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Compassionate  
WARNING  
AND  
ADVICE  
TO  
ALL,  
Especially to  
Young Persons.

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Being the Gift of the Author,  
*Richard Baxter.*

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L O N D O N :  
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W. A. M. I. N. G.

A. D. V. I. C. E.

John Rogers

Richard Rogers

John Rogers

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Compassionate  
Warning and Advice  
T O

A L L.

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C H A P. I.

**T** Here is no Man that ever understood the Interest of Mankind, of Families, Cities, Kingdoms, Churches, and of Jesus Christ, the King and Saviour, but he must needs know that the right Instruction, Education, and Sanctification of *Youth*, is of unspeakable Consequence to them all; and therefore I am urged in my Mind, by the greatness of the Case,

to add yet this Epistle to the younger Sort; which shall contain, I. The great Importance of the Case of Youth. II. How it stands with them in Matter of Fact. III. What are the Causes of their Sin and dangerous Degeneracy. IV. How great a Blessing Wise and Godly Youth are to themselves and others. V. How great a Plague and Calamity the Ungodly are. VI. What great Reason Ungodly Sensual Youth have presently to Repent and Turn to God. VII. Directions to them how to do it. VIII. And some Directions to Parents about their Education. And all must be with the Brevity of an Epistle.

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## C H A P. II.

*To begin betimes to Live to God is of unspeakable Importance to your selves.*

**F**OR, 1. You were betimes solemnly Dedicated to God, as your God, your Father, your Saviour, and your Sanctifier, by your Baptismal Vow; and as  
that

that was a great Mercy, it obliged you to great Duty: You were capable in Infancy of that Holy Dedication and Relation; and your Parents were presently obliged as to Dedicate you to God, so to Educate you for God: And as soon as you are capable of Performance the Vow is upon your selves to do it. If your Childhood is not presently obliged to Holiness, according to your Natural Capacity, no doubt your Vow and Baptism should have been also delayed.

2. All your Time and Life is given you by God for one End and Use, and all is little enough; and will you alienate the very beginning, and be Rebels so soon?

3. The youngest have not Assurance of Life for a Day, or an Hour. Thousands go out of the World in Youth. Alas, the Flesh of Young Men is corruptible, liable to Hundreds of Diseases, as well as the Old. How quickly may a Vein break, and Cold seize on your Head and Lungs, and turn to an incurable Consumption? How quickly may a Fever, a Pleurisie, an Impostume, or one of a Thousand Accidents, turn your Bodies to Corruption? And O that I knew how to make

you sensible how dreadful a Thing it is to die in an unholy State, and in the Guilt of any unpardoned Sin! An unsanctified Soul, that hath lived here but to the Flesh and the World, will be but Fewel for the Fire of Hell, and the wrathful Justice of the most Holy God. And though in the Course of undisturb'd Nature Young Men may live longer than the Old, yet Nature hath so many Disturbances and Crosses, that our Lives are still like a Candle in a broken Lanthorn, which a blast of Wind may soon blow out. To tell you that you are not certain in an unsanctified State, to be One Day or Hour more out of Hell, I expect will not move you so much as the Weight of the Case deserveth, because meer *Possibility* of the *greatest Hurt* doth not affect Men when they think there is *no Probability* of it. You have long been well, and long you hope to be so: But did you think how many Hundred Veins, Arteries, Nerves, must be kept constantly in Order, and all the Blood and Humours in due Temper; and how the stopping of One Vein, or Distemper of the Blood, may quickly end you, it would rather teach you to admire the merciful Providence



dence of God that such a Body should be kept alive One Year.

4. But were you sure to live to Maturity of Age, alas, how quickly will it come? What haste makes Time? How fast do Days and Years roul on? Had I done no Service for God, that I could now look back upon, I should seem as if I had not lived. A Thousand Years, and One Hour, are all one (that is, nothing) when they are past. And every Year, Day and Hour of your Lives hath its proper Work: And how will you answer for it? Every Day offereth you more and more Mercies, and will you despise and lose them? If you were Heirs to Land, or had an Annuity which amounted but to an Hundred Pounds a Year, and you were every Day to receive a proportionable Part of it, or lose it, would you lose it through Neglect, and say, I will begin to receive it when I am old? Poor Labourers will work hard all the Day, that at Night they may have their Wages: And will you contemptuously lose your every Day's Mercies, your Safety, your Communion with God, your daily Blessings and his Grace, which you should daily beg, and may daily receive?

5. Either you will repent and live to God, or not; if not, you are undone for ever. Oh how much less miserable is a Dog, or a Toad, than such a Sinner! But if God will shew you so great Mercy, Oh how will it grieve you to think of the precious Time of Youth which you madly cast away in Sin! Then you will think, O what Knowledge, what Holiness might I then have got! What a comfortable Life might I have lived! O what Days and Years of Mercy did I cast away for nothing! Yea, when God hath given you the Pardon of your Sin, the Taste of his Love, and the Hopes of Heaven, it will wound your Hearts to think that you should so long, so unthankfully, so heinously offend so Good a God, and neglect so Merciful a Saviour, and trample upon Infinite Divine Love, for the Love of so base a fleshly Pleasure. That ever you should be so bad, as to find more Pleasure in sinning, than in living unto God.

6. And be it known to you, if God in Mercy convert and save you, yet the bitter Fruit of your youthful Folly may follow you in this World to the Grave. If you waste your Estate in Youth, you may



may be poor at Age: If by Drinking, Gluttony, Idleness, or filthy Lust, you contract any uncurable Diseases in Youth, Repentance may not cure them till Death. All this might easily have been prevented if you had but had foreseeing Wisdom.

7. And if ever you think to be Men of any great Wisdom and Usefulness in the World, to your selves or others, your Preparations must be made in Youth. Great Wisdom is not got in a little Time.

8. And O what a dreadful Danger is it lest your youthful Sin become remediless, and Custom harden you, and Deceivers blind you, and God forsake you. For your wilful Resistance of his Grace! God may convert old hardened Sinners: But how ordinarily do we find that Age doth but answer the Preparations of Youth, and the Vessel ever after favour-eth of the Liquor which first thoroughly tainted it: And Men are but such as they learned to be and do at first. If you will be perfidious Breakers of your Baptismal Vows, it's just with God to leave you to your selves, to a deluded Understanding, to think Evil Good, and Good Evil,

to a seared Conscience, and a hardened Heart, and as past feeling, to work Uncleanneſs with Greedineſs, *Eph. 3. 18.* and to fight againſt Grace and your own Salvation till Death and Hell convince you of your Madneſs. O ſport not with the Juſtice of a Sin-hating God! Play not with Sin, and with the unquenchable Fire! Forſaking God is the Way to be forſaken of him. And what is a forſaken Soul but a miſerable Slave of Satan?

9. Yea, did you but know of what Moment it is to prevent all the heinous Sins that elſe you will commit, you would make haſte to repent, though you were ſure to be forgiven. Forgiveneſs maketh not Sin to be no Sin, or to be no Evil, no Shame, no Grief, to the Soul that hath committed it. You will cry out, O that I had never known it! To look back on ſuch an ill-ſpent Life, will be no pleaſant Thought. Repentance, though a healing Work, is bitter : Make not Work for it if you love your Peace.

10. And is it a ſmall thing to you that you are all this while doing hurt to others? And drawing them to Sin, and plunging them into that dangerous Guilt,  
which

which can no Way be pardoned but by the Blood of Christ upon true Conversion? And when they have joined with you in Lust and fleshly Pleasure, it is not in your Power to turn them, that they may join with you in sound Repentance; and if not they must lye in Hell for ever: And can you make a Sport of your own and other Mens Damnation? But this leadeth me to the Second Point. I have shewed you of what vast Concernment it is to your selves to begin betimes a holy Life; I will next shew you of what Concernment it is to others.

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### C H A P. III:

*Of what Publick Concernment the Quality of Youth is.*

§ 1. **T**HE Welfare of the World is of far greater Worth than of any single Person; and he hath put off Humanity who doth not more earnestly desire it. If this World consisted but of one Generation, then to make that Generation

nation Wise and Good would be enough  
 to make it a happy World: But it is not  
 so. In Heaven, and in the future glori-  
 ous Kingdom, there is neither Marrying,  
 nor giving in Marriage, but they are as  
 the Angels, in a fixed everlasting State;  
 and one continued Generation maketh up  
 the New *Jerusalem*: Being once holy  
 and happy they are so for ever: But  
 here it is not so. One Generation cometh,  
 and another goeth: If the Father be as  
 Wise as *Solomon*, the Son may be as Fool-  
 ish as *Rehoboam*: O what a great Work  
 it is to make a Man truly Wise and Good!  
 How many Years Study doth it usually  
 require? What Wisdom and Diligence in  
 Teachers? What Teachableness and Di-  
 ligence in Learners; and especially the  
 Grace of God! And when all is done, the  
 Man quickly dieth, and obtaineth his  
 Ends in another World: But his Chil-  
 dren are born as ignorant, and perhaps  
 as bad as he was born: He can neither  
 leave them his Knowledge, nor his Grace.  
 They must have all the same Teaching,  
 and Labour, and Blessing, as he had, to  
 bring them to the same Attainments:  
 The Mercy and Covenant of God taketh  
 them into his Church, where they have  
 great Advantages and Helps, and pro-  
 miseth

miseth them more Mercy for their Relation to a Faithful Parent, if he or they do make no Forfeiture of it: But as their Nature is the same with others, so their Actual Wisdom must come by God's Blessing on the use of the same Means, which are necessary to the Children of the worst Men. A Christian's Child is born with no more Knowledge than a Heathen's, and must have as much Labour and Study to make him Wise.

§. 2. It is certain then that the Welfare of this World lyeth on a good Succession of the several Generations: And that all the Endeavours of One Generation with God's greatest Blessing on them will not serve for the Ages following: All must begin anew, and be done over again, or all will be as undone to the next Age: And it is not the least Blessing on the Faithful that their Faith and Godliness disposeth them to have a Care of Posterity, and to devote their Children wholly to God, as well as themselves, and to educate them in his Fear. If Nature had not taught Birds and Beasts to feed their Young, as well as to generate them, their Kind would be soon extinct. O what a Blessed World were it, if the Blessings of Men Famous for Wisdom



dom and Godlineſs were entailed on all that ſhould ſpring from them, and if this were the common Caſe!

§. 3. But the Doleful Miſeries of the World have come from the degenerating of good Mens Poſterity. *Adam* hath his *Cain*, and *Noah* his *Cham*, and *David* his *Absalom*; *Solomon*, *Hezekiah*, *Jofiah*, left not their like behind them. The preſent State of the Eaſtern Churches is a dreadful Inſtance. What Places on Earth were more honourable for Faith and Piety than *Alexandria*, *Antioch*, *Jeruſalem*, *Conſtantinople*, *Ephesus*, *Philadelphia*, and the reſt of theſe Great and Noble Countries; and thoſe alſo ſtrengthened with the powerfuleſt Chriſtian Empire that ever was on Earth? And now they are Places of Barbariſm, Tyranny, and Fooliſh Mahometaniſm, where the Name of Chriſt is made a Scorn, and the few Chriſtians that keep up that Sacred Profeſſion, by Tyranny kept in ſo great Ignorance, that, alas, the Vices of moſt of them diſhonour their Profeſſion as much as their Enemies Perſecutions do.

And alas, were it not for the Name of a Pompous Chriſtian Church, how plain an Inſtance would *Rome* be of the ſame

same Degeneracy? - And some Countries that received the Blessing of Reformation have revolted into the Darknes of Popery. What a Change was in *England* by Queen *Mary's* Reign? And how many particular Cities and Towns are grown Ignorant, which in former Times were Famous for Religion?

§. 4. And on the other Side, when Piety hath successively as a River kept its Course, what a Blessing hath it proved? (But how rare is that?) And when Children have proved better than their Parents, it hath been the beginning of Welfare to the Places where they lived. How marvellously did the Reformation prevail in *Germany* in *Luther's* time, when God brought out of Popish Monasteries many Excellent Instruments of his Service? And Princes became Wise and Pious, whose Parents had been Blind or Impious? Godliness or Wickedness, Welfare or Calamity, follow the Changes and Quality of Posterity.

And Men live so short a Time, that the Work of Educating Youth aright is one half the great Business of Man's Life.

§. 5. Among the Ancient Sages of the World, the *Greeks* and *Romans*, and much more among the *Israelites*, the Care of Posterity, and Publick Welfare, was the great Thing which differenced the Virtuous and Laudable, from those of a Base, Selfish, Sensual Disposition. He was the Bravest Citizen of *Rome* that did most love, and best serve his Country : And he was the Saint among the Jews who most loved *Sion*, and the Security and Succession of its holy and peaceable Posterity. And the Christian Faith, and Hope, and Interest, doth lead us herein to a much higher Pitch, and to a greater Zeal for Publick Good, in following him that whipt out Prophaners from the Temple; even a Zeal of God's House, which eateth us up: It teacheth us by the Cross most effectually to Deny our selves, and to think nothing too Dear to part with to Edifie the Church of God, nor any Labour or Suffering too great for common Good. It teacheth us to pray for the *Hallowing of God's Name, the Coming of his Kingdom, and the Doing of his Will on Earth, as it is Done in Heaven, before our Daily Bread*, and any other Personal Interest of our own. Therefore the Families



lies of Christians should be as so many Schools, or Churches, to train up a Succession of Persons meet for the great Communicative Works, which God calleth all Believers to in their several Measures: It is *eminently Teachers*, but it is also *all others* in their several Ranks, who must be the *Salt of the Earth*, and the *Lights of the World*. And indeed the Spirit of Holiness is so eminently the Spirit of Love to God and Man, that it inclineth every Sanctified Person to a Communicative Zeal, to make others Wise, and Good, and Happy.

§. 6. And God in great Mercy hath planted yet more deeply and fixedly the Natural Love of Parents to their Children, that it might be in them a Spring of all this Duty; so that though Fleshly Vice may make Men mistake their Childrens Good, as most ungodly Men do their own, and think that it consisteth in that which it doth not, yet still the general Desire of their Childrens Welfare, as well as of their own, is deeply rooted, and will work for their Welfare as soon as they well know wherein it doth consist. And God hath not given them this Love only for the Good  
of

of the individual Children, but much more for the Commonwealth, and Church, that as exercised Soldiers make One Army, so many well Educated Children may make up One Peaceable and Holy Society.

§ 7. And accordingly it is much to be observed, that God hath not given Children a Natural Love and Submissiveness to Parents only for the Personal Benefit of their Provision and other Helps, but especially that hereby they may be teachable and obedient to those Instructions of their Parents, by which they may become Blessings in their Generations, and may conjunctly make up Wise and Holy Societies, Families, Churches, and Commonwealths. For these Ends it is that God hath bound you, as to reverence your Masters, Tutors and Pastors, so especially both to reverence and love your Parents, that you may be the more capable of their necessary Instruction and Advice.

By all this it is most evident that the great Means of the Welfare of the World must be the Faithful and Holy Endeavours of Parents, and the Willing Teachableness and Obedience of Children, that they may escape the Snares of Folly and

and fleshly Lufts, and may betimes get that Wisdom and Love of Goodness, which may make them fit to be Blessings to the Places where they live.

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## C H A P. IV.

*How the Case standeth with our Youth in Matter of Fact.*

§ 1. **T**Hrough the great Mercy of God many Families are Sacred Nurseries for Church and Kingdom; and many Parents have great Comfort in the Grace of God appearing in their Children. From their early Childhood many are of Humble, Obedient Dispositions, and have a Love to Knowledge, and a Love to the Word of God, and to those that are Good and Virtuous Persons. They have inward Convictions of the Evil of Sin, and a fear of Sinning, and a great dislike of wicked Persons, and a great Love and reverend Obedience to their Parents, and when they grow up they diligently learn in Private, and in Publick :

Publick: They increase in their Love to the Scriptures, and good Books, and to Godly Teachers, and godly Company; and God saveth them from Temptations, and worldly Deceits, and fleshly Lusts; and they live to God, and are Blessings to the Land, the Joy of their Friends, and exemplary and useful to those whom they converse with.

§ 2. But all, even Religious Parents, have not the like Blessing in their Children. 1. Some of them, though Religious otherwise, are lamentably careless of the Duty which they promised to perform (at Baptism) in the Education of their Children, and do but superficially and formally instruct them, and are too faulty as to the Example which they should give them, and seem to think that God must bless them, because they are theirs, and because they are Baptized, while they neglect their promised Endeavours. 2. And some Children, when they grow up, and are bound to resist Temptations, and to use God's appointed Means for their own Good, do wilfully resist God's Grace, and run into Temptations, and neglect, and wretchedly betray themselves, and forfeit the Mercies which they needed.

§ 3. In all my Observation God hath most blessed the Children of those Parents who have Educated them as followeth: 1. Those that have been particularly sensible what they promised for them in the Baptismal Vow, and made Conscience of performing it. 2. Those that have had more Care of their Souls than of their outward Wealth. 3. Those that have been most careful to teach them the Pravity of corrupted Nature by Original Sin, and to humble them, and teach them the Need of a Saviour, and his renewing as well as pardoning Grace, and to tell them the Work of the Spirit of Sanctification, and teach them above all to look to the inward State of their Souls. 4. Those that have most seriously minded them of Death, Judgment, and the Life to come. 5. Those that have always spoken of God with the greatest Reverence, Affection and Delight. 6. Those that have most wisely laboured to make all the Knowledge and Practice of Religion pleasant unto them, by the suitableness of Doctrines and Duties to their Capacity. 7. Those that have most disgraced Sin to them, especially base and fleshly Pleasures. 8. Those that have kept them from the Baits of Sen-



Sensuality, not gratifying their Appetites in Meats and Drink, to bring them to an unruly Habit; but used them to a Habit of Temperance, and Neglect of Appetite. 9. Those that have most disgraced Worldliness and Pride to them, and used them to low Things in Apparel and Possession, and told them how the Proud are hateful to God, and set before them the Example of a Crucified Christ, and opened to them the Doctrine of Mortification and Self-denial, and the great Necessity of true Humility. 10. Those that have been most watchful to know their Childrens particular Inclinations and Temptations, and apply answerable Remedies, and not carelessly leave them to themselves. 11. Those that have been most careful to keep them from ill Company; especially, (1.) Of wicked Youths, of their own Growth and Neighbourhood. (2.) And of tempting Women. 12. Those that have most wisely used them to the meetest Publick Teachers, and help them to remember and understand what they hear, especially the Fundamental Truths in the Catechism. 13. Those that have most wisely engaged them into the Familiarity and frequent Converse of some Suitable, Godly,

Godly, Exemplary Companions. 14. Those that have most conscionably spent the Lord's Days in Publick, and in their Families. 15. Those that have done all this, as with reverend Gravity, so especially with tender, endearing Love to their Children, convincing them that it is all done for their own Good; and that do not by imprudent Weaknesses, Ignorance, Passions, or Scandal, frustrate their own Endeavours. 16. Those that use not their Children as meer Patients, only to hear what their Parents say, but ingage them to constant Endeavours of their own, for their own Good; especially in the Reading of Scripture, and the most suitable Books, and meditating on them, and daily Personal Prayer to God. 17. Lastly, Those that pray most heartily and believingly for God's Grace, and his Blessing on their Endeavours, such Mens Children are usually blessed.

§. 4. But it is no wonder, where such Means are neglected, much more when Parents are ungodly, fleshly, worldly Persons, and perhaps Enemies to a holy Life, if the Children of such are ignorant, deluded, ungodly, and drown'd in fleshly Lusts; and, alas, it is the Multitude

itude of such, and their sad Conditions, which is the Occasion of my writing this Epistle.

§. 5. 1. We see, to our Grief, that many Children are of a stupid and unteachable Disposition, and almost incapable of Instruction, who yet can as quickly learn to talk of common Matters as other Persons, and can as easily learn a Trade, or how to do any ordinary Business. And though some inconsiderate Persons overlook the Casualty of the more immediate Parents Sins, in such Judgments on their Children, as if it were only *Adam's* Sin that hurt them, I have elsewhere proved that this is their great and dangerous Mistake. As *David's* Child died for the Father's Sin, the Children of Gluttons, Drunkards, Fornicators, oft contract such Bodily Distempers as greatly tend to stupifie or further vitiate the Mind. And their Souls may have sad Additions to the common Human Pravity.

2. Accordingly many Children have more violent Passions, and carnal Desires, than others, which run them into wicked Ways impetuously, as if they were almost Brutes, that had no Reason or Power to resist. And all Words and Corrections are



are to them of little force, but they are as Blocks, that when you have said and done what you can, go away as if they had not heard you.

3. And some have Cross and Crooked Natures, addicted to that which is Naught; and the more, by how much the more you do contradict them: Froward and Obstinate, as if it were a desired Victory to them to overcome their Parents, and escape all that would make them Wise and Good: Dogged, Soure, Proud, Self-willed, and utterly Disobedient.

4. And too many have so great an Enmity and Averseness to all that is Holy, Spiritual and Heavenly, that they are weary to hear you talk of it, and you perswade them to learn to Read, to Pray, to Meditate, or Consider, as you perswade a sick Man to the Meat which he doth loath, or a Man to dwell with those that he hateth. They have no Appetite to such Things; no Pleasure in them; when you have said all of God, and Christ, and Glory, they believe it not, or they favour it not: They are Things above their Reach and Love, yea, Things against their Carnal Minds: You tire them worse than if you talk'd in a strange Language to them, such Enmity is in the

B

Heart

Heart of corrupted Man to God and Heaven, till the Grace of the great Reconciler overcome it by a new Life, and Light, and Love.

5. And when Custom is added to all these Vicious Dispositions, alas, what Slaves and Drudges of Satan doth it make them! For Instance,

1. Some are so corrupted with the *Love of Sport*, that *Gaming* or *Stage-Plays*, or one such Foolery or another, becometh so pleasant to them, that they can understand or believe nothing that is said against it by God or Man; their Diseased Phantasie hath so conquered Reason, that they cannot restrain themselves; but in their Callings and in Religious Exercises they are weary, and long to be at their Sports, and must be gone; neither God, nor Holiness, nor the Joys of Heaven, are half so sweet to their Thoughts as these are: For they have that Mark of Misery, 2 Tim. 3. 4. *They are Lovers of Pleasures more than Lovers of God.*

The same I say of *sinful Mirth*, and the Company which doth cherish it. Little do they believe Solomon, Eccles. 7. 2, 3, 4. *It is better to go to the House of Mourning, than to go to the House of Feast.*

*Feasting, for that is the end of all Men, and the Living will lay it to his Heart. Sorrow is better than Laughter; for by the Sadness of the Countenance the Heart is made better: The Heart of the Wise is in the House of Mourning, but the Heart of Fools is in the House of Mirth. It is better to hear the Rebuke of the Wise, than for a Man to hear the Song of Fools: For as the crackling of Thorns under a Pot, so is the Laughter of Fools.*

It's true, that Mirth is very desirable to Nature: And God is not against it, but much more for it, than Sinners will believe: But it is a rational Mirth which becometh a rational Creature; and such as he can justifie, and as will make him better, and tends to Felicity, and everlasting Mirth; and not the causeless Mirth of Mad Men, that set their House on Fire, and then Laugh and Sing over it; nor like the Mirth of a Drunken Man, whose Shame exposeth him to Pity or Derision; nor any such Mirth as leadeth a Man from God to Sin, and keepeth him from the Way of Manlike and Everlasting Joy, and prepareth for the greatest Sorrows.

