstances of
      - The person against whom.
      - The number of them.
      - The time, place, manner, &c.

- Of the judgment and condemnation we deserve for sin.
- Peace
- For ourselves.
  - Appreciation for
    - Pardon of sin, for his
      - Names sake.
      - Promise sake.
      - Mercies sake.
      - Christ's sake.
    - Sealing of this pardon to our Consciences.
    - Peace of Conscience, and joy in the holy Ghost.
    - Justifying and lively faith.
    - Repentance unto life.
    - Saving knowledge.
    - Love to God, Saints, Enemies.
    - Lively hope, a diligent zeal, filial fear, &c.
    - Growth in grace.
    - Means conducing; as,
      - The Word preached.
      - The Sacraments.
      - The Sabbaths.
    - A blessing on our outward Calling.
    - Sanctifying of all afflictions to us or others.
      - Deprecation against
        - All evil; of sin especially.
        - The Devil, and all his assaults.

- The World, and all its temptations.
- Our own Flesh, with all the lusts of it.
- Our darling Corruptions, *Delilah* sins.
- All judgments
  - National.
  - Personal
    - bodily
      - Diseases.
      - Plagues.
    - ghostly
      - Terror of Conscience.
      - Spiritual deserts.
- The sting of death, and horror of the grave.
- Thanksgiving for blessings
  - Spiritual
    - Election, with all the golden chain of Graces hanging thereon; us,
      - *Redemption.*
      - *Vocation.*

- *Justification.*
  - *Sanctification*
  - *Hope of glory*
  - Word, Sacraments, Sabbaths, Ordinances, labors of the learned.
  - Power over sin, Satan, our own selves.
  - Temporal
    - Creation.
    - Continual preservation.
    - Life, health, peace, prosperity, plenty, &c.
    - Deliverance from judgments, National and Personal.
    - Victory over the Churches enemies.
- For others.
- All belonging to God's election, though as yet uncalled, as
    - Jews.
    - Pagans, Infidels.
    - Profane or ignorant Christians.
    - Persecutors themselves.
  - All in the bosom of the Church
    - In foreign Countries.

- In our own Kingdom,
  - King.
  - Queen.
  - Seed Royal.
  - Parliament.
  - Synod of Divines.
  - Nobility.
  - Magistracy.
  - Ministry.
  - Gentry, Commonalty.
  - Friends, Enemies.
  - All afflicted in
    - Soul.
    - Body.

**SECT. 13.**

§. 1. A form of prayer in Scripture-phrase.

IN this form observe,—

1. A description of God.

O God, the God of the spirits of all flesh.—

Who hast created the heavens, and stretched them out, who hast spread forth the earth, and that which cometh out of it, who givest breath unto the people upon it, and spirit to them that walk therein: *See* Nehem. 1.5. Isa. 37.16. Jer. 23.24. Dan. 9.4. Psal. 65.2. 1 Tim. 1.17. & 6.16, &c.

2. A begging of Audience.

Look down from heaven thy holy habitation:—

Have thou respect unto the prayer of thy servants, to hearken to the cry, and to the prayer which thy servants pray before thee:— *See* Nehem. 1.6. Psal. 102.1, 2. Isa. 37.17. Dan. 9.17, &c.

3. A confession of the sins of our first Parents.

We confess, O Lord, thou createdst our first parents in thine own image, but the Serpent beguiled them, *and they did eat of the forbidden fruit*:—*See* Rom. 5.12.



4. Confession of Original pollution.

We are risen up in our fathers stead, an increase of sinful men, to augment yet the fierce anger of the Lord towards us:— See Psal. 51.5. Rom. 7.14, 23. Lam. 5.7. Ezek. 16.4, 6, &c.

5. A confession of actual transgressions in thought, word, deed.

The words of our mouth are iniquity and deceit:—

We have whet our tongues like swords, and have bent our bows to shoot out arrows, even bitter words.—

We have done deeds unto thee, that ought not to be done:—See Gen. 6.5. Isa. 6.5. Dan. 9.5. Mat. 12.36. and 15.19. Tit. 3.3. Ezek. 16.8, 15, 23, 25, &c.

6. Acted against light of knowledge.

We have trusted in our wickedness, we have said, None seeth us; our wisdom and our knowledge hath perverted us:—See Neh. 9.14, 16. Isa. 47.10. Jer. 6.16. Rom. 1.22. and 2.18. Tit. 1.16, &c.

7. Against checks of Conscience.

Our very Consciences have born witness, and our thoughts in the mean while have accused us:—See Rom. 7.15, 18, 19, &c.

8. Against long forbearance of God.

Many a year hast thou forborne us, and testified against us by thy Spirit in thy prophets, yet would we not give ear:—See Eccles. 8.11. Rom. 2.4, &c.

9. Against tender mercies.

Surely Lord, thy goodness and mercy have followed us all the days of our life—

But we have observed lying vanities, and forsaken our own mercy:—See Deut. 32.15. Neh. 9.25, 26, 27, 28. Psal. 106.43. Isa. 63.9, 10, &c.

10. Against terrifying judgments.

Thou hast caused judgment to be heard from heaven:—

But we have not trembled at thy word:—See Deut. 29.19. Psal. 78.31, 32. Jer. 5.3, 5. Rom. 2.5, &c.

11. Against frequent Purposes, Promises, Vows of better Obedience.

We have not done according to our promise,—Nor paid that which we have vowed;—Nay Lord, they have been sin unto us:— See Deut. 29.25. 1 Kings 19.10. Psal. 78.10, 37. Jermiah 2.20.

12. Sins of our Age, Sex, Constitution, Relation and Calling.

We have found by experience, that foolishness is bound in the heart of a child:—

O remember not the sins of our youth:—See Gen. 42.21. Neh. 9.34, 35, &c.

13. Secret and open sins, our most beloved lusts.

We have sitten in the lurking places of the villages, in the secret places have we murdered the innocent, our eyes are privily set against the poor;—Nay, we have sinned openly in the sight of the sun; we have sinned without shame:—

We lodge within us many bosom lusts, right hands, and right eyes, and we are loath to cut them off, or pluck them out:—See Psal. 19.12. and 90.8. Jer. 6.15. Isa. 3.9. Mat. 19.22, &c.

14. Sins against the Law of God.

We have erred, and not observed all these Commandments, which the Lord hath spoken:—See Nehem. 1.7. Ezra 9.10. Rom. 7.15, 19, 20, &c.

15. Sins against the Gospel of Christ.

We have not obeyed the Gospel;—How then should we escape, if we neglect so great Salvation: See 1 Pet. 4.17, &c.

16. Our not thirsting after Christ.

Our souls break not for the longings that they should have unto Christ at all times:—See Psal. 42.1, &c.

17. Our not relying on Christ his merits and promises.

We have relied on the King of Syria (*outward helps and means*) and not on the Lord: See Heb. 3.12, 13.

18. Our grieving God's Spirit.

We have grieved thy holy Spirit, and turned the graces of God into lasciviousness:—See Mark 3.5. Heb. 3.10, 17. Genesis 6.6, &c.

19. Our continual impenitency, notwithstanding all means of Grace.

We have despised the pleasant Land, we have not believed thy word, but murmured in our tents, and hearkened not unto the voice of the Lord:—See Isaiah 1.6. and 5.4. and 28.13.

20. Aggravations of sin by the person against whom.

Against thee, thee only, have I sinned, and done this evil in thy sight: See Numb. 21.7. Heb. 6.6. Heb. 10.29, &c.

21. By the number of them, time, place, &c.

Innumerable evils have compassed us about;—They are more then the hairs of our head:—See Psal. 38.4. Ezra 9.6. Job 9.3. Isa. 26.10, &c.

22. An accusing, judging, and condemning ourselves.

Shouldst thou whet thy glittering sword, and thy hand take hold on judgment,—Thou mightest make thy arrows drunk with blood, and thy sword might devour flesh from the beginning of revenges: *See* Dan. 9.7, 8, 9. Neh. 9.33. Lam. 5.16. Isa. 28.17. Jer. 5.9.—50.15, 25. Ezek 5.15.—14.8.—15.7.23, 33.—25.17. Rev. 4.5, &c. *Thus for Confession.*

§. 2. The 2<sup>d</sup> part of prayer is, Petition for

- ourselves.
- others.

1. We petition for pardon of sin.

LOrd, pardon our iniquities, and our sins, and take us for thine inheritance: *See* 2 Sam. 24.10. Neh. 4.5. Psal. 119.132. Isa. 1.18. Isa. 44.2, &c.

For his holy Names sake.

Do it Lord, for thy names sake:—*See* Ezek. 14.22. and 20.44. Psal. 25.11, &c.

For his Promise sake. *Thou hast said*, In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve:—*See* Neh. 9.17. Isa. 55.7. Jer. 5.1. and 33.8. and 50.20. Mic. 7.18.

For his Mercies sake. Make thy face to shine upon thy servants; O save us for thy mercies sake:—*See* Psal. 25.7. Psal. 79.8, &c.

For Christ's sake. O that God for Christ's sake would forgive us our sins:—*See* John 1.29 Psal. 51.7. Isa. 55.7. Jer. 33.20, &c.

2. For sealing of this pardon in our Consciences.

Shew us the salvation of God: — *See* 2 Cor. 1.22. Exod. 14.13. and 33.13, 18. Psal. 35.3, &c.

3. For Peace of Conscience, and joy in the holy Ghost.

Give us joy in the holy Ghost:—And the answer of a good Conscience towards God:—*See* Psal. 51.8, 11, 12. Rom. 8.15, 16, &c.

4. For justifying and lively faith.

Give us ever that gift of God, a soul-saving and justifying faith: *See* Ephes. 6.16. Phil. 3.9. Tit. 1.1. Heb. 11.1. Mat. 6.39.—7.20, &c.

5. For repentance unto life.

Give us to repent, and to turn ourselves from our idols:—*See* Psal 6.6. Ezek. 36.25, 26, 27. Mat. 11.21. Acts 11.18. 2 Cor. 7.10. Rev. 2.21, &c.

6. For saving knowledge.

Give us the Spirit of truth, who will guide us in all truth:—

Incline our ears to wisdom, and our hearts to understanding, that we may understand the fear of the Lord, and find the knowledge of God, that we may be enabled to cry unto thee our God, We know thee:—*See Hab. 2.14. Eph. 1.17, 18. Psal. 25.14. 1 John 2.20. Ephes. 3.17, 18, 19.*

7. For love to God, Saints, Enemies.

*Thou hast said, Thou wilt circumcise our hearts, and the hearts of our seed, to love the Lord our God, with all our heart, and with all our soul:—Give us also to love one another, as Christ hath loved us:—Cause us to love our very enemies, to bless them that curse us:—Luke 7.47. Ephes. 3.17, 18, 19. Phil. 1.9, &c.*

8. For lively Hope, ardent Zeal, filial Fear, Patience, Perseverance, &c.

Give us to set our hope in God,—to be zealously affected always in every good thing:—Let the fear of the Lord be upon us;— Make us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith:—Help us to hold fast the profession of our faith without wavering:—*See Prov. 14.32. Psal. 146.5. John 2.17. 2 Cor. 9.2. 1 Pet. 4.12, 13. Rom. 8.18. Phil. 1.29. Prov. 37.23, 24. Isa. 46.4. Psal. 48.14, &c.*

9. For growth in Grace.

Guide us continually, and satisfy our souls in drought: O make fat our bones, that we may be like a watered garden, and like a spring of water, whose waters fail not: *See Mal. 4.2. Prov. 4.18. Hosea 14.5, 6. Isa. 44.3, 4, &c.*

10. For the means of Grace, as the Word, Sacraments, Sabbaths.

Let the word of God grow mightily and prevail:—Teach us to keep thy Sabbaths, and to reverence thy Sanctuary:—*See Psal. 19.7. Prov. 20.12. Isa. 55.10, 11. and 50.4. and 53.10. Psal. 36.8. Isa. 26.8. Heb. 4.12, &c.*

11. For a blessing on our outward callings.

Establish thou the work of our hands upon us; yea, the work of our hands establish thou it:—*See Gen. 28.20, 21. 1 Chron. 4.10. Neh. 1.11. Psal. 91.11, 12. Jer. 10.23, &c.*

12. For sanctifying of all afflictions to us.

O Lord, see our afflictions,—and let our tribulations workout patience, and patience experience, and experience hope: *See Psal. 68.20. Zech. 2.5. Heb. 12.20. Jer. 46.28. 1 Cor. 10.13. Isa. 27.9. 2 Cor. 4.16, &c.*

13. Against all evil of sin, the Devil, World, Flesh, our special sins.

O Lord, deliver us from evil,—from all the wiles of the Devil,— from the worlds allurements; for what will it profit us to gain the whole world, and to lose our souls?—from all the filthiness of the flesh,—especially from our darling lusts: *See Rom. 6.11, 12, 22. 2 Cor. 10.5. 1 John 5.18. John 16.33. 1 John 5.4. Rom. 8.8. Psal. 13.1, 2, &c.*

14. Against all evil of punishment

- National.
- Personal.

Thou hast plagued our Nation; The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands:—O heal the Land;—Let no evil befall us, neither let any plague come nigh our dwellings:—Our souls are among Lions, our soul also is sore vexed, but thou, O Lord, how long? *See* Psal. 57.3. and 6.2, 3, 4, 5, 6, 7. and 25.16, 17, 18. Mat. 26.39.

15. For all that belong to God's election, though uncalled as yet.

Look upon Zion the City of our solemnities.—Call home the Jews; thou hast revealed that they shall be graffed in again, and thou art able to graff them in again:—Bring in the Gentiles; thou had said, I will lift up my hands to the Gentiles, and set up my standard to the people, and they shall bring their sons in their arms, and their daughters shall be carried upon their shoulders:—Convert profane and ignorant Christians, search thy sheep, and seek them out,— that there may be one fold, and one shepherd:—*See* Isa. 49.16, 17. A\*1.—5.15. Ezek. 34.12, 13. Isaiah 2.2. and 60.3, 5, 8. and 54.1, 2. and 60.18, 19, &c.

16. For those called in foreign Countries.

Awake, •wake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old:—*Jer.* 12.9, 10, 11. *Psal.* 17.7, 8, &c.

17. For our own Churches.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory; where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercy towards us?—*See* *Jer.* 14. 19, 20, 21. *Daniel* 9.19. *Jer.* 12.7. *Amos* 9.11, 12. *Mic.* 2.12. *Psal.* 5.12, &c.

18. For our King, Queen, Seed-royal.

Let thy mercy and truth preserve our King, and let his throne be holden up with mercy:—*See* *Psal.* 72.1. *Prov.* 22.6. 2 *Sam.* 25.19. *Psal.* 89.29.

19. For Magistracy, Ministry, People.

Set godly Magistrates and Judges amongst us, which may judge according to the Laws:—Give the Ministers fully to preach the word of God, even the mystery which hath been hid from ages, and from generations, but now is made manifest to thy Saints:—Bless all from Dan to Beershebah, call them thy holy people, the Redeemed of the Lord: — *See* *Proverbs* 11.14. *Isaiah* 11.2. 2 *Chron.* 23.20. *Psalms* 105.22. *Amos* 5.24. & 6.12. *Isaiah* 53.10. 2 *Samuel* 17.11. *Eccles.* 12.10, 11. *Isaiah* 62.6, 7, &c.

20. For all afflicted in soul or body.

Give power to the faint, and to them that have no might:— Let them wait on thee, and renew their strength, and mount up with wings as Eagles:—*See* Isaiah 40.29. Psalm 41.31. — 68.20. — 79.11. Isaiah 30.26, &c. *Thus far Petition.*

§. 3. The third part of Prayer, is Thanksgiving for blessings

- Spiritual.
- Temporal.

1. WE bless God for our election, with all the golden chain of Graces hanging on it.

We give thanks to God, and the Father of our Lord Jesus Christ, whereby we are beloved for the Fathers sake, and for that golden chain of Graces hanging thereon, having predestinated us to the adoption of Children, by Jesus Christ to himself, according to the good pleasure of his will; — Having accepted us in the beloved, in whom we have redemption through his blood;— Having given us the forgiveness of our sins, according to the riches of his grace; — Having quickened us who were dead in trespasses and sins: — Walking in times past according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience:— But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ:—And hath raised us up together, and made us sit together in heavenly places in Christ Jesus,—That in ages to come he might show the exceeding riches of his grace unto us:—*See* Col. 1.12, 21. Rom. 11.7, 28. 1 Thes. 1.4. Rom. 8.15, 23. Gal. 4.5. Ephes. 1.5. Psal. 111.9.— 130.7. Rom. 3.24. Heb. 9.12, 15. Col. 1.14. Rom. 4.7. Eph. 4.32. 1 John 2.12, &c.

2. We bless God for his Word, Sacraments, Sabbaths, labors of the learned, &c.

Thou hast shown thy word unto Jacob, thy statutes and thy judgments unto Israel: Thou hast not dealt so with all nations, and as for thy judgments, they have not known them:—Thou hast been pleased by the foolishness of preaching, to save them that believe, by preaching at the first or second rebound, by lively voice, or printed Sermons:—*See* Acts 2.41. Tit. 1.3. 1 Pet. 1.25. Jer. 15.16. Ezek. 20.46.—21.2. 2 Cor. 5.19. Phil. 2.16. Col. 1.5. 2 Pet. 1.19. &c.

3. We bless God for any power over sin, Satan, or our own corruptions.

*We acknowledge, Lord, to thy glory, that all our strength is in thee, and in the power of thy might: See* Hosea 10.8. — 12.8. Rom. 5.20. and 6.6, 7, 10, 11, 12, 13, 14, 17, 18, 19, 20, 21, 22. Acts 26.18. Rom. 16.20, &c.