1. There are some so enslaved to their Appetites, that their Reason hath no Power to rule them; but, like Brutes, they must needs have what the Belly and Throat desireth: And if they be the Children of the Rich, who have always full and pleasant Food, constant Fleish-pleasing, and true Gluttony, is taken for no Sin; and, like Swine, they do but *live to eat*, whereas they should but eat to live, and cheerfully serve God.

But it's never so dangerous as when it turneth to the *Love of Drink*; then the pleasing of the Throat and the pleasing of the Brain by Mirth going together, do so much corrupt the Appetite and Fantasy, that their Thoughts run after it, and Reason hath no Power to shut their Mouths, nor keep them from the House of Sin. Some Sin against an accusing Conscience, and under their Convictions and Terrors do drink on, which yet they could forbear if they knew there were Poison in the Cup. Some are more miserable, and have finned themselves into searedness of Conscience, and past feeling, and perhaps into Infidelity, and a blinded Mind, perswading them that  
there

there is no great Harm or Danger in the Sin, and that it is but some precise People that make so great a Matter of it: And some that have Purposes to forsake the Sin, when Appetite stirs forget it all; and when Company enticeth, and when they see the Cup they have no Power to forbear. O what a pitiful Sight it is, to see Men in the Flower of Youth and Strength, when they should most rejoice in God and Holiness, to be still thirsty after a forbidden Pleasure, and hasting to the Tavern or Alehouse, as a Bird to the Snare of the Fowler, and sweetly and greedily swallowing the poisonous Cup which God forbiddeth! And that false Repentance which Conscience and Experience force them to sometimes, is forgotten the next Day, when the Temptation is renewed: Yea, the *Throat-Madness*, and the *Merry and Belly-Devils*, are within them a continual Temptation, which the miserable Slaves cannot resist.

3. And these beastly, fleshly Sins, do usually make them weary of their Callings, and of any honest Labour: The Devil hath by this time got Possession of their Thoughts by the Biass of Delight and sinful Lust; and they are thinking



of Meat, or Drink, or Play, or merry Company, when they should be diligently at Work; and so Idleness becomes the Nursery of Temptation, and of all their other Vice, as well as a constant Sin of Omission, and loss of hasty precious Time. And Custom increaseth the Habits, and maketh them good for nothing, and like dead Men to all that Life is given them for, and only alive to prepare by Sin for endless Misery.

4. And usually *Pride* also takes its Part to make the Sin of *Sodom* in them compleat, *Ezek. 16. 49. Pride, Fulness, and Idleness.* They that must be in their jovial Company must not seem Despicable among them, but must be in the Mode and Fashion whatever it cost; lest the Image of the Devil, and his Victory over them, should not be perfect, if *Pride* were left out, how unreasonable soever.

5. And by this time they have (usually here amongst the Rich and Idle,) a further Step towards Hell to go, and yet a deep Gulf to fall into; *Fleshly Lust* next entangleth them in *immodest Converse* with Women, and thence into *filthy Fornication*, and so they go on as an Ox to the Slaughter, and a Fool to the Correction of  
the

*the Stocks, and know not that it is for their Lives. Prov. 7. 21, 22, 23. Till they mourn at last (perhaps) when Flesh and Body are consumed, and say, How have I hated Instruction, and my Heart despised Reproof, and have not obeyed the Voice of my Teachers, nor inclined my Ears to them that instructed me? I was almost in all Evil, &c. Prov. 5. 12, 13, 14. And 'tis well for the Wretches if this Repentance be true, and in time, that though the Flesh be destroyed, the Spirit may be saved: For Solomon saith, Prov. 2. 18, 19. Her House inclineth to Death, and her Paths to the Dead: None that go unto her return again, neither take they hold of the Paths of Life. God, I doubt not, recovereth some, but the Case is dangerous: For though Age and Sicknes cure Lust, usually before that the Conscience is seared and debauched, and they being past feeling, work Uncleanneſs with Greedineſs, and forſaking God, are ſo forſaken by him, that all other Sin, Senſuality, and Enmity againſt a holy Life, prevaiſeth againſt them, and the unclean Devil lets in many more.*

6. And when all these Sins have enslaved sensual Youths, they must have Money to maintain them; and if they have it not of their own, and be not the Sons of Great Men, that will maintain them in the Service of the Flesh, they must steal to get it, which usually is either by thievish borrowing when they cannot pay, or by robbing their Parents or Masters. If all the Masters in *London* knew what Thieves their Apprentices Vices are, for their own Sakes they would take greater Care to watch over them, and keep them from ill Company, Drunkenness and Plays, and would teach them to seek Pleasure in good Books, good Company, and serving God. Wisdom might have prevented this; but if the Thorn be got into the Conscience, it must come out, and if the Poison be swallowed, it must come up, what Gripes soever the Vomit cost. There is no playing with Hell fire, nor jesting with the Justice of the most Holy God. One penitent Review of fleshly Lust, and sinful Pleasure, and Falshood, and Deceit, (though wholesome if true and timely,) will turn it all into Gall and Wormwood; for the end of sinful Mirth is Sorrow.



7. And too many there be that escape the gross and disgraceful Part of the foresaid Sensuality and Unrighteousness; that yet do but chuse another Idol, and set themselves wholly to rise in the World, and Riches, Preferment, and Honour, have almost all their Hearts and Care: That have no Delight in God and Holiness; nor doth the State of their Souls, or the Thought of their Everlasting State, affect them in any Measure, according to its unspeakable Weight, nor so much as these Shadows which they pursue. And when great Travellers, that have seen much of the World, and Old Men, and Dying Men, that have had all that it can do, are forced by Experience to call all *Vanity* and *Vexation*; unexperienced Youth, that are taken up with the Hopes of long Prosperity, and Provision for all that the Flesh desireth, have other Thoughts of it, and will not know that it is deceitful Vanity, till it hath deceived them of their chiefest Hope and Treasure. And when they have overtaken the Shadow which they pursue so greedily, they find it what others have done before them, the sweeter the more dangerous, and the parting will be the more bitter. Whereas had they sought first God's King-

dom and its Righteousness, and Six Days laboured in Obedience to God, and referred all Corporal Blessings to Spiritual Uses, and Everlasting Ends, taking them as from God, to serve him by them, they might have had enough as an Overplus to their satisfying Treasure.

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## C H A P. V.

*How sad a Case it is that I have described.*

**I** Have told you the very lamentable Case of too many Young Men, especially Rich Mens Sons; I told you before of what Concern the State of Youth is to themselves and others. From thence (and alas from sad Experience) it's easie to gather the dolefulness of the Case of those that are drowned in fleshly Lust, and have finned themselves into the Guilt and Danger which I have described. But I will name some Parts of the Misery more particularly again.

§. 1. Review the Second Chapter, and think what a doleful Case this is to *your selves*.

1. Do you not know that you are not Beasts, but Men? That have Reason given them to Know, and Love, and Serve their Maker? And how sad is it to see a Man forget all this, and wilfully brutifie himself. Were the Poet's Fictions true of Men turned into Trees, and Birds, and Beasts, how small were the Misery in Comparison of yours? But for a reasonable Creature to subject himself to fleshly Appetite, and wilfully degrade his Soul to the Rank of Brutes, is worse than if he had been made with the Body, and the unreasonableness of Brutes. Are you capable of no better Things than these?

§. 2. And what an odious Thing is it, when God hath chosen you out of the World to be Members of his Visible Church, and given you the great Privilege of early Entrance into his Holy Covenant, and wash'd you in the Laver of Visible Regeneration, and you are vow'd to Christ, renouncing the Lusts of the Flesh, the World, and the Devil, that you might follow a Crucified Christ in the Way of Holiness to Everlasting Life,  
that

that you should so soon prove false, perfidious Traitors and Rebels against him that is your only Hope, and by Wickedness and Covenant-breaking make your Sin greater than that of Infidels, Turks and Heathens, that never were taken into the Church and Covenant of Christ, nor ever broke the Vows which you have broken, nor so cast away the Mercies which you had received.

§. 3. And what a doleful Case is it, that so much of your Minds, and Love, and Delight, which were all made for God, should be so mis-employed, even in your Strength, when they should be most Vigorous, and all worse than cast away on Filth and Folly? If your Souls be more worth than your Money, it is more Folly and Loss to mis-employ and abuse your Souls, your Reason, Love, and your Delight, than to abuse or cast away your Money. And what a Traitor or Murderer deserveth, that would give his Money to hire one to kill the King, or his Neighbour, I suppose you know; and what deserveth he that will use not only his Money, but himself, his Soul, his Thoughts, his Love, his Desire and Pleasure, against the most Glorious God that made him? That you cannot hurt him is

no Thanks to you; while you break his Laws, and deny him your Love and Duty, and love more that one Thing which only he hateth, and will never be reconciled to.

§. 4. And how doleful a Case is it, that all the Care, and Love, and Labour, of your Parents, Masters, and Teachers, should be lost upon you? God hath made all this their great Duty for your Good; and will you despise God and them, and wilfully for nothing reject it all? Shall all the Pain of a Child-bearing Mother, and all her Trouble and Labour to breed you up, and all your Parents Care to provide for you, be but to breed up a Slave for the Flesh, the World, and the Devil, and a Firebrand for Hell? Shall godly Parents Prayers for you, and Teaching and Counsel of you, and all their Desire and Care for your Salvation, be despised by you, and all forgotten and cast away for a swinish Lust?

§. 5. And how doleful a Case is it, that so much of so short a Life should be lost, and a Thousand times worse than lost, even turned into Sin, to prepare for Misery, when alas the longest Life is little enough for our important Work,  
and



and quickly gone, and the Reckoning and Judge are hard at Hand? All the Wealth, Wit or Power, in the World cannot bring or buy you back one Hour of all that precious Time which you now so basely cast away. O how glad would you be of a little of it e'er long on the Terms that now you have it, when you lye Dying, and perceive that your Souls are unready to appear before a Righteous God! Then O for One Year more of precious Time! O that you knew how to call again the Time which you cast away on Sin! You will then perceive with a terrified Conscience that Time was not so little worth as you once thought it, nor given you for so base a Work; yea, if God in Mercy bring you hereafter to true Conversion, O how it will wound your Hearts to think how much of your Youth was so madly cast away, while your God, your Souls, and Everlasting Hopes, were all neglected and despised!

§. 6. And alas, if you should be cut off in that unholy, miserable Estate, no Heart on Earth can sufficiently bewail your Case! How many Thousand die Young, that promised themselves longer Pleasure in Sin, and Repentance after it?



O foolish Sinners! Cannot you so long borrow the Use of your Reason as to think seriously whither you must go next? Do you never think when the Small-Pox, or a Feaver, hath taken away one of your Companions, whither it is that his Soul is gone? Have you your Wit for nothing but to taste the Sweetness of Drink or Lust, which is as pleasant to a Dog or Swine as to you? O little do you know what it is to die! What it is for a Soul to leave the Body, and enter into an endless World! To come to Judgment for all his Sins, and all his ill-spent Days and Hours, and for chusing the Pleasures of a Swine before Heaven, and the Pleasures of a Saint. Little know you what it is for Devils presently to take away to Hell a wretched Soul, which they have long deceived. I tell you, the Thought of appearing before God, and Christ, and Angels, in another World, and entring on an endless State, is so dreadful, even to many that have spent their Lives in Holy Preparation, and are indeed in a safe Condition, that they have much ado to overcome the Terror of Death. O then in what a Case is a wicked, unpardoned, unprepared

red Wretch, when his guilty Soul must be torn from his Body, and dragged in Terror to hear its Doom, and so to the dreadful Execution? Sinners! Is this a light Matter to you? Doth it not concern you? Are you not here Mortal? Do you not know what Flesh is, and what a Grave is? And are not your abused Souls Immortal? Are you so mad as to forget this? Or so bad as not to believe it? Will your not believing it make void the Justice and the Law of God, and save you from that Hell, which only believing could have saved you from? Will not the Fire burn you, or the Sea drown you, if you can but run into it Drunk or Winking? Is *Feeling, remediless Feeling*, easier than *Believing* God in Time? Alas! What should your Believing Friends do to save you? They see by Faith whither you are posting: They foresee your Terror and undone Case, and fain, if possible, they would prevent it; but they cannot do it without you. If you will not consent and help your selves it is not the holiest nor wisest Friends in the World that can help you. They would pull you out of the Fire in Fear, and out of the Mouth of the roaring Lion, but you will not be delivered! They call and cry

cry to you, *O fear God, and turn to him; while there is Hope,* and you will not let Conscience and Reason be awakened; but those that go asleep to Hell will be past sleeping there for ever. O run not madly into the Everlasting Fire!

§. 7. And indeed your sleepy Security and Presumption doth make your Case more dangerous in itself, and more pitiful to all that know it. O what a Sight is it to see a Man go merry and laughing towards Damnation, and make a Jest of his own undoing? To see him at the Brink of Hell, and will not believe it? Like a Mad Man boasting of his Wit, or a Drunken Man of his Sobriety.

But because I touch'd much of this in the Second Chapter, I will pass by the rest of your own Concerns, and a little further consider how sad the Case of such wretched Youths is also unto others.

§. 8. And if Parents be Wise and Godly, and understand such Childrens Case, what a Grief must it needs be to their Hearts to think that they have Begot and Bred up a Child for Sin and Hell, and cannot make him willing to prevent it? To see their Counsel set at nought, their

their Teaching lost, their Tears despised, and an obstinate Lad seem wiser to himself than all his Teachers, even when he is swallowing the Devil's Bait, and cruelly murdering his own Soul.

§. 9. But if they be wicked Parents, and as bad themselves, the Misery is far greater, though they yet feel it not: For,

1. As the Thief on the Cross said to his Companion, *Luke 23. 40, 41. Thou art in the same Condemnation, and we suffer justly, for we receive the due Reward of our Deeds.* Wicked Parents, and wicked Children, are in the same Gall of Bitterness, and Bond of Iniquity! They sinned together, and they must suffer for ever together, if true Faith and Conversion do not prevent it.

2. And it is their Wickedness which was much of the Cause of their Childrens Sin and Misery: And their own deep Guilt will be more to them than their Childrens Suffering: God and Conscience will say to them e'er long, *[ O cruel Parents! That had no Mercy on your Children, or your selves! What did Nature teach you to love more than your selves and your Children? And would you wilfully and obstinately be the Ruin of both? You would not have done as the Mad Idolaters,*

ters, that offered their Children in Fire to Moloch; and will you offer them by Sin to Satan, and to Hell? Had a Serpent stung them, or a Bear devoured them, they had done but according to their Nature: But was it natural in you to further their Damnation? This was Work too bloody for a Cannibal, too cruel for an Enemy; fitter for a Devil than a Father or Mother. As your Child had from you his vicious Nature, it was your Part to have endeavoured his Sanctification and Recovery: You should have taught him betime to know the Corruption of his Nature, and to seek and beg the Grace of Christ; to know his God, his Duty, the Evil of Sin, the Danger of Temptations, and his Everlasting Hopes and Fears: You should have taught him to know what Man hath done against himself, by disobeying and departing from his God, and what Jesus Christ hath done for his Redemption, and what he himself must do to be saved: You should have taught him early how to live, and how to die, and what to seek, and what to shun: You should have given him the Example of a Holy and Heavenly Mind and Life: You should have watch'd over him for his Safety, and unweariedly instructed him for his Salvation: But you led him the  
Way



*Way to despise God's Word, and set light by Christ, and Holiness, and Heaven, to hate Instruction and Reproof, to spend the Lord's Day in Idleness or Worldly Vanity, and to seek first the World, and the Prosperity of the Body, and glut the Flesh with sinful Pleasure.*

He that is once a Slave to Satan and his fleshly Lust, is ready for Preferment, or a Reward, to be a Slave to the Lust of any other. He that is false to his God and Saviour, after his Baptismal Vows, is unlike to be true to his Country, or his King, if he have but the Bait of a strong Temptation: And he that will sell his Soul, his God, and Heaven, for a Whore, or for to please his Appetite, it's like will not stick to betray Church or State, or his dearest Friend, for Provision to satisfy these Lusts. Can you expect that he should love any Man better than himself? Will he suffer much for God or his Country who will Sell Heaven for nothing? An Evil Tree bringeth forth Evil Fruit. If he hath the Heart of an *Achan*, a *Ge-hazi*, an *Achitophel*, no wonder if he hath their Actions and their Reward. If he be a Thief, and bear the Bag, no wonder if *Judas* Sell his Master.



## C H A P. VI.

*The Joyful State and Blessing of good Children to themselves and others.*

§. 1. **F**ROM what is said, *Chap. 2,* and 5, it's easie to gather how joyful a Case to themselves, and what a Blessing to Parents and others, it is, when Children betime are sober, wise, and godly, and obedient. The difference doth most appear at Age, and when they come to bring forth to themselves and others the Fruits of their Dispositions: And the End and Life to come will shew the greatest difference: But yet even here, and that betime, the difference is very great.

§. 2. I. As to themselves: How blessed a State is it to be quickly delivered from the Danger of Damnation, and God's Displeasure, that they need not lye down and rise in Fear, lest they be in Hell whenever Death removeth em from the Body? Can one too soon be ont of so dreadful a State? Can one that is in a House on Fire, or fall'n into the Sea, make too much haste to be deliver'd? If a Man deep in Debt be restless till it be paid, and glad when

when it is discharged; if a Man in Danger of Sickneſs, or a condemning Sentence of the Judge, be glad when the Fear of Death is over; how glad ſhould you be to be ſafe from the great Danger of Damnation? And till you are ſanctified by Grace you are far from Safety.

§. 3. And if a Man's Sickneſs, Pain or Diſtraction, be a Calamity, the Cure of which brings Eaſe and Joy, how much more Eaſe and Joy may it bring to be cured from all the grievous Maladies of reigning Sin? Sanctification will cure your Minds of Spiritual Blindneſs and Madneſs; that is, of damnable Ignorance, Unbelief and Error: It will cure your Affections of idolatrous, diſtracting, carnal Love; of the Itch of Fleſhly Deſires or Luſts; of the Feaver of revengeful Paſſions, and malignant Hatred to Goodneſs and good Men; and of ſelf-vexing Envy and Malice againſt others; of the greedy Worm of Covetouſneſs, and the drunken Deſire of ambitious and imperious Minds: It will cure your Wills of their fleſhly Servitude and Biſs, and of that mortal Backwardneſs to God and Holy Things, and that ſluggiſh Dulneſs and Lothneſs to chuſe and do what you are convinced muſt be done: It will  
make

make good Things easie and pleasant to you; so that you will no more think you have need to beg Mirth from the Devil, or steal it from Sin, as if God, Grace and Glory, had none for you : But it will be so easie to you to love and find Pleasure in the Bible and good Books, in good Company and good Discourse, in Spiritual Meditations and Thoughts, in Holy Sermons, Prayers and Church Communion and Sacraments, even in Christ, in God, and the Fore-thoughts of Heaven, that you will be sorry and asham'd to think that ever you forsook such Joys for Fleshly Pleasure, and defiled your Souls with filthy and forbidden Things.

§. 4. And certainly you cannot too soon attain the Delights of Faith, and Hope, and Love of Holy Knowledge and Communion with God and Saints: You cannot too soon have the great Blessing of Righteousness, Peace, and Joy in the Holy Ghost, and live Night and Day in Peace of Conscience, in Assurance that all your Sins are pardon'd, and that you are the adopted Sons of God, and Heirs of Heaven, sealed by his Spirit, accepted in your Prayers, welcome to God thro' Christ, and when you die shall be with him:

him : Can you make too great haste from the Folly and Filth of Sin, and the Danger of Hell, into so safe and good a State as this ?

§. 5. And it will be a great Comfort to you thus to find at Age and Use of Reason that your Baptismal Blessings ceased not with your Infancy by your own Rejection ; but that you are now, by your own Consent, in the Bond of God's Covenant, and have a Right to all the Blessings of it, which the Sacrament of Christ's Body and Blood will confirm, as you had your Entrance by your Parents Consent and accepted Dedication : For the Covenant of Grace is our certain Charter for Grace and Glory.

§. 6. And is it not a Joy to you to be your Parents Joy ? To find them love you not only as their Children, but as God's ?

§. 7. And O what a Mercy will you find it when you come to Age and Business in the World ! 1. That you come with a clear Conscience ; not clogg'd, terrified and shamed with the Sins of your Youth. 2. And that you come not utterly unfurnished with the Knowledge, Righteousness and Vertue, which you must make use of in every Condition all your Lives.

§. 8.

§. 8. II. And you that are Young Men can scarce conceive what a Joy a wise and godly Child is to his wife and godly Parents! Read but *Prov.* 10. 1. and 13. 1. and 17. 2, 25. and 19. 13, 26. and 27. 11. and 23. 15, 19, 24, &c. The Prayers and Instructions of your Parents are comfortable to them when they see the happy Fruit and Answer.

§ 9. III. And O what a Mercy is it to Church and State to have our Posterity prove better than we have been, and do God more Service than we have done, and take Warning by our Faults to avoid the like?

It is these that are God's Children, as well as ours, that are the Blessing so often mentioned in the Scripture, who will, as the *Rechabites*, obey their Father's wholesome Counsels, rather than their Lusts and carnal Companions, and God before all : *Who walk not in the Counsel of the Ungodly, nor stand in the Way of Sinners, nor sit in the Seat of the Scornful : But their Delight is in the Law of the Lord, and in that Law they meditate Day and Night, Psal. 1. Lo, such Children are an Heritage of the Lord ; such Fruit of the Vomb is his Reward. They are as Arrows in the Hand of a mighty Man : Happy*



*is the Man that hath his Quiver full of them. They shall not be ashamed, but they shall speak with the Enemies in the Gate, Psal. 127. 3, 4, 5. Were it not for wise and godly Children to succeed us, Religion and Peace, and all Publick Good, would be but as we frail Mortals are, like the Grass or Flowers of a few Days or Years continuance; and the Difference between a Church and no Church, between a Kingdom of Christians and of Infidels, would be but like the Difference between our Waking and our Sleeping Time; so short as would make it the less considerable.*

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## C H A P. VII.

*Undeniable Reasons for Repentance and speedy Amendment of those that have lived a fleshly and ungodly Life : By way of Exhortation.*

§. I. **A**ND now the Commands of God, the Love of my Country and the Church, the Love of Piety, true Prosperity



prosperity and Peace, and the Love of Man-  
 kind, even of your own Souls and Bo-  
 dies, do all command me to become once  
 more an earnest Suitor to the Youth of  
 this Land, especially of *London*, who  
 have hitherto miscarried, and lived a  
 fleshly sinful Life. Thousands such as  
 you are dead in Sin, and past our Warn-  
 ing, and past all Hope and Help for ever.  
 Thousands that laugh'd at Judgment  
 and Damnation, are now feeling that  
 which they would not believe. By the  
 great Mercy of God it is not yet the Case  
 of you who read these Words; but how  
 soon it may be, if you are yet un sanctified,  
 you little know: Oh that you knew  
 what a Mercy it is to be yet alive, and  
 after so many Sins and Dangers, to have  
 one to warn you, and offer you Salva-  
 tion, and to be yet in Possibility, and in  
 a State of Hope! In the Name of Christ  
 I most earnestly entreat you a little  
 while try to use your Reason, and use it  
 seriously, in retir'd, sober Consideration,  
 till you have first well perus'd the whole  
 Course of your Lives, and remembered  
 what you have done, and how; till you have  
 thought what you have got or lost by  
 sinning; and why you did it; and whe-  
 ther it was justifiable Reason which led

you to it, and such as you will stand to in your sober Thoughts; yea, such as you will stand to before God at last. Consider seriously what comes next, and whither you are going, and whether your Life have fitted you for your Journey's End, and how your Ways will be review'd e'er long, and how they will appear to you, and taste at Death, Judgment, and in the World to come: Hold on, and think soberly a little while what is in your Hearts, and what is their Condition; what you most love, and what you hate; and whether God or sinful Pleasure be dearer and more delightful to you; and how you stand affected and related to the World that you are very near: Sure Reason would be Reason if you would but use it; sure Light would come in if you would not shut the Windows, and draw the Curtains on you, and rather chuse to sleep in Darkness. Is there nothing within you that grudgeth at your Folly, and threateneth you for being wilfully besides your selves? If you would but spend one half Hour in a Day or a Week in sober thinking whither you are going, and what you have done, and what you are, and what you must shortly see and be, how could you chuse  
but

but be deeply offended with your selves for living like Men quite void of Understanding, against your God, against your selves, against all the Ends and Obligations of Life, and this for nothing?

But it may be the Distinctness of your Consideration. may make it the more effectual: And if I put my Motives by way of Questions will you consider them till you have well answer'd them all?

§ 2. *Quest. 1.* Are you not fully convinc'd that there is a God of infinite Power, Knowledge and Goodness, who is the perfect Governour of all the World? God forbid that any of you should be so bad, so mad, as seriously to doubt of this, which the Devils believe, while they would draw you to unbelief. To doubt of a perfect governing God, is to wink and doubt whether there be a Sun; to stop your Ears against the notorious Testimony of Heaven and Earth, and every Creature: You may next doubt whether there be any Thing, if you doubt of God; for Atoms and Shadows are hardlier perceiv'd with certainty, than the Earth, the Heavens, and Sun.

*Quest. 2.* And if you believe that there is a governing God, do you not believe that he hath governing Laws or Notifica-

tions of his Will; and that we owe this God more full, more absolute, exact Obedience, than can be due to any Prince on Earth; and greater Love than to our dearest Friend, he being infinitely Good, and Love itself? Can you owe more to your Flesh, or to any, than to your God that made you Men, by whom you have Life, and Health, and Time, and all the Good that ever you received? And can you give him too much Love and Obedience? Or can you think that you need to fear being Losers by him? And that your faithful Duty should be in vain?

*Quest. 3.* Is it God that needeth you, or you that need him? Can you give him any Thing that he wants? Or do you want what he hath to give? Can you live an Hour without him? Or be kept without him from Pain, Misery or Death? Is it not for your own Need, and your own Good, that he requireth your Service? Do you know what his Service is? It is thankfully to receive his greatest Gifts; to take his Medicines to save your Souls; to feast on his prepared Comforts. He calls you to far better and needfuller Obedience for your selves, than when you command your Child to take his Meat, or wear his Cloaths; or when he is Sick  
to

to take a necessary Remedy. And is such Obedience to be refused?

*Quest. 4.* Hath not Nature taught you to love your selves? Surely you cannot be willing to be Damned? Nor be indifferent whether you go to Heaven or Hell? And can you believe that God would set you on that which would do you hurt, and that the Devil is your Friend, and would save you from him? Can you believe that to please your Throat and Lust till Death snatch away your Souls to Judgment, is more for your own Good than to live here in Holiness, and the Love of God, and hereafter to live for ever in Glory? Do you think you have lived as if you truly loved your selves, or as Self-destroyers? All the Devils in Hell, or Enemies on Earth, could never have done so much against you, as by your Sensuality, Ungodliness and Sloth, you have done against your selves. Oh poor Sinner, as ever thou wouldst have Mercy from God in thy Extremity, be entreated to shew some Mercy on thy self!

*Quest. 5.* Hath not Nature deeply taught all the World to make a great Difference between *Vertue* and *Vice*, between Moral Good and Evil? If the Good and Bad do not greatly differ, what makes all



Mankind, even the Sons of Pride, to be so impatient of being called or accounted Bad, and love to be accounted Wise and Good? How tenderly do most Men bear Reproof, or to hear that they do Amis? To be called a wicked Man, a Liar, a perjured Man, a Knave, how ill is it taken by all Mankind? This certainly proveth that the Conscience of the great Difference between the Good and Bad is a common natural Notice. And will not God make a greater Difference, who better knoweth it than Man?

*Quest. 6.* If God had only commanded you Duty, even a holy, righteous and sober Life, and forbidden you the contrary, and had only bid you seek Everlasting Happiness, and made you no Promise of it, should you not in Reason seek it cheerfully in Hope? Our Folly leadeth us to do much in vain; but God setteth no Man on any vain Employment: If he do but bid you resist Temptation, mortifie Lust, learn his Word, pray to him, and praise him, you may be sure it is not to your Loss; a Reward you may be sure of, if you knew not what it will be: Yea, if he set you upon the hardest Work, or to pass the greatest Danger, or serve him at the dearest Rate, or lose your Estate for him, and Life itself,  
what



what Reason can fear being Losers by obeying God? Yea, the dearest Service hath the greatest Reward: But when he hath moreover ascertained your Reward by a Promise, a Covenant, sworn and sealed by his Miracles, by Christ's Blood, by his Sacraments, by his Spirit, if yet you will be ungodly because you cannot trust him you have no Excuse.

*Quest. 7.* Do you know the Difference between a Man and a Brute? Brutes have no Capacity to think of a God, and a Saviour, and a Life to come, and to know God's Law, and study Obedience, and fear Hell and Sin, nor Reason to rule their Appetites and Lusts, nor any Hope or Joy in foreseen Glory; but Man is made capable of all this: And can you think God maketh such Noble Faculties in vain? Or should we live like Brutes that have none such?

*Quest. 8.* Do you not certainly know that you must die? All the World cannot hinder it; you must die: And is it not *near*, as well as *sure*? How swift is Time? Oh! How quickly shall we all be at our Race and Warfare's End? And where then is the Pleasure of Pride, and Appetite, and Lust? Neither the dismal Carcass, nor the Dust or Bones, retain or

taste it. And alas, the unconverted Soul must pay for it for ever. And can you think that so short a brutish Pleasure, that hath so sure and sad an End, is worthy the Grieving of your Friends, the Offending God, the Hazard of your Souls, the Loss of Heaven, and the Suffering of God's Justice in Hell for ever? O foolish Sinners! I beseech you think in Time how bad a Bargain you are making. O what an Exchange! For a filthy Lust or fleshly Pleasure to Sell a God, a Saviour, a Comforter, a Soul, a Heaven, and all your Hopes?

*Quest. 9.* If the Devil or Deceivers should make you doubt whether there be any Judgment and Life to come, should not the meer *Possibility* and *Probability* of such a Day and Life be far more regarded by you than all fleshly Pleasure, which is certainly short and base. Did you ever hear a Man so mad as to say, *I am sure there is no Heaven or Hell for Souls?* But you are sure that your Flesh must rot in a dark Grave; you are sure that Death will quickly put an End to all that this World can afford you; House and Land, and all that now deceive poor Worldlings, will be nothing to you; no more than if you had never seen them, save the terrible Reckoning

ing that the Soul must make. Sport, and Mirth, and Meat, and Drink, and filthy Lufts, are ready all to leave you to the final Sentence of your Judge; and is not even an *uncertain Hope of Heaven* more worth than *certain transitory Vanity*? Is not an uncertain Hell to be more feared and avoided than the forsaking of these certain Trifles and Deceits? Much more when God hath so certainly revealed to us the Life to come.

*Quest. 10.* Is it a wise and reasonable Expectation, that the Righteous God should give that Man Everlasting Glory, who will not leave his Whores, his Drunkenness, or the basest Vanity, for all his Love, and for **all** his Mercies, for the Sake of Christ, nor for the Hopes of all this Glory? Heaven is the greatest Reward of Holiness, and of the diligent and patient Seekers of it; Heaven is the greatest Gift of the great Love of God; and can you believe that he will give it to the Slaves of the Devil, and to condemning wilful Rebels? May not you next think that the Devils may be saved? If you say that God is Merciful, it's most true; and this will be the unconverted Man's Damnation, that he would for a base Lust offend so Merciful a God, and Sell Ever-

Everlasting Mercy for nothing, and abuse so much Mercy all his Life: Abused and Refused Mercy will be the Fewel to feed the Flames of Hell, and torment the Conscience of the Impenitent for ever. Doth not God know his own Mercy better than you do? Can he not be Merciful, and yet be Holy and Just? Is the King Unmerciful if he make use of Goals and Gallows for Malefactors? It's Mercy to the Land to destroy such as would destroy others. The Bosom of Eternal Love is not a Place for any but the Holy: The heavenly Paradise is not like *Mahomet's*, a Place of Lust and Sensual Delights. You blaspheme the most Just and Holy God if you make him seem indifferent to the Holy and the Unholy, to his Faithful Servants, and to the Despisers of his Grace.

*Quest. 11.* If there were any Possibility that unsanctified Souls should be sanctified and saved in another World, is it not a Madness to cast Everlasting Life upon so great Uncertainty or Improbability, when we have Life, and Time, and Helps, to make our Salvation sure? God hath called you to give all Diligence to make it sure, 2 *Pet.* 1. 10. He hath made Infallible Promises of it to sanctified Believers: He

He calleth you to examine and judge your selves, *2 Cor.* 13. 5. And do you know the Difference between *Certainty* and *Uncertainty* in so great a Case? Oh, none can now sufficiently conceive what a Difference there is between a Soul that is going out of the Body with joyful Assurance that Christ will presently receive him, and a Soul that in the Guilt of Sin must say, I am going to an endless Life, and know not but it may be an endless Misery! I am here now, and know not but I may be presently with Devils that have deceived me. Just Fear of passing presently to Hell-fire is a dreadful Case, to be avoided above all earthly Sufferings, *Luke* 12. 4. and 14. 33. much more when God's Threatnings to the Impenitent are most sure.

*Quest.* 12. Do you think in your Hearts that you have more Pleasure, and sound Content, and Peace in your Sports or Riches, than true Believers have in God, in Christ, in a Holy Life, and the Hopes of Everlasting Glory? Judge but by the Cause. Is not the Love of that God that is the Lord of Life, and Death, and All, and the Pleasure of Pleasing him, and the Sense of Pardon and Mercy through Christ, and the firm Expectation of endless



less Joy, by a Promise of God, sealed by his Son, his Sacraments, and his Spirit; I say, is not all this Matter more worthy to rejoyce a Soul than Money, and Meat, and Drink, and Lust? Have not you those secret Gripes of Conscience when you think that for all these Things you must come to Judgment, which much abateth the Pleasure of your Sin? Had you spent that Time in seeking first the Kingdom of God, and its Righteousness, and in honest, obedient labouring in your Callings, you need not have look'd back on it with the Gripes of an accusing Conscience. If you see a true Believer sorrowful, it is not for serving and obeying God, or being holy, and hating Sin; but for serving God no better, and hating Sin no more.

*Quest.* 13. Have you not oft secret Wishes in your Hearts, that you were in the Case of those Persons that you judge to be of the most holy and heavenly Hearts and Conversations? Do you not think they are in a far safer and better Case than you? Unless you are forsaken to blindness of Mind it is certainly so. And doth not this shew that you chuse and follow that which is worse, when your Consciences tell you it is worse,



worse, and refuse that which your Consciences tell you is best? But it is not such luggish Wishes that will serve; to lye still, and live idle, and wish your selves as Rich as the Industrious, is not the Way to make you so.

*Quest. 14.* At least, if you have no such Wishes now, do you not think that you shall not wish it at Death or Judgment? Do not your Consciences now tell you that you shall shortly wish, O that I had hated sinful Pleasure! O that I had spent my short Life in obeying and trusting God! Will you not say with *Balaam*, *Let me die the Death of the Righteous, and let my last End be like his?* O that I were in the Case of those that mortified the Flesh, and lived to God, and laid not up their Treasure on Earth, but in Heaven? And why chuse you not now that which you know you shall deeply wish that you had chosen?

*Quest. 15.* I take it for granted, that your merry, and sensual, and worldling Tempters and Companions deride all this, and persuade you to despise it, as if it were but needless, melancholy, troublesome Talk: But tell me, do you think in Conscience that it is sound Reason that they give you? And such as should  
satisfie

satisfie a sober Man that careth what becomes of his Soul for ever? As *Elias* said to the *Israelites*, *Why halt you between Two Opinions? If the Lord be God, follow him; if Baal be God, follow him.* If Money, Preferment, Drink and Lust be best, take it; but if God, Heaven, Christ, Faith, Hope and Holiness, be best, at your Peril refuse them not, and halt no longer. I suppose you sometime think of the Case, (or else you are dead in Sin,) I pray you tell me, or tell your selves, *which Cause seemeth best upon the deepest Thoughts and Consideration?* But if you will take the Laughter or Scorns of ignorant Sots instead of Reason, and instead of sober Consideration, you are well worthy of the Damnation which you so wilfully chuse.

*Quest. 16.* But if you think highly of their Wit or Learning, who sin as you, and who encourage and deceive you, I pray you answer these Two Questions.

1. Which Side is Christ, and his Prophets, and Apostles, on? Which Side doth the Scripture speak for? Which Way went all the Saints whose Names are now honoured? Were they for the fleshly or the spiritual Life? Were they for the Love of Pleasures more than God? Doth  
Christ

Christ from Heaven teach you an earthly or a heavenly Choice and Life? Did he come to cherish Sin, or to destroy it, and save us from it? You can make no doubt of this if ever you read or heard the Bible. And,

2. Which do you think were the wiser and better Men, and worthy to be believed and followed? Whether Christ, and all his Apostles, and Saints, that ever were in the World to this Day, or the Drunkards, and Whoremongers, and Worldlings, who deride the Doctrine sent from Heaven? If there be a Heaven, is Drunkenness or Sobriety liker to be the Way to it? But if indeed you will take the Mocks of a swinish Sot to be wiser than God, than Christ, than Prophets and Apostles, and all that ever went to Heaven, and their Jeers to be more credible than all God's Word, what can a Man say to convince such Wretches with any Hope?

*Quest. 17.* I further ask you, *Have you not some secret Purposes hereafter to repent?* If not, alas, how far are you from it? And how forlorn is your Case? But if you have, Conscience is a Witness against you, that you chuse and live in that Case and Course which you know

know is worst; were it not worst, you need not purpose to repent of it: And will you wilfully chuse known Evil, when the very Nature of Man's Will is to love Good?

*Quest.* 18. And if you believe that the Faithful are in a happier Case than you, tell me *What hindereth yet but you may be like them*, and yet be happy as well as they? Is not Mercy and Salvation proclaimed and offered to you as freely as to them? Did any Thing make you so bad as you are, but your own Choice and Doing? And can any Thing yet hinder you from Pardon and Salvation, if you your selves were but truly willing? What if your Parents were bad, and bred you up amiss? God hath told you in *Ezek.* 18. and 33. that if you will but do your own Part yet, and take Warning, and avoid your Parents Sin, and give up your selves unfeignedly to him, he will save you whatever your Parents were. What if Princes, or Lords, or learned Men, should be your Tempters by Words or Example? None of them can force you to one Sin. God is greater and wiser than they, and more to be believed, and obeyed, and your Salvation is not in any of their Power. What if your Old Companions tempt you?

you? They can but tempt you, they cannot constrain you to any Evil: All the Devils in Hell, or Men on Earth, cannot damn you, no, nor make you Sinners, if you do it not your selves. Refuse not Christ, and he will not refuse you; and when he is willing, if you be but willing, truly willing to be saved from Sin and Misery, and to have Christ, Grace and Glory, in the Use of the Means which God hath appointed you, neither Earth nor Hell can hinder your Salvation. Who but your selves keep you from forsaking the Company, House or Baits, which have deceived you? Who but your selves keep you from lamenting your Sin, and flying to Christ, and begging Mercy, and giving your selves to God? If you think that serious Christians are the Happiest, refuse not to be such your selves; it will be your own doing, your own wilful Obstinacy, if you perish. But of this I have already said more in my *Call to the Unconverted*.

*Quest. 19. Dare you deliberately resolve or bargain to take your fleshly Pleasures for your Part, instead of all your Hopes of Heaven?* I hope none of you are yet so mad. I think it is but few, if any, of the Witches that make so express a Bargain with the Devil; if they did,



O how they would tremble when they see their Glass almost run out, and Death at Hand! If you dare not make such a Bargain in plain Words, O do not do the same in the Choice of your Hearts, and the Practice of your Lives, and deceive your selves by thinking that you do it not when you do? It is God, and not you, that maketh the Conditions of Salvation and Damnation. If you chuse that Life which God hath told us is the Condition of Damnation, and finally refuse that Life which God hath made the Condition of Salvation, it will in Effect be all one as to chuse Damnation, and refuse Salvation. He that chuseth deadly Poison, or refuseth his necessary Food, chuseth Death, and refuseth Life in Effect. God hath said, *If ye live after the Flesh ye shall die; but if by the Spirit you mortifie the Deeds of the Body you shall live.* Rom. 8. Christ tells you, that unless you are Born again and Converted you cannot enter into his Kingdom, *John* 3. 3, 5. *Matth.* 18. 3. and that *without Holiness none shall see God*; refuse these, and chuse the World, and sinful Pleasures, and you refuse Salvation, and shall have no better than you chuse. What you judge best chuse resolvedly, and do not cheat your selves.

Quest.



*Quest.* 20. Have you no natural Love to your Parents, or your Country? O what inhuman Cruelty is it to break the Hearts of those from whom you had your Being, and who were tender of you when you could not help your selves? And if after all this you prove worse than Brutes, and become the Grief of their Souls that thus bred, and loved, and nourished you, do you think God will not at last make this far sadder to you than ever it was to them? If Cruelty to an Enemy, much more to a Stranger, to a Neighbour, to a Friend, be so hateful to the God of Love, that it goeth not unrevenge'd, O what will unnatural Cruelty to Parents bring upon you? Yea, even in this Life; 'as honouring Father and Mother hath a special Promise of Prosperity and long Life, so dishonouring and grieving Parents is usually punished with some notable Calamity, as a Fore-runner of the great Revenge hereafter.

And you cannot but perceive that such as live in Sensuality, and Lust, and Wickedness, are the great Troublers of Church and State: God himself hath said it, *There is no Peace to the Wicked*, Isa. 48. 52. and 57. 21. *For the Wicked are like the troubled Sea when it cannot rest, whose*  
*Waters*

*Waters cast up Mire and Dirt : There is no Peace, saith my God, to the Wicked,* v. 22. *Isa. 59. 8. The Way of Peace they know not ; there is no Judgment in their Goings : They have made them crooked Paths ; whosoever goeth therein shall not know Peace.* They give no Peace to others, and God will deny Peace to themselves ; yea, the Nature of their own Sin denieth it them, as broken Bones, and griping Sicknes, deny Ease to the Body. And can you think you shall become the Shame of the Church, and the Troublers of the Land, and that God will not trouble you for it ? If you will be Enemies of God and your Country you will prove the worst Enemies to yourselves.

And who is the Gainer by all this ? No One in the World ; unless you will call it the Devil's Gain, to have his malicious, cruel Will fulfilled : And sure the pleasing the Devil, and a fleshly Lust, Fancy or Appetite, can never compensate all your Losses, nor comfort you under the Sufferings which you wilfully bring upon yourselves.

The Reason I thus deal with you by Way of Question is, that I may, if possible, engage your own Thoughts in

answering them, for I find most are aptest to learn of themselves: And indeed without your selves, and your own serious Thoughts, we cannot help you to true Understanding. If you will but now take these Twenty Questions in secret into your serious Thoughts, and consider of them till you can give them such an Answer as Reason should allow, and as you will stand to before God, when the Mouth of all Iniquity shall be stopp'd, I should not doubt but you will reap the Benefit.

O what should a Man do that pitieth blind and wilful Sinners to make them willing of their own Recovery? Here all stops; and must it stop at this? Are you not willing? And will you not so much as consider of the Reasons that should make you willing, when Heaven or Hell must be the Consequence? O what a Thing is a blind Mind, and a dead and hardened Heart! What a befooling Thing is fleshly Lust? O what need had Mankind of a Saviour! And what need have all of a Sanctifier, and of his his Holy Word, and of all the Holy Means of Grace!

Poor Sinners! O let not your Teachers and your Parents Counsel and Tears be brought in as Witnesses against you to your Condemnation! O add not this to all their Grievs, that their Counsel and their Sorrows must sink you deeper into Hell! Alas, it were sadnels enough to them to see that it is all in vain! Let not this Counsel of mine to you be rejected to the encrease of your Guilt and Misery. Mercy is yet offered you: The Day of Grace is not yet past: God is not unwilling to receive you: Christ is not unwilling to be your Saviour, if you consent: No Difficulty in the World maketh us afraid of your Damnation, but your own foolish Choice and wicked Wills. Our Care is not to make God Merciful, nor to make Christ's Merits and Sacrifice Sufficient, nor to get God to promise you Pardon, if you repent, and come to him by Christ; all this is done already: But that which is undone is to make you considerate, and truly wiling, and to live as those that indeed are willing to let go the poisonous Pleasures of Sin, and to take God and Heaven for your Hope and Portion, and to be saved and ruled by Christ, and sanctified by his Spirit, and to receive his daily Help and Mercies to this

End.