4. We bless God for our creation, preservation, life, health, peace, deliverance, victories.

We bless thee for our creation after thine own image;—for our preservation, by thy loving kindness and truth;—for our life once and again redeemed from destruction;—for our health once again restored;—for our liberty, prosperity, peace in our walls and palaces;—for our food and raiment convenient for us;—for deliverance from judgments national and personal, for a little moment didst thou forsake us, but with great mercies hast thou gathered us:—For all the victories over thine and thy Churches enemies, well may we sing, The Lord is our

strength and our song, and he is become our salvation; he is our God, and we will prepare him an habitation, our fathers God, and we will exalt him:—Awake, awake, O my soul, awake, awake, utter a song:—Give thanks unto the Lord, call upon his name, make known his deeds among the people; sing unto him, sing psalms unto him, and talk of all his wondrous works; glory in his name, let the heart of them rejoice that seek the Lord:—Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth: O give thanks unto the Lord, for he is good, for his mercy endureth forever:—Blessed be the Lord God of Israel forever and ever, and let all the people say Amen, praised be God: *See Psal. 22.9, 10.—71.14, 15, &c. Isa. 12.1, 2.—42.10, 11, 12.—44.26, 27, &c. Thus much of Prayer.*

#### CHAP. XIV.

##### SECT. 1. Of the nature of Reading the Scriptures, what it is.

THE second *Duty* in reference both to secret, private and public Ordinances, is *Reading the holy Scriptures*, which is nothing else but a kind of holy conference with God, wherein we enquire after, and he reveals unto us himself and his will: when we take in hand therefore the Book of Scriptures, we cannot otherwise conceive of ourselves then as standing in God's presence, to hear what he will say unto us: So much the Prophet seems to imply, when he expresseth his consulting with God's Word, by that phrase *of going into the sanctuary of God* (i.) *in going in unto God*; as *going into the Sanctuary* is termed *2 Sam. 7.18.* so by reading the Word we come in unto God, we stand in the presence of God, to enquire at his mouth.

##### SECT. 2. Of fit times and seasons for Reading the Scriptures.

*There is a season to every purpose under the Sun*, saith *Solomon*; the observation whereof not only adds grace to every good action, but many times facilitates the work itself we have in hand: Now the times and seasons most convenient to this duty of reading the Scriptures, are (besides the Sabbath) left to Christian wisdom; only we have general commands to be frequent and diligent in meditation of the Word, *Josh. 1.8. Psal. 119.97.* and the particular times may be either *uncertain and occasional*, or *constant and set*.

For the first, we may have occasions to read the Scriptures, to resolve us in doubts, *Psal. 73.17.* to comfort us in afflictions, *Psal. 119.50.* to direct us in matter of advice, *Psal. 119.24.* to guide us in our way, *Psal. 119.105.* to assist us in temptations, *Eph. 6.17.* such or the like occasions may make us to have recourse to the word *extraordinarily*.

For the second, respect must be had both to order and proportion; for the former, *viz.* Order, godly men have accustomed to begin the day with religious exercises, as with prayer, *Psa. 5.3.—55.17.—88.13.* now although Prayer and the Reading of the Word be two distinct exercises, yet they mutually help one another, and consequently are fit to be joined together: And as we must thus begin the day, so it is very fit to close up the day with the same duties: The evening was *David's* time, *Psal. 55.17.* and *Isaac's* time, *Gen. 24.63.* For the latter, *viz.* Proportion of time to be allotted for this exercise, it must indifferently respect both the duty, that we read all Scripture, and the person that undertakes it; for more time is required of Husbands, Parents, Magistrates, Ministers, then of others; though all must set

apart some time for this *duty*; but that I may generally commend the practice of this *order and proportion* to all, I shall compose a Calender, to show how we may read all the Scriptures over in a year.

**SECT. 3. Of the manner of preparation before the Reading of the Scriptures.**

There is a double *preparation* needful; as first to the undertaking, secondly to the performance of the duty: 1. For the undertaking of the work, we had need to be prepared with a firm and constant resolution before we go about it, partly because of the sluggishness of our carnal natures to holy *duties*, and of our inconstancy and unsteadfastness in persisting and going through with them to the end; and partly because we know how dangerous it is to *put one's hand to the plough and look back*: Now the grounds upon which our hearts must be settled in the firmness of such resolution, must be drawn—

1. From the sense of our own blindness and ignorance, who of ourselves *have not the knowledge nor understanding of a man*, as Agur acknowledgeth.
2. From assurance that this is the means ordained by God to help us out of ignorance: *We have a more sure word of prophesy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts.*
3. From the delight which we may find in the use of it: This delight drew holy David to the *continual meditation of it*; the sweetness of the word arising out of its suitableness to his sanctified nature, overcame David.
2. A man's heart (being thus confirmed, with a full purpose and settled resolution to undertake and continue constantly in the study of the holy Scriptures) must be more particularly prepared to the work itself,
  1. By cleansing the heart of *all superfluity and naughtiness*; of all worldly thoughts and cares, of all unquiet passions of anger, fear, joy, sorrow, &c.
  2. By awing the heart with due reverence of God before whom we stand, because he can find us out in all our failings, as *knowing our very thoughts afar off*, much more having *all our ways* before him, and being one who will not forgive our willful transgressions: Such considerations will cause us to receive the Word with that trembling of heart which God so much respects.
  3. By stirring up in ourselves a Spiritual appetite to the word, such as Job found in himself, *who esteemed the words of his mouth more than his necessary food*; and David in himself, *who opened his mouth, and panted, and longed for his Commandments*; which appetite ariseth both from the sense of our emptiness (*for the full soul loathes the honey comb*) and from the fitness of the word to supply unto us whatsoever we want and hunger after, as being the food of our souls.
  4. By awaking our faith; and to this purpose we must consider, that it is the word of him that *speaketh Righteousness, whose faithfulness is to all generations*; and that God hath made it his



*power to salvation, mighty through him to cast down strong holds, and hath promised that it shall not return empty, but shall surely execute that for which it was sent.*

5. By softening the heart, and making it pliable; and to this purpose we must cast aside our own wills and wisdoms, which stiffens our hearts against God's councils, and seek after the Spirit of tenderness, which is called, *The opening of the heart*, Acts 16.14.

6. By lifting up the heart unto God in prayer, *to open our eyes, to enlarge our hearts, to incline our hearts to his testimonies, to keep them to the end*, and (according to his promise) *to send his Spirit, and to lead us into all truth*: Some short effectual prayer to this purpose, to close up our meditations in this preparation of ourselves to the reading of the Word, representing unto God our dependence on him alone, to prosper us in the use of his own Ordinance, seldom returns without a gracious answer.

#### **SECT. 4. Of the necessary Duties in Reading of the Scriptures.**

The duty now fallen upon, it is good for our profiting to observe these particulars:—

1. That (in the beginning of our reading the Bible, or of each book in the Bible) we view and read over some Analytical Table, that so we better mark the drift and scope of the holy Ghost, and that we may with singular ease and delight remember the same: To that purpose I have added such a Table towards the end of this Chapter, which may well serve for the proposed ends.

2. That we attend diligently to what we read: Now there is good reason for this attention, 1. Because of the authority and wisdom of him that speaks; *A child must hear his father*, Prov. 4.1. and a Subject must attend reverently to the words of a Ruler, *Job 29.21*. yet none of them is our *Potter* as God is, *Isa. 63.4*. nor *made us as he did*, *Psal. 100.3*. nor consequently can challenge such respect from us as he may. 2. Because of the matter or subject which the Scriptures handle, not only for the weight and importance of those high mysteries which are therein revealed, but for the great interest which we ourselves have in those things, as containing our *evidences* and directions, which *we and our children must observe, that we may do them*.

3. That we keep still Jesus Christ in our eye, in the perusal of the Scripture, as the end, scope and substance thereof: What are the whole Scriptures, but as it were the spiritual swaddling clothes of the holy child Jesus? 1. Christ is the Truth and Substance of all the Types and Shadows. 2. Christ is the substance and matter of the Covenant of Grace, under all administrations thereof; under the Old Testament, Christ is veiled, under the New Covenant, revealed. 3. Christ is the center and meeting place of all the promises, for in him all the promises of God are *Yea and Amen*. 4. Christ is the thing signified, sealed and exhibited in the Sacraments of the Old and New Testament. 5. Scripture-Genealogies are to lead us on to the true line of Christ. 6. Scripture-Chronologies are to discover to us the times and seasons of Christ. 7. Scripture-Laws are our school-master to bring us unto Christ, the Moral by correcting, the Ceremonial by directing. 8. Scripture-Gospel is Christ's light, whereby we know him; Christ's voice, whereby we hear and follow him; Christ's cords of love, whereby we are drawn into sweet union and communion with him; yea, *it is the power of God unto*

*salvation, unto all them that believe in Christ Jesus; and therefore think of Christ still as the very substance, marrow, soul and scope of the whole Scriptures.*

4. That we observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to ourselves, for our particular use and occasions. I deny not, but *all God's testimonies are wonderful in themselves, Psal. 119.129. All of them pure, ver. 140. All profitable to give understanding, ver. 130. And to cleanse our ways, ver. 9. And to make the man of God perfect to every good work, 2 Tim. 3.16.* Yet there are some things in Scripture more important than others, and some more useful than others, for some persons, times and occasions: And to this purpose, I have in the end of this Chapter, composed some heads, or common places, for *observation* of such profitable things.

5. That we approve and assent to that we read, both because it is the truth of God, and because till our judgment approve it, we cannot believe it, nor possibly bring our hearts to yield to it true and sincere obedience: It is true, that every godly man at all times gives his assent to every truth of God revealed unto him, yet that assent is not alike firm at all times, because the *evidence* by which he acknowledgeth it, is not alike clear at all times; but when it shines to us clearly, when men clearly discern the glory and beauty of those heavenly mysteries, and taste of the goodness of them, they cannot but ravish readers with admiration, yea transport them with strong and heavenly affections of *love, joy and desire*, Psal. 119. v. 97, 111, 131, 162.—observe, that it happens sometimes such spiritual raptures may seize on a man, even while he is reading the Scriptures; as the Disciples *hearts burned within them, whilst our Savior talked with them, going to Emmaus*; and if so, then the heart opens itself to close with, and draw in that ravishing object, which will necessarily enforce the soul to make a pause:— And these pauses rather further than hinder us in our work, for a godly spirit quickened by such sweet refreshings, receives increase of alacrity, and is thereby strengthened to go on with much greater life, to the end of this holy exercise.

#### **SECT. 5. Of Duties after reading the Scriptures.**

The end of studying the Scriptures, is not only knowledge, but practice; wherefore after we have read any part of the Scriptures, our special care must be—

1. To recount and revolve in our minds those things we have read, and seriously to meditate on them.
2. To search out the true sense and meaning of the words, together with the scope unto which they are directed, and if our own understanding be too weak, we may do well to make use of other men's Writings or Conference.
3. To single out and apply what is of more special use to ourselves in such sort, as if we were specially named in any Precept, Reproof, Promise, Commination, Consolation, or the like, which is the most effectual means to awaken and stir up affections, and to set our endeavors, as manifestly appears in good *Josiah* his example, 2 *Chron.* 34.20, 21.
4. To work those things upon our hearts, till they warm our affections: This is best done—

1. By appropriating them unto ourselves; for that which affects us, is that which most nearly concerns us.
2. By believing what we read as undoubtedly true; thus *David* believed, *Psal.* 119.138.—151.—160.
3. By loving those counsels of God which we embrace by faith, for their purity, perfection, righteousness, and especially for the usefulness and wonderful benefit of them to ourselves, in *quickenning the spirit*, in *giving wisdom*, in *converting the soul*; these eminent excellencies of the Word, cannot choose but make these heavenly counsels precious in our eyes, and bring the soul to delight in them exceedingly.
5. To advise about, and to resolve upon the means to bring all into practice, especially for those *duties* which are laid before us in reading the word, or some part of the word, at such a particular time.
6. To examine our ways, how near they come up to the rule, or come short of it; that on the one side we may be encouraged in conforming our practice to the Law, and withal rejoice in the Grace of God, working in us with thankfulness; and on the other side, that we may be humbled and grieved for our failings, and driven to seek unto Christ, to make up our peace, and then look better to our ways for time to come, as *David* doth, *Psal.* 119.131, 132, 133, 176.

**SECT. 6. A Calendar purposed to show how we might read over the Scripture several ways once in a year.**

IN reading of Scripture, we spake of a proportion of time to be allotted for this Exercise; and that we may so proportion our reading with the time, that we read all the Bible or Scriptures over in a year, I had composed a Calendar, showing how we might read it over several ways.

As 1. by reading every day three Chapters or more in the Old Testament, and two or more in the New. 2. By reading three Chapters a day, and some more of the Psalms. 3. By reading strictly three Chapters a day of those that edify most. 4. By reading two Chapters a day, most of the Old Testament, and all of the New. 5. By reading only one Chapter a day out of such Books as are principal, and a Rule for the rest: But every private Christian may with a little industry find out this, or some other Calendar more beneficial to him; and therefore (not to swell this book needlessly) I shall leave it to him; only with this note, that after all these forms, it were not unprofitable, if he read at least every morning a Psalm, and every evening a Chapter of those that edify most in their order, which is now the constant use of a weak Christian in his family duties.

**SECT. 7. Of the Analysis of the whole Bible, and especially (as in the first-place) of the Old Testament.**

IN reading of the Scripture (Section 4.) we spake of an Analitical Table, that so we might better mark the drift and scope of the Holy Ghost, and that we might with singular ease and delight remember the same: To this purpose I have annexed this Analysis, 1. of the whole Bible; 2. of the several parts.

The whole Bible is divided into two Testaments,

- Old.
- New.

1. The Old Testament Christ divides into

- the Law.
- the Prophets.

1. The Law is in the Pentateuch of Moses, comprehended in this verse, —Genesis, Exo: Levi: Numerorum, Deuteronomi.

Wherein is

- 1. The object of the Law to whom it was to be delivered, viz. To the Church in its Original, in—*Genesis*.
- 2. The promulgation of the Law, which was delivered either
  - Jointly, the Law Ecclesiastical & Civil in—*Exodus*.
  - Severally, the Law
    - Ecclesiastical and Civil, in— *Leviticus*.
    - Political, in—*Numbers*.
  - 3. The repetition of the Law after once delivered in— *Deuteronomy*.

2. The Prophets are

- 1. Historical, declaring time past, comprehended in this verse, —Joshuae, Judicum, Ruth, Regum, Paralip. —Ez. Neb. Esther.
- 2. Dogmatical, instructing for faith and life present, as —Job, David, Proverb: Ecclesia: Cantic:
- 3. Prophetical, foretelling things to come, as —Isaiah, Jeremi. Thren. Ezekiel, Daniel{que}, Hose: Joel, Amos, Obedi. Jonah. Micah. Nahum{que}, Habbakuk, Zephani: Haggai, Zachari: Malachia.
- As for
  - *Esdra: Tobit, Judith, pars Esth: Sapit:* —Ecclesiastic.
  - *Baruch, tres Pueri, Susanna, Bel, Machabaei.* —Non sunt de Canone libri.

**SECT. 8.**

§. 1. Of the *Pentateuch* or Books of the Law.

*Genesis* treats of the Church, to whom the Law was to be delivered.

*Genesis* contains

- 1. The Creation of the Church; and therein
  - 1. Of the great world in which it was to live. [Chap. 1]
  - 2. Of the lesser world, Man, of which it was to be
    - his Happiness. [Chap. 2]
    - his Misery. [Chap. 3]
- 2. The Constitution of the Church, which must be considered as it was in the two worlds.
  - 1. The old world before the flood; wherein consider
    - The propagation of sin and punishment. [Chap. 4]
    - The conservation of the Church. [Chap. 5]
    - The condemnation of the wicked world
      - Foretold. [Chap. 6]
      - Executed. [Chap. 7]
  - 2. The new world after the flood in the ages of four men.
    - 1. *Noah*; in whom consider
      - His deliverance from the deluge. [Chap. 8]
      - His blessing from God. [Chap. 9]
      - His posterity, as
        - United. [Chap. 10]
        - Dispersed, out of which *God* chose his Church. [Chap. 11]
    - 2. *Abraham*; in whom consider
      - His vocation in the former part of Chapter [Chap. 12]
      - His peregrination
        - 1. Into *Egypt*, in the latter part of Ch. [Chap. 12]
        - 2. Into *Canaan*. [Chap. 13]

- His dealings or action
  - 1. With Lot. [Chap. 14]
  - 2. With God, who
    - Promised him issue, [Chap. 15]
    - Gave him a child, and [Chap. 16]
    - Made his covenant with him.