End, in the use of his appointed Means, and without this you are undone for ever. And is there any hurt in all this? If there were, is it worse than the Filth of Sin, and the Plagues that follow here and for ever! Worthy is he to bear at last, *Depart from me thou Worker of Iniquity,* and to be thrust away from the Hopes of Heaven, that after all that can be said and done, chuseth Sin as more desirable than this God, this Saviour, this Sanctifier, and this Glory.

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## C H A P. VIII.

*General Directions to the Willing.*

**T**Hough the Blindness and Obstinacy of fleshly Sinners too oft frustrate great Endeavours, yet we may well Hope that the Prayers and Tears of Parents, and the Calls of God, may prevail with many; and I may Hope that some that have read what is before written, will say, *We are willing to hear and learn that we may be saved: Tell us what it is that we must do?* And on that Hope I shall give such miscarrying Youth some *General Advice*, and some Counsel, about their *Particular Cases*, and all as briefly as I may. O that the Lord would make you that read this truly willing to practice these Ten Directions following! How Happy yet may you be!

I. *See your Understandings seriously and diligently to the Work which they are made for, and consider well what is your Interest and your Duty, till you come to*



*a fixed Resolution, what is for your Good, and what is for your Hurt, and what that Good or Hurt will be. ]*

Should it be a hard Thing to perswade a Man in his Wits to *Love himself*, and to think what is Good or Hurtful to himself, especially for Everlasting? Why are you Men if you will live like Dogs? What do you with Understandings if you will not use them? What will you use them for if not for your own Good, and to avoid Misery? What Good will you desire if not Everlasting Joy and Glory? And what Hurt will you avoid if not Hell-fire? Have you Reason, and can you live as if these were not worth the thinking on? Will you bestow your Thoughts all the Day and Year upon you know not what, nor why, and not one Hour soberly think of such Important Things as these? O Sirs! Will you go out of the World before you well think whither you must go? Will you appear before the Judge of Souls, to give up your great Account, before you think of it, and how it must be done? Is he worthy of the Help of *Grace* that will not use his natural Reason? I beg it of you as ever you Care what becomes of you for ever, that you

will some time alone set your selves for one Hour seriously to think, [ who made you, and why ; what you owe him, how much you depend on him ; what you have done against him ; how you have spent your Time ; what Case your Souls are in ; what Christ hath done for you ; and what he is or would be to you ; whether you are sanctified and forgiven ; what God's Spirit must do for you ; and what you must be and do if you will be saved ; and if it be otherwise, whither it is that you must go.

II. Therefore I next advise you, and intreat you, that you live not as at a great Distance from Eternity, nor foolishly flatter your selves with the deceitful Promises of long Life : And were it sure to be an Hundred Years, remember how quickly and certainly they will end. O! Time is nothing, therefore think of nothing in this World as separated from the World to come. Whatever you are doing, or saying, or thinking, the Boat is halting to the Gulf: You are posting to Death and Judgment: Which Way ever you go, by Wealth or Poverty, Health or Sickness, Busie or Idle, Single or Married, you are going still to the Grave and to  
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Eternity. Judge then of every Thing as it tendeth to that End : And think of nothing as not related as a Means to the Near and Everlasting End : O chuse and do that which Reason and Conscience telleth you that you will at last earnestly wish that you had chosen and done ; when you are tempted to be prayerless, and averse to Good, or to run to Lust, or sinful Pleasure, ask your selves seriously, how will this look in the final Review ? What shall I think of this at Last ? Will it be my Comfort, or my Torment ? O judge as you will judge at last.

III. My Third Counsel is, If your Consciences tell you that you have foolishly sinned against God and your Salvation, make not light of it, but presently and openly go to your Parents or Masters, and penitently confess your sinful Life in general, and your known or open Sins particularly : But such Secret Sins which wronged not them, and will blast your Reputation, you are not bound to confess openly, unless the *Ease* or *Future Direction* of your doubtful and troubled Consciences require it : But when your vicious, fleshly, Life is known, excuse it not, hide not the Evil by Lies or Extenuation ;

nuation; when you have wronged your Parents or Masters by Disobedience, and by robbing them of Part of your Time and Service, if not also of their Money or Goods, go to them with Sorrow and Shame, and confess how foolishly you have served the Flesh, to the Injury of them, to the Offending of God, and to the unspeakable Hurt of your own Souls: Lament your Sin, and ask them Forgiveness, and intreat their Prayers, and their careful Government of you for the Time to come, and sincerely promise them Reformation and Obedience.

Yea, if you have had familiar Companions in your Sin, go to them, and tell them, *[ God and Reason have convinced me of my sinful Folly, that for brutish, fleshly, Pleasure, have wilfully broken the Laws of my Creator and Redeemer, and for nothing undone and lost my Soul, if Christ do not recover me by sound Repentance. O how madly have we despised our Salvation! How easily might we have known, had we but searcht and considered the Word of God, that we were displeasing God, undoing our selves, and making Work for future Sorrows? Should I, when I know this, and when I know that I am going*

going to Death and Judgment, yet obstinately go on, and be a hardened Rebel against Christ and Grace, what can I expect but to be forsaken of God, and lost for ever? O therefore as we have sinned together let us repent together! You have been a Snare to me, and I to you: We have been Agents of the Devil to draw each other to Sin and Misery: Certainly all this must sooner or later be repented of. O let us join together in Sorrow, and Reformation, and a Holy, Obedient, Life. If you will not consent! I here declare to you before God, (for I know that he seeth and heareth me,) that I will be your Companion in Sin no more: I beg Pardon for tempting you: I resolve by God's Grace to prefer my Salvation and my Obedience to God before a base and beastly Pleasure: Whatever you say against it, I will never more forsake my Salvation to follow you, nor ever take you to be wiser than God, nor better Friends to me than my Saviour, nor your Words more regardable than God's Word, nor a Whore, or a Merry Cup, or Vanity, to be better than Heaven, nor Temperance and Holiness to be worse than Hell. If you will not be undeceived with me I will pray for you; but I renounce your sinful Company, and



*my Warning will be a Witness against you to your Confusion.*

Stick not at the Scorn of Fools; nor at the Shame of such Repentance and Confession: It may Profit others: But however it is no more than in Hope you owe them whom you have wronged and endangered by Sin: And it will lay some new Obligation on your selves to amend, by doing what you have so professed: And sure Conscience and Shame will somewhat the more hinder you from evermore joining with them in the Sin which you have so bewailed and renounced. And think not this too much, for there is no Jestings with God, and with Everlasting Joy or Misery.

IV. My next Counsel is, *Presently, understandingly, and considerately, renew the Covenant which you made in Baptism with God, your Creator, Redeemer, and Sanctifier.*

Consider whether to be a Christian is not necessary to your Salvation; and then consider what it is to be a Christian; and whether it be not a far higher Thing than meerly to take that Name upon you,



you, and be of that Party, and to join with the Right Church, and to have the bare Words and Picture of Believers : And then consider whether God will be mocked with Shews, and Ceremonies, and dead Formalities, and false Professions ; and whether the lifeless Carcass or Image of Christianity will be taken by God instead of the Life and Power of it, and will ever save a Soul. Yea, whether a False, Counterfeit, Christian, Bred up under Christian Instructions and Examples, do not make your Guilt far greater, and your Case more miserable, than *Americans* or *Indians*, that never heard what you have heard : And when perhaps you have spoken against Hypocrites yourselves, whether there be any more Notorious Hypocrites than such as you, who say you are Christians, and yet live to the Flesh in the odious Sins which Christ abhorreth : Think what a dreadful Thing it is to profess a Religion which condemneth you ; and to say over that Creed which you believe not, and those Petitions in the Lord's Prayer which you desire not, and those Commandments which you break, and will condemn you : To rebel against God while you say you believe in him : To despise Christ's Go-

vernment while you say you trust him for Salvation: To ask for his Grace when you would not have it, to sanctifie you, and save you from your Sin: To beg Mercy of God, and to reject this Mercy, and to have no Mercy on your selves. O think what a doleful Case it is to see distracted Sinners, such Hypocrites, playing with such Contradictions, so near God's Bar, and in his Sight: And to make no better use of Prayers, and the Name of Christians, and the Profession of the Truth, than to give the Devil more Matter to accuse you, and Conscience to torment you, and a Righteous God to say to you at last, *Out of thy own Mouth will I judge thee, thou wicked Rebel.* Didst thou not confess that Jesus was the Christ, and that thou didst believe the Gospel and the Life to come; and yet didst live in the wilful disobeying of Christ and the Gospel, and base Contempt of God and thy Salvation?

And when you have considered the sad Case of Hypocrites, that call themselves Christians to their own Condemnation, when they are none such, then think seriously what the Covenant was which was made for you in your Baptism, and  
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you have taken on you to own. Think what it is devotedly to trust to God as your reconciled Father, and devotedly to trust to Christ as your Saviour, your great Teacher, Governour, and Mediator with the Father; what it is devotedly to trust the Holy Spirit to illuminate, sanctifie and quicken, you in a Holy Life, and to strengthen and comfort you against and under all your Trials. Consider what it is to take the *Flesh*, the *World*, and the *Devil*, as they are against this Holy Life and Heavenly Hope, for your Enemies, and to Lift your selves under Christ in a vowed War to the Death against them. Think how you have perfidiously broken this Covenant, on which all the Hope of your Salvation lyeth. And then if you dare not utterly renounce all that Hope, presently and resolvedly renew this Covenant. Lament your Violation of it to God: Do it not only in a Passion, but upon serious Consideration make that Choice and Resolution which you dare stand to at a dying Hour, and on which you may believe that God for Christ's sake will accept you, and forgive you. O think what a Mercy it is to have a Saviour, who after all your heinous Sins will bring you reconciled as Sons to God, for  
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the Merits of his Sacrifice and Righteousness, and by his powerful Intercession, and will send from Heaven the Spirit of God into your Hearts, to renew those Blind, Dead, Carnal, Minds to God's Holy Image, and will dwell in you, and carry on your Sanctification to the End. Thankfully and Joyfully accept this Covenant and Grace, and again give up yourselves to God, your Father, Saviour and Sanctifier; but be sure that you do it *absolutely*, without deceitful Exceptions and Reserves; and that you do it resolvedly, and not only in a frightened Mood; and yet that you do it as in the Strength of the Grace of Christ, not trusting the steadfastness of your own deceitful, mutable, Hearts. And when you can truly say that you unfeignedly consent, and renew this Covenant in your Hearts, then go the next Opportunity to the Sacrament of the Lord's Supper, and there penitently and faithfully renew it openly in the solemn Way that Christ hath appointed you; thankfully profess your Trust in Christ, and receive a sealed Pardon of your Sins, and Title to Everlasting Life; and settle your Conversation in the Communion of Saints, as you Hope to live with such for ever.

V. Henceforward set your selves as the true Scholars of Christ, to learn his Doctrine, and as his true Subjects to know his Laws, and as those that trust their Souls into his Hand, to understand, and firmly believe, his Promises for this Life, and that which is to come: And as the Blessed Man, *Psalms 1. 2, 3. To delight in the Law of the Lord, and meditate in it Day and Night.* As you were wont to steal some Hours from God and your Masters to go to the House of Sin and Death, so now get such Hours as lawfully you can from your other Employments and Diversions; but especially on the Lord's Days; and get alone, and beg Mercy and Grace from God, and set your selves to read the Bible, and with it read some Catechisms, and some sound and serious Treatises of Divinity, which are most suitable to your State.

Great Store of all Sorts of good Books through the great Mercy of God are common among us: He that cannot Buy may Borrow.

But take heed that you lose not your Time in reading Romances, Play-books,  
vain



vain Jests, or seducing or reviling Disputes, or needless Controversies.

This Course of Reading Scripture and good Books will be many Ways to your great Advantage.

1. It will above all other Ways increase your Knowledge.

2. It will help your Resolutions and Holy Affections, and direct your Lives.

3. It will make your Lives pleasant; the Knowledge, the Usefulness, the Variety, will be a continual Recreation to you, unless you are utterly besotted or debauched.

4. The Pleasure of this will turn you from your filthy fleshly Pleasure. You will have no need to go for Delight to a Play-house, a Drinking-house, or to Beastly Lusts.

5. It will keep you from the sinful Loss of Time, by Idleness, or Unprofitable Employment or Pastimes. You will cast away Cards and Dice when you find the sweetness of useful Learning.

But

But be sure that you chuse the most useful and necessary Subjects, and that you seek Knowledge for the love of Holiness and Obedience.

VI. The Sixth Part of my Advice is, *Forsake ill Company, and Converse with such as will be Helps to your Knowledge, Holiness, and Obedience, and not such as will draw you to Sin and Misery.*

You have found by sad Experience what Power ill Company hath on Fools ; with such a Merry Tale, a Laughter, a Jest, a Scorn, a Merry Cup, and a Bad Example and Perswasion, doth more than Reason, or God's Authority, or the Love of their Souls. A Physician may go among the Sick and Mad to Cure them ; and a Wise Man that seeth these will pity them, and hate Sin the more. But what do you do there where you have already catcht the Infection of their Disease. The Mind of a Man is known much by the Company which he chuseth, and if you chuse ill no wonder if you speed ill, *Prov. 13. 20. He that walketh with Wise Men shall be Wise, but a Companion of Fools shall be destroyed.*  
*Prov.*

Prov. 28. 7. *Whoſo keepeth the Law is a Wiſe Son, but he that is a Companion of riotous Men ſhameth his Father,* Psalm 119. 83. *David ſaith, I am a Companion of all them that fear thee, and of them that keep thy Precepts.* 26. 4, 5. *I have not ſate with vain Perſons, neither will I go in with Diſſemblers; I have hated the Congregation of Evil-doers, and will not ſit with the Wicked.* 119. 115. *Depart from me ye Evil doers, for I will keep the Commandments of my God.*

VII. Eſpecially be ſure that you *run not wilfully upon Temptation, but keep as far from every tempting Bait and Object as you can; Fire and Gunpowder, or Straw, muſt be kept at a ſufficient diſtance; no Man is long ſafe at the very Brink of Danger, eſpecially if it be his own Choice, and more eſpecially if it be a Sin that his Nature is much inclined to. No Wiſe Man will truſt corrupted Nature very far, eſpecially where he hath often ſaln already. The beſt Man that ſhould live in Fear when an enticing Bait of Sin is near him. If David that prayed, turn away mine Eyes from beholding Vanity, had better practiſed it, O what heinous Sin had he eſcaped! Had he made a Cove-*  
nant

nant with his Eyes, as *Job* did, what Wounds had he prevented! But when tempting Meat and Drink are before you, and the tempting Person hath secret Familiarity with you, and tempting or provoking Words are at your Ears, then alas many have need of more Grace, Resolution, and Mortification, than they have.

If you knew well what Sin is, and what is the Consequence you would be more watchful and resolved against Temptations than against Thieves or Fire, or the Places infected by the Plague.

*VIII. Make it the chief Study of your Lives to understand what Man's Everlasting Hope is, and to get a lively, well-settled, belief of it; and to bring your Souls to take it joyfully for your true Felicity and End, and thence daily to fetch the powerful Motives of your Duty and your Patience, and your contenting Comfort in Life, and at your Death.*

The *End* is the *Life* of all the Means. If Heavenly Blessedness be not the chief *End* that you live, hope, and labour for, in the World, your whole Lives will be but  
Carnal,

Carnal, Vain, and the Way to Misery? For the *Means* can be no better than the *End*. God that is the Beginning, is our *End*; we are made and governed by him, and for him. Heavenly Glory is the Sight of his Glory, and the Everlasting Perfection and Pleasure of Joyful Mutual Love.

But we are not the Noblest Creatures, next to God in Excellency and Desert; yea, we are Sinners, who have deserved to be cast from his Love. And therefore as in the Way we must *come to him* by a Saviour, so at the Blessed End we must *enjoy him* by a Mediator. And to see God's Glory in Christ, and the Heavenly *Jerusalem*, the Blessed Society of Saints and Angels, continually flaming in Love, Joy and Praises, to the most Holy God, this, this is the Felicity for which we Labour, Suffer and Hope.

2. And O how great and how needful a Work it is to Search, Study and Pray, for so firm a belief of this unseen Glory, as may so resolve, engage, and comfort, us in some good Measure, as if we had seen it with these Eyes? O what Men would one Hour's being in Heaven make us, or one clear Sight of it? Faith hath



hath a greater Work to do than a Dreaming or Dead Opinion can perform. If it be not well grounded first, and well exercised upon God's Love, Promise, and Glory from Day to Day, you will find Cause (sadly) to lament the weakness of it. For this use you have great need of the help of such Books as open clearly the evident Proofs of the Christian Verity, which I have briefly done in the beginning of the 2d. Part of my *Life of Faith*, and more largely in Two other Books, *viz. The Unreasonableness of Infidelity, and the Reasons of the Christian Religion*. A firm Belief of the World to come is it that must make us Serious Christians, and overcome the Snares of Worldly Vanity.

- And your Faith being well settled, set your selves daily to *use it, and live by it*, dwell in the joyful Hopes of the Heavenly Glory. What is a Man that liveth not in the use of *Reason*? And you must know that you have as daily use for your *Faith*, as for your *Reason*. Without Reason you can neither safely Eat or Drink, nor converse with Man as a Man, but as *Bedlam*, nor do any Business that concerneth you; and therefore you must Live by your *Reason*. And without *Faith* you cannot  
*please*

*please God, nor obtain Salvation, no, nor use your Reason for any thing higher than to serve your Appetites, and puauey for the Flesh; and therefore you must live by Faith, or live like Beasts, and worse than Beasts, and cannot otherwise live to God, nor live in the Hopes of Blessedness hereafter. O ! Consider that the difference between living chiefly upon and for an Earthly or Fleshly Felicity, or a Heavenly; is the great Difference between the Holy and the Unholy, and the Foregoer of the Difference between those in Heaven and those in Hell.*

IX. Still remember that the *great Means* of all the Good that here or hereafter you can expect, is the *Great Mediator, the Great Teacher, Ruler and Intercessor* for his People. And therefore out of him you can do nothing. All Duty that you offer to God must be by his Mediation, and so must all Mercy which you receive from God. To come to God by him, who is the Way, the Truth, and the Life, must be your daily Work of Faith. His Blood must wash you from all Sin past, and from the Guilt of daily Failings, and Infirmities. None but he can effectually Teach you to know God  
and

and your selves, your Duty, and your Everlasting Hopes. None but he can render your Persons, Praises and Actions, acceptable to God, because you are Sinners, and unmeet for God's Acceptance without a Mediator. All Power in Heaven and Earth is given him, and your Lives and Souls are at his Will; and it is he that must judge you, and with whom you hope to live in Glory. Therefore you must so live by the Faith of the Son of God, who hath loved you, and gave himself for you, that you may say it is he that liveth in you, *Gal. 2. 20, 21*. This is the Fountain from whence you must daily fetch your Strength and Comfort.

X. And still remember that it is by the *Operation* of the Holy Spirit that the Father and the Son do Sanctifie Souls, and Regenerate and Breed them up for Glory. It is by the Holy Ghost that God dwelleth in us by Love, and Christ by Faith. Therefore see that you rest not in corrupted Nature, and trust not to your selves, or to the Flesh. Your Souls are Dead to God and Holiness, and your Duties Dead, till the Spirit of Christ do Quicken them. You are *Blind* to God and Man in Sin, till the Spirit Illuminate you, and give you

you Understanding. You are like Enemies, out of Love with God, Heaven and Holiness, till this Spirit reconcile you, and sanctifie your Wills. You will have no Man-like Spiritual Holy Pleasure till the Holy Spirit renew your Hearts, and make them fit to delight in God. O that Men knew the great Necessity of the illuminating, quickning, sanctifying, comforting, Influence of the Spirit of God, how far would they be from deriding it, as some Prophane ones do? By this Holy Spirit the Sacred Records were written, and by Miracles of Christ and his Apostles, and Evangelists and Prophets, sealed and delivered to the Churches. And by this Spirit the Orders and Government of the Church were settled. And by him we are inlightned to understand the Scripture, and inclined to love them, and delightfully believe them, and obey them. Study therefore obediently these Writings of the Holy Ghost, and confidently trust them. O! Be not found among the Resisters or Neglecters of the Spirit's Help and Motions, when proud Self-confidence or fleshly Lusts do rise against them.

Christ's Bodily Presence is taken from the Earth; he promised instead of it  
( which

( which was but in one Place at once ) to send his Spirit, which is to the Soul more than the Sun-light to the Eye, and can shine in all the World at once. This is his Agent on Earth, by whom ( in Teachers and Learners ) he carrieth on his Saving Work. This is his Advocate who pleadeth his Cause effectually against Unbelief, and Fleshly Lusts, and Worldly Wisdom. This is the Well of Living Water, springing up in us to Everlasting Life; the Name, the Mark of God on Souls, the Divine Regenerator, the Author of God's Holy Image, and the Divine Nature, even Divine Life, and Light and Love, the Conqueror of the World and Flesh, the Strengthner of the Weak, the Confirmer of the Wavering, the Comforter of the Sad, and the Pledge, Earnest and First fruits of Everlasting Life. O therefore Pray earnestly for the Spirit of Grace, and carefully obey him, and joyfully praise God, in the Sence of his Holy Encouragement and Help.

F I N I S.



which was the first time  
that the people of the South  
were ever called to arms. The  
cause of the war was the  
slavery of the negro. The  
people of the North were  
opposed to it, and the  
people of the South were  
in favor of it. The war  
was fought for four years,  
and it ended in the  
victory of the North. The  
people of the South were  
defeated, and the  
slavery of the negro was  
abolished. The war was  
a great event in the  
history of the United States,  
and it has been the subject  
of many books and plays.

FINIS

THE  
Grand Question  
RESOLVED,  
What we must do to be *SAVED*.  
INSTRUCTIONS  
FOR A  
**Holy Life.**

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Acts 16. 30.  
*Sirs, What must I do to be Saved?*

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L O N D O N,  
Printed for J. Luntley at the *Three-*  
*Bibles*, in *Portugal-street*, 1709.

RESOLVED

THAT

Be it

Resolved

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Resolved

Resolved

Resolved

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*The Great Case Resolved,*

How to be certainly SAVED.

*Instruction for a Holy Life.*

I. The Necessity, Reason and Means of Holiness.

II. The Parts and Practice of a Holy Life.

For Personal Direction, and for Family Instruction. With two short Catechisms, and Prayers.

R E A D E R,

**I**gnorant Persons cannot remember long and many Words, nor understand a brief stile and few Words. This

## P R E F A C E.

*maketh it impossible to write a Catechism, that shall be unsuitable either to the Understanding or the Memory of such. I must therefore desire the Teacher to make up this unavoidable Defect, by opening the meaning (especially of the Catechisms) to the Children and Servants, when they have learned and say the Words: Read the Instructions often to them, and press all, as you go, on their Affections. For the bare Words without a present Guide, may else be all lost.*

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# I. The Necessity, Reason and Means of Holiness.

1. *To keep up the Resolutions of the Converted. And,*
2. *To instruct those in Families, that need them.*

**T**Hough the (a) saving of Souls be a matter of unexpressible Importance, yet (the Lord have mercy upon them;) What abundance are there that think it not worthy of their *serious Enquiry*, not the *Reading of a good Book*, one hour in a Week? For the sake of these careless *slothful* Sinners, I have here spoken *much in little room*, that they may not refuse to read and consider so short a Lesson, unless they think their Souls worth *nothing*. Sinner, as thou wilt shortly answer it before God, deny not to God, to thy self, and me, the sober

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(a) *Mar. 8. 36. Mat. 6. 37. Job. 21. 14. and 22, 17. Psal. 1. 2, 3. Psal. 14. and 12.*

pondering, and faithful practising these few Directions.

I. *Begin at home and know thy self*: Consider what it is to be a (b) *MAN*. Thou art made a nobler Creature than the *Brutes*. They serve thee, and are governed by thee; and Death ends all *their* Pains and Pleasures. But thou hast *Reason* to rule thyself and them; to know thy God, and foresee thy End, and know thy way, and do thy Duty. Thy *Reason* and *Free will*, and *Executive Power*, are part of the Image of God upon thy Nature; so is thy *Dominion* over the *Brutes*, as (under him) thou art their *Owner*, their *Ruler*, and their *End*. But thy *Holy Wisdom*, and *Goodness*, and *Ability*, is the chief part of his Image, on which thy *Happiness* depends. Thou hast a Soul that cannot be satisfied in *Knowing*, till thy (c) *Knowledge* reach to God himself: Nor can it be disposed by any other: Nor can it (or the Societies of the World) be well governed according to its Nature, without regard to his *Sovereign Authority*, and without the hopes and (d) fears of Joy and Misery hereafter: Nor can it be (e) happy in any thing, but seeing, and loving,  
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(b) *Psal.* 8. 4, 5, 6. *Gen.* 1. 26, 27. *Gen.* 9. 6. *Col.* 2. 10. (c) *Joh.* 17. 3. 1 *Joh.* 4. 6, 7. *Jer.* 9. 24. (d) *Luc.* 12. 4, 5. (e) *Psal.* 16. 5, to 11.

and *delighting in this God*, as he is revealed in the other World. And is *this Nature* given thee in *vain*? If the Nature of *all things* be fitted to its (f) Use and End, then it must be so with *thine*.

II. By *knowing thy self* then, thou must needs know that *there is a (g) GOD*; and that he is thy *Maker*, and *infinite in all Perfections*; and that he is thy *Owner*, thy *Ruler*, and thy *Felicity or End*. He is mad that seeth not, that such *Creatures* have a *Cause or Maker*, and that all the *Power*, and *Wisdom*, and *Goodness*, of the World is caused by a *Power*, and *Wisdom*, and *Goodness*, which is *greater* than that of all the World. And *who* can be our *Owner*, but He that *made us*? And *who* can be our *highest Governour*, but our *Owner*? whose *infinite Power*, *Wisdom*, and *Goodness*, maketh him only fit thereto. And if he be our *Governour*, he must needs have *Laws*, with *Rewards* for the *Good*, and *Punishments* for the *Bad*; and must *Judge* and *Execute* accordingly. And if he be our *Chiefest Benefactor*, and all that we have is *from him*, and all our *Hope* and *Happiness* in him, nothing can be more clear than that the

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(f) Isa. 45. 18. (g) Psal. 14. 1 Gen. 1. 1. Rev. 1. 8. Rom. 1. 19, 20. Psal. 46. 10. Psal. 9. 10. Psal. 100. and 23. Psal. 19. 1. 2, 3. Psal. 47. 7. Ezek. 18. 4. Gen. 18. 25. Mal. 1. 5.

very Nature of Man doth prove that in Hope of future Happiness, he should absolutely resign himself to the Will and Disposal of this God, and that he should (h) absolutely obey him, and that he should love and serve him with all his Power. It being impossible to Love, Obey, and Please that God too much, who is thus our Cause, our End, our All.

III. By knowing thus thy self and God, it is easie to know what Primitive Holiness and Godliness is. Even this hearty, entire and absolute resignation of the Soul to God, as the infinite Power, Wisdom, and Goodness; as our Creator, our Owner, Governour, and Felicity or End; fully submitting to his Disposals; obeying his Laws, in hope of his promised Rewards, and fear of his threatned Punishments: And loving and delighting in himself, and all his Appearances in the World; and desiring and seeking the endless Sight and Enjoyment of him in Heavenly Glory, and expressing these Affections in daily Prayer, Thanksgiving and Praise. *This is the Use of all thy Faculties; the End and Business of thy Life; the Health*  
and

(h) Matth. 22. 37. Jer. 5. 22. 2 Cor. 5. 8, 9. Tit. 2. 14. 2 Cor. 8. 5. & 6. 16, 17, 18. 1 Pet. 2. 9. Psal. 10. Psal. 37. 4. Psal. 40. 8. Col. 3. 1, 2. Mat. 6. 20, 21. 2 Cor. 4. 17. 18.

*and Happiness of thy Soul: This is that Holiness or Godliness which it doth so much call for.*

IV. And by this is it easie to know, what a (*k*) state of Sin and Ungodliness is. Even the want of all this Holiness, and the setting of *carnal Self* instead of *GOD*. When Men are proudly Great, and Wise, and Good in their own Eyes; and would dispose of themselves, and all their Concernments, and would rule themselves, and please themselves, according to the fleshly appetite and Fancy; and therefore love most the Pleasures, and Profits, and Honours of the World, as the provision to satisfy the desires of the Flesh; and God shall be no farther Loved, Obeyed or Pleased, than the Love of fleshly Pleasure will give leave; nor shall have any thing but what the Flesh can spare. This is a Wicked, a Carnal, an ungodly State; though it break forth in various ways of Sinning.

V. By this, Experience it self may tell you, that most Men (*l*) (yea all till Grace renew them) are in this ungodly miserable State: (Though only the Scripture  
A 5 tells,

(*k*) *Psal.* 14. & 1. *Heb.* 12. 14. *Rom.* 8. 12, 13. *Joh.* 3. 34. & 5. 6. 1 *Joh.* 2. 15, 16 *Rom.* 13. 14, 15. *Rom.* 6. 16. *Luke* 18. 23. & 14. 26, 33. (*l*) *Rom.* 3 *Psal.* 14. *Ephes.* 2. 2, 3. *Rom.* 5. 12, 17, 19. *Joh.* 3. 6.



tells us how this came to pass ) Though all are not Fornicators, nor Drunkards, nor Extortioners, nor Persecutors, nor live not in the same way of sinning ; yet Selfishness, and Pride, and Sensuality, and the Love of Wordly Things, Ignorance and Ungodliness are plainly become the common Corruption of the Nature of Man, so that their Hearts are turned to the World from God, and filled with impiety, filthiness, and injustice ; and their Reason is but a Servant to their Senses ; and their (*m*) Mind, and Love and Life, is Carnal ; and this carnal Mind is Enmity to the Holiness of God, and cannot be subject to his Law. This Corruption is hereditary, and is become, as it were, a Nature to us, being the mortal Malady of all our Natures. And it is easie to know that such an unholy wicked Nature must needs be loathsome to God, and (*n*) unfit for the happy enjoyment of his Love, either here, or in the Life to come: For what Communion hath Light with Darkness?

VI. Hence then it is easie to see, *That Grace is needful to a Man's Salvation.* So odious a Creature, such an unthankful Rebel, that is turned away from God, and

and will raise all the dead, and will justify his Saints, and judge them unto endless Joy and glory, and condemn the Unbelievers, impenitent and (x) ungodly, unto endless Misery. The Soul alone is judged at Death, and Body and Soul at the Resurrection. This Gospel the Apostles preached to the World; and that it might be effectual to Mens Salvation, the (y) Holy Ghost was first given to inspire the Preachers of it, and enable them to speak in the various Languages, and infallibly to agree in One, and to work many great and open Miracles to prove their Word to those they preached to: And by this means they (z) planted the Church; which ordinary Ministers must increase, and teach and oversee to the end of the World, till all the Elect be gathered in. And the same, (a) Holy spirit hath undertaken it, as his Work, to accompany this Gospel, and by it to convert Mens Souls, illuminating and sanctifying them; and by a secret (b) Regeneration to renew their Natures, and bring them to that Knowledge and Obedience, and Love of God, which is the Primitive Holiness,  
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(x) *Luk.* 16. (y) *Act.* 2. *Joh.* 17. 23, (z) *Mat.* 28, 19, 20. *Act.* 14. 23. *Act.* 20. *Act.* 26. 17, 18. (a) *Rom* 8, 9. (b) *Tit.* 3. 5, 6. *Joh.* 13. 5, 6.

for which we were created and from which we fell. And thus by a Saviour and Sanctifier must all be reconciled and renewed, that will be glorified with God in Heaven. All this you may learn from the Sacred Scriptures, which were (c) written by the Inspiration of the Holy Spirit, and sealed by multitudes of open (d) Miracles, and contain the very Image and Supercription of God, and have been received and preserved by the Church, as the certain Oracles of God, and blessed by him through all Generations, to the sanctifying of many Souls.

IX. When you understand all this, it is time for you to (e) look home, and understand now what state your Souls are in. That you were made capable of Holiness and Happiness, you know : that you and all Men are fallen from God and Holiness, and Happiness unto Self, and Sin and Misery, you know ; that you are so far redeemed by Christ, you know, as to have a pardoning and saving Covenant tendered you, and Christ and Mercy offered to your choice. But whether you are truly penitent Believers, and renewed by the Holy Ghost, and so united unto

Christ

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(c) 2. *Tim.* 3. 16. (d) *Heb.* 2, 3, 4. (e) 2. *Cor.* 13. 5. *al.* 4. 4. 2 *Pet.* 1. 10.

Christ, this is the Question yet unresolved; this is the Work that is yet to do, without which there is no Salvation; and if you die before it is done, wo to thee that ever thou wast a Man, Except a Man be (*f*) *Regenerate by the Spirit*, and Converted and made a *New Creature*, and of Carnal be made Spiritual, and of Earthly be made Heavenly, and of Selfish and Sinful be made Holy and Obedient to God, he can never be saved, no more than the Devil himself can be saved. And if this be so, (as nothing is more sure) I require thee now, who readest these words, as thou regardest thy Salvation, as thou wouldst escape Hell-fire, and stand with Comfort before Christ and his Angels, at the last, that thou soberly consider whether Reason command thee not to try thy State: whether thou art thus (*g*) renewed by the Spirit of Christ or not? And to (*h*) call for help to those that can advise thee, and follow on the search till thou know thy Case. And if thy Soul be a stranger to this sanctifying Work, whether Reason command thee not, without any delay, to make out to Christ, and

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(*f*) *Joh. 3. 5. 2 Cor. 5. 17. Rom. 8. 7, 9. Phil. 3. 18, 20.* (*g*) *Act. 16. 14.* (*h*) *Act. 2. 37. & 16. 30. & 11. 23. 2 Cor. 6, 1, 2. Rev. 2. 7.*

and beg his Spirit, and cast away thy Sins, and give up thy self entirely to thy God, thy Saviour and Sanctifier, and enter into his Covenant with a full Resolution never to forsake him: to deny thy self, and the desires of the Flesh, and this deceitful transitory World, and lay out all thy hopes on Heaven, and speedily whatever it cost thee, to make sure of the Felicity which hath no end? And darest thou refuse this when God and Conscience do command it? And further I advise you.

X. Understand how it is that *Satan hindreth Souls from being Sanctified*: That you may know how to resist his Wiles. Some he deceiveth by (i) malicious Suggestions, that Holiness is nothing but Fancy or Hypocrysie! (And if *God* and *Death*, and *Heaven* and *Hell*, were Fancies, this might be believ'd.) Some he debaucheth by the power of fleshly Appetite and Lust, so that their Sins will not let their Reason speak: Some he keepeth in utter Ignorance, by the evil Education of ignorant Parents, and the negligence of (k) ungodly Soul murdering Teachers: some he deceiveth by worldly Hopes, and keepeth their Minds so taken up with worldly

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(i) *Act.* 24. 14. & 28. 22. & 24. 5, 6. (k) *Mal.* 2. 7, 9. *Hos.* 4. 9.



worldly things, that the Matters of Eternity can have but some loose and uneffectual Thoughts, or as bad as none: Some are entangled in (l) ill Company, who make a scorn of a holy Life, and feed them with continual Diversions and vain Delights: And some are so (m) hardened in their Sin, that they are even past feeling, and neither fear God's Wrath, nor care for their Salvation, but hear these things as Men asleep, and nothing will awake them: Some are discouraged with a conceit that Godliness is a Life so (n) grievous, sad, and melancholy, that rather than endure it, they will venture their Souls, come on it what will, (n) as if it were a grievous Life to love God, and hope for endless Joys: And a pleasant Life to love the World and sin, and live within a step of Hell! Some that are convinced do (o) put off their conversion with Delays, and think it's time enough hereafter: and are purposing and promising till it be too late, and Life, and Time, and Hope be ended. And some that see there is a necessity of Holiness, are (p) cheated by some dead Opinion

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(l) *Prov.* 13. 20. (m) *Ephes.* 4. 18, 19. (n) *Mat.* 1. 13. (o) *Mat.* 25, 3, 8, 12, & 24, 43. 44. (p) *Job.* 8. 39, 42, 44. *Rom.* 3. 1, 2. *Gal.* 4. 29. *Mat.* 13. 19, 20, 21, 22. & 15. 2, 3, 6. *Gal.* 1. 1.

Opinion, or Names, or shews and Images of Holiness: either because they hold a strict Opinion, or because they joyn with a Religious Party, or because they are of that which they think is the true Church, or because they are baptized with Water, and observe the outward parts of Worship; and perhaps because they offer God a great deal of Lip-Service, and Lifeless Ceremony, which never favoured of a Holy Soul. Thus Deadness, Sensuality, Worldliness and Hypocrisie, do hinder Millions from Sanctification and Salvation.

XI. If ever thou wouldst be saved, oppress not reason by Sensuality or Diversions: But somtimes (q) retire for sober Consideration, distracted and sleepy Reason is unuseful: God and Conscience have a great deal to say to thee: which in a croud of Company and Business thou art not fit to hear. It is a (r) doleful case that a Man who hath a *God*, a *Christ*, a *Soul*, a *Heaven*, a *Hell* to think of, will allow them none but running Thoughts, and not once a Week bestow one Hour in Man-like serious (s) Consideration of them! sure thou hast no greater things to mind. Resolve then sometimes to  
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(q) *Psal.* 4. 4. *Hag.* 1. 5. *Deut.* 32. 7, 29, (r) *Isa.* 1. 3. (s) *Job.* 34. 27. *Fer.* 23. 20. *Psal.* 119. 59.

spend half an hour in the deepest thoughts of thy everlasting State.

XII. Look (t) upon this World, and its Pleasures, as a Man of Reason, who foreseeth the end, and not as a Beast, that liveth but by Sense or present Objects. Do I need to tell thee, Man, that *thou must die*? Cannot Carcasses and Dust instruct thee to see the end of Earthly Glory, and all the Pleasures of the Flesh? Is it a Controversie, whether thy Flesh must shortly perish? and wilt thou yet provide for it before thy Soul? What a sad farewell must thou shortly take, of all that Worldlings sell their Souls for! And O how quickly will this be! Alas, Man the Day is even at hand; a few days more, and thou art gone! and dearest thou live unready, and part with Heaven for such a World as this?

XIII. And then think soberly of the (u) Life to come, What it is for a Soul to appear before the living God, and be judged to endless Joy or Misery! If the Devil tempt thee to doubt of such a Life, remember that Nature, and Scripture, and the World's Consent, and his own Temptations

(t) 2. Cor. 4. 8. Deut. 32. 29. 1 Job. 2. 17. 1 Cor. 7, 31. Luk. 12. 19, 20. Job, 14. 1, 2. 1 Thes. 5. 13.

(u) Luk. 12. 4. Eccl. 12. 7. 2 Pet. 3. 11. 2 Cor. 4. 18. Phil. 3. 18, 20.

Temptations are Witnesses against him. O Man, canst thou pass one day in Company or alone, in Business or in Idleness, without some sober Thoughts of Everlastingness? Nothing more sheweth that the Hearts of Men are asleep or dead, than that the Thoughts of endless Joy or Pain, so near at hand, constrain them not to be Holy, and overcome not all the Temptations of the Flesh, as Toys and inconsiderable Things.

XIV. Mark well what Mind most Men are of when they come to (x) die! Unless it be some desperate forsaken Wretch, do they not all speak well of a Holy Life? and wish that their Lives had been spent in the most fervent Love of God, and strictest Obedience to his Laws? Do they then speak well of Lust and Pleasures, and magnifie the Wealth and Honours of the World? Had they not rather die as the most mortified Saints, than as careless, fleshly worldly Sinners? And dost thou see and know this, and yet wilt thou not be instructed, and be wise in time?

XV. Think well what manner of Men these were, whose (y) Names are now honoured for their Holiness? What manner

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(x) *Numb.* 23. 10. *Mat.* 25. 8. & 7. 21. 22. *Prov.* 1. 28, 29. (y) *Matth.* 23. 29, 30, 31, 33. *Heb.* 11, 38. *Joh.* 8. 39.

ner of Life did *St. Peter*, and *St. Paul*, *St. Cyprian*, *St. Augustine*, and all other Saints and Martyrs live; was it a Life of fleshly Sports and Pleasures? Did they deride or persecute a Holy Life? Were they not more strictly Holy than any that thou knowest? And is he not self-condemned, that honoureth the Names of Saints, and will not imitate them?

XVI. Think what the difference is between a Chaistian and an (z) Heathen. You are loath to be Heathens or Infidels: But do you think a Christian excelleth them but in Opinion? He that is not Holier than they, is worse, and shall suffer more than they.

XVII. Think what the difference is between a (a) Godly Christian and an Ungodly. Do not all the Opposers of Holiness among us, yet speak for the same God, and Christ, and Scripture; and profess the same Creed and Religion with those whom they oppose? And is not this Christ the Author of our Holiness, and this Scripture the Commander of it? Search and see, whether the difference be not this, That the Godly are serious in their Profession, and the Ungodly

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(z) *Matth.* 10. 15. *Rom.* 2. *Act.* 10. 34. 35. (a) *Rom.* 2. 28, 29. *Matth.* 25. 28. *Luk.* 19. 22. *Act.* 24. 25. *Gal.* 4. 29.



godly are Hypocrites, who hate and oppose the practice of the very things which themselves profess; whose Religion serveth but to condemn them, while their Lives are contrary to their Tongues.

XVIII. Understand what the Devil's Policy is, by raising so many (*b*) Sects and Factions and Controversies about Religion in the World: Even to make some think that they are Religious, because they can prate for their Opinions, or because they think their Party is the best, because their Faction is the Greatest or the Least, the Uppermost, or the suffering Side. And to turn holy edifying Conference into vain Jangling; and to make Men Atheists, suspecting all Religion, and true to none; because of Mens diversity of Minds. But remember that Christian Religion is but One: and a thing easily known by its ancient Rule; and the universal Church containing all Christians, is but One. And if carnal Interest or Opinion so distract Men, that one Party saith, We are all the Church; and another saith, It is we, (as if the  
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(b) Eph. 4. 14. Act. 20. 30. 1 Cor. 11. 19. 2 Tim. 4. 3. & 2. 14, 16. 1 Tim. 1. 5, 6. Tit. 3. 9. Ephes. 4. 3. &c. 1 Cor 12. Mat. 12, 25, Rom, 2. 12, 27, 28, 29,

Kitchin were all the House, or one Town or Village, all the Kingdom; ) Wilt thou be mad with seeing this Distraction? Harken, Sinner, all these Sects in the Day of Judgment shall concur as Witnesses against thee, if thou be Unholy; because however else they differed, (c) all of them that are Christians, professed the necessity of Holiness, and subscribed to that Scripture which requireth it. Though thou canst not easily resolve every Controversie, thou maist easily know the true Religion; it is that which Christ and his Apostles taught, which all Christians have professed, which Scripture requireth; which is first (d) pure, and then peaceable; most Spiritual, Heavenly, Charitable and Just.

XIX. Away from that (e) Company which is sensual, and an Enemy to Reason, Sobriety, and Holiness; and consequently to God, themselves and thee. Can they be wise for thee, that are foolish for themselves? or Friends to thee, that are undoing themselves? or have any pity on thy Soul, when they make a Jest of their own Damnation? Will they help thee to Heaven, who are running

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(c) *Gal.* 1. 7. 8. *Matth.* 28. 20. (d) *Fam.* 3. 17.  
(e) *Eph.* 5. 11. *Prov.* 23. 20. 2 *Cor.* 6. 17, 18. *Psal.* 15. 4.  
*Deut.* 13. 13.

so furiously to Hell? chuse better Familiars, if thou wouldest be better.

XX. *Judge not of a holy Life by hear-say,* for it cannot so be known. (*f*) Try it a while, and then judge as thou findest it. Speak not against the things thou knowest not. Had'st thou but lived in the love of God, and the lively belief of endless Glory, and the Delights of Holiness, and the Fears of Hell, but for one Month or Day; and with such an Heart, hadst (*g*) cast away thy Sin, and called upon God, and ordered thy Family in a holy manner, especially on the Lord's Day; I dare boldly say, Experience would constrain thee to (*h*) justify a holy Life. But yet I must tell thee, it is not true Holiness, if thou do but try it with (*i*) Exceptions and Reserves: If therefore God hath convinced thee that this is his Will and Way, I adjure thee, as in his dreadful Presence, that thou (*k*) *delay no longer*, but resolve, and absolutely give up thy self to God, as thy Heavenly Father, thy Saviour, and thy Sanctifier, and *make an everlasting Covenant with him*, and then he  
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(*f*) *Joh. 5. 40. Luk. 14. 29, 30. Joh. 6. 35, 37. 45.*  
 (*g*) *Isa. 55. 6, 7. (h) Mat. 11. 19. (i) Luke 14. 33.*  
 (*k*) *Rev. 22. 17. John 1. 12. Rev. 2. & 3. 1 John 5. 12, 13. Psal. 34. 7. Psal. 73. 26. Matth. 25. Luke 20. 39. Heb. 2. 2. Thel. 2. 12.*

and all his Mercies will be thine; his Grace will help thee, and his Mercy Pardon thee; his Ministers will instruct thee, and his People pray for thee, and assist thee, his Angels will guard thee, and his Spirit comfort thee: And when Flesh must fail, and thou must leave this World, thy Saviour will then receive thy Soul, and bring it into the participation of his Glory; and he will raise thy Body, and justify thee before the World, and make thee equal before the Angels, and thou shalt live in the Sight and love of God, and in the everlasting Pleasures of his Glory: This is the End of Faith and Holiness. But if thou harden thy Heart, and refusest Mercy, (1) everlasting Wo will be thy Portion, and then there will be no Remedy.