▪ O  
f  
w  
h  
i  
c  
h  
C  
o  
v  
e  
n  
a  
n  
t  
,  
c  
o  
n  
s  
i  
d  
e  
r

▪

- 1. On God's part, in the communication of his
  - Councils and secrets. [Chap. 18]
  - Benefits in
    - Delivering *Lot*. [Chap. 19]
    - Succoring *Abraham*. [Chap. 20]
    - Giving him *Isaac*. [Chap. 21]
- 2. On *Abraham's* part, who is commended for his
  - Obedience and faith in offering *Isaac*. [Chap. 22]
  - Love and justice in burying *Sarah*. [Chap. 23]
  - Providence and piety in marrying *Isaac*. [Chap. 24]
    - 3. *Isaac*; in whom consider
      - His issue or kindred. [Chap. 25]
      - His travels and troubles. [Chap. 26]

- His Prophecies concerning the state of the Church in his two Sons. [Chap. 27]
- 4. *Jacob*; in whom consider his peregrination
  - Into *Mesopotamia*, where note
    - His journey thither. [Chap. 28]
    - His arrival and marriage. [Chap. 29]
    - His riches and children. [Chap. 30]
  - Into *Canaan*, where
    - His journey thither. [Chap. 31]
    - Arrival; and there
      - His congress with *Esau*. [Chap. 32, 33.]
      - His progress with grief in
        - *Dinah's* rape. [Chap. 34]
        - *Rachel's* death. [Chap. 35, 36.]
        - *Joseph's* selling. [Chap. 37]
        - *Judah's* incest. [Chap. 38]
  - Into *Egypt*, whither went
    - 1. His Sons
      - *Joseph*, in whom his
        - Affliction. [Chap. 39, 40.]
        - Dignity & preferment [Chap. 41]
      - The other Brethren. [Chap. 42, 43, 44.]
    - 2. Himself, wherein
      - His sending for by *Joseph*. [Chap. 45]
      - Travelling thither. [Chap. 46]
      - Abode there; where his
        - Conferring. [Chap. 47]
        - Blessing. [Chap. 48]



- Prophesying [Chap. 49]
- Dying. [Chap. 50]

§. 2. *Exodus* treats of the Law-giving to the Church generally

- *Ecclesiastical*
- *Political*

together.

*Exodus* contains

- I. The deliverance of the people to whom the Law was to be given.
  - 1. Occasion of it, The Tyranny of the Egyptians. [Chap. 1]
  - 2. Instrument by whom effected (*Moses*) of whose
    - 1. Birth. [Chap. 2]
    - 2. Calling. [Chap. 3]
    - 3. Assistant, *Aaron*. [Chap. 4]
    - 4. Sayings to the King of *Egypt*. [Chap. 5, 6.]
    - 5. Signs which he wrought in *Egypt*
      - Confirming his calling [Chap. 7]
      - Confounding the king [Chap. 8, 9, 10, 11.]
  - 3. Deliverance itself, wherein the people's
    - 1. Departure out of *Egypt*. [Chap. 12]
    - 2. *Ratification* of it by signs and observations. [Chap. 13]
    - 3. Passage thorough the Red Sea. [Chap. 14]
    - 4. Thanksgiving after they were over. [Chap. 15]
  - 4. Consequents of their deliverance,
    - 1. Provision of victuals and necessaries, *Quails* and *Manna*. [Chap. 16]
    - 2. Defense and protection from their enemies, *Amalekites*. [Chap. 17]
    - 3. Administration of Justice by *Jethro's* counsel. [Chap. 18]
- II. The delivery of the Law itself unto the people; wherein consider
  - 1. How it was given by God,

- 1. The preparation before it. [Chap. 19]
- 2. Parts or kinds of it,
  - 1. Moral, in two Tables of stone. [Chap. 20]
  - 2. Judicial. [Chap. 21, 22, 23.]
  - 3. Ceremonial
    - Feasts. [Chap. 24]
    - Tabernacles & instruments. [Chap. 25, 26, 27.]
    - Priests and their garments. [Chap. 28, to 31.]
- 2. How it was taken and obeyed by the people.
  - 1. Moral Law,
    - 1. Their transgression in the golden Calf. [Chap. 32]
    - 2. Reconciliation to God by Moses prayer. [Chap. 33]
    - 3. Restitution of the Law by the finger of God. [Chap. 34]
  - 2. Ceremonial; wherein is set down the building of the Tabernacle, from [Chap. 35, ad fin]

§. 3. *Leviticus* treats of holy observations and persons.

1. Sacrifices or offerings; their

- 1. Sorts or kinds, distinguished by their
  - Matter, of which
    - *Animalia*. [Chap. 1]
    - *Inanimata*. [Chap. 2]
  - Occasion for which they were
    - 1. Good things from God. [Chap. 3]
    - 2. Evils done by men. [Chap. 4, 5.]
- 2. Rites about them. [Chap. 6, 7.]

2. Persons

- 1. Public; viz. the Priests, their
  - 1. Consecration to their Office. [Chap. 8]

- 2. Execution of their Office. [Chap. 9]
- 3. Transgression in their Office. [Chap. 10]
- 2. Private, in respect of their Sanctification.
  - 1. Particular, of one man; where observe the ways whereby he is polluted— viz.
    - 1. Eating. [Chap. 11]
    - 2. Childebearing. [Chap. 12]
    - 3. Leprosy. [Chap. 13, 14.]
    - 4. Flux. [Chap. 15]
  - 2. Common, of the whole Church, in things
    - 1. Necessary, about which consider
      - 1. The Laws which concern either
        - 1 Purification for sins
          - Ordinary. [Chap. 16]
          - Extraordinary. [Chap. 17]
        - 2. Information of their lives.
          - 1. Oeconomical about marriages. [Chap. 18]
          - 2. Political about their carriages. [Chap. 19, 20.]
          - 3. Ecclesiastical: which laws consider
            - 1. Persons. [Chap. 21]
            - 2. Things. [Chap. 22]
            - 3. Times,
              - Days. [Chap. 23, 24.]
              - Years. [Chap. 25]
        - 2. Obligation of them by Promises and Threatenings. [Chap. 26]
      - 2. Voluntary, Chap. last. [Chap. 27]

§. 4. *Numbers*, of Laws for most part Political, occasioned by the mustering of the people for their journey to *Canaan*.

*Numbers*. This story contains

- 1. Their preparation to the journey; wherein
  - 1. Their mustering or numbering, which was either
    - Civil, of the people that were
      - 1. Numbred. [Chap. 1]
      - 2. Ordered. [Chap. 2]
    - Sacred, of the Priests that were
      - 1. Numbred. [Chap. 3]
      - 2. Ordered. [Chap. 4]
  - 2. Laws given them, which are either
    - Common to all, about sanctity in things
      - Necessary. [Chap. 5]
      - Voluntary. [Chap. 6]
    - Particular for the
      - 1. Laity; viz. The Tribes. [Chap. 7]
      - 2. Clergy; viz. The Priests & Levites. [Chap. 8]
  - 3. Manner of their
    - 1. Sanctification and order. [Chap. 9]
    - 2. Progress or journey. [Chap. 10]
- 2. Their journeys, which are distinguished by a story of eight murmurings of the people:
  - 1. For the tediousness of their journey. [Chap. 11]
  - 2. For loathsomeness of the Manna.
  - 3. For the emulation of *Miriam* and *Aaron* against *Moses*. [Chap. 12]
  - 4. For the sedition of the Spies who
    - Murmured. [Chap. 13]
    - were plagued. [Chap. 14]
    - reconciled. [Chap. 15]
  - 5. For the Conspiracy of the three Levites, *Corah*, *Dathan* and *Abiram*. [Chap. 16]

- 6. For the indignation of the people at the former judgments; wherein
  - Their murmuring. [Chap. 17]
  - Their reconciling
    - Persons. [Chap. 18]
    - Manner. [Chap. 19]
- 7. For want of water. [Chap. 20]
- 8. For wearisomeness of the way. [Chap. 21]
- 3. Their stations or abode when they came near to *Canaan*, which hath two stories that concern
  - 1. The People who were to inherit, considered as
    - 1. Conquerors of their Enemies. *Chap. 22.*
    - 2. Encountred by Magic Arts, *Balaam*. [Chap. 22, 23, 24.]
    - 3. Disordered with Idolatry and fornication. [Chap. 25]
    - 4. Reconciled, and again mustered. [Chap. 26]
    - 5. Furnished with a new Prince. [Chap. 27]
    - 6. Instructed about sacred things
      - Necessary. [Chap. 28, 29.]
      - Voluntary. [Chap. 30]
  - 2. The Inheritance itself, considered
    - 1. In a part of it
      - 1. Conquered. [Chap. 31]
      - 2. Disposed. [Chap. 32]
        - Where by a digression their journeys are reckoned all together. [Chap. 33]
    - 2. The whole, wherein are set down
      - 1. The Bounds or Division of the Land. [Chap. 34]
      - 2. The Law, concerning the inheritance of the
        - Priests. [Chap. 35]

- People. [Chap. 36]

§. 5. *Deuteronomy* is a Repetition of the Law.

1. Preparation of the People to receive the Law by *Moses*

- 1. Rehearsal of God's blessings to them in peace. [Chap. 1]
- 2. Good success which they had in War. [Chap. 2, 3.]
- 3. Council. [Chap. 4, 5.]

2. Promulgation of the Law given to the people.

- 1. The propounding of it.
- 2. The expounding of it, namely, the
  - 1. Moral Law,
    - generally. [Chap. 6, 7, 8, 9, 10, 11.]
    - specially. [Chap. 12, 13.]
  - 2. Ceremonial Law. [Chap. 14, 15, 16]
  - 3. Judicial Law, as it was either
    - Common to all. [Chap. 17]
    - Singular for
      - Priests. [Chap. 18]
      - People. [Chap. 19]
      - War. [Chap. 20]
      - Civil justice. [Chap. 21, to 27.]

3. Confirmation of the Law after it was given— By

- 1. Signs. [Chap. 27]
- 2. Promises and Threatenings. [Chap. 28]
- 3. Renovation of the Covenant. [Chap. 29, 30.]
- 4. The Election of a new Captain. [Chap. 31]
- 5. Prophecies. [Chap. 32, 33.]

[Chap. 34] 4. Conclusion of all by the death of *Moses*.

*Hitherto of the Law.*

Now of the Prophets, which are either

- Historical, called the *Anterior Prophets*.
- Doctrinal, called *Hagyographa*.
- Prophetical, called *Posterior Prophets*.

## SECT. 9.

§. 1. Of Prophets Historical. *Joshua: Consider—*

*Joshua* contains

- 1. His calling to the Government. [Chap. 1]
- 2. His acts in his Government,
  - 1. time of War; where note
    - 1. The sending of the Spies. [Chap. 1]
    - 2. Their miraculous passage over *Jordan*, with the consequents. [Chap. 3, 4, 5.]
    - 3. The besieging and winning of *Jericho*. [Chap. 6, 7.]
    - 4. Winning of *Ai*. [Chap. 8]
    - 5. Covenanting with the *Gibeonites* ignorantly. [Chap. 9]
    - 6. Victory over five Kings. [Chap. 10]
    - 7. Battle with the remnant of the *Canaanites*. [Chap. 11]
    - 8. All repeated. [Chap. 12]
  - 2. In time of Peace,
    - 1. Division of the Land. [Chap. 13, to 21.]
    - 2. Dismission of the *Trans-Jordanians*. [Chap. 22]
    - 3. *Celebration* of the Parliament. [Chap. 23]
    - 4. Death of *Joshua*. [Chap. 24]

§. 2. *Judges: Story of the Jews under the Government of the Judges.*

*Judges* contains

- 1. The occasion of that Government. [Chap. 1, 2.]

- 2. Narration of the Peoples state
  - 1. Under Governors,
    - *Othniel, Ehud, Shamgar.* [Chap. 3]
    - *Deborah.* [Chap. 4, 5.]
    - *Gideon.* [Chap. 6, 7, 8.]
    - *Abimelech.* [Chap. 9]
    - *Jephtha.* [Chap. 10, 11, 12.]
    - *Samson.* [Chap. 13, to 17.]
  - 2. Without Governors; wherein of their monstrous sins and Civil Wars. [Chap. 17]

§. 3. *Ruth*, a *Moabitish* woman; of her Piety.

*Ruth* contains Her

- 1. Conversion. [Chap. 1]
- 2. Conversation. [Chap. 2]
- 3. Marriage,
  - 1. Procured. [Chap. 3]
  - 2. Celebrated. [Chap. 4]

§ 4. Hitherto of the state of the Jews under Judges: *Now under Kings till the Captivity.*

- 1. As the Kingdom was united, in Books of *Sam.* where the Kings are by
  - 1. Election, 1 *Sam.*
  - 2. Succession, 2 *Sam.*
- 2. As it was divided, in the Books of *Kings*, under
  - *Solomon*, 1 *Kings.*
  - Other Kings, 2 *Kings.*
- 3. As it was in both states, more fully considered in the Books of *Chronicles.*

§. 5. First Book of *Samuel.* Jews state under Kings Elect.

1 *Samuel* contains



- 1. Time of change of Government in *Samuel's* days; whose birth is described [Chap. 1, & part 2.]
- 2. Occasion of the change; viz. wickedness of the Sons of
  - *Eli*, which is
    - Threatned. [Chap. 2, 3.]
    - Punished. [Chap. 4, 5, 6, 7.]
  - *Samuel's* Sons. [Chap. 8]
- 3. Story of the Kings.
  - 1. *Saul*; of whose
    - 1. Election, as he was
      - Called. [Chap. 9]
      - Confirmed by
        - 1. Inauguration. [Chap. 10]
        - 2. Consent of the People. [Chap. 11]
        - 3. Resignation of *Samuel*. [Chap. 12]
  - 2. Rejection, with the true causes of it. [Chap. 13, 14, 15]
- 2. *David* his
  - Prosperity,
    - His vocation to his Kingdom. [Chap. 16]
    - Victory over *Goliath*. [Chap. 17]
  - Adversity,
    - 1. His exile and banishment,
      - 1. The cause of it. [Chap. 18]
      - 2. The kinds of it, viz.
        - In his own Country. [Chap. 19, 20.]
        - Out of it, amongst
          - *Philistines*. [Chap. 21]
          - *Moabites*. [Chap. 22]

- 2. His persecutions; wherein
  - 1. The grievousness appears
    - 1. By the diversity of places whither he fled. [Chap. 23, to 27.]
    - 2. Flight to his enemies, with whom he lived. [Chap. 27, to 30.]
  - 2. The end of them. [Chap. 31]

§ 6. Second Book of *Samuel* under the Successive Kings.

2 *Sam.* contains

- 1. The tidings of *Saul's* death. [Chap. 1]
- 2. The unlawful Successor of *Saul*, *Ishbosheth*, whose
  - Promotion. [Chap. 2]
  - Dejection. [Chap. 3, 4.]
- 3. The true Successor (*David*) whose
  - Inauguration. [Chap. 5]
  - Government
    - Good,
      - 1. In Religious things. [Chap. 6, 7.]
      - 2. In War. [Chap. 8]
      - 3. In Political things. [Chap. 9, 10.]
    - Bad, where his sins
      - 1. Committed. [Chap. 11]
      - 2. Confessed. [Chap. 12]
      - 3. Punished with judgments
        - Internal.
        - External.
          - 1. Internal or domestic punishments,
            - 1. *Amnon's* incest. [Chap. 13]

- 2. *Absolom's* sedition,
  - The occasion. [Chap. 14]
  - Beginning. [Chap. 15]
  - Progress. [Chap. 16]
  - Issue. [Chap. 17, 18, 19]
- 2. External and public,
  - 1. The kinds of it,
    - 1. Sedition of *Ziba*. [Chap. 20]
    - 2. Famine. [Chap. 21]
  - 2. Events of it,
    - Good, as
      - Thanksgiving. [Chap. 22]
      - Prophecy. [Chap. 23]
    - Evil. [Chap. 24]

§. 7. *Kings* two Books treat of the Kingdom as divided.

1 *Kings* contains

- 1. The increase of the Kingdom under *Solomon*, wherein
  - 1. His institution to be King. [Chap. 1]
  - 2. Conservation in the Kingdom. [Chap. 2, 3.]
  - 3. Administration of it:
    - Where his glorying in his
      - Family. [Chap. 4]
      - Buildings. [Chap. 5, ad 9.]
      - Riches. [Chap. 10]
- 2. Decrease:
  - 1. Occasion or causes,
    - Sins of *Solomon*.
    - Justice of God. [Chap. 11]

- 2. Beginners of it,
  - 1. Authors of the division, *Rehoboam* and *Jeroboam*: [Chap. 12, 13, 14]
  - 2. Their Successors, whose reigns are handled
    - Briefly. [Chap. 15]
    - More largely in reign of *Ahab*.

§. 8. Second Book of *Kings*; of the decrease of the Kingdoms of *Israel* and *Judah*.

2 *Kings* contains

- 1. Their continuance of defection together.
  - 1. Of the Kings of *Israel* apart,
    - *Ahaziah*. [Chap. 1]
    - *Joram*. [Chap. 2, ad 9.]
    - *Jehu*. [Chap. 9, 10.]
    - *Joash*. [Chap. 11, 12.]
    - *Jehoahaz-Joas*. [Chap. 13]
  - 2. Of both Kingdoms together. [Chap. 14, ad 18.]
- 2. A special story of the defection of the Kingdoms of *Judah*,
  - 1. Their decay. [Chap. 18, ad 22.]
  - 2. Their repair. [Chap. 22, 23.]
  - 3. Their final destruction. [Chap. 24, ad fin]

§. 9. First *Chronicles*.

1 *Chron.* contains

- 1. The beginning of the Kingdom of *Israel*, wherein
  - 1. Genealogy of the world from *Adam* to *Jacob*. [Chap. 1]
  - 2. Particularly of the Nation of *Israelites* in 12 Tribes. [Chap. 2, ad 9.]
- 2. The Administration of the Kingdom
  - 1. Under *Saul*. [Chap. 9, 10.]
  - 2. Under *David*, whose
    - Entrance

- Acts

are described.

- 1. *David's entrance into his Kingdom,*
  - His inauguration. [Chap. 11]
  - His followers. [Chap. 11, 12]
  - Care of Religion. [Chap. 13]
  - Confirmation in his Kingdom. [Chap. 14]
- 2. *David's Acts,*
  - 1. In the progress of his reign,
    - Good, for
      - Religion, and God's service. [Chap. 15, 16, 17]
      - War. [Chap. 18, 19, 20]
    - Evil. [Chap. 21]
  - 2. Towards end of his reign, in his old age.
    - 1. His courses again for Religion. [Chap. 22, ad 26.]
    - 2. His order for the Commonweal. [Chap. 27]
    - 3. The Parliament a little before his death, and events of it. [Chap. 28, 29.]