And now, Reader, I beg of thee, and I beg of God on my bended knees, that these few words may sink into thy Heart, and that thou wouldst read them over and over again, and bethink thee as a Man that must shortly die. Whether any deserve thy Love and Obedience more than God? And thy thankful Remembrance more than Christ, and thy Care and Diligence more than thy Salvation?

Is there any Felicity more desirable than Heaven? Or any Misery more terrible than Hell? or any thing so regardable as that which is everlasting? Will a few days fleshly Pleasures pay for the loss of Heaven and thy Immortal Soul? Or will thy Sin and thy Prosperity be sweet at Death, and in the Day of Judgment? As thou art a Man, and as ever thou believest that there is a God, and a World to come, and as thou carest for thy Soul, whether it be saved or damned, I beseech thee, I charge thee, think of these things! think of them once a-day at least! think of them with they most sober serious Thoughts! Heaven is not a Maygame, and Hell is not a Flea-biting! Make not a jest of Salvation or Damnation! I know thou livest in a Distracted World, where thou mayest hear some Laughing at such things as these, and Scorning at a Holy Life, and fastning odious Reproaches on the Godly, and merrily drinking and playing, and prating away their Time, and then saying, that they will trust God with their Souls, and hope to be saved without so much ado? But if all these Men do not change their minds, and be not shortly down in the Mouth, and would not be glad to eat their Words, and



and wished that they had lived a Holy Life, though it cost them scorn and suffering in the World, let me bear the shame of a Deceiver for ever: But if God and thy Conscience bear witness against thy Sin, and tell thee that a holy Life is best, regard not the Gain-saying of a Bedlam World, which is drunk with the Delusions of the Flesh: But *give up thy Soul and Life to God by Jesus Christ in a faithful Covenant*; Delay no longer, Man, but resolve; *Resolve immediately, resolve unchangeably*; And God will be thine, and thou shalt be his for ever, Amen. Lord, have Mercy on this Sinner, and so let it be resolved by thee in him.

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## *II. The Parts and Practice of a Holy Life for Personal and Family Instructions.*

**A**LL is not (a) done when men have begun a Religious Life: All Trees that blossom prove not fruitful; and all Fruit comes not to perfection. Many fall off, who seemed to have good Beginnings: And many dishonour the Name  
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(a) 1 Cor. 1. 25. Heb. 4. 1. 2 Pet. 2. 22. 1 Cor. 3. 12. &c. &c. Math. 13. 41. & 18. 7.

of Christ, by their Scandals and Infirmities : Many do grieve their Teachers Heart, and lamentably disturb the Church of Christ, by their Ignorance, Errors, Self-conceitedness, Unruliness, Headiness, Contentiousness, Sidings and Divisions : Infomuch that the ( *b* ) Scandals and the Feuds of Christians are the great Impediments of the Conversion of the Infidel and Heathen World, by the exposing Christianity to their contempt and scorn, as if it were but the Error of Men, as unholy and worldly, and proud as others, that can never agree among themselves : And many by their Passions and Selfishness are a Trouble to the Families and Neighbours where they live : And more by their Weakness and great Distempers, are Snares, Vexations and Burdens to themselves. Whereas Christianity in its true Constitution, is a Life of such Holy ( *c* ) Light and Love, such Purity and Peace, such Fruitfulness and Heavenliness, as if it were accordingly shewed forth in the Lives of Christians, would command Admiration and Reverence from the World, and do more to their Conversion, than Swords or Words alone can

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( *b* ) *Phil.* 3. 18, 19. *Acts* 20. 30. ( *c* ) *Matth.* 5. 16.  
*1 Pet.* 2. 1. *1 Pet.* 2. 18. 82. 1. 8. 2 *Cor.* 1. 21.

can do: And it would make Christians useful and amiable to each other: And their Lives a Feast and Pleasure to themselves. I hope it may prove some help to these Excellent Ends, and to the securing Mens Salvation, if in a few found Experienced Directions I open to you the Duties of a Christian Life. II

1. *Keep still the true (d) Form of Christian Doctrin, Desire and Duty, orderly printed on your Minds:* That is, Understand it clearly and distinctly, and remember it, I mean the Great Points of Religion contained in Catechisms. You must still grow in the clearer understanding of your Catechisms, if you live an hundred Years: Let not the Words only, but the Matter, be as familiar in your Minds, as the Rooms of your House are. Such (e) solid Knowledge will establish you against Seduction and Unbelief, and will be still within you a ready Help for every Grace, and every Duty; as the Skill of an Artificer is for his Work: And for want of this, when you come among Infidels or Hereticks, their Reasonings may seem unanswerable to you, and shake, if not overthrow your Faith: And you will

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(d) 2 Tim. 1. 13. & 3. 7. Heb. 5. 12. Phil. 1. 9. Rom. 15. 14.  
(e) Eph. 4. 13, 14. Col. 1. 9. & 2. 2. & 3. 10. 1 Tim. 6. 4.

easily err in lesser Points, and trouble the Church with your Dreams and Wranglings. This is the Calamity of many Professors ; that while they will be most censorious Judges in every Controversie about Church-matters, they know not well the Doctrin of the Catechism.

II. *Live daily by Faith on (f) Jesus Christ as the Mediator between God and you.* Being well-grounded in the Belief of the Gospel, and understanding Christ's Offices, make use of him still in all your Wants. Think on the Fatherly Love of God, as coming to you through him alone : And of the Spirit, as given by him your Head, and of the Covenant of Grace as enacted and sealed by him ; and of the Ministry as sent by him ; and of all Times and Helps, and Hopes as procured and given by him. When you think of Sin, and Infirmary, and Temptations, think also of his sufficient pardoning, justifying and victorious Grace. When thou thinkest of the World, the Flesh, and the Devil, think how he overcometh them. Let his Doctrin and the Pattern of his most perfect Life, be always before you as your Rule. In all  
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(f) *John*. 17. 3. *Ephes*. 3. 17, 18. *Mat*. 28. 19. *Eph*. 1. 22, 23, & 4. 6. 16. *Rom*. 5. 2 *Cor*. 12. 9. *Joh*. 16. 33. 1 *Joh*. 5. 4. *Heb*. 4. 14, 16. *Col*. 3. 3, 4. *Acts* 7. 59.

your Doubts and Fears, and Wants, go to him in the Spirit, and to the Father by him, and him alone. Take him as the Root of your Life and Mercies, and live as upon him and by his Life; and when you die, resign your Souls to him, that they may *be with him where he is, and see his Glory*. To live on Christ and use him in every want, and address to God, is more than a general confused Believing in him.

III. *So believe in the Holy Ghost, as to* (g) *live and work by him, as the Body doth by the Soul*. You are not (h) baptized into his Name in vain; (but too few understand the sense and reason of it.) The Spirit is sent by Christ for Two great Works. 1. To the Apostles and Prophets, to (i) inspire them infallibly to Preach the Gospel, and confirm it by Miracles, and leave it on Record for following Ages, in the Holy Scriptures. 2. To all his (k) Members to illuminate and sanctifie them, to believe and obey his Sacred Doctrin (besides his common Gift to many to understand and Preach it.) The Spirit having first indited the Gospel, doth by it first regenerate, and

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(g) *Gal. 5. 16, 25.* (h) *Matth. 28. 19.* (i) *John 16. 13.*  
*Heb. 2. 34.* (k) *1 Cor. 12. 12, 13.* *Rqm. 8. 9, 13.*  
*Joh 3. 5, 6.*



after govern all true Believers. He is not now given us for the revealing of new Doctrins, but to understand and obey the (l) Doctrin revealed and sealed by him long ago. As the Sun doth by its sweet and discreet influence both give and cherish the natural Life of things Sensitive and Vegetative; so doth Christ by his (m) Spirit our spiritual Life. As you do no work but by your natural Life, you should do none but by your spiritual Life: You must not only Believe and Love and Pray by it, but manage all your Calling by it; *for Holiness to the Lord* must be written upon all: All things are sanctified to you, because you being sanctified to God, devote all to him, and used all for him; and therefore must do all in the Strength and Conduct of the Spirit.

IV. (n) *Live wholly upon God, as All in All: As the first Efficient, principal Dirigent, and final Cause of all things.* Let Faith, Hope, and Love, be daily feeding on him. Let our Father which art in Heaven, be first inscribed on your Hearts, that he may seem most amiable to you, and  
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(l) 2 Tim. 3. 15, 16. Jude 19. 20. (m) Ezek. 36. 27. Isa. 44. 3. Rom. 8. 1, 5. 1 Cor. 6. 11. Zech. 14. 20. (n) 1 Cor. 10. 31. Rom. 11. 36. 2 Cor. 5. 7, 8. 1 John. 3. 1. Rom. 5. 1, 2, 3. Mat. 22. 37. Ephes. 1. 6. 2 Cor. 5. 19. Gal. 4. 4, 5, 6.

you may boldly trust him, and filial Love may be the spring of Duty. Make use of the Son and Spirit to lead you to the Father; and of Faith in Christ to kindle and keep alive the Love of God. God's Love is our Primitive Holiness, and especially called, with its Fruits, [*Our Sanctification,*] which *Faith in Christ* is but a means to. Let it be your principal End, in studying Christ, to see the Goodness, Love, and Amiability of God in him: A condemning God is not so easily loved, as a gracious reconciled God. You have so much of the Spirit, as you have Love to God. This is the proper Gift of the Spirit to all the adopted Sons of God, to cause them with filial Affection and Dependence, to cry, *Abba Father*. Know not, desire not, love not any Creature, but purely as subordinate to God! Without him, let it be nothing to you but as the Glass without the Face, or scattered Letters without the Sense; or as the Corps without the Soul. (o) Call nothing Prosperity or Pleasure, but his Love; and nothing Adversity or Misery, but his Displeasure, and the Cause and the Fruits of it. When any thing would seem lovely and desirable, which is against him, call  
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it (p) *Dung!* And hear that Man, as (q) *Satan* or the *Serpent*, that would entice you from him; and count him but *Vanity*, a *Worm*, and *Dust*, that would affright you from your *Duty* to him. Fear him much, but Love him more! Let (r) *Love* be the *Soul* and *End* of every other *Duty*. It is the *End* and *Reason* of all the rest: But it hath no *End* or *Reason*, but its *Object*. Think of no other *Heaven*, and *End* and *Happiness* of *Man*, but *Love* the final *Act*, and *God* the final *Object*: Place not your *Religion* in any thing but the *Love* of *God*, with its *Mearns* and *Fruits*. Own no *Grief*, *Desire*, or *Joy*, but a *Mourning*, a *seeking*, and a *rejoycing* *Love*.

V. *Live in the belief and hopes of Heaven; and (s) seek it as your Part and End; and daily delight your Souls in the fore-thoughts of the endless Sight and Love of God.* As *God* is seen on *Earth* but as in a *Glass*, so is he proportionably enjoyed. But when *mourning*, *seeking Love* hath done, and *Sin* and *Enemies* are overcome, and we behold the *Glory* of *God* in *Heaven*, the *Delights* of *Love* will then be perfect. You

(p) *Phil.* 3. 7, 8. (q) *Mat.* 16. 13. (r) *2 The.* 3. 5. *2 Cor.* 13. 14. (s) *Col.* 3. 1, 2, 3, 4. *Mat.* 6. 19, 20, 21, 33. *2 Cor.* 4. 17, 18. & 7. *Luk.* 12. 20. *Heb.* 6. 20. *1 Cor.* 15. 28. *Ephes.* 4. 6. & 1. 22. *Phil.* 2. 18, 20. *Psal.* 72. 25, 26. *Joh.* 18. 36.

You may desire more on Earth than you may hope for. Look not for a Kingdom of this World, nor for Mount Zion in the Wilderness, Christ reigneth on Earth, as *Moses* in the Camp, to guide us to the Land of the Promise; Or perfect Blessedness will be, where the Kingdom is delivered up to the Father, and God is *All in All*. A doubt, or a strange heartless thought of Heaven, is Water cast on the sacred Fire, to quench your Holiness and your Joy. Can you travel one whole day to such an End, and never think on the Place that you are going to? Which must be intended in every righteous Act (either notedly, or by the ready unobserved Act of a potent Habit.) When Earth is at the best, it will not be Heaven. You live no further by Faith, like Christians, than you either live for Heaven in seeking it, or else upon Heaven in Hope and Joy.

VI. *Labour to make Religion your Pleasure and (t) Delight.* Look oft to God, to Heaven, to Christ, to the Spirit, to the Promises, to all your Mercies. Call over your Experiences, and think what matter of high Delight is still before you, and how unseemly it is, and how injurious to  
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(t) *Psal.* 1.2,3. & 84.2.10. & 63.3,5. & 37.4. & 91.19. & 119.47,70. *Isa.* 58.14. *Psal.* 112.1. *Rom.* 14.17. & 5.1,3,5. 1 *Pet.* 1.8. *Matt.* 5.11,12. *Psal.* 32.11.

your Profession, for one that faith he hopeth for Heaven, to live as sadly as those that have no higher hopes than Earth. How should that Man be filled with Joy, who must live in the Joys of Heaven for ever? Especially rejoyce when the Messengers of Death do tell you, that your endless Joy is near. If God, and Heaven, with all our Mercies in the way, be not reason enough for a joyful Life, there can be none at all. Abhor all Suggestions which would make Religion seem a tedious irksome Life. And take heed that you represent it not so to others; for you will never make them in love with that which you make them not perceive to be delectable and lovely. Not as the Hypocrite, by forcing and framing his Religion to his carnal Mind and Pleasure; but bringing up the Heart to a holy suitableness to the Pleasures of Religion.

VII. *Watch as for your Souls, against this flitting temping (u) World, especially when it is represented as more sweet and delectable, than God, and Holiness, and Heaven. This World with its Pleasures, Wealth, and Honours, is it that is put in the Ballance*  
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(u) Gal. 6. 14. 1 Joh. 2. 15, 16. Jam. 1. 27. & 4. 4, 5.  
1 Joh. 5. 4, 5. Rom. 12. 2. Gal. 1. 4. Tit. 2. 11. Mar. 19,  
24. Luk. 12. 16, 21. & 16. 25. James 1. 11. & 5. 1, 2,  
4. Luk. 8. 14. Heb. 11. 26.



by Satan, against God, and Holiness, and Heaven: And no Man shall have better than he chooseth and preferreth. The Bait taketh advantage of the brutish Part, when Reason is asleep; and if by the help of Sense it get the Throne, the Beast will ride and rule the Man, and the Reason become a slave to Sensuality. When you hear the Serpent, see his Sting, and see Death attending the forbidden Fruit: When you are rising, look down and see how far you have to fall! His Reason, as well as Faith, is weak, who for such fools-gawds as the Pomp and Vanities of this World, can forget God, and his Soul, and Death, and Judgment, Heaven and Hell, yea and deliberately command them to stand by. What Knowledge or Experience can do good on that Man, who will venture so much for such a World, which all, that have tried it, call Vanity at the last? How deplorable then is a Worldling's case? Oh fear the World when it smileth, or seems sweet and amiable. Love it not, if you love your God and your Salvation.

VIII. *Fly from Temptations, and crucify the (x) Flesh, and keep a constant Government over*

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(x) *Rom. 8.1,13. Gal. 5.14. Rom. 13.14. Gal. 5.27. Jude 1.23. 2 Pet, 2.10. Ephes. 2.3. 1 Pet. 2.11. Math. 6.13. & 26.41. Luke 8.13.*

over your Appetite and Senses. Many, who had no designed stated Vice, or worldly Interest, have shamefully fallen by the sudden surprize of Appetite or Lust. When custom hath taught these to be greedily and violent, like a hungry Dog, or a lusting Boar, it is not a sluggish wish or purpose, that will mortify or rule them. How dangerous case is that Man in, who hath so greedy a Beast continually to restrain, That if he do but neglect his Watch one Hour is ready to run him headlong into Hell? Who can be safe that standeth long on so terrible a Precipice? The Tears and Sorrows of many Years may perhaps not repair the loss which one Hour or Act may bring: The case of *David* and many others, are dreadful Warnings. Know what it is that you are most in danger of; whether Lust and Idleness, or Excess in Meats, or Drinks, or Play; and there set your strongest Watch, for your Preservation. Make it your daily business to mortify that Lust, and scorn that your brutish Sense of Appetite should conquer Reason. Yet trust not purposes alone, but away from the Temptation; Touch not, yea look not on the Tempting Bait: Keep far enough off; if you desire to be safe.

What.

What miseries come from small beginnings? Temptation leads to Sin, and small Sins to greater, and those to Hell! And Sin and Hell are not to be played with! Open your Sin or Temptation to some Friend, that shame may save you from Danger.

IX. *Keep up a constant skilful Government over your (y) Passions and your Tongues.* To this end, keep a tender Conscience, which will smart when in any of these you Sin. Let Holy Passions be well ordered, and selfish carnal Passions be restrained. Let your (z) Tongues know their Duties to God and Man, and labour to be skilful and resolute in performing them. Know all the Sins of the Tongue, that you may avoid them; for your Innocency and Peace do much depend on the prudent Government of your Tongues.

X. *Govern your (a) Thoughts with constant skilful Diligence.* In this, right Habits and Affections will do most by inclining them unto Good. It's easie to think on that which we love. Be not unfurnished

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(y) *Jam.* 1. 19. & 3. 13, 17. 1 *Pet.* 3. 4. *Matt.* 5. 5. *Eph.* 4. 2, 3. *Col.* 3. 12. (z) *Jam.* 1. 26. & 3. 5, 6. *Psal.* 34. 13. *Prov.* 18. 21. (a) *Deut.* 15. 9. 2 *Cor.* 10. 5. *Gen.* 6. 5. *Psal.* 10. 4. & 94. 19. & 119. 113. *Prov.* 12. 5. & 13. 26. *Psal.* 1. 19, 59. *Prov.* 30. 32. *Jer.* 4. 14. *Deut.* 32. 29.

unfurnished of matter for your Thoughts to work upon : And often retire your selves for serious Meditation. Be not so solitary and deep in Musings, as to overstretch your Thoughts and confound your Minds, or take you off from necessary converse with others ! But be sure that you be considerate, and dwell much at Home, and converse most with your Consciences and your God ! with whom you have the greatest Business ! Leave not your Thoughts unemployed, or ungoverned : Scatter them not abroad upon impertinent Vanities. O that you knew what daily business you have for them ! Most Men are wicked, deceived, and undone, because they are inconsiderate, and dare not, or will not, retiredly and soberly use their Reason ; or use it but as a Slave in Chains in the service of their Passion, Lust and Interest. He was never Wise, or Good, or Happy, who was not soberly and impartially Considerate. How to be Good, to do Good, and finally enjoy Good, must be the sum of all your Thoughts. Keep them first holy, then charitable, clean and chaste. And quickly check them when they look towards Sin.

XI. *Let (b) Time be exceeding Precious in your Eyes, and carefully and diligently redeem it.* What haste doth it make? and how quickly will it be gone? and then how highly will it be valued; when a Minute of it can never be recalled? O what important business have we, for every Moment of our Time, if we should live a thousand Years! Take not that Man to be well in his Wits, or to know his God, his End, his Work, or his Danger, who hath Time to spare. Redeem it, not only from needless Sports, and Plays, and Idleness, and Curiosity, and Complement, and excess of Sleep, and Chat, and Worldliness; but also from Entanglements of lesser Good, which would hinder you from greater. Spend time, as Men that are ready to pass into another World, where every Minute must be accounted for; and it must go with us for ever as we lived here. Let not Health deceive you into the expectation of living long, and so into a senseless Negligence. See your Glass running, and keep a reckoning of the Expence of Time: and spend it just as you would review it when it is gone.

XII. *Let*

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(b) Ephes. 5. 16, Joh. 14. 1, 2. Act. 17. 21. 1 Cor. 7. 29. 2 Cor. 6. 2. Joh. 9. 4. Luk. 12. 42, 44. Psal. 39. 4.



XII. *Let the (c) Love of all in their several Capacities, become as it were your very Nature : and doing them all the Good you can, be very much of the Business of your Lives.* God must be loved in all his Creatures, his natural Image on all Men, and his spiritual Image on his Saints. Our Neighbour must be loved as our natural selves : That is, our natural Neighbour as our natural Self, with a Love of Benevolence ; and our spiritual Neighbour as our spiritual Self with a Love of Complacence. In opposition to Complacence, we may hate our sinful Neighbour, as we must our selves much more : But in opposition to Benevolence, we must neither hate our Selves, our Neighbour, or our Enemy. O that Men knew how much of Christianity doth consist in Love, and doing good ! With what Eyes do they read the Gospel, who see not this in every Page ? Abhor all that Selfishness, Pride, and Passion, which are the Enemies of Love, and those Opinions, and Factions, and Censurings, and Back-biting, which would destroy it. Take him that speaketh evil of another to you, without a just cause and call,

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(c) 1 Tim. 1. 5, 6. Mat. 19. 19. Rom. 13. 10. 1 Joh. 1. 16. Ephes. 4. 2, 15, 16. Col. 2. 2. & 1. 4. 1 Tim. 6. 11. Jam. 3. 17. Phil. 2. 1, 2. 1 Thes. 4. 9. Joh. 13. 35. Mat. 5. 44. 45. 1 Cor. 13. 4. 4. 11. Gal. 6. 10. Tit. 2. 14. Phil. 2. 20, 21. Rom. 1. 3.

call, to be Satan's Messenger, intreating you to hate your Brother, or to abate your Love. For to persuade you that a Man is bad, is directly to persuade you so far to hate him. Not that the good and bad must be confounded: But Love will call none bad without constraining evidence. Rebuke Back-Biters. Hurt no Man, and speak evil of no Man; unless it be not only just, but necessary to some greater Good. Love is lovely: They that Love shall be beloved. Hating and hurting makes Men hateful. *Love thy Neighbour as thy self; and Do as thou wouldst be done by,* are the Golden Rules of our Duty to Men; which must be deeply written on your Hearts. For want of this, there is nothing so false, so bad, so cruel, which you may not be drawn to think, or say, or do against your Brethren. Selfishness and want of Love, do as naturally tend to Ambition and Covetousness, and thence to Cruelty against all that stand in the Way of their Desires, as the Nature of a Wolf to kill the Lambs. All Factions and Contentions and Persecutions in the World, proceed from Selfishness and want of Charity. Devouring Malice is the Devilish Nature. Be as zealous in doing good to all, as Satan's

Servants

Servants are in hurting. Take it as the use of all your Talents, and use them as you would hear of it at last. Let it be your Business and not a matter on the by, especially for Publick Good, and Men's Salvation. And what you cannot do your selves, perswade others to. Give them good Books: And draw them to the means which are most like to profit them.