§. 10. *Second Chronicles.*

*2 Chron.* contains

- 1. The increase of the Kingdom under *Solomon*, whose
  - 1. Virtues. [Chap. 1]
  - 2. Buildings both
    - Sacred. [Chap. 2, ad 7.]
    - Civil. [Chap. 8]
  - 3. Condition and death. [Chap. 9]
- 2. The decrease in the the reign of
  - Rehoboam. 10, 11, 12.

- Abia. 13.
- Asa. 14, 15, 16.
- Josaphat. 17, 18, 19, 20
- Joram. 21.
- Ahaziah. 22.
- Jo•h. 23, 24.
- Amaziah. 25.
- Uzziah. 26.
- Jotham. 27.
- Ahaz. 28.
- Hezekiah. 29, ad 33.
- Manasseh. 33.
- Amon. 33.
- Josiah. [Chap. 34, 35.]
- Jehoaz.
- Jehoiachim.
- Jechoniah. [Chap. 36]
- Zedochiah.

§. 11. *Ezra*, of the return of the People from *Babylon*.

- 1. Of the manner of it. [Chap. 1, 2.]
- 2. Of the end of it; viz. Restoring of Religion and Government. [Chap. 3]
- 2. Of the hindrance,
  - 1. Raised by the
    - *Samaritans*. [Chap. 4]
    - 2. By the Governors of the Land of *Canaan*. [Chap. 5]
  - 2. Removed by
    - 1. *Cyrus*. [Chap. 6]
    - 2. *Ezra*, of whose

- Journey. [Chap. 7, 8.]
- Reformation which he wrought. [Chap. 9, 10.]

§. 12. *Nehemiah* treats of

- 1. The repair of the buildings, the
  - 1. Causes of it. [Chap. 1, 2.]
  - 2. Work itself, which was
    - Begun. [Chap. 3]
    - Hindred. [Chap. 4, 5, 6.]
    - Finished. [Chap. 7]
- 2. Reformation, Political and Ecclesiastical. [Chap. 7, ad 14.]

§. 13. *Esther* contains a story of a miraculous deliverance of the Jews.

- 1. The means of it; viz. *Esther*. [Chap. 1, 2.]
- 2. The manner of it,
  - 1. The greatness of the danger. [Chap. 3, 4]
  - 2. Degrees of the deliverance
    - 1. The intercession of the Queen. [Chap. 5]
    - 2. Frustrating the advice of *Haman*. [Chap. 6, 7.]
    - 3. Confirmation of the deliverance.
      - 1. Revoking the Decree. [Chap. 8]
      - 2. Punishing adversaries. [Chap. 9]
      - 3. Peace of the Jews. [Chap. 10]

*Hitherto of the Books Legal and Historical.*

Now of the Books Dogmatical or Sapiential, which concern either

- A singular subject, as Job.
- A common subject, as
  - David's Psalms.
  - Solomon's
    - Proverbs.

- Ecclesiastes.
- Canticles.

## SECT. 10.

### §. 1. Of Prophets Dogmatical. *Job contains*

- A Dialogue:
  - 1. The occasion, his
    - 1. Prosperity. [Chap. 1]
    - 2. Adversity. [Chap. 2]
    - 3. Sin. [Chap. 3]
  - 2. The sorts, and so observe the speeches of
    - The Disputants,
      - *Eliphaz*. [Chap. 4, 5.]
      - *Job*. [Chap. 6, 7.]
      - *Bildad*. [Chap. 8]
      - *Job*. [Chap. 9, 10.]
      - *Zophar*. [Chap. 11]
      - *Job*. [Chap. 12, 13, 14]
      - *Eliphaz*. [Chap. 15]
      - *Job*. [Chap. 16, 17.]
      - *Bildad*. [Chap. 18]
      - *Job*. [Chap. 19]
      - *Zophar*. [Chap. 20]
      - *Job*. [Chap. 21]
      - *Eliphaz*. [Chap. 22]
      - *Job*. [Chap. 23, 24.]
      - *Bildad*. [Chap. 25]
      - *Job*. [Chap. 26, ad 32.]
    - The Moderators,



- 1. *Elihu*. [Chap. 32, 33.]
- 2. God. [Chap. 34, ad 41.]
- An Epilogue. [Chap. 42]

§. 2. The *Psalms* are by the *Hebrews* divided into five Books.

- 1. From *Psal.* 1. to the end of *Psal.* 41. concluded with *Amen and Amen*.
- 2. From *Psal.* 42. to the end of *Psal.* 72. shut up with *Amen and Amen*.
- 3. From *Psal.* 73. to the end of *Psal.* 89. closed with *Amen and Amen*.
- 4. From *Psal.* 90. to the end of *Psal.* 106. ending with *Amen, Halleluiah*.
- 5. From *Psal.* 107. to the end of *Psal.* 150. concluding with *Halleluiah*.

This division seems to arise from the peculiar close of these five *Psalms*.

Others divide them into two parts, some

- Directed from Man to God, as the Praying and Thanksgiving *Psalms*.
- Directed from God to Man, as
  - The Exhortatory
  - Consolatory
  - Didactical
  - Prophetical

*Psalms*.

*Instead of a more exact and orderly method, the Reader may observe in the end of this Chapter some particulars for his better understanding in reading the Psalms.*

§. 3. *Proverbs* contains Rules of life,

- 1. General, about piety, wherein
  - 1. What we must do. [Chap. 1, 2, 3, 4.]
  - 2. What we must avoid. [Chap. 5, ad 10.]
- 2. Special, and so the life of man is informed by all sorts of Rules,
  - Political.
  - Oeconomical. [Chap. 10, ad fin,]
  - Moral.

§. 4. *Ecclesiastes* treats

- 1. Of the vanity of all earthly things, proved by *Solomon's* observations in
  - His own estate. [Chap. 1, 2.]
  - Conditions of all sorts of men. [Chap. 3, ad 10.]
- 2. Rules to be observed in this vain life of ours. [Chap. 10, 11, 12]

§. 5. *Canticles*. Descriptions of the love 'twixt Christ and his Church,

In speeches

- 1. Twixt Christ and Church. [Chap. 1]
- 2. Church and Christ. [Chap. 2]
- 3. Church. [Chap. 3]
- 4. Christ. [Chap. 4]
- 5. Church. [Chap. 5]
- 6. Church and Christ. [Chap. 6]
- 7. Church. [Chap. 7, 8.]

*These are the Books Dogmatical:* Now follows Prophets

- Four greater.
- Twelve lesser.

**SECT. 11.**

§. 1. Of Prophets Prophetical.

*Isaiah* contains Prophecies

- 1. Legal,
  - 1. Reproving and correcting sins
    - Of the Jews. [Chap. 1, ad 11.]
    - With comfort to the Elect. [Chap. 11, 12.]
  - 2. Threatning
    - 1. Enemies of God's people,
      - The particular Nations threatened. [Chap. 13, ad 24.]

- The general uses of these threatenings. [Chap. 24, ad 28.]
- 2. Israelites. [Chap. 28]
- 3. Jews themselves, whose captivity is denounced with mixed comforts in Christ. [Chap. 29, ad 36.]
- 2. Historical. [Chap. 46, ad 40.]
- 3. Evangelical, concerning their
  - 1. Deliverance from, and preservation in Captivity. [Chap. 40, ad 49.]
  - 2. Kingdom of Christ, about which he makes eight Sermons or Speeches
    - 1. Of Christ. [Chap. 49, 50, 51.]
    - 2. Of God. [Chap. 52]
    - 3. Of the prophets expounding
      - 1. Story of Christ. [Chap. 53]
      - 2. Fruit of his Kingdom. [Chap. 54]
    - 4. Of God
      - Promising. [Chap. 55]
      - Exhorting. [Chap. 56, 57.]
    - 5. Of the Prophets
      - Reproving hypocrisy. [Chap. 58, 59.]
      - Exciting the Church. [Chap. 60]
    - 6. Of Christ. [Chap. 61, 62.]
    - 7. Of the Church. [Chap. 63, 64, 65.]
    - 8. Lastly of God. [Chap. 66]

§. 2. *Jeremiah* contains

- 1. A Prologue concerning the Prophets calling. [Chap. 1]
- 2. Sermons concerning the
  - 1. Jews, either in
    - *Judea*, in the reign of
      - *Josiah*. [Chap. 2, ad 21.]

- *Zedechiah*. [Chap. 21, ad 25.]
- *Jehoiachim*. [Chap. 25, 26, 27]
- *Zedechiah* again. [Chap. 28, ad 35.]
- *Jehoiachim* again. [Chap. 35, 36.]
- *Zedechiah* again. [Chap. 37, ad 43.]
- *Egypt*. [Chap. 43, ad 46.]
- 2. Enemies of the Jews. [Chap. 46, ad 52.]
- 3. An Epilogue Historical. [Chap. 52]

§. 3. *Lamentations* contain the mournings of this

- Church. [Chap. 1]
- Prophet. [Chap. 2]
- Church. [Chap. 3]
- Prophet. [Chap. 4]
- Church. [Chap. 5]

§. 4. *Ezekiel* contains

- 1. The Preface, which concerns
  - 1. God, and his majesty. [Chap. 1]
  - 2. The Prophet, and his
    - Fearfulness. [Chap. 2]
    - Confirmation. [Chap. 3]
- 2. Prophecies themselves, which contain
  - 1. Objurgation, or reproof of the impiety of the Jews, with their judgments, in 17 Serm. from [Chap. 4, ad 25.]
  - 2. Comminations against the enemies of the Jews, in eight Sermons, from [Chap. 25, ad 34.]
  - 3. Exhortations and encouragements to the Jews, to
    - Repentance, and
    - Hope of delivery,

in six Sermons. [Chap. 34, ad 40.]

- 4. Consolations in one continued Prophecy of their Spiritual deliverance by Christ in visions. [Chap. 40, ad fin.]

§. 5. *Daniel* contains

- 1. An History of things done in the Kingdoms both of the
  - *Babylonians* and [Chap. 1, ad 7.]
  - *Persians*.
- 2. A Prophecy of things to be done,
  - 1. Many calamities to be executed. [Chap. 7, ad 12.]
  - 2. Final deliverance and glory of the Elect. [Chap. 12]

§. 6. *Hosea* is

- 1. Parabolical; and so the Prophecy is
  - Propounded. [Chap. 1]
  - Applied. [Chap. 2]
  - Repeated. [Chap. 3]
- 2. Plain; and so is either a
  - 1. Commination or invective, in three Sermons,
    - 1. In Chap. [Chap. 4]
    - 2. In Chap. [Chap. 5, 6, 7.]
    - 3. In Chap. [Chap. 8, 9, 10.]
  - 2. Consolation. [Chap. 11, ad 14.]

§. 7. *Joel* contains

- 1. A Commination of Famine. [Chap. 1]
- 2. An Exhortation to Repentance. [Chap. 2]
- 3. A Consolation to penitents. [Chap. 3]

§. 8. *Amos* contains

- 1. A Commination against
  - 1. Enemies of God's people. [Chap. 1]

- 2. Jews and Israelites, and that in
  - Plain words, against their
    - Idolatry. [Chap. 2]
    - Violence. [Chap. 3]
    - Indignity, pride,
    - Inhumanity, luxury [Chap. 4, 5, 6.]
  - In a threefold type. [Chap. 7, 8, 9. ad finem.]
- 2. A Consolation, from the 11 verse of the 9. Chap.

#### §. 9. *Obadiah*

- 1. Doth testify to [Chap. 12 ver.]
- 2. Dehortis to [Chap. 17 ver.]
- 3. Comforts [Chap. ad finem.]

#### §. 10. *Jonah*

Describes the two callings of *Jonas*; in the

- First, the
  - Manner of it. [Chap. 1]
  - Effect of it, Prayer. [Chap. 2]
- Second,
  - His Sermons to the *Ninevites*, and their Repentance. [Chap. 3]
  - The effect of their Repentance in *Jonah* [Chap. 4]

#### §. 11. *Micah* contains five Sermons.

- 1. Threatning against the whole Kingdom. [Chap. 1, 2.]
- 2. Threatning against the Magistrates. [Chap. 3]
- 3. Consolations in God and the *Messias*. [Chap. 4, 5.]
- 4. Commination. [Chap. 6]
- 5. Consolation again. [Chap. 7]

#### §. 12. *Nahum*.

*Nahum* threatens destruction to the Assyrians, which is

- 1. Propounded. [Chap. 1]
- 2. The means shown. [Chap. 2]
- 3. The cause of their sins. [Chap. 3]

§. 13. *Habakkuk*.

*Habakkuk* contains a

- Dialogue betwixt God and the Prophet. [Chap. 1, 2.]
- Prayer. [Chap. 3]

§. 14. *Zephany*.

*Zephany* contains three Sermons,

- 1. A Commination. [Chap. 1]
- 2. An Exhortation. [Chap. 2]
- 3. A mixture of both. [Chap. 3]

§. 15. *Haggai*.

*Haggai*

- First, Exhorts to build the Temple. [Chap. 1]
- Secondly, comforts with Prophecy of Christ's Kingdom. [Chap. 2]

§. 16. *Zachariah* contains

- 1. Types and visions,
  - 1. Hortatory,
    - Generally to all the People. [Chap. 1, 2.]
    - Specially unto the Priests. [Chap. 3, 4.]
  - 2. Monitory. [Chap. 5, 6.]
  - 3. Consolatory. [Chap. 6]
- 2. Speeches and Sermons,
  - 1. Doctrinal, of things present, about God's service. [Chap. 7, 8.]
  - 2. Prophetical, of things that concern Christ's

- Incarnation. [Chap. 9, 10.]
- Passion. [Chap. 11, 12, 13.]

§. 17. *Malachi.*

*Malachi*

- 1. Chides for
  - 1. Perfidiousness in God's service. [Chap. 1]
  - 2. Pollution of marriage, and blasphemy. [Chap. 2]
- 2. Comforts in the Promise of
  - Christ. [Chap. 3]
  - His forerunner. [Chap. 4]

**SECT. 12.**

§. 1.

The New Testament contains Books

- 1. Historical; viz. Four Evangelists and Acts.
- 2. Doctrinal, in Epistles of *Paul, James, Peter, John, Jude.*
- 3. Prophetical, in the *Revelation.*

The Books for memories sake, are comprised in these verses,

- *Mattheus, Marcus, Lucas, Johannes & Acta.*
- *Roma. Corin. Galatus, Ephesi. Philip. Colosenses.*
- *Thessalo. Timotheum, Titum, Philemon, Hebraeos.*
- *Jacobus, Petrus, Johannes, Judah, Revelat.*

*Of Books Historical. Matthew speaks of Christ in his*

- 1. Person, as of
  - Birth. [Chap. 1]
  - Education. [Chap. 2]
- 2. Office,
  - 1. In his preparation unto his Office in his



- Forerunner, *John the Baptist*. [Chap. 3]
- Himself, who was
  - Baptized. [Chap. 3]
  - Tempted. [Chap. 4]
- 2. Execution of his Office.
  - 1. Prophetical in teaching, whose doctrine is
    - 1. Briefly propounded. [Chap. 5, 6, 7.]
    - 2. Largely expounded and confirmed; and so he
      - 1. Teacheth, and confirmeth by Miracles of all sorts. [Chap. 8, ad 19.]
      - 2. Reproves, and confuteth the practice and doctrine of the Pharisees. [Chap. 19, ad 24.]
      - 3. Foretells, and prophesies the destruction *Urbis & Orbis*. [Chap. 24, 25.]
  - 2. Sacerdotal, in his Passion and Sacrifice for the sins of the world. [Chap. 26, 27.]
  - 3. Regal, in respect of the beginning and manifestation of it. [Chap. 28]

§. 2. *Mark* treats of

- 1. Christ's life, and herein of his
  - Forerunner. [Chap. 1]
  - 2. Saying and doings,
    - 1. Before his transfiguration, and so reports both his
      - Oracles. [Chap. 2]
      - Miracles. [Chap. 2, ad 9.]
    - 2. In his transfiguration. [Chap. 9]
    - 3. After it, and that
      - Before he entered the City. [Chap. 10]
      - In his entrance,
        - Disputation. [Chap. 12]

- Prediction. [Chap. 13]
- 2. Christ's death, where
  - 1. Antecedents before it. [Chap. 14]
  - 2. Manner of it. [Chap. 15]
  - 3. Consequents after it. [Chap. 16]

§. 3. *Luke* treats of Christ's

- 1. Life
  - 1. Private, wherein
    - 1. His conception. [Chap. 1]
    - 2. His birth and education. [Chap. 2]
  - 2. Public, in preaching the Gospel, where his
    - 1. Preparation to it. [Chap. 3]
    - 2. Performance of it, and that either
      - Alone by
        - Teaching. [Chap. 4]
        - Doing. [Chap. 5]
      - With others, viz. his
        - Apostles, whom he
          - Calls and instructs. [Chap. 6, 7, 8.]
          - Sendeth. [Chap. 9]
        - Seventy Disciples. [Chap. 10]
- 2. Death:
  - 1. Antecedents of it: where consider the things he did and spake,
    - 1. In his journey to *Jerusalem*, where he taught of
      - Inward worship of God,
        - Prayer. [Chap. 11]
        - Faith. [Chap. 12]
        - Repentance, in

- Causes moving to it. [Chap. 13]
- Hindering of it. [Chap. 14]
- Effects of it. [Chap. 15]
- Outward worship, where
  - 1. What we must avoid
    - Abuse of riches. [Chap. 16]
    - Scandal. [Chap. 17]
  - 2. What we must do. [Chap. 18]
- 2. When he came to *Jerusalem*, how he was
  - 1. Received. [Chap. 19]
  - 2. Disputed. [Chap. 20]
  - 3. Prophesied. [Chap. 21]
- 2. Manner of his death. [Chap. 22, 23.]
- 3. Consequents after it. [Chap. 24]

#### §. 4. *John* treats of Christ's

- 1. Person. [Chap. 1]
- 2. Office: which he performed in his journey to three Feasts:
  - 1. Of the Passover,
    - 1. In *Cana*, from whence he sent out. [Chap. 2]
    - 2. While he abode at the Feast. [Chap. 3]
    - 3. In his return by *Samaria*. [Chap. 4]
  - 2. Of Pentecost, where
    - 1. He cured the Palsy. [Chap. 5]
    - 2. Fed the people. [Chap. 6]
  - 3. Of Tabernacles, where note
    - 1. His coming to *Jerusalem*. [Chap. 7]
    - 2. His abode there, his
      - Disputation. [Chap. 8]

- Works. [Chap. 9]
- Sermon. [Chap. 10]
- 3. His departure thence. [Chap. 11]
- 4. To the Celebration of the true Passover, about his death.
  - 1. What went before it,
    - 1. His deeds,
      - 1. Entrance to the City. [Chap. 12]
      - 2. Washing his Disciples feet. [Chap. 13]
    - 2. His speeches,
      - 1. At supper time. [Chap. 14]
      - 2. As they went to the garden
        - 1. Monitory. [Chap. 15]
        - 2. Consolatory [Chap. 16]
        - 3. Supplicatory [Chap. 17]
  - 2. The manner of it. [Chap. 18, 19.]
  - 3. Consequents of it; viz. his appearance to his disciples,
    - Conversing in *Judea*. [Chap. 20]
    - Fishing in *Galilee*. [Chap. 21]

§. 5. *Acts*, A History of the Apostles.

- 1. A general of all,
  - 1. Of their assembling. [Chap. 1]
  - 2. Of their gifts. [Chap. 2]
  - 3. Of their sayings. [Chap. 3]
- 2. A special,
  - 1. *Peter*, with *John* and others. [Chap. 4, 5.]
  - 2. *Stephen*. [Chap. 6, 7.]
  - 3. *Philip*. [Chap. 8]
  - 4. *Peter* alone, his

- 1. Miracles. [Chap. 9]
- 2. Doctrine,
  - Propounded. [Chap. 10]
  - Defended. [Chap. 11]
- 3. Imprisonments and deliverance. [Chap. 12]
- 5. *Paul* and his travels,
  - 1. With *Barnabas*. [Chap. 13, 14.]
  - 2. With *Silas*, of whose
    - 1. Departure, whereof the first Council at *Jerusalem*. [Chap. 15]
    - 2. Abode
      - 1. In *Asia*. [Chap. 16]
      - 2. In *Grecia*. [Chap. 17]
    - 3. Return. [Chap. 18]
  - 3. For the *Ephesians*, where
    - 1. From whence he went. [Chap. 18, ad 23.]
    - 2. By what place. [Chap. 19, 20.]
    - 3. Whither he came.
      - 1. To *Jerusalem*, and what befell him there. [Chap. 21, 22, 23.]
      - 2. To *Cesarea*, and what was done under
        - *Felix*. [Chap. 24]
        - *Festus*. [Chap. 25]
        - *Agrippa*. [Chap. 26]
      - 3. At *Rome*. [Chap. 27, 28.]

### SECT. 13.

§. 1. *Of Books Doctrinal*. Epistle to the *Romans* treats of

- 1. Justification. [Chap. 1, 2, 3, 4, 5]
- 2. Sanctification. [Chap. 6, 7, 8.]

- 3. Predestination. [Chap. 9, 10, 11.]
- 4. Good works. [Chap. 12, ad 16.]

§. 2. I *Corinthians*.

- 1. He reproves for
  - 1. Schisms and factions, and hearkening to ambitious Teachers. [Chap. 1, 2, 3, 4.]
  - 2. Incest and fornication. [Chap. 5]
  - 3. Going to Law. [Chap. 6]
- 2. He disputeth about
  - 1. Marriage. [Chap. 7]
  - 2. Things indifferent. [Chap. 8, 9, 10.]
  - 3. Sacrament of Supper. [Chap. 11]
  - 4. Right use of Spiritual gifts. [Chap. 12, 13, 14]
  - 5. Resurrection. [Chap. 15]
- 3. He concludeth about Collections, and matters of Salvation. [Chap. 16]

§. 3. II *Corinthians*.

He

- 1. Apologizeth for himself against divers aspersiones. [Chap. 1, 2, 3, 4, 5]
- 2. Exhorteth them to
  - 1. Holy life, and patience, and shunning needless society with the wicked. [Chap. 6]
  - 2. To avoid judging ill of him. [Chap. 7]
  - 3. To mercy and liberality. [Chap. 8, 9.]
  - 4. To sincere respect of him and his Apostleship. [Chap. 10, 11, 12]
- 3. Concludeth. [Chap. 13]

§. 4. *Galatians*.

He

- 1. Reproves their backsliding. [Chap. 1]

- 2. Intreats of Justification. [Chap. 2, 3, 4.]
- 3. Exhorts to goods works. [Chap. 5, 6.]

§. 5. *Ephesians* treats

- 1. Of matter of Faith. [Chap. 1, 2, 3.]
- 2. Of Works. [Chap. 4, 5, 6.]

§. 6. *Philippians*.

- 1. A narration of his
  - 1. Love to them.
  - 2. Afflictions. [Chap. 1]
  - 3. Desire of death.
- 2. He exhorts
  - 1. To love and humility. [Chap. 2]
  - 2. To wariness and progress,
    - Assurance, and [Chap. 3]
    - Sanctity.
- 3. He concludes with
  - Particular Exhortations. [Chap. 4]
  - General Commendations.

§. 7. *Colossians*

- Treats of matters of
  - Faith. [Chap. 1, 2.]
  - Life. [Chap. 3, 4.]

§. 8. I *Thessalonians* treats

- 1. Of their Conversion. [Chap. 1]
- 2. Of the means of it. [Chap. 2]
- 3. Of the fruits of it, his
  - Love to them, and [Chap. 3]

- Care for them.
- 4. Directions for their lives. [Chap. 4]

§. 9. II *Thessalonians*.

- 1. He comforts. [Chap. 1]
- 2. He Prophecieth. [Chap. 2]
- 3. He exhorteth. [Chap. 3]

§. 10. I *Timothy*.

- 1. He confuteth the Erroneous Doctors. [Chap. 1]
- 2. He exhorteth about Prayer and apparel. [Chap. 2]
- 3. Informeth concerning the duty of Bishops and Deacons. [Chap. 3]
- 4. Prophecieth of the last and evil times. [Chap. 4]
- 5. Ordereth Church-Governors. [Chap. 5]
- 6. Taxeth several abuses. [Chap. 6]

§. 11. II *Timothy*.

- 1. He exhorteth him to perseverance
  - 1. In the duties of his calling. [Chap. 1]
  - 2. In Christian warfare. [Chap. 2]
- 2. Prophecieth. [Chap. 3]
- 3. Chargeth about Preaching, and so concludeth. [Chap. 4]

§. 12. *Titus*.

- He treats of
  - Ministers. [Chap. 1]
  - Hearers. [Chap. 2, 3.]

§. 13. *Hebrews* treats of

- 1. Christ, and so of his
  - 1. Person, in
    - His Divine Nature. [Chap. 1]



- His Humane Nature. [Chap. 2]
- 2. Office,
  - 1. Prophet. [Chap. 3, 4.]
  - 2. Priest. [Chap. 5, ad 10.]
- 2. Of the duties of Christians, and so of
  - Faith. [Chap. 11]
  - Holy life. [Chap. 12, 13.]

§. 14. *James* treats

- 1. Of patience, right hearing the Word, and true Religion. [Chap. 1]
- 2. Of love, and Justification by Works. [Chap. 2]
- 3. Of the tongue and wisdom. [Chap. 3]
- 4. Of contentions and presumption. [Chap. 4]
- 5. Of oppression, and swearing, and prayer and admonition. [Chap. 5]

§. 15. I *Peter* hath in it matter of

- 1. Consolation. [Chap. 1, ad 13v.]
- 2. Exhortation, from *ver.* 13. of the 1 *Chap. ad* [Chap. 8v. of 3c.]
- 3. Dehortation, from 8 *ver.* of 3 *Chap.* [Chap. ad fin' 3c.]

And these again are handled,

- 1. Exhortation. [Chap. 4c. to 12v]
- 2. Consolation, from 12 *ver.* [Chap. ad fin. 4.]
- 3. Dehortation implicitly, with the Conclusion. [Chap. 5]

§. 16. II *Peter*

- 1. Exhorts to holiness. [Chap. 1]
- 2. Threatens wicked Teachers and Apostates. [Chap. 2]
- 3. Prophesieth of the day of Judgment. [Chap. 3]

§. 17. First Epistle of St. *John*.

- 1. Of the benefits of Christ. [Chap. 1]

- 2. Of the office of Christians in
  - Love. [Chap. 2, 3, 4.]
  - Faith. [Chap. 5]

**SECT. 14. Of the Book Prophetical. *Revelation* contains**

- 1. History of the state of the Churches then. [Chap. 1, 2, 3.]
- 2. Mystery or Prophecy
  - 1. Of the World. [Chap. 4, ad 10.]
  - 2. Of the Church, in he•
    - 1. Battels. [Chap. 10, ad 17.]
    - 2. Victories. [Chap. 17, 18, 19, 20]
    - 3. Triumphs and eternal Glory. [Chap. 21, 22.]

**SECT. 15. Of heads or common places of observations for profitable things.**

I Declared before (Sect. 4.) that in Reading of the Scripture, it were good for our profiting to observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to ourselves, for our particular use and occasions; and to that purpose I shall now compose some heads or common places for observation of such profitable things: Some I know herein advise these four points; 1. That every Christian following this direction, should make a little paper Book of a sheet or two, and write on the top of every leaf, the title that he would observe in his reading. 2. That he would observe such places as stare him in the face, that are so evident, that the heart cannot look off them. 3. That he set down under each title, only the Book, Chapter and Verse, and not the words, for that would tire him in the end; only when he hath done his quarter-task, or years task, then he may write out the choicest things, as he thinks good. 4. That he look not at the profit of this course the first week or month, but let him consider how rich it will make him at the years end; surely after he hath gathered them, he would not sell his collections for a great price, if it were but for the good they may do him in the evil day, when it shall come upon him: Of these I shall give you the experience of a weak Christian, the unworthiest servant of Christ, in the following Section and Paragraphs.

**SECT. 16. Common places observed by one in his private Reading of the Scriptures.**

1. PLaces that in reading the Scriptures he found sensible comfort in. *Exod.* 14.13.—19.4, 5.—24.10, 11, 17.—34.6, 7, 8. *Numb.* 14.18. *Deut.* 5.29.—10.15. *1 Sam.* 30.6. *2 Sam.* 12.13. *2 King.* 20.5. *2 Chron.* 12.12.—15.4.—20.21, 22, 27, 28. *Job* 5.11, 17, 18.19.—33.25, 26. *Prov.* 3.12. *Psal.* 27.13, 14.—31.7.—37.1, 2, 3, 4, 5, 6, 7, 8, 32, 33, 34.—57. throughout.—119.103. — 138.7, 8.—139.17. *Isa.* 29.19.—30.18, 19.—40.1, 2.—42.3.—48.18.—49.2, 13, 14, 15, 16.—52 9.—54.7, 8, 9, 10.—55.7.—57.15, 16, 18. *Jer.* 1.9.—31.3, 9, 20. *Hosea* 6.1, 2.—11.8. *Mic.* 7.18, 19, 20. *Ma.* 5.11, 12.—10.26, 28,

29, 30, 31, 32. *Mark* 2.17. *Luke* 6.22, 23. *Rom.* 8.18, 31, 32. *2 Cor.* 7.6. *Eph.* 5.8. *Col.* 1.13.— 4.3. *2 Tim.* 3.11. *Heb.* 10.35, 36, 37, 38.—12.5, 6, 7, 8. *James* 5.20. *1 John* 3.12, 13.

2. Places that in reading he found rebuke of corruption in his nature or practice. *Numb.* 14.11. *1 Sam.* 12, 13. *2 Chron.* 32.26. *Psal.* 119.75. *Isa.* 56.11.—57.17-59.11, 12. *Jer.* 6.13. *Ezek.* 34.2, 3, 4. *Hosea* 7.10. *Mark* 7.21, 22, 23. *Luke* 12.15. *Rom.* 7.23, 24. *Ephes.* 5.4. *1 Pet.* 2.1. *Rev.* 2.5.—3.15, 16, 17, 19.

3. Places that directed him in his particular calling. *Job* 33.23, 24. *Isa.* 49.4, 5.—50.4.—52.11.—58.1.—62.1, 6, 7. *Jer.* 15.19.—23.22.—48.10. *Ezek.* 3.1, 18, 19, 20, 21.—33.2, 3, 4, 5, 6, 7, 8, 9.—34.10. *Mal.* 2.7. *Mat.* 10.16, 17, 18. *Acts* 20.20, 21, 23. *1 Cor.* 1.5.—14.1, 12. *2 Cor.* 4.5, 6, 7.—6.3, 4, 5, 6, 7.—12.15. *Phil.* 2.3. *1 Thess.* 1.5. *2 Thess.* 2.3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17. *1 Tim.* 1.4.—4.12.

4. Places containing sweet passages, which melted his heart. *Gen.* 22. v. 1. to 20.—24.31, 33, 50, 52.—33.10, 11.—43.14, \*6, 30.—44.13, 16, 31.—45.3, 9, 14, 24, 26, 27, 28.—48.11, 12.—50. 10, 11. *Deut.* 5.29. *Judges* 7.15, 20, 22. *Ruth* 2.10.—3.10, 18. *1 Sam.* 17.30. to the end.—18.1, 2, 3, 4, 5, 6, 7.—20.41, 42.—24. 16, 17, 18, 19.—25.23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. *2 Sam.* 15.25, 26, 30. *Isa.* 57.17, 18. *Jer.* 31.20. *Jonah* 2.7. *Mark* 9.24. *John* 11.35.

5. Places that hold forth comforts against the burden of his daily infirmities, inward temptations and afflictions of Spirit. *Gen.* 15.1. *Exod.* 34.6, 7. *Psal.* 18.6.—23.4, 5, 6-34.18.—11.24. *Hos.* 6.1, 2. *Mic.* 7.19. *Luke* 17.4. *Joh.* 17.20. *Rom.* 6.14-16. 20. *1 Cor.* 10.13. *2 Thess.* 3.3. *1 Tim.* 1.15. *Heb.* 4.15, 16. *1 Pet.* 5.10. *1 John* 1.9.—2.1, 12-5.18.

6. Places that establish his heart against the fear of falling away. *1 Kings* 6.13. *Job* 8.20. *Psal.* 15.5.—16.8.—37.24, 27, 28, 31— 89.33, 34, 35.—94.14. *Isa.* 54.10. *Jer.* 31.3.—33.20, 21, 25, 26—32.39, 40, 41. *Hosea* 2.19.20. *Luke* 22.32. *John* 6.39.—13.1.— 14.6.—17, 22, 23, 26. *Rom.* 8.35, 39.—11.29. *1 Cor.* 1.8, 9. *Eph.* 1.13, 14.—4.30. *Phil.* 1.6. *1 Thess.* 5.23, 24. *2 Thess.* 3.3. *Heb.* 13.5. *1 Pet.* 2.6. *1 John* 3.9.—5.4.

7. Promises that comfort him against outward crosses. *Gen.* 41.43. *Exod.* 4.31.—23.25. *Judges* 13.23. *2 Chron.* 25.9. *Psal.* 23.1, 2.—37.25.—119.165. *Pro.* 1.33.—3.8, 10. *Isa.* 58.8. *Dan.* 6.16. *Luke* 21.18. *John* 16.33. *Rom.* 1.17. *2 Cor.* 4.17, 18. *2 Tim.* 2.12. *Heb.* 13.5, 6. *1 Pet.* 3.14, 15, 16, 17, 18.—4.12, 13, 14, 15, 16, 19. *Rev.* 2.10.

8. Places that hold forth his privileges in Christ, above all the wicked in the world. *Gen.* 3.15.—7.1, 23.—12.3.—15.6.—26.4.—28.14.—32.28. *Exod.* 19.4, 5, 6. *Num.* 23.21.—24.5, 6. *Deut.* 26.18, 19.—33. 29. *1 Sam.* 12.22. *2 Chron.* 15.4.—16.9. *Job* 5.19, to 27. *Psal.* 32.7.—33.18, 19.—34.4, 5, 6, 7, 8, &c. *Isa.* 9.6.—40.31.—41. 10, 14, 15, 16, 17, 18.—53.11.—54.11, 12, 13, 14, 15, 16, 17. *Jer.* 33.8. *Lam.* 3.32. *Ezek.* 11.19. *Dan.* 6.23. *Zech.* 2.8. *Mal.* 4.2. *Mat.* 1.21.—10.30.—11.28.—28.20. *Luke* 11.13-19.10.— 21.18. *John* 1.12, 16, 29.—10.28.—3.16, 17.—14.16, 17.—14.16, 17.—17. 17, 19, 24. *Acts* 13.39.—27.34. *Rom.* 4.5.—8.30, 33.—10.4. *1 Cor.* 1.30. *2 Cor.* 5.19, 21. *Gal.* 3.13.—4.4, 5, 6. *Eph.* 1.3, 4, 6, 7.—2.14.16.—3.25. *Phil.* 3.21. *Col.* 1.21.—3.4. *1 Thess.* 5.23, 24. *1 Tim.* 1.15. *Tit.* 2.14. *Heb.* 1.3.—9.12, 26. *1 John* 1.7.— 2.2.—3.1, 2, 5. *Rev.* 1.5, 13.