XIII. *Understand the right Terms of Church-Communion: Especially the Unity of the Universal Church, and the Universal Communion, which you must hold with all the parts; and the difference between the Church as Visible and Invisible.* For want of these, how woful are our Divisions? Read oft 1 Cor. 12. & Eph. 4. 1, to 17. Joh. 17. 21. 22, 23. Act. 4. 32. & 2. 42. 1 Cor. 1. 10, 11, 13. & 3. 3. Rom. 16. 17. Phil. 2. 1, 2, 3, 4. 1 Thes. 5. 12, 13. Act. 20. 30. 1 Cor. 11. 19. Tit. 3. 10. Jam. 3. Col. 1. 4. Heb. 10. 25. Act. 8. 12. 13, 37. 1 Cor. 1. 2, 13. & 3. 3, 4. & 11. 18, 21. Study these well. You must have Union and Communion in Faith and Love, with all the Christians in the World. And refuse not *local Communion* when you have a just call, so far as they put you not on sinning. Let your usual meeting be with the purest Church, if you lawfully may, (and still

Still respect the Publick Good ; ) But sometimes occasionally communicate even with defective faulty Churches, so be it they are true Christians, and put you not on Sin : That so you may shew that you own them as Christians, though you disown their Corruptions. Think not your presence maketh all the faults of Ministry, Worship, or People to be yours (for then I would joyn with no Church in the World.) Know that as the mystical Church consisteth of Heart-Covenanters, so doth the Church as visibly consist of Verbal Covenanters, which make a credible profession of consent. And that Nature and Scripture teacheth to take every Man's Word as Credible, till Perfidiousness forfeit his Credit; which forfeiture must be proved, before any sober Profession can be taken for an insufficient Title. (d) Grudge not then at the Communion of any professed Christian in the Church Visible: (though we must do our Part to cast out the obstinately impenitent by Discipline; which if we cannot do, the fault is not ours.) The presence of Hypocrites is no hurt, but oft a Mercy to the Sincere. How small else would the Church seem in the World? Outward Privileges

Privileges belong to Outward Covenanters ; and Inward Mercies to the Sincere. (e) Division is wounding and tends to Death. Abhor it as you love the Churches welfare or your own : The Wisdom from above is first pure, and then peaceable. Never separate what God conjoyneth. It is the Earthly, sensual, devilish Wisdom, which causeth bitter envying, and strife, and confusion, and every evil Work. Blessed are the Peace-makers.

XIV. *Take heed of (f) Pride and Self-conceitedness in Religion* : If once you over-value your own understandings, your crude Conceptions and gross Mistakes will delight you as some supernatural Light : And instead of having compassion on the Weak ; you will be unruly, and despisers of your Guides, and censorious contemners of all that differ from you ; and Persecutors of them if you have Power ; and will think all intolerable, that take you not as Oracles, and your Words as Law. Forget not that the Church hath always suffered by censorious, unruly Professors on the one Hand, (and O what Divisions and Seandals have they caused ! ) as well as by the Prophane and

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(e) *Joh.* 16. 2. *1 Cor.* 1. 10. *Rom.* 16. 17. *Jam.* 3. 14, 15, 16, 17, 18, (f) *1 Tim.* 3. 6. *Col.* 2. 18. *1 Cor.* 8. 1. *1 Cor.* 4. 6. *1 Tim.* 6. 4, *1 Pet.* 5. 5. *Jam.* 3. 1, 17.



and Persecutors on the other. Take heed of both : And when Contentions are a foot, be quiet and silent, and not too forward ; and keep up a Zeal for Love and Peace.

XV. *Be faithful and conscionable in all (g) your Relations.* Honour and obey your Parents, and other Superiors : Despise not, and resist not Government : If you suffer unjustly by them, be humbled for those Sins, which cause God to turn your Protectors into Afflictors : And instead of murmuring and rebelling against them, reform your selves, and then commit your selves to God. Princes and Pastors I will not speak to : Subjects, and Servants, and Children, must obey their Superiors, as the Officers of God.

XVI. *Keep up the Government of God in your (h) Families.* Holy Families must be the chief preservers of the Interest of Religion in the World. Let not the World turn God's Service into a customary lifeless Form. Read the Scripture, and edifying Books to them : Talk with them seriously about the state of their Souls, and Everlasting Life : Pray with them fervently ; Watch over them dili-

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gently ;

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(g) Eph. 5, & 6. Col. 3, & 4. Rom. 13. 1, 7. 1 Pet. 2. 13, 15. (h) Command. 4. Josb. 24. 15. Deut. 6, 6, 7, 8. Dan. 6.

gently ; Be angry against Sin, and meek in your own Cause ; Be Examples of Wisdom, Holiness and Patience ; And see that the Lord's Day be spent in holy preparation for Eternity.

XVII. *Let your (i) Callings be managed in Holiness and Laboriousness.* Live not in Idleness ; be not slothful in your Work, whether you be Bound or Free ; in the sweat of your Brows you must eat your Bread, and labour the six Days, that you may have to give to him that needeth ; Slothfulness is Sensuality as well as filthier Sins. The Body (that is able) must have fit Employments as well as the Soul, or else Body and Soul will fare the worse ; but let all be but as the labour of a Traveller, and aim at God and Heaven in all.

XVIII. *Deprive not your selves of the benefit of an able faithful (k) Pastor, to whom you may open your Case in secret ; or at least of a holy (l) faithful Friend. And be not (m) displeased at their free Reproofs.* Wo to him that is alone ! How blind and partial are we in our own Cause, and how hard

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(i) Heb. 13. 5. Command. 4. 2 Thess. 3. 10, 12. 1 Thess. 4. 7. 1 Tim. 5. 13. Prov. 31. 1 Cor. 7. 29. (k) Mal. 2. 7. (l) Eccles. 4. 10, 11. (m) Prov. 12. 1. & 15. 5. 10, 31. Heb. 3. 13.

hard is it to know our selves without an able faithful Helper ! you forfeit this great Mercy when you love a Flatterer, and angerily defend your Sin.

XIX. (n) *Prepare for Sicknes, Sufferings, and Death.* Overvalue not Prosperity, nor the favour of Man. If selfish Men prove false and cruel to you, even those of whom you have deserved best, marvel not at it, but pray for your Enemies, Persecutors, and Slanders, that God would turn their Hearts and pardon them. What a mercy is it to be driven from the World to God, when the love of the World is the greatest danger of the Soul ? Be ready to die, and you are ready for any thing. Ask your Hearts seriously, What is it that I shall need at a dying Hour ? And let it speedily be got ready, and not be to seek in the time of your Extremity.

XX. *Understand the true Method of Peace of Conscience, and judge not of the state of your Souls upon deceitful Grounds.* As presumptuous hopes do keep Men from Conversion, and embolden them to Sin : So causeless fears do hinder our Love and Praise of God, by obscuring his Loveliness ;

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(n) *Luk. 12. 40. 2 Pet. 1. 10. Phil. 1. 21, 23. Jer. 9. 4, 5. Mat. 7. 4, 5. 2 Cor. 5. 1, 2, 4, 8.*

ness; And they destroy our Thankfulness, and our Delight in God, and make us a Burden to our selves, and a grievous stumbling Block to others. The general grounds of all our Comfort are, 1. The (o) gracious Nature of God. 2. The (p) sufficiency of Christ. And 3 the Truth and (q) Universality of the Promise, which giveth Christ and Life to all, if they will accept him. But this acceptance is the Proof of your particular Title, without which these do but aggravate your Sin. Consent to God's Covenant is the true Condition and Proof of your Title to God as your Father, Saviour, and Sanctifier, and so to the saving Blessings of the Covenant; which Consent, if you survive, must produce the Duties which you consent to.

He that heartily consenteth that God be his God, his Saviour and Sanctifier, is in a state of Life. But this includeth the (r) rejection of the World; Much Knowledge and Memory, and Utterance, and lively Affections, are all very desirable; But you must judge your state by

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(o) *Exod.* 34.6. (p) *Heb.* 7.25. (q) *Joh.* 4.42. *Joh.* 3.16. 1 *Tim.* 4.10. & 2.4. *Mat.* 28.19,20. *Rev.* 22.17. *Isa.* 55, 1,2,3,6,7. (r) *Luk.* 14.26,33. 1 *Joh.* 2.15. *Mat.* 6.19,20,21,33. *Col.* 3.1,2. *Rom.* 8.1,13.

by none of these, for they are all uncertain. But, 1. If God, and Holiness, and Heaven, have the highest estimation of your practical Judgment, as being esteemed best for you : 2. And be preferred in the choice and resolution of your Wills, and that habitually before all the pleasures of the World : 3. And be first and chiefly sought in your endeavours : This is the infallible Proof of your *Sanctification*.

Christian, Upon long and serious study and experience, I dare boldly commend these Directions to thee, as the Way of God, which will end in Blessedness. The Lord resolve and strengthen thee to obey them.

This is the true Constitution of *Christianity* : This is true Godliness ; and this is to be *Religious* indeed : And all this is no more than to be seriously such, as all among us in general words profess to be. This is the *Religion* which must difference you from Hypocrites ; which must settle you in Peace, and make you an Honour to your Profession, and a Blessing to those that dwell about you. Happy is the Land, the Church, the Family, which doth consist of such as these ! These are not they that either Persecute



or Divide the Church, or that make their *Religion* a Servant to their Policy, to their ambitious Designs, or fleshly Lusts ; nor that make it the bellows of *Sedition* or *Rebellion*, or of an envious hurtful Zeal, or a snare for the Innocent, or a Pistol to shoot at the upright in Heart: These are not they that have been the shame of their Profession, the hardning of Ungodly Men and Infidels, and that have caused the Enemies of the Lord to blaspheme. If any Man will make a Religion of or for his Lusts ; of Papal Tyranny, or Pharisaical Formality, or of his private Opinions, or of proud censoriousness, and contempt of others, and of Faction, and unwarrantable Separations and Divisions, and of standing at a more observable distance from common professors of Christianity, than God would have them ; or yet of pulling up the Hedge of Discipline, and laying Christ's Vineyard common to the Wilderness ; the Storm is coming, when this Religion founded on the Sand will fall, and great will be the fall thereof. When the Religion which consisteth in Faith and Love to God and Man in mortifying the Flesh, and crucifying the World, in Self-denyal, Humility and Patience, in  
sincere

sincere Obedience, and faithfulness in all Relations in watchful Self-Government, in doing Good, and in a Divine and Heavenly Life, tho' it will be hated by the ungodly World, shall never be a dishonour to your Lord, nor deceive or disappoint your Souls.

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*A Short Catechism.*

Quest. 1. **W***Hat is the Christian Religion?*

*Ans.* The Christian Religion is the Baptistical Covenant made and kept; wherein God the Father, Son and Holy Ghost, doth give himself to be our reconciled God and Father, our Saviour and Sanctifier; and we believingly give up our selves accordingly to him, renouncing the Flesh, the World, and the Devil. Which Covenant is to be oft renewed, specially in the Sacrament of the Lord's Supper.

Quest. 2. *Where is our Covenant part and Duty fullier opened?*

*Ans.* 1. In the Creed, as the Sum of our Belief.

2. In the Lord's Prayer, as the Sum of our Desires.

3. And in the Ten Commandments (as given us by Christ, with the Gospel-Explications) as the Sum of our Practice. Which are as followeth.

*The C R E E D.*

**I** Believe in God the Father Almighty, Creator of Heaven and Earth: And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was Crucified, Dead and Buried, he descended into Hell: The third day he arose again from the Dead, he ascended into Heaven, and sitteth on the right Hand of God the Father Almighty, from thence he shall come to judge the Quick and the Dead: I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting, *Amen.*

*The LORD's PRAYER.*

**O**UR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth as it is

is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever, *Amen.*

*The Ten Commandments.*

I. **I** Am the Lord thy God which have brought thee out of the Land of *Egypt*, out of the House of Bondage: Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, or any likeness of *anything* that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: And shewing Mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord

will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy; Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy daughter, thy Man-servant, nor thy Maid-servant, nor thy cattel, nor the Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is; and rested the seventh Day, wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.



Quest. 3. *Where is the Christian Religion most fully opened, and entirely contained?*

*Ans.* In the Holy Scriptures, especially of the New Testament: Where, by Christ, and his Apostles and Evangelists inspired by his Spirit, the History of Christ and his Apostles is sufficiently delivered, the Promises and Doctrin of Faith are perfected, the Covenant of Grace most clearly opened, and Church-Offices, Worship, and Discipline established, with the understanding whereof, the strongest Christians may increase while they live on Earth.

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*The Explained Profession of the Christian Religion.*

I. **I** Believe that there is one GOD, an infinite Spirit of Life, Understanding and Will ; perfectly Powerful, Wise and Good ; the Father, the Word and the Spirit, the *The Assent* Creator, Governour, and End of all things ; our absolute Owner, our most just Ruler, and our most Gracious Benefactor, and most amiable Good.

II. I believe that Man being made in the Image of God, an embodied Spirit of *Life,*

*Life, Understanding, and Will, with Holy Vivacity, Wisdom, and Love, to know, and love, and serve his Creator here and for ever, did by wilful sinning fall from his God, his Holiness and Innocency, under the Wrath of God, the Condemnation of his Law, and the slavery of the Flesh, the World and the Devil. And that God so loved the World, that he gave his only Son to be their Redeemer, who being GOD, and one with the Father, took our Nature, and became MAN: Being conceived by the Holy Ghost, born of the Virgin Mary, called Jesus Christ, who was perfectly holy, sinless, fulfilling all Righteousness, overcame the Devil and the World, and gave himself a Sacrifice for our Sins, by suffering a cursed Death on the Cross, to ransom us, and reconcile us unto God; and was buried, and went among the Dead; the third Day he rose again, having conquered Death. And he fully established the Covenant of Grace, that all that truly repent and believe, shall have the love of the Father, the Grace of the Son, and the Communion of the Holy Spirit, and if they love God, and obey him sincerely to the Death, they shall be glorified with him in Heaven for ever:*

ever: And the Unbelievers, Impenitent, and Ungodly shall go to everlasting Punishment. And having commanded his Apostles to Preach the Gospel to all the World, and promised his Spirit, he ascended into Heaven: Where he is the Glorified Head over all Things to the Church, and our prevailing Intercessor with the Father: Who will there receive the departed Souls of the Justified? And at the end of this World will come again and raise all the Dead, and will judge all according to their Works, and justly execute his Judgment.

III. I believe that God, the Holy Spirit, was given by the Father and the Son, to the Prophets, Apostles, and Evangelists, to be their Infallible Guide in Preaching and Recording the Doctrine of Salvation; and the *Witness* of its certain Truth, by his manifold Divine Operations; and to quicken, illuminate, and sanctifie all true Believers, that they may overcome the Flesh, the World and the Devil. And all that are thus sanctified, are one holy Catholick Church of Christ, and must live in holy Communion, and have the pardon of their Sins, and shall have everlasting Life.

Believing in God the Father, Son and Holy Spirit, I do presently, absolutely, and resolvedly give up my

*The Consent* self to him, my Creator and  
*or Covenant:* reconciled God and Father,  
my Saviour and Sanctifier:

And repenting of my Sins, I renounce the Devil, the World, and the sinful desires of the Flesh: And denying my self, and taking up my Cross, I consent to follow Christ the Captain of my Salvation, in hope of his promised Grace and Glory.

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*A Short CATECHISM for those  
that have Learned the First.*

Quest. 1. **W**hat do you believe concern-  
1 *Assent.* *ing G O D ?*

*Ans.* There is only one God ; an Infinite Spirit of Life, Understanding and Will, most perfectly Powerful, Wise and Good : The *Father*, the *Word*, and the *Spirit* ; The Creator, Governour and End of all things ; Our Absolute Owner, our most Just Ruler, and our most Gracious and most Amiable Father.

Quest. 2. *What believe you of the Creation, and the nature of Man, and the Law which was given to him?*

Ans. God created all the World: and made MAN in his own Image, an imbodied Spirit of Life, Understanding and Will, with holy Liveliness, Wisdom and Love; to know, and love, and serve his Maker, here and for ever: And gave him the inferiour Creatures for his use: But forbad him to eat of the Tree of Knowledge, upon pain of Death.

Quest. 3. *What believe you of Man's fall into Sin and Misery?*

Ans. Man being tempted by Satan; did by wilful sinning fall from his Holiness, his Innocency, and his Happiness, under the Justice of God, the condemnation of his Law, and the slavery of the Flesh, the World, and the Devil; whence sinful guilty and miserable Natures are propagated to all Mankind: And no meer Creature is able to deliver us.

Quest. 4. *What believe you of Man's Redemption by Jesus Christ.*

Ans. God so loved the World, that he gave his only Son to be their Saviour: Who being GOD, and One with the Father, took our Nature, and became  
MAN;



MAN; being conceived by the Holy Ghost: Born of the Virgin *Mary*; and called *JESUS CHRIST*; who was perfectly Holy, without Sin, fulfilling all Righteousness; and overcame the Devil and the World; and gave himself a Sacrifice for our Sins, by suffering a Cursed Death on the Cross to ransom us, and reconcile us unto God; and was buried, and went among the Dead; the third Day he rose again, having conquered Death; and having sealed the New Covenant with his Blood, he commanded his Apostles and other Ministers, to Preach the Gospel to all the World; and promised the Holy Ghost: And then ascended into Heaven, where he is God and Man, the Glorified Head over all things to his Church, and our prevailing Intercessor with God the Father.

Quest. 5. *What is the New Testament, or Covenant, or Law of Grace?*

Ans. God, through *Jesus Christ*, doth freely give to all Mankind himself, to be their reconciled God and Father, his Son to be their Saviour, and his Holy Spirit to be their Sanctifier, if they will believe and accept the Gift, and will give up themselves to him accordingly; Repenting of their Sins, and consenting to  
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forſake the Devil, the World and the Fleſh, and *ſincerely*, (though not perfectly) to obey *Chriſt* and his *Spirit* to the End, according to the Law of Nature, and his *Gospel Inſtitutions*, that they may be glorified in *Heaven* for ever.

Queſt. 6. *What believe you of the Holy Ghost?*

*Anſw.* God the Holy Spirit was given by the Father and the Son to the Prophets, Apoſtles, and Evangeliſts, to be their infallible Guide in Preaching and Recording the Doctrines of *Salvation*; and the Witneſs of its certain Truth by his manifold Divine Operations: And he is given, to quicken, illuminate, and ſanctify all true Believers, and to ſave them from the Devil, the World, and the Fleſh.

Queſt. 7. *What believe you of the Holy Catholick Church, the Communion of Saints, and the Forgiveness of Sins?*

*Anſw.* All that truly conſent to the Baptiſmal Covenant, are one ſanctified Church or Body of *Chriſt*, and have Communion in the ſame Spirit of Faith and Love, and have the forgiveness of all their Sins; and all that by Baptiſm viſibly Covenant, and that continue to profeſs *Chriſtianity* and *Holineſs*, are the univerſal viſible

visible Church on Earth; and must keep holy Communion with Love and Peace in the particular Churches; in the Doctrine, Worship, and Order Instituted by *Christ*.

Quest. 8. *What believe you of the Resurrection and Everlasting Life?*

*Ans.* At Death the Souls of the Justified go to Happiness with Christ, and the Souls of the Wicked to Misery: And at the End of this World, Christ will come in Glory, and will raise the Bodies of all Men from Death, and will Judge all according to their Works: And the Righteous shall go into Everlasting Life, where being made perfect themselves, they shall see God, and perfectly Love and praise him with Christ, and all the glorified Church; and the rest into Everlasting Punishment.

Quest. 9. *You have told me*  
 II. *Consent.* *what you believe: Tell me now*  
*what is the full Resolution and*  
 Desire of your Will, concerning all this  
*which you believe?*

*Ans.* Believing in God the Father, Son, and Holy Spirit, I do presently, absolutely, and resolvedly give up my self to him, my Creator and reconciled God and Father, my Saviour, and my Sanctifier.

sier. And Repenting of my Sins I renounce the Devil, the World, and the sinful desires of the Flesh. And denying my self, and taking up my Cross, I consent to follow Christ the Captain of my Salvation; in hope of the Grace and Glory promised. Which I daily desire and beg as he hath taught me, saying, [*Our Father which art in Heaven, &c.*]

Quest. 10. *What is that Practice which by this Covenant you are obliged to?*

Ans. According to the Law of Nature, and Christ's Institutions I must (desiring Perfection) sincerely Obey him in a Life of *Faith*, and *Hope*, and *Love*: Loving God as God, for himself above all, and loving my self as his Servant, especially my Soul; and seeking its Holiness and Salvation; and Loving my Neighbours as my self. I must avoid all Idolatry of Mind or Body, and must Worship God according to his Word, by Learning and Meditating on his Word; by Prayer, Thanksgiving, Praise, and use of his Sacraments; I must not profane, but holily use his holy Name: I must keep holy the Lord's Day, especially

*The Lord's Supper, and other Church-Ordinances, are opened in the VIIIth. days Conference, and more fully in my Universal Concord.*

in Communion with the Church-Assemblies : I must Honour and Obey my Parents, Magistrates, Pastors, and other Rulers : I must not wrong my Neighbour in Thought, Word, or Deed, in his Soul, his Body, his Chastity, Estate, Right or Property ; but do him all the good I can : And do as I would be done by ; which is summed up in the Ten Commandments, [*God spake these words, saying, &c.*]

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*A Prayer for Families in the Method of the Lord's Prayer, being but an Exposition of it.*

**M** O S T Glorious G O D, who art Power and Wisdom, and Goodness it self, the Creator of all things ; the Owner, the Ruler, and the Benefactor of the World, but especially of thy Church and Chosen Ones : Though by Sin original and actual, we were thy Enemies, the Slaves of Satan and our Flesh, and under thy displeasure, and  
the



*the condemnation of thy Law ; yet thy Children Redeemed by Jesus Christ thy Son, and Regenerated by the holy Spirit, have leave to call thee their Reconciled Father ; For by thy Covenant of Grace thou hast given them thy Son to be their Head, their Teacher, and their Saviour ; And in him thou hast pardoned, adopted, and sanctified them ; sealing and preparing them by thy Holy Spirit, for the Cœlestial Kingdom, and beginning in them that holy Life, and Light, and Love which shall be perfected with thee in Everlasting Glory. O with what wondrous love hast thou loved us, that of Rebels we should be made the Sons of God : Thou hast advanced us to this Dignity, that we might be devoted wholly to Thee as Thine Own, and might delightfully obey Thee, and entirely love Thee, with all our Heart ; and so might glorifie Thee here and for ever.*

*O cause both us, and all thy Churches, and all the World to hallow thy great and holy Name ! And to live to thee as*

*our Ultimate End ; that thy shining Image on Holy Souls may Glorifie thy Divine Perfection.*

*And cause both us and all the Earth, to cast off the Tyranny of Satan and the Flesh, and to acknowledge the Supreme Authority, and to become the Kingdoms of Thee and Thy Son Jesus, by a willing and absolute subjection. O perfect thy Kingdom of Grace in our selves and in the World, and hasten the Kingdom of Glory.*

*And cause us and thy Churches, and all the People of the Earth, no more to be ruled by the Lusts of the Flesh, and their erroneous conceits, and by Self-will ; but by thy perfect Wisdom and holy Will revealed in thy Laws : Make known thy Word to all the World, and send them the Messengers of Grace and Peace ; and cause Men to understand, believe and obey the Gospel of Salvation, and that with such Holiness, Unity, and Love, that the Earth may be made liker unto Heaven ; and not only thy scattered imperfect Flock, but those  
also,*

also, who in their carnal and ungodly minds do now refuse a holy Life, and think thy Word and Ways too strict, may desire to imitate even the heavenly Church, where Thou art obeyed, and loved, and praised, with high Delight, in Harmony and Perfection.