9. Places hard to be understood, of which he desired and endeavored after resolution, as (amongst the rest) all the Titles of the Psalms, especially of these Psalms,— 3, 4, 5, 6, 7, 8, 9, 16, 22, 30, 34, 38, 39, 40, 45, 46, 50, 53, 56, 57, 60, 72, 88, 90, 92, 119, 120, &c.

10. Other several heads hath he noted in his private little Book, which only I shall set down for others imitation: As—

- 1. Places that hold forth *Experiences* (or the wordwritten in our hearts) as the best Commentary.
- 2. Places that hold forth divers points of Religion, that a Christian may infallibly rest on, and live and die in the assurance of them.
- 3. Places that justify a precise respect of the least sin.
- 4. Places that show the godly have suffered all sorts of crosses, reproaches and slanders.
- 5. Choice Sentences, or memorable Sayings.
- 6. Promises of the Churches flourishing in the last times.

But above all, those which concern our own particular, I esteem most precious, and of singular use.

#### **SECT. 17. Of the use of these Collections.**

The use of them is diverse, according to the several heads: Now the first head was, *Places that in reading, he found sensible comfort and ravishing of heart in?* The use hereof is not only for present, but whiles he lives in any distress, for then he may have recourse to these *places*, as to so many wells of joy; and if in his grief, one, or two, or ten will not comfort him, yet it may please God that some of them will have spirit and life in them; besides, it cannot but marvelously establish his faith, when he remembers in how many distinct places of Scripture the Lord was pleased to comfort his soul.

The second head was, *Places that in reading, he found rebuke of corruption in his nature or practice:* The use hereof, is to open his eyes, and to let him see the Anatomy of his corruptions, and plainly to perceive what things are in his nature, that God hath a quarrel against; so that now it is time, that as such a one is guided by the finger of God to know his corruptions, so he should go to the Spirit of God for mortification.

The third head was, *Places that directed him in his particular calling:* The use hereof, is to consider the several Texts, as the crowing of Cocks, which ring in his ears: *When wilt thou arise? why tarriest thou so long? why stirrest thou so slowly? See how the Sun rejoiceth as a Giant to run his race, why then dost not thou sharpen thyself to the work which God hath laid on thee? it may be thou meetest with many troubles, disgraces, oppositions, but what then? is not this God's command? is not this a service to the Lord Jesus? doth not the Lord assist? and is not he Pay-master sufficient? it may thy labor is in vain, thy work is without fruit, and what then? is not labor thy duty?*

*and good success God's work? what hast thou to do with thoughts about the blessing and success of thy labors? look thou to the duty, view the Texts well, and obey them, and leave the blessing of thy endeavors to the good will and pleasure of God; lay aside all care of the event, and roll thy burden upon the Lord, who will sustain thee:* Thus these Texts cry upon him to submit to God's direction, and to depend therein upon his help and assistance. This is the double duty we all owe, First, To ask counsel at the word, and to follow the determination of it; for a true heart is ever obediential, subjecting itself to the will of God, as the rule of holiness, acknowledging his sovereignty, subscribing to his wisdom as most absolute, and to his ways as most true, just and merciful. Secondly, To put over all our businesses into God's hands, and in a manner out of our own, trusting in him for ability to the work, and for good success to come by them.

The fourth head was, *Places containing passages that even melted his heart:* The use hereof, is to call such passages to remembrance in times of mourning, only be sure that our affections prove spiritual, and not merely natural: I make no question but *David's* longing after God, *Psalm* 42.1, 21. his panting after the word, *Psalm* 119.140. his delight in the sweetness of it, *Psal.* 119.103. his trembling at God's presence, *Psal.* 119.120. his grief for the breach of his Law, *Psalm* 119.136. were spiritual affections; for they were raised by spiritual objects, so it is good for us to see to our affections, that they be raised by spiritual objects, and then they will prove singularly useful; it may be indeed that when a Christian peruseth over again the same Texts, he shall not have the like operation as before; all the godly find by their own experience, that those instructions, reproofs and consolations, which at sometimes awaken, wound and revive their spirits, at another time move them nothing at all; sometimes the spiritual sense is benumb'd, and they *hear only by the hearing of the ear;* but at other times, when those senses are awakened, they taste, and see, and feel the same, and consequently are affected, as *Job* was in that place, *Job* 42.5. so if at any time we find these *meltings* stirred in us by a spiritual object, and that they are answerable to God's dealings with us, then we can rejoice or mourn seasonably, when God calls us to either, *Eccles.* 7.14 I take this to be an holy and happy use made of those places.

The fifth head was, *Places that hold forth comforts against the burden of his daily infirmities, inward temptations, and afflictions of spirit:* The use hereof, is (when such a particular temptation comes) to eye the promises, and to betake the soul unto the Lord for succor promised: This is the voice of Faith, *Be of good courage, here is a word of comfort, and there is help enough in heaven; the Devil may thrust sore at thee, but he shall not get the victory, for God is with thee; no question, but for these sins the Lord bestows on thee a pardon of course, only be vigilant and watchful at all times, in all places, upon all occasions, against all sins, with all the degrees thereof, specially against sin of constitution, calling, company, corrupt education:* Indeed, this is the property of faith, both to rest on the promises, and to keep waking, for nothing is more wisely fearful than faith, nor more cautelous and circumspect than holy fear.

The sixth head was, *Places that establish his heart against the fear of falling away:* The use hereof is, in case of any such doubt, to learn and think upon these precious *places*, that we may be settled in believing our perseverance. This will encourage and quicken us in our Christian

course, stablish us in well-doing, and hearten us against the greatest difficulties: Their objection, who say, The doctrine of assurance of *not falling away*, doth set open a door to all licentiousness, is most false; for the more assurance of salvation in a man's soul, the more fear and trembling in a man's course; he who is best assured, hath most power of God's Spirit, and the stronger the Spirit of God is within, the more holiness and fruits of grace are without.

The seventh head is, *Promises that comforted him against outward crosses*: The use hereof, is to *live by faith* in afflictions; for then is faith in these promises the only stay and support of the heart: *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living:— This is my comfort in my affliction, for thy word hath quickened me*: In daily and lighter trials, a man of mild and patient temper, may hold up the head, but when one deep calleth unto another, and the waves flow over our head, when nature yieldeth, and the heart fainteth, then to stand fast, and be of good courage, is the only property of faith, which is grounded upon the rich mercy of God, made over to us in these precious promises. I cannot deny, but distrust many times wrings from a Christian such voices as these, *Were it anything but this I could bear it*; but now if in conscience of his impotency, he will seek to Christ to make him able, and he will fasten himself upon him by a true and lively saith in these promises, he may find strength enough through his might, whereby to bear that comfortably, which otherwise he may find most intolerable. Faith drives a man out of himself, as not able to bear the least cross as he ought, and through the power of God, it enableth him to bear that best with which God is pleased to try him.

The eighth head is, *Places that hold forth his privileges in Christ, above all the wicked in the world*: The use hereof is, 1. To believe and to rejoice in them: *All these privileges are mine, will a soul say, the Lord hath given them for my portion, how then should I glory in God, triumph over death, sin and hell, through my Savior?* 2. To live unto him who hath bestowed them on the soul: *And now, O Israel* (after all his kindness) *what doth the Lord require of thee, but to fear the Lord thy God, and to love him and serve him with all thy heart, and to keep his Commandments? Oh* (saith the soul) *how should I now think much of Christ? and speak much of Christ? and converse much with Christ? and do much for Christ? and suffer much for the Lord Jesus Christ? and if I cannot do much, how should I desire and will to do much, which is accepted as if I did it? how should I continually go to him, to enable me to do more then of myself I can do? nay, how should I mourn and lament for what I have not done, either through want of ability or will*: This is the use of such glorious privileges, to believe in Christ, and to live unto Christ.

The ninth head is, *Places hard to be understood, of which he desired and endeavored after resolution*: The use hereof, is specified in the very Title itself; and the resolution of the hard Texts cited (*viz.* those Titles of several Psalms) was by industry found out thus.

PSAL. 3. *The Title is*, A Psalm of David, when he fled from Absalom his son.

In which three things are contained, 1. The Author thereof, *David King of Israel*, who composed it. 2. The kind of the *Psalm*; which word [*Psalm*] is a word generally appliable to all

those spiritual Hymns, without particular application to the Ceremonies of persons, time or manner of singing, as many others are: It was usually delivered to the whole Choir, on the Sabbaths and Festival days, to be sung by voice, and to be fitted to the instruments, used to be played upon in the Temple. 3. The expression of the time, and occasion of the composing thereof; (*i.*) when he fled from *Absalom*: the story is set down 2 *Sam.* 15. Many were the troubles wherewith this good King was afflicted, especially after his sin in the matter of *Uriah*, but never any so grievous, as to be driven out of his own Kingdom by his own Son, and his subjects to fall away from him, and to follow his enemy, that sought his life and Throne.

Hereupon he makes his sorrowful complaint unto God in this *Psalm*, and appoints it to be sung in the Church for his own comfort, and instruction to himself and the whole Church in such times of calamities.

And to this his pathetical moan, he joins this word [*Selah*] as a note of the attention of the mind, and stop or pause in the song.

For understanding the meaning and use of the word [*Selah*] note, that *Selah* is an Hebrew word, and signifies as much as *Amen*, forever, *semper*, *in sempiternum*, *in seculo*, &c. 〈 in non-Latin alphabet 〉 , *in aeternum*.

*Jerome* observes, that the Jews used one of these three words in the end or conclusion of their writings or sentences, or in the end of their prayers, *Amen*, *Selah* or *Salem*, which signifies peace: And its noted to be a word to express an affirmation, or giving assent to that which is prayed or said, as *Amen* is, or else it imports a wish, vow or desire, that the thing spoken be certain, or may be forever, (*i.*) that it may be performed: And it is to be noted, that it is usually placed, when some special thing, worthy attention or observation, is spoken or delivered, or some desire to be performed, whether it be in the end, or in any sentence of the Psalm, Prayer, &c. that by a little stop or pause of the breath, the matter, worth or excellency of the thing may better be considered: And you shall not find it in any part of the Scripture, saving in the Psalms, and in the prayer of the Prophet *Habakkuk*, *Hab.* 3.3. whereupon its observed by *Drusius* and others, to be a word of note, used in those duties and music, to make a stop or stay, that the matter uttered may be better minded of the hearers, either to affirm it by their assent, or to desire the performance of what is sung by that intermission, which seems to be most probable, because the Greek Translators of the Hebrew Bible, express the word *Selah*, by the Greek word 〈 in non-Latin alphabet 〉 , which signifies a stop, or intermission, and so comes to be used in the *Psalmodie*, and is *rithmi Commutatio*, a change of the note, or *vicissitudo canendi*, or as some say, *alterius sensus exordium*.

*PSAL.* 4. To the chief Musician on *Niginoth*, a Psalm of David.

The meaning is this, The Kingly Prophet *David* composed this Psalm, and delivered it to be sung and played in the Congregation, to him that was the chief Overseer, Master, and set over the rest of that music or consort, upon the instrument called *Niginoth*, which sounded by playing on with the hand: To understand this the better, we may observe, that some

instruments used in the Jewish Temple, were 〈 in non-Latin alphabet 〉 windy, such as sounded by breath, and motion of the fingers; as Organs, that are blown with bellows, and all hollow instruments, as Trumpets, Rams horns, Cornets, &c. such as the Priests and Levites used in the holy Ordinances, from the Hebrew word *Nehiloth*, which signifies bored through or hollow.

Others were *pulsatilia*, such as were played upon with the fingers only, either by a quill or otherwise; as the Harp, Dulcimer, &c. and had strings; and of this sort was the instrument in the Title of this Psalm, called *Niginoth*; now to everyone of these several kinds of instruments, there was one who excelled therein, appointed Overseer, or chief of the consort, and to direct those under him in the song, as there was of such as were the singers also for the song: Hence it is, that the Psalm being committed to be sung to the master of that Order, its said, *To the chief Musician, or to him that excelleth: A Psalm of David.*

*PSAL. 5. To the chief Musician upon Nehiloth, a Psalm of David.*

The Title of this Psalm may be understood by that which is said in the Title of the fourth *Psalm*, differing in nothing but in the name of the instrument, which was one of those that were hollow, and sounded by breath, as the Hebrew word shows, as afore, &c. Some of the Hebrew Writers say, It was a Musical instrument, whose sound was like the buzzing of Bees, or in regard of the multitude of them, which are like an army for number, and for that the master of that Choir was appointed to pray for all Israel, as for all the Armies of the Israelites, against the Armies of the enemies, that came against them in multitude and noise like a swarm of Bees; thereupon he gives the Title, *Super exercitus Psalmus Davidis*, &c. but improperly, the Title having no conformity with the Substance of the Psalm, nor is it approved by our Interpreters, &c. but the first followed.

*PSAL. 6. To the chief Musician on Niginoth upon Sheminith, a Psalm of David.*

The meaning of this *Title* may be understood by that which is said afore in the fourth Psalm, saving that here is added [*upon Shemin•th*] that is, it was played with the eighth time, note or strain, and sung with a very clear and high voice; we may better understand it by what is said, 1 *Chron. 15.21. Mattithiah, Eliphaleh, and others were set over the base and tenor*, which is the *Sheminith*, or the Eights, or *Diapasan*, as Musicians call it, so the meaning is; this Psalm was to be ordered by the chief Musician of that consort, to be sung and played upon the instrument *Niginoth*, with the highest and utmost strain of sound and voice, or instrument of ten strings.

*PSAL. 7. Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.*

This was a Psalm of *David*, sung according to an ordinary song, the beginning whereof was *Shiggaion*, for its usual with us also to make songs to be sung, according to the tune of some others that were made before.



*Tremellius* and some others, from the Hebrew word, which signifies *errare*, &c. titles it *Ode erratica*, a wandering sonnet, because it is mixed, and consists of divers forms and distinctions of voice, and sound in playing artificially, joined to complete the music, as we see resembled in Prick-song.

And where it is said, *Concerning the words of Cush*, it shows the occasion of the Psalm, namely, That when *David* was most unjustly slandered by his enemies, and especially by *Cush*, &c. he makes his complaint unto God in this Psalm, desiring him to revenge his innocence, &c. and to be delivered from the persecution of *Saul* and his flatterers, such as this *Cush* was; [words] (i.) *Accusations*, &c. who this *Cush* was, is doubtful. *Jerome* affirms it to be *Saul*, and gives his reasons for it: Others (which I think is more probable) think it to be some Courtier of *Ethiopia*, whom *Saul* entertained in his Court, and was his special favorite, as if he had been of his family or stock (for *Cush* is the name of, and taken for *Ethiopia*) &c. this man for hatred against *David*, and flattery towards *Saul*, falsely accused him to *Saul*, and practiced all the mischief he could against him.

PSAL. 8. To the chief Musician upon Gittith, a Psalm of David.

The Title of this *Psalm* is diversely given, some thus, *To the chief Musician, pro torcularibus, for wine-dressers*; as if it was a prayer for fruitfulness of that fruit, &c. Others, that it was composed by *David* in the City of *Gath*, when he was banished; Others, that that kind of instrument was invented and used there: That which is most probable and agreeable with the Scripture, is, That *Gittith* was an instrument which *Jeduthim* and his posterity, being chief of the third Classis, or Order of Musicians, used to play upon, the custody whereof was committed to *Obed-Edom* the Gittite, and his family, that was of the posterity of *Jeduthim*; who for himself and his brethren, for his time, ministered and used them in the holy service, 1 *Chron.* 16.37, 38.

PSAL. 9. To the chief Musician on Muth-Labben, a Psalm of David.

*Muth-Labben* was the beginning of a tune, after which this Psalm was to be sung by the Choir, which contains a Thanksgiving for his victory, and for the death of *Goliath*, the Champion of the Philistines against Israel; therefore some read the Title thus, *Magistro Symphoniae de morte illius bellatoris* (i.) *Goliath*, &c. which typically is applied to Christ, as a song of joy of the Church and Saints of God, for Christ's triumphant victory over the Tyranny of Satan, and his Kingdom of sin and death: Some divide the words, and make *Muth-Labben* two distinct words, and make the sense to be this, *Victori, super mortem filii, Psalmus David*, as if *David* had made it for the death of his son, as *Seldan*; which sense *Austin* dislikes, and yields his reasons for the former, arguing from the substance of the Psalm, in that he mourned, and rejoiced not for his sons death, therefore the first sense is best.

PSAL. 16. The Title is, Michtam of David (i.) A golden or excellent Psalm.

The meaning is, it is a Psalm made by *David*, to be sung after a certain tune, named *Michtam*, well known among the Jews, which for the excellency, is compared to *Gold*, the beginning of which tune was *Michtam*; or else it is taken for a musical instrument of special esteem amongst them.

PSAL. 22. To the chief Musician on Aijeleth Shaha; (i.) The hinde of the morning.

Some take *Aijeleth Shaha*, to be the name of some common song, or to be the beginning of some ordinary tune, according to which this *Psalm* was sung; that's the *Geneva* note, which may be so: But *Tremellius Lyra*, and divers, take it to be otherwise, and better (as I think) who interpret those Hebrew words, *in, or at the dawning of the day*, as you would say, between break of the day and Sun-rising; because at that time, the comfortable light or shine of the day begins to break forth.

The meaning of the Title being this, *David* made this *Psalm*, and appointed it to be sung in the Church by the Priests and Levites every morning, so soon as the day brake out; at which time it was by the Law and Custom their duty to exercise their Ministry in the Choir, and to sing *Psalms*, 1 *Chron.* 9.33. which service the Lord would have to be done by the Church, that their faith and expectation of Christ, might daily be renewed and had in memory; the prophesy of whose Kingdom and sufferings are represented in this *Psalm*, looking (as the day springs from on high) that Christ should visit them.

PSAL. 30. Title, A Psalm or song of David, at the dedication of the House of David, which he composed to be sung at the dedication of his House.

Which Title showeth the occasion of this song, and time when it was used, which was at such time as he had built and finished his house of Cedar upon Mount *Zion*, which many good Authors think probable, and follow.

Or else when he was returned to his house again in safety, after *Absalom* in his rebellion had profaned it, and defiled it by his incestuous wickedness with his Fathers Concubines; and so to purge it from all uncleanness, he dedicates it to the Lord, praying him to sanctify and make it holy again, that it might be blessed and acceptable to himself, 2 *Sam.* 16.22. which is the opinion of learn•*Tremellius*, and the matter of the *Psalm* serves to imply as much; for it was a custom prescribed by the Law, *Deut.* 20.5. that whosoever had built a new house, he should *dedicate it unto the Lord*, sever it from wickedness and sinful abuse, or (as you would say) make God the Landlord thereof.

And this dedication imports three things:

1. That the Builder should devote it unto God, to testify that he would use it to holiness, and not to profane or sinful uses.
2. To testify his thankfulness for the work finished.

3. To offer prayers and sacrifices, that God might continue and confer his blessings upon them in it.

*PSAL. 34.* A Psalm of David, when he changed his behavior before Abimelech, and he departed.

This Title shows the occasion of the Psalm, rather than the ceremony thereof: The story is set down 1 *Sam.* 21.13. the sum is, *David* flying from *Saul* to *Achish*, King of *Gath*, who here is called *Abimelech*, for his safety, but being discovered by those about the King, and thereby in some danger, he changed his behavior, *mutavit gustum suum*, some *vultum*, meaning that out of policy to free himself, he feigned a distemper, as if he had been mad before *Abimelech*, who after sent him away, and so he escaped the danger he feared, and thereupon makes this Psalm of Thanksgiving for his deliverance: And it is to be noted, touching the name of the King, that here he is called *Abimelech*, which was a common name to all the Kings of that Country, as *Pharaoh* was to the Egyptians, *Caesar* to the Romans; and in *Samuel* he is called *Achish* King of *Gath*, which was his more proper name.

*PSAL. 38.* Title, A Psalm of David to bring to remembrance.

A Psalm which *David* made, to be sung by the Choir upon the Sabbath, after the Lord had afflicted him with sickness, and grievous chastisements, to put himself (and others of God's children in like case) in remembrance of his sin, which caused them; (which some think was the matter of *Urias*) and to admonish him of God's goodness, who had delivered him from those punishments, and pardoned his sin.

Some apply this to the agonies of Christ, and his powerful victory over sin, death, &c.

*PSAL. 39.* Title, To the chief Musician, even to *Jeduthim*, a Psalm of David. [Magistro Symphoniae *Jeduthim*.]

This Psalm was composed by *David*, and appointed to be sung and played on instruments to *Jeduthim*, even to *Jeduthim* (i.) To that excellent Musician, who for the excellency of his skill, was the chief of his Order, and father to those of his stock, which prophesied with a Harp, to give thanks and praise to the Lord, as 1 *Chron.* 25.3.

*PSAL. 42.* Title, To the chief Musician, *Maschil*, for the sons of *Corah*.

A Psalm committed to the sons (i.) posterity of *Corah*, of whom it seems *Heman* was chief, for the third Classis, or Order of those Musicians, to whom the holy service belonged, 1 *Chron.* 25.5. All these were under the hand of the father; viz. *Heman*, who sung in the house of the Lord with Cymbals, Psalteries and Harps, &c. that it might not only be kept, but sung by them in the tune beginning with the word *Maschil*, that both the fingers and hearers might be instructed in the matter thereof, according to the signification of the word.

Some think the Psalm was made by the Sons of *Corah*, after his rebellion against *Moses*; to whom after their repentance, &c. God gave the spirit of prophesy, whereby they made divers *Psalms*, whereof this was one, and therein foretold things to come of Christ, &c. which conceit *Augustine* mislikes, neither doth it agree with the matter of the Psalm; besides, the Hebrew letter *Lamech*, being prefixed to note the Dative case, shows it was made by *David*, for them to act by their music, and not of them; and that *David* in his banishment, to show his grief and zeal for the House and Temple, and to quicken his faith and confidence in God for his comfort, made this Psalm for his own and the Churches instruction in the like calamity, and delivered it to *Heman* and *his sons*, to be used in the song.

*PSAL. 45. Title*, To the chief Musician, Shoshannim, for the sons of Corah, Maschil, a song of loves.

*Shoshannim* was an instrument amongst the Jews, that had six strings, according to the Lily that hath six leaves or stems, thereby called *Hexachorda*, upon which instrument this Psalm was delivered by *David* to be sung to, and played to by *Corah* and *his posterity*; it begins with the word *Maschil* (as afore) (i.) *To give instruction to God's people, touching the spiritual marriage and love between Christ and his Church*, whereof *Solomon's* marriage with *Pharaohs* daughter, was a figure and type; and likewise to show the perfect love that ought to be between the husband and the wife; hence called, *A song of loves*, not unlike to *Solomon's Canticles*: And some put this difference between a *Song* and a *Psalm*; that, where no instrument, but the voice only is; this, the contrary; the *Song* is, when the instrument begins, and the voice follows; a *Psalm*, when the voice or ditty begins, and the instrument follows.

*PSAL. 46. Title*, To him that excelleth upon Alamoeth, or the chief Musician for the sons of Corah upon Alamoeth.

Some understand this *Alamoeth*, to be the *tune of a song*; I take it otherwise (after the best Expositions) to be meant of *an instrument*, not a *tune*, the meaning being thus much, A Psalm committed by *David* to be sung, and to him that was chief of the sons of *Corah*, to be played upon the instrument called *Alamoeth*; for 1 *Chron. 15.10.* it is expressly said, That *Zachariah* played with Psalteries upon *Alamoeth*, and then they played *first upon that instrument*, and so then sung the Psalm or ditty.

*PSAL. 50. Title*, A Psalm of Asaph.

Some think it is so called, for that *Asaph* was the author of it, having the gift of prophesy, which is but a weak reason, because all the rest were endued with a prophetic spirit as well as he. *Augustine* and other learned Divines, take it to be so called, not for that *Asaph* made it, but because it was committed to him and his posterity to be the singers thereof, 1 *Chron. 25.2.*

*PSAL. 53. Title, To the chief Musician upon Mahalath Maschil.*

*Jerome* thinks *Mahalath* to signify a tune of the whole Choir, or Company of singers, and that *David* committed it to be sung by the whole company of Levites, &c. but others better take it to be an instrument, such as was made to sound by breath and blowing, by reason of the hollowness thereof; the rest is expounded before.

*PSAL. 56. Title, To the chief Musician upon Jonath, Elem, Rechokim, Michtam of David, when the Philistines took him in Gath.*

The words of this Title in the original, have a double signification, and may be interpreted either metaphorically, a dumb Dove, for so *Jonath* signifieth, in a far or strange Country; So *Jerome*: or more properly, for a soul-suffering violence in a far Country; for howsoever usually the first word is interpreted, *Columba, a Dove*, yet its taken also in the other sense properly, and in its natural signification, for soul-suffering violence; in both which senses *David* applieth this Title to himself in his great distress: for *David* by a metaphor, compares himself to dumb Doves in a far Country; because when he was driven out of *Judea*, his own Country, by *Saul* that sought his life, and from the worship of God, and forced to fly to *Gath* amongst the Philistines, yet with patience, meekness and silence, escaping, he neither sought revenge, though it was in his power, nor shown any impatience, but betook himself in silence unto God, as if he had been dumb, and mourning like a Dove; and we may apply this Psalm to Christ, of whom he was a type.

Or which is better approved by *Junius*, he referreth it (which sense the words likewise bear) to the soul-suffering violence, enclosed by a band or multitude of Philistines, enemies both to him and his God. Some read the words, *To the Master of the Harmony*, which is all one in sense, as *To him that excelleth*, or chief Musician, *Michtam of David*; (i.) the excellency of this Psalm is as precious as gold.

*PSAL. 57. Title, To the chief Musician, Altaschith Michtam of David, when he fled from Saul in the cave, or into the cave.*

The general notes on this Title intimate, that the words are either the beginning of the song, *Destroy not*, or else words uttered by *David* in his extremity, staying and bridling his passion, &c. *Michtam of David*] as if he should say, This was the golden or excellent sonnet, which *David* composed and delivered to the Levites to be sung, and after the tune of the Psalm beginning with *Altaschith*, when he was in some wonderful fear and danger of death in the cave of *Adullam*, or *En-gedi*; whither he was driven by *Saul*, and so compassed about by his guard, that he saw nothing but death in the cave, or destruction if he came out, and thereupon prayeth, that he would not destroy, (i.) suffer him to be destroyed, which was the occasion of this song: See the story, 1 Sam. 22. and 24.

*PSAL. 60. Title*, To the chief Musician upon Shushan-Eduth, Michtam of David, to teach when he strove with Aram, Naharim, and Aram Zobah, when Joab returned and smote of Edom in the valley of salt, twelve thousand.

*Shushan-Eduth* is either the name of some instrument to be played upon in singing this *Psalm*, or the beginning of some song, so called according to the tune wherewith *David* would have this *Psalm* sung; or *Michtam* (*i.*) an excellent song which may be sung, either upon the instrument or tune *Shushan-Eduth*, or that of *Michtam*.

Some Titles have it *Magistro Symphoniae in hexacorda*, and then it signifies an instrument of six strings, upon which *David* would have this *Psalm* played, to testify unto the whole Church his faith, and the benefit of his victory given him by God, against the Aramites of *Mesopotamia*, and the other Aramites that inhabited *Zobah*, for which cause the word *in testimonium* is put in that Title; for further explication of the words, declaring the time and occasion of the making this, see the story 2 *Sam.* 8. and 1 *Chron.* 18.

*PSAL. 72. Title*, A Psalm for Solomon, or of Solomon.

Not that *Solomon* made it, or was the writer thereof, but that it concerned him, or was composed on his behalf by his Father *David*, when being ready to die, he commends his son *Solomon*, created King, to God, &c.

*PSAL. 88. Title*, A Psalm or Song for the sons of Corah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

*Heman* and *Ethan* were brothers, endued with an excellent spirit of prophesy and wisdom, wherein they were compared with *Solomon*, 1 *Kings* 4.31. *Heman* was the author that composed and made this *Psalm*, and *Ethan* the next *Psalm*, and committed them to be sung and played to the sons of *Corah*, to the chief of that company, upon *Mahalath-Leannoth*, which was the beginning of a song, after which he would have the *Psalm* sung, as some think, or else some instrument to which he would have the tune of it played and sung; and for the excellency of the matter contained therein, would have them preserved for a form of complaint unto the Church, in any private or singular distress (as in this *Psalm*) or in the time of affliction, or in persecution of Church or Commonwealth (as in the next.)

And it is to be noted, that some skilful in the holy tongue, affirm the Hebrew word *Mahalath* to be of divers significations, signifying both a *musical instrument*, or a *Choir and company of Musicians*, or *infirmity*; according to every of which acceptions it may be taken in this place, and applied to the instrument so called, to be sung by the whole company of the Levites, as well by voice as playing, in times of affliction of that people or others.

*PSAL. 90. Title*, A prayer of Moses the man of God (*i.*) A psalm of prayer made by Moses.

Its thought this psalm or prayer was made by *Moses*, for himself and the people, at such time as the Spies came back from viewing the Land of *Canaan*, murmuring and bringing an ill report thereof, for which the Lord threatened that they should not enter into the Land of promise.

*PSAL. 92* Title, A psalm or song for the Sabbath day.

This psalm was made to be sung and used in the service of God in the Assembly, upon the Sabbath day, when the people met for the public exercises of the Church.

Some Hebrew writers say, it was made by *Moses*, in celebration of the memory of the Creation; there is no author thereof expressed in the Title.

This psalm for the Sabbath; and 113, 114, 115, 116, 117, *Psalms*, which the Jews call their *Halleluiah*, or *praises of God*, were sung at the Passover, and are the psalms or hymns which are mentioned in the Gospel, which were sung during the celebration.

*PSAL. 119.*

In this 119 *Psalm*, we find no less then ten several names or appellations, whereby *David* expresseth God's revealed will; sometimes he calls it God's *Law*, sometimes his *Way*, sometimes his *Word*, sometimes his *Precepts*, sometimes his *Commandments*, sometimes his *Judgments*, sometimes his *Statutes*, sometimes his *Promises*, sometimes his *Righteousness*, sometimes his *Testimonies*; but above all, notable it is, that there is not one Verse (excepting one, viz. 122.) in this long *Psalm* (containing according to the Hebrew Alphabet, two and twenty Octonaries) where we may not find one or more of these ten words or names: Hence we may gather, if *David* were so exact throughout the Psalm, that in every division (according to the letters 22.) and in every subdivision (every Verse beginning with the self same letter) he still makes mention of someone or more of these, so many appellations: O then, how were his affections inkindled, how was his love inflamed towards God's holy *Word!*

*PSAL. 120.* The Title, *A Song of Degrees.*

The Title of this Psalm hath more relation to the ceremony and manner of singing, then to the matter and contents of the Psalm, and I do not find so many different opinions touching the reason of the Title in any other, as in this.

Some suppose this and the 14 others next following to be so called, for that they were sung in some high and eminent place: Some refer it to the extension or lifting up of the voice in singing, or rising of the tune, that they might be better heard of the people; so *Calvin*: Some, that they were sung by the Priests and Levites, after the form and melody of some known and esteemed song, beginning with this Title: Some later Expositors conceive nothing to be meant hereby, but the excellency of the *Psalms* above the rest, because those places are accounted chiefest, whereunto we do ascend by *degrees*, therefore the word is used in the plural number [*degrees,*] as being choice *Epigrams*, as one would say, *Most excellent Sonnets*;

because the Hebrews use to express the superlative degree or excellency of a thing, by substantives of the plural number, as here, *A Song of degrees*, (i.) *an excellent Song*; so the *Canticles of Solomon*, called *A Song of Songs*, (i.) *excellent*; so the Lord is called *The God of gods*, Deut. 10.17. *Lord of lords*, Apoc. 19.16. (i.) without all comparison, above all other gods or lords: *Daniel* called him a *Man of desires*, Dan. 9.23. (i.) to be esteemed or desired above others; in this sense *Junius* takes it: Others think they were composed for *Psalms of Thanksgiving*, at the return of the Jews from their captivity in *Babylon*; and in that *Jerusalem* was situated amongst hills, whence soever they came, they must rise or ascend to come to it, as they do that climb up an hill; these songs therefore were appointed to be sung at every ascent and cleft, as the places they went up did arise, and for this cause called *Psalms of Degrees*.

*Carolus Siggonius de rep: Hebreorum* (whose judgment is more to be approved, as more agreeable to the truth) understands them to be so called, for that they were sung by the Priests and Levites, upon the several stairs that went out of the great Court or Porch where the people were, into the higher or inner part of the Temple, whither none but the Priests might come; and in *Nehemiah* 9.4. mention is made of *the stairs whereon the Levites stood in the solemn feasts, crying unto God, &c.*

For *Solomon* in building the Temple of *Jerusalem*, made certain Terresies, stairs or steps rising one above another, 2 *Chron.* 9.11. by which the Priests and Levites went up from that outward and great open Court or room adjoining to the Temple, 2 *Chron.* 4.9. (where the people prayed, brought and attended the Sacrifice, called, *John* 10.29. *Solomon's porch*, or the Court of the people, because it was open to all the people) into an higher room or place in the Temple, called *The inner Court*, or *Lord's House*, 2 *Chron.* 24.21. or *Atrium Sacerdotale*, because none but the Priests must enter thither: Now upon every feast day, the Levites, or they of them appointed for the song, sung these 15 *Psalms*, upon each stair one, being in number 15, as they went up into that Court of the Temple, making a pause upon each stair, from whence they had the Title of *Psalms of Degrees*.

This ceremony was used then as an outward means of preparation to the worshipping of God, to admonish all people to do it with cheerful hearts, renewed and lifted up to him by faith, from whence *Cyprian* observes, that in the Church Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, using this speech, *Sursum corda*.

Observations.

It may be observed, that in Titles many things seem strange, and hard unto us, because we know not (nor do the latter Jews of these times themselves) the particular instrument, form of singing, or the tunes used *in specie*, whether they be the same that we use in these days, or some resemblance of ours, in respect of the playing by the hand, or by breath; as *Decem-chorda*, an instrument of ten strings, is a resemblance of the Lute we use, &c. Cymbals, of our Cornets, &c. otherwise we know no more of theirs, then our songs, tunes or instruments are known to other strange nations and tongues, to whom we and our language is unknown and unheard of.



Again, where in some Titles its said to be sung after such a tune, it is no more but as in our psalms it is said, This is to be sung after, or according to such a psalm, because neither their nor our psalms have for every several psalm a several tune, but the tune of one is or may be referred to another.

Thus much of such hard places in the *Psalms*, as the weak Christian spoken of, desired and endeavored, after resolution in: For other difficult places of Scripture, because they would too much enlarge this Book, I purposely omit them. Thus much of *Reading the Word*.