And because our Being is the subject of our Well-being, maintain us in the Life which thou hast here given us, until the work of Life be finished; and give us such health of Mind and Body, and such protection and supply of all our wants, as shall best fit us for our Duty, and make us contented with our daily Bread, and patient if we want it: And save us from the love of the Riches, and Honours, and Pleasures of this World, and the Pride, and Idleness, and Sensuality which they cherish: And cause us to serve thy Providence by our diligent Labours, and to serve thee faithfully with all that thou givest us: And let us not make provision for the Flesh, to satisfy its desires and lusts.

And

*And we beseech thee of thy Mercy, through the Sacrifice and Propitiation of thy Beloved Son, forgive us all our Sins, original and actual, from our Birth to this Hour; our omissions of Duty, and committing of what thou didst forbid; Our sins of heart, and word, and deed; our sinful thoughts and affections, our sinful passions and discontents; our secret and our open sins; our sins of negligence, and ignorance, and rashness; but especially our sins against Knowledge and Conscience, which have made the deepest guilt and wounds. Spare us, O Lord, and let not our sins so find us out as to be our ruin; but let us so find them out, as truly to repent and turn to thee. Especially punish us not with the loss of thy Grace! Take not thy Holy Spirit from us, and deny us not his Assistance and holy Operations. Seal to us by that Spirit the pardon of our sins, and lift up the light of thy Countenance upon us, and give us the joy of thy Favour and Salvation. And let thy Love and Mercy so fill us not only with Thankfulness to Thee,*

Thee, but with Love and Mercy to our Brethren and our Enemies ; that we may heartily forgive them that do us wrong, as through thy Grace we hope we do.

And for the time to come suffer us not to cast our selves wilfully into Temptations ; but carefully to avoid them, and resolutely to Resist and Conquer what we cannot avoid : And O mortifie those inward Sins and Lusts, which are our constant and most dangerous Temptations ; And let us not be tempted by Satan or the World, or tried by thy Judgments, above the strength which thy Grace shall give us. Save us from a fearless confidence in our own strength. And let us not dally with the snare, nor taste the bait, nor play with the Fire of thy wrath ; But cause us to fear and depart from Evil ; lest before we are aware, we be entangled and overcome, and wounded with our Guilt and with Wrath, and our End should be worse than our Beginning. Especially save us from those radical Sins of Error,



*and Unbelief, Pride Hypocrisie, Hard-heartedness, Sensuality, Slothfulness, and the love of this present World, and the loss of our Love to thee, to thy Kingdom, and thy Ways.*

*And save us from the Malice of Satan and of wicked Men, and from the Evils which our Sins would bring upon us.*

*And as we crave all this from thee, we humbly render our Praises with our future Service to thee. Thou art the King of all the World, and more than the Life of all the Living. Thy Kingdom is Everlasting; Wise, and Just, and Merciful is thy Government. Blessed are they that are thy faithful Subjects; But who hath hardened himself against thee, and hath prospered? The whole Creation proclaimeth thy Perfection; But it is Heaven where the Blessed see thy Glory, and the Glory of our Redeemer, where the Angels and Saints behold thee, admire thee, adore thee, love thee, and praise thee with Triumphant, Joyful Songs, the Holy, Holy, Holy*

*Holy God, the Father, Son, and Holy Ghost, who was, and is, and is to come; Of Thee, and through Thee, and to Thee are all things; To Thee be Glory for ever. Amen.*

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*A Short Prayer for Families.*

**M**ost Glorious Ever-living God, Father, Son and Holy Ghost, Infinite in thy Power, Wisdom and Goodness; Thou art the Creator of all the World, the Redeemer of lost Mankind, and the Sanctifier of thine Elect. Thou hast made us living reasonable Souls, placed a while on Earth in Flesh, to seek, and know, and love, and serve thee, which we should have done with all our Soul and Might; For we and all things are thine own, and thou art more to us than all the World. This should have been the greatest Business, Care and Pleasure of our Lives; We were bound to it

by the Law, and invited by thy Love and Mercy, and the promise of a Reward in Heaven: And in our Baptism, we were devoted to this Christian Life of Faith and Holiness, by a Solemn Covenant and Vow. But with Grief and Shame we do confess, that we have been too unfaithful to that Covenant, and too much neglected the Lord our Father, our Saviour and our Sanctifier, to whom we were devoted ; and have too much served the Flesh and the World, and the Devil which we renounced. We have added to our Original Sin, the guilt of Unthankfulness for a Saviour, and resisting his Spirit and Grace that should have renewed, and governed and saved us. We have spent much of our Lives, in fleshly and worldly Vanity, and sinfully neglected the greatest Work, of making a sure Preparation for Death and Judgment, and our endless State. In a Custom of sinning we have hardened our Hearts against thy Word and Warnings, and the Reproofs of thy Ministers,

Ministers, and of our Consciencés that have oft told us of our Sin and Danger, and called us to repent.

And now, O Lord, our convinced Souls confess that we deserve to be forsaken by thee, and left to our own lust and folly, and to the deceits of Satan, and unto endless Misery. But seeing thou hast given a Saviour to lost Man, and a pardoning Covenant through the merits of Christ, promising forgiveness and Salvation to every true penitent Believer; we thankfully accept thy offered Mercy, and penitently bewail our Sin, and cast our miserable Souls upon thy Grace and the Sacrifice, Merits and Intercessions of our Redeemer. Forgive all the Sins of our Hearts and Lives; and as a reconciled Father take us as thy adopted Children in Christ. O give us thy renewing Spirit, to be in us a powerful and constant Author of Holy Light and Love, and Life, to fit us for all our Duty, and for Communion with thee, and for Everlasting Life:

And to dwell in us as thy Witness and Seal of our Adoption. Let him be better to our Souls than our Souls are to our Bodies, Teaching us thy Word and Will, and bringing all our Love and Will to a joyful compliance with thy Will; and quickening our dull and drowsie Hearts to a Holy and Heavenly Conversation. Let him turn all our sinful Pleasures and Desires into the delightful love of thee and of thy Ways and Servants. Save us from the great Sins of Selfishness, Pride and Worldliness, and give us Self-denial, Humility and a Heavenly Mind. That while we are on Earth our Hearts may be in Heaven, where we hope to live in thy joyful Love and Praise with Christ and all his Holy Ones for ever. Let us never forget that this Life is short, and that the Life to come is endless; That our Souls are precious, and our Bodies vile, and must shortly turn to rottenness and dust; that Sin is odious, and Temptations dangerous, and Judgment



ment dreadful to unprepared guilty Souls; and that without a Saviour and his Grace and Spirit, there is no Salvation; Cause us to live as we would die, and let no Temptation, Company or Business, draw us to forget our God and our everlasting state.

Lord bless the World, and specially these Kingdoms, with Wise, Godly, Just and Peaceable Princes, and inferior Judges and Magistrates; and guide, protect and prosper them for the common good, and the promoting of Godliness, and suppressing of Sin; And bless all Churches with able, godly, faithful Pastors, that are zealous lovers of God, and Goodness, and the Peoples *Souls*. And save the Nations and Churches from oppressing Tyrants and Deceivers, and from malignant Enemies to serious Piety. And cause Subjects to live in just Obedience, and in Love and Peace. Bless Families with Wise, Religious Governours, who will carefully in-

struct their Children and Servants, and restrain them from Sin, and keep them from Temptation. Teach Children and Servants to fear God, and honour and obey their Governours

*O Our Father which art in Heaven, let thy Name be Hallowed. Let thy Kingdom come. Let thy Will be done on Earth as it is in Heaven. Give us this day our daily Bread; Forgive us our Trespases, as we forgive them that Trespas against us. Lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever. Amen.*

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### *A Short Prayer for Children and Servants.*

**E**Ver-living and most Glorious God,  
Father, Son and Holy Ghost !  
Infinite is thy Power, thy Wisdom  
and thy Goodness ! Thou art the Ma-  
ker

ker of all the World, the Redeemer of lost and sinful Man and the Sanctifier of the Elect ! Thou hast made me a living reasonable Soul, placed a while in this Flesh and World to Know, and Love, and serve thee my Creator, with all my Heart and Mind, and Strength, that I might obtain the Reward of the heavenly Glory. This should have been the greatest care, and business and pleasure of all my Life : I was bound to it by thy Law : I was invited by thy Mercy. And in my Baptism I was devoted to this holy life, by a solemn Covenant and Vow ! But alas I have proved too unfaithful to that Covenant : I have forgotten and neglected the God, the Saviour, and the Sanctifier, to whom I was engaged : And have too much served the Devil, the World and the Flesh, which I renounced : I was born in sin, and sinfully I have lived. I have been too careless of my Immortal Soul, and of the great work for which I was created and redeemed ; I have

spent much of my precious time in vanity, in minding and pleasing this corruptible Flesh; And I have hardened my heart against those Instructions, by which thy Spirit, and my Teachers, and my own Conscience, did call upon me to repent and turn to thee.

And now, Lord, my convinced Soul doth confess, that I have deserved to be forsaken by thee, and given over to my lust and folly, and to be cast out of thy glorious Presence into Damnation. But seeing thou hast given a Saviour to the World, and made a pardon ng and gracious Law, promising forgiveness and salvation through his Merits, to every true penitent Believer; I thankfully accept the mercy of thy Covenant in Christ; I humbly confess my sin and guiltiness: I cast my miserable Soul upon thy Grace, and the Merits, and Sacrifice and Intercession of my Saviour O pardon all the sins of my corrupted heart and life; And as a reconciled Father take me to be thy Child; And  
give

give me thy renewing Spirit, to be in me a Principle of holy Life, and Light and Love, and thy Seal and Witness that I am thine; let him quicken my dead and hardned heart; let him enlighten my dark unbelieving Mind; by clearer knowledge and firm belief; let him turn my will to the ready Obedience of thy holy Will; let him reveal to my Soul the wonders of thy love in Christ, and fill it with love to Thee and my Redeemer, and to all thy holy word and works; till all my sinful carnal love be quenched in me, and my sinful pleasures turned into a sweet Delight, in God; give me self-denial, humility and lowliness, and save me from the great and hateful sins of Selfishness, Worldliness and Pride. O set my Heart upon the Heavenly Glory, where I hope e're long to live with Christ and all his holy Ones, in the joytul sight and love and praise of Thee the God of love for ever. Deny me not any of those helps and mercies,  
which



which are needful to my Sanctification and Salvation. And cause me to live in continual readiness, for a safe and comfortable Death : For what would it profit me to win all the World, and lose my Soul, my Saviour, and my God.

*Additions for Children.*

Let thy Blessing be upon my Parents and Governours ; Cause them to Instruct and Educate me in thy fear, and cause me with thankfulness to receive their Instructions ; and to love, honour and obey them, in Obedience to thee Keep me from the snares of evil Company , Temptations,

*Additions for Servants.*

And as thou hast made me a Servant, make me conscientious and faithful, in my Place and Trust , and careful of my Masters goods and business, as I would be if it were my own. Make me submissive and obedient to my Governours : Keep me from self-will and pride, from mur-

ons, and Youthful Pleasures ; and let me be a Companion of them that fear thee. Let my daily delight be to Meditate on thy Law ; and let me never have the mark of the Ungodly, to be a Lover of Pleasures more than of God. Furnish my Youth with those Treasures of Wisdom and holiness, which may be daily increased and used to thy Glory.

murmuring and unreverent speeches, from falshood, slothfulness and all deceit : That I might not be an Eye-servant, pleasing my lust and fleshly appetite ; but may chearfully and willingly do my duty, as believing that thou art the revenger of all unfaithfulness ; and may do my service not only as unto Man, but as to the Lord, expecting from thee my chief Reward.

All this I beg and hope for, on the account of the Merits and Intercession of Jesus Christ, concluding in the words which he hath taught us, *Our Father*  
*which*

*which art in Heaven, hallowed be thy Name, Thy Kingdom come, Thy Will be done, on Earth, as it is in Heaven, Give us this day our daily Bread And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever, Amen.*

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*A plain and short Prayer for Families, for Morning and Evening.*

**A**Lmighty, All-seeing and most Gracious God the World and all therein is made, maintained and ordered by thee: Thou art every where present, being more than the soul of all the World. Though thou art revealed in thy Glory to those only that are in Heaven, thy Grace is still at work on Earth to prepare Men for that Glory: Thou madest us not as  
the

the Beasts that perish, but with reasonable immortal Souls to know and seek, and serve thee here, and then to live with all the Blessed, in the everlasting sight of thy Heavenly Glory, and the Pleasures of thy perfect Love, and Praise. But we are ashamed to think how foolishly and sinfully we have forgotten and neglected our God and our Souls, and our hopes of blessed Immortality, and have overmuch minded the things of this visible transitory World, and the Prosperity and Pleasure of this corruptible Flesh, which we know must turn to rottenness and dust. Thou gavest us a Law which was just and good, to guide us in the only way to Life, and when by Sin we had undone our selves, thou gavest us a Saviour, even thy eternal Word made Man, who by his holy Life and bitter Sufferings reconciled us to thee, and both purchased Salvation for us, and revealed it to us, better than an Angel from Heaven could have done, if thou hadst sent him to us Sinners

on such a message : But alas how light have we set by our Redeemer ! And by all that Love which thou hast manifested by him, and how little have we studied and understood, and less obeyed that Covenant of Grace, which thou hast made by him to lost Mankind ?

But O God be merciful to us vile and miserable Sinners ! Forgive the Sins of our natural pravity and the follies of our Youth, and all the Ignorance, negligence, omissions and commissions of our lives : And give us true Repentance for them, or else we know that thou wilt not forgive them. Our Life is but as a Shadow that passeth away, and it is but as a moment till we must leave this World, and appear before thee to give up our Account, and to speed for ever as here we have prepared. Should we die before thou hast turned our Hearts from this sinful Flesh and World to thee by true Faith and Repentance, we shall be lost for evermore. O woe to us that ever



we were born, if thou forgive not our Sins, and make us not holy before this short and uncertain Life be at an End: Had we all the Riches and Pleasures of this World, they would shortly leave us in the greater Sorrows. We know that all our Life is but the time which thy Mercy allotteth us to prepare for Death: Therefore we should not put off our Repentance and Preparation to a sick Bed: But now Lord, as if it were our last and dying words, we earnestly beg thy pardoning and sanctifying Grace through the Merits and Intercession of our Redeemer: O thou that hast pitied and saved so many Millions of miserable Sinners, pity and save us also, that we may glorifie thy Grace for ever; surely thou de'lightest not in the Death of Sinners, but rather that they return and live: Hadst thou been unwilling to shew Mercy, thou wouldst not have ransomed us by so precious a Price, and still intreat us to be reconciled to thee: We have no cause to distrust

distrust thy Truth or Goodness ; but we are afraid lest Unbelief, and Pride, and Hypocrisie, and a worldly fleshly Mind, should be our Ruin. O save us from Satan, and this tempting World, but especially from our selves : Teach us to deny all ungodliness and fleshly Lusts, and to live soberly, righteously and godly in this World. Let it be our chiefest daily work to please thee, and to lay up a Treasure in Heaven, and to make sure of a blessed Life with Christ, and quietly to trust thee with Soul and Body. Make us faithful in our Callings, and our duties to one another, and to all Men, to our Superiours, Equals and Interiours : Bless the King, and all in Authority, that we may live a quiet and peaceable Life in all godliness and honesty : Give wise, holy, and peaceable Pastors to all the Churches of Christ, and holy and peaceable Minds to the People : Convert the Heathen and Infidel Nations of the World : And cause us, and all thy People to seek first

first the Hallowing of thy Name, the coming of thy Kingdom, the doing of thy Will on Earth as it is done in Heaven: Give us our daily Bread, even all things necessary to Life and Godliness, and let us be therewith content. Forgive us our daily Sins, and let thy Love and Mercy constrain us to love thee above all; and for thy sake to love our Neighbours as our selves, and in all our Dealings, to do justly and mercifully, as we would have others do by us. Keep us from hurtful Temptations, from Sin, and from thy Judgments, and from the Malice of our spiritual and corporal Enemies: And let all our Thoughts, Affections, Passions, Words and Actions, be governed by thy Word and Spirit to thy Glory; Make all our Religion and Obedience pleasant to us; and let our Souls be so delighted in the Praise of thy Kingdom, thy Power and thy Glory, that it may secure and sweeten our Labour by Day, and our Rest by Night, and keep us in a  
longing

longing and joyful Hope of the heavenly Glory : And let the Grace of our Lord Jesus Christ, and the Love of God our Father, and the Communion of the holy Spirit be with us now and for ever, *Amen.*

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# POEMS

UPON

## *Christmas-Day.*

By the late Lord Chief-Justice *Hale.*

### I.

**A**lmighty God, when he had rais'd the Frame  
Of Heaven and Earth, and furnished the same  
With works of equal wonder, framed then  
A piece of greater Excellence, call'd Man:  
Gave him a comprehensive Soul, that scar'd  
Above the Creatures, and beheld their Lord;  
Inscrib'd him with his Image, and did fill  
The compass of his Intellect and Will,  
With Truth and Good; gave him the Custody  
Of his own Bliss and Immortality.  
And justly now his Sovereign might demand,  
Subjection and Obedience at his hand,  
Were only Being given, 'twere but right  
His Debt of Duty should be infinite:  
But here was more, a super-added dress  
Of Life, Perfection, and Happiness.  
Yet this great King, for an Experiment  
Of Man's deserv'd Allegiance, is content  
To use an easie Precept, such as stood  
Both with his Creatures Duty and his Good;  
*Forbids*



## 90 Poems upon Christmas-Day.

Forbids one Fruit, on pain of death, and gives  
 Freely the rest which he might eat and live.  
 But Man Rebels, and for one tast doth choose,  
 His Life, his God, his Innocence to lose.  
 And now death-stricken, like a wounded Deer,  
 Strictly pursu'd by Guilt, and Shame, and Fear,  
 He seeks to lose himself; from God he flies,  
 And takes a Wilderness of Miseries;  
 A Land of new transgressions, where his Curse  
 Is closer bound, his Nature growing worse.  
 And whiles in this condition Man-kind lay,  
 A man would think his injur'd God should say,  
 There lies Accursed Man, and let him lie  
 Intangled in that Web of Misery,  
 Which his own Sin hath spun; I must be True  
 And Just. Unthankful Man, thou hast thy due.  
 But 'twas not so. Though Man the Majesty,  
 With his Creator's Power and Will, dares try;  
 And being over-matcht with Power, disdains  
 To seek a Pardon from his Sovereign;  
 The Great and Glorious God, the Mighty King  
 Of Heaven an Earth, despis'd by such a thing  
 As man, a Worm of his own making, breaks  
 The rules of Greatness, and his Creature seeks,  
 His froward Creature; not in such a way  
 As once he did in the cool of that day,  
 Wherein Man sinn'd, and hid; such Majesty  
 Had been too great for Man's necessity:  
 But the Eternal Son of God, the Word,  
 By which all things were made, the Mighty Lord,  
 Assumes our Flesh, and under that he lays,  
 And hides his Greatness, and those Glorious Rayes  
 Of Majesty, which had been over bright,  
 And too resplendent for poor Mortals sight;

And

*And under this disguise, the King of Kings,  
The Message of his Fathers Mercy brings;  
Solicits Man's return; pays the Price  
Of his Transgression by the Sacrifice  
Of his own Soul; and undertakes to cure  
Their Sins, their Peace and Pardon to procure;  
To conquer Death for him; and more than this,  
To settle him in Everlasting Bliss.*

*And now, O Man, could this excess of Love,  
Thy Thankfulness to such a height improve,  
That it could fire thy Soul into one flame  
Of Love, to only him that bought the same  
At such a rate, yet still it were too small  
To recompence thy Saviour's Love withal;  
Once did he give thee Being from the dust,  
And for that only Being 'twere but just  
To pay thy utmost self: But when once more  
Thy Being, and thy Bliss he did restore  
By such a means as this, it doth bereave  
Thy Soul of hopes of recompence, and leave  
Thy Soul insolvent    Twice to him this day  
Thou ow'st thy self, yet but One self canst pay.*

## II.

*The Prince of Darknes flecth with Victory  
In our first Parents first Apostacy,  
Usurpt a Lawless Sovereignty on Man,  
Revolted thus from his first Sovereign:  
And though by that Apostacy he found,  
Under the chains of death his Vassal bound,  
Yet to secure his Empire, he o're-spread  
The World with Darknes, and thereby did lead  
His Captives as he pleased: Thus he bears  
His Rule usurped, near four thousand years;*

*Except*

92 Poems upon Christmas Day.

*Except some small confin'd Plantation,  
Within a Family or Nation.*

*But now to put a period to this Reign  
Of this Usurper, and reduce again,  
Man to his Just Subjection, 'tis decreed  
That Man from this Subjection shall be Freed ;  
And this not by the absolute Commands  
Of an immediate Power, nor shall the Bands  
Of Angels Glorious Hosts ingaged be,  
To rescue Man from this Captivity :  
But God an unsuspected means intends,  
And yet most suitable unto this end.*

*Sin stain'd our Nature, and the Serpents wile,  
Did man of Innocence and Life beguile:  
By Man his head is crush'd ; the Lawful Lord  
Unto his Creature, Man to his Life restor'd ;  
A Virgins Son is Born : This rising Sun,  
The Worlds inthalling darkness over-runs ;  
A Child to us is Born, whose Innocence,  
Our Natures spot and stain doth purge and cleanse ;  
His Wounds, our Cure ; his Bonds, our Liberty ;  
His Death becomes our Life, our Victory.*

*And this is He, whose Birth we Celebrate,  
And from this Day our Happiness do Date.*

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F I N I S.