## CHAP. XV.

### SECT. 1. Of preparatives to *Fasting*.

Hitherto of *duties ordinary*; now follow the *extraordinary*, *Fasting* and *Feasting*: but because the Book is swollen bigger then I had purposed it, and that much of the extraordinary is contained in the *ordinary duties*, I shall therefore deliver in few words what I have to say of these *duties*.

The first of these is *Fasting*, in which there is required something

- Antecedent.
- Concomitant.
- Subsequent.

1. The Antecedent, or preparation thereto, consists in these particulars:—

1. Take but a moderate supper the night before; for if a man glut himself over night, he will be more unfit for the duty of humiliation the next day.

2. Immediately after supper, all servile works of our calling laid aside, begin the preparation, and continue so long as we can conveniently sit up, even longer and later then on other days: *From even to even shall ye celebrate your Sabbath*, saith God; and therefore then set the time allotted apart for that holy work, propounding to ourselves the end of our intended Fast, resolving to keep it to God according to his will, adding serious petitions to God in our prayers in that behalf.

3. When we awake that night, let not our thoughts be upon worldly business, much less upon any wicked thing, but let them be holy, such as may tend to the furtherance of the holy actions to be done the next day.

4. Arise early the day of our Fast, this agrees well with a fasting day; it is probable, that for this cause some *lay on the ground*, others in *sackcloth*, in the nights of their fasts, not only to express, but to further their humiliation, by keeping them from sleeping overmuch or over sweetly.

5. In the morning (after some renewing of our preparation, and prayer for God's spiritual grace to enable us to sanctify a Fast that day) apply we ourselves to the main work of the day, of which in the next Section.

**SECT. 2. Of the duties required in Fasting.**

IN the action of Fasting there are duties

- inward.
- outward.

1. The inward duties are

- general.
- more special.

1. The *duties* that more generally concern the nature of the day, are such as these:—

1. In the true spiritual Fast, there must be fasting from sin, or the forsaking of all our sins; for whiles we abstain from lawful things, we are admonished much more to abstain from all things that are utterly unlawful at all times: It is the Lord's complaint, *Behold, ye fast for strife and debate, and smite with the fist of wickedness, ye shall not fast as ye do this day.* It is plain, the Lord will endure no Fast of those that go on still in their wickedness.

2. The word and prayer must be added: *I fasted and prayed before the God of Heaven, said Nehemiah:—And they stood up in their place, and read in the Book of the Law of the Lord their God, one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God:* But whereas prayer is a daily and ordinary exercise of the Saints, it is manifest, that by *Prayer* coupled with *Fasting*, is understood a special and peerless kind of *Prayer*, wherein two things are required: 1. Fervency of desire; now we must not only pray, but *cry unto the Lord*; yea, as the *Ninevites* speak, *We are to cry mightily unto him:* For the use of our outward abstinence, is but the wing of prayer, wherewith it might more easily fly up to heaven. 2. In such a prayer there should be *an assurance of faith*: The Lord hath made a gracious promise in many places to this Ordinance, *2 Chron. 7.14. Isa. 58.8, 13. Joel 2.18, 19.* and let all the Fasts of the Church of Christ, both in the Old and New Testament, be looked at, as *Judges 20.23. Ezra 9.6. Esth. 4.16. Acts 13.2, 3.* and it will appear, that the end of their *fasts* (kept in any measure of truth and sincerity) was *a feast*, and the issue of their mourning, great rejoicing; all which may serve wonderfully to strengthen our faith in this holy performance.

3. Works of mercy must be added, *Is not this the fast that I have chosen, to loose the bands of wickedness, to deal the bread unto the hungry, to bring the poor that are cast out, into thine house, and when thou seest the naked, to cover them?* In all our fasts this must be observed, that the poor may have the gain of our fasting; *If their loins and bowels bless us, the Lord also will bless us abundantly.*

4. We must ever in these days of humiliation, renew our Covenant with the Lord; and not only unfeignedly purpose, but faithfully promise amendment of life; this making, renewing and keeping our *Covenant*, is the life and sum, and *the one most necessary thing* in this excellent and extraordinary exercise of fasting and prayer.

2. The *particular duties*, wherein we must seriously exercise our souls on such a day, are these:—

1. In a right survey and full comprehension of all our vileness, iniquities, transgressions and sins.
2. In a right apprehension of God's dreadful wrath and flaming vengeance against sin.
3. In a feeling sense of our own unspeakable, inconceivable misery by reason thereof.
4. In a vile and base conceit and esteem of ourselves, abhorring ourselves in dust and ashes.
5. In an inward sorrow, rent of the heart, bleeding of the soul, accompanied with an outward bewailing, with a plentiful and heart-piercing confession of all our sins before God's gracious throne.
6. In a resolute hatred, dislike and aversion in the will; in an impregnable resolution and strong reasoning of the mind; in a constant endeavor and watchful opposition against sin.
7. In an hearty grieving, that we cannot perform all these more heartily, sincerely and soundly.

2. The *outward duties* consist especially in *outward abstinence*: As—

1. From full sleep, whence that exhortation in some sense, *Watch unto prayer, Col. 4.2. 1 Pet. 4.7.*
2. From costly apparel, from ornaments, and better attire, *Exod. 33.4, 5, 6. Jonah 3.6.*
3. From matrimonial Benevolence, from that society which God hath sanctified by his word to married persons, *1 Cor. 7.5. Joel 2.16.*
4. From bodily labors and worldly business, *Lev. 16.29, 31.— 23.32. Joel 1.14.—2.15.*
5. From food wholly; and yet this total abstinence from meat and drink is not so strictly required, but that they whose health cannot bear it, may in case of true necessity, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spiritual exercise and duty; indeed we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Hosea 6.6. Mat. 12.7.*
6. From all carnal delights and pleasures of this life, *Joel 2.16. David and Daniel* would. not anoint themselves at such a time, *1 Sam. 12.20. Dan. 10.3.* And all these *outward duties* are to be observed, 1. Partly as helps to our humiliation, in renouncing the hindrances thereof. 2. Partly as signs of our humiliation, whereby we acknowledge ourselves unworthy of these

delights. 3. Partly as evidences of our repentance, in that by way of godly revenge, we deprive our senses (which have all sinned) of their several delights.

### **SECT. 3. Of the Duties after Fasting.**

WHen all is done and performed, observe these particulars:—

1. Take heed of inward pride, and resting in the performance: spiritual pride is that worm that will breed in the best fruits of the Spirit, that poison which the Devil (that hellish spider) will suck out of the best flowers in God's Garden; and if he can but prevail over us to be self conceited with our *enlargements*, or to *trust* to that service we have done, he hath what he looks for, and deprives us of all the comfort of our humiliation: Labor therefore as much as we can, to humble ourselves with a through view of our failings in the best of our performances; and for our enlargements, consider we the fountain of them, which is not any 〈2 pages missing〉 power, goodness, fatherly providence and bounty towards us, *Psal.* 16.5, 6. *Mark* 7.37. *Rom.* 8.28. and this acknowledgement, if it be effectual, will work affection in the heart, a sense of God's goodness and bounty towards us, causing us to love God, and to be obsequious towards God in all the duties of Thankfulness.

2. Cheerfulness and alacrity of Spirit; as the Lord loves a *cheerful given*, so a *cheerful Thanksgiver*, 〈 in non-Latin alphabet 〉 thanks, comes of 〈 in non-Latin alphabet 〉 to rejoice 〈 in non-Latin alphabet 〉 must be 〈 in non-Latin alphabet 〉 with joy, *Phil.* 1.4. *James* 5.13. The Holy Ghost in many places hath joined them together: *I will be glad and rejoice in thee, I will sing praise unto thy name, O thou most high:—Rejoice in the Lord, O ye Righteous, for praise is comely for the upright:—It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high;—For thou Lord hast made me glad through thy work, I will triumph in the works of thy hands.*

2. The outward duty, is to express our inward *Thankfulness* and *Cheerfulness*: Our *Thankfulness*, by celebrating and praising the name of God, by extolling his goodness, by recounting his mercies, and by exciting others to praise the Lord: Our *Cheerfulness*, by making a joyful noise and singing unto God: *Sing aloud unto God our strength, make a joyful noise unto the God of Jacob:—Make a joyful noise unto the Lord, all ye Lands, serve the Lord with gladness, come before his presence with singing:* To this purpose we may sing the Psalms in the end of this Book, or some such other.

### **SECT. 3. Of the Duties after Thanksgiving.**

THE *Duty* after, consists in these particulars:—

1. In referring the benefits and gifts received, to the glory of God the giver, in the good of his Church.

2. In seeking to glorify God, who hath been so gracious unto us, by bringing forth the fruits of a godly life: *Herein is my Father glorified, that ye bear much fruit.*

3. In honoring the Lord with our substance, and acknowledging him to be the chief Lord of all we possess:*Honor the Lord with thy substance, and with the first fruit of all thy increase.*

**SECT. 4. Of Psalms suitable to this duty, translated by Mr. W. B.**

Psalm 100.

to the tune, *Have mercy, &c.*

All men of mortal birth,  
that dwell in all the earth,

2. O make a noise to God with joys,

2

and serve the Lord with mirth.

O come before his throne  
with singing, everyone;

3. For certainly the Lord most high,

3

even he is God alone.

He made us, and not we;  
not we ourselves, but he.

His folk, and flock, and pasture stock  
he made us for to be:

4. With praise come to his gate,

4

and to his Courts relate  
His land and fame, and bless his name:  
his honor celebrate.

5. For God is good forever,

5

his mercy faileth never.  
His truth doth last all ages past,

and constant doth persever.

Psalm 108. 1 part.

O God I fix my heart,

my glory bears a part,

And as my tongue, so shall my song

praise thee with musicks art.

2. Wake Harp and Psaltery,

2

right early wake will I:

3. Thy praises, Lord, will I record,

3

the people standing by.

Ile praise thee with my song,

the nations all among:

4. To heavens high, to clouds of sky,

4

his truth and mercies throng.

5. Exalted be thy name

5

above the heavens frame,

Let earth below the trumpet blow

of thy renowned fame.

Psalm 150.

PRaise, praise the Lord most high,

within his sanctuary,

In topmost tower of his great power,

with praise him magnify.

2. Praise him for acts renown'd,

2

with excellency crowned;  
According to his greatness, do  
praise him with trumpet sound.

3. O praise him cheerfully,

3

with Harp and Psaltery:

4. And let the dance his praise advance,

4

and Timbrels melody.  
Praise him with joint consents  
of stringed instruments.

5. The Organs bring, loud Cymbals ring,

5

each one his praise presents.

6. High sounding Cymbals ring,

6

let every breathing thing  
The praise record of this great Lord,  
and Halleluiah sing.

*Alleluiah, and again Alleluiah; Amen, Alleluiah.*

Christian Reader,

IT is the desire of some precious men, That I should revise that Question about joining with the wicked in the Supper of the Lord, *page 260*. For my own part, I am fully satisfied, that the mind of God is clearly delivered in it; and yet lest any may think that I am singular in this, I have lately consulted with those Divines, to whom high (if not highest) respect is given in the Controversies of this nature; *viz. Mr. Rutherford, and Mr. Gelaspi*, to whom I may join the late Assembly of Divines convened at *Westminster*; and if you would know their opinions, consult but the Authors, as I have cited them, where you may find them at large. The Question is, *Whether admitting of, or joining with scandalous persons in the Sacrament of the Lord's Supper, and*

not endeavoring to keep them back whilst such, be sin in the admitters and joyners? and how may it appear? It is answered affirmatively:—1. That it is sin:—

1. In the admitters, *Mat. 7.6*. See *Rutherford, Divine right of Church Government*, page 254. and see *Gelaspi, Aaron's Rod blossoming*, page 548, 549, 550, 551.

2. In the joyners, *1 Cor. 5.11. 2 Thess. 3.6*. See *Rutherford, Divine right of Church-Government*, page 238, 240, 250, 268, 356, 357. and see *Gelaspi, Aaron's Rod blossoming*, page 424, 427, 428, 429, 339. 2. This appears to be sin:—

1. In the admitters, by these grounds.

1. Because of the command to keep unclean persons from holy things, *Numb. 5.2.—9.6, 7. 2 Chron. 23.19*. See *Rutherford, Divine right of Church-Government*, page 241, 242. see *Gelaspi, Aaron's Rod blossoming*, page 96, 97, 98.

2. Because of Christ's casting out the man that came without his wedding garment, *Mat. 22.11*. see *Gelaspi, Aaron's Rod blossoming*, page 510.

3. Because of the practice of the Apostles, who cast out the scandalous from the Lord's Supper, *1 Cor. 5.3, 4, 5*. see *Ruth. Divine right of Church-Government*, page 238, 240, 268, 346. *Gelaspi, Aaron's Rod blossoming*, page 239. and for *1 Tim. 1.20*. see *Rutherford, Divine right of Church-Government*, page 354, 355. *Gelaspi, Aaron's Rod blossoming*, page 189.

2. In the joyners, by these grounds:

1. Because they are forbidden expressly to join with such, *2 Thess. 3.14. Ruth. p. 250, 360. Gelaspi, p. 281, 282*.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as heathens and publicans, *Mat. 18.17. Ruth. p. 303, 306. 223, 233. Gelaspi. p. 295, 296, 351, 361, 364*.

3. In both admitters and joyners, by these grounds:

1. Because God hath forbidden us to eat with such, *1 Cor. 5.11. 2 Thess. 3.6. Ruth. p. 238, 240, 250, 268, 356, 357. Gelaspi. p. 424, 427, 428, 429, 339*.

2. Because by joining with such in the Lord's Supper, their sin would become ours, *1 Cor. 5.6, 7. Gal. 5.9, 10. Ruth. p. 238, 239, 240, 339, 345, 349, 373. Gelaspi. p. 116, 117. 286*.

3. Because the Ordinance of the Lord's Supper is defiled thereby, which we understand not simply in itself, but in some sort; (*i.*) It is defiled to them who are scandalous, and to them who join with such whom they know to be scandalous: And this appears:—

1. In that the Temple, which had a Sacramental signification of Christ, was polluted by the coming of profane persons into it, *Ezek. 23.38, 39. Ruth. p. 452, 453, 496. Gelaspi. p. 546, 547*.

2. In that the sacrifices of old were defiled by profane persons, *Hag. 2.11, 12, 13, 14. Ruth. p. 272, 347, 348. Gelaspi. p. 547*.



3. In that the profane are as swine which trample the *pearls* under their feet. *Matth.* 7.6. *Ruth.* p. 254, 255, 638. *Gelasp.* p. 548, 549. It is confessed that the word is a *pearl*, and yet the profane may hear the word, and instead of defiling it (if the Lord see good) be converted by it, *Isa.* 2.3, 4.—11.4, 5, 6, 7. but the Lord's Supper is such a *pearl*, as they can make no use of it, but pollute it to their own destruction; no more then dogs and swine can make use of pearls to feed, but only to trample on them: The Lord's Supper is such a thing as is ordained only for those that have saving grace, and not for dogs.

I hope these two witnesses (if they be thoroughly perused) will satisfy the scrupulous: But besides those two worthy Pillars, our own Assembly of Divines affirm this truth; who grounding the suspension of scandalous sinners from the Sacrament, though not yet cast out of the Church, they gave in these proofs: 1. Because the Ordinance itself must not be profaned. 2. Because we are charged to withdraw from those who walk disorderly. 3. Because of the great sin and danger both to him that comes unworthily, and also to the whole Church: The Scriptures from which the Assembly did prove all this, were *Matth.* 7.6. *2 Thess.* 3.6, 14, 15. *1 Cor.* 11.27. to the end; compared with *Jude*, v. 23. *1 Tim.* 5.22. see *Gelaspi, Aaron's Rod blossoming*, page 339. I have no more to say, but the Lord lead us into all truth, and give us grace to walk humbly and obediently to every truth revealed: *And as many as be perfect, let them be thus minded; and if any be otherwise minded, God shall reveal it in his due time: Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

*Thine in Christ,* ISAAC AMBROSE.

*E musaeo meo,* Octob. 1649.

Soli Deo Gloria.

THIS Treatise (*•aled Med••*, or *The Middle things*) as a very useful Collection in these times of so much stragglng from sound Doctrine License to the Press,

Charles Herle.

#### ERRATA.

PAGE 25. line 4. for divinius read divi••. p. 68. l. 17. for in r. of. p. 72. l. 25. for fast r. feast. p. 124. l. 3. betwixt the word [conclude, and hic & ill•] put out the comm• or colon [1] otherwise it spoils the sense p. •36 l. •. for others r. ourselves. p. 140. l. •. for i• r. is. p. 141. l. 31. for as r. us. p. 143. l. 2. for actual r. actually. *ibid.* for whistlers r. whispers. p. 149. l. 26. for communitive, r. communicative. p. 151. l. 23. ins•t [and] provide. p. 159. l. 7. for find r. mind. p. 164. l. 28. for wrest r. rest. p. 167. l. 14. insert [in] his book p. 171. l. 11. for of. r. in. p. 194 l. antepne•lt for if r. is. p. 200. l. 27. in•er• [and] to submit. p. 211. l. 18. for the r. these. p. 224. l. 3. for and r. when. p. 219. l. 11. for joining r. joy•ing. p. 252. l. 2•. insert [of] sense. p. 254. l. antepennit. for preser. r. preserve p. 268. l. 3. for in r. of. p. 271. l. 7. for it is, r. its p. 280. l. 3. for us of r. to. p. 294. l. 16. for throughout r. through.

London, Printed by *John Field* for *Nathanael Webb* and *William Grantham*, at the Grey-hound in *Paul's Church-yard*, 1650.

